PRESERVATION OF LIVING DIALECTICAL WORDS OF MARATHI (SPOKEN IN MARATHWADA)

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ABSTRACT

I have provided the list of dialectical words encountered while talking to people around the region. Such dialectical words are not found in other parts of Maharashtra, even in some parts of Marathwada, there may have resemblance among these words. The present research undertakes only living dialectical words which have been encountered and used by people around the Marathwada region. Marathwadi dialect is extensively reflected in the literature written by writers in the region—F.M. Shinde, Indrajit Bhalerao, Keshav Khating, Santosh Pawar, R.R. Borade, Mathoo Sawant, Asaram Lomate, and others—but the dialectical words found in their work may or may not be in use today. The word कोल्ड्यास(koldyas) is used by the old generation in villages, the young generation is using hybrid or main stream Marathi. The present research aims at finding, listing, and comparing the varieties and also attempt to search roots and their role in main stream Marathi. These words are collected by meeting people and having interactions with them.

KEYWORDS: living dialect, endangered languages, Marathi, Marathwadi, Varhadi, literature, UNESCO, PLSI, CIIL, NTM

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INTRODUCTION

Many languages around the world have been and being reached on the verge of extinction including Indian languages comprising more than 168 (in 2013), and now 29 more languages and dialects have been added to the list of endangered languages by UNESCO. A severe need has arisen to preserve languages and dialects. In India, 22 languages got constitutional status and hence authorized protection from government but there are almost 1600 languages and dialects among which many are dying. In Maharashtra it is said that the taste of water changes after every three miles and language (dialect) after every twelve miles—the saying is absolutely true to Marathi and its dialects. In this regard, if we think district or region wise, variation in speaking is vividly observed. Marathi is one of the scheduled languages but its dialects need to be preserved as the invasion of English and Hindi through popular media rushed deep into rural areas affected the dialects making it hybrid type of language. Researches are carried out in the area of language preservation in India, e.g. People's Linguistic Survey of India (PLSI) is an outcome of such effort which could collect the data of various languages and their dialects throughout India.

UNESCO has published the world atlas of endangered languages where 197 Indian languages declared as endangered (unesco.org). PLSI collected the data of languages throughout India and has become an authentic documentation in the field of language research, has given rise to many areas of language exploration, survival of

languages and preservation of its lingua-cultural heritage. It has listed 13 varieties of Marathi and 46 other languages spoken in Maharashtra (Jakhade). Central Institute of Indian Languages, Mysore (CIIL) is working in the field of language preservation and research is in progress (linguistic data collection ongoing, Bharathvani project), also conducting training programmes in languages spoken in India (ciil.org). Endangered languages can be preserved, regenerated and re-formed through the medium of translation (Sawant, 2013). Many universities and institutions are conducting researches to preserve languages. Government of India announced the scheme for protection and preservation of endangered languages (SPPEL) through the Ministry of Human Resource Development in 2013. 117 languages are considered under SPPEL programme. National Translation Mission (NTM), a government agency also works in the field of languages and translation. There are some journals which publish the data and articles related and based on language research, e.g. Language in India (languageinindia.com). Hence the present study is significant as based on preservation of dialectical (distinct) words of Marathi, many of which reached at diminishing level with extinction of old generation. The coming generation of rural Marathwada adopting new language—language of computer and internet, popular media diverted their space of dialectical language into more hybrid language. Dialect is an identity of an individual, society and region, if it gets extinct, there may be possibility of vanishing a culture and identity. As the research is based on living dialectical words, it will document only those words which are currently used to inter and intra-communication.

Marathi, widely spoken not only in Maharashtra but also in Goa, boundaries of adjacent states like Madhya Pradesh, Gujarat, Telangana, Karnataka, Diu, Daman and in some parts of Indian cities where Marathi population has settled long ago. A fair sizeable Marathi population also can be noticed overseas which use Marathi for intra-communication. Marathi is the 15th language of world extensively spoken by wide population. It has gained prominence in information and technology, easily accepted and used in computer and on internet. The PLSI found out that there are 60 languages and dialects spoken in Maharashtra. The major influential dialects are Konkani, Ahirani (Khandeshi), Varhadi (spoken in Vidarbha), Goan Konkani, Marathwadi, Zadipatti (spoken in Chandrapur, Gadchiroli, Gondiya and some parts of Maharashtra-Karnataka border), Kolhapuri, etc. These dialects also can be divided into sub-dialects region wise (districts), e.g. in Marathwada, dialect spoken in Hingoli and Osmanabad differs. The dialects have great influence over the literature of particular region and highly reflected in literary and cultural transactions of people living in that area. Dialect forms the identity of people of particular region.

Dialectical words play a very crucial role in preserving a language and its heritage. Plenty of Marathwadi dialectical words which were commonly used before 15-20 years, now facing their demolition. Some of these words (given below and in Appendix I) only can be found in dialectical literature. Dialectical words, so far, neglected in preserving a language must be considered and investigated. Since efforts based on standardization of Marathi gained momentum earlier but later it is found that there is no such entity as standard language—every society or region has its own language or dialects rooted into their geo-culture and hence no superior or inferior dialect, only the thing is dialects and languages differ as per region. E.g. Marathi spoken in Parbhani-Hingoli and Pune obviously differs, again there is difference between the dialect spoken in Parbhani and Hingoli area. As Hingoli is bordered to Vidarbha, its dialect influenced by Varhadi, people are interconnected by relationships in the region and hence they use a mixed kind of Marathi dialect.

As PLSI stated there are 13 varieties of Marathi spoken around Maharashtra viz. Ahirani, Aagar, Kohali, Khandeshi, Leva, Chandgadi, Zadiboli/ Zadipatti, Tawadi, Powraa, Malwani, Varhadi, Wadwali, Saamvedi, and Sangameshwari, Marathwada is a distinct linguistic territory influenced by Varhadi, Zadiboli and other dialects of Marathi,

a mixture of Vaidarbhi and Marathwadi. Other than 13 varieties of Marathi, there are other dialects and varieties which has not been covered by the survey; e.g. Pardhi, Kaikadi, Pangol, Bhoval, variety spoken by Dalits in villages, etc. As per social stratification, dialect spoken by upper castes and Dalits differ. Look at the phrase/ word “चल” (chal) meaning let’s go used by upper castes and “चलना” (chalnaa) is used by Dalits in the same village with the same meaning, again these changes village-wise. It formed a linguistic identity of both the persons but due to social stratification, the language spoken by a Dalit is considered inferior and this mind-set against any dialect or variety prevail the preservation of the dialect. No language is inferior or superior. Marathwada geographically comprises of eight districts—Parbhani, Hingoli, Nanded, Latur, Osmanabad, Beed, Jalna and Aurangabad (see map, Appendix II). The region is bordered to Karnataka and Telangana states and hence influenced by its languages e.g. Kanadi Marathi. Following words found in the region are distinct and worth to investigate:

Dialectical Word	Meaning
कोल्ड्यास(koldyas)	तयारभाजी (prepared vegetable)
धकने ^१ (dhakne)	पुढेचालणे/ चालणे(walking forward)
धकने ^२ (dhakne)	गरजपूर्णहोणे/ भागणे(fulfilment of need)
येरीच/ येहरीच (yerich/ yehrich)	सहज/ उगीच (simply)
दांगडू(dangadoo)	धिगाणा/ गोंधळ(chaos)
हंग/ हींग(hang/ hing)	ईकडेया/ येणे(come here)
वायलं(wayala)	अलगराहणे/ वेगळराहणे/ विभक्तकुटुंब (separate/ nuclear family)
बखळ(bakhala)	खूप/ जास्त (more in quantity)
कामून/ काऊन (kamun/ kaun)	का/ कशामुळे(why, for what)
पस्तुर(pastoor)	पर्यंत(from there/ at there)
लय (lay)	भरपूर/ जास्त/ खूप(more in quantity)
दूल्डी/ दुरडी (dooldi/ doordi)	टोपल/ टोपली (भाकरीठेवण्यासाठी)
(basket made up of bamboo used to keep Bhakari)	
दस-बरकत (das-barkat)	वाढ/ वृद्धी(increase in benefit)
रफाड (rafad)	मोकळी/ रिकामीजागा (empty space)
झोऱ्या/ खलत्या (zorya/ khaltya)	पिशवी (bag)
सुडकं (sudaka)	खराबकपड्याचातुकडा (कोणताही) (piece of cloth for rough use)
धुडकं (dhudaka)	खराबलुगड्याचातुकडा (rough piece of cloth of Lugada)

Above is the list of words encountered while talking to people around the region. Such dialectical words are not found in other parts of Maharashtra, even in some parts of Marathwada, there may have resemblance among these words. The present research undertakes only living dialectical words which have been encountered and used by people around the Marathwada region. Marathwadi dialect is extensively reflected in the literature written by writers in the region—F.M. Shinde, Indrajit Bhalerao, Keshav Khating, Santosh Pawar, R.R. Borade, Mathoo Sawant, Asaram Lomate, and others—but the dialectical words found in their work may or may not be in use today. The word कोल्ड्यास(koldyas) is used by the old generation in villages, the young generation is using hybrid or main stream Marathi. The present research aims at finding, listing, and comparing the varieties and also attempt to search roots and their role in main stream Marathi. These words are collected by meeting people and having interactions with them.

Though Marathwada has not regarded a fertile land for the production of literature but it has produced noteworthy literature and imbibed stories of its suppression and exploitation. Marathwadi has appeared and strengthened the literature and its quality, the dialect and varieties in Nizam's regime spoken by people created a special mark in main stream Marathi literature. Let's see, how the writers from Marathwada used dialectical language to express themselves: the very first name we have to consider is B. Raghunath (1913-1953) of Parbhani district. His language was a mix of Marathwadi and Urdu (as the region was under control of Hyderabad's Nizam and merged into Maharashtra in 1960 by force); the words like पेव (pev), कटकट (katkat), आड (aad), भडाभडा (bhadaabhadaa), किस्मत (kismat), भूल (bhool), खानदानी (khandani), मोहब्बत (mohabbat), दरोगा (darogaa), etc. are vivid in his stories. R.R. Borade more elaborately used Marathwadi, the titles of his stories and novels are dialectical words used by people viz. पेरणी (perni), मळणी (malani), राखण (rakhan), वाळवण (walwan), नातीगोती (natigoti), वानवळा (wanwala), बुरुज (buruj), पाचोळा (pachola), हेलकावे (helkave), कुपाटी (kupati), etc. Other some writers who preferred Marathwadi rather than main stream Marathi are Chandrakant Bhalerao, M.K. Gaikwad, Y.M. Pathan, Sukhram Hirwale, Yogiraj Waghmare, Bankat Patil, Daadaa Gore, Narendra Marwade, Kisan Chopde, Suresh Jadhav, Bhaskar Chandanshiv, Sopan Halamkar, Ganesh Dhandage, Nagnath Kottapalle, so and so forth. Chiefly these writers are (short) story writers chose dialect making their literature native and rooted into socio-cultural fabrics. The body of literature of these writers is helpful in surviving the dialectical words but new generation of young people is just unable to understand these words for many of the means of production are extinguished and hence the words with them; for instance, the means of measurement used in rural Marathwada are vanishing rapidly include पावशेर(pavsher), आठवा (aathavaa), शेर (sher), आदली (aadali), पायली (payali), मन (man), and खंडी (khandi). The place of these measurements has taken by English measurements from kilogram to quintal.

The poets of current generation whilst Keshav Khating, Ramchandra Sawant, Santosh Narayangaonkar, Indrajit Bhalerao, Ashok Naygaonkar, B.M. Paraswale and others are using Marathwadi to compose poems and also encouraging the use of it on stage, in programmes and functions. This attempt need to get support from all walks of life.

It is found that the dialects spoken within and outside of Marathwada vary on the level of tone, intonation, manner of articulation, accent, pitch, and gender. In central Marathwada (Parbhani), people speak with low pitch and tone, whereas people living at the boundary speak with different pattern. The tone and pitch level increases/ becomes high in Osmanabad and Beed region. They accentuate words which come at the end of sentence/ statement. Both the varieties—Osmanabadi-Beed and Parbhani—are distinct and identifiable in and outside of the region. In Varhadi, men and women often speak with common gender viz. a man and woman would say 'मी शेतात जातो'(mi shetaat jaato) literally as I go to the field but actually

it is I am going to the field. Here “जातो” (jaato) is a masculine verb of Marathi but it is used by both genders in Vidarbha. Marathwada has separation in this regard; a woman would say, ‘मी रानात जाते’ (mi raanaat jaate) meaning same as above but the gender of the verb changed to feminine “जाते”. Again the same is reversely used in rural parts of Nanded, masculine gender is used by women and feminine by men:

A man would say: 1. “कव्हा आल्या” (kavha aalyaa) meaning when did you come.

2. “कोठगेलत्या” (kotha geltya) meaning where you had been.

A woman would say: 3. “कव्हा आले” (kavha ale) meaning same as 1.

4. “कोठगेलते” (kotha gelte) meaning same as 2.

Here the gender of the verbs completely reversed masculine आले (ale) and गेलते (gelte) used by women and feminine आल्या (aalyaa) and गेलत्या (geltya) by men. People from remaining Marathwada get baffled when they come in the contact of these people from rural Nanded due to reverse gender use, some people misunderstand this way of speaking as teasing someone or criticizing. People from Latur-Ahamadpur side have distinct variety of speaking, they add –आव (-aav) suffix to the words, especially verbs—गेलताव (geltav), करायलाव (karaylav), हाव (haav), नाव (naav) etc. How these distinct varieties have been evolved and shaped is a matter of extensive research. Geographical structures might have played a confirming role in the development of these varieties. Translation has a major role in sustaining literature and language. The translation and transcription of dialectal literature carries the language to next generation and preserve it. The bi- or tri- lingual dictionaries of translated words should be composed and such activities should be encouraged. Documentation of dialectal words through various means is necessary and research ought to be propagated in this area. The biggest asset for any language to survive is the people who use it. Diminishing speaker population of any language or dialect is a sign of danger for that language. There is good population of Marathwadi in rural area but user base is reducing with faster pace. We can use the advancement of technology in preserving a language. The main stream Marathi is fairly used on internet, social media and media, why not dialects, its creation of online databases, online dictionaries, dialectal webpages, etc. We can give priority to dialect over artificial main stream language without any hesitation in that particular region. People must be encouraged to speak in dialect at functions and programmes, dialect should be included in school and college curriculum and the process of teaching-learning should be conducted in dialect, at least primary education must be made mandatory in mother tongue of that region. Teachers need to be trained. Educated class often do not use dialect while communicating and discourages others, this inferiority attitude and mind-set must be breached and addressed appropriately by making awareness among people.

In regional main stream media, dialects and varieties are accepted to a certain extent and this is a good sign to sustain the dialect. Previous Marathi actors like Daadaa Kondake and Nilu Phule employed dialect and varieties of Marathi to produce puns; Daadaa Kondake more famous for his use of dialectal words which filled the audience with exhaustive laughter. The current generation of actors—Makarand Anaspure (Marathwadi, specifically Beed dialect), Machhindra Kambli (Konkani), Bharat Ganeshpure (Varhadi), Bhau Kadam, Nilesh Sable, etc.—more conveniently imply dialect into their acting and they are hailed for their performance all over Maharashtra and Marathi population. Producer-director Nagraj Manjule produced movies in pure dialectal language (फ्यांद्री, सैराट—fandri, sairat, etc.) and it got tremendous response by all Marathi speaking community. The dialectal language is vividly seen in TV serials, news channels, and

other means of entertainment, such kind of attempts must be fostered and stimulated.

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Note: all above online references and material are retrieved between 30 Oct. and 25 Dec. 2017.

APPENDIX I

List of Living Dialectical Words Spoken in Marathwada

Sr. No.	Dialectical Word/ Phrase	Main Stream Marathi	Meaning
1	सोल/ धांद (sol/ dhand)	जाड दोर/ दोरी (jaad dor/ dori)	Thick rope
2	धोंडा (dhondaa)	दगड (dagad)	Stone
3	कोठय (kothay)	कुठे आहे (kuthe aahe)	Where is
4	कव्हा (kavha)	केव्हा (kevha)	When
5	बव्हनी (bavhani)	पहिली खरेदी/ विक्री (pahile kharedi/ vikri)	First purchase/ sale (of item at initial of the day)
6	परात (parat)	थाळी (thaali)	Plate
7	थाटली (thatali)	(परातीपेक्षा) लहान थाळी (lahan thaali)	Small plate
8	कासरा (kaasaraa)	बैलांना बांधण्याची दोरी (bailanna bandhanyachi dori)	Rope used to tie oxen
9	कान्ही (kaanhi)	जनावरांना बांधण्यासाठी खुंटला कायम असलेली दोरी (janawaranna bhandhanyasathi khuntala kayam asaleli dori)	Rope used to tie cattle permanently attached to wooden peg
10	धारजिन (dharjin)	उपयोगी/ उपयोगाचे (upayogi/ upyogache)	Useful
11	पायली भरणे (payali bharne)	विनाशाकडे वाटचाल करणे/ कुकर्म करणे (vinashakade watchal karne/ kukarm karne)	Leading to destruction/ doing misdeeds
12	खल्ला (khaltaa)	पिशवी (pishavi)	Bag
13	वले/वले-वले (wale/ wale-wale)	घाई करणे/ लवकर काम करा (ghai karne/ lawkar kaam karaa)	Hurry up
14	डिकने (dikane)	काम सुरु करणे/ कामाला लागणे (kaam suru karne/ kaamaala lagane)	Initiating work
15	सुतान घेणे (sutana ghene)	हळूहळू/ व्यवस्थित (haluhalu/ vyavasthit)	Gradually/ aptly
16	सुत जुळणे (sut julne)	विचार पटणे/ जवळीक निर्माण होणे (vichar patne/ jawlik nirman hone)	To agree/ get intimated
17	तांबडा (taambda)	लाल (laal)	Red
18	हळद्या (halddya)	पिवळा (piwala)	Yellow
19	कल्हा (kalha)	आरडा-ओरड/ धिंगाणा/ गोंधळ (ardaa-orad/ dhanganaa/ gondhal)	Shouting/ chaos
20	खेदू-खेदू मारणे (khedoo-khedoo marne)	पिटाळून मारणे/ खूप मारणे (pitalun marne/ khup marne)	Beating severely
21	खेदाडणे (kheadadne)	पिटाळणे/ पळवून लावणे (pitalane/ palwun lawne)	To make someone gallop
22	मखराचा बैल (वन्हाडी) (makharacha bail)	निरुपयोगी/ बिना कामाचा (nirupyogi/ bina kamacha)	Useless

23	मखर (मराठवाडी) (makhar)	महालक्ष्मी बसवण्यासाठी केलेला साज (mahalakshmi basawanyasathi kelela saaj)	Decoration made to Mahalakshmi celebration
24	डोल/ लोहट (dol/ lohat)	पोहरा (poharaa)	A bucket to fetch water from well
25	इस्त्री/ इस्तरी/ पत्तरवाळी/ पातरवाळी/ पातर (istri/istari/pattarwali/patarwali/patar)	जेवण घेण्यासाठी वापरले जाणारे कागदी/ पळसाचे/ केळीचे पान (jewan ghenyasathi waparale janare kagadi/ palasache/ keliche paan)	Used to keep eatables made up of paper/ banana leaves/ palasa leaves

APPENDIX II

Map of Marathwada(coloured shade) in Maharashtra State

(Taken from Google Images—google.co.in)