HM 106 PROJECT REPORT

Dhirubhai Ambani institute of information and communication technology

Linguistic survey of India (Group 25)

Assigned By- Prof. BHARANI KOLLIPARA

Member	student Id	contribution
Amit Agrawal	201701060	report making and collecting data on the PLSI and evaluation
Karmadeepsinh Vala	201701047	collecting information about the survey from additional sources
Yuvrajsinh Raulji	201701145	methods and problems-ethnical issues
Maharshi Patel	201701166	volume-7
Zeel Patel	201701443	volume-9-b
Kamma Bindu Priya	201701040	volume-9-a
Kirtan Kapadia	201701427	Volume-12
Jay Dev	201701425	added perspective to the need for the survey
Sarthak Shah	201701169	volume-10
Kashyap Daxini	201701411	volume-5
Sanket Chaudhari	201701247	volume-1-a,b
Chintan Illasariya	201701254	conclusions-in general about plsi
Jaymin Parmar	201701203	volume-4
Kaushal Kumar Patel	201701440	volume-3

Abstract:

This report includes work on six volumes out of eleven on the linguistic survey of India published in between 1903 and 1928 written by ***SIR GEORGE GRIERSON***. Along with the linguistic survey done by ***Prof. Ganesh Devy*** in the year 2011. The six volumes that we have included in the report are:

- *I. Part I Introduction*

Part II Comparative Vocabulary of Indian Languages

- *III Part I Himalayan Dialects, North Assam Groups*

Part II Bodo–Naga & Kochin Groups of the Tibeto-Burman Languages
Part III Kuki-Chin & Burma Groups of the Tibeto-Burman Languages

- *IV. Munda & Dravidian Languages*
- *V. Indo-Aryan Languages, (Eastern Group)*

Part I Bengali & Assamese
Part II Bihari & Oriya

- *VII Indo-Aryan Languages, Southern Group (Marathi)*
- *IX. Indo-Aryan Languages, Central Group*

Part I Western Hindi & Panjabi
Part II Rajasthani & Gujarati
Part III Bhil Languages including Khandesi, Banjari or Labhani, Bahrupia Etc.
Part IV Pahari Languages & Gujuri

The initial part of the report describes the need for the linguistic survey at the time of colonialism as well as the post-independence era. And later part discusses the consequences of these surveys, important conclusions derived from these, the problems faced and the opinion of Prof. Ganesh Devy on the result of the recent survey.

Acknowledgement:

The completion of the project required cumulative efforts of all the group members as well as the guidance in the right direction.

We sincerely thank Prof. Bharani Kollipara for providing such guidance by actively addressing to the problems we faced during the course of our project.

We also extend our gratitude to Professor Ganesh Devy who shared some of his experience and ideas about the survey with one of our group member by taking time from his busy schedule.

We would also like to appreciate the sincere efforts of all the group members(special mentions-Karmadeepsinh vala) and group secretary for coordinating their efforts.

The project gave us new insights about the languages and the identities people gain based on the languages they speak. This was altogether a new perspective of looking at Indian society as if from a social scientist point of view. We therefore again thank our instructor for introducing such creative project in the course.

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Introduction:

To begin the description, Linguistic research involves collection of the data from the respondents and making analysis of the obtained data. Some ethical guidelines need to be followed by the researcher to conduct such surveys and need to ensure that the ethical guidelines are not violated.

The Linguistic Survey of India often referred as LSI is the survey of the languages of British India describing 364 languages and its dialects. This survey was first proposed by George Abraham Grierson who was the member of Indian civil services. He was the first one to propose the linguistic survey and proposed to the govt. of India for the same.

Need for the linguistic survey:

In general, research surveys are conducted to fulfil the gap of theoretical analysis and the practical aspects of the research area.

After the Great Uprising of 1857, the reestablishment and deeper penetration of the colonial state in India resulted in the systematic collection and codification of knowledge about things and people Indian. This period witnessed the planning and execution of several big surveys: The Archaeological Survey, the Geological Survey, the ethnographic survey (subsequently divided into smaller, Provincial series), and perhaps most ambitiously, a linguistic mapping of the Indian Empire. The Linguistic Survey of India (LSI) was very much the brainchild of George A. Grierson, a noted linguist belonging to the Bengal and Bihar cadre of the Indian Civil Service. A resolution adopted at the third Oriental Congress in Vienna in 1886 at Grierson's behest urged the colonial Government to undertake ‘a deliberate systematic survey of the languages of India’.

The project got off the ground only in 1894 when district officers were asked to compile lists of languages and dialects current under their jurisdiction. Another four years elapsed before Grierson could cajole the Government into appointing him as an officer on special duty in charge of the survey. In 1898, a small office where bilingual native scribes prepared press copies of the language specimens collected in the districts was set up in Shimla. From late 1899 the work was supervised by a Bengali head clerk, as Grierson had been granted special permission to take the work of editing the volumes to England. From his

cottage in Camberley, Surrey Grierson edited the mammoth nineteen folio volumes of the Linguistic Survey of India over the next thirty years.

The Linguistic Survey of 2011 was carried out thinking that some of the languages or some of the dialects were under what is called as a threat to their existence. Languages and dialects become extinct as the people stop using their native language or their Mother tongue over the years, due to some or the other reasons. This was especially observed in case of tribal languages. It affects the future generations as they are deprived to gain knowledge about their culture, tradition and history which is observed through their mother tongue. This was happening as the tribal people for the sake of earning and getting employment learn new languages of dominating internal economy leaving behind their precious mother tongue and eventually their rich culture and history.

The following answer from an interview of Prof. Ganesh Devy tells how the situation in favour of the linguistic arose:

‘The government then felt that India might fragment if it acknowledged too many languages. It was this that led me to languages in the first place. In the 1980s, I first noticed the discrepancy between the number of languages in the 1961 Census, which listed 1,652, and the 1971 Census, which has 182. By 1996, I was obsessed enough to resign my professorship at Baroda University and start the Bhasha Centre in a tribal village near Vadodara. For the next 13 years I worked on languages, and I developed a large network of friends and colleagues at the grass-roots level. In 2010, there was a linguistic conference that Bhasha arranged. It was attended by representatives of 320 languages, and all of us felt that we had it in us to do a linguistic survey.’

BACKGROUND:

The main goal of the project was to get interesting information about the Linguistic Survey of India and draw conclusions about it. In response to the task given it was decided to distribute some of the volumes among the group members and each individual volume of the Grierson Survey was to be checked, analysed, examined in order get out the basic four questions out of each of the volumes. These questions were designed by the process of successive discussions and the guidance of the course instructor.

- What does this volume cover briefly?
- What was the philosophy behind this survey? (Basically, explain what the need for the survey on languages is the answer for all the volume will differ as it is set at different times)
- Present any striking or unusual data or idea covered in the volume
- What was the consequences of the survey?
- How was the survey conducted and what were ways the survey was the survey taken?
- A short conclusion (finishing note) of the volume.

Not all these questions are different for different volumes.Some share a common answer and are therefore covered in the concluding part of the report.

Body of Report:

The survey volumes were initially expected as if they would contain important conclusions about a specific language but then this was proven wrong when the work in the direction of the project took pace. So,the group faced some problems in extracting interesting data about the Linguistic Survey. A lot of other interesting data was also collected by the group from various sources outside the Linguistic Survey. The data collected gave the group a general idea about the Linguistic Survey. Then the Group decided to collect along with what was already done some striking observations regarding the language.For example, some volumes contained detailed description about the grammar of a particular language while some contained detailed analysis about the writing style of a language. Even the traditional practices were recorded in the form of several Gramophone recordings which are placed at the South asian library archive.

Given below are the answers of few questions which are quite important to answer in order to understand the idea behind the Linguistic Survey of India:

VOLUME I: i) Introduction

ii) Comparative vocabulary of Indian Languages

What does this volume cover briefly?

- George Grierson had sorted out previous inquiries of Indian Languages and many of them were very appreciating.
- Languages get divided in to groups and also groups were get merged during this inquiry.
- This survey did not cover the whole India, provinces of Madras, Burma, States of Hyderabad and Mysore were excluded and according to The Hindu [16 November 2006] no reason were assigned for this omission.
- This volume contains statistics of families based on various perspectives.

- One is based on *Regions*
    - Tibeto-Burman
    - Dravidian Family
    - Indo-European Family

What was the philosophy behind this survey?

- The Survey was first proposed by George Abraham Grierson, a member of the Indian Civil Service and a linguist which lasted for 30 years.

How was the survey conducted and what were ways the survey was the survey taken?

- George choose local language teachers or government officials as informants rather than laypersons for collecting the linguistic data unlike other professional linguists.

According to result of old philology, back then there was a belief that all languages were derived from Hebrew.
Sir George had mentioned about tones. A tone is essentially an acoustic pitch or change of pitch. A word pronounced on a high pitch mean one thing, low pitch means another, on a rising pitch another, and so on. Tibeto-Chinese languages possess significant tones unlike Mon-Khmer Languages which have none.

VOLUME 3:

What does this volume cover briefly?

→ This volume deals with the tibeto Burman languages of India.

The tibeto Burman family comprises of a long series of dialect spoken from Tibet in the north to Burma in the south and from Baltistan in the west to The Chinese provinces of Szechuan and Yunnan in the east. Tibetan and Burmese the northernmost and southernmost tibeto Burman languages are connected by means of two different chains of dialects. The eastern consist of the various Kachin dialects the western has double meaning in the north which unites towards the south in the first place the authors Find the dialects of the north Assam group of merging into naga and further

Into the bodo and kuki – chin terms of speech and in the second place, we can also trace a line from Tibetan through the Himalayan languages into bodo and further into kuki chin those latter dialects then gradually merge into Burmese.

The words kuki and chin found in this book both are the synonymous. And both are used for many of the hill tribes in the territory which extends from the naga hills in the north down into the sandoway.

Kuki is an assamese or Bengali term applied to various hill tribes, such as the LUSHEIS, RANGKHOLS, etc. the word old kuki and the new kuki are apt to convey the ideas that the tribes so devoted are closely related to each other.

Chin is a Burmese word used to denote various hill tribes living in the country between Burma Assam and Bengal. It is written and dialectically pronounced

Khyang. however, kuki chin languages belong Burmese branch of the Tibeto Burman family.

1) **What was the philosophy behind this survey? (Basically, explain what the need for the survey on languages is the answer for all the volume will differ as it is set at different times)**

→ The languages in India have from the earliest time been an object of interest to those people that spoke them but their serious study by foreigner Is not more than three hundred years old. The modern comparative phi logy

Dates from the introduction of Sanskrit as a serious object of study.

There were scores of languages for which no one could be found who knew Any one of them and at the same time English.as each dialect was examined a Specimen or specimens of it were selected for publication and made ready For the press. from the specimens a sketch of the

grammatical and other peculiarities were prepared and reference was made to any point worth nothing about the speakers.

A short conclusion (finishing note) of the volume.

→ The words kuki and chin found in this book both are the synonymous. And both are used for many of the hill tribes in the territory which extends from the naga hills in the north down into the sandoway.

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Khyang. however, kuki chin languages belong Burmese branch of the tibato Burman family.

→The volume deal with generic name bodo which was first applied by hodgson

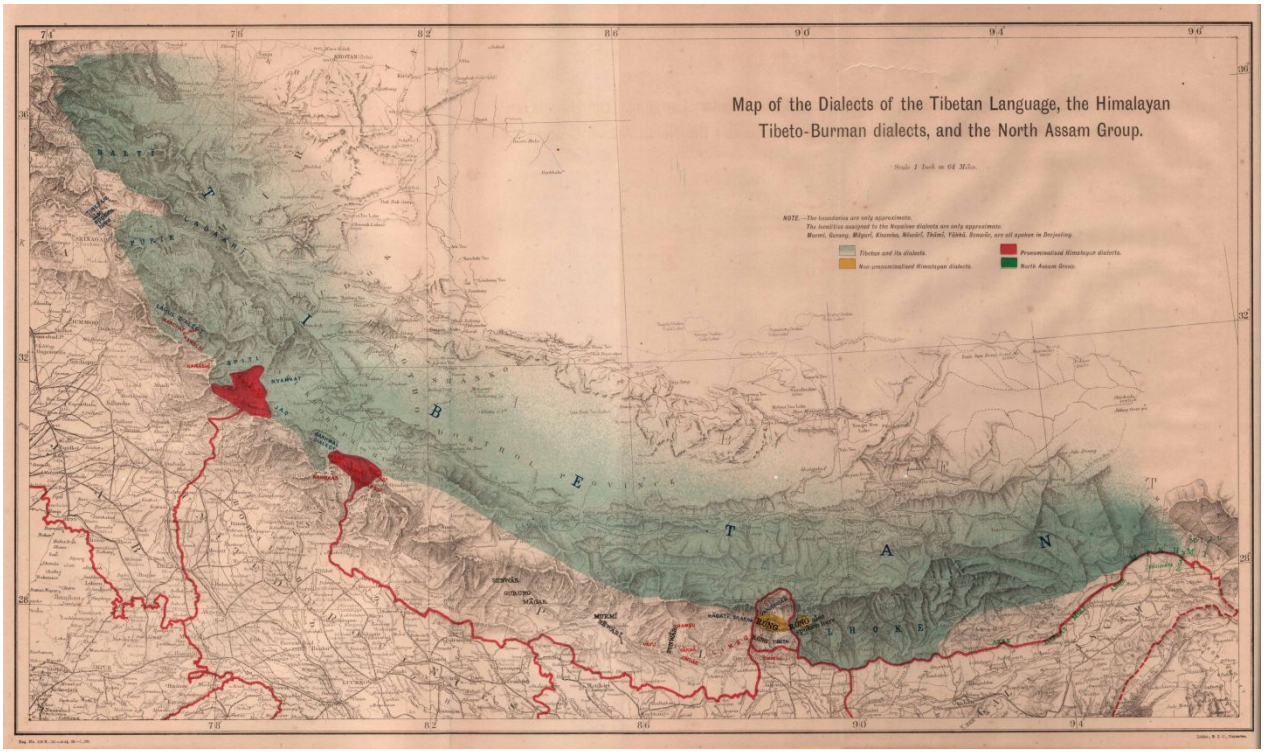
To this group of languages, the exact sound is better represented by spelling

It Bada or bara bodo or bara is the name by which mech or mess and the kacharis call themselves like another tribal name in assam the name probably

Once meant a male member of the tribe The bara group comprises the language spoken by the bara fsa(i.e. the mech and kachahris)

All the dialects of bara borrow words freely from the Aryan languages, Bengali or assamese with which they are brought in immediate contact words so adopted frequently suffer considerable corruption in the process of borrowing.

The bara people use Bengali or assamese as easily as their own tongue this has Necessarily affected the use of the bara language (as indeed it has probably affected assamese and Bengali).



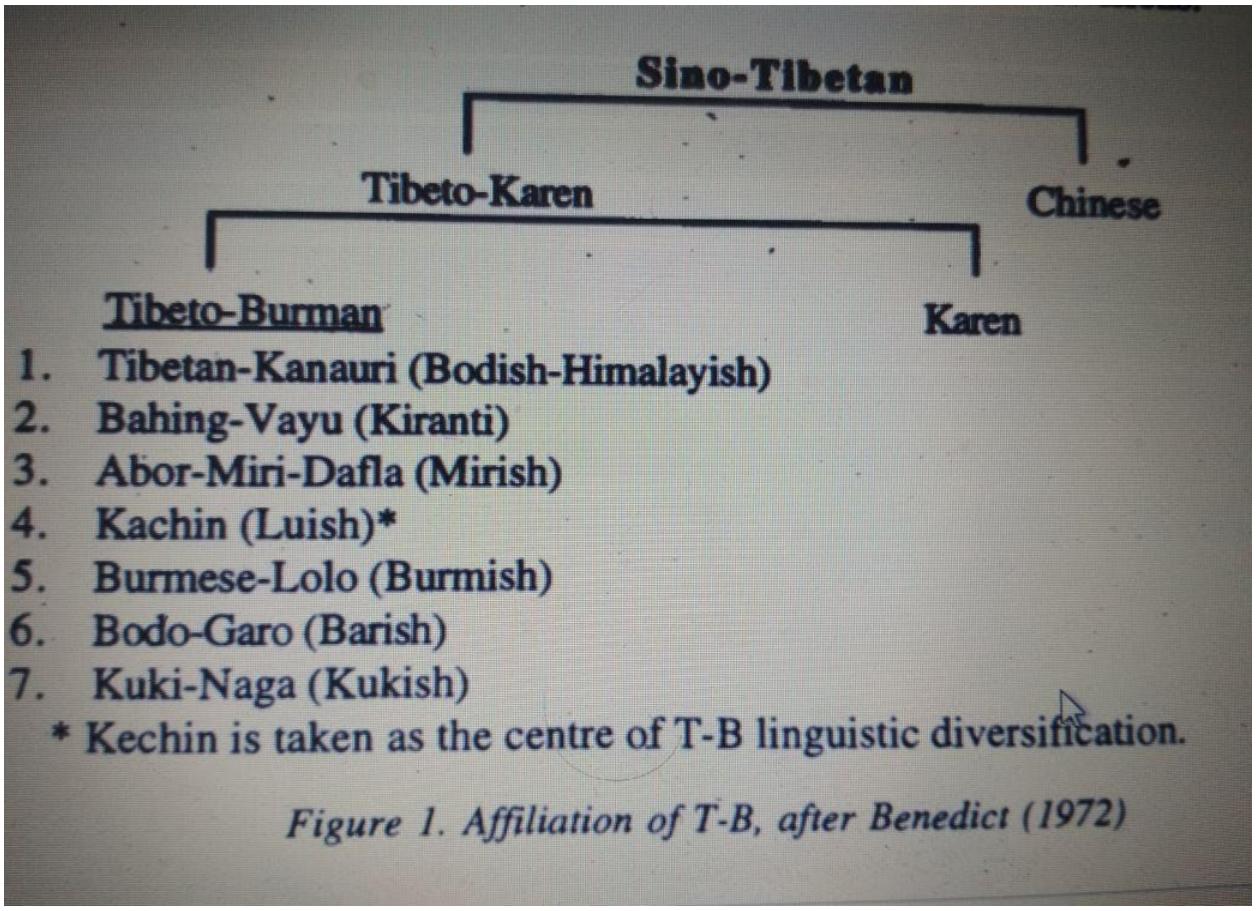
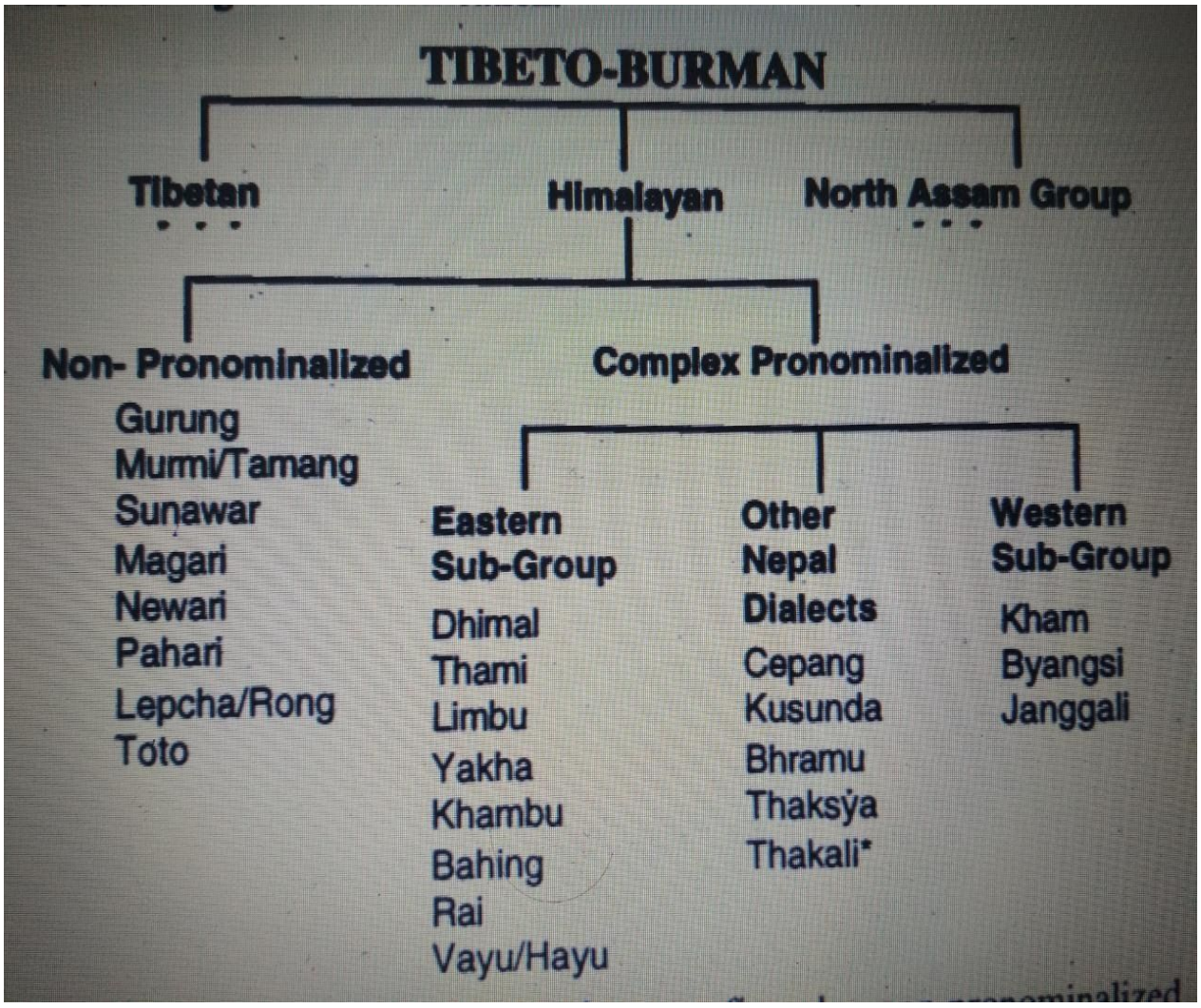


Figure 1. Affiliation of T-B, after Benedict (1972)


TIBETO-BURMAN
Tibetan
Himalayan
North Assam Group
Non- Pronominalized
Gurung
Murmi/Tamang
Sunawar
Magari
Newari
Pahari
Lepcha/Rong
Toto
Complex Pronominalized
Eastern Sub-Group
Dhimal
Thami
Limbu
Yakha
Khambu
Bahing
Rai
Vayu/Hayu
Other Nepal Dialects
Cepang
Kusunda
Bhramu
Thaksya
Thakali*
Western Sub-Group
Kham
Byangsi
Janggali

VOLUME 4:

IV. Munda & Dravidian Languages

1. What does this volume cover briefly?

This Volume cover about languages and dialects belongs Munda and Dravidian Family. In introduction, author wants to say that Munda and Dravidian languages are not distinct languages, but at the end there is no philological reason about that. So, Author said that Munda and Dravidian languages are not connected to each other and they are different Language families. There are two parts in the volume, one part contains Munda languages and second one contains Dravidian.

1. What was the philosophy behind this survey?

According to Author, about one-fifth of the total population of India speak languages by Munda and Dravidian family. If we exclude some north Indians, India can be two anthropological type- The aryan and The Dravidian. So, the linguistic survey for Dravidian family and Munda family were important.

3.How was the survey conducted and what were ways the survey was the survey taken? (Applicable for all)

Grierson made use of Government officers to collect data from across India. He made forms and guidance material for the officers who gathered the information. Government officers took the information as guidance.

Problems Which are faced… (Applicable for all - By Wikipedia)

There were numerous problems in ensuring uniformity of data gathering and clarity of understanding. One officer noted the difficulty even of noting the name of the language from a household. Interviewees would name their language after their caste.

About Munda and Dravidian Family

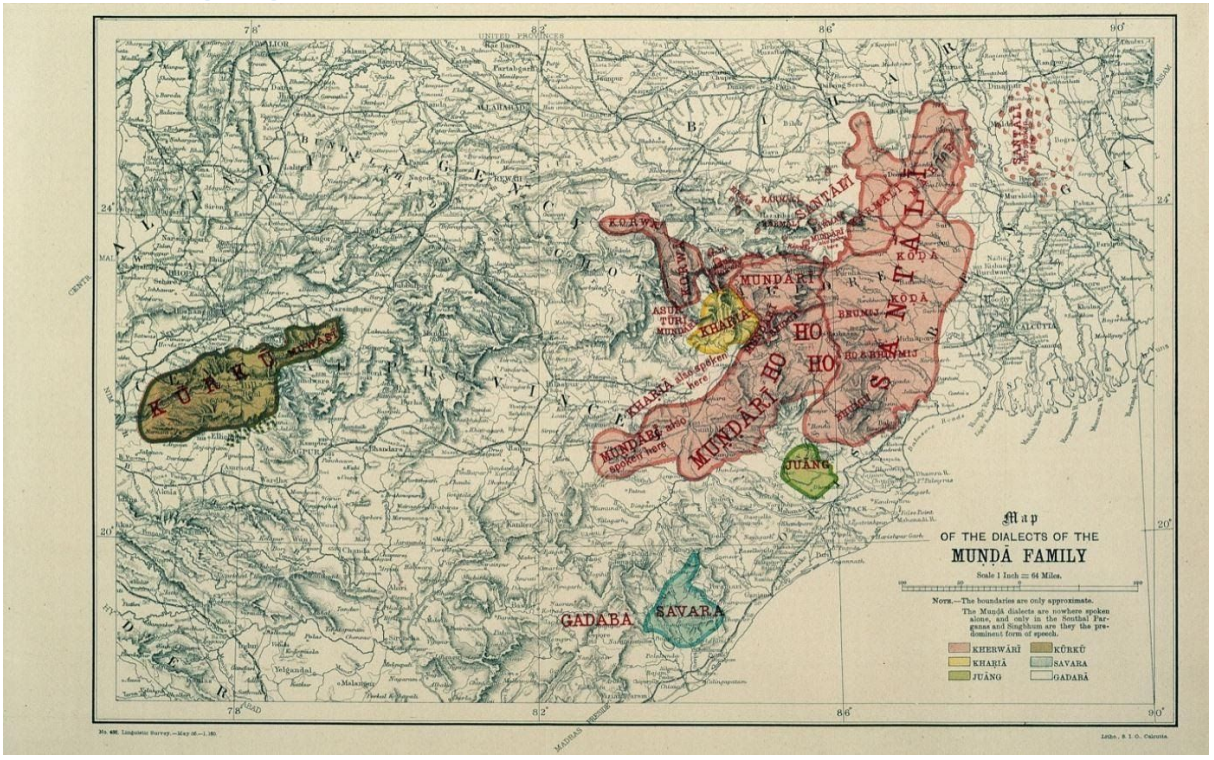
Differences between Munda and Dravidian Languages:

Phonology: The most Striking feature of Munda phonology is the existence of so-called semi-consonants. There is nothing corresponding to these in Dravidian languages. On the other hand, the interchange between soft and hard consonants in Dravidian is not feature of Munda languages.

Numerals: Dravidian languages have two numbers, one singular and the plural. The Munda languages have three. One singular, Dual and plural. The Dravidian count in tens, the Mundas in twenties.

There are many differences like Noun, Adjective, Verbs, Pronouns, Formation of Words (suffixes, infixes etc.)

Munda Languages:



The Munda languages are a language family spoken by about nine million people in central and eastern India and Bangladesh. They constitute a branch of the Austroasiatic language family, which means they are related to languages such as Mon and Khmer languages and Vietnamese, as well as minority languages in Thailand, Laos and Southern China. The origins of the Munda languages are not known, but they predate the other languages of eastern India. Ho, Mundari, and Santali are notable languages of this group.

The family is generally divided into two branches:

1. North Munda, spoken in the Chota Nagpur Plateau of Jharkhand, Chhattisgarh, West Bengal, and Odisha.
2. South Munda, spoken in central Odisha and along the border between Andhra Pradesh and Odisha.

Survey of Munda which in the book:

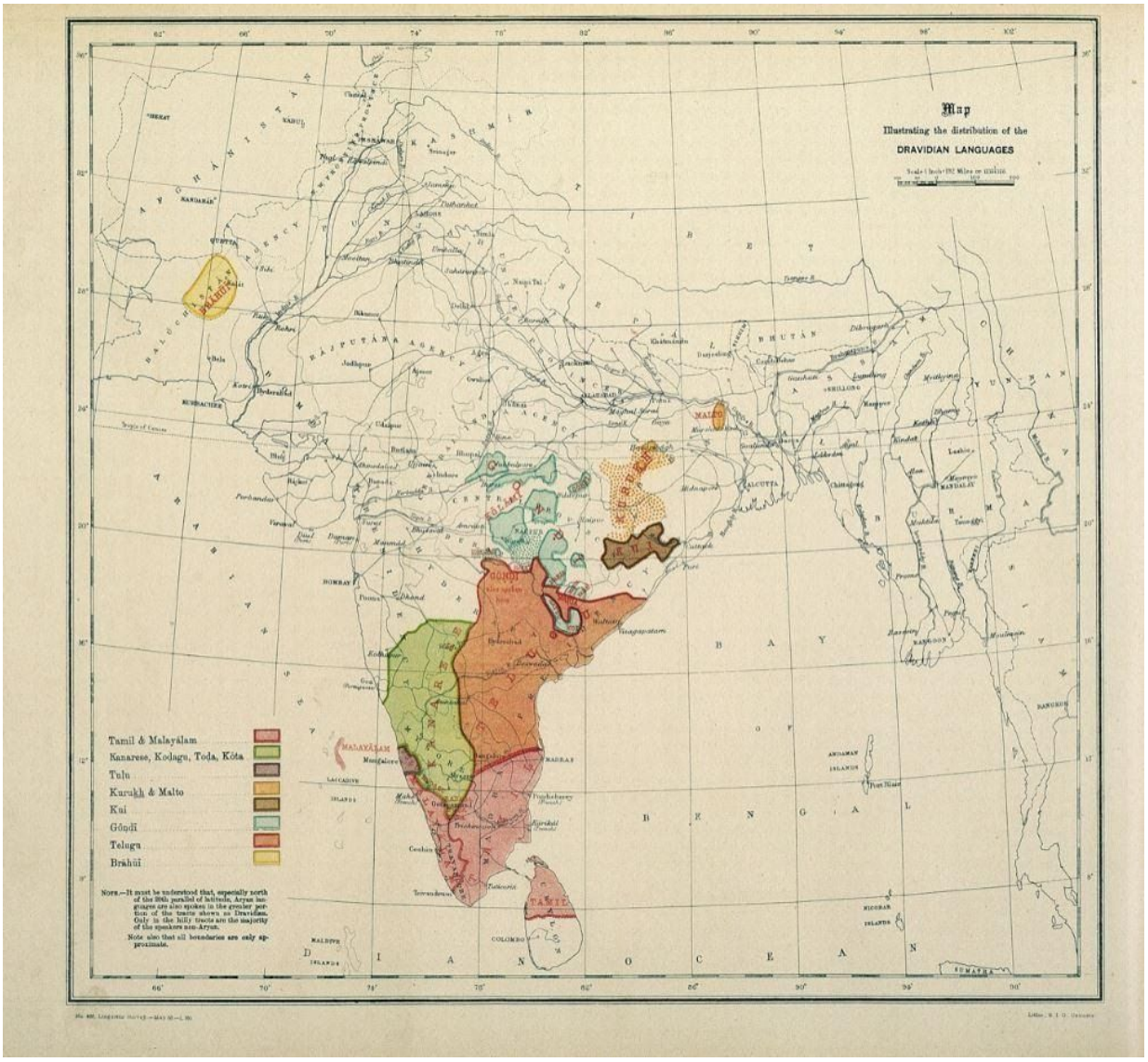
Name of dialect.	Estimated number of speakers.	Census of 1901.
Santālī	1,614,822	1,795,113
Muṇḍārī	406,524	460,744
Bhumij	79,078	111,304
Birhâṛ	1,234	526
Kōḍā	8,949	23,873
Hō	383,126	371,860
Tūrī	3,727	3,880
Asurī	19,641	4,894
Korwā	20,227	16,442
Kūrkū	111,684	87,675
Khaṛiā	72,172	82,506
Juāng	15,697	10,853
Savara	102,039	157,136
Gadabā	35,833	37,230
TOTAL	2,874,753	3,164,036

The list of languages which belongs to this Munda Family:

Korku	Turi
Bijori	Kharia
Koraku/Kodaku	Juang
Korwa	Gataq/Gta
Mundari (inc. Bhumij dialect)	Bondo/Remo
Asuri	Bodo Gadaba/Gutob
Koda	Parengi/Gorum

Ho	Sora/Savara
Birhor	Juray
Santali	Lodhi
Mahali	

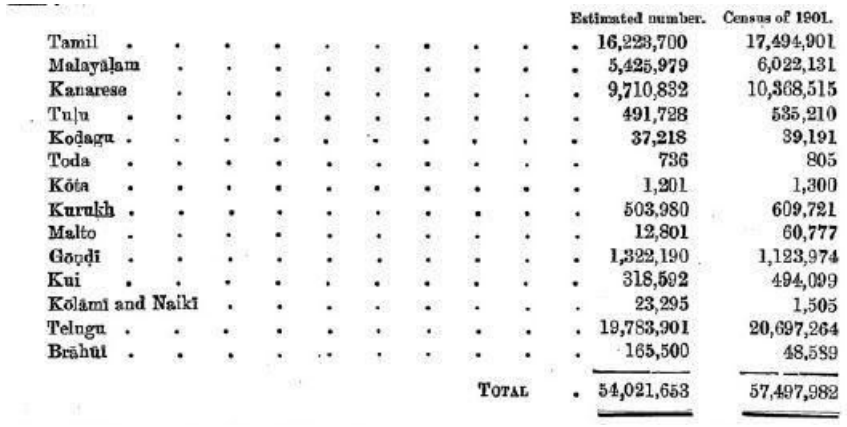
Dravidian Languages:



The Dravidian language family is one of the largest language families in the world. The vast majority of linguists believe that the Dravidian language family is completely unrelated to any other language family. The family includes 73 languages spoken by over 222 million people in southern India, Sri Lanka, certain areas of Pakistan, and in Nepal. Commerce and emigration have also spread Dravidian languages, particularly Tamil, to Burma, Indonesia, Malaysia, Fiji, Madagascar, Mauritius, Guyana, Martinique and Trinidad. The only Dravidian language spoken entirely outside of India is Brahui with over two million speakers mainly in Pakistan and 200,000 speakers in Afghanistan.

Tamil, Malayalam, Telugu, and Kannada are four of the 22 Official languages and 14 regional languages of India.

Survey of Dravidian which in the book:



	Estimated number.	Census of 1901.
Tamil	16,223,700	17,494,901
Malayâlam	5,425,979	6,022,131
Kanarese	9,710,832	10,368,515
Tuḷu	491,728	535,210
Koḍagu	37,218	39,191
Toda	736	805
Kôta	1,201	1,300
Kurukh	503,980	609,721
Malto	12,801	60,777
Gôṇḍî	1,322,190	1,123,974
Kui	318,592	494,099
Kôlâmi and Naikî	23,295	1,505
Telugu	19,783,901	20,697,264
Brâhûî	165,500	48,589
TOTAL	54,021,653	57,497,982

Dravidian Language are divided into four group:

According to Website http://www.ling.fju.edu.tw/typology/Dravidian.htm

Central		
Kolami (Northwestern & Southeastern)	60,000	India
Duruwa	90,000	India
Northern		
Brahui	2 million	Pakistan
Kurux (Kurukh)	2 million	India
Sauria Paharia (Malto)	85,000	India
South Central		
Maria, Dandami	150,000	India
Gondi Southern	700,000	India
Maria	134,000	India
Pardhan	117,000	India
Koya	10 million	India
Kui	717,000	India
Kuvi	300,000	India

Telugu	75 million	India
Southern		
Badaga	up to 300,000	India
Kannada	up to 44 million	India
Kodagu	122,000	India
Kurumba	up to 200,000	India
Malayalam	35 million	India
Tamil	74 million	India
Yerukula	300,000	India
Tulu	up to 2 million	India

Above table represents today's data…

VOLUME 5: Indo Aryan Family. Eastern group.

➔ **What does this volume cover briefly?**

This volume deals with the eastern group of Indo-Aryan vernaculars including the four Aryan languages. Bengali, Oriya, and Bihari with a few isolated exceptions, the Aryan vernaculars of Assam, of the lower provinces of Bengal, of the Eastern Districts of the North-Western provinces and of the extreme east of the Central provinces, all belongs to the Eastern group. The languages

which constitute the eastern group are found among these habitats of the region.

➔ **Other languages listed under Indo-Aryan language**

- Sanskrit
- Hindi
- Urdu
- Pali
- Magadhi prakrit
- Maharashtri prakrit
- Bishnupriya Manipuri

➔ **A short conclusion (finishing note) of the volume.**

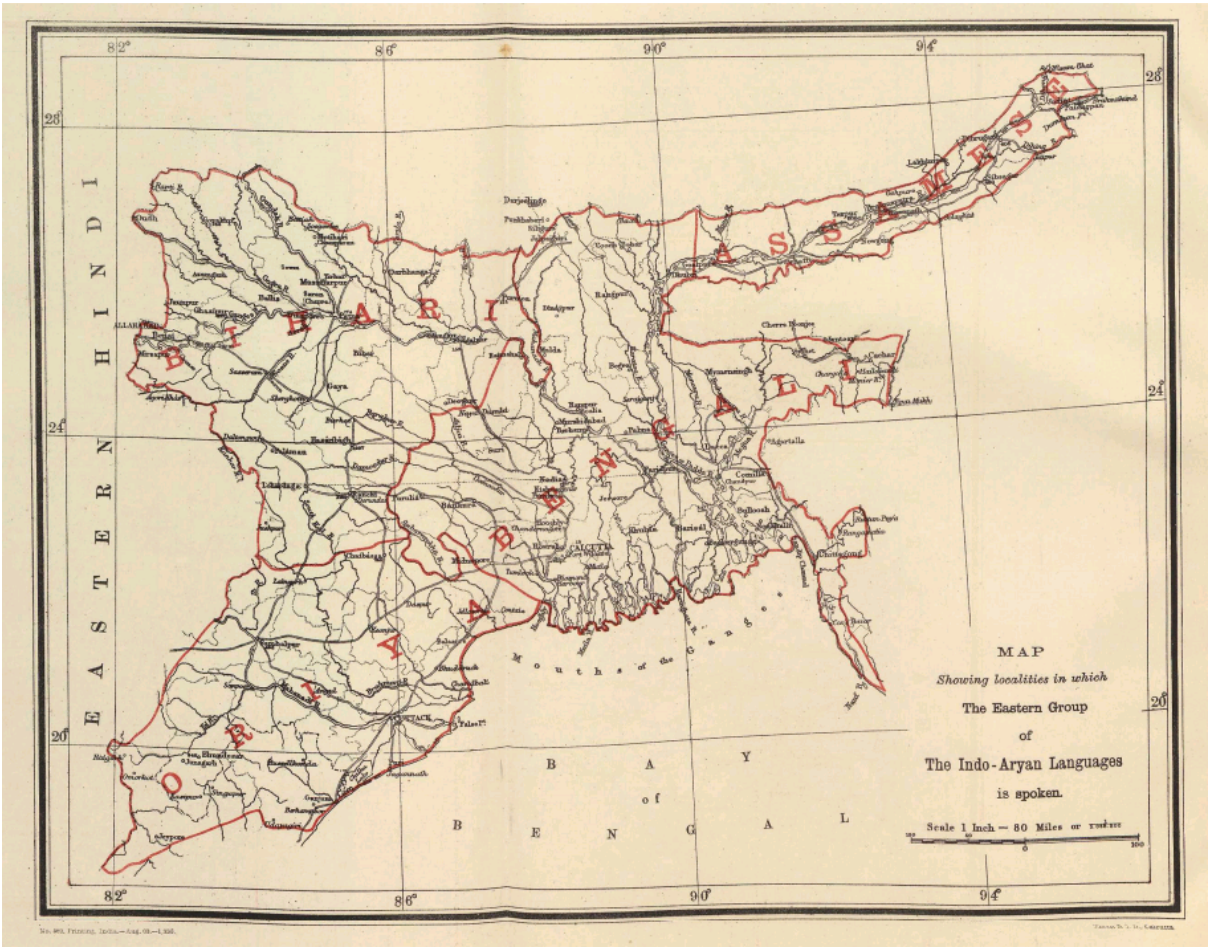
Conclusion behind this volume is that it considers the characteristics of the Eastern group of Indo-Aryan vernaculars, which differentiates them from languages of other groups and in which they agree themselves. In classifying languages, grammar rather than vocabulary must be taken as the text, and applying this test, it will be seen these characteristic points are numerous and important. The alphabets used by the Eastern group of languages follow geographical rather than linguistic lines.

➔ **More about Indo-Aryan languages**

Table showing the Number of Speakers of Bengali (Unspecified Dialects) within the Lower Provinces of Bengal, but outside the Area in which Bengali is the Vernacular Language.

Name of District.	Number of Speakers.	Remarks.
Patna	3,359	
Gaya	447	
Shahabad	1,724	
Saran	690	
Champaran	195	
Muzaffarpur	949	
Darbhanga	777	
Monghyr	3,479	
Bhagalpur	2,283	
Cuttack	15,196	
Balasore	17,406	
Angul and Khondmals	95	
Puri	2,751	
Hazaribagh	...	7,333 are entered in the Census as speaking Bengali in this District. But an examination of a specimen of this so-called Bengali shows that it is really a dialect of Bihārī. There are, no doubt, speakers of Bengali, but their number cannot at present be stated.
Lohardaga	6,733	These are the figures locally returned. The Census figures cannot be used, as they make no allowance for Sarāki.
Chota Nagpur Tributary States	4,554	These also are local figures. The Census figures are 27,481, which evidently include a number of people classed by me as speaking aboriginal languages. Of those here recorded, 4,115 live in Sarāi Kalā State, and speak Western Bengali.
Total	60,638	

Bengal.		Assam.	
Name of Dialect.	Number of Speakers.	Name of Dialect.	Number of Speakers.
Central or Standard	8,443,996		
Western (including Khariā Ṭhār, Māl Pahāṛiā, and Sarākī sub-dialects)	3,952,534		
South-Western	346,502		
Northern (including the Kōch and Siripuriā sub-dialects)	6,108,553		
Rājbangśī (including Bāhē sub-dialect)	3,216,371	Rājbangśī	292,800
Eastern (including Hajaṅg and East-Central sub-dialects)	14,649,430	Eastern	2,261,221
South-Eastern (including Chākmā)	2,310,784		
Total for Bengal	39,028,170		
Add—Assam Total	2,554,021		
Add—South-Eastern Bengali, spoken in Akyab (Burmah)[1]	114,152		
Grand Total for Bengali spoken in the Bengali-speaking area	41,696,343		
		Total for Assam	2,554,021



VOLUME 7: Indo Aryan Family. Southern Group.

VII. Indo Aryan Family – Southern Group

Specimens of the Marathi Language

1) **What does this volume cover briefly?**

This Volume covers about languages and dialects belongs to Indo Aryan Family – Southern Group which is surrounded by MARATHI Language.

First, we introduce the Political boundary and Linguistic boundary of Marathi Language. Then we go deep inside the information of different dialects of Marathi Language. And After that we describe the origin of Marathi Language.

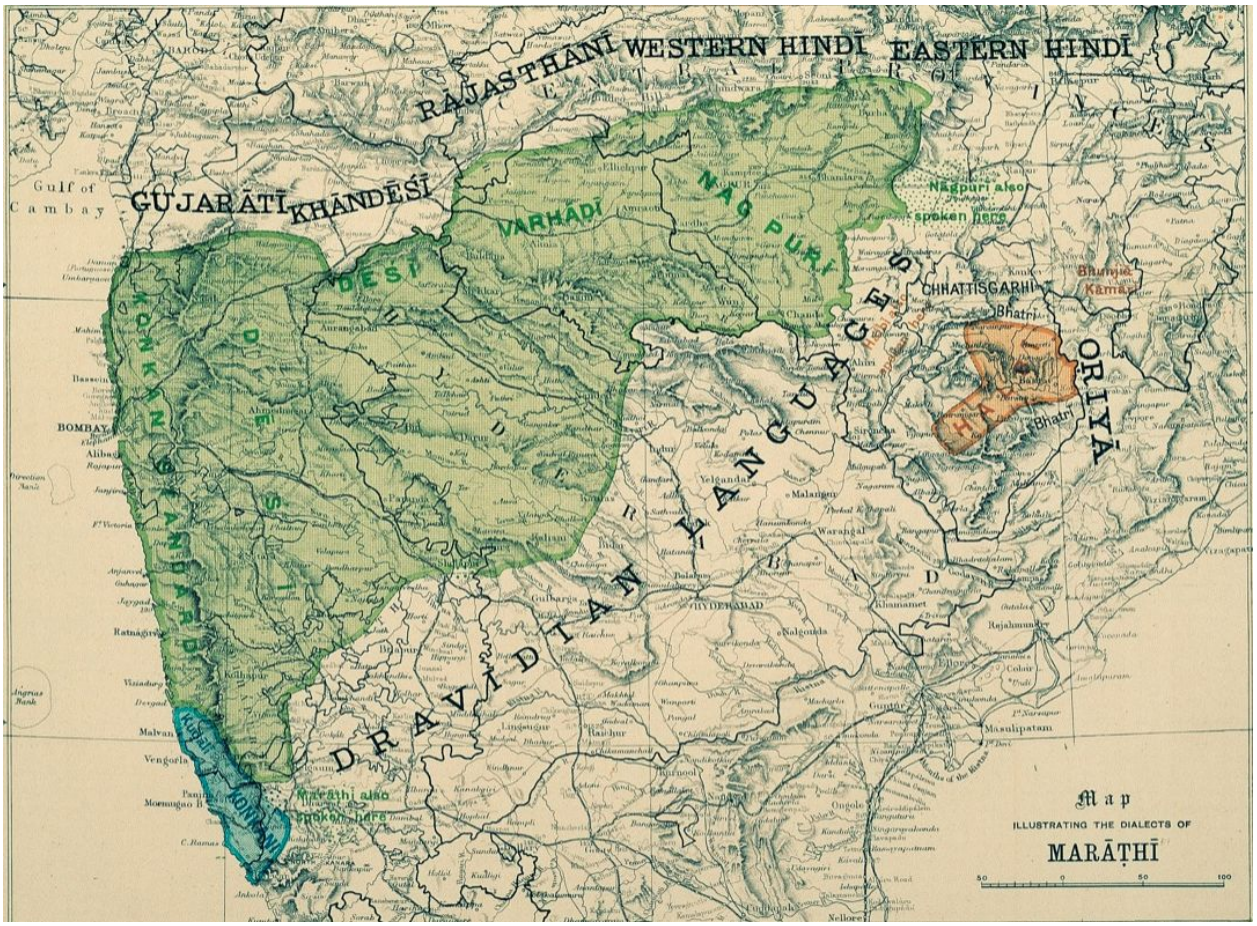
2) **What was the philosophy behind this survey?**

The surveys are conducted to uncover the answers to some of the unanswered questions and also to start the discussion among the people regarding a proper topic on which survey is going to be carried out.

Also, surveys are carried out to compare the previous carried out results of the surveys.

3) **Present any striking or unusual data or idea covered in the volume**

There is an information about origin of Marathi which is unusual data in the volume.



About MARATHI Language

Marathi with its sub-dialects, Its divided in three provinces,

1) The Bombay Presidency
2) Berar
3) Central Provinces with numerous settlers in Central India and the madras Presidency

The area which it is spoken is roughly 1,00,000 square miles.

On the west Marathi is bounded by the Arabian sea , from Daman in the north to Karwar in the south.

The dialects differences within the Marathi area are comparatively small and there is only one real dialect, Konkani. There are of course everywhere local varieties and these are usually honoured by a separate name. On the whole however, Marathi is remarkably uniform language.

There are three different forms of Marathi

1) Marathi of Dekhan
2) Marathi of Berar and Central Provinces
3) Marathi of Central and Northern Konkan

In the southern part of the district of Ratnagiri the Konkan form of Marathi gradually merges into Konkani, through several minor dialects.

Konkani has been returned for the purposes of this survey as spoken by 20 settlers in Chanda.

Where spoken.		Number of speakers.
Mysore		4,166
Rajputana		47
Chanda		20
Coorg		2,129
	TOTAL	6,362
Marāṭhī spoken at home—		
Dekhan	6,193,083	
Berar and Central Provinces	7,677,432	
Konkan	2,350,817	
	16,221,332	
Marāṭhī spoken abroad	225,225	
	TOTAL MARĀṬHĪ	16,446,557
Kōṅkaṇī spoken at home	1,559,029	
Kōṅkaṇī spoken abroad	6,362	
	TOTAL KŌṄKAṆĪ	1,565,391
	GRAND TOTAL	18,011,948

Origin of Marathi: -

The Prakrit grammarians tell us that at a very early period there were two principal languages spoken in the Ganges and Jamna valleys, Sauraseni in the west and Magadhi in the east. Between both there is third dialect, called Ardhamagadhi, which must approximately have

covered the territory within which the modern dialects of Eastern Hindi are spoken. These dialects were recognised as the most important forms of speech in Aryavarta.

The language of Maharashtra was considered to be the base of the most important literary Prakrit, the so-called Maharashtri.

In the terminology of the Prakrit grammarians, the Maharashtra Apabhramsa, from which latter forms of speech the modern Marathi is derived.

Marathi and its dialects are also, spoken outside the territory where it is a vernacular. At the Census of 1891 Marathi and Konkani were separately returned. The figures for those districts where Marathi and Konkani were spoken as foreign tongues were as follows

Marāṭhī spoken abroad in	Number of speakers.
Ajmere-Merwara	1,604
Andamans	913
Assam	85
Bengal and Feudatories	909
Burmah	565
Coorg	2,621
Madras	123,530
Mysore	65,356
Punjab and Feudatories	551
Quettah	1,340
Rajputana and Central India	11,072
Sind	9,265
United Provinces and Feudatories	7,414
TOTAL	225,225

VOLUME 9:

LINGUISTIC SURVEY IN INDIA

Indo-Aryan Languages, Central Group:

1.What does the Indo-Aryan Language means:

The Indo-Aryan or Indic languages are the dominant language family of the Indian subcontinent. It was a branch of the Indo-European language family. Indo-Aryan speakers were more than half of Indo-European speakers. The largest in terms of speakers are Hindustani(Hindi-Urdu), Bengali, Punjabi.

2. What does the volume cover briefly

The volume mostly covers about the Indo-Aryan languages that were western Hindi, Gujarati, Pahari, Panjabi, Rajasthani, Bhili and dialects of central zone.

Western Hindi:

Western Hindi evolved from the Apabhramsa (which does not follow the norms of Sanskrit grammar) form of Shauraseni Prakrit. Linguistics for western Hindi boundaries are as follows: on its north west, it is bounded with Panjabi to its south-west and south lies with Rajasthani to its south-west Marathi and to its east eastern Hindi.

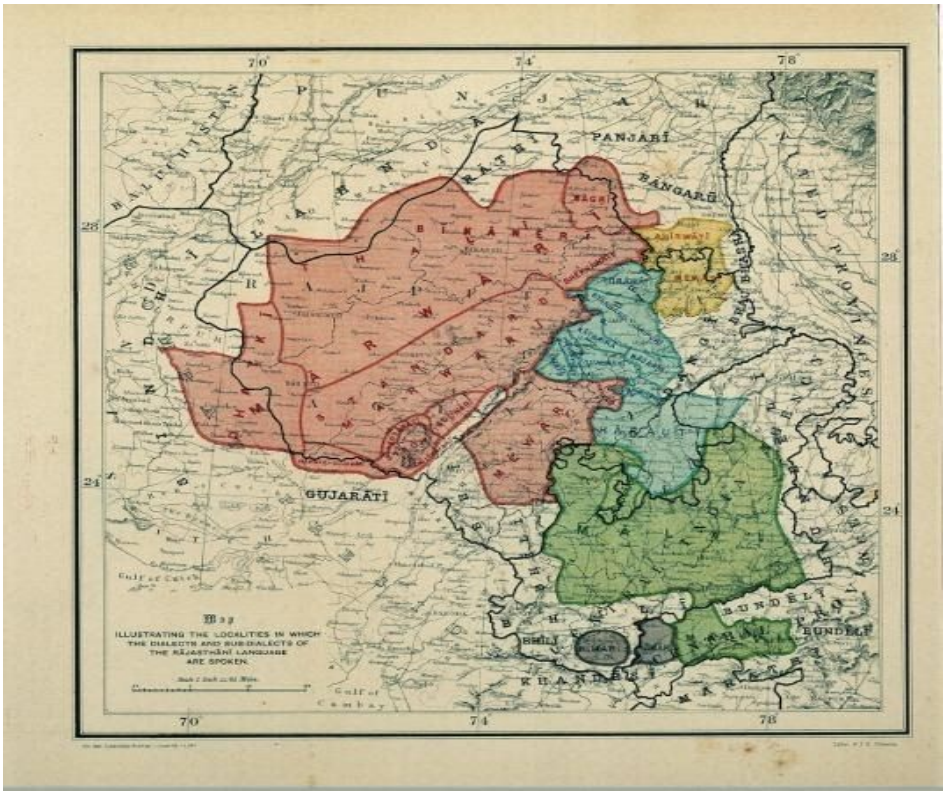
Punjabi:

Punjabi is also an Indo Aryan language which is spoken by Indians, it is the 10th most widely spoken language in India. It is the native language of the Punjabi people. Punjabi is the 11th most widely spoken language in India, and the third most-spoken native language in the Indian.

Rajasthani:

Rajasthani is a part of Indo-Aryan languages spoken primarily in the state of Rajasthan and adjacent areas of Haryana, Punjab, Gujarat, and Madhya Pradesh in India. The tone of Rajasthani is different from neighbouring related languages Hindi, though due to apparent similarities it is considered to be a dialect of Hindi and conflated with it.

Rajasthani has a rich tradition of literature aging approximately 1500 years. This part mostly talks about Rajasthani Grammar, that how it was defined. Rajasthani is mostly written in Devanagari script.



Gujarati:

Part 2 of volume says that three major varieties of Gujarati exist:

- standard 'Hindu' dialect
- ‘Parsi’ dialect
- ‘Muslim’ dialect

However, reclassification happened based on regional differences in vocabulary and phrasing.

· Standard Gujarati: this is the form which is used in news, education and government. It is also spoken in some part of Maharashtra. The varieties of it include Mumbai Gujarati, Nagari, Patnuli, etc.

· Gamadia: which is spoken mostly in Ahmedabad and in Bharuch and Surat it is known as 'Surati'. The varieties of it include Ahmedabad Gamadia, Anawla, Brathela, Charotari, Eastern Broach Gujarati, Gramya, Patani, Patidari, Surati, Vadodari.

· Kathiawari: spoken primarily in the Kathiawar region and subject to significant Sindhi influence. The varieties of it include Bhavnagari, Gohilwadi, Holadi/Halari, Jhalawadi, Sorathi.

This volume shows that there exist many different dialects of Gujarati and in this volume a story, folk songs, etc. (which are in standard Gujarati) are converted into other dialects. Gujarati is 7th most widely spoken language of India.

Bhili Languages:

They constitute the primary languages of the southern Aravalli Range in Rajasthan and the western Satpura Range in Madhya Pradesh, north western Maharashtra and south Gujarat.

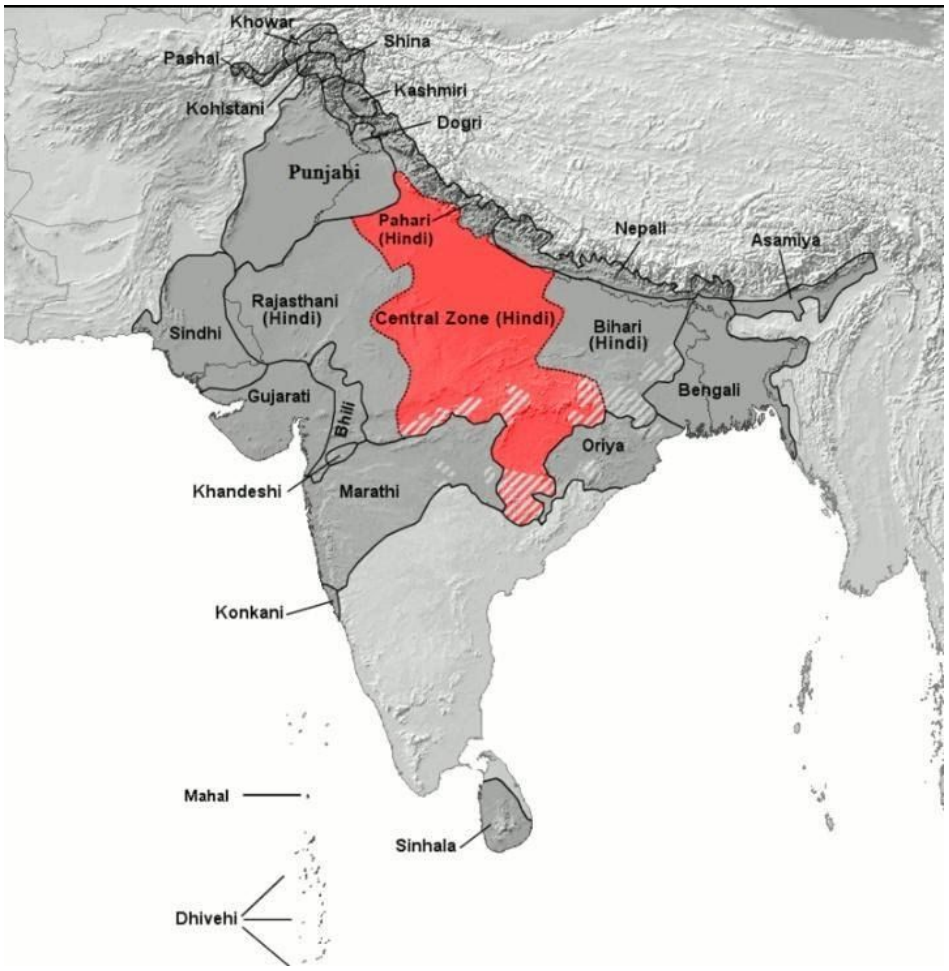
Pahari Languages:

The Northern Indo-Aryan Languages, also known as Pahari Languages, are a geographic group of Indo-Aryan languages spoken in the lower ranges of the Himalayas, from Nepal in the east, through the Indian states of Uttarakhand and Himachal Pradesh.

3.What was the philosophy behind this survey

The important or majorly used languages in India during the European-India time.

Central Zone Languages:



4. Conclusion:

We can conclude that this volume is talking about the languages that were spoken by large number of people in India during European-India. The government of India was feared that this might lead to Linguistic imperialism. This reading also speaks about the Indo-Aryan Languages in central zone.

VOLUME 10:Eranian Languages

1) What does this volume cover briefly?

->The present volume deals with the Eranian languages of the Eastern

Group:

1. Pashto
2. Ormuri
3. Balochi
4. The Ghaichah languages

This volume deals with the original Aryan languages of the

Eranian family. The Aryan tribes appear to have followed the courses of

the courses of the two rivers into the high-lying country of Khokand and

Badakhshan. It was here that there took place one of the great divorces in

the world's history. One group filtered southwards over the Hindukush

into the valley of the Kabul, and thence into India, where its speech

became the ancestor of the modern Indo-Aryan Vernaculars. The

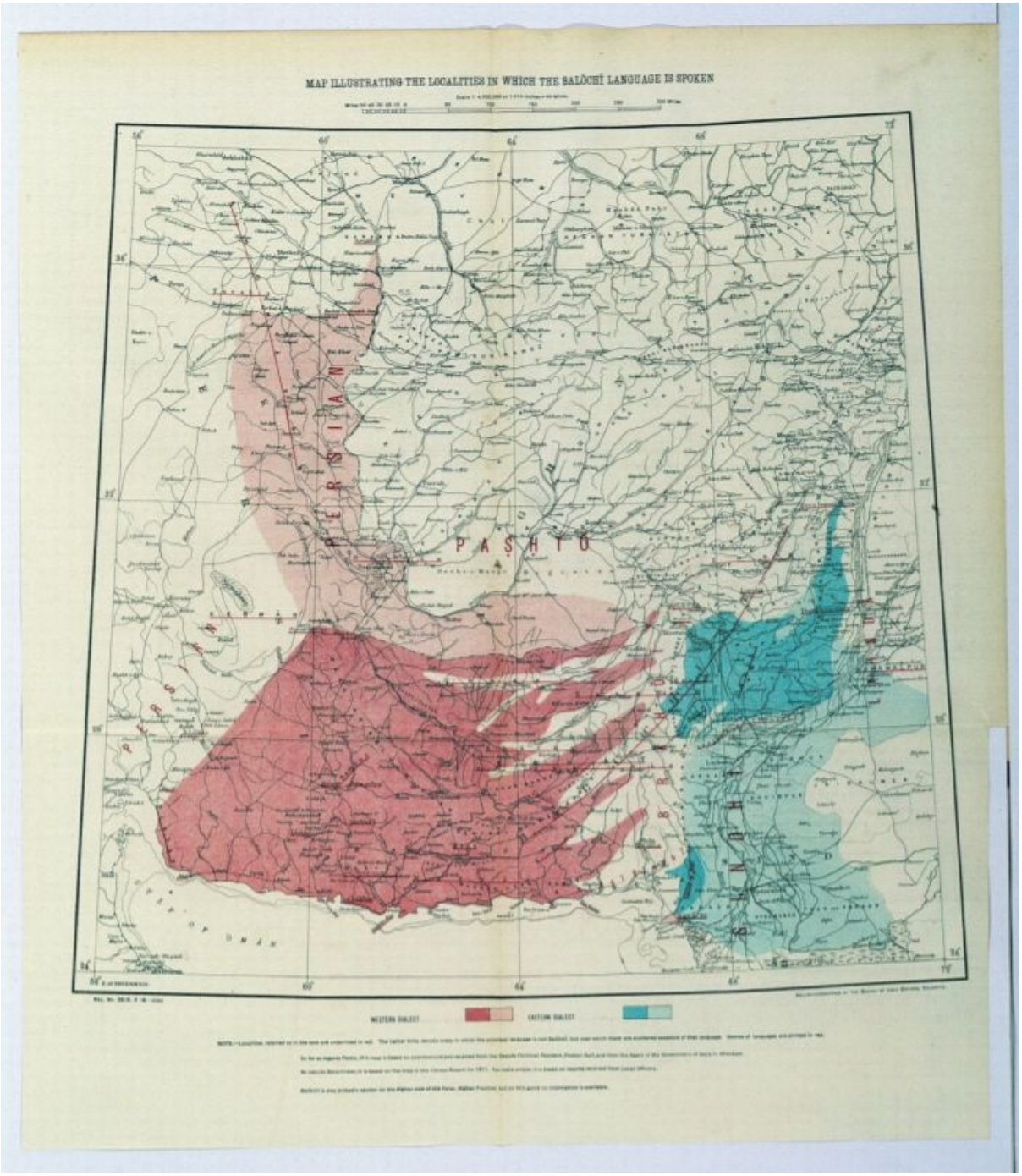
'Eranian' group- gradually spread from Khokand and Badakshan

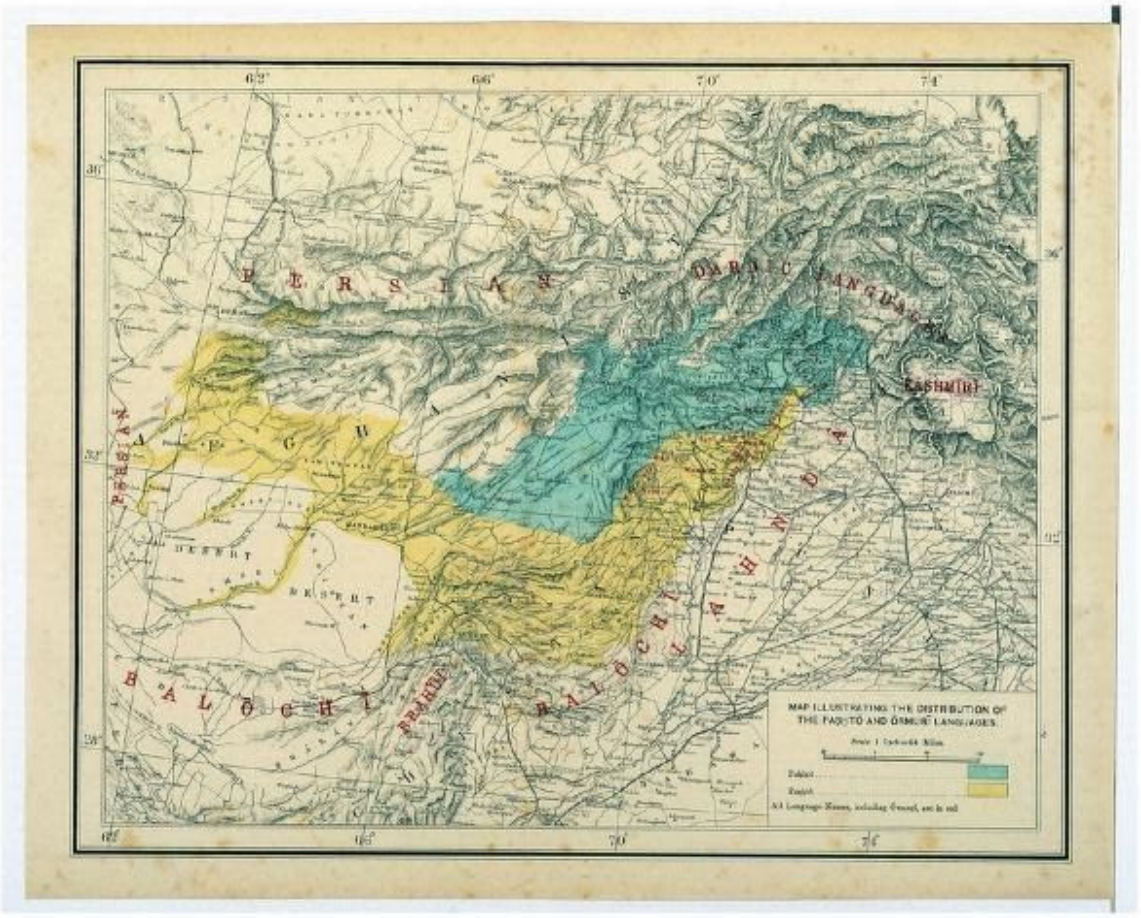
eastwards and westwards.

The following are the figures for the number of speakers who speak Paṣhtō in these parts of British India in which it is a vernacular :—

	North-Eastern Dialect.	South-Western Dialect.	Total.
North-West Frontier Province—			
Hazara	29,151	...	29,151
Peshawar	654,940	54,525	709,465
Kohat	107,492	85,891	193,383
Bannu	...	218,845	218,845
Dera Ismail Khan	...	70,995	70,995
Total	791,583	430,256	1,221,839
Baluchistan—			
Quetta-Pishin	...	82,133	82,133
Loralai	...	55,738	55,738
Zhob	...	66,573	66,573
Sibi	...	20,011	20,011
Total	...	224,455	224,455
Panjab—			
Attock	15,391	6,500	21,891
Mianwali	...	15,191	15,191
Total	15,391	21,691	37,082
Summary.			
North-West Frontier Province	791,583	430,256	1,221,839
Baluchistan	...	224,455	224,455
Panjab	15,391	21,691	37,082
Total for British India	806,974	676,402	1,483,376

The word ‘Balochi’ is an adjective meaning of or belonging to the Balochi nation, and is hence employed to indicate that nation’s language. Balochis of Baluchistan, the name is accurate enough; but there are numerous Baloches in India, and probably also in Persia, who have abandoned their tribal speech, and have adopted that of the people among whom they have become settled.


MAP ILLUSTRATING THE LOCALITIES IN WHICH THE BALŌCHĪ LANGUAGE IS SPOKEN
PERSIAN
PAŞHTŪ
INDUS
WESTERN DIALECT
EASTERN DIALECT



2) Present any striking or unusual data or idea covered in the volume

->The Pashto of Baluchistan varies from place to place, and from tribe to tribe, but the only specimens received from the Agency are those illustrating the dialect of Pishin and Kandahar given in the preceding pages. In order, therefore, to complete the information as far as possible, I supplement these specimens by the following account of

the different forms of Baluchistan Pashto, taken from Mr. Denys Bray's Report on. the Census of Baluchistan for 1911.

Chief among the many local dialects is Kikail, one of whose pet peculiarities is the change.

Some of the north eastern dialect Peshawar, Bunr, Yinufzai, Swat, Bajaur,

Afridi, Chlachhi. At the same time, we have some south eastern dialect like

Khatak, Bannu, Marwat, Waziri, Khandabar, and other Baluchistan dialects.

3) A short conclusion (finishing note) of the volume.

->The various languages are fully described in the sections devoted to each,

and a repetition of what is there said is unnecessary. It will suffice to state here that no materials are available regarding the number of speakers of any of these languages except Pashto and Balochi. Of the former there are about 4,000,000 speakers, and of the letter about 700,000.

VOLUME 12:THE ‘GIPSY’ LANGUAGES

1) **What does this volume cover briefly?**

The volume encompasses the various dialects spoken by the traders, loosely concurring with European term for Gypsy. The volume also gives the Statistics of how many languages are possessed by the trading groups. The book describes the gypsy dialects , exploring the different contexts of the Tribal Life giving an interesting insight into the day to day life of the people. Thus, the dialects of the vagrant tribes have been described in the connexion with Dravidian languages in this Volume 4 of this survey.

2) **What was the philosophy behind this survey? (Basically, explain what the need for the survey on languages is the answer for all the volume will differ as it is set at different times)**

Information on this gypsy’s languages were limited as being a vagabond they were familiar to any area and therefore they were most of times multilingual people, adopting speeches wherever they happened to stay for trading for dealing with outsiders but retaining their own peculiar dialect to speak amongst themselves. For this purpose many of them started developing a secret argot which naturally they were shy to disclose.

Such forms of speech were not expected to be consist as ordinary vernaculars. Therefore the survey was conducted in order to distinguish between ordinary dialects and argots.

3) **Present any striking or unusual data or idea covered in the volume**

Several tribes and castes possess secret trade jargons of their own and many criminal tribes have been described who freely mix their speech

with slang words and curses in order to prevent outsiders from understanding them.

So there were specimens received from the different places showed different places which had nothing to with grammar.

Evaluation:

The whole group understands the fact that the information drawn by the group from the Linguistic survey of India highlights the general and at the same time special aspects of the languages on which the volumes were based.This would give any reader with no idea of the survey a very good introduction.

The perspective of every group member regarding the survey and the linguistic situation in India now and before improved and a systematic approach was cultivated during the course of the project.

Understanding these aspects made us through with a new experience.However, there are some weaknesses the secretary would like to cover.The group memebers were in a way intimidated at the start by looking at the enormous content of the survey.Everyone expected the survey to be something more than statistical. There was also a difficulty in framing the questions to be answered and conclusions to be drawn by the secretary(myself). The group was not figuring out quickly how to start the work because it was unclear what the work was due to lack of communication.The discussion with instuctor helped the group through this.

The secretary would also like to highlight the dedicated attitude of almost every group member. Every single group member was always ready to undertake tasks given inspite of the busy schedule and even at the tme of presentation.

CONCLUSIONS:

There are many conclusions that can be drawn from the work done on the volumes and the Linguistic survey of India in general.

Several points have been concluded in the discussions based on what was found in a few interviews by professor Ganesh Devy in response to the Linguistic Survey of India.

Conclusions regarding the work on the volumes lie within the body of content of the report. In this section, the conclusions regarding the Survey in general are given.

Methods and problems: The Linguistic Survey by Grierson was carried out by help of several british officials and the Indian heads of the villages who were required to give a count of the number of languages in the villages.But then it was realised that even within the span of four years there was no much data collected. This became possible when Grierson was appointed as a dignitary officer relating these matters. Even this was a pushback that the Survey didn't record the languages which were spoken by less number of people and the numbers given by the officials in this matter were not trustworthy.

When it comes to the PLSI by Ganesh Devy the survey was done under the help of various positions of people. As told in the interview-'The ambitious People's Linguistic Survey of India (PLSI), a project that began in 2010 with the aim of documenting every living language in the country, has been completed. Led by **Ganesh Devy** , a 63-year-old linguist and 2011 Unesco Linguapax laureate, a team of over 3,000 volunteers comprising academics, farmers, authors, school teachers, linguists, nomads and activists, have mapped the linguistic contours of India. The count is a staggering 780 distinct languages. What makes PLSI unique is that it maps those languages that may have less than 10,000 speakers, and are thus not recognized by government census surveys. The 2001 Census lists 122 languages.'

approximately 850 languages. What they have done is prepare a baseline—the first survey of living languages in modern, independent India. Of these 780, they have collected the grammars and dictionaries for around 400 languages. Let's say a 100 more have been studied before sometime or the other. So around 300 of these languages have never been studied or documented by anyone outside the community that uses the language.

PLSI found 90 languages in Arunachal Pradesh, almost double that of the next most diverse state, Assam, with 55. What are the reasons which lead to so many languages?

Its internal structure of society didn't allow the sharing of mother tongues among communities which led to formation of so many languages..

There was this brilliant argument by Ganesh Devy about what is a threat to the language.

what is a threat?

Every mighty language was once spoken by a minuscule number of people

We should celebrate the fact that so many languages are alive in this country. Our linguistic diversity can thrive, provided the government changes the policy of not declaring the languages spoken by less than 10,000 people. One achievement that this survey might have is that it may compel the government to disclose the languages it has been concealing since 1971.

There were a few regions which contained strikingly vast number of languages for example arunachal pradesh has a large variety of about 90 languages. The reason being its rich culture and traditional mechanism of the society.

The survey didn't distinguish between languages and dialects. Dialects being the languages which are not having a defined script was not the mindset the surveyors had.

The Survey by Prof. Devy was able to record a strikingly less number of 182 languages - a number very small compared to the corresponding in the Grierson survey-1652.Two reasons amounted to this.First was the policy of the govt. of India to not include languages spoken by less than 10,000 languages.This was accompanied by the loss of priority given by the tribes to their Mother Tongue in comparison to the ‘languages of the societies’ like English,Hindi etc..This was covered earlier in the report too.Thus there are a wide number of tongues dying out there.

The world is at the merge of monolingualism..is what the data shows but not really.
Every Child must be taught in his/her own tongue and not doing so is the state of ‘aphasia’ for the child.These surveys provide a means to reveal the actual facts about the languages of the country and therefore is a means to disclose the actual plight of certain languages.

To give a brief idea of the working of the diversity of languages all over the world, quoting how sparse the language usage and understanding is, will do the job.Papua New Guinea has 1,100 languages, Indonesia has 700, while Cameroon has 300. Europe is a desert with 60-odd languages. Spain has five.
Hence, indirectly hinting on the fact that the Indian way of anarchic, nature worship, etc. has some strength, which is why we have so many languages.
The current scenario is totally new , posing questions on the core integrity of the need of languages and in lame man terms, to know how to use a language. But, the causes and consequences cannot be predicted. Computers and cyberspace pose a major challenge to human languages. It talks a lot of time and understanding amongst the masses, and even sometimes the learned to grasp and digest the fact that , we may be moving towards the time when the language will become extinct. Human languages segregate time, something which is not in the case in the cyber world. The artificial intelligence of computers mixes the future and the past, and this is a big threat to natural languages

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THE END