



Linguistic Structure of Pardhi Tribe

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Abstract:

Language is the only tool for expressing identity and culture as well as one of the greatest emblems of human diversity. There are 7,000 living languages in the world and around 3,000 are considered as 'endangered'. This means that almost half of the planet's current linguistic diversity is under threat. The situation in India is alarming. Some 197 languages are in various stages of endangerment in our country, more than any other country in the world. Ganesh N Devy, founder-director of the Bhasa Research and Publication Centre, Vadodara and Adivasi Academy at Tejgadh, Gujarat, said, "India may have lost 220 languages since 1961. There were 1,100 languages since 1961, based on the Census number of 1,652 mother tongues. Another 150 languages could vanish in the next 50 years."

Linguistic expert Devy documented 780 living languages and claims that 400 of them are at risk of dying. There are five tribal languages that are moving towards extinction in India. Linguist experts say that the most threatened language is Majhi in Sikkim. According to research conducted by People's Linguistic Survey of India, there are just four people who currently speak Majhi and all of them belong to the same family

According to UNESCO, any language that is spoken by less than 10,000 people is potentially endangered. In India, after the 1971 census, the government decided that any language spoken by less than 10,000 people need not be included in the official list of languages. From 1971 onwards, the Census has been counting only of those languages that have more than 10,000 speakers. It resulted in a decline in the list of languages to 108 languages in the 1971 Census, as against 1,652 a decade ago.

Aim of the Present Article is to understand linguistic structure of Pardhi Tribe. Pardhi Tribe Speakes Waghri (Pardhi) Language which is listed as one of the Endangered Tribal language of India as stated by Indian government. Before we discuss about the Linguistic Structure of pardhi's we must understand their origin and Background.

1. The Pardhi Tribe

Pardhis are hunters and food gatherers tribes. They are known as Pardhi due to their sporting instinct of hunting and fowling (Kennedy, 1985). The word Pardhi is derived from the Marathi word Paradh (Russell, 1969). The translation of Paradh in English is the hunter. They are known by alternative names in various part of the region according to their different methods of hunting and lifestyle such as Baheliya, Bahellia, Karijat Bahellia, Phase Pardhis, Phans Pardhi, Phansi Pardhi, Langoti Pardhis, Langota Pardhi, Chitewale Pardhi, Chita Pardhi, Shishi ke Telwale, Telvechanya Pardhi, Takankar, Takari, Takia, Takunkar Pardhi, Shikari and Bhil Pardhis. With these common names, R. E. Enthoven (1922) mentioned some groups as Pardhis that are Mirkshikar, Moghia, Gayake, Gosain Pardhis, and Bandarwale Pardhi. Michael Kennedy (1985) has provided their alternative names as Vaghari Pardhis, Maywarees, Gay Pardhi, Raj Pardhi, Mahomedan Pardhis, Haranshikaries, Advichancher or Chigribatgirs. K. S. Singh (1994) has mentioned that in some part of Madhya Pradesh Pardhis are also known as Nahar. They are listed by the National Commission for Backward Classes of Government of India as Gaon Pardhi and

Nirshikari too The origin of the tribe and their alternative names, geographical spread, traditional and present livelihood and social customs has been traced by some scholars. R. V. Russel (1969) has given details of Pardhis, who resided in the central provinces of India in the colonial period. Some of the features are described by him as below.

Alternative Name of Pardhis their occupational Description By R.V. Russell

Shikari and Bhil, Pardhis :These both sub-groups are known for the use of firearm while hunting.

Moghia Moghia word is used for fowler in local term, so they are known as Moghia

Takankar Takankar is the small offshoot of the Pardhis who travel from village to village and roughen the household grinding-mills when they have worn smooth. The word is derived from the local word takana mean to tap or chisel.

Bahelia Similar class of people likes Pardhi in North India are called as Bahelia and in the central provinces Baheliya. The Bahelias have a sub-caste known as Karijat, the members of this group only kill birds of a black colour.

Phase Pardhis, Who hunt with trap and snares

Langoti Pardhis Who wear only a narrow strip of cloth round the loins

Chitewale Those who hunts with a tame leopard

Gayake Includes those who stalks their pray behind the bullock

Gosain Pardhis These group of Pardhis dress like religious mendicants in ochre-colored clothes and do not kill deers

Bandarwale These are the groups who go about with performing monkeys

2. Origin

R. E. Enthoven (1922) mentioned that the Pardhi tribe claims to have once been Rajput. R. V. Russell (1969) also traced their origin in Rajputana (at the present state of Rajasthan and some part of Madhya Pradesh, Gujarat, and Pakistan). He has mentioned that there is an impression that Pardhi caste emerged from the Bawaria or other Rajput outcastes, Gonds and social derelicts from all sources, because their exogamous groups are nearly all those of Rajput tribes, as Sesodia, Panwar, Solanki, Chauhan, Rathore etc. Michael Kennedy (1985) also stated that Pardhis are an offshoot of the Bauriah tribe, stock from which a variety of criminal classes have sprung. K.S. Singh (1994) also mentioned that their origin is in Rajputana, where they used to be appointed as watchmen by the Rajput rulers. R. V. Russell (1969) additionally mentioned that perhaps they also belong to Maratha country (some region of the present Western Maharashtra) as many of them settled in this part and many of them talk in Gujarati. During the field work of the present study research, respondents from the Baheliya Pardhi community said that their ancestors were part of the army of King Maharana Pratap and they migrated from parts of Rajasthan and Gujarat for hunting.

3. Spread

According to the colonial accounts, Pardhis have been staying in the areas surrounded by the Vindhya and the Satpuras hill range (Sangave, 1967). Mainly their spread in India is in the Central, Western and Southern part of the country. They are mostly found in the state of Chhattisgarh, Madhya Pradesh, Gujarat, Maharashtra, Karnataka, Andhra Pradesh and Telangana¹⁷. Pardhis are in more numbers in the state of Maharashtra. As M. Kennedy (1985) also described that Pardhis are scattered all over the Bombay Presidency, but it is most numerous in Khandesh (Northwestern part of Maharashtra). K. S. Singh (1994) has given details of Pardhi, Phase Pardhi and Takankar Pardhi, who have resided in more numbers in Dhule, Jalgaon region of Maharashtra. Baheliya and Chita Pardhis are largely in some districts of Chhattisgarh. And as per 2011 census population pardhis in karnatka is 10746 they are considered one among Denotified tribe of Karnataka.and still they Reside in Denotified settlements of Hubli, Gadag, vijayapura and Bagalkot built by British. Madhya Pradesh of Central India and in Karnataka Haranshikaries, Advichancher or Chigribatgirs are more in numbers. Michael Kennedy (1985) described Pardhis, an exception of Takankars, as wanderers with no fixed abodes. They live in grass huts or pals and generally camp where water and grazing are good and plentiful and where they can snare game. He described life of wandering Pardhis that, "**Wandering Pardhis move place to place with their families**

in a gang of varying strength numbering even hundred or more. The men with their snaring nets and nooses and baskets are followed by the women and children carrying the pals and a variety of goods and chattels. Sometimes their paraphernalia are loaded on cows or buffaloes..... During the rain Pardhi gangs collect in the vicinity of town or villages; when the harvest commences, they break up into small parties and wander from place to place” (Kennedy, 1985:136-137). R. E. Enthoven (1922) had also given similar description of life of Pardhis resided in the Bombay. However, from all subdivision, Pardhi families have been trying to settle as agriculturist, but more Takankar Pardhis are settled agriculturists and also work as wage laborers (Singh, 1994).

4. Dialect

Pardhis have their own dialect, and it differs according to the region where they have been settled. R. E. Enthoven (1922) stated about the Pardhis who resided in Bombay that they speak Gujarati which indicate their northern origin but in the southern Maratha districts they talk Kanarese (Kannada). Michael Kennedy (1985) described that the dialects of Pardhis resided in Bombay Presidency is corrupt guttural mixture of dialects in which Gujarati predominates. This is a strong family likeness to ‘Baoribhasha’. They can also talk Hindustani (deriving primarily from the Khariboli dialect of Delhi, and incorporates a large amount of vocabulary from Sanskrit, Persian, Arabic and Chagatai20), and corrupt Marathi or Canarese as they live in the Deccan or the Carnatic. R. V. Russell (1969) has mentioned that in the northern Districts, their speech is a mixture of Marwari and Hindi, while they often know Marathi or Urdu as well.

K.S. Singh (1994) stated that the mother tongue of Pardhis in Maharashtra is Gujarati, and they use Marathi for inter-group communication. A group of the Phanse Pardhi community speaks Marathi among themselves and is conversant with Gujarati and Hindi also. Nahar Pardhi of Madhya Pradesh communicates among themselves as well as with others in the Dravidian language, Gondi, and has forgotten their original mother tongue Halbi, an Indo-Aryan language. The mother tongue of Takankar Pardhis is a dialect of the Indo-Aryan language Marwari, but at present they speak the regional language, Marathi among themselves, as well as with others. A. S. Jadhav (2012) documented that the Phanse Pardhi community in the Pune region of Maharashtra use their own dialect for communication within their own folks and use Marathi while communicating with those outside their community. In Karnataka they use kannada to communicate peoples outside of their community. In Andhrapradesh they called as Neer shikari or Nakkala they use pardhi as basic language and Telugu as the secondary language to communicate to the peoples outside the community.

5. Language Technical information

Language name: Pardhi

ISO 639-3:pcl

Glottolog:pard1243

Language family: Indo-European> Indo-Iranian> Indo-Aryan> Bhil

User population:69,100 (2011 census)

States spoken:Karnataka, Maharashtra, Gujrat, Madhya Pradesh, Andhra Pradesh

Language status:6a*(vigorous)

1. Word order

The basic word order of the language is SOV

1.ram ambo k ^h aes ram mango eat.3sg.prs 'ram eats mango'	2.c ^h okrũ gunḍo lei rəməs boy ballwith play.3sg.prs the boy plays with a ball.
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2. Phrasal Structures

3. a. Adjective phrase

The adjectives are attributive in nature preceding the noun category.

Adjective phrase	Gradable adjectives
3. kaļo kutrejo black dog 'black dog' 4. rattū buk red book 'red book'	5. b^hari 'big' 6. lambū 'tall' 7. naṇəcū 'small'

Adverbs can be placed before the adjectives as in (8):

8. g^həŋi patli c^hokri
verythingirl
'very thin girl'

Pardhi adjectives also follow the classifiers as in (9)

9. tərəŋəpatlābuk
threethinbook.pl
'three thin books'

Adjectives like 'big', 'small' or 'many' can also follow the numerals to provide emphasis on the amount or shape/size of the head noun.

10. ek naṇəcū ŋiŋo
one small child
'one small child'

b. Adverbial Phrase

Pardhi adverbs usually come before the verb as in (11) and (12):

11. jo **dənnu** p^huṭbəl rəmməs
3sg everyday football play.3sg
'He plays football every day.'

12. mū **pəkka** aiŋ
1sg surely come.fut
'I will surely come.'

Time adverbial precedes Place adverbials as in (13):

13. **ratī** c^hokrāparkmā rəmməs
nightboy.pl park loc play.3p.pl
'The boys play in the park at night.'

6. Noun Phrase

Pardhi is primarily head-final language placing the modifiers before the categories they modify. The language is also left-branching.

14. jo c^hokrū **ʒo** glas p^hoḍiriū inə bəlai
thatboy REL glass break.pfv 3p.sg call
'Call the boy who broke the glass.'

It also shows head-final adjectival constructions where the adjectives are usually **attributive** preceding the nouns.

15. patlūc^hokrū
thingirl
follow as in (17) the noun:

However, the adjectives can both precede as in (16) or

16. əcc^hi c^hokri 17. c^hokri əcc^hi
good girl girlgood

Genitive constructions are **head-final** and a separate genitive marker /nə/ is observed showing the possessor-possessed relationship. The marker does not differentiate between alienable and inalienable entity, although it gets inflected for gender of the possessed as in (20).

18. ram nə aija ramGENson 'ram's son'	19. ram nə buk ramGENbook 'ram's book'
20. ram ni c ^h ori ramGEN daughter 'ram's daughter'	

7. Quantifiers in Pardhi

• Universal Determiners

21. k^haraĩ goṛũ 23. hār-ek g^həṛo 24. ek-ekəno c^hokro

all boy. PL each pot every boy

'all boys' 'each pot' 'every boy'

8. Existential Determiners

The numeral /ek/ 'one' is optionally used as the indefinite determiner.

25. ek naṇəcũ ſĩſo

one small child

'a small child'

Interrogative determiners	Negative Polarity Items
kuṇ 'who'	kojē 'anyone'
ſũ 'what'	kaijē (b ^h i) 'anything'
ſe 'why'	kəde (b ^h i) 'anytime'
kəde 'when'	
c ^h ā 'where'	

In order to express binary relations, the following Type(2) quantifiers are used.

26. bizā bizā c^hokrī bizā bizā bəlaḍī zoijā

different different girl.pl different different cat.pl see.pfv

'Different girls saw different cats.'

27. hār-ek c^hokrō bizā bizā pikcār zoijā

each boy.sg different different movie.see.pfv

'Each boy saw a different movie.'

9. Verb Phrase

Verb Phrases are generally head-initial following the SOV pattern.

28. ram park mə rəmes 29. mũ rəm-ju to

ram park loc play.3p.sg 1sg play-pst be.pst

'ram plays in the park.' 'I played'

10. Agreement System

a. Tense- has three tenses and the verb shows respective inflections

Simple Present tense 30.ram ambo k^ha-es

ram mango eat-prs

'ram eats a mango.'

Simple Past tense 31.sitaambok^ha-do

sitamangoeat-pst

'sita ate a mango.'

Simple Future tense32.ramg^hare dʒa-se

ramhouse go-fut

'ram will go home.'

b. Number: has two numbers and the verb agrees with the number

Singular33.c^hokrū gundə lei rəməs

boy ballwith play.3sg

'the boy plays with a ball.'

Plural34.c^hokrā gundə lei rəmās

boy.pl ball with play.3pl

'the boys play with the ball.'

Other examples showing productivity of the process:

35.ek c^hokri 'one girl' 36. g^hənā c^hokrī 'many girls'

37.ek c^hokrū 'one boy' 38. g^hənā c^hokrā 'many boys'

39.ek buk 'one book' 40. g^hanā bukā 'many books'

41.ek balaḍī 'one cat' 42. bə balaḍī 'two cats'

c. Gender: has two natural gender class; the verb does not get inflected with the gender

Masculine43.c^hokrū 'boy (within the community)'44.goṛū 'boy (outside the community)'

45.bokḍomale goat

46.g^hoḍostallion

Feminine47.c^hokri 'girl (within the community)'

48.goṛī 'girl (outside the community)'

49.bokḍīfemale goat

50.g^hoḍimare

11. Pronominal system

	Singular	Plural	General
1 st	mū	həmbej	marū/marī
2 nd	tū	tumbej	
3 rd	jo	jōi	

Pardhi pronouns inflect for number and gender as in (54) and (56):

53.maro kutrejo54.marākutrejā

mydogmy.pl dog.pl

55.maric^hokri56.marīc^hokrī

mygirlmy.plgirl.pl

The demonstrative pronouns are /ah/ 'this' and /jo/ 'that' and is placed before the head noun.

57.ah təvo 'this pan'

58.jo saku 'that knife'

12. Negation

- **Placement of negation**

59. ramḡhare ko dza-se-ni 61. gaṇo kaḡif na
ramhouse neg go-fut-neg song sing.impneg
“ram will not go home.” “Don’t sing.”

- **Prohibitive/Negation Imperative**

60. ramgaṇo ko kaḡaḡe-ni
ramsongsing-neg (“ram does not sing.”)

Negative Existentials	Negative Existentials
62. ṡitṡarhākoni teacherhereneg “Teacher is not here.”	62. ṡitṡarhākoni teacherhereneg “Teacher is not here.”
63. ṡitṡar ko aḡa-ni teacher neg come-neg “Teacher will not come.”	63. ṡitṡar ko aḡa-ni teacher neg come-neg “Teacher will not come.”

Lexical Negation, Antonymy

64. k^huṡ ‘happy’ 65. duk^hə ‘sad’ 68. dzaḡū ‘thick’
66. lambū ‘tall’ 67. naṇṡṡū ‘short’ 69. paṡo ‘thin’

Numeral system

Pardhi cardinal numeral words follow the decimal numeral system. From the table, we find that numerals 1-10 are all in the basic forms with no derivations/ compounding taking place.

Figure	Pardhi numerals
0	
1	ek
2	bə
3	təreṡ
4	car
5	pāc ^h ə
6	c ^h o
7	k ^h at
8	aṡ ^h
9	nə
10	dəh

For numerals above ten, the base unit 10, 20, 30 and so on and so forth and their names are taken as primary constituent for deriving higher denominations.

Figure	Pardhi numerals
11	əjar
12	barə
15	pənnər
17	k ^h ətər
20	ik ^h
21	ik ^h nə ek
29	ik ^h nə nə
30	ḍorik ^h
40	saṛik ^h
100	Ek kho
200	Ba kho
1000	Ek hazaar
2000	Ba hazaar

13. Conclusion

Ayesha Kidwai of the Centre for Linguistics, School of Language, Literature and Culture Studies, Jawaharlal Nehru University, New Delhi, told Down To Earth, “Tribal languages are a treasure trove of knowledge about a region’s flora, fauna and medicinal plants. Usually, this information is passed from generation to generation. However, when a language declines, that knowledge system is completely gone. With the loss of language comes the loss of everything in culture and loss of solidarity, the loss of Man himself.”

While the danger of extinction looms large over some languages, many other languages have been thriving. For example, Gondi (spoken in Odisha, Chhattisgarh, Maharashtra), Bhili (Maharashtra, Rajasthan, Gujarat), Mizo (Mizoram), Garo and Khasi (Meghalaya) and Kokborok (Tripura) are showing an upward trend because educated people in these communities have started using these languages for writing.

“They publish poems, write plays and perform them. In some of the languages, even films are being made. For instance, they have started making films in Gondi. The Bhojpuri film industry is prospering. The language itself is growing, probably the fastest in the country,” Devy said. And to Save a Language or A culture We must promote to use of mother tongue. it is the only way to protect preserve the language as well as its culture.

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