Language Varieties: A Sociolinguistic Study of Lambada Language

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Abstract

The study is an attempt to explore the general translation strategies employed today. Further, the strategies of borrowing such as transliteration, partial translation, mixed translation, borrowed translation are elaborated in detail. Thirdly, it is found that the three strategies employed in while translating the new words from English to Telugu are transliterated words, partially translated and borrowed methods. Moreover, the study focuses on the projected consequences of these strategies of translation on the learning process of the students at the same school level or when they shift to English medium or they continue higher studies in sciences later. The study besides includes the interpretation and analysis of the researchers at the end. And finally, the findings of the study support the research design and provide inputs to the further studies in translation.

Keywords: Language Varieties, Lambada Language, & A Sociolinguistic Study

Introduction

Language is social-cultural –geographical phenomenon. There is a strong relationship between, culture and society. It is in society that man acquires and uses language. When we study a language, we have to study its dialects, sociolects, idiolects and other varieties.That is why language should be studied according to the geographical and cultural area, in which it is used, the speakers who use it, the listeners for whom it used, and the purpose for which it is used, besides the linguistic components that compose it. Only then the study of a language is complete and comprehensive. So language must be looked at not only form within but also from without, we should study language from the points of view of both form and function in culture. Socio-linguistics is the study of speech functions according to the speaker, the hearer, their relationship, and contact, the context and the situation, the topic of discourse, the purpose of discourse, and the form of discourse. It studies the causes and consequences of linguistic behavior in human societies it is concerned with the function of language, and studies language from without. Thus we see a unique bond between language and culture.

According to Saussure (2002): "There is an absolute relation between language and culture"

Language with its different varieties is the subject matter of socio-linguistics. Socio-linguistics studies the varied linguistic realizations of socio-cultural meanings, which in a sense are both familiar and unfamiliar and the occurrence of everyday social interaction which are nevertheless relative to particular cultures, societies, social groups, speech communities, languages dialects, varieties, styles. Not only from one individual to the next but also from one sub-section of speech-community (family, village, town, and region) to another. People of different age sex social class occupation or cultural groups in the same community will show variation in their speech. Thus language varies in geographical and social space.

Objective of the Study

The main objective of the study is to investigate various kinds of linguistic differences among the lambada of different regional and social back grounds. My study focuses on the different varieties of lambada language in terms of vocabulary, grammar and pronunciation in different regions and contexts. In my research I try to explain the reasons for using different words and pronunciation by different groups of lambadas users. I also focus on different sections of people such as educated, uneducated, old and new (younger) generations of lambadas how their speech style and choice of words differ according to the context. Since the percentage fo education is in progress among the lambada communities when comparing to the older generation of lambadas, there are some changes in terms of language and life style of lambadas. This kind of change in their life style brought changes in their language and culture in the younger generation of lambadas. So my study focuses on the speech styles and choice of words used by different sections of lambadas in different regional and social back grounds.

The user of lambada language has systematically borrowed a lot of Telugu and English words in their communication to make the language functional. So my study will shed light upon the effect of the addition of Telugu words into the lambada language as one of the consequences of bilingualism. So in this work I am also focusing the effect of the transfer of Telugu and English words into Lambada. I will make an attempt t investigate various socio-cultural factors that influence to switch the language and use Telugu and English Words into Lambada.

Methodology

We have collect the data from various section and classes of lambadas, we will meet them and ask questions regarding how and what kind of words they use on a particular occasion. We communicated with them on different occasions and observed their choice of words on that occasion. Then we noted down some of the words without their notice. In our communication I found some speech patterns among the lambada users of different regions in Telangana.We visited some thandas and gathered some uneducated elders in the thandas and gave them some context and occasion and observed their speech pattern and vocabulary used. I combined both older and younger generation, (educated and uneducated) of Lambada and observed their speech style, pronunciation and vocabulary used by them in different situations. Majority of the educated lambadas were not aware of words those used by old generation of Lambadas, and some of old generation lambadas were also not awre of certain technical words which Are used by younger generation of Lambadas. The variation is not only among different regional and social background of Lambadas but it is also found in the same regional and social background of Lambadas and among individuals and groups.

Review of Literature

There has been some works that have been done by various linguists, scholars and anthropologist on language verities and various aspects of Banjara life style. It is pertinent here to discuss some of them.

Subjugated Nomads- The Lambadas under Role of Nizams. by Bhangya Bhukya

A grammar of Lamani by Ronald L. Trail. In this dissertation the writer describes the grammar of Lamani language such as phonology, types of sentences, clauses, word, stem and lexicon etc. a detailed description of grammar was given by the writer.Castes and tribes of south India written by Edgar Thurston gives a clear description of tribals in south India. He describes that the word Lambada is originated from Sanskrit word 'Lavan' which means salt.

Banjara Charithra – Samskruthi Pragathi by Cheenya Naik is another work in which he describes the origin, migration, settlement, customs, rituals, life and socio-economic structure of Banjara society.The twilight world of the Caravan: Regulated market econonomy and the Caravanners and policing cattle, policing nomads, Colonial rationality and cowherds, The genealogy of the Lambadas' spiritual culture; technologies of self and cultural assertion; from reform to identity politics

Lambada Language

Lambada is a tribal community and used to migrate from place to place in the forest area for settlement. Their dressing pattern, language, culture, speech pattern, food habits, and life style are unique and completely from the other community people. The language spoken by lambadas is also called "Gorboli". The speech patterns of Lambadas vary among individual's of men and women, educated and uneducated, among old and new generation of Lambadas. Speech patterns also differ based on their age, gender, sex, class and social background.Lambadas are known for their peculiar dressing pattern and ornaments worn by them in the society. Majority of the educated Lambadas can't be identified by their dressing patterns but they can be identified through their language, pronunciation and accent. Old generation of Lambadas are identified through their dressing pattern whereas new generation of Lambadas are identified through their Language, vocabulary and pronunciation. In course of time as they adapt changes in their life style, their language and culture also influenced due to the impact of cultural and linguistic hegemony of other dominant and powerful languages in the society. So they fear that their language and culture may get influenced in the near future in the name of modern languages.Due to the influence of Telugu and English language in the society, Majority of the educated Lambadas use Telugu and English words in their speech. In course of time this influence may leads to forget their mother tongue language and adapt other language, which are used by the majority powerful and dominant members of the society. On the one hand, old generation of Lambadas still use older words in their speech and on the other hand new generation of Lambadas who are educated use Telugu and English words in their conversation which can't be understood by the older generation of Lambadas. After some years when the old generation

of Lambadas passes way them the old usage of words will disappears with them. This may happen in the near future so in order to preserve the language and culture of Lambadas they should pass their language and culture and preserve it.

Speakers of same region use different kind's words for the same meaning it could be due to the impact of linguistic and cultural impact of other languages in the society. Lambadas live in different regional and geographical settings. Among the lambada speaker's old generation of lambadas, young new generation of lambadas educated, uneducated and women's speech varies from person to person in their pronunciation, grammar, accent, and style. Some lambada speakers use Telugu words and some others use Hindi words in the communication based on their environment, linguistic and cultural background. Some speakers of lambada pronounce the word 'khodi', some speakers says 'kwadi', and also some speakers say 'chori', whereas some other speakers say 'chwari' within the same region of lambadas. In these two words the phonetic sound [W] is pronounced in one region, whereas [W] is not produced in some other part of the same region. Now I will look at some of the internal and external variations of the lambada language.

1. Types of Sentences

1. Declarative sentence : it makes a statement

Dog is barking (present continuous)

Kothra	bas	ro	cha
Dog(m)	barking	male	v+ing

Dog barked (past tense)

Kothra	bas	go
Dog	bark	v+ed (past participle)

Dog will bark (future tense)

Kothra	basa	cha
Dog	bark	will bark

Feminine gender

Kothri as ri cha

Kothri	bas	ri	cha
F+dog	barking	female	v+ing

2. Imperative Sentence : it is a command or polite request

Bring a glass of water

Ek	glass	pani	jhalla	(command)
One	glass	water	bring	

Can you bring a glass of water?

Jara	ek	glass	pani	jhallais	ka (request)
Little	one	glass	water	bring	doubt

3. Exclamatory sentence : it expresses great emotion or excitement

Ghar	bal	ja	ro !
House	fire!	Go	male
Vu	bal	ja	ri!

4. Imperative sentence: it asks a question

Is it raining outside?

Bar	Pani	Pad	ro	cha?
Outside	rain	v+ing	male	question
Vu	kevdi	ja	ro	cha?

She	where	go	male	v+ing
Vu	kevdi	ja	ri	cha?
She	where	go	female	question?

Explanation

As we know the sentence structure of English is Sub+Verb+Object, whereas in Lambada language the sentence structure is Sub+Object+Verb. Another important difference in lambada language is the difference in pronouns. In English and Telugu language there are separate pronouns used for both male and female genders, such as 'she' in English and "a:me" in Telugu but in Lambada there are no separate pronouns for both male and female genders, for both of them the word "Vu" is used. The feminine gender is known through the verb form in the sentence. From the above sentences as we have seen the words *"ro"* and *"ri"* are used to indicate the masculine and feminine genders.

1.0 Vocabulary differences

Thona	kunsi	randi	cheni	(Medak, Warangal)
Thona	kunsi	hai	cheni	(Nalgonda)

To you nothing worries don't have

You don't have any worries

Tha:r	kapda	dhol		do?	(Warangal)
Tha:r	lathokod	dhol		do?	(Nalgonda)
Yours	clothes	wash		verb+ed?	

Have you washed your clothes?

1.1 Differences in the pronunciation

Thama:r ghar   ema "Bhukli"   chaka?   (Medak)

Thama:r ghar   ema "Bhugli"   chaka?   (Nalgonda)

Do you have chill powder in your house?

In the word *bhukli* the phonetic sound[**k**] is pronounced as [**g**] by the Lambadas of Nalgonda district

Aapan *maaldi* nareba jataja? (Warangal)

Aapan *maali* marena Jayaka? (Nalgonda)

Shall we go for fishing?

In the sentences above words such as maaldi and maali differ in the phonetic sound [d], majority of the Lambadas in Warangal district say maaldi, whereas the same word is pronounced as 'maali' in Nalgonda district by majority of the members.

2.   Morphological variation

Morphology is the identification, analysis and description of the structure of morphemes and other units of meaning in a language such as words, affixes, parts of speech, intonation or stress or implied contexts. Morphology presents a way of classifying languages according to the ways by which morphemes are used in a language. Now let us look at some of the morphological variation of Lambada language.

2.0 Parts of Speeches

Vu chora raas la:mao cha (he is so tall) la:mo (adjective)   very tall

Vu chors Pottaso cha   (he is too short)   potta (adjective)   very short

Vu ghar ema byatovha (he is sitting outside) rema (preposition)   in side

Vu ba:ra byatocha (he is sitting outside) baara (preposition)   outside

Thu sapke digria (you come eary) sapke (adverb)   early

Thu dilo aajo (you come slowly)   dilo (adverb)   slowly

Raju n Ravi ram recha (Raju and Ravi are playing) n (conjunction)   and

2.1 Tenses

Here are some of the following sentences with tenses

For example: ma dadina jar o chu. I am going to school

Ma (sub) +badina(obj)+jarochu (verb) I am going to school. In Lambada language these is no helping verb, which shows the time of the action. The main verb itself shows the time of the action.

Ex: Vo		kai	kam	kar	re	cha	(what are they doing)
They	what	work	doing	plural	(present continuous)		
Vu	ram	ri	cha	(she is playing)			
She	plays	female	continuous				
Vu	cricket		ram	ro	cha	(he is playing cricket)	
He	cricket		play	male	continuous		

In Lambada language object comes after the subject position and verb comes after the object.

Ma	pani	pi	ro	chu	(I am drinking water)
I	water	drink	male	continuous	
Vu	pani	peel	di	(she frank water)	
She	water	drink	female	(past tense)	
Ham	paani	piyaa	cha (we will drink water)	(positive sentence)	
We	water	drink	positive		
Ham	paani	piyaa	ni	we won't drink water (negative sentence)	
We	water	drink	don't		

Words such as 'cha' and 'ni' indicate positive and negative meanings in the sentences.

In the and English languages separate words are used for both male and females genders such as 'athadu, ame', in Telugu and 'he, she', in English languages, whereas, in lambada language the word 'Vu' indicates both male and female genders. It is only found the sentence based on the form of the main verb as indicated above, the letter [O] as in [ro] is used for male and [E] as in [ri] is used for female and [A] is used for plural as in [re] in the first sentence.

The negation will not have a separate word in Lambada language, the modification of the main verb will be the negation of the sentence.

Plurals

Some Telugu and English words have separate words for both singular and plurals for example, names of the animal's *meka meka+lu, Aau+lu, Barre, Bar+lu, Pakshi* and *Pakshu+lu* and in English *Goat, Goat+s, Ox, Ox+en, Buffalo, Buffalo+s,* and *Bird and Bird+s* etc. whereas in Lambada language singular and plurals are conveyed in the same words such as Cheli-goats, ga:udi-cattle, Byansi-Buffalos, Mankya-human beings, Gorli-sheep. Some times for numbers ek, di, then, cha:r are used to show the numbers.

There are many more words used in both singular and plurals in the same way.

1. Phonological Variations

Phonology pays attention to the function or meaning of a sound. It is concerned with the function, behavior and organization of sounds as a linguistic item. It describes the way sounds functions within a given language or across languages to encode meaning. It makes a very detailed description of sounds, so each language has its own unique set of symbols because no two languages use all of the exact same sounds. Now we will look at the some of the phonological differences of lambada language.

Word	meaning	Variation of phonetic sound
Pyar-Pyaro (wearing and swimming)		[j] [o]
Thu lathakoda *Pyar* sapke(you wear your dress fast)		
Thona *Pyarero* avachaka (do you know swimming)		
The phonetic sound [o] has brought the meaning change in two sentences. The phonetic sound [o] is differentiated in the two words.		
Ko Kho (No-Eat)		[o] [h]
Q: Tharap kevdi go? (where did your father go?)		
A: Ko amna malam cheni (No, I don't know)		
Thu dalya **Kho** ni (you eat food)		
The two words *Ko* and *Kho* are differentiated by the phonetic sound [h] and the meaning of these two sentences are different		
So cho (hundred and six)		[s] and [tʃ]
Mar dai *so* rapya cha (I have hundred rupees with me)		
Mar dai *cho* rapya cha(I have sis rupees with me)		
Jhad – jha:d-jad (tree-pesticide-root)	[a] [a:] [ə]	
Otha ek jhad cha (there is a tree)		
Khethe ma Jha:d ma:r ro chu (I am using pesticide in the field)		
Ras – Ra:s (soup-more) [ə] [a:]		
Dasek *ras* gha:l (pour some soup to me)		
Hamaar dai pisa raas cha (we have more money)		
Kwar – Kor (a non-lambada) [a] [o]		
Vu kwar ku:n (who is that person)		
Vu kor ku:n (who is that person)		

Same pronunciation with different meaning

Speaker of any language get confused with these words when they are uttered in isolation where as when the same words are spoken in sentences then the meaning can be understood. Now we will look at those words with examples.

Word	Meaning
Ro - Ro	(weep and stay)
Thu kannai *ro* math (you should never weep)	
Aajer da:do hamaghar *ro* ni (can stay at our home for today)	
Ma:r – Ma:r (my and beat)	
Ma:r samsa:ram ma:r estam (it's my family so it's up to me)	
Thona ma kannai ma:ru ni (I never beat you)	
Ba:r – Ba:r (sweep and outside)	
Ma room ba:r rochu (I am sweeping the room)	
Ma ba:r ja:n auchu (I wil go outside and come back)	
Thod – Thod (accompaniment and break)	
Ma:r thod kuni auo (come any of you with me)	
Vu mar haath thodnako (he broke my arm)	
Bha:g – Dha:g (share and garden)	
Ma:r bha:g man dena:k (give my share to me)	
A:mba:r bha:g kath cha (where is mango garden)	

All the words above are pronounced in the same way but their meaning in the sentence is different. It is difficult to find the meanings in isolated words but when these words are spoken in the sentence meanings of these words can be understood easily. There are some other words in lambada language which have same spelling and pronunciation but meaning is different.

Words Borrowed from other languages into Lambada language

Examples

Telugu words used in Lambada language.

Badi (school), mancham(bed),Nulaka, Naawari, Bandi(vehicle), Toata (any garden), Ekaram (acrs), Davakana (hospital), Dastha(sack), Rail(train), Jhanda(flag), Kaapi(notebook), Pusthakam(books), sabbu(soap), kuragayalu(vegitable), khurchi(chair), Peeta(a small chair), jatha(two), Dada(grief), santha (market), ka:luva(canal), Thalap(doors), saamaam(item) etc.

Hindi words used in lambada language

Paani(water), pad(studing), ham(we), duud(milk), jaada(more), ghar(home), jha:d(tree), lada:i(qurrel), kaam(work), darwaaja phul(flowers), khad(gross), bha:g(garden), gaadi(vehicle), haath(hand), rastha(road), kaagad(paper), thel(oil), Jodi(pair), naseep(fate), naral(coconut), raath(night), etc.

English words used in lambada language

Room, Road, Switch, Phone, Bill, Bathroom, Glass, Tiffin, Hotel, Bridge, Tent, Dress, TV, Seat, Bucket, Box, Fan, Wire, Cover, Tape, Break, and Pen etc. there are many more technological and scientific words which are regularly used in the day to day life. These words do not exist in lambada language these words are purely borrowed from English language.

Why words are borrowed from other languages.

For many years lambadas dwelled in the forest areas and used to migrate from one place to another in search of livelihood and settlement, so they are also called nomads. They were completely isolated from the main stream society for many years. They didn't have proper communication and aware of other languages. When they gradually came to the mainstream society, they have adapted new culture, tradition and also to some extant other languages from the main stream society. When they started communication with other community people, they slowly started to adapt new vocabulary and language from non-lambadas. This led to linguistic and cultural hegemony of dominant and powerful languages over minority languages in the society.Gradually when they started living with other community people in due course of time they started borrowing many words which are not existed in lambada language. Borrowing words from other language signifies the hegemony of other language and culture. Since lambada language and culture has been influenced by other dominant and powerful language and culture in the society. So some of the lambadas fear as if, their language is going to be lost its identity in the near future. In some urban areas, lambadas are gradually and unknowingly trying to change their language and culture in the name of modernization and development.

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