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## COLONIALISM AND LINGUISTIC POLITICS

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### ABSTRACT

Language is significant in the life of any country. The individuals from a social gathering need language to speak with each other and for every social reason, for open organization, for trade and industry, for instruction, etc. It is notable that provincial standard and the new instructive framework it had presented set up the strength of English right now prompted the development of an English-speaking elite. The point of this paper is to look at how British principle changed the etymological circumstance of India and what long haul impact this had on its social and social life. It ought to be underscored, in any case, that a similar pioneer instruction likewise urged this Indian tip top to build up an inexorably solid enthusiasm for their own vernaculars. In reality, such English-instructed savvy people started to advocate the reorganization and institutionalization of vernacular dialects and to create vernacular writing, to a great extent dependent on the British idea of language and writing. One of the fundamental policy centered issues in Indian legislative issues is associated with language issue. After India's autonomy the legislature concluded that the official language of India will be Hindi. The thought process of this paper is to present the chronicled outline of language legislative issues in India and its effect on the documentation also, association of dialects. How the political concern impacts the up degree and debasement of the status of a language. It further represents how the administration arrangements utilized for the improvement of larger part dialects, making danger minority dialects.



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## INTRODUCTION

Our own is a nation with Multilingual, Multicultural, pluralistic milieu. An individual can work best through the language which he gets locally, i.e., the first language. The social desires can best be satisfied when they are permitted to work through the native language. Along these lines it is characteristic to consider first language with the end goal of instruction. However, the need to have a typical language for connection has led to the learning of English. English in its unmistakable Indian assortment has risen over hundreds of years – yet a moderately modest number of Indians talks it regularly also solely – and has built up its own attributes which recognizes it for example from the most lofty Standard English articulation, the Received Pronunciation. The point of this paper is to analyze how English principle changed the semantic circumstance of India and what long haul impact this had on its social and social life. It is notable that pioneer rule and the new instructive framework it had introduced set up the predominance of English right now prompted the development of an English-talking world class.

After India's autonomy the legislature concluded that the official language of India will be Hindi. India is the home to the Indo-Aryan and Dravidian language families, two of the world's biggest. Hindi has a place with the group of Aryan dialects. India is one of the multilingual countries on the planet today. Languages of the Austro-Asiatic and Tibeto-Burman language families are additionally spoken in India, however by generally barely any individuals contrasted with speakers of the other two families. This large number of dialects mirrors India's extensive and various histories. During the last not many thousand years, the Indian sub-mainland has been both joined under different domains just as piece into numerous little realms. This has helped spread numerous regular etymological highlights among Indian dialects without permitting a specific language to turn into overwhelmingly prevailing. Having accomplished freedom from the British in 1947, Indian pioneers picked Hindi as the official language of India with the expectation that it would encourage provincial correspondence and support national solidarity.



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They knew about huge numbers of the challenges innate with instating a solitary language in India's multilingual condition, and they as needs be spread out an unmistakable course of events and plan for presenting Hindi also, eliminating English. In spite of this arranging, Hindi also, English today despite everything share their status as official languages. This is because of numerous concealed snags notwithstanding strategic mistakes made by a portion of the advertisers of Hindi. Urdu speakers were increasingly inquisitive to accept Urdu as the official language of India. Before the autonomy, Urdu was the official language in India. But Bruisers, individuals used to impart in Urdu. Mahatma Gandhi utilized the expression "Hindustani" to unravel the language issue. Hindus were not for Urdu and Muslims in Hindi as a national language. In spite of the fact that Urdu and Hindi is similar dialects with various names. After autonomy, Hindi and English utilized as authentic dialects. These mistakes prompted mighty neutralizations by bunches who felt that Hindi was being forced upon them.

The Emergence of English on the Indian Sub-continent

### **PRE INDEPENDENCE STATUS**

Introduction of English language in India incorporates three stages. The main stage is the minister stage, which incorporates the endeavors of the Christian evangelists who came to Indian subcontinent to convert. In the subsequent stage, the Indians themselves requested guidance in English investigations. Raja Smash Mohan Roy (1772-1833) put forth attempts to convince the authorities of East India organization for Western logical instruction in part substitution of Sanskrit and Arabic. The third most significant stage is that of bilingualism (B.Kachru 1983:7) which began with the execution of instructive approaches for guidance in English dependent on Lord Macaulay's "Minute on Indian Education (1835)". In the mid twentieth century, English was officially settled as the official and scholastic language of India. English became the glory language, totally supplanting Persian and the other Indian dialects. "By 1928 English has been acknowledged as the language of the world class, of the organization, and of the dish Indian



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press. In expansion, another marvel with extensive outcomes was that of creating Indian writing in English".

### **POST INDEPENDENCE STATUS**

The constitution of India which was received in 1950 had conceived Hindi as the main authority language of the Union of India. In any case, English has been permitted to proceed for a long time from the date of appropriation of the constitution and afterward to be supplanted by Hindi. It is difficult to believe that we can teach millions in an absolutely outside tongue. To cite Pandit Nehru, "English will unavoidably stay a significant language in view of our past affiliation and in light of its present significance on the planet".

### **POSITION OF LANGUAGES IN INDIA**

India is the home of the Indo-Aryan and Dravidian language families. It also contains speakers of two other language families, Austro-Asiatic and Tibeto-Burman. Given in the Atlas of World Languages (Moseley and Asher 1994, p.207. Despite the fact that the Tibeto-Burman family has the least speakers, it brags the biggest number dialects. In any case, one ought to know about the way that the number of dialects which are perceived changes after each statistics. This is incompletely a direct result of the trouble of choosing whether something is a vernacular of another language or an identified with it. Such inquiries have given the premise to numerous academic discussions on the connections among dialects in India. In 1961, over 190 dialects were recorded, which was a paring down of the 1,652 primary language dialects names submitted by evaluation takers. A considerable lot of these decreases influenced dialects which could guarantee just a low number of speakers-some as not many as a couple. Afterward, numerous dialects were subsumed under Hindi, and other language bunches were merged, which eventually diminished the quantity of perceived dialects to 175 in 1971 and to 145 of every 1981.



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Regardless of this still a serious enormous number, the speakers of the eighteen planned dialects perceived by the Constitution of India speak to 95.6 percent of the populace.

Indo- Aryan - 491,086,116 74.3%

Dravidian - 157,836,723 23.9%

Austro-Asiatic - 7,705,011 1.2%

Tibeto-Burman - 4,071,401 0.6%

Language archived from a narrative etymology point of view. It points "to give an extensive record of the semantic practices normal for a given discourse network." which points to portray a language's unique arrangement of structures and governs as a sentence structure or word reference. New innovations license better chronicles, with better portrayals, which can all be housed in advanced files, as Ailla or Paradisec, and be made accessible to the speakers with little exertion. The Indian enumeration takes the greatest conceivable meaning of "Hindi" as the wide assortment. The local speakers of Hindi so characterized are 41% of Indians. English is recorded as the local language of 226,449 Indians in the 2001 statistics. English is the second "language of the Association" other than Hindi. Eightplanned dialects of the Indian constitution are as per the following: Hindi, Bengali, Telugu, Marathi, Tamil, Urdu, Guajarati, Kannada, Malayalam, Odia, Sindhi, Nepali, Punjabi, Sinhalese Assamese. Maithili, Bhili, Santali Kashmiri. Gondi Konkani, Dogri, Khandeshi, Kurukh, Meitei, Tulu, Bodo, Khasi, Mundari and Ho. Thirteen dialects represent over 1% of Indian populace each, and between themselves for over 95%; every one of them are "planned dialects of the constitution."

Planned dialects spoken by under 1% of Indians are Santali (0.64%), Manipuri (0.14%), Bodo(0.13%), and Dogri (0.01%, spoken in Jammu and Kashmir). The biggest language that



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isn't "booked" is Bhili(0.95%), trailed by Gondi (0.27%), Tulu (0.17%) what's more, Kurukh (0.099%).

### **LANGUAGE POLITICS, POLICY AND PLANNING**

Mahatma Gandhi and other mainstream political pioneer favor Hindustani ought to be our national language. Having picked up freedom from the British in 1947, the pioneers of the new Indian country perceived the chance to join the numerous locales of India with a normal, all inclusive language. Mahatma Gandhi felt that this was basic to the development of India as a self-proclaimed country. He brought up five necessities for any language to be acknowledged as the national language:

- It ought to be anything but difficult to learn for government authorities.
- It ought to be fit for filling in as a mechanism of strict, monetary, and political intercourse all through India.
- It ought to be the discourse of most of the occupants of India.
- It ought to be anything but difficult to learn for the entire of the nation.
- In picking this language, contemplations of brief or passing interests ought not to tally.

(Das Gupta 1970, p.109).

The errand of the Indian government was a significant yet troublesome one-not just in light of the fact that picking the connection language was a questionable errand, additionally in light of the fact that it is hard to get the general population to acknowledge any specific language. Beginning a very long time before autonomy, Gandhi enthusiastically bolstered Hindustani, which is a sort of bargain among Hindi and Urdu, as the best decision for a national language. Be that as it may, after the parcel and the consequent resettlement of a large number of Muslims,



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Hindu pioneers in Congress felt little requirement for Gandhi's concessions to the Muslims. They likewise concentrated on Hindi and left Urdu and Hindustani to their possess destinies. In spite of the fact that it didn't have a guaranteed predominance over different dialects in India, Hindi appeared the most clear decision from the earliest starting point. English, in spite of its conspicuousness and to some degree even circulation all through the country, was inadmissible for a few reasons. As the language of the pioneer power which had recently been expelled, English was to numerous an "image of subjection" (Nayar 1967, p.12). As indicated by Ralph Fasold (1988, p. 182), "the previous frontier language is a completely abominable decision as a national language.

Nothing could be a more terrible image of another country's mindfulness than the language of a nation from which it had recently accomplished freedom." More critically, an outside tongue, for example, English would not add to the national character in the manner that an indigenous one could. English likewise had hardly any speakers-just around one percent of India's populace. Hindi guaranteed the best number of speakers of all the Indian dialects and it was firmly identified with a few of the other most generally spoken ones. Despite the fact that it was disconnected toward the south Indian dialects, it was additionally believed that Hindi would not be totally unfamiliar to south Indians in view of the solid Sanskrit impact it imparted to the four fundamental Dravidian dialects. Regardless of whether this reasoning was right, Hindi was picked as the official language in the midst of Prime Minister Jawaharlal Nehru's affirmation that it could never be forced on individuals in non-Hindi zones.

The Indian constitution, in 1950, pronounced Hindi in Devanagari content to be the official language of the association. Except if Parliament chose something else, the utilization of English for authentic intentions were to stop 15 years after the constitution became effective, i.e., on 26 January 1965. The possibility of the changeover, be that as it may, prompted much caution in the non-Hindi-talking territories of India, particularly Dravidian-communicating in states whose



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dialects were not identified with Hindi by any means. Therefore, Parliament authorized the Official Languages Act, 1963 which accommodated the proceeded with utilization of English for official purposes alongside Hindi, significantly after 1965. In late 1964, an endeavor was made to explicitly accommodate a conclusion to the utilization of English, however it was met with fights from states, for example, Maharashtra, Tamil Nadu, Punjab, West Bengal, Karnataka, Puducherry and Andhra Pradesh. A portion of these fights likewise turned vicious. Accordingly, the proposition was dropped, and the Act itself was changed in 1967 to give that the utilization of English would not be finished until a goal with that impact was passed by the council of each express that had not received Hindi as its official language, and by each place of the Indian Parliament.

The position was along these lines that the Union government keeps on utilizing English notwithstanding Hindi for its official purposes as an "auxiliary authority language," but on the other hand is required to get ready and execute a program to logically expand its utilization of Hindi. The specific degree to which, and the regions where, the Association government utilizes Hindi and English, individually, is dictated by the arrangements of the Constitution, the Official Languages Act, 1963, the Official Languages Rules, 1976, and statutory instruments made by the Division of Official Language under these laws.

Different advances have been taken by the Indian government to actualize the utilization and acclimation of Hindi broadly. Dakshina Bharat Hindi Prachar Sabha headquartered at Chennai was framed to spread Hindi in South Indian states. Local Hindi usage workplaces at Bengaluru, Thiruvananthapuram, Mumbai, Kolkata, Guwahati, Bhopal, Delhi and Ghaziabad have been built up to screen the usage of Hindi in Central government workplaces and PSUs. Yearly targets are set by the Department of Official Language as to measure of correspondence being conveyed out in Hindi. A Parliament Committee on Official Language comprised in 1976 intermittently surveys the progress in the utilization of Hindi and presents a report to the President. The





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administrative body which settles on arrangement choices and built up rules for advancement of Hindi is the Kendriya Hindi Samiti (est. 1967). In each city that has in excess of ten focal Government workplaces, a Town Official Language Implementation Committee is built up and money grants are given to governmentworkers who compose books in Hindi. All Central government workplaces and PSUs are to build up Hindi Cells for execution of Hindi in their workplaces. As of late, the Modi government declared designs to advance Hindi in government workplaces in Southern and Upper east India.

### **VERTICAL OR HORIZONTAL LINKS: BLOOD OR NEIGHBORHOOD? THE INTERNAL EVIDENCE OF LANGUAGES**

Regardless of whether we wish to contain the portrayal inside the breaking points of genetic affiliation just, it might happen that advancement creates very unique improvements inside the family some of the time to the point, it loses all likeness with its progenitor. Such is the situation with the supposed ergative structure in western Indo-Aryan addresses like Hindi/Urdu or Punjabi: the agent(subject?) is marked (+ne) and the predicate, without individual endings, concurs with the patient (object?), a significant typological highlight discovered in Caucasian or Australian languages too. This structure has long been portrayed as far as customary (Sanskrit) language structure as a detached (karmani) or center (bhavi) voice, with the aftereffect of making Hindi like Sanskrit in this respect.

The depiction of ostensible morphology inside the flexional casing of the eight Sanskrit cases is still in vogue in customary sentence structures utilized in schools and recommended by the Hindi Kendriya Sansthan<sup>46</sup> forth instructing of Hindi in government exams. Relating Hindi and other present day Indo-Aryan vernaculars to the lofty ancestor at the cost of the language's own explicitness has been the standard disadvantage of early language structures. Proceeding with this custom currently sums to accentuating a lost flexional structure and annihilating affinities with the non-flexional dialects spoken in the region. The ergative structure without a doubt



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originates from the development of the simply Indo-Aryansystem,as shown by philologists like Bloch<sup>47</sup> orChatterji<sup>48</sup> on textual sources:

The utilization of the aloof past participle, concurring like a descriptive word with what is currently seen as the item:

Sanskrit	<i>Mama/maya</i>	<i>tat</i>	<i>krtam</i>
	I-gen/-instr (of/by me)	this-ns done-ns	‘I did this’
origin of Hindi	<i>maine yah kiya</i>		
	I-erg this-ms done-ms		‘I did this’

(ne being are center enforcement of the oblique, absent in Braj: and in many dialects we still find the oblique without ne, in Jaisalmeri for instance.)

This example was summed up in old style Sanskrit for the articulation of past/flawless transitive event, the result being dealt with as the turn of the statement, the agent as a periphery figure. In any case, in the cutting edge language it is no longer uninvolved example, nor is it active or middle, it represents a unmistakable example notable in other common dialects, which makes Hindi typologically closer to Georgian or Dzirbal on this regard, despite the fact that the internal rationale of the framework itself represents the obvious variation of western Indo-Aryan ergative dialects inside the Indo-European family. In a symmetric way the arrangement of future was likewise descriptive and furthermore with an angled operator. It also happened to lose its relativity, holding just the – from the obligate aloof participle (tavya) in eastern speeches.

At that point there is unmistakably a procedure of separation originating from the very inner logic of systems (and sometimes amounting to major typological contrasts), in any case, one can't clarify why the eastern (Magadhean) and western (Saurasenic) addresses contrast so strikingly,



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each having followed its very own rationale, comparatively yet distinctively advancing legitimate paths from the unique example in keeping with its logic.

What the best researchers of the mid twentieth century<sup>51</sup> could as of now observe, in complete abnormality from recorded etymology, is that areal contact has played a major role in the whole zone, topographically close dialects profoundly influencing each other. The advancements talked about were most likely aided by contact, since the eastern Indo-Aryan dialects likewise began separating from western Indo-Aryan by a number of correlated highlights like the loss of sexual orientation and understanding other than individual understanding, which is closer to the Dravidian than the Sanskrit pattern. Whatever the reason for convergence with Dravidian languages, are liable scholar like S.K. Chatterji could relate the Bengali verbal framework to the Dravidian one, which has just the action word subject agreement and no action word object agreement.

Such highlights make what language specialists call isoglosses (characterized by the expansion of an uncommon element or cluster of highlights) inside the major auxiliary family. Miniaturized scale isoglosses are noticeable in the eastern Indo-Aryan speeches: Magahi and Maithili<sup>53</sup> present an exceptionally perplexing example of concurrence with more than one contention, counting subject, object, backhanded contentions, and this example has been appeared to present solid similitudes with the Munda design, which lists all major contentions on the predicate.<sup>54</sup> This shows that convergence and dispersion have been as important as separation. The disclosure of the effect of such contacts incited first Kuiper then Andronov and Emeneau<sup>55</sup> to place an Indian semantic zone, in numerous highlights homogeneous and steady despite the numerous specificities despite everything recognizing the different dialects spoken in the territory. The main discovering was to follow back to Sanskrit some early borrowings from Dravidian at phonological, lexical, and syntactic levels (retroflexion,<sup>56</sup> a considerable measure of words like phalam/paLam ready, natural product, the five linguistic implications of the Dravidian - um



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molecule diffused in the five employments of Skrapi > Hin bhi, Mari, 57 the conjunctive participle which came to be one of the container Indian highlights, and so on.). Furthermore, getting from the purported Austric or Austro-Asiatic dialects (punya, purush are of Munda beginning as per Kuiper) have been contemplated up to Witzler's investigation on Vedic language and its foreign borrowings (meeting in College de France in 2001). Such affinities are, of course, unquestionably progressively created in present day languages and it is currently broadly recognized that all the four unique families (Indo-Aryan, Dravidian, Austric, Tibeto-Burman) of dialects in contact on the subcontinent today share increasingly explicit highlights among themselves than any one does with an outside individual from the family: for instance Bengali and Irish, both Indo-European, are typologically more far off than Bengali and Telugu, albeit both Bengali and Telugu originate from particular hereditary families. To make reference to just a couple of the dish Indian highlights: retro flexion (the dental d contrasts with the retroflex D), sequential action words (aajao, khalena, nikal jana, come go, eat take, leave go, with aspectual and attitudinal implications), dative 'subjects' (mujhe pyas lagi hai, mujhe malum hai, to-me thirst is, to-me know, for 'I am parched, I know'), subject-object-action word request, absence of 'have' action word, verbo-ostensible predicates (intazarkarna, yad hona, holding up do, memory be, for 'to pause, to recollect'), checking of the human or explicit item (usko bulao, isko rakh do, to-him call, to-it place give, for 'call him, put it down'), reduplication and reverberation development (garam-garam, chai-wai, hot-hot, tea). A portion of these features can be followed from dispersion: retroflexion and word request are said to have been diffused to Indo-Aryan from Dravidian, stamped object from Dravidian, later supported by Persian impact; some appear to be developments, new highlights obscure in every one of the dialects in contact: action word seriality, perhaps diagonal subjects, the wide utilization of reduplication, matching lexical equivalent words man-bap (mother father, 'guardians', lena-dena take-give, 'trade'), and different types of iconicity visit in Creole languages. Such an idea of semantic territory implies that contact has been considerably more predominant than genetic affiliation: the connections of



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blood, so to speak, were supplanted by connections of neighborhood. However, this is a reality that was in every case hard to swallow for the customary comparatist, as proposed by the well-known fight between Meillet the Indo-Europeanist, and Schuchart, the principal Creolist, a German researcher spend significant time in eastern Asian languages, at the start of the twentieth century.

At a small scale level comparative procedures have been watched, characterizing smaller scale linguistic areas, the most commented being Marathi, since the establishing work of Jules Bloch during the 1920s, to the extent that it has been described as a Creolization of Indo-Aryan by Dravidian (going about as the substratum): for example Marathi has three genders (atypically Old-Indo-Aryan element) but a comprehensive versus selective qualification for 'we' (apan incorporates the speaker while amhi doesn't, similar to the Dravidian pair nam/nangal for 'we'), it utilizes the ki 'that' for reported discourse and thought, yet additionally the commonly Dravidian gadget of the 'quotative' (a 'state' action word grammaticized into the meaning of 'that', mhanun, like Tamil enru, [literally 'having said'] which is also utilized for conditional mhanje in Marathi and enraal in Tamil), it has the nearby reflexive swatah (co-alluding with a term in the condition in atypically Indo-Aryan way) yet additionally the long separation reflexive apliya (co-alluding with a term outside the provision) like the Dravidian tan/tanu. If not Creolized dialects in the confined importance, Indian dialects are all pretty much half breed dialects—de Selva asserted that Prakrits were the outcome of a creolisation of Sanskrit. Hybridization has been profoundly beneficial in the whole region, including progressively extreme structures like the pidgins utilized as most widely used language like bazari Hindi or new dialects like Nagamese (an Assamese IA structure with a Tibeto-Burman Naga lexicon). All these small scale and large scale forms of convergence must be clarified by a drawn out contact including cultural bilingualism, and the present 'grass roots multilingualism' is still a reflexion of the antiquated plurilingual situation, responsible for the elements of semantic change. They depend on explicit social communications.



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## CONCLUSION

India is a multilingual nation where semantic assorted variety found. Politicization of dialects has been since the autonomy. Individuals have disturbed for long time to get status as a national language. Commonly Indian government attempt to discover arrangements yet they proved unable. They take care of the language issue to make official language that is Hindi alongside English.

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  16. 1Bloch,....and S.K.Chatterji, The Evolution of the Bengali Language(Delhi:Motilal Banarasidass, 1926). The latter was a disciple of Bloch, himself a Dravidologist (La



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Structure grammaticale des langues dravidiennes, 1946). As opposed to Meillet (the French father of comparative historical linguistics), Bloch was ready to accept areal influence because of his double formation (Dravidian and Indo-Aryan studies).

17. Aryendra Sharma's reference grammar (1972) in Hindi mentions the eight cases and three voices. Modern, 'linguistic' grammars like Kachru's (1980) on the contrary align the ergative structure (and other categories) on the English language, considering the morphology as an archaic, irrelevant relic of the past, a surface feature for the 'normal' deep structure subject verb object. In both descriptions, a foreign categorical frame serves as the underlying model for description.
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