

A report by

Anusha Ramasubramoney

1st March 2023



The Department of Linguistics, UoM

WELCOMES YOU

to

असीम-अविरत

A Language Exhibition

Come and experience



Learning



Games



Screenings



21 February 2023



10:00AM - 04:00PM



Canteen Shed, UoM

To know more, visit www.mumbailinguisticcircle.com or write to linguistics@linguistics.mu.ac.in



INTERNATIONAL MOTHER LANGUAGE DAY

असीम-अविरत

LANGUAGES WITHOUT (B)ORDERS
A LANGUAGE EXHIBITION

FEB 21, 2023 | STARTS AT 10 AM

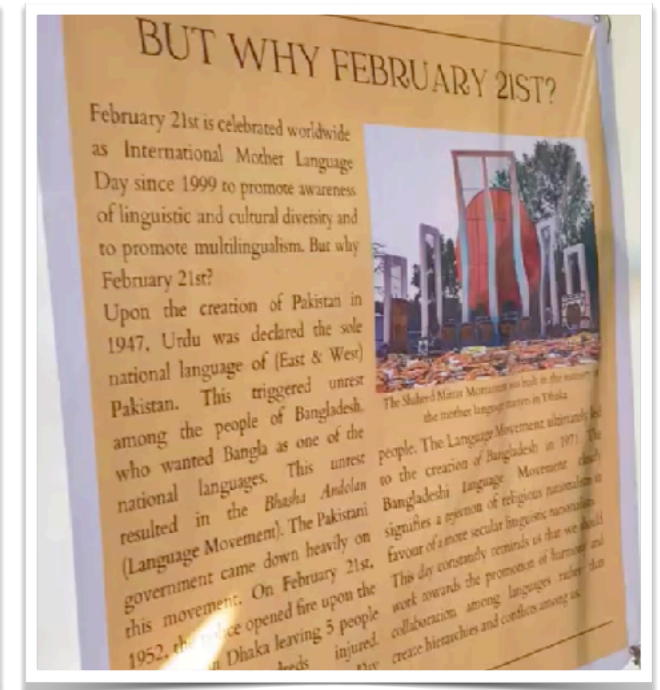
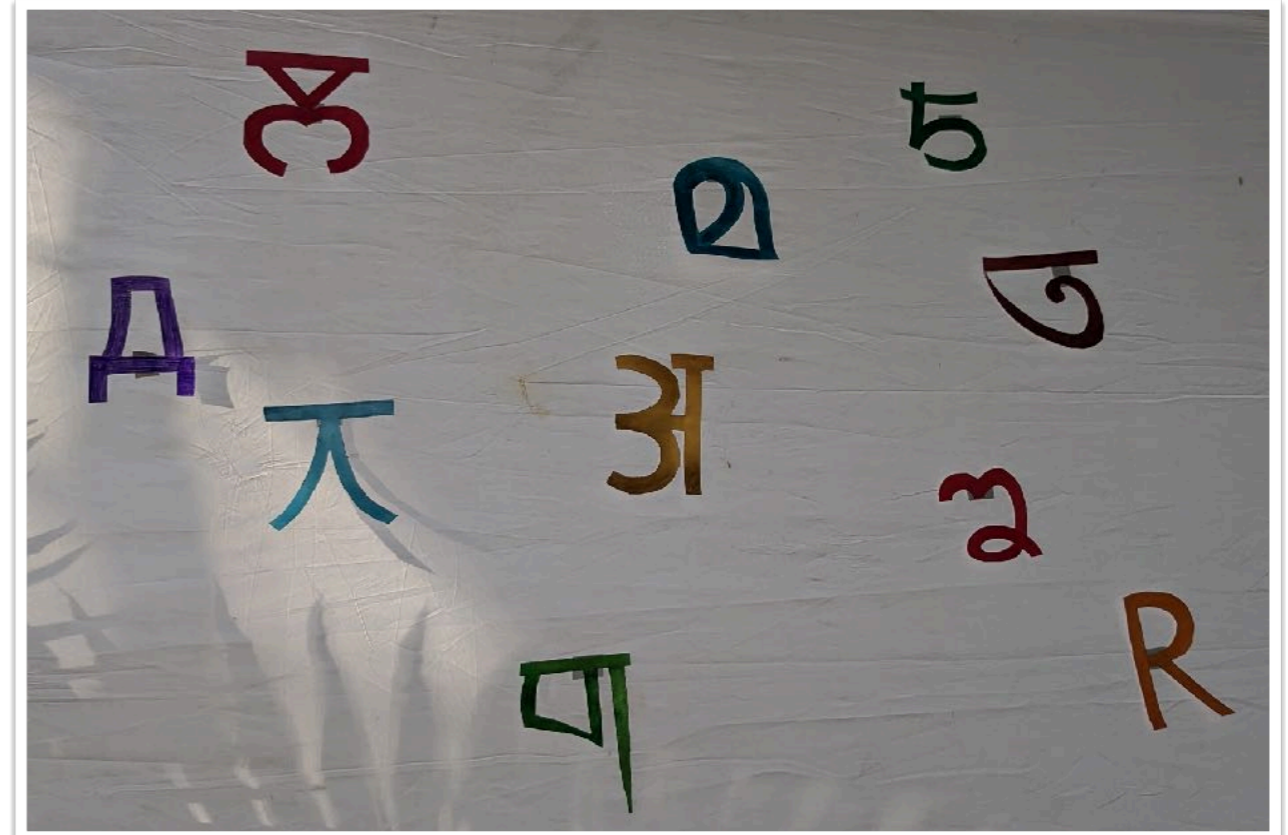
DEPARTMENT OF LINGUISTICS
CANTEEN SHED, UNIVERSITY OF MUMBAI

linguistics@linguistics.mu.ac.in | www.mumbailinguisticcircle.com/

21st February 2023

International Mother Tongue Day is celebrated on the 21st of February every year. The students and teachers of the department of linguistics decided to mount up a full-day exhibition to bring attention to the wealth of languages in India and the possibilities of research and education in the field of linguistics.

We designed 40 posters on various topics, planned several activities, edited together a video on people speaking in their mother tongues. The location was the shed next to the main canteen, and students from not only different departments but different universities attended the exhibition.



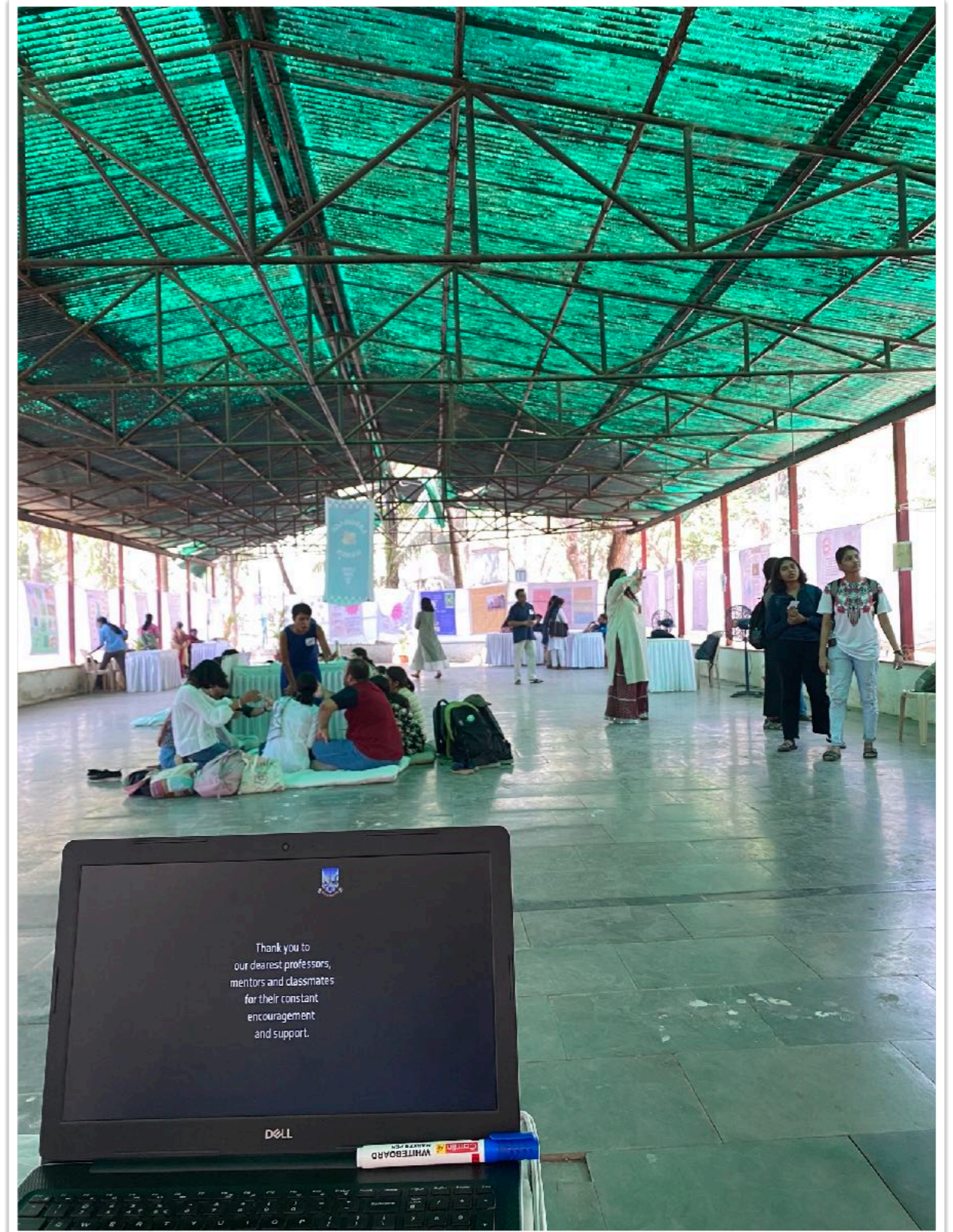
The exhibition was inaugurated by Mrs. Lalita Roy, our Multani informant who has been a very enthusiastic contributor to the data collection conducted by the students of Masters, Part 2, as part of their dissertation.

We were delighted to have Lalita Aunty be a part of the event, and she very carefully perused all the posters and even played a game!



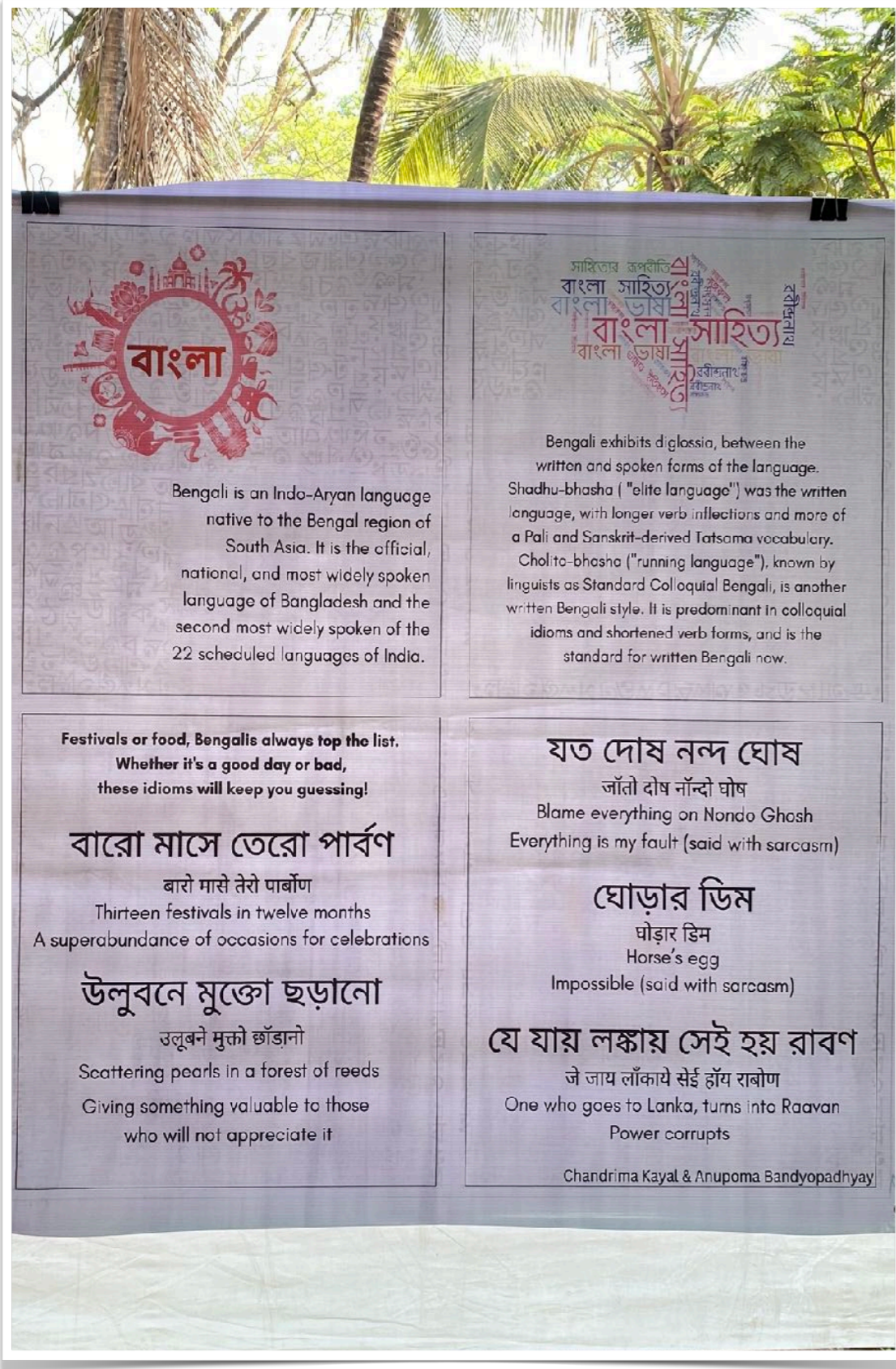


Everybody from the organising team came in traditional wear!



The exhibition started off with a bang!

Posters



Kutchi





કી અર્થો?!

અસાંજો કુચ્છ આય!

કચ્છી માડુ!

Vedanshi Joshi

Kutchi is spoken primarily in Gujarat's largest district, Kutch. Several communities of Kutchi speakers are situated directly across the border in the province of Sindh, Pakistan. There are Kutchi speakers in Malawi, Kenya, and Tanzania among the Indian Diaspora in East Africa. Kutchi is also spoken in many places within India, United States, United Kingdom, and Canada.




Students of the department prepared several informational posters on different languages of India



पधारोसा

अटे आवो!
धोरी मॉरी वातो करो!

अंगरेजी म्हाने आवै कोनी,
न हिंदी रौ घणौ ज्ञान,
जोधपुर रा बाशिन्दा हां,
राजस्थानी म्हारी पिछाण।

Marwari is spoken widely in Jodhpur, Pali, Jaisalmer, Barmer, Nagaur, Bikaner districts, which come under the Marwar region of Rajasthan.

The people of the Marwar region are also called Marwari.

However, being a largely trading community, Marwari communities have settled all around India and the world.

Hello!

म्हारो नॉम मारवाडी है।
आपरो नॉम कौंड है सा?

आप क्या गॉम सी
आया?

दान धारी खाले
आके म्हारे गाम



Reshmi Jain



LOCATION:
HIMACHAL PRADESH



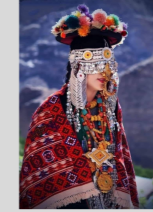
कुल्लुइ
KULLUI

FAMILY:
INDO-ARYAN

NO. OF SPEAKERS:
1,96,295 (2011 census)

SCRIPT:
TAKRI / DEVANAGRI

STATUS:
ENDANGERED



पिद्दु पिद्दि री कहानी

एक थी पिद्दि एक थी पिद्दु। पिद्दु पिद्दि ए बोलो अपनी आम्मा बे, “असा ते भड बॉडे खाणे ए।” तिन्नेरी आम्मे बोलू बॉडे कोणी खाणे, मा ए नि ऑथि। पेर तिने पिद्दु पिद्दि बोले “नई ऑंजे खणे ए अस्से।” तेब तिन्ने छेत्ता ने मा आणदी, तिने छेत्ता ते मा नै थी कोकेबे। तिए ओर सेन्गिए कोइ छेत थी कोइ राहती ए। बोलु “तुए देणे मुन्बे मा?” बोलु “हा।” दणे बोले। मा ते देणे बोलु “असा बी खाणे बॉडे !” ओ बोलु “तुए बी ऑंजे ते बॉडे खान्दे ए? नेआ तेब।” तिन्ने बोलू “असाबे केआ लागणा पता भाई बॉडे बेणे कि नई बेणे तेरे?” बोलू “बडा धुआ पकाणा।” तेबे आई सौ घॉरा बे, तेब तिए बणाए बोडे बुडे, दिन्ने आपणे बच्चे बे। बॉडे हुए खेतम। थोडे सैं थी। एब ती बोली तिन्ना ऐणा ते कौण खाणा ए? तिए केरु फटाफट थोडे सैं ऑंग पकाइए, पैले आपणे बणाए, फिरी खाए। उन्दे बाद की केरु तिए...शीडीच ऑंद्रे रेखु थी शेटीए बॉत। बस, दरवाजे दरवाजे बंद केरु सोइए रॉइए। बोली ते एल्ले ते तेब रखू धुआ पकाइए। तेब ओरु तिए एल्ले ते तिना झॉंड़िए ती सेब आउ ज़ाणा।

THE STORY OF PIDDU PIDDI

There once was little Piddu and little Piddu. Piddu and Piddu told their amma, “we want some vadas” but amma said, “we have no dal at home to prepare vadas”. Insistently, Piddu and Piddu responded “but we want vadas today, today!” Amma arrived at their own farm, disappointed to find that the most important ingredient wasn’t ripe yet. She quickly went over to the neighbour’s farm and asked, “will you give me some dal?” They heartily agreed but with one condition. “You can take some, but only if you make vadas for us too”. Amma agreed. Then they asked, “how will we know when you’re done preparing vadas?” “A lot of smoke will come from my chimney.” Amma soon returned home, to prepare vadas and feed them to her kids. She then realised that the dal wasn’t enough to make vadas for everyone. So, she prepared small batches of vadas at a time, creating very little smoke in the chimney and quickly fed Piddu and Piddu, and had some herself. She then locked her doors, and splashed rice water on the stairs. Large amounts of smoke beckoned the neighbours, however they slipped on the rice water. Piddu, Piddu and their amma were happily inside at home, enjoying vadas galore.

Hafsah, Shravani, Tanishq
Courtesy: Tripti Kaur Kondol, Usha Kaur Kondol

We covered languages from the Indo-Aryan language family...

...as well as Dravidian languages.



ಅ	ಆ	ಇ	ಉ	ಋ
ka	kha	ga	gha	na
ಕ	ಕಾ	ಚ	ಚಾ	ಜ
ca	cha	ja	jha	na
ತ	ತಾ	ಡ	ಡಾ	ಧ
ta	tha	da	dha	na
ಪ	ಪಾ	ಬ	ಬಾ	ಮ
pa	pha	ba	bha	ma
ಯ	ರಾ	ಲಾ	ವಾ	
ya	ra	la	va	
ಸ	ಸಾ	ಸಾ	ಹಾ	ಲಾ
sa	sa	sa	ha	la



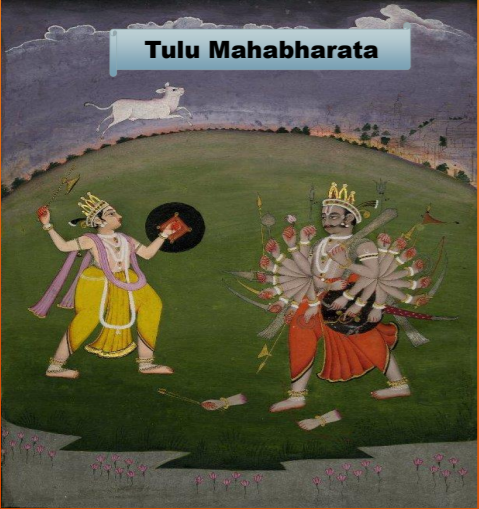
The Tulu script used to write the language is called the Tulu script or the Tigalari script, which is a variant of the Kannada script. Tulu has a rich literary tradition, with a history dating back to the 8th century AD. The language has been used in a variety of media, including poetry, drama, and music. Tulu literature includes works in both prose and poetry, with notable works including the Tulu Mahabharata, which is a translation of the Sanskrit epic into Tulu. In recent years, efforts have been made to promote the use of Tulu as a language of instruction in schools, and to preserve and document the language's cultural heritage.

ಯೆಂಚ ಉಲ್ಲಾರ್
Yencha ullar?
How are you?

ಆಂಡೆಪಿರ್ಕೆ
Andepirki!
Insane!

ಯೆಂಚೆ ಸಾವ್ಯೆ
yenchi saavya?
What the hell?

Neha Bele



നമസ്കാരം
(नमस्कारम्)
नमस्कार
Hello

നല്ലവം
ആണോ?
(सुखम आणी)
आप कैसे हैं?
How are you?

മലയാളം

Malayalam is a Dravidian language spoken in the Indian state of Kerala and by Malayalis (people with Kerala roots) all over the world.

Malayalam = Mala + alam
(mountain + place)

Kerala = Kera + alam
(coconut + place)

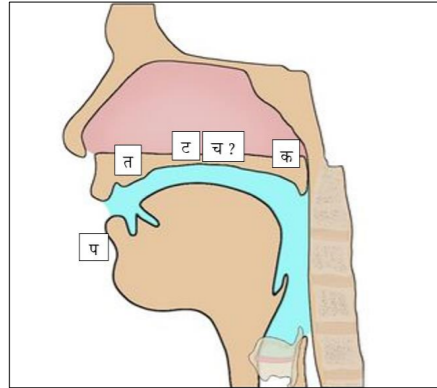
നിങ്ങൾ ഉണ്ണണ
കഴിച്ചോ? (निडक
ऊणु करिंच्चो)
आपने भोजन किया?
Did you have your
lunch?

നന്ദി (नन्दी)
धन्यवाद
Thank you

Reshmi Jain

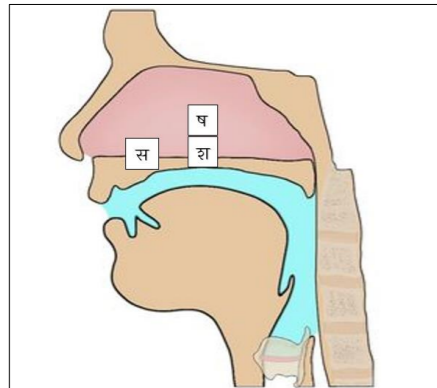
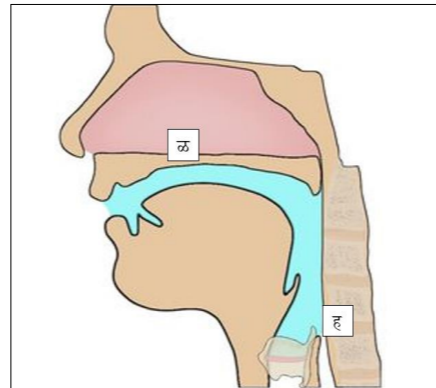
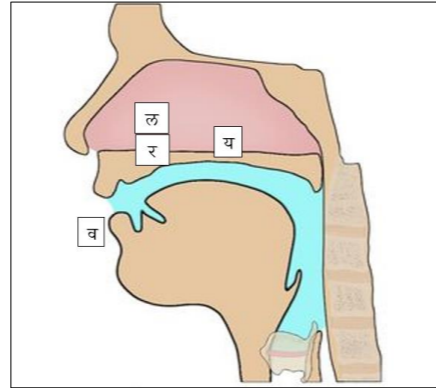


Phonetics of Marathi Varnamala



क ख ग घ ङ
 च छ ज झ ञ
 ट ठ ड ढ ण
 त थ द ध न
 प फ ब भ म

य र ल व
 श ष स
 ह ळ

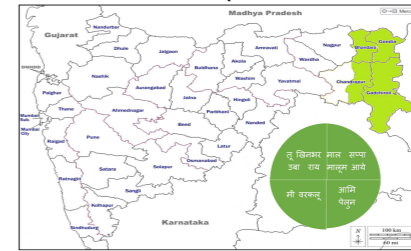


Picture courtesy: <https://www.voicescienceworks.org/vocal-tract.html>

Pradnya Sawant

And of course, we had posters on different varieties of Marathi as well!

ZADI BOLI (Gender and Number in Zadi Boli)



Zadi Boli is spoken in
 - Gadchiroli
 - Gondiya
 - Bhandara
 and some areas of Chandrapur districts of Maharashtra which is known as East Vidarbha or Zadi patti.

Number System in Zadi Boli: In Zadi Boli, Nouns are marked for singular and plural numbers like wise Marathi.
Gender system in Zadi Boli: But the Gender in Zadi boli is unlike in Marathi. Nouns are marked for Feminine and Masculine gender. There is no marker of Neuter gender in Zadi Boli.

Number & Gender							
English words	Word ending	Feminine sg	Feminine pl	English words	word ending	Masculine sg	Masculine pl
Axe	C end	कुराड	कुराडी	hair	Cend	केस	केसा
Tongue	Cend	जिब	जिबा	Canal	Cend	पाट	पाट
Medicine	V(a)end	दवा	दवा	stone	V(a)end	गोटा	गोट
bullock cart	V(i)end	बंडी	बंड्या	elephant	V(i)end	हत्ती	हत्ती
Aunt	V(o)end	आतो	आतवा	tortoise	V(u)end	कासू	कासवा
Wife	V(o)end	बायको	बायका	calf	V(u)end	वासरू	वासरा
				kitchen cloth	V(o)end	पालो	पालो

Archana Thool

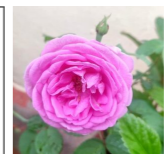
वाडवळी आणि कादोडी

वाडवळी	कादोडी	मराठी	Picture	वाडवळी	कादोडी	मराठी	Picture
उंदूर	उंदूर	उंदिर		पावड	पाव	पाव	
पिरीस	बरी	बरी		पिप	पिपे	पिस	
साई	साही	चाही		तळ	तळा	तळ	
डोख	डोखा	डोक		मुंगळी	मुंगली	मुंगी	
कुबाव	बाव	पिहिर		हरप	हरप	साप	
साकोटे	साक	साक		माई	माही	मागी	
शा	शा	चहा		मावर	मावरा	मवार	
हाकर	हाकर	साकर		हनी	हनी	छनी	

पुलकशा पुला
 उगवला दिवा माझाचला संधा
 अदूर वेव नव उठे माझा पुलकशा पुला
 जेवण घडविले जेवण घडव
 पाणी उरिल्या अण धडाला सल
 न अदूर वेव नव उठे माझा पुलकशा पुला

The Sun has risen and the night is over
 Why are you still not waking up, my dear
 Come, I have served the lunch for you
 See, I have made the preparations for your bath too
 darling why aren't you waking up?

दिनेश : वाडवळी गीतेच्युत सागर



सोनिपरो झाडे
 सोनिपरा कडमरी संतापरी आनी जा सातिला।
 त्या आंबिपथा सावेदुसा जेवू खोर्ना मीना।।
 जेवू कुळाणा जेवू माळना, जेवू सजविले सजवे घों।।
 कापुला कादोडी माळवली जेई।।
 जेवनामा धोर्तिले पिळले से।।
 जेवू सावता नाव धेदा जले सोनिपरो झाडे।।

Holy Mary planted a mango tree on the side of a mountain.
 Baby Jesus was playing under the shade of that tree.
 Baby Jesus revealed his divine form while playing. What a miracle!
 Immediately the camphor tree bore coconuts.
 Ripe sacks appeared in the city of Jerusalem.
 All the trees turned golden on chanting the Lord's name

पारणव धारणीच्युत सागर

Jenis Rumao and Pradnya Sawant

अव्यय तें एक । सांडलें गा..

- विंदा करंदीकर

अगा क्रियापदा । केव्हां येसी भेटी;

आयुष्यांत दाटी । कृदंतांची.

कालच्या कृतीला । आज ना वारस;

संतती औरस । संपली गा.

नामांच्या घोषांत । सरे 'सर्व' नाम;

धर्म, अर्थ, काम । एक झाले.

कर्मांच्या पोटांत । स्वप्नाची ना कळ;

कर्ता अमंगळ । जन्मदाता.

जन्मण्यापूर्वीच । ऐसे कैसे मेलों ?

वैकुंठास गेलों । आत्म्यावीण.

विशेषणें फक्त । माजलीं अनेक;

अव्यय तें एक । सांडलें गा.

अगा क्रियापदा । तुझ्या हातीं अर्थ;

बाकी सारा व्यर्थ । शब्दव्यूह.

हिन्दी

बिना कहे भी जानती है मेरी जिह्वा
कि उसकी पीठ पर भूली हुई चोटों के
कितने निशान हैं
आती नहीं नींद उसकी कई क्रियाओं को
रात-रात भर
दुखते हैं अक्सर कई विशेषण।
कि राज नहीं-भाषा
भा-भाषा सिर्फ भाषा रहने दो मेरी भाषा को
अरबी-तुर्की बांग्ला तेलुगू
तक कि एक पत्ती के हिलने की आवाज भी
में सब बोलता हूँ जरा-जरा
जब बोलता हूँ हिन्दी।

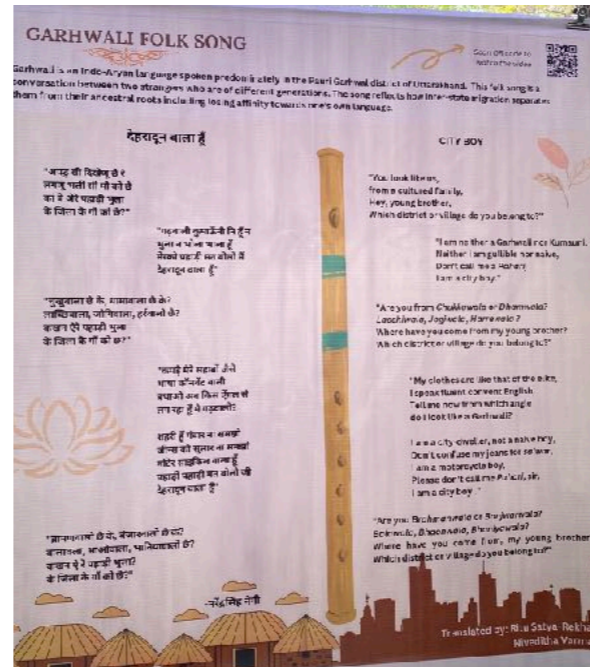
-केदारनाथ सिंह

HINDI

Even without saying my tongue knows
the scars on its back from the assaults
now long forgotten, that many of its
verbs still can't sleep
and its adjectives often hurt at night.

A language isn't a state,
let a language be a language only,
Arabic, Turkish, Bangla, Telugu,
even the sound of a swaying leaf.
I speak a little bit of everything
when I speak Hindi.

-Kedarnath Singh



And how can we
have a language
exhibition without
some lovely
literature?

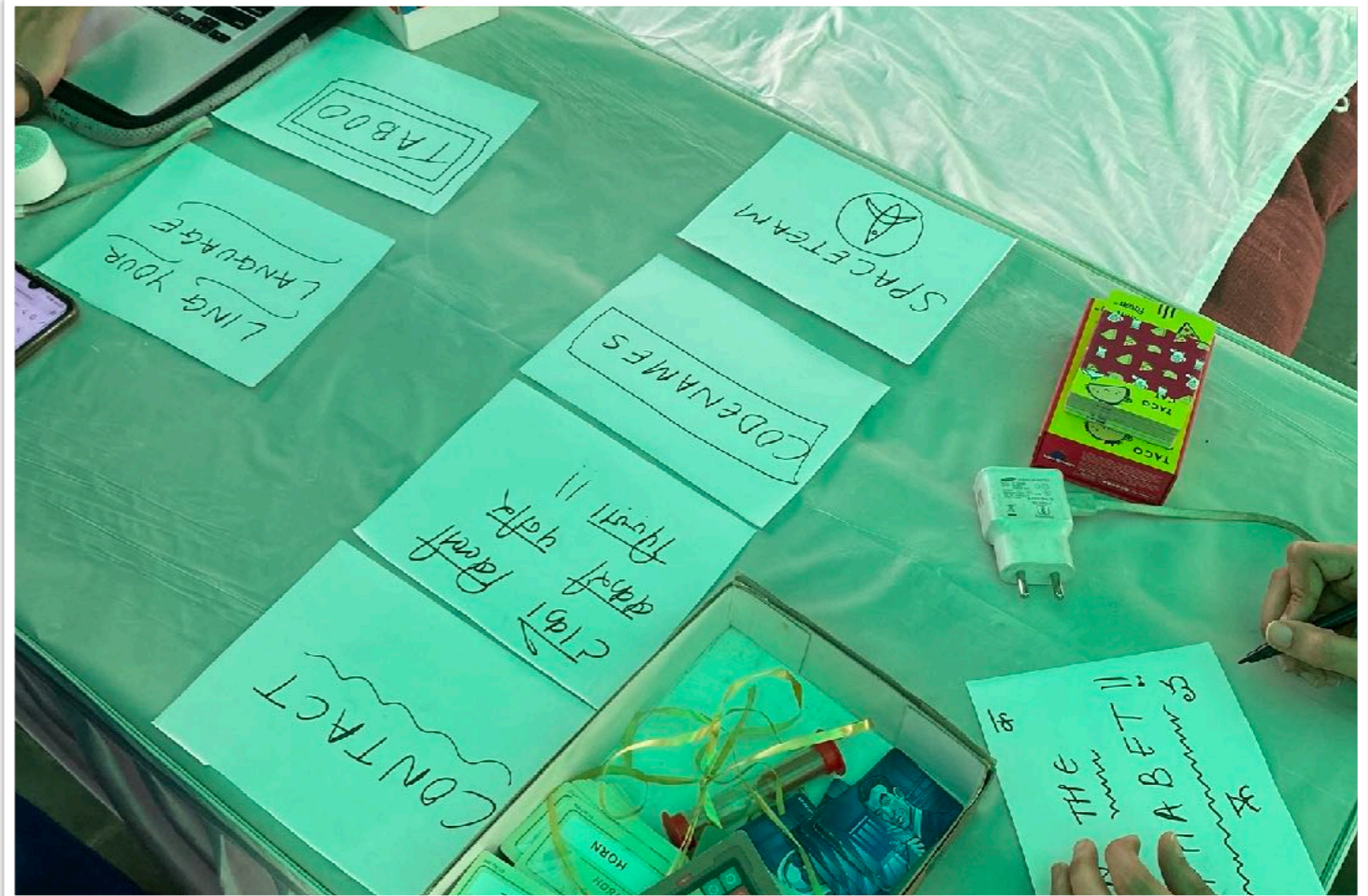
Activities

Learning the IPA

The first thing participants did when they entered was to learn the International Phonetic Alphabet (IPA) and to write their names in it. By the time they walked to the last few activities, they had mastered it and wrote several words in their native language using the IPA.

This was one of their favourite activities, and everyone resolved to learn the IPA further!





Linguistics Games Corner

The games corner was a popular spot, with people coming to try their hand at quizzes such as "Guess the Language" and "Guess the Script", as well as some fun group games such as "Codenames" and "Taco Cat Goat Cheese Pizza"



You Say, I Say

“How many day-to-day items can you name?”

This was another fun activity where people were asked to write the words for common everyday items in their native tongue - the native script, as well as in the IPA.

Video Screening

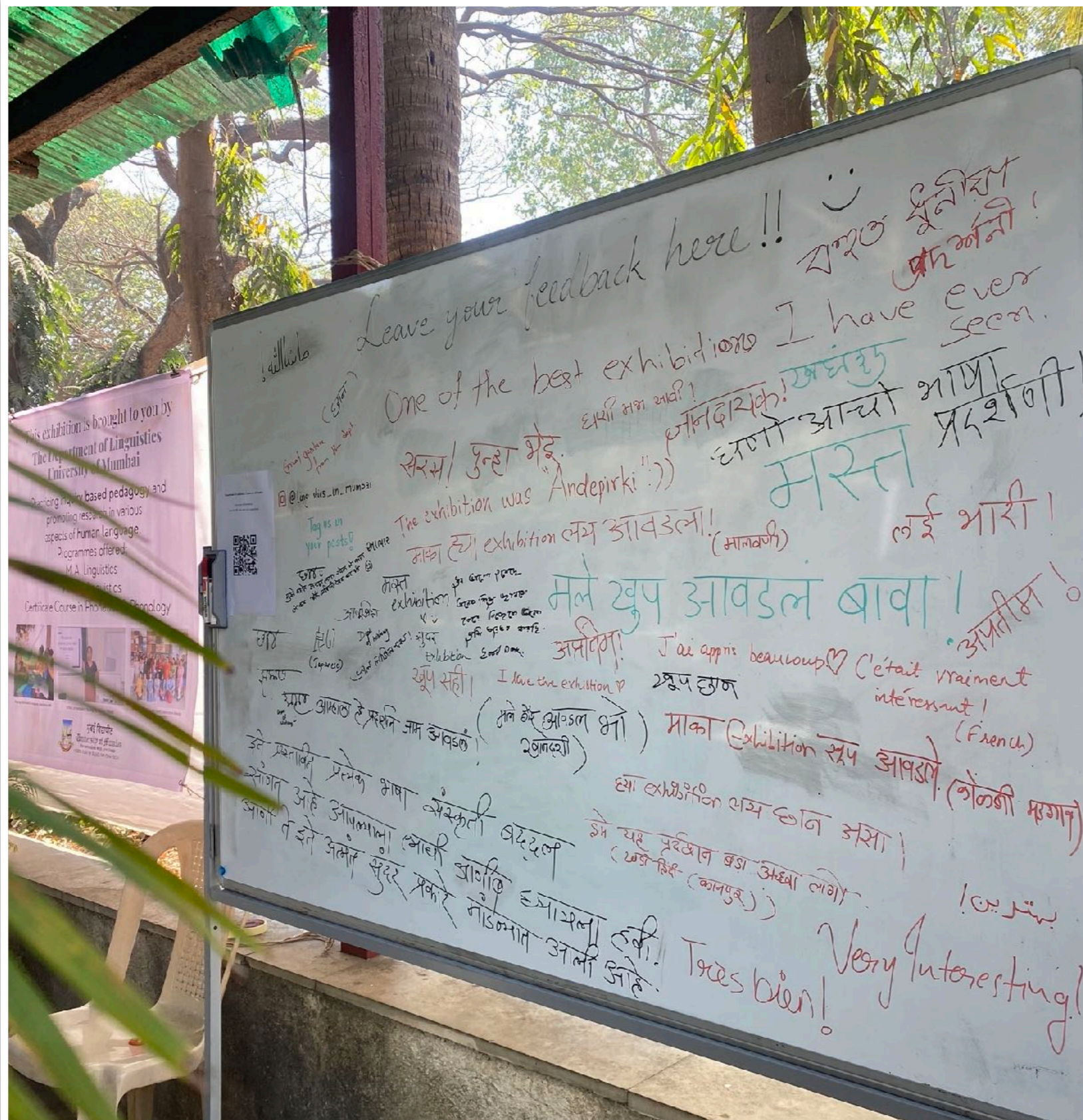
The students of the Masters course, Part II, worked hard to edit together a 20-minute video of clips of people from around the world, but especially around India, speaking about the importance of their native language in their mother tongue. We received clips in Multani, various varieties of Marathi, Sindhi, Garhwali, Punjabi, Telugu, Malayalam, Tamil, Gujarati, Konkani, Assamese, Bengali, Japanese, German, Arabic, and several more.



Feedback

We were so pleased to meet and talk to attendees who came from not only MU but other universities too, only to attend our exhibition. It was truly a multi-disciplinary experience as students came from the departments of literature, geography, psychology, etc.

Reading the feedback board sets a precedent for us to do bigger and better things for the next time.





The Department of Linguistics, Ranade Bhavan, University of Mumbai, Kalina

The exhibition wouldn't have been possible without the effort of all the teachers, students, ex-students, teachers and employees of the Department of Linguistics. These are all happy smiles after accomplishing a successful event!

شكريه
നന്ദി
நன்றி
Thank You
धन्यवाद
धन्यवाद
આભાર
தனய்வாட
تنهنجي مهرباني
शुक्रिया
ధన్యవాదాలు