Subject Category: Linguistics

The Linguistic Influence of Sanskrit on Bhadarwahi

Himani, K[1*]

[1]Govt. Degree College Bhaderwah, Jammu and Kashmir, India

*Corresponding author: Himani, K
Govt. Degree College Bhaderwah, Jammu and Kashmir, India

Abstract

India has a rich diversity of languages, with over 1,600 languages spoken across the nation. Sanskrit, an ancient, classical sacerdotal language of India, has a rich morphosyntactic influence on Bhadarwahi. This study aims to analyze the key linguistic similarities and differences between Bhadarwahi and Sanskrit, elaborating on vocabulary, origin, and word order while also emphasizing the potential contributions of Sanskrit to Bhadarwahi. The paper uses a comparative analysis method, and investigates word order, revealing how Bhadarwahi and Sanskrit use the same word order structures such as subject-object-verb (SOV). This study expands our understanding of linguistic diversity, as languages continually shape and are shaped by one another.

Keywords: Sanskrit, Bhadarwahi, Tatsama, Tadbhava, Neuter Gender and Word order.

INTRODUCTION

Linguistic diversity is characterized by intricate influences paving the way for the emergence of a new language variety, as languages continually shape and are shaped by one another. Linguistic appropriations, encompassing the adoption of loan words, phrases, and grammatical structures make evident the enriching exchanges taking place between languages driven by various interactions. Linguistic contact, often arising from cultural, historical, geographical, or other factors, encourages shared linguistic features leading to the emergence of different varieties of languages. This convoluted interplay of languages underlines the dynamic nature of linguistic evolution, accentuating the interconnectedness and communal enrichment that define the linguistic landscape. In this backdrop, the present paper aims to delineate the rich morphosyntactic similarities and differences that exist between the two languages under scrutiny, Sanskrit and Bhadarwahi.

Sanskrit Language

Sanskrit, an ancient and classical Indo-Aryan language, is considered a religiously sacred language of the Indian subcontinent. Although no longer in use as a vernacular language, it still holds an important standing among Hindus as it is the primary language in which Hindu religious scriptures, including the *Vedas* and *Agamas,* are written. Thus, Sanskrit is known as the language of sacred texts, and treasured as a divine vehicle for communication with the celestial beings. Its origin dates back to approximately 1500 BCE and its legacy isn't limited to religious scriptures only, it also spans philosophical treatises, and scientific texts, resonating in contemporary academia, spirituality, and cultural traditions, proving to be an epitome of timeless linguistic heritage. Sanskrit language with its antiquity and a great structure, is considered the oldest language of India and also one of the prominent ancient languages of the world. Sanskrit is the ancestor of many languages now spoken in India which validates its historical and cultural significance. The major languages like Hindi, Telugu, Tamil, Marathi, and Bengali have the influence of Sanskrit, not surprisingly it has also a prominent influence on the regional languages and dialects. Bhadarwahi is one of such regional dialects which has assimilated the essence of Sanskrit which cannot be overlooked.

Bhadarwahi

Bhadarwahi is a regional dialect predominantly spoken in the hilly regions of the Union Territory of Jammu and Kashmir. Bhadarwahi, also known by some popular names such as Bhadlai, Bhadrohi et cetera, is spoken by around 1,50,000 people in Bhadarwah town, and also surrounding villages of Doda district of UT of

Jammu and Kashmir. Bhadarwah has many ancient names, Bhaderkasi, Nagon ki Bhoomi (Land of Snakes), Hettary Nagar et cetera. Bhadarwahi language came into existence when Jammu and Kashmir was primarily Hindu. During the spread of Buddhism around 400 BC, Buddhists chose Pahari as a language for preaching. Despite flourishing for a while, Pahari declined with the fall of Buddhism and the resurgence of Hinduism in Kashmir. Poets like Kailash Mehra Sadhu and others played a key role in developing the oral culture of this language. Bhadarwah tehsil has its own radio station, broadcasting the Bhadarwahi program every Sunday at 8 o'clock, thereby contributing to the preservation of the linguistic and cultural heritage of the region (Dwivedi, 2015). George Abhraham Grierson has categorized Bhadarwahi as a Pahari language (Western Pahari) which is a member of the Indo-Aryan family. The Bhadarwahi group encompasses three dialects: Bhadarwahi, Bhalesi, and Paddari. Unlike other Pahari languages, Bhadarwahi has received a negligible amount of attention from linguists which consequently makes Bhadarwahi a lesser-known and less documented language. There is also a dearth of research material or even basic knowledgeable information about Bhadarwahi in the digital domain. Bhadarwahi lacks a script of its own and is dependent on Arabic and Devnagari script.

Significance

The study of the influence of Sanskrit and Bhadarwahi shows the intricate relation between the two and the ancestry and use of Sanskrit in the area from the ancient times. Sanskrit topics have inspired the treatment of topics in Bhadarwahi and the devabhaṣā has also not failed to influence Bhadarwahi in degrees that vary with periods, texts and the literature. Various grammatical construction, copiously employed borrowing and adaptations from Sanskrit all of which had been assimilated already in the living speech and many of which have persisted in the language down till today. The core of the Bhadarwahi language suggests that Sanskrit was once widespread in this region during ancient times. The numerous temples and Hindu deities found here indicate their origins in various ancient texts such as the purāṇas and itihāsa. The inclusion of this site in Vāsuki purāṇa also indicates the presence of Sanskrit and its influence in the area.

REVIEW OF LITERATURE

The linguistic exploration of Bhadarwahi has been enriched by numerous studies, each offering unique insights into the language's structure, evolution, and socio-cultural context. Early works by Drew (1875) and Bailey (1908) laid the groundwork for understanding the language by documenting its dialects and providing initial descriptions of its grammar and vocabulary. These studies emphasize Bhadarwahi's uniqueness and its place within the larger Pahari language group. G.A. Grierson's extensive contributions in the Linguistic Survey of India

and languages like Kashmiri further contextualize Bhadarwahi. Amitabh V. Dwivedi's significant work, particularly his Grammar of Bhadarwahi (2013), offers a comprehensive examination of the language's phonology, morphology, and syntax. Dwivedi's research is vital for grasping Bhadarwahi's current linguistic structure. Koul (2014) identifies several linguistic features shared with other languages while analyzing external influences on its development. This investigation reveals the interactions between Bhadarwahi and surrounding languages, illustrating how it has evolved under diverse linguistic impacts. Dwivedi (2015) also provides a thorough analysis of various phonological and morphosyntactic elements of Bhadarwahi. Khan & Nazir (2018) discuss word formation processes in Bhaderwahi, such as affixation, compounding, and reduplication. Mushtaq and Riyaz (2018) conduct a phonological analysis, focusing on consonants, vowels, diphthongs, and syllable structure. Ahmed Dar and Adil Ahmad (2020) compare phonological connections between Bhaderwahi and Kashmiri, emphasizing the interrelations of Northern Himalayan languages. Ali (2021) presents an in-depth exploration of Bhadarwahi, analyzing its linguistic characteristics and cultural aspects. This study highlights the role of Bhadarwahi in expressing the cultural identity of its speakers, reinforcing its significance as both a means of communication and a vessel of cultural heritage. Although the existing research on Bhadarwahi offers a comprehensive view of its linguistic features and sociolinguistic landscape, the absence of focused studies on the influence of Sanskrit represents a critical gap in understanding Bhadarwahi's linguistic heritage.

METHODOLOGY

A comprehensive field study was conducted to gather data from native speakers of the Bhadarwahi language across various age groups and educational backgrounds. The data was recorded using voice recorders via a direct questionnaire designed to identify linguistic similarities and differences between Sanskrit and Bhadarwahi. The collected corpus was subsequently transcribed and analyzed through phonological methods, focusing on their meanings and usage in both languages.

Linguistic characteristics

On studying carefully the vocabulary, the phonology and the morphology of Bhadarwahi, one can easily detect that like many other modern Indian languages, Bhadarwahi has a very strong Sanskrit base and Sanskrit words have been received in Bhadarwahi either in pure form (Tatsama) or with some phonetic changes (Tadbhava).

In Bhadarwahi, pure Sanskrit words are often employed during religious and social functions that carry a religious significance. Many terms in their original form (Tatsama), such as kuṇḍa, āsana, vidyā, ātma, pitṛa, śloka, and nāga, are utilized in discussions about religion

and philosophy. Additionally, some Vedic terms, which have fallen out of use in classical Sanskrit, are preserved in slightly altered forms in Bhadarwahi. For example, the word 'kanjaka,' used for worshiping young girls, is derived from the Sanskrit 'kanyakā'.

Similar to many other Indian languages, Bhadarwahi incorporates pure Sanskrit terms in grammar, poetics, and philosophy. In terms of Tadbhava words from Sanskrit, Bhadarwahi contains hundreds of such terms, featuring some phonetic alterations that highlight its close ties to Sanskrit. The following list of words proves this:

1. In Bhadarwahi, the Sanskrit sound /j/ is often pronounced as /dʒ/.

Sanskrit (IAST)	Bhadarwahi (IPA)	English (Meaning)
yatrā	/dʒɑ:t̪rɑ:/	journey/pilgrimage
yogī	/dʒo:gi:/	a mystical person who performs yoga
viyoga	/bdʒo:g/	disconnection
yantra	/dʒənt̪ər/	machine

2. In Bhadarwahi, the Sanskrit sound /v/ is frequently pronounced as /b/.

Sanskrit (IAST)	Bhadarwahi (IPA)	English (Meaning)
vistāra	/bɪst̪ɑ:r/	expansion
vaiśākha	/bɪʃɑ:kʰ/	a month in the Hindu calendar
velā	/be:l/	moment/time
vanam	/bən/	forest
vaidya	/bei:d/	doctor
pūrva	/pu:rəb/	east direction
vaira	/bɛr/	enmity
avaṣya	/abɪʃ/	sure

3. The sound /t͡s/ is more commonly used for words derived from the Sanskrit /tʃ/.

Sanskrit (IAST)	Bhadarwahi (IPA)	English (Meaning)
cullikā	/t͡sʊl̩/	stove
caitra	/t͡sei:t͡ʃ/	first month of the Hindu calendar
candra	/t͡səndər/	moon
cancukā	/t͡sũ:ts/	bird's beak

4. Sometimes /kṣ/ of Sanskrit is changed into /tʃʰ/ or /t͡sʰ/ (as in Kashmiri) and /kʰ/ (as in Punjabi).

Sanskrit (IAST)	Bhadarwahi (IPA)	English (Meaning)
lakṣmī	/lətʃʰmi:/	wife of śri Viṣṇu
lakṣaṇa	/lətʃʰən/	symptom
lakṣmaṇa	/lətʃʰmən/	brother of śri Rāma
akṣi	/ətsʰ/	eye
kṣetram	/t͡sʰe:t͡ʃ/	area/ field
nakṣatra	/nəkʰət̪ər/	constellation
kṣatriya	/kʰət̪rɪ/	warrior class
dakṣiṇa	/dəkʰəɳ/	south direction

5. Considering the historical connection of the sound with Sanskrit /dʒ/, /z/ has been used in many transcriptions.

Sanskrit (IAST)	Bhadarwahi (IPA)	English (Meaning)
bīja	/bi:z/	seed
jihvā	/zɪb/	tongue
jāgraṇ	/zɑ:gru:/	vigil
jūṭhā	/zʊt̪ʰʊ/	leftover food
jal	/zəl/	water
pūjā	/pu:za/	reverence or worship

ujjval	/uzzlu/	bright/ radiant
añjalī	/ãzəl/	hollow formed by joining two hands

6. Very often the words having sound /ḍ/ and /ḍrə/ in Sanskrit, are seen to have the sound of /ɖ̢/ in Bhadarwahi.

Sanskrit (IAST)	Bhadarwahi (IPA)	English (Meaning)
bhdrawāh	/bʰəɖ̢ɑ:/	Bhadarwah
bhādrapada / bhādo	/bʰɑ:ɖ̢o:/	sixth month of the Hindu calendar
dūrvā/ dūb	/ɖ̢ʊb/	bermuda grass
dātram	/ɖ̢ɑ:ʈ/	sickle
nidrā	/nɪɖ̢/	sleep
haridrā	/hei:ɖ̢/	turmeric

7. The words /ʈ/ and /ʈrə/ of Sanskrit are often seen to be changed into /t͡ʃ/ in Bhadarwahi.

Sanskrit (IAST)	Bhadarwahi (IPA)	English (Meaning)
tāmra	/t͡ʃɑ:m/	copper
caitra	/tsei:t͡ʃ/	first month of the Hindu calendar
putra	/pʊt͡ʃ/	son
mitra	/mɪt͡ʃ/	friend
akṣay trityā	/əkʰei:t͡ʃi:/	spring festival for Jain and Hindus
kṣetram	/ts͡ʰe:t͡ʃ/	area/ field
tri	/t͡ʃɑ:ɪ/	three
triṣna	/t͡ʃɪʃ/	thirst
patrakam	/pət͡ʃõ:/	leaf
mantra	/mənt͡ʃ/	incantation

8. In Bhadarwahi, two consonants frequently undergo assimilation, similar to what occurs in Prakrit and Punjabi.

Sanskrit (IAST)	Bhadarwahi (IPA)	English (Meaning)
bhasman	/bʰəss/	ash
sarpa	/sʌpp/	serpent / snake
mūlya	/mʊll/	cost
sapta	/sətt/	seven
karma	/kəmm/	task/work
dugdha	/ɖʊɖɖʰ/	milk
aṣta	/əʈʈʰ/	eight

9. The Sanskrit sound /kṣ/ is occasionally transformed into /kʰ/ in Bhadarwahi.

Sanskrit (IAST)	Bhadarwahi (IPA)	English (Meaning)
nakṣatra	/nəkʰəʈər/	constellation
kṣatriya	/kʰəʈrɪ/	warrior class
akṣay trityā	/əkʰei:t͡ʃi:/	spring festival for Jain and Hindus
akṣar	/ʌkkʰər/	a letter (of the alphabet)
rakṣa	/rʌkʰ/	protection

10. The Sanskrit sound /ʃrə/ is seen to be altered into /ʃ/ in Bhadarwahi.

Sanskrit (IAST)	Bhadarwahi (IPA)	English (Meaning)
śṛnkhalā	/ʃʰgəl/	chain
śrāvaṇa	/ʃo:n/	Fifth month of the hindu calender
śrāpa	/ʃɑ:p/	curse
śṛṇu	/ʃun/	to hear / listen to

11. Some of the Tatsams (Sanskrit words in their pure form) that are used in Bhadarwahi are listed below:

Tatsam (IAST)	Meaning (English)
duḥkha	sadness
anna	cereal/food
kleśa	strife
phala	fruit
pīḍā	suffering
śloka	sacred verse
dāna	charity
pitṛ	ancestors / paternal
haṭha	obstinacy/stubbornness
bāṇ	arrow
anartha	disaster
kaṣṭa	suffering
bhāra	weight
tīrtha	pilgrimage
śikṣa	education
naṣṭa	destroy
kalaśa	urn
dhana	wealth
ṝiṇa	loan
akāla	famine
ekadaśī	11th lunar day
duh	to milk
sārās	crane
ukhaḷa	mortar
dakṣiṇā	an offering or gift, typically to a guru or a priest
manth	churn
darśana	auspicious sight
kuṭumb	family / household

Thus, from above listed examples, it can be concluded that the prominent phonological features of Bhadarwahi are:

1. In Bhadarwahi, the Sanskrit sound /j/ is often pronounced as /dʒ/.
2. In Bhadarwahi, the Sanskrit sound /v/ is frequently pronounced as /b/.
3. The use of /t͡s/ is more common for the words which have been derived from Sanskrit /tʃ/.
4. Sometimes /kṣ/ of Sanskrit is changed into /tʃʰ/ or /t͡sʰ/ (as in Kashmiri) and /kʰ/ (as in Punjabi).
5. Considering the historical connection of the sound with Sanskrit /dʒ/, /z/ has been used in many transcriptions.
6. Very often the words having sound /ḍ/ and /ḍrə/ in Sanskrit, are seen to have the sound of /ɖ̤./ as in Bhadarwahi.
7. The words /ṭ/ and /ṭrə/ of Sanskrit are often seen to be changed into t͡ʈ in Bhadarwahi.
8. In Bhadarwahi, two consonants frequently undergo assimilation, similar to what occurs in Prakrit and Punjabi.
9. The Sanskrit sound /kṣ/ is occasionally transformed into /kʰ/ in Bhadarwahi

10. The Sanskrit sound /ʃrə/ is seen to be altered into /ʃ/ in Bhadarwahi.

5. Neuter Gender in Sanskrit and Bhadarwahi

Neuter Gender refers to the grammatical category of words which are neither masculine nor feminine. Most inanimate objects seem to have no gender.

Objects that appear to have no gender are classified under the grammatical category of neuter gender. Similar to Sanskrit, Bhadarwahi features a complete system of neuter gender. This category is also present in two modern Indo-Aryan languages: Gujarati and Marathi. Consequently, the existence of neuter gender in Bhadarwahi enhances its uniqueness and connection to the Sanskrit language.

In Bhadarwahi, the singular forms of masculine and neuter genders are identical, making them difficult to differentiate. However, they can be distinguished in their plural forms. It has been noted that the plural form of masculine gender remains unchanged from the singular, whereas the neuter gender plural takes the suffix "ã."

For instance:

English	Bhadarwahi	Gender	Singular	Plural
Door	/ɖɑːr /	Neuter	/ɖɑːr/	/ɖɑːrã̃/
Mango	/əmb/	Masculine	/əmb/	/əmb/
Courtyard	/əⁿgən/	Neuter	/əⁿgən/	/əⁿgənã̃/
Snake	/sʌpp/	Masculine	/sʌpp/	/sʌpp/
Milk	/ɖʊɖɖʱ/	Neuter	/ɖʊɖɖʱ/	/ɖʊɖɖʱã̃/

In Bhadarwahi, neuter gender has a distinctive characteristic: it features both nominal and adjectival endings.

In Bhadarwahi, the adjectival termination of the singular neuter is 'u' while the adjectival termination of the plural is 'ã'.

For example:
~ 'bʌɖɖu gʱʌr' a large house is singular but in the plural form it becomes 'bʌɖɖa gʱʌrã̃' meaning large houses

And the adjectival termination of singular masculine is 'o' while the adjectival termination of plural masculine is 'e'.

For example:
~ bʌɖɖo sʌpp/ = a large serpent, becomes
bʌɖɖe sʌpp/ = large serpents

This indicates that the neuter gender in Bhadarwahi functions as a complete system, similar to that of Sanskrit and Gujarati.

6. Word order

Unlike the English language pattern, in which the subject comes first, the verb appears in the middle, and the object comes last (SVO structure), both Sanskrit and Bhadarwahi have an SOV structure.

For example:

ENGLISH	
Sarita eats curd S V O	
SANSKRIT (IAST)	
saritā dadhi khādati S O V	
BHADARWAHI (IPA)	
səritɑː zmorʊ ɖʊɖɖʱ kʰɑː tʃe S O V	

The sentences mentioned above demonstrate the "SOV" structure in both languages. However, the word order in Sanskrit and Bhadarwahi is flexible regarding the subject and object. This flexibility is greater in Sanskrit and Bhadarwahi than in English.

CONCLUSION

This study investigates the intricate linguistic connection between Sanskrit and Bhadarwahi, emphasizing their morphosyntactic similarities and differences. The analysis reveals that Bhadarwahi, akin to many contemporary Indian languages, is firmly rooted in Sanskrit and features numerous Tatsama (pure) and Tadbhava (modified) terms. This integration underscores the historical and cultural significance of Sanskrit in shaping Bhadarwahi's vocabulary, phonology, and morphology.

The presence of the neuter gender in Bhadarwahi, similar to that in Sanskrit and some modern Indo-Aryan languages, underscores their close linguistic connections. The study also highlights the shared subject-object-verb (SOV) word order in both languages,

illustrating a flexible syntactic structure that allows for varied sentence constructions.

This research advances our understanding of Bhadarwahi's linguistic origins by illustrating the dynamic evolution of language through cultural and historical interactions. Its findings enhance our grasp of the interconnectedness and diversity of languages, showing the enduring influence of ancient languages like Sanskrit on regional languages across different Indian states. Consequently, it contributes to the broader field of comparative linguistics. Future studies could build upon this foundation by examining other regional languages influenced by Sanskrit, thus revealing the complex web of linguistic relationships across the Indian subcontinent.

REFERENCES

- Ahmed Dar, H., & Adil Ahmad, Z. (2020). Kashmiri and Bhaderwahi: A Phonological Comparison. *Language in India, 20*(2), 28–35. http://www.languageinindia.com/feb2020/hilalkashmiribhaderwahiphonologyfinal.pdf
- Ali, S. (2021). Bhaderwahi Language: An Evaluative Study. *North Asian International Research Journal of Social Science & Humanities, 7*(8), 44–51. https://www.nairjc.com/assets/img/issue/y26db2_Jn9r2o_ge9Y6b_h0tc6V_291841.pdf
- Bailey, G. T. (1908). The Languages of the Northern Himalayas, Vol XII. The Royal Asiatic Society.
- Bhadarwahi, Sh. Bal Krishan Chouhan. Lokgeeton ka Adhyan. Bhadlayi Samstha. Bhadarwah.
- Siddheshwar, V. (1930). Neuter Gender in Bhadarwahi, Indian Linguistics, 1930.
- Drew, F. (1974). The Jummoo and Kashmir Territories. Oriental Publishers.
- Dwivedi, A. V. (2015). Bhadarwahi: A Typological Sketch. *Acta Linguistica Asiatica, 5*(1), 125–148. https://doi.org/10.4312/ala.5.1.125-148
- Grierson, G. A. (1919). The Linguistic Survey of India Vol. IX Part IV. Calcutta: Royal Asiatic Society.
- Khan, H., & Nazir, A. (2018). Word Formation Processes in Bhaderwahi. *Literary Herald, 3*(5), 416–428. http://tlhjournal.com/uploads/products/56.humaira-and-nazreen-article.pdf
- Koul, P. K. (2014). Bhaderwahi. In O. N. Koul (Ed.), People's Linguistic Survey of India. Orient Black Swan.
- Mushtaq, S., & Riyaz, H. (2018). Phonological System of Bhaderwahi. *Language in India, 18*(2), 129–139. http://www.languageinindia.com/feb2018/hafsabhaderwahiphology1.pdf
- Zargar, Adil Ahmad. (2020). *Bhaderwahi phonology and morphology A descriptive study* http://hdl.handle.net/10603/472177