REFLEXIVES IN BAGRI

*Dissertation submitted to the Jawaharlal Nehru University
in the partial fulfilment of the requirements for
the award of the degree of*

MASTER OF PHILOSOPHY

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INDIA
1994

21st July,1994

C E R T I F I C A T E

This is to certify that the dissertation entitled, "REFLEXIVES IN BAGRI" submitted by Pappu Gusain in partial fulfilment of the requirement for the degree of MASTER OF PHILOSOPHY has not been submitted previously for the award of any degree of this or any other University.

We recommend that this dissertation be placed before the committee of examiners for evaluation.

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C O N T E N T S

A C K N O W L E D G E M E N T S

I am deeply indebted to my supervisor Dr.Anvita Abbi for her kind love, inspiration and assistance in completion of this dissertation. She had showed me the path and enabled me to travel on it.

At this occasion, I wish to pay my best regard to Dr.R.S.Gupta and Dr.Kapil Kapoor, who taught me socio-linguistics and Research Methodology respectively with great devotion and command.

I am grateful to my friends and well-wishers who co-operated and helped me during the field study for this dissertation credit of this especially goes to Gurtej and Jodhraj. I express my special thanks to my teachers and guides who have shaped and directed me. I would not have been what I am today without the contribution of these teachers.

My father, Shri Sultan Gir Goswami is my ideal who taught me how to struggle in life.

Moreover, I have a very long list of brother-like friends, who have encouraged and supported the every aspect of my life. Dalbir, Rajesh, Vinod, Mohinder and Bansal are some of them. I salute them.

At last, but not the list, I wish to recall my informants oof several schools and colleges of Rajasthan, Haryana and Punjab. In no words, I can express my debt to them.

after all this dissertation is dedicated to the service of theirs as well as my mother-tongue Bagri that is Saraswati Boli.

(PAPPU GUSAIN)

21st July, 1994

New Delhi.

LIST OF ABBREVIATIONS

ACC   -   Accusative Case Marker

B   -   Bagri

E   -   English

DAT   -   Dative

ECV   -   Explicator Compound Verb

Emph.   -   Emphatic Pronoun

ERG   -   Ergative Case Marker

F   -   Feminine Gender

FUT   -   Future Tense Marker

GC   -   Governing Category

H   -   Hindi

Int-Vb.   -   Intrasitive Verb

K   -   Konkani

LOC   -   Locative Case Marker

M   -   Masculine Gender

NOM   -   Nominative Case Marker

PL.   -   Plural Number

Pron-obj.   -   Pronominal Object

PRS   -   Present Tense Marker

PST   -   Past Tense Marker

Sg.   -   Singular Number

T   -   Telugu

TNS   -   Tense

Tr-vb.   -   Transitiv Verb

I   -   First Person

II   -   Second Person

III   -   Third Person

LIST OF MAPS AND PAPERS

CHAPTER 1

INTRODUCTION

(A) BAGRI : The language and its classification

BAGRI : The Language and its Classification
===

Rajasthan language has several dialects. Bagri
is the dialect of Rajasthani language of Indo-
Aryan family.   Because of being spoken in the
area of river Saraswati, this dialect is also
called Saraswati Boli.

It is spoken in Hanuman garh and
Sri Ganganagar districts in Rajastan and its
contiguous areas like Faridkot, Firozpur and
Bhatinda districts of Punjab and Western parts
of Sirsa and Hissar districts of Haryana.

In ancient times, the mythical Saraswati
was the river of this area. Vedas, the most
sacred texts of the Hindus are reported to have
been written on the banks of this river. The
language of that period was Sanskrit in this
area. Later on, the saraswati became recessive
and this area turned into desert. It became   an
arid zone, the language was called Bagri.

After independence this area of barren
land has been provided the facilities of
irrigation and electricity. So, now it ror
bears the literal meaning of Bagar, but traditi-
onally the language still contains the name
of the area.

There are 4.5 million speakers of Bagri.
Of them 2.7 million speakers are living in
Hanumangarh and Sri Ganganagar districts. The
area of these two districts is called the core
area of Bagri. Punjabi is spoken to its north,
Bangru (a dialect of Haryanvi) is to its east.
Sindhi, Urdu and Lahanda are to its west, Thali
(a dialect of Rajasthani spoken in Bikaner
district) is to its south-west, and Marwari
(also a dialect of Rajasthani) is spoken to
its south.

Classification:

Rajasthani and Gujarat have been evolved
from Saurseni Prakrit. Before the 11th century
A.D. these two languages have their literature
in common texts. After the 13th century,
Rajasthani and Gujarati were separated from
each other. Gurjarparakrit gave rise to Gujarati

BAGRI: STATE AND DEVELOPMENT

Indo-Aryan   Bhasha

                                                  Sanskrit   Prakrit

Others   (as tell tale terms)

                Sanskrit   Sanskrit

              (Vedic: Fixed)   (Spoken: I'st Prakrit)

    Pali (2'nd Prakrit)   Texts of Prakrit(n)   Texts of Pali(n)

                            (Jain Lit.)   (Buddhist Lit.)

              3'rd Prakrit
    Apabhrams   (Inscriptional Prakrit)

    (Spoken language of people)

              OTHER MODERN INDIAN LANGUAGES

Khari Boli   Marathi   Bengali   Rajasthani   Punjabi   Gujrati

Urdu   Hindi

                                          Bagri (Saraswati)

                                          Thali
                                          Marwari
                                          Haroti
                                          Malwi
    Hindustani   Mewari
                                          Vagri
                                          Mewati
                                          etc.

    * Reference based on Sabadanushasan and comparative philology

and Rajasthani language has several dialects.
Prominents among them are Bagri or Saraswati,
Thali, Shekhawati, Marwari, Haroti, Dhundhari,
Malwi, Mewati, Vagri and Mewari. G.A. Grierson
in his Linguistic Survey of India (1924) on
the one hand, classified Bagri as 'to be one
of the dialects of Rajasthani' and on the other
hand, he considered it to be 'bad-Punjabi' and
said about Bagri 'to be a distinct dialect'.
Although Bagri has borrowings from neighbouring
languages like Hindi, Urdu, SIndhi, Punjabi,
Lahanda, Bangaru and Marwari yet it has its
separate identity and is an independent dialect
of Rajasthani.

Existing Research in Bagri

The Bagri dialect was recognised, not
thoroughly, by J.W·ilson at the time of Sirsa
Settlement Report in 1879-83.

However, George A. Grierson presented
an outline of he dialect in his Linguistic
Survey of India in 1924. (Vol.IX, Part-II).
Yet, he could not be able to define and classify
it thoroughly. No intensive work has been carried

out in this dialect so far except a field study on grammatical and sociological aspects of Bagri undertaken by the students of Jawaharlal Nehru University, New Delhi in Deceber 1994 under the guidance of Dr.A.Abbi and Dr.R.S.Gupta.

REFLEXIVES IN GENERATIVE GRAMMAR

In English, when the action done by the subject reflects upon the subject, then the compound personal pronouns[1] are called Reflexive Pronouns. Each reflexive pronoun is used as the object of a verb, and refers to the same person or thing as that denoted by the subject of the verb.

Reflexives are found in almost all the languages of the world. Their structure and function, however, differ from language to language.

In traditional grammers they are classified with regular pronouns. But there is a remarkable difference between the two. Broadly they are different in two aspects-firstly, the feature of reference[2] and secondly, the relative position of the pronouns and reflexive with respect to

the antecedent.[3]

In modern generative grammar, one attempts to capture the cross-linguistic properties of the reflexives at an abstract level in order to find the universal features of reflexivization.[4] Since regular pronouns and reflexives are members of the same grammatical category[5] yet the syntactic properties of the reflexive pronouns differ considerably from those of regular pronouns. Reflexives are sometimes confused with Emphatic Pronouns. But they are different syntactically and semantically from empbatic pronouns.[6]

1.1. A satisfactory classification of referentially dependent elements such as lexical anaphors and pronominals has eluded linguistics over since the inception of Chomsky's binding theory (1981). Any essential task for any theory of semantic interpretation is to determine whether, in sentences containing more than one NP, a given NP can be interpreted as being coreferential to (i.e. referring to the same entity) another. Chomsky distinguished

between three distinct types of NP: viz.,
(1) Anaphors, (2) Pronominals, (3) Lexical
NPs.

- An anaphor is an NP which can have no inde-
pendent reference, but rather which takes
its reference from some other expression
in the sentence, its antecedent. This class
comprises reflexives and reciprocals.

- A second claass of NP are pronominals.
This class comprises what are traditionally·
called 'personal pronouns'. Semantically
speaking pronominals can fulfil either of
two functions in English. They can take
their reference from some other NP (This
is· called their anaphoric, or proximate
use) or they can refer independently (this
is called their deictic or obviative use).

- A third class of NPs distinguished by Chomsky
are lexical NPs. This class comprises any
overt NPs which are not either anaphors
or pronominals i.e., ordinary NPs.

1.2. Chomsk's binding theory (1981) states that anaphors are locally bound(principle-A) pronominals are locally free (principle-B) and R-expressions (that is, names) are free (principle-C) .

The theory leads to a four way classification of these elements;a as,

Lexical Category	Empty Category	Features
Anaphors	NP trace	[+a,-p]
Pronouns	pro	[-a,+p]
R-expressions	Variables	[-a,-p]
*	PRO	[+a,+p]

a = anaphor ; p = pronoun

1.3. Chomsky (1982:78-79) proposes that the three types of NPs should be reconsidered. Analogously, Chomsky proposes that the three NP types, anaphor, Pronoun and R-expression, are not syntactic primitives. Rather they can be broken down into smaller components.

Categories which are subject to principle-A are characterised by the feature [+anaphor].

Categories subject to principle - B are [+ pronominal]. Reflexives and reciprocals are specified positively for the feature [± pronominal] and can thus be represented by the following feature matrix:

[1.a] - Reciprocals and reflexives

[+anaphor pronominal]

Conversely pronouns are specified as in (1.b).

[1.b] - Pronouns

[-anaphor + pronominal]

Re-expressions are neither pronominal nor anaphoric:

[1.c] - R-expressions

[-anaphor, - pronominal]

The purpose of the features is again to bring out commonalities between types of NP by means of shared features. In (1.a) and (1.b) and R-expressions (1.c) are both

[-pronominal]. Now, consider the feature, [+anaphor, + pronominal] with respect to the revised binding theory as, the binding theory can be reformulated in terms of the feature specifications of NPs.

Principle A - An NP with the feature [+anaphore] must be bound in its governing category.

Principle B - An NP with the feature [+pronominals] must be free in its governing category.

R-expressions will not be subject to these principles since they are negatively specified for the feature. Given that they are inherently referential, the fact that they have to be free need not be stated in the binding theory since binding by another referential element would contradict the fact that they are independently referential.

An element which is [+anaphor] must be bound in its Governing Cateogry(GC).[7] An element which is [+pronominal] must be free in its GC.

[+anaphor, + pronominal] is thus subject
to contradictory requirements: it must at
the same time be bound and fere in its GC.
This seems impossible. One way ut would be
to find an element that lacks a GC. If there
is no GC, then neither principle A nor B will
apply.

An element might lack GC if it does not
have a governor. If an over-NP lacks a governor
then this NP will not be able to be case-
marked either. Hence an ungoverned overt
NP is predicted to be ruled out by virtue
of the case-filter.

It follows that there will be no overt NP
corresponding to the feature matrix [+a,+p].

If we were to admit non-overt elements
then it is conceivable that an element corres-
ponding to [+a,+p] could be found.

A non-overt NP would not be subject to
the case-filter which applies to over NPs.
If an NP could be allowed to be caseless the

absence of a governor would not be proble-
matic. In such a situaton a GC could not
be established and there would not be any
contradictory application of principle
A and B. This element is called PRO.

1.4. Reflexives and reciprocals are grouped
under the label of anaphor. In other words
'anaphor' is used to refer to the referen-
tially dependent NP types: Reflexives and
reciprocals. We can then generaliswe the
principles and definitions established
for reflexives to cover all anaphoric NPs.

An anaphor must be bound in its governing
category. As it has already been stated
an anaphor is an NP that can have no inde-
pendent reference, but rather which takes
its reference from some other expression
in the subject, its antecedent.

Since the topic is the reflexives in Bagri
dialect, one part of another, the reflexives,
will be discussed.

1.5. Reflexives : Interpretation

Since we are discussing about reflexives. First we are to formulate the rule of interpretation of reflexives.

Consider the sentences - (2a) & (2b) -

(2a) Ram hurt himself.

(2b) * Sita hurt himself.

In (2a) the reflexive picks up its reference from the subject NP 'RAM' The NP on which a reflexive is dependent for its interpretation is the ANTECEDENT of the reflexive. We indicate that 'himself' and Ram' have the same referent by means of co-indexation.

(3a) Ram$_i$ hurt himself$_i$

The reflexive and its antecedent must agree with respect to the nominal features of person, gender and number. Lack of agreement leads to ungrammatically in (3b), (3c), and (3d).

(3b) * Ram$_i$ hurt herself$_i$

(3c) * Ram$_i$ hurt themselves$_i$

(3d) * Ram$_i$ hurt myself$_i$

Sentence (2b) is also ungrammatical, because in (2b) the reflexive 'himself' has the property [+male] whereas its antecedent 'Sita' has the property [-male].

Co-indexing is not possible in this condition. Reflexives must be bound[8] by an antecedent. The antecedent is the BINDER of the reflexive and that the antecedemnt must not be too far away from the reflexive. More precisely, the antecedent must be bound in the LOCAL DOMAIN, the binding domain. The reflexive must be LOCALLY BOUND. As it is known a condition which specifies the two elements, the reflexive and its antecedent, must be in the same clause has been referred to as CLAUSEMATE CONDITION. The binding domain for reflexives would thus be said to be the clause.

In (4a) and in (4c), the antecedent is suffi-
ciently local -

(4a) Ram $_i$ hurt himself$_i$.

(4b)* Ram$_i$ thinks that Sita hurt himself$_i$.

(4c) Sita thinks that Ram$_i$ has hurt himself$_i$.

In (4b) the NP 'Ram' is outside the clause
which contains the reflexive and cannot function
as an antecedent.

Consider (5a)-

(5a) - * I expect [himself$_i$ to invite Mohan$_i$]
$\qquad\qquad\qquad$ IP

(5a) shows that the clause-mate condition
is not sufficient for binding of a reflexive.
In (5a) both the reflexive and the antecedent
appear in the non-finite clause (IP), but the
reflexive cannot be bound. We might propose
that in addition to being a clause-mate, the
antecedent must precede the reflexive. This
would entail that (5a) is ungrammatical and
(5b) is grammatical. But this also predicts
that (5c) is grammatical, Contrary to fact:

(5b) Mohan$_i$ invited himself$_i$.

(5c) *Mohan$_i$'s sister invited himself$_i$.

In both (5b) and (5c) the reflexive and the antecedemnt are clause-mates, they are inside the local domain of the clause. But the reflexive 'himself' in (5c) cannot be successfully bound by the antecedent 'Mohan', which occupies the specifier position of the subject NP, Mohan's sister.

Now the grammatical (5c) can be compared with the grammatical (5d).

(5d). [[[NP$_i$ Mohan]'s brother] invited

  IP NP$_j$

himself$_j$]

As shwon by the indexation the antecedent of 'himself' in (5d) is not NP$_i$, Mohan, but rather NP$_j$, Mohan's brother, which contains NP$_i$.

In order to establish the structural rela- tions between the antecedent and reflexive,

tree diagram is an important device. By analysing the tree diagram representation, the concept of C-Command and Binding becomes clear.

C-Command

A node A C-Commands a node B iff-

(i) A does not dominate B;

(ii) B does not dominate A;

(iii) The first branching node dominating A also dominates B.

Binding

A Binds B iff-

(i) A C-Commands B

(ii) A and B are Co-indexed.

1.6. Principles of Reflexive Interpretation:

(1) A reflexive must be bound by a clause-mate antecedent.

(2) A reflexive must be bound inside a clause that contains it and its governor.[9]

(3) A reflexive must be bound in the minimal domain[10] containing it, its governor and a subject.

(4) A reflexive must be bound in the minimal containing it, its governor and an accessible subject/SUBJECT.[11]

In the light of above rules and within the framework of Government and Binding theory, an attempt will be made to analyse the reflexive structures of Bagri.

Chapter 2 deals with the structure and function of reflexives in Bagri.

Chapter 3 deals with the explanatory analysis -derivation and distribution of reflexives in the dialect.

There is a difference between reflexives and emphatic pronouns in this dialect, this will be explained in Chapter-4.

Chapter 5 contains the conclusion of the reflexives in Bagṛi.

NOTES: (Chapter 1)

1. When-self is added to my, your, him,
   her, it and - selves to our, your them,
   we get what are called compound personal
   pronouns. They are called Reflexive
   Pronouns when the action done by the
   subject; as,

   I hurt myself. We hurt ourselves.
   You hurt yourself. You will hurt yourselves.
   She hurt herself. They will hurt themselves.
   The horse hurt itself.

2. For an example in English, the reflexive
   reference is unique if there is no object
   NP in the sentence as in 1(b); otherwise,
   it is ambiguous as in 1(c).

   E: 1 (a) Ram told me that he is a student.
       (b) Ram told a story about himself.
       (c) Ram told Mohan a story about himself

In l(a), <u>he</u> is ambiguous. It may refer to the antecedent NP Ram or some previously mentioned individual.

In l(b), <u>himself</u> uniquely refers to <u>Ram</u> while in l(c), its reference is ambiguus between <u>Ram</u> and <u>Mohan</u>.

3. The antecedent of a pronun need not be in the same sentence with it as exemplified by the ungrammatically of 2(c) and 2(d).

2 (a) Ram$_i$ left yesterday; He$_i$ will be in London today.

(b) Ram left yesterday.* Himself will be in London today.

(c) Ram despises himself.

(d) Ram believes himself to be a singer.

4. This is clear reflected in Postal's (1970 C) treatment of reflexives in The Method of Univresal Grammar.

5. Postal (1971) in Cross over Phenomenon.

6. Here compound personal pronouns are used
   for the sake of emphasis, and are therefore
   called Emphatic Pronouns; but this is not
   the case with Reflexive Pronouns becuase
   here Compound Personal Pronuns do not play
   the role of emphasis.

7. X is the Governing Category (GC) for Y
   if X is the minimal NP or S which contains
   the constitutent which governs Y.

8. X is the bound if X is an argument; if
   where an argument is an NP-position within
   s or NP (Subject, direct object, Indirect
   object).

9. X governs Y if X is the minimal potential
   governor (= V,A, NP or tense) C-Commanding
   Y, and there is no intervening S-bar or
   NP barrier between X and Y.

10. The binding defined in (3) is often referred to as the governing category (GC).

11. A is an accessible subject/SUBJECT for B if the Co-indexation of A and B does not violate any grammatical principles.

CHAPTER 2

REFLEXIVES IN BAGRI : STRUCTURE AND FUNCTION

The chapter aims at presenting a detailed study of structure and function of reflexives in Bagri. In Bagri, the reflexive marker is apnɛ-ap (self) and possessive reflexive is apgo and reflexivity is expressed only through reflexive pronoun apnɛ ap followed by case marker; as,

1.a. mɛ̃ apnɛ- apnɛ   SISɛ   mɛ̃   dekhyo

      I Myself+Acc   Mirror   Loc See-pst

          I saw myself in the mirror

(b). tũ   apnɛ apnɛ SiSɛ   mɛ̃   dekhyo

      You Yourself+ACC Mirror Loc   See-past

          You saw yourself in the mirror.

(c). bə n   apn ɛ   apn ɛ   Sis ɛ   mɛ̃ dekhi

      She   Herself+ ACC   Mirror Loc See ‑ pst

          She saw herself in the mirror.

2.1. The reflexive pronun may be used in all cases, however, <u>apnɛ - apnɛ</u> does not take case marker in NOMINATIVE OBLIQUE CASE.

CASE	apn - ap + case marker	use
NOM.(AGEN)	apnɛ - ap	ram apnɛ ap pə ddɛ hɛ Ram reads by himself.
OBL	apnɛ- ap + φ	mɛ kitab apnɛ apnɛpəddhu hu. I read the book myself.
ACC	apnɛ- ap +nɛ	bən apnɛ apnɛ keyo. He told to himself
INST	apnɛ ap+syũ/hũ	mənnɛ apnɛapsyũ pucch no hɛ I will ask from myself.
DAT	apnɛ ap +khatər	bo apnɛ -ap khatər kitab lyayo he brought himself a book.
ABL	apnɛap + syũ/hũ	dərkhət hũ pətto apnɛap syũ pəryo. The leaf fell down from the tree.
LOC	apnɛap + mɛ̃/pər	ram apnɛ apmɛ̃ kəmi dekhI. Ram saw mistakes in himself.
POSS	apnɛap + go/gI/ga	bən apnɛ apgI kItab bInnɛ dI He gave him his book.

2.2. The reflexive pronoun, i.e., _apnɛ-ap,_ may be used in all persons, genders and both numbers as shown in the following sentences.

2.(a) mɛ̃   apnɛ- apnɛ ghayəl   kəyo/kərI   I-S-m/f

    I   myself +ACC   himself   Do-pst-m/f

    I injured myself.

(b) mhɛ apnɛ- apnɛ ghayəl   kərya/kərI   I-p-m/f

    We Ourselves   injured   Do-pst

              We injured ourselves.

(c) tə̃ apnɛ- apnɛ ghayəl kəryo/kərI   II-s-m/f

    You yourself   injured   do-pst

        You injured yourself

(d) the apnɛ- apnɛ   ghayəl kərya/kərI   II-p-m/f

    Yoy yourselves injured   do-pst

        You injured yourselves.

(e) bən apnɛ- apnɛ   ghayəl kəryo/kərI   III-s-m/f

    (s) He Him/herself inured do-pst

        (S)He injured him/herself.

(f) bã apnɛ - apnɛ ghayəl   kərya/kərI   III-p-m/f

    They themselves injured do-pst

        They injured themselves

It is here worth pointing out that in plural subjects like mhɛ (we), the (you) and ba (they), only the masculine plural gender can be used, femine gender is then omitted;as,

(g) mhe/the/ba <u>apnɛ apnɛ</u> ghayəl kərya I,II,IIIp-m.

We/you/they injured ourselves/yurselves/themselves.

Now consder the sentence (3a).

3(a) ram$_i$ apnɛ - apnɛ $_i$ SISɛ mɛ̃ dekhyo

Ram himself+ACC mirror LOC See-pst.

Ram$_i$ saw himself$_i$ in the mirror

Here in (3a), <u>apnɛ -ap</u> 'himself' is co-indexed

with <u>Ram</u> (subject), the antecedent. Therefore,

it fulfils the condition (rule 1-6(1)p.16)

that a reflexive should have an antecedent.

Whereas in sentence (3b),

3(b)* apnɛ - apnɛ SISɛ mɛ̃ dekhyo

Reflexive Mirror LOC See-pst

There is no antecedent, therefore, the

reflexive <u>apnɛ- ap</u> cannot take its reference.

This is the cause of ungrammaticality of

sentence (3b). In this dialect, in reflexivi-

zation, the reflexive prnoun agrees with the

subject of the verb and 'this object' is a

bound anaphor.[1] As it is clear from the

examples above:

(4a)   Sita$_i$ apnε apnε$_i$ s∂rap   diyo

Sita herself ACC curse give-pst.

   (bound)

Sita cursed herself.

(4b)*   Sita$_i$ bInnε $_i$ s∂rap   diyo.

Sita   Her   curse   gave.

      * Sita$_i$ cursed her$_i$.

Sentence (4b) states that pronominal-object[2] are not used as reflexives, therefore they do not co-refernece with the subject of the verb. Hence, they are not used as bound anaphor.

(4c)   Sita$_i$ bInnε$_j$ s∂rap   dIyo

Sita   Her   Curse   gave

      Sita$_i$ cursed her$_j$.

The tree diagram of sentence (4c);
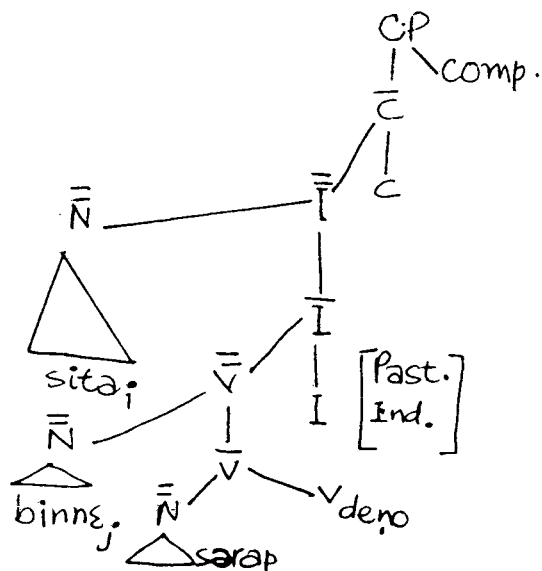
This condition is acceptable, because here in (4c) pronominal-object does not refer to the subject (Sita) of the sentence, but to some other object outside the sentence.

2.3. There are some Indo-Aryan languages, like Marathi and Konkani where pronominal-object can be used to show reflexivity, examples cited here are from Konkani; [3]

K:(4d) aveñ   apnakuce   ZokmI kelo

    I+ NOM myself(bound) injure do-pst

    I injured myself.

K:(4e) aveñ   makace   zokmI   Kelo

    I   myself   injure   do-pst

    Pron-obj+ACC

    (bound)

    I injured myself·

Hence,for reflexivization in Konkani both reflexive pronoun and pronominal object are used equally. Pronominal object appears for reflexivization, if it is used as bound anaphor.

But on the other hand, in Bagri the situation is different. In this dialect such types of sentences are not grammatical.

B:(4F) m ẽ   apnɛ - apnɛ   j∂khmI   kɛryo

     I   myself+ACC   injured   Do-pst.

       I injured myself.

B:(4g) * mɛ   m∂ nnɛ   j∂ khmI   k∂ryo

     I   I + ACC   injured   do-pst.

       * I injured me.

Tree diagram of sentence (4g):

2.4.   In some Tibeto-burman and Dravidian languages
(except Malayalam), there is found overt
or covert verbal reflexive (VR)[4] occuring
in the verb.

As the same is infixed between the main
verb and the auxiliary in a sentence. Like
all other Indo-Aryan languages there is
no verbal reflexive in Bagri; as,

B:(5a)   m ɛ̃   apn ɛ - apn ɛ   jhIrkyo

         I   myself + ACC   Scold-pst

       I scolded   myself.

T:(5b)   nannu   nenu   tittu-kobn- anu

         I+ACC   I   sold - VR - pst-PNG

       I scolded myself.

Reflexivization in Telugu is manifested
by a co-referential pronminal and a verbal
reflexive, but the case is not so in Bagri.

2.5.   Reflexivization applies within a clause
and allows foward application only. This
explains the ill-formedness of the following
sentence :-

(6a)* apnɛ - apnɛ   mɛ̃   kitab   dI

      Reflexive + ERG   I   Book   give-pst

      * Myself gave a book to me.

Sentence (6a) shows that only the subject

controls the reflexive pronoun.

(6b)   ram   sita$_i$ nɛ̃ apaga$_i$ bal   bavtã dekhI

      Ram   Sita   ACC Her   Hair ' Combing see-pst

      Ram saw Sita$_i$ combing her$_i$ hair.

(6c)   ram   sita$_i$ nɛ binga$_j$ bal   baəvəta dekhI

      Ram   Sita   ACC Her   Hair combing see-pst

      Ram saw Sita$_i$ combing her$_j$ hair.

2.6. An important condition for switching the

    reflexives in Bagri is the subject-antecedent

    condition, which states that the antecedent

    of the reflexivehas to be the subject at

    the time of establishing co-reference, i.e.,

    only the subject can switch the reflexiviza-

    tion rule in Bagri, such a condition is

    language-specific in the sense that it is

    not a pre-requisite for the realization of

    reflexives in all the languages. For example,

   in English, the subject as well as the object

noun-phrases can be the possible antecedents
of a reflexive. But in Bagri, the reflexive
refers to the subject -

7(a) ram$_i$ mohan$_j$ nɛ   apgɛ$_i$ ghər   ghalyo

Ram   Mohan +ACC   Poss.refl. House   sent.

Ram$_i$ sent Mohan$_J$ his$_i$ house.

and, in this sentence apgɛ___ 'his' refers
to'Ram' and not to 'mohan'. If we want 'his'
to refer to 'Mohan' the sentence will be as
in (7b) withoout a reflexive. Only a possessive
pronoun occurs -

7 (b) ram mohən nɛ bInge ghər ghalyo

Ram$_j$ Mohan$_i$+ACC His$_i$ House Sent

Ram$_j$ sent Mohan$_i$ his$_i$ house.

Tree Diagram of sentence (7b):
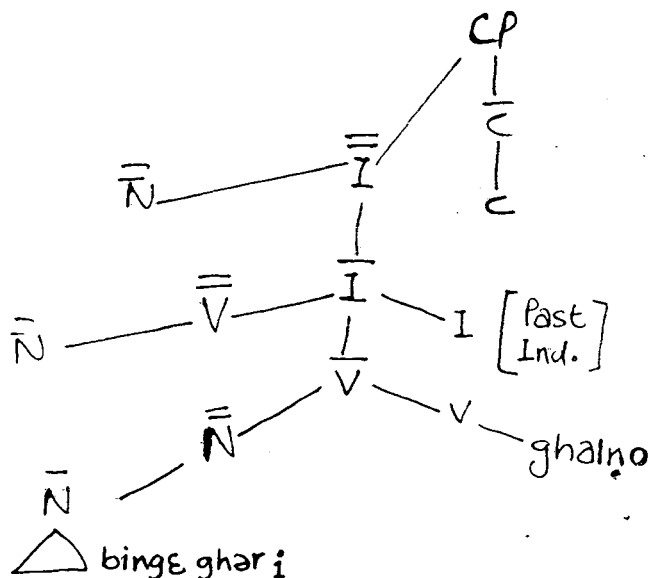
This also explains that there is scope of ambiguity in Bagri with sentences containing both subject and object NP.

2.7 In possessive structures, the possessive reflexive form apgo/apgi/Apga is used in place of possessive pronouns such as English my, your etc.

When the possessive reflexive is used the possessor is the same as the agent of the action or the subject.

8(a) $m\tilde{\varepsilon}$ apgI/* merI kitab $p\partial dd\tilde{u}$ $h\tilde{u}$

I refl.* my book read am

I read my book.

8(b) $b\partial n_i$ $b\tilde{I}gI$/*apgI$_j$ kitaba $c\partial kkI$

He ERG his *refl. books pick-up.

He$_i$ picked up his$_j$ books.

Tree diagram of Sentence (8b):
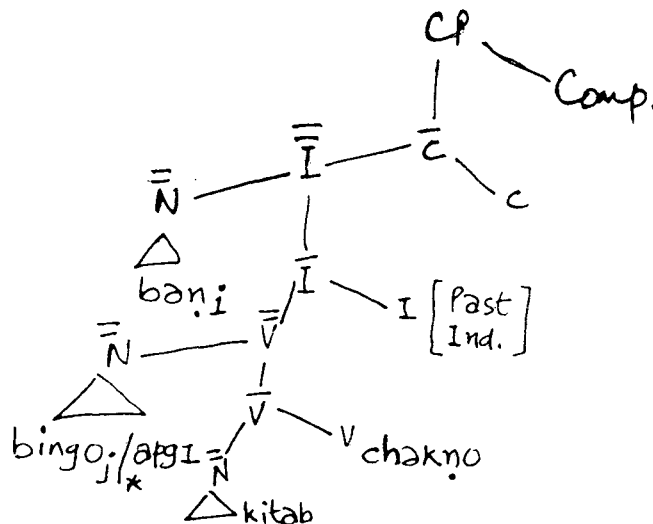
In (bb) the non-reflexive pronoun yields well formed output because the subject and the possessive pronoun are not co-referential.

2.8   In Bagri, the subject of a transitive work and the subject of an intransitive verb neither take a case-marker nor ergative marker. However, the subject of a transitive verb in the past tense receives the post-position <u>nɛ</u>, such subjects are called ergative subjects;[5] as,

(9)   ba   aɪ

        She   come-pst

                She came.

(10)   bə n   kam   kə ryo

        She+ERG   work   Do-pst

                She did the work.

(9a)   * bə n   aɪ

(10a)   * ba   kam   kə ryo

Only the transitive verb in the past tense requires ergative subjects. The verb agrees with the object rather than with the ergative subject.
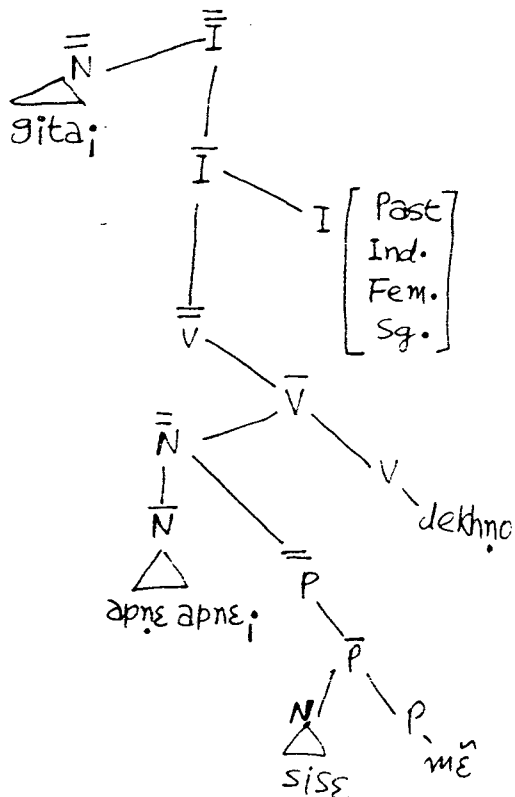
Pronominal ergative subjects partici-
pate in the same verb agreement, (that
verb agrees with the object rather than
with the ergative subject) in spite of
the fact that the first and second person
pronuns do not receive overt marking of
n ε as in -

(11) (a)   m ε   φ   kam   k ∂ryo

          I   (-ERG)   work   do-pst

                 I worked.

          mhe   φ   kam   k ∂ryo

          We   work   do-pst

                 We worked.

         tũ   φ   kam   k ∂ryo

        You   work   do-pst

             You worked.

        the   φ   kam   k ∂ryo

        You (pl)   work   Do-pst.

(b)   m ε   n ε   kam   k ∂ryo

        mhe   n ε   kam   k ∂ryo

        tũ   n ε   kam   k ∂ryo

        the   n ε   kam   k ∂ryo

bə / ba   nɛ   kam   kəryo

(s)he they ERG   work   do-pst.

    (s)he/they worked.

Ergative marker in (11c), when omitted,

sentence becomes ungrammatical.

(11 d) *   bə / ba   φ   kam   kəryo

     He/She/they   work   do-pst

    * He/she/they worked.

Condition (11d) is not acceptable; becauase

it lacks ergative marker.

2.9   **Reflexive Pronouns** : Its shape and function

    in a variety of constructions:

12(a)   When negative marker konI is placed before the

    verb, then the sentence simply shwos negation -

    gita   apnɛ   apnɛ   SISɛ   mɛ̃   konI   dekhyo

    Gita   refl   (bound) Mirror LOC   NEG   see-pst

     Gita did not see herself in the mirror.

    But, when the position of konI (NEGATIVE

    MARKER) is shifted in the end of the sentence,

    then the sentence becomes emphatic. [6]

gita   apnɛ apnɛ   SISɛ   mɛ̃   dekhyo   konI

Gita   refl.(bound) Mirror   LOC   Saw   NEG

    Gita did not see herself in the mirror (emphatic).

Tree diagrams of sentences (12a) & (12b):

(a)

(b)

(12b) When a verb is marked for tense, then its subject and object agree with the verb in number, person and gender -

In sentence (a) there is subject and object agrees with the verb.

(a) gita   apnɛ apnɛ photũ mɛ̃ dekhI
                              (f)

Gita   refl.+ACC   photo LOC   see-pst

    Gita saw herself in the photograph.

In Bagri, the noun **'photũ'** (photo) that is the object of the verb in sentence (a), is feminine and the verb **'dekhi'** (saw) agrees with the object as well as with the subject, 'Gita' that is also feminine.

(b) gita   apnɛ apnɛ   SIS(ɛm)mɛ̃ dekhyo
    Gita   refl+ACC   mirror LOC   see-pst

Gita saw herself in the mirror.

Here, the nun SISɛ (mirror) that is object in sentence (b) is masculine in Bagri, therefore verb agrees with masculine object taking --O ending.

12(c) When an adverb or adjective complement

placed before the verb, then explicator

compund verb (ECV) ^{7} changes.

(a) moh ǝn   apn ε   apn ε   s ǝrap   de   diyo

    Mohan   refl.+ACC   curse   give   give-pst

                                         V_1 V_2

Mohan cursed himself. (In the sense of give)

(b) But when the adverb or adjective complement

is placed -

Then, here, ECV is changed from 'de dīyo'

(give-gave) to 'de -liyo' (give-took)-

moh ǝ n   apn ε apn ε bhol hũ   s ǝrap de   liyo

                                              V_1 V_2

Mohan Refl+ACC accidently with curse give take-pst)

Mohan cursed himself accidently. (In the

sense of take) .

12(d) When a quantifier which is the subject in its

scope is placed before the reflexive, then

the meaning of the sentence is modified acco-

ding to the quantifier, as

mhe   ekla   apn ε apn ε SĪS ε mε̃ dekhya

We   each(of us)Refl.+ACC Mirror LOC See-pst

We saw ourselves in the mirror.(Individually)

(b) mhe sɘgla apnɛ apnɛ SISɛ mɛ̃ dekhya

We all (of us) Refl.+ACC Mirror LOC See-pst

We saw ourselves in the mirror (collectively).

12(e) Reflexives in Causative verbs -

Causative constructions in Bagri give rise

to ambiguities if one of the NPs partici-

pating in an act of causation is repeated

in the sentence in the form of possessive

or with adverbs of purpose. Thus, following

sentences are embiguus in Bagri -

(1) m $ɛ_i$ moh ən$_j$ n ɛ apga$_{ij}$ kɘɔra p ɘ raya

     I Mohan +ACC   Self   Cloth   wear+Cause .

         Obj - N$_1$ obj-N$_2$

         I made Mohan wear my own clothes.
                           his

Tree diagram of sentence (12e).(1):
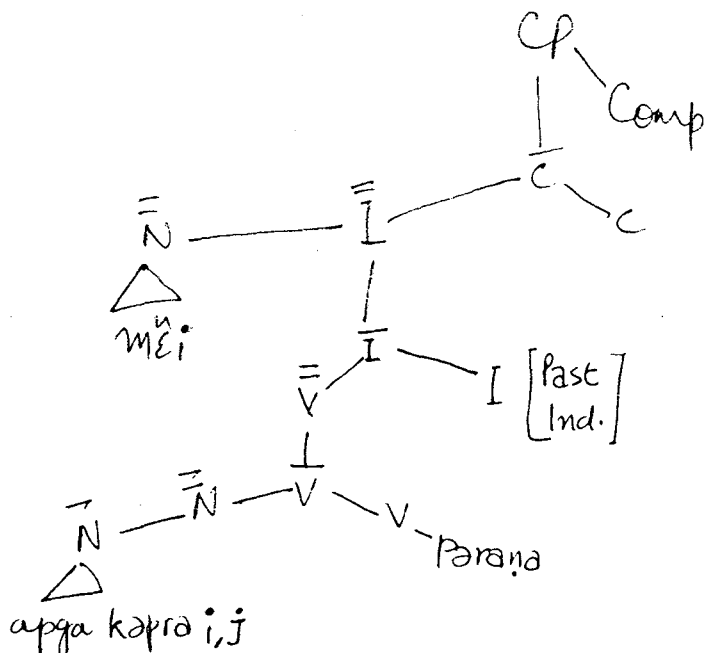
(2) $m\tilde{\varepsilon}_i$ ma_j syũ $apg\varepsilon_{ij}$ khat∂r

    I mother ACC self   for

rotti   b∂nan   nε   keyo
Food   cook   DAT   asked.

    I asked mother to cook food for |her|
                                  |me |

The direct object is ordered after the indirect object in these two sentences. Their position can be interchanged in a sentence by an optional transformation called object NP inversion rule. If by applying this rule, we can form (3) and (4) by (1) and (2) respectively, the ambiguity is removed from these structures and the reflexive apgo would invariably refer to the subject NP here:

(3) $m\tilde{\varepsilon}$ apga   k∂pra   moh∂n nε p ∂raya.

(4) mε ap   khat∂r   mã syũ rotti b∂nan nε keyo.

In certain other cases, apgo refers unambiguously to the subject NP and not to the indirect object NP, e.g.

(5) ram   gita   syũ   apn ε   husyar   keyo

Ram   Gita   ACC   himself Intelligent say-pst.

Ram   said to Gita   that he is intelligent.

The reason behind this, is in the deep structure

of (2) and (5), where the former has <u>tu</u>

(you) as the subject of the embeded sentence

(imperative) and the latter has <u>mε̃</u>   (I)

as the subject.

(12-F) The possessive structure with multiplicity

of   subject   -NPs   permits   reduplicated

reflexives -

b ə   ap(g ε)   apg ε   gh ər   g əya
They refl.+Poss.   house   go-pst
They went to their respective houses.

(12.g)   The scope of reflexivity in generally

restricted to the clause -

(1) bən$_i$ keyo [kε ba$_i$/*apnε ap   bətthε   jav ε gI]

She   said that she * Refl.   there   go-FTR.

She$_i$ said   that she$_i$ would go there.

(2) bən$_i$ pucchyo [kε   bIngo$_i$/* apgo bhai

He + ERG   asked   that his /* Refl. brother

kəd avε go] when come-FTR.

He$_i$ asked when his$_i$ brother would come.

It becomes clear thrugh (1) and (2) that reflexi-
vization does not go down into sub-ordinate
clauses.

2.10 The true reflexive is realised obligatorily
when the required conditions are met. However,
in case of possessives, the possessive pronoun
may optionally occur in place of a reflexive.
The following sentences with a dative subject
illustrates the optional occurance of the posse-
ssive in place of the possessive reflexive.

(1) gita nε apga ma-bap yad aya

bInga

Gita DAT her (Poss.refl.)parents memory came

her (Poss.Pron.)

Gita remembered her parents.

However, here the possessive reflexive cannot

be replaced as sentence (2) illustrates : -

(2) gita φ apga ma-bap yad k∂rya

* bInga

Gita φ her(Poss.refl.) Parents remembered

her (Poss.Pron.)

Gita remembered her parents.

In this sentence (2) <u>binga</u> 'her' refers to sme one else and never to <u>'gita'</u> (Gita). A close lk at sentence (1) and (2) shows that realization of the possessive reflexive is optional only when the logical subject is in the oblique case whereas its occurance is obligatory when the subject is in the nominative case.

Tree diagram of sentence (2.10)(2):

* bĩgə/əpəa ma-bap.
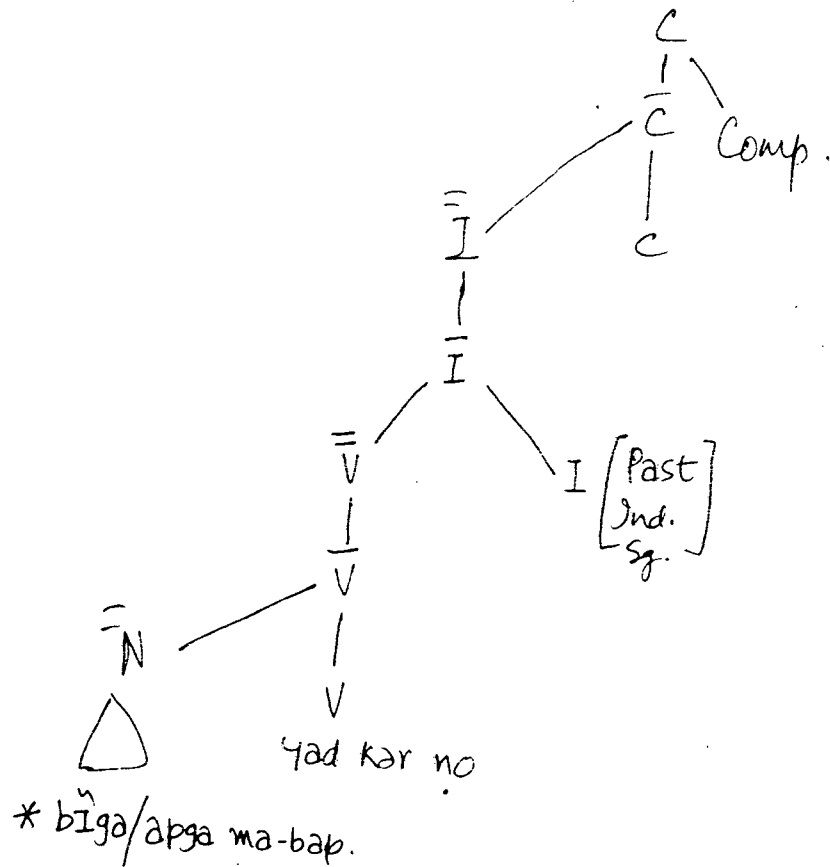
NOTES (Chapter-2)

1. bən   apnɛ – apnɛ ghayəl kəryo

    He   Himself+ACC   injured Do-pst

    (bound)

    He   injured himself.

    Here, bən___   (He) is the antecedent of refle-
    xive apn ɛ apn ɛ (Himself).   Therefore in this
    sentence, the reflexive apneapnɛ is a bound
    anaphor. A bound anaphor is one which cannot
    occur in a sentence unless it has an antece-
    dent.

2. Pronominal-object is one which is not co-
    indexed with the subject (example-2a) and
    therefore does not have its antecedent. It
    refers an object outside the domain (example-
    2b).

(2a.)* b ən $_i$ bInnɛ$_i$ ghay əl k əryo

     He   Him   injured Do-pst

        * He$_i$ injured him$_i$.

(2b) b ən $_i$ bInnɛ$_j$ ghayəl kəryo

     He   him   injured Do-pst

        He$_i$ injured him$_j$.

3. Reflexivisation in Konkani is performed in
   two ways(1) with the help of reflexive aoun
   and (2) with the help of proonominal object.

4. Verbal reflexive (VR) is one which is infixed between
   the main verb and the auxiliary in a sentence. It is
   found in Dravidian languages.

.5. Ergativity is still a matter of debate in
   Bagri.

6. Emphatic (see Chapter IV Page ⁻)

7. ECV: here v_1 and v_2 are two ferbs. Of them
   v_1^- is main verb semantically and v_2 is
   completely delexilized and explicating the
   meaning of first verb (v_1).

CHAPTER III

DERIVATION AND DISTRIBUTION : EXPLANATORY ANALYSIS

3.0. In the Chapter II one has attempted to describe the behaviur of reflexives in Bagri as actually observed in varius syntactic coonfigurations.

Now, an attempt will be made to provide explanation for (a) the derivation and (b) the distribution of reflexives in Bargri.

3.1. Derivation of reflexives

Saxena (1984) and Subbarao & Saxena (1987) advocate and explanatory analysis of reflexives in terms of a frame wrok they have named 'the Base Approach'.

In the Base Approach, a reflexive, instead of being derived from an identical NP, is instead derived from an element (SELF) posited in the base itself.

Saxena (1984) derives the fllowing sentences in Hindi (quoted here as (1) and (2) from the underlying representations (3) and (4), respectively in accordance with the base approach.

H : (1) US ne ə pne- ap ko mar dala

He EFG himself to kill-pst

He killed himself.

H : (2) us ne ə pne- ap ko dekha

She ERG herself to See-pst

She saw herself.

B: (1a) b ə n $_i$ apnε apnε$_i$ marI

She+ERG herself Acc kill-pst

She$_i$ killed herself$_i$.

(1b) * b ə n $_i$ bInε$_i$ marI

B: (2a) b ə n $_i$ apnε apnε$_i$ dekhyo

He himself+ ACC See-pst

He saw himself.

(2b) * b ə n $_i$ bInnε$_i$ dekhyo

The basic assumption of this approach is that reflexive have their own meaning which should be presented in the BASE by means of feature [SELF] -

(3) b ə n [SELF] marI
     She killed herself

($) b ə n [SELF] dekhyo
     He saw himself.

3.1.1. As it generally assumed, the reflexive and its antecedemnt have the same reference-

(5)   moh∂ n apnε sizε mε̃ dekhyo

Mohan$_i$ himself$_i$+ACC Mirror LOC See-pst

Mohan saw himself in the mirror.

Here 'himself' (apnε- ap) is reflexive and reflexive and has moh∂ n (Subject) its antecedent. Consisder the following sentences in which the occurance of reflexive is obligatory.

E: (6) The leader expressed himself.

B: (6a) a' khab∂r sun   ge   moh∂n   apgε

This news after listening Mohan his(refl.)

apε syũ   b a r   hogyo

Sense from beyond went.

'After listening to this news, Mohan could not control himself.'

The traditional transformational approach assumes that the syntactic properties of reflexive and its antecedent are identical, thus it is implied that the reflexive can occur in only those places where its antecedent can occur.

Following this assumption, the following sentence should be grammatical -

E : (70 * The leader expressed the Minister.
But it is not. The ungrammatically of sentence (7) shows that certain verbs obligatorily take reflexive as their objects, but the Traditional Transformational approach has no way of explaining this fact unless it puts some very adhoc conditions.

Following the Base Approach, we have the feature [SELF] in the base which ensures the obligatoriness of reflexives in such cases and the [SELF] need not necessarily have the same properties as that of its antecedent, in other words, the Base Approach assumes that the reflexive has the same properties as that of [SELF] which may or may not be identical to is antecedent.

This point illustrates that since the reflexive and its antecedent do not necessarily have the same properties as that of its antecedent, we should not derive reflexives from a copy of its antecedent as is assumed in the Traditional Transformational approach.

3.1.2. The second important condition for switch-
ing the reflexives, in Bagri, is the clause-
made constraint, which states -

[SELF] and its antecedent must come under
the same finite sentence, though they
may be in a different non finite sentence
so long as the same finite sentence node
dominates both. This condition accounts
for the occurence of the reflexive in
sentences such as;

(8)   mohən   apnε apnε jhIrkyo
        Mohan   himself+ACC Scold-pst
        Mohan   scolded   himself.

(9)   ravən apnε apnε   bhot   mottto   mannnε ho
        Rawan self to   very   strong   considered
             Rawan considered himself to be very strong.
        This condition also rules out ungrammatical
        sentences such as,

(10) * hərek   choro$_i$ socε k ε   mastər$_j$
        Every   student   thinks comp teacher

        apnε -   apnε Inam   desI
        Self   to   prize   will give.

Every student thinks that the teacher would give a prize
should himself (student).

Here, the reflexive <u>apnɛ apnɛ</u> is a constituent of the embeded sentential phrase, whereas its antecedent, <u>h ∂rek choro'</u> 'Every student' is a constitutent of the matrix sentential phrase and not of the embeded sentential phrase. The clause-mate condition prohibits realliization of reflexives beyond the finite sentence in which its antecedent occur as the ungrammaticality of sentence (9) clearly illustrates.

3.1.3. The Transformational Grammer provides the following rules [10(B)]for reflexive construction in English -

E:(10) (A)   (a) I did it myself.

(b) We congratulated ourselves

(c) We loves himself.

It is assumed that these sentences, with reflexives, are to be derived from the deep structures which contain only non-reflexive forms, as -

(B) (a) I (past) do it <u>I.</u>

(b) We (past) congratulate <u>we.</u>

(c) He (Pres). love <u>he.</u>

Then the transformational rule applied that changed
the NP after the verb to reflexive when that form is
identical or co-indexed, with the subject NP.

(C) <u>Reflexivization</u>

SD :	NP	AUX	V	[Prep]	NP
SI :	1	2	3	4	5

Condition 1=5

S.C. 1 2 3 4 5 + Reflexive [Obligatory]

Later, morphophonemic rules were applied to convert

'<u>he</u>' reflexive to '<u>himself</u>' '<u>I</u>' to <u>myself,</u>

'<u>they' to </u>'themselves' and so on.

3.2. <u>Distribution of reflexives</u>

According to Chomsky (1981), an anaphor is

an NP which can have no independent reference,

but rather which takes its reference from some

other expression, its antecedent.

For example - <u>apnɛ apɪ̈e</u> is a reflexive anaphor

in Bagri sentences like -

(11 a) sohɜn   apnɛ   apnɛ   ghayɜl   kɜryo

       Sohan   himself+ACC   injured   Do-pst

          (bound)

       Sohan injured himself.

(11b) * apnɛ - apnɛ   ghayəl   kəryo

       Self +ACC   injured   Do-pst

Hence, the contrast between sentence (11a) and (11-b) is : in (11a) <u>himself</u> can be inter - preted as having <u>'Sohan'</u> as its antecedent and thus, takes the reference of 'Sohan';

Whereas, in (11-b) himself (<u>apnɛ -apn ɛ</u>) can not be assigned any antecedent, and has no reference. According to principle-A of the Binding theory - an anaphor must be bound in its governing category.

Hence, two things are clear -

(11-c). (1) An anaphor must have an antecedent.

       (2) It must be coindexed with the antecedent.

On the basis of this principle, the cause of ungrammatically of the following sentences, can be sorted out -

(12)(a)* mhe$_i$ mhann ɛ$_j$ likhyo

       We   US(DAT)   write-pst

      * We$_i$ wrote to Us$_j$.

12(b) * apnɛ likhyo

   Ourselves write -pst

   * Ourselves wrote.

12(c) * mhe apnɛ dekhyo, bã bətayo

   We ourselves saw   they   told

      * We saw ourselves, they told.

All these sentences are ungrammatical (12-a,b,c) because they rule out the principle (11-C) (1) & (2). In sentence (12-a), the reflexive is not co-indexed with its antecedent. In sentence (12-b) reflexive has no anteedent in the governing category, and sentence (12-c) is ungrammatical because the reflexive is co-indexed with its antecedent outside the governing category.

But when the anaphors are examined along with the possessive pronouns, the GB theory finds hard to appropriate itself. It will be clear by taking an english sentence and its cunterpart in Bagri.

(13-a) The old man$_i$ like [their$_{ij}$ friends]

(13-b) budda$_i$ apga /banga$_{ij}$ bellI pəsəd kə rɛ

    NP   refl.   Poss.

It is proposed by Chomsky that the binding domain of an NP is the domain containing a governor and a subject in which the NP could satisfy the binding theory.

It will be clear by drawing a tree diagram of the following sentence of Bagri-

(14) bɘn apn ɛ apnɛ   Sisɛ   mɛ̃   dekhyo

   He   himself mirror LOC   See-pst.

      (bound)

      He saw himself in the mirror.
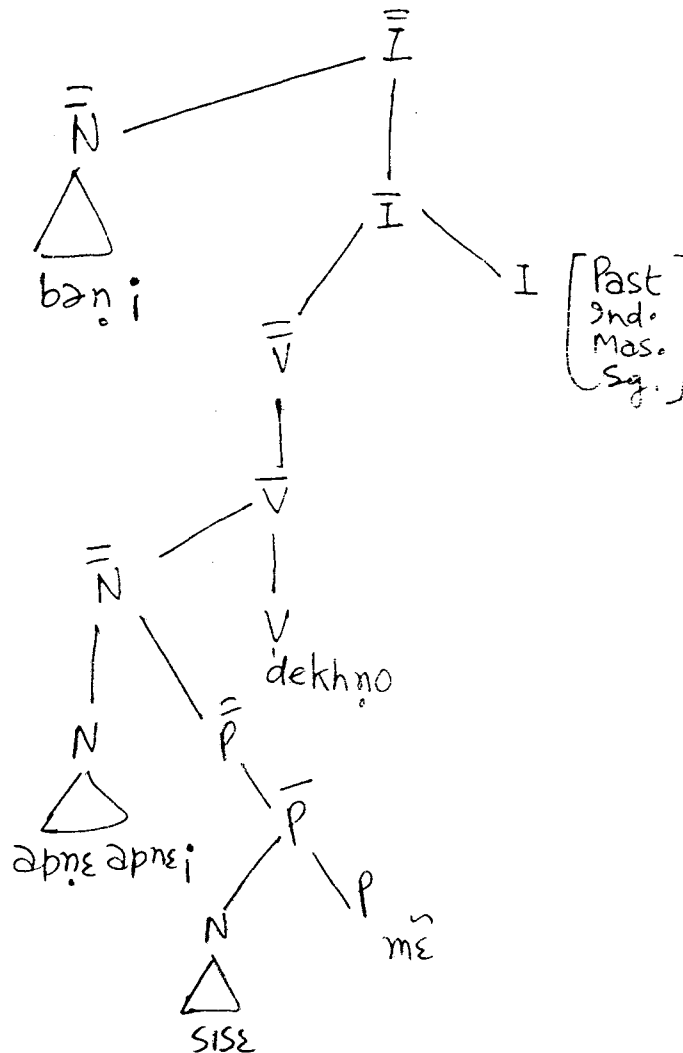
Here, in this sentence (14) for apnε apn ε_
(reflexive) the governor is (v)/dekhno and
its accusative subject is 'bə ɔ:'. The subject
and reflexive both are co-indexed.   Node N
(bə n) C-commands node N (apnεapnε) .

As it has already been made clear that pronominal-
object, is not co-indexed with its subject.
It is always plays deictive or obviative role
in the sentence.

For instance -

gopal binn ε   phottũ   m ε̃ dekhyo

$Gopal_i$ him_{ij} photo   LOC See-pst.

* $Gopal_i$ saw him_i in the photograph.

$Gopal_i$ saw him_j in the photograph.

According to Chomsky (1981) the principle-B
of the binding theory says that pronominals
must be free in its governing category. This
principle can be applied on the following sen-
tence of Bagri :-

(15) ram_i $bInnε_j$ SIS ε m ε̃   dekhyo

      Ram   Pron-obj Mirror LOC see-pst.

            Ram_isaw him_jin the mirror.

'Ram' and 'him' [bInnɛ] are different persons. Because of being in the same governing category, these are not co-indexed. If the pronoun binnɛ is co-indexed with <u>Ram</u>, the principle-B of the Gb theory is violated and the sentence becomes ungrammatical -

.

(16-a)* ram$_i$ binnɛ$_i$ SISɛ mɛ̃ dekhyo

       Ram him   Mirror LOC see-pst

           Ram$_i$ saw him$_i$ in the mirror.

It shows that grammatical sentences in Bagri follows the Binding Principle-B and pronominal-objects are not used as bound anaphros.

It will be clearer with the help of the tree diagram of the following sentence.

(16-b) ram$_i$ bInnɛ$_j$ kitab dI

       Ram him   book give-pst

         Ram$_i$ gave him$_j$ the book.
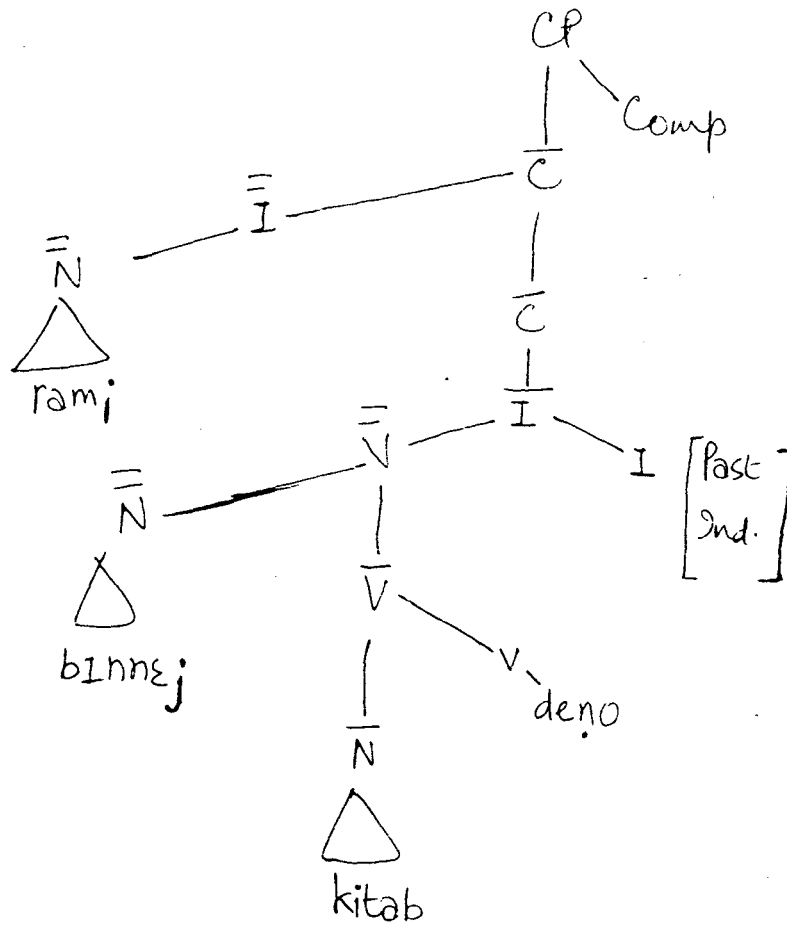
Ram gave him a book.

Here, V is the governor .

    I - is the governing domain.

    N - is accessible domain.

    binn ε is in dative case.

    book is argument of the verb [deno]

both ram and binn ε are free in the governing

domain. As the sentence follows the principle B,

it is grammatical.

CHAPTER -IV

EMPHATIC PRONOUNS

4.1. In English, when the Compound Personal Pronouns are used for the sake of emphasis, then they are called Emphatic Pronouns. For Example -

1. (a) I will do it myself.

   (b) I myself saw him do it.

In emphatic sentences, Compound Personal Pronouns highlight the subject or object NP and express emphasis.

Emphatic Pronouns are somewhat similar to Reflexive pronouns because in both of them the compound persoonal pronouns are used, in the former, for the sake of emphasis and in the latter for the sake of reflection of the action undertaken by the subject of the verb.

4.2. Emphatic pronouns in Bagri, have the same basic morphological form as the bound pronuns which occur in reduplicated form in the sentence.

In the major Indo-Aryan languages the emphatic
Hindi and reflexives are homophonous: cf Hindi
∂pne aap, Punjabi ∂ ne aap. Bengali nije.

In Bagri, like most of the major, Indo-Aryan
languages an emphatic pronoun serves only to
modify, emphasize, or highlight a subject or
an object NP which they or may not be overtly
expressed. In contrast, a bound pronoun used
as a reflexive is itself a direct or indirect
object NP co-referential with the subject;
as,

(2)   mɛ̃ apnɛ ap   n ɛ ghayəl kəryo

      I myself + ACC injured Do-pst.

        (bound)

        I injured myself.

Here, in this sentence (2), the bound pronoun
apnɛ ap   is co-indexed with the subject mɛ̃(I)
and used as a direct object.

4.3. Emphatic pronouns, like reflexives, agree
with the verb of the sentence in number, gender
and person.

3(a) mɛ̃ apn ɛ ap   kagə t   likhyo

      I Emph.   Letter   write-pst.

        i wrote the letter by myself.

(b) m ɛ apn ɛ   apn ɛ   Sis ɛ   m ɛ̃   dekhyo

    I   Refl.+ ACC   Mirror   LOC   see-pst

    I saw myself in the mirror.

Here in sentence (3a), emphatic pronoun <u>apn ap</u> highlights the subject <u>m ɛ̃</u> (I) and makes the sentence emphatic, whereas in sentence (3b) the bound anaphor 'a<u>pnɛ apn</u> ɛ (myself) is used as an object and reflects the action of 'seeing' undertaken by the subject <u>m ɛ̃ </u>(I).

4.4. Emphatic pronouns can highlight the subject or object NP. In this process the emphatic pronoun is placed just after the NP that is to be highlighted or emphasized; consider:

4.(a)   m ɛ̃   apn ɛ ap   raja   n ɛ   dekhyo

    I   Emph.   king   ACC   see-pst

      I myself saw the king.

  (b)   m ɛ̃ raja   apnɛ ap   n ɛ   dekhyo

    I   king   Emph   ACC   see-pst

      I saw the king himself.

Here in sentence (4a), the emphatic pronoun <u>apn ɛ ap</u> is placed just after the subject <u>m ɛ̃</u> (I)

to emphasize the subject. Thus, the emphatic pronoun apnɛ ap highlights the subject of the verb.

In sentence (4b), the emphatic marker apnɛ ap is placed just after the object 'raja' (king) to highlight the same. So, here object is emphasized.

4.5. Emphatic pronoun in nominative case takes no case-marker, however, they take case marker nɛ when sued in accusative case.

5(a) m ɛ̃ apn ɛ ap   kitab   pə̃ d̄hu   hũ

     I Emph.   book   read   Aux

        I read the book myself.

In sentence (5a), the emphatic pronoun takes no case marker, but in sentence (5b)-

5(b) m ɛ̃ raja   apnɛ   ap   nɛ   dekhũ   hũ

     I king   Emph.   ACC   See   Aux

        I see the king himself.

The emphatic pronoun apnɛ ap takes the accusative case marker nɛ. It means, the emphatic pronoun

takes no case-marker when the same is placed
just after the subject, on the other hand the
emphatic marker takes case marker when it is
placed after an object NP.

Therefore, there is a major difference between
the emphatic pronouns and reflexives in Bagri
because the reflexive pronoun apnɛ ap takes
the case marker n ɛ when the reflexive is
co-indexed with the subject (example (5-c),
but this is not the case with emphatic pronouns
(example (4a) .

(5c)   mɛ̃   apnɛ   ap   nɛ   Sisɛ   mɛ̃   dekhyo

    I   Refl.   +ACC Mirror Loc see-pst

      I saw myself in the mirror.

4.6. ram apnɛapnɛ Sisɛ mɛ̃ dekhyo (Refl.)
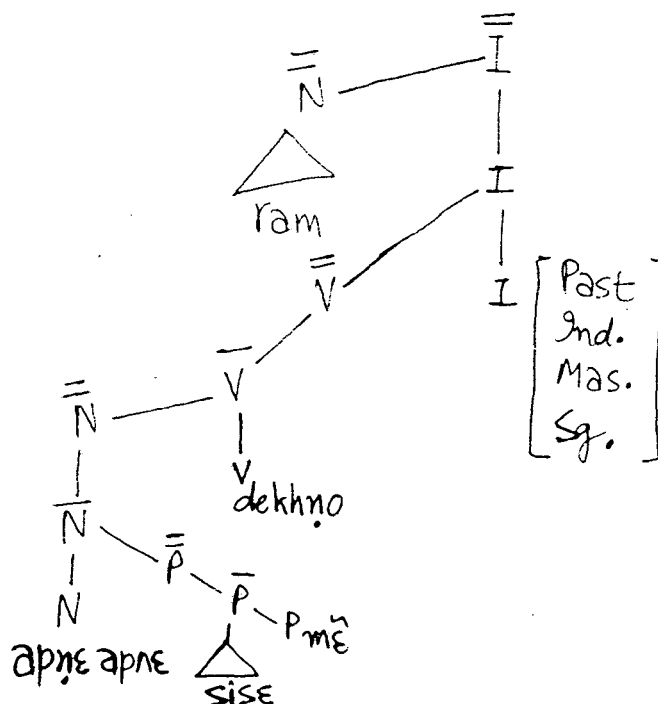
(b). ran apnɛ ap sisɛ m ɛ̃ dekhyo

Ram saw in the mirror by himself (emph.)
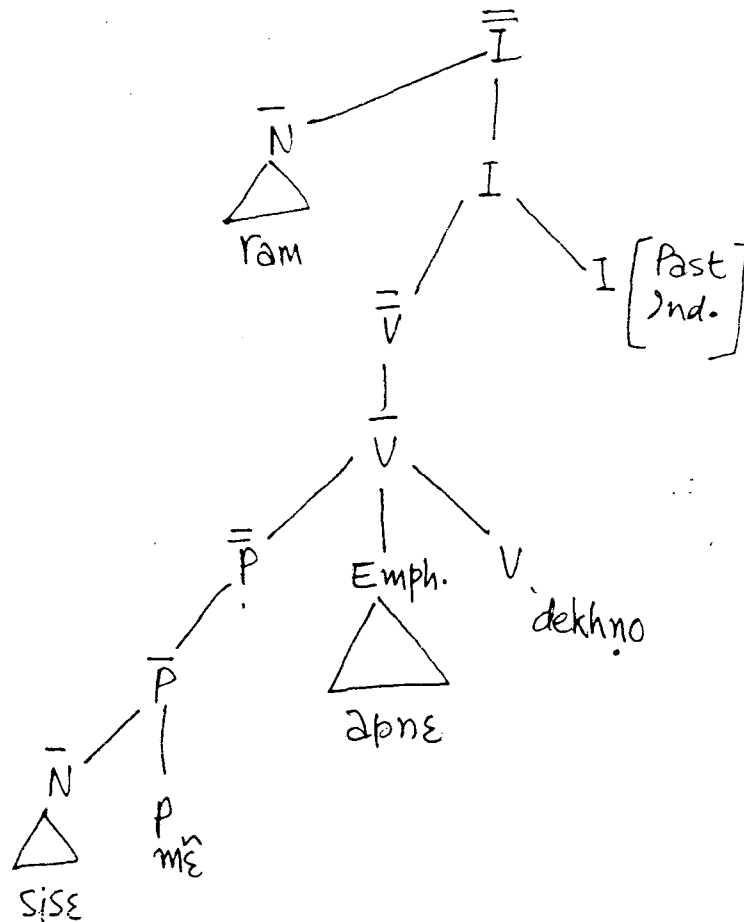
The tree diagram 4.6(a) shows that reflexive

pronoun is quite different from emphatic pronoun

in 4.6 (b).

CHAPTER V

CONCLUSION

5.1. Bagri is a dialect of Rajasthani language of Indo-Aryan family. There is no dispute about its classification because it clearly shows its familiarity with Rajasthani in several aspect like word order, Case-marking, retroflexion, -O ending of the masculine singular noun.

Bagri in its accetuations and aspirated sounds, is slightly different from Rajasthani. There appears to be an impact of Haryanavi and slightly of Punjabi. The difference also lies in the use of relative case which is formed by go, ga, gi.

Its development was very rapid due to the movement of people from neighbouring areas to the new vocational situations created by the construction of Gang Canal and Rajasthan Canal and later on account of the exodus from the present Pakistani Punjab as a sequel to the country's partition in 1947.

Mixture in speech is usually a consequence of meeting of different people on common grounds.

Except slight variations in accentuations and collquial uses, minor case-endings and verbs of future tense etc., there is uniformity in grammatical structure in all the branches of Rajasthani language. Bagri that is also called Saraswati Boli has been evolved from the language of Vedic periods.

5.2. Reflexives are found in all the languages of the world. They are different from regular pronouns including emphatic pronouns. Reflexives are the parts of anaphors. According to the Binding Theory (1981), Chomsky states anaphors are locally bound (Principle A), pronominals are locally free (Principle B) and R-expressions are free everywhere (principle C), the fourth are PRO (that are +a+p) Chomsky proposes that the three types of NPs should be reconsidered. He proposes that the three NP types anaphor, pronoun and R-expression are not syntactic primitives. Rather they can be broken down into smaller components. Categories which are subject to Principle - A are characterised by the feature (+ anaphor). Categories subject to Principle-B are (+ Pronominal).

The binding thery can be reformulated in terms of the feature specification of NPs.

Every reflexives, when it is used in a sentence has an antecedent from which it takes its reference. If there is no antecedent, the reflexive can not take its reference and sentence would be ungrammatical. The reflexive and its antecedent must agree with respect to the nominal features of person, gender and number. Lacks of agreement leads to ungrammaticality. A reflexive must be bound by a clause-mate antecedent.

5.3. In a sentence, in Bagri, reflexivization is expressed by the reflexive pronoun apnɛ apn ɛ. It is used in all cases persons, genders and both numbers. Absence of verbal reflexives (VR) is remarkable.

In Bagri, pronominal-object is not used for reflexivisation, unlike Koonkani and Marathi. Only the subject can switch the reflexivisation in this dialect. Notice is taken of the ambiguity arises in sentences.

5.4.   The derivation of reflexives can be explained

on the basis of an explanatory analysis of

reflexives in terms of a frame work called

Base Approach.

Usually, reflexives are derived from an iden-

tical NP, but in the Base Approach they are

derived from an element (SELF) posited in

the Base itself.

Becauase it is assumed that reflexives have

their own meaning that should be posited

in the BASE with the help of feature (SELF).

The distribution of reflexives is explained

on the basis of Government and Binding Theory

(1981). According to GB Theory an anaphor

(here, reflexive) must be bound in its Govern-

ing Categoory and a pronominal (here, posse-

ssive pronoun) must be free in its Governing

Category.

By applying these two principles in sentences

of Bagri, having reflexives or pronominals,

it is found that these sentences obey the

rule of GB theory.

5.5. Reflexive pronouns are quite different from Emphatic pronouns in Bagri. Firstly, the reflexives have their antecedent in a sentence/clause but it is not the condition for emphatic pronouns.

Secondly, emphatic pronouns are used in a sentence for highlighting an NP whereas this job is nto carried ut by reflexive pronouns.

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APPENDIX -I

Salient Features of Bagri :

Bagri is surrounded by several major languages and dialects of India and Pakistan like Hindi, Punjabi, Bangaru, Thali, Marwari, Lahanda and Sindhi. It is obvious that it has borrowings on large scale from these adjacent languages and dialects.

(a) Like other major dialects or languages of this area Bagri is also in the state of transition. It is loosing the voiceness, aspiration and acquiring features like stress, tone and length. Such pronological variations are often phonemic.

The initial [W̃]or[V]tends to change to [b] . The declension of noun closely follows the Marwari or Punjabi. Rajasthani locative is also common in this dialect.

(a) ghₔr - e

home Loc

in the home.

(b) Language Corpus;

Indo-Aryan Family

Apbharamsa (3rd Prakrit)

Hindi group

(c) World-order   :

SOV Language

m ɛ̃ kitab   p ə ddũ   hũ

I book   read   Aux

   Subject Object Verb

   I read the book.

(d) Syntactic Characteristics of Bagri:

1. Left- branching:

2. Post-position:

   k əmr ɛ   mã

   room   in

      'in the room'.

   dəɾəkhət g ɛ nicɛ

   tree of   under

      'under the tree'

3. Pro-drop:

m ɛ̃ jiyã   ku,   bĩya   kə r

I_i as   say-am_i that   do-imperative

'Do as I say '.

4. Adjective agrees with its modifier in number
and gender

acceho   choro

 good   boy

good + sing   boy + sing

      mas.   mas.

5. The genetice/possessive follow the governing
noun.

bingo   -   bhai

 his   brother

he + sing.   brother + sing.

     mas.   mas.

ram gi_i bə $kə ri_i$

Ram   of   she-goat

6. Direct object   -   Indirect object

bə n   mənnɛ   kag əz   likhyo

He   I+ACC   letter   write-pst

     Indirect Direct

    He wrote a_letter to me

          direct   indirect

(e) BAGRI PHONEMES: CONSONANT CHART

Manner of Articulation ↓ / Place of Articulation →	Pharyngeal	Velar	Palatal	Retroflex	Alveolar	Dental	Bialabial	Labiodental
Plosives		k g kʰ gʰ		ṭ ḍ ṭʰ ḍʰ	[t d tʰ dʰ]	ṭ ḍ tʰ dʰ	p b pʰ bʰ	
Affricates			č ǰ		tˢ dᶻ			
Slit	ɦ = h	[X]						[f v]
Groove			š ž					
Lateral								
OTHER								
Nasals		ŋ	ñ	ṇ̥	n		m	
Laterals				ḷ	l			
Trills								
Flaps								
Frictionless								
continuants		optanality			preferability			

(FRICATIVES — bracketing Slit, Groove, Lateral, OTHER rows)

79

(f) BAGRI PHONEMES : VOWEL CHART
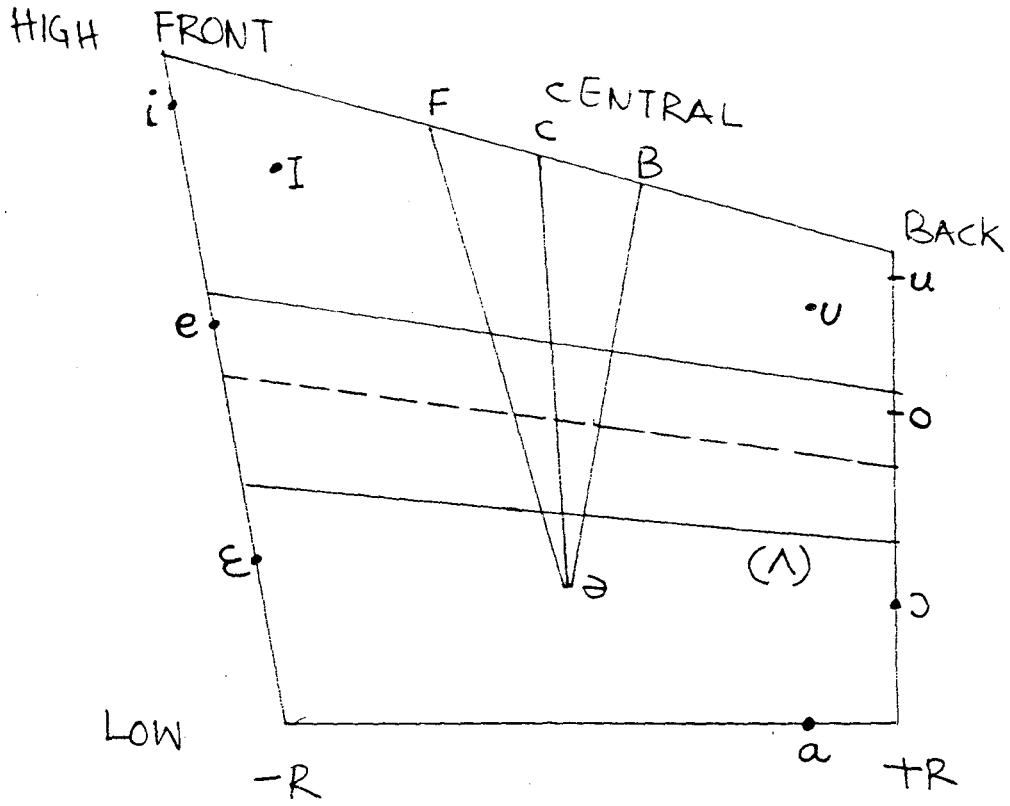
APPENDIX -II

LAND AND PEOPLE

Bagri is also called Saraswati Boli because of being spoken in the area of the land of mythical Saraswati River. It is also spoken in the Bahawalpur and Bahawal Nagar districts of Pakistan. In India, it is spoken in Sri Ganganagar and newly formed Hanumangarh districts of Rajasthan (Map-1). These two districts of Rajasthan are called the home of Bagri.

In Rajasthan, Sri Ganganagar district (Map-2) is the core area of the dialect. Now, on July 12, 1994 Hanumangarh has been declared a separate district of Rajasthan. Now Hanumangarh district has the largest population of the Bagri speakers.

In Haryana, Bagri is spoken in Sirsa and Hissar districts (Map-4). In which Sirsa has the largest population of Bagri speakers. In east of the Sirsa district, upto Fatehabad tehsil of Hissar district Bagri is spoken.
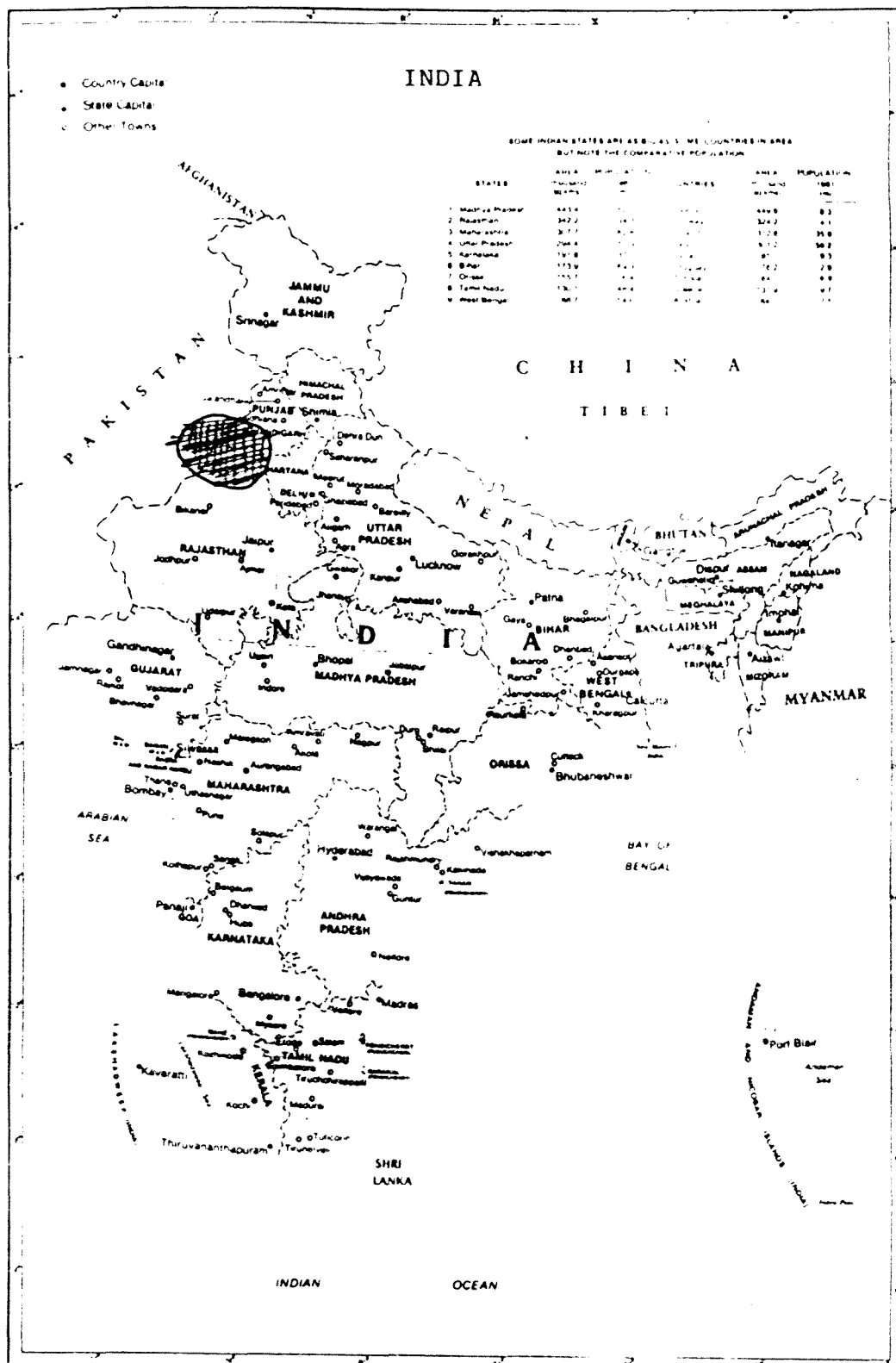
MAP-1   INDIA :   SHOWING THE   BAGRI SPEAKING   AREA

There are approximately 7-8 lacs people in these districts who speak in Bagri.

In Punjab, Bagri is spoken in Faridkot,Firozpur and Bhatinda districts (Map-5). There are about 6.5 - 7 lakh Bagri speakers.

In brief, these three states viz., Rajasthan, Haryana and Punjab have the Bagri speakers.

As most of the data for this work have been collected from Sri Ganganagar (including Hanumangarh) district. Land and people of the District is considered.

GANGANAGAR DISTRICT - A PROFILE

1. The district is situated in the northern most region of the State and forms a part of Indo-Gangatic plain. It is located between 28 $^{\circ}$4' and 30° 6' north latitudes and betwen 72° 30' and 75° 30' east longitudes. It is bounded on the south by Churu and Bikaner districts, on the North-east by the Punjab and Haryana States and on the north and west by Bahawalpur district of Pakistan.
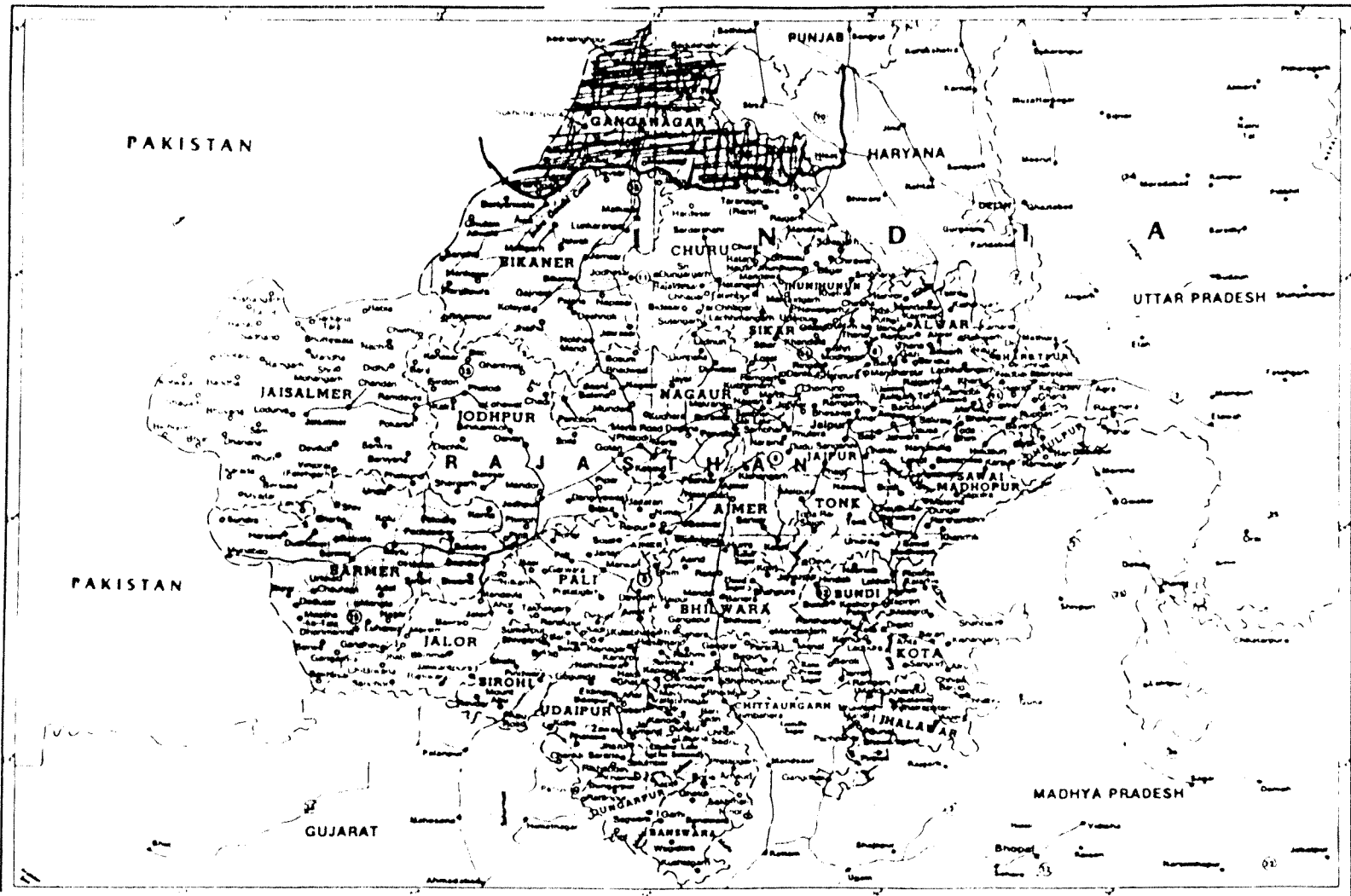
RAJASTHAN

MAP -2 RAJASTHAN SHOWING THE BAGRI SPEAKING AREA

2. Historical Backdrop of the District

Ganganagar district is named after its head-
quarters which itself is named after Maharaja
Ganga Singh, the ruler of former Bikaner
State, whose continuous efforts resulted
in the advent of Gang Canal in this thirsty
and arid lands of this district. Several
explorations and excavations have been made
by archaeological experts. These have proved
that the civilisation of the Indus Valley
had extended and it was inhabited by the people
akin to those who had flourished at Mohenjo-
daro and Harappa. The famous terracotta 'cakes'
was also utilised or paving floors and the
mounds locally called 'ther' or 'theri' had
been excavated which were found covered with
pieces of broken pottery. Numerous mounds,
large well-burnt bricks and actual remains
of kilns have also been found along the banks
of Ghaggar and its tributory and in this dis-
trict as Bhatner, Badrakali and Fatehgarh
and at Kalibangan, Rangmahal, Karnisar, Bhawar.
Recent excavations at Nohar have also proved
the connection of black and ware with the
Rangamahal and Kalibangan remains and their
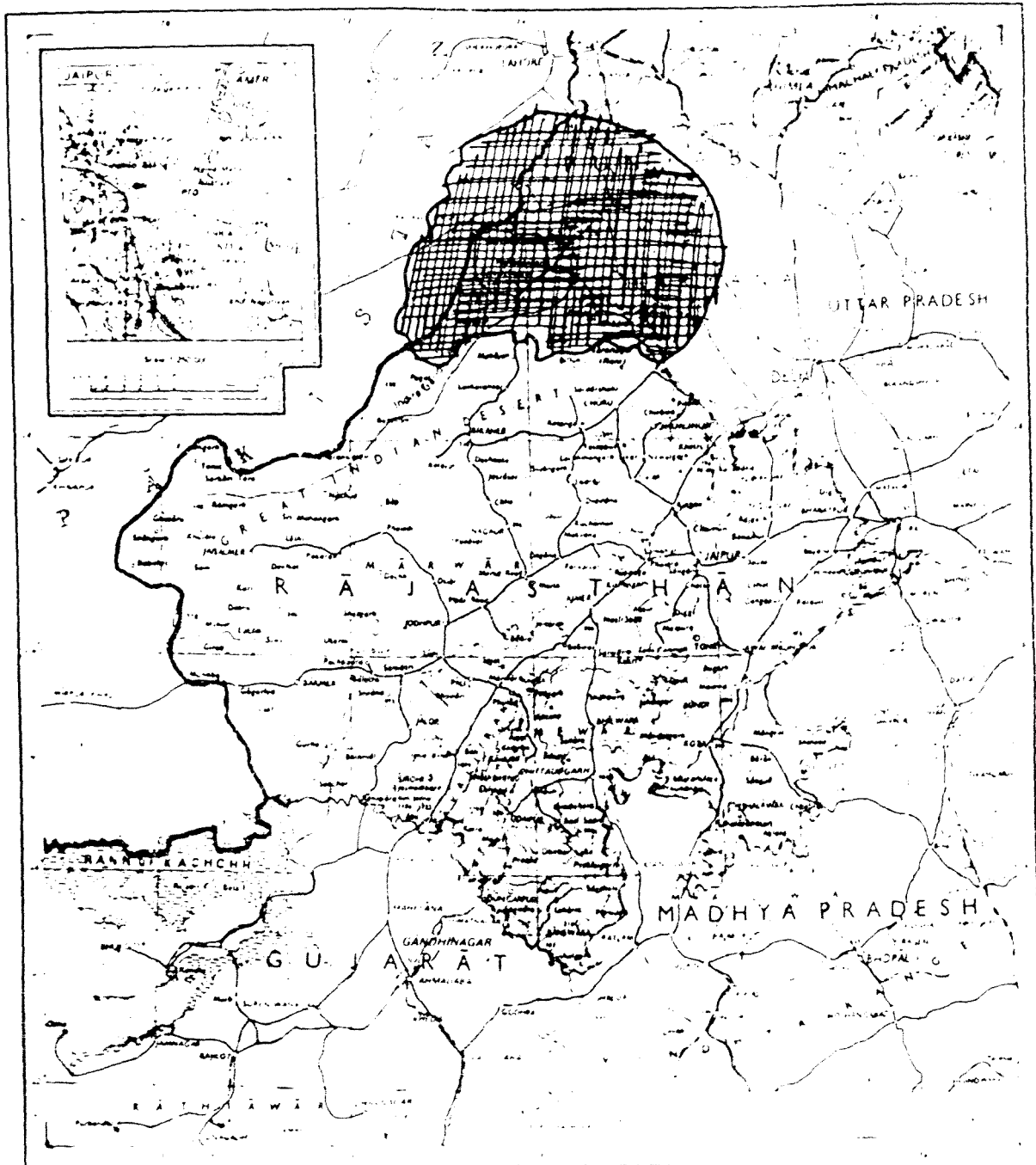
MAP- 3 RAJASTHAN : SHOWING THE BAGRI SPEAKING AREA

ESPECIALLY SRI GANGA NAGAR AND

HANUMANGARH DISTRICTS AND ITS

CONTIGUOUS AREAS.
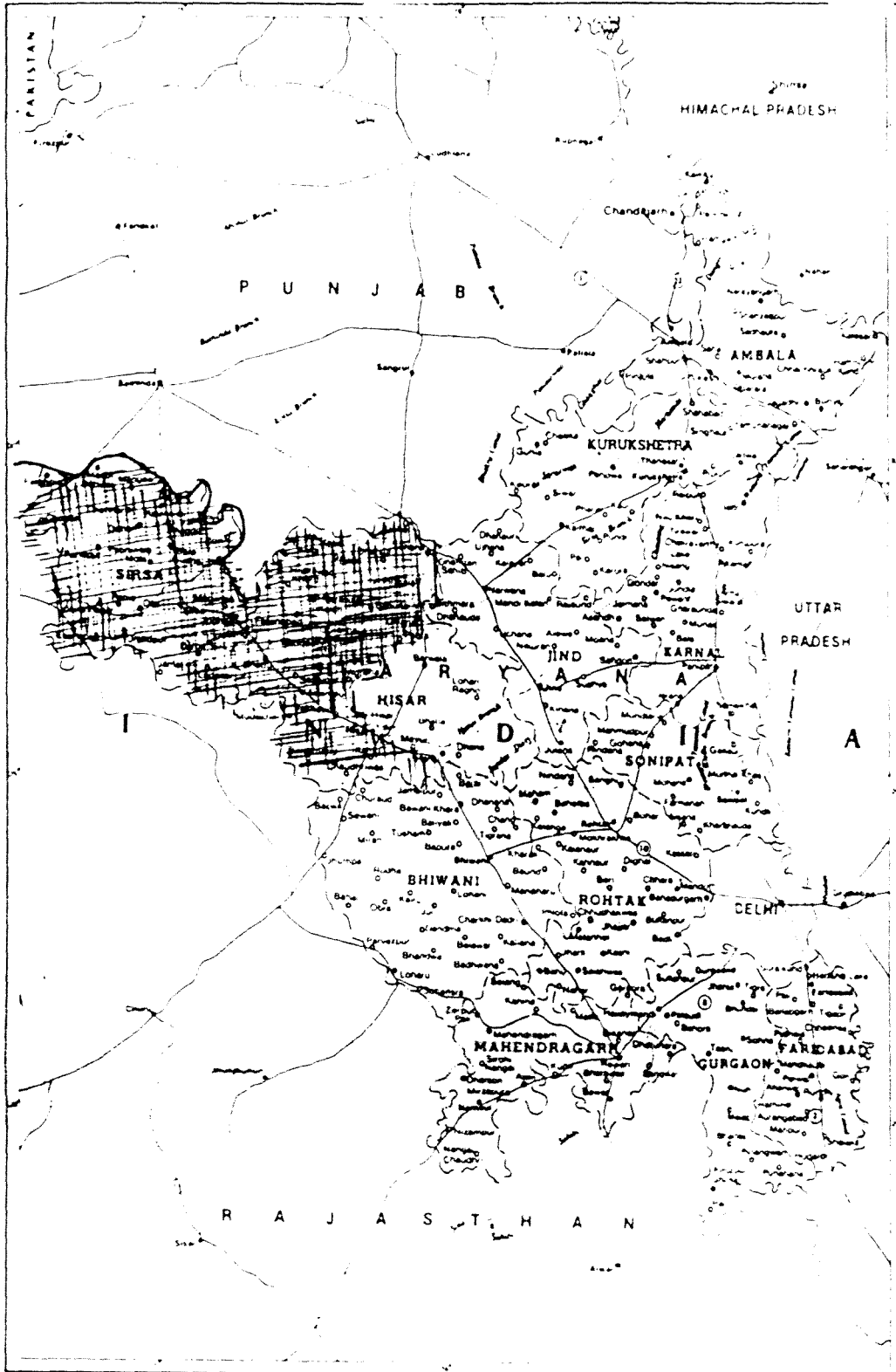
MAP-4   HARYANA :   SHOWING THE BAGRI SPEAKING AREA
ESPECIALLY SIRSA AND HISAR DISTRICTS.
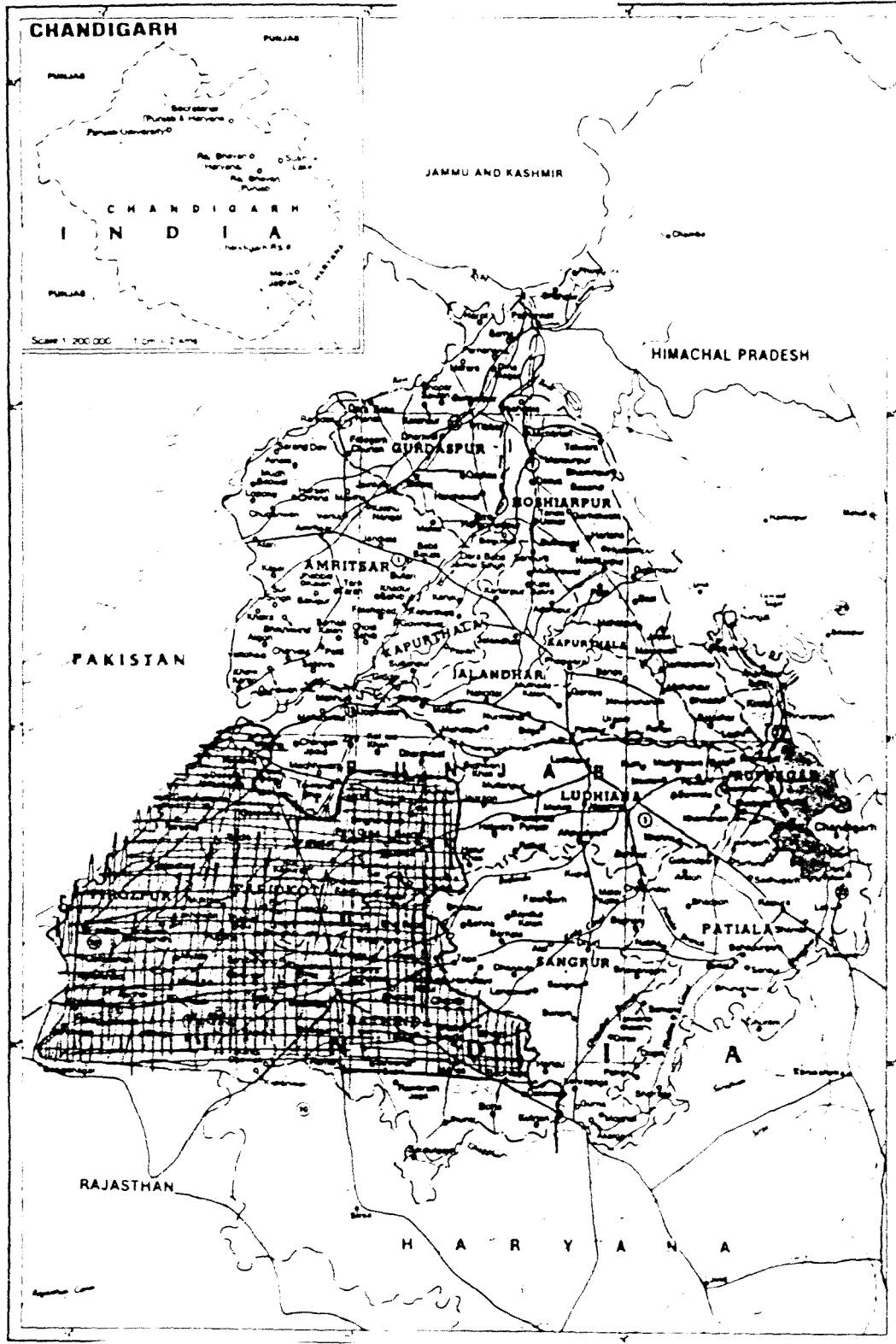
MAP - 5 PUNJAB : SHOWING THE BAGRI SPEAKING AREA ESPECIALLY FIROZPUR, FARIDKOT, BHATINDA DISTRICTS OF PUNJAB.
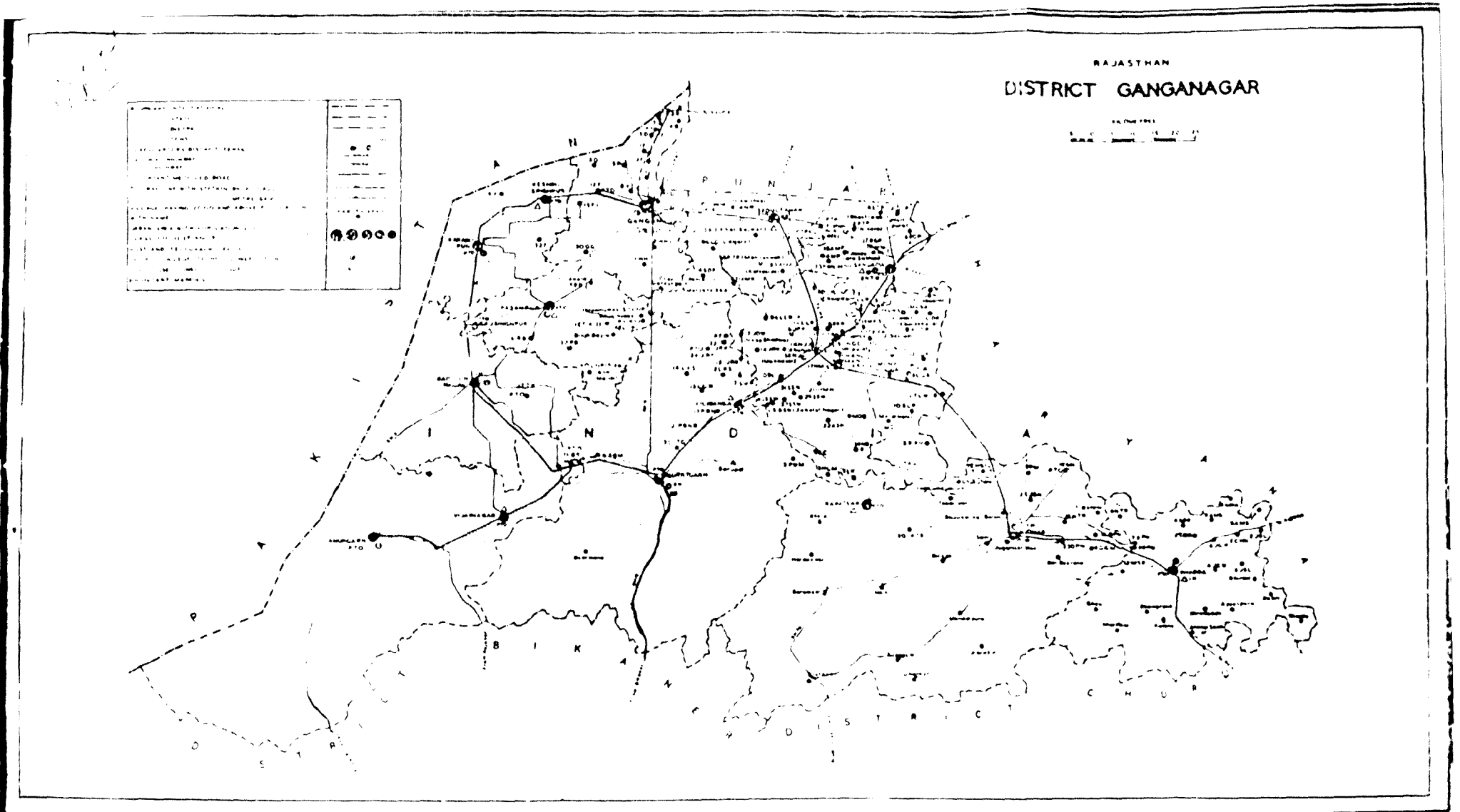
MAP - 6 SRI GANGANAGAR : SHOWING THE BAGRI SPEAKING
AREA THAT IS THE CORE AREA
OF THE DIALECT.

civilisation. The continuity of tradition,
evident in the decoration of the pottery remains,
makes it appear probable for quite a long time
this area was a rendezvous for the tribes
under the influence of the Indus civilization.

3. As early as the Vedic period, this region must
   have been inhabited by the Aryans as the Saraswati
   (Modern Ghagar)had been one of their most holy
   and sacred rivers. According to Mahabharata
   this part of the territory was known by the
   name of Jangalu which was often expressed in
   the compound terms Madreya-Jangala and Kuru
   Jangala. Due to this reason the rulers of
   erstwhile Bikaner State were called Jangaladhar
   Badshah ever since the medieval times. In the
   ancient period, it is assumed that a large
   portion of presently called Ganganagar district
   was under the dominion of Ayudhjivi. Clay seals
   and coins have been unearthed at a number of
   places which incidentally help in showing the
   extent of their territory. There might have
   been an Ahira or Abhira State not very far from
   Ganganagar area. Mauryas have also established
   a vast empire now called Rajasthan which includes
   the territory of this district. Kushans might

have also ruled over this area because the coins
of Kushan ruler have been found from the mounds
of Suratgarh and Hanumangarh by Sir A.Stein.
These coins have also been unearthed at Rangmahal.
Guptas presumably ruled in this area for about
two centuries. Hunas, under the leadership
of Tormana, returned and swept over the whole
of north western India including Gujarat,
Mathiawar, Rajputana and Malwa in 499 A.D.
From the facts available it can be assumed that
Harsha had established his domination over the
part of Rajasthan, now comprising Ganganagar
district. Gurjars have also moved in this
district.

4. During the medieval period, Prithvi Raj III
(C.1178-92 A.D.) one of the most powerful rulers
among the Chahamnas has ruled which might have
included the territory of the erstwhile Bikaner
State, where a few inscriptions of the 12th
century have been preserved over slabs in some
of the cenotaphs. Bhatner probably formed part
of the territory held by the Bhati Chief Hemhel,
from whom the Phulkian houses of Patiala, Jind
and Nabha claim their descent. In the early

हनुमानगढ़—जयपुर से एक साथ प्रकाशित

जी.एन.एम. के छात्रों द्वारा बागड़ी बोली पर शोध

हनुमानगढ़, 18 दिस. ।

होटर्स को रिटर्न पुलिस ले गई

हनुमानगढ़, 18 दिस. ।

रामा झांकिरा

Muhammadan era, the country around Bhatner formed an important fief under the Delhi Sultanate, and was a crown province under Iltutmish. A grand tomb of Sher Khan was erected to commemorate his memory who is said to have repaired the forts of Bhatinda and Bhatner. In the year 1398, Bhati Rajput, Raja Dul Chand was occupying Bhatner, but the facts regarding the reseiged of this territory from the Delhi Sultans is not known. The area so called of 'Sodhawati' around Suratgarh and south-east of Bhatner was once occupied by the Sodha Rajputs who were later on expelled by the Bhatis. The Chayal Rajputs subdued the Bhattis of Bhatner and continued to occupy it upto 1527. The Mohils (another branch of the Chauhans), seem to have exercised their suzerainty over the areas adjoining this district. Due to the daring efforts of advernturus and dauntless Rajput leaders a new State of Bikaner, sprang up in 15th century.

5.   Rao Bika, son of Rao Jodha, the founder of Jodhpur established himself firmly in Bikaner in 1488 and subdued the various tribes such

PAPER II – SIMA SANDESH

बागड़ी बोली पर शोध करने वाला विद्यार्थियों का दल हनुमानगढ़ में

हनुमानगढ़, 19 दिसम्बर (सुमन)। बागड़ी बोली पर शोध कर रहे नई दिल्ली स्थित जवाहरलाल नेहरू विश्वविद्यालय के भाषा विज्ञान व ओराम केन्द्र के छात्र-छात्राओं का एक दल इन दिनों प्रो. आर.एस. गुप्ता तथा डा. अविता अग्रवाल के नेतृत्व में हनुमानगढ़ आया हुआ है।

कल साथ शोध दल द्वारा बुलाई गई प्रेस कांफ्रेस में श्रीगंगानगर जिले के ही एक शोध छात्र पल्लव गुप्ता ने बताया उनका दल बागड़ी बोली पर ढ़ाई साल से शोध कार्य कर रहा है। हनुमानगढ़ आने से शोध दल भुठ्ठी, कोला, कालीबंगा, आदि गांवों-कस्बों का दौरा कर चुका है। शोध दल ने बताया बागड़ी बोली 40 लाख के लगभग लोगों की बोली होते हुए भी अभी तक अपनी पहचान नहीं बना पाई है। इसको किसी भी भाषाई विज्ञान में गत 70 वर्ष से कोई प्रमुखता नहीं दी जबकि 40 लाख से भी कम लोगों द्वारा बोली जाने वाली बोलियां भारत में अपना अहम स्थान बना चुकी हैं।

शोध दल ने बताया बागड़ी बोली राजस्थान पंजाब, हरियाणा सहित सीमा पार पाकिस्तान क्षेत्र में भी बोली जाती है। उन्होंने बताया उनके शोध कार्य में ग्रामीणों द्वारा उन्हें भरपूर सहयोग प्राप्त हो रहा है। पंचायत समिति सभापति के छात्रे जेठाराज व गुरतेज सिंह के सहयोग को शोध दल ने विशेष उल्लेखनीय बताया।

हनुमानगढ़ टाउन स्थित व्यापार मण्डल धर्मशाला में ठहरे इस शोध दल में प्रेमनाथ, नरेश प्रसाद, मोहिता टम्बर अशोक कुमार दास रश्मि प्रसाद, राजनीश कुमार मिश्रा, घुमन कालरा, कलिब, दिनकर सांध्या, रोबी विष्णु थारीपर और सुभाष कुमार सिंह छात्र-छात्राएं शामिल हैं।

पुत्र रत्न प्राप्ति

गांव सिकरोड़ी तह. भादरा निवासी लेखराम के छोटे पुत्र रूपचंद की पत्नी सीमा देवी ने विजय दिवस एक चांद सी बेटी को जन्म दिया। मां-बेटा दोनों स्वस्थ हैं। घाटी परिवार की ओर से हार्दिक बधाई।

मंदिर में निर्माण कार्य रोकने की मांग

श्रीगंगानगर, 19 दिसम्बर। दुर्गा मंदिर निर्माण वाली के आसपास रहने वाले युवा लोगों ने जिला कलेक्टर को एक पत्र देकर मंदिर में चल रहे निर्माण कार्य पर रोक लगाने की मांग की है। लोगों के द्वारा दिये गये पत्र के अनुसार निर्माण कार्य पूरी गई कार्यकारिणी की स्वीकृति के बिना नहीं किया जा सकता। पत्र में सारांज पर 70 सदस्य की बजाय मंदिर के 160 सदस्य बनाने का आरोप भी लगाया गया है। पत्र में जिम्मेदार अधिकारियों के खिलाफ कार्यवाही करने की मांग की गई है।

जिला बास्केटबाल प्रतियोगिता सम्पन्न

श्रीगंगानगर, 19 दिसम्बर। स्थानीय खालसा स्कूल परिसर में चल रही सीनियर जिला बास्केटबाल प्रतियोगिता का फाइनल मैच खालसा कालेज एवं बास्केटबाल एसोसिएशन के मध्य खेला गया। जिसे खालसा कालेज ने 86-52 से आसानी से जीत लिया।

मैच के दौरान खालसा कालेज के भारती-यशवीर प्रथम, संदीप प्रथम, सठीप द्वितीय, विक्रम, राजेश जेतली व राजेश ने अपने खेल का बेहतर प्रदर्शन करते हुए एसोसिएशन के रेवी पुनम, रूपेश, बुद्धराज जिस की एक चलने न चलने दी। राजेश विभाग...

में शेखावत का गंगानगर

संभावितः वायदे पूरे होंगे

as Godaras, Punias and Sarans residing around the area. Bika succeeded in routing the combined forces of the Mohils and Turks and annexed and occupied the territory. Among these occupied territories now form the parts of Ganganagar and Churu districts. Thus Bika laid the foundation of the erstwhile Bikaner State which remained in existence upto 1949 when it was merged into Rajasthan. The history of Ganganagar district is, in most part, history of Bikaner State.

6. The territory now known an District Ganganagar used to be a part of the former Bikaner State. The erstwhile Bikaner State merged into the United State of Greater Rajasthan and the area of Ganganagar Nizamat alongwith the other parts of the erstwhile Bikaner State became a part of the new State of Rajasthan. Ganganagar area with some minor adjustments was carved as a district on 30th March, 1949 which continues up-to-date.