



Recollection of Myths and Linguistic Construction of the Marwari Identity

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Abstract: Marwari is one of the widely spoken languages in Rajasthan, with 45–50 million people speaking it in the Marwar region of western Rajasthan, India. Although historically linked with the Mahajani script, Marwari is usually written in the Devanagari script indicating the broader socio-cultural changes that take place within the society. They have developed their own socio-cultural identity, molded by both internal and external factors. The present study is carried out to examine how these changes, including dialectal differences, form and are affected by the linguistic construction of Marwari identity. The Marwaris of Rajasthan are seen to confront a variety of obstacles in terms of preservation, standardization, and recognition, particularly in the context of national and regional identity movements. So, this study addresses the research problem by examining how the linguistic practices, including dialectal variants, contribute to the development and reinforcement of Marwari identity, as well as how these practices have evolved over time in response to sociopolitical influences. The data gathered for this study are based on sociolinguistic approach, including qualitative interviews, participant observation, and textual analysis to explore the changing relation between language and identity. It also focuses on the mythological, historical, and sociopolitical settings of Marwari identity assertion movements, examining their impact on linguistic outcomes. Thus, this study reveals that in Marwari community, the dialectal variances are not only related to linguistic differences but they are intricately linked to socio-cultural identity, influencing how Marwari speakers see themselves and are regarded by others. It also emphasizes the need for deeper understanding of knowledge on how language and identity interact within the Marwari-speaking community, as well as insights into the larger dynamics of language preservation and cultural continuity.

Keywords: Marwari, Linguistic Construction, Myth, Identity, Linguistic Outcomes

1. Introduction

Marwari is the most widely spoken language in Rajasthan by a group of people known as Marwaris (also known as Marvari, Marwadi, Marvadi, etc.). They have become an integral part in the linguistic and cultural identity of the community. The community and language are also present in the nearby state of Gujarat, as well as in some nearby Pakistani regions. The Marwari population is concentrated in almost each of Rajasthan's districts, as well as Jodhpur, Bikaner, Barmer, Nagaur, and Pali.

According to Sir George Abraham Grierson's Linguistic Survey of India (LSI), Marwari is considered as the Rajasthani dialect that belongs to the Central Group of Inner Indo-Aryan languages (Grierson, 1968). The dialectal varieties of Rajasthan that fall under the categories of Western regions, Central-East, North East, and South-East make up the language. The provinces of Marwar region, Mewar region, Eastern part of Sindh region, region of Jaisalmer town, Southern part of Punjab, and the northwest region of Jaipur are home to the majority of the Western Rajasthani dialect, often known as Marwari. In R.C. Nigam's 'Language Handbook on Mother tongues in Census', it has been determined that the major dialect of the western region of Rajasthan is recognized to be the Marwari dialect, covering a broad region and being often composed by the local speakers who are dispersed throughout the nation (Nigam, 1917). Many characteristics of Marwari are recognized to have the affinity for Sindhi..



Grierson states that Marwari has been surrounded by the "Eastern dialects of Rajasthani (of which Jaipuri is the Standard) on the east; on the south-east it is bounded by Malvi dialect of Rajasthani and a number of Bhili dialects; on the south-west it is bounded by Gujarati. On the west Marwari meets with Sindhi". Again "on the northwest Marwari merges into Punjabi and the Bangaru dialect of Western Hindi through Bagri".

With its historical origins throughout the areas of Rajasthan, the Marwari language vividly captures the region's rich cultural heritage. However, this study is led by the following research questions:

- How do linguistic practices, such as dialectal variations, contribute to the formation of Marwari identity?
- In what ways have mythology, historical narratives, and sociopolitical movements influenced the Marwari language's lexicon?
- How does the relationship between linguistic practices and external forces affect in Marwari's preservation, standardization, and evolution?

Thus, the proposed study is based on a sociolinguistic theoretical framework emphasizing the relation between language, identity, and society. It tries to investigate the socio-cultural processes by which the Marwari community defines itself and its language, using the ethnographic fieldwork, interviews with local speakers, and textual analysis. This study looks at how language practices, particularly dialectal variants, function as processes for establishing and preserving identity in the Marwari community. According to Roberts, language functions as a powerful social marker, reflecting and reinforcing group identity through linguistic variations and cultural practices (Roberts, 2013). Therefore, this research study also includes components of cultural theory, with an emphasis on how myths and historical narratives contribute to the Marwari people's collective memory and identity.

This study attempts to provide insight on the intricate link between language, culture, and identity within the Marwari community by addressing those research issues. It seeks to highlight how linguistic practices are both influenced by and contribute to broader socio-cultural dynamics, ultimately offering a deeper understanding of the role language plays in identity formation and preservation.

1.1 Rationale of the Research

In these postmodernist times, claiming one's identity has become crucial for all ethnic groups and organizations. It takes place for a variety of socio-political reasons. Every community makes a concerted effort to affiliate with other groups that have shared ethnic markers or to cluster themselves as individuals with separate ethnic markers. For example, language may be a crucial ethnic identifier in any movement that promotes identity assertion. In contrast, language forms the basis of regional identity in India. In these circumstances, language may have a significant and protracted role in determining identity formation.

The Marwari community in Rajasthan possesses a rich historical background that shapes its emotional, socio-political, and cultural dynamics. The historical background of the Marwari identity assertion movement is also revealed by the past. We would find the language, which is the internal goal of our research, by going over all of these. The long-term identification movement, the efforts made to revive the language in conjunction with culture and legacy, and the linguistic results of all these identity construction movements would constitute a new field of study. Because of this, the research's rationale can still be seen in these accounts of Marwari identity, whether or not the native language is spoken.

2. Literature Review

While exploring the linguistic construction of the Marwari identity and the role of myth in the development of this identity, a review of relevant literature is required to put the research within the existing academic discourse. This section critically reviews the major studies that led to comprehend the Marwari's linguistic features and also highlights the gaps that this study intends to fill.

Wardhaugh (2006) provides a fundamental review of sociolinguistics, emphasizing the relationship between language and social identity. He claims that language is a vital marker of group identification, which is essential to the study's focus on the Marwari community. Though Wardhaugh gives a thorough grasp of



sociolinguistic concepts, his writing does not directly address the intricacies of regional languages such as Marwari, especially in the context of myth and historical narrative. By drawing a link between language and culture, [Kramsch and Widdowson \(1998\)](#) expand on the conversation by stating that language is not just a means of communication but also a means of cultural expression and preservation. According to Sarah, the interplay between the identity, language, and ideology provides a theoretical framework that supports the role of language in shaping and reflecting cultural identities ([Sarah, 2018](#)). This viewpoint is especially useful for understanding how Marwari myths contribute to the formation of a group identity. However, their theory is mostly theoretical, with little empirical inquiry into specific linguistic communities such as the Marwaris, building a gap that this study seeks to address.

[Grierson's Linguistic Survey of India \(1968\)](#) offers a tremendous insight into the India's linguistic diversity, including the Marwari language. His study is one of the only complete studies that chronicle Marwari's linguistic traits and provide a historical context. However, Grierson's assessment does not go into detail on the language's cultural or identity features, notably the role of myth in forming these elements. [Maheswari \(1969, 1980\)](#) contributes to the understanding of Rajasthani language and literature, with a particular emphasis on Marwari. His work highlights the language's rich literary past, but it does not go thoroughly into sociolinguistic issues, particularly how myths impact language use and identity. This study seeks to close the gap by combining language analysis and cultural storytelling. [Doshi and Purohit \(1968; 2001\)](#) studied the social elements of language in Rajasthan, focusing on the multilingual situation and the variables that contribute to linguistic variety in the Marwari-speaking society. Although, these studies provide valuable insights into the Marwari's linguistic variety, but they frequently fail to critically examine how these dialectal distinctions affect identity and communication in the community.

Again, Chatterji's work on Rajasthani Bhasa highlighted the language's cultural legacy, while Tylor's study of mythology, religion, and customs offered a larger anthropological viewpoint on how cultural practices impact language usage. These works of literature highlight the importance of cultural influences in defining Marwari, but they do not go into detail about how these cultural components interact with language practices to determine identity ([Chatterji, 1949](#)).

While the existing literature offers a solid framework for understanding the link between language, culture, and identity, there are still some gaps, particularly in the study of Marwari. The existing research does not provide a thorough examination of how dialectal variety within Marwari effects identity development and communication behaviors. Furthermore, not much research has been done on how myths contribute to the linguistic construction of Marwari identity. Thus, this study seeks to fill these gaps by giving a comprehensive explanation of these interactions, thereby contributing to a better theoretical and practical understanding of language preservation and identity construction in multilingual communities.

3. Research Methodology

3.1 Sampling Method

This study is based on sociolinguistic approach that includes qualitative interviews, participant observation, and textual analysis to explore the changing relation between language and identity. It uses purposive sampling method to select participants who are representative of the diverse linguistic and social backgrounds within the Marwari-speaking community. The selection criterion includes:

In order to observe the generational gaps in language usage, identity creation, and attitudes towards linguistic preservation, participants were chosen from different parts of Rajasthan comprising of different age groups ranging from 18-30, 31-50, 51 and above. Both male and female participants took part in the study to look at potential gender differences in language practices and identity construction. Apart from that, the participants from various socioeconomic backgrounds were chosen to investigate how economic variables influence the language usage and identification, along with various levels of education in order to understand how formal education influences linguistic practices and views of Marwari identity.



3.2 Data Collection Tools

The data collected for this study is based on qualitative approach, mostly semi-structured interviews and participant observation, to get a thorough understanding of Marwari speakers' language practices and identity construction. Using this qualitative approach in data collection is relevant as this study focused on the identity of the Marwari language of Rajasthan.

Semi-Structured Interviews: In semi-structured interviews, the participants were interviewed in a semi-structured manner to give for freedom in examining various facets of linguistic practices and identity. The interviews contained a series of predetermined questions, but participants were also free to explore issues in greater depth, resulting in rich, thorough information. These interviews which were conducted face-to-face or via video conferencing, allowed us to learn about participants' language habits, conceptions of Marwari identity, and the impact of myths, historical narratives, and sociopolitical movements.

Group Discussions: A small team of 3-5 participants are gathered to explore their experiences and opinions on Marwari language use and identity. These conversations aided the investigation of communal narratives and how language acts inside social groupings.

Participant Observation: Participant observation is being employed to boost the interview data by enabling for the observation of language usage in real situations. This strategy shed light on how Marwari is used in everyday situations, including official and informal settings, cultural events, and social interactions.

3.3 Data Analysis

The data analysis process consists of various steps that include- the transcription process, coding, and thematic analysis.

Transcription: All interviews and group discussions are audio-recorded with participants' permission and then transcribed directly. This provided an accurate depiction of the participants' language expressions and dialectal variances.

Coding: The audio recordings are originally coded to detect the recurring patterns and themes concerning the language usage, identity, and cultural practices. The codes are based on both the data-driven, that is derived from the data and theory-driven that is influenced by the theoretical framework.

Thematic Analysis: After coding, the codes are grouped into broader areas like- dialectal identity, myth and language, and language and social status. They are utilized to investigate how those themes interact and contribute to the formation of Marwari identity. And these themes were then evaluated in light of the theoretical framework that guided the research, establishing connections among the documented language use and the wider socio-cultural and historical settings.

Besides these, this research study also used discourse analysis to look at how language is used to shape and negotiate identity in the Marwari-speaking community. It helps in analyzing the language used in interviews and focus groups to uncover speech patterns, rhetorical tactics, and the usage of certain identity-related terminology or phrases.

4. Findings and Analysis

4.1 Linguistic Construction of Marwari

This section highlights the linguistics features of Marwari with an emphasis on its phonological, morphological and syntactic features and how these are impacted by various factors.

4.2 Marwari Sounds

4.2.1 Vowel Sounds in Marwari

There are ten vowels in Marwari which are presented in following Table No. 1



Table 1. Vowel Chart in Marwari

	Front	central	Back
Close	i ɪ		u ʊ
close-mid	e	ə	o
open-mid	ɛ		ɔ
Open		a	

In the above table, four front, two central and four back vowels are found in Marwari. Lip rounding is not distinct but the back vowels are rounded.

4.1.2 Consonant Sounds

There are thirty two consonants sound found in Marwari language. In Marwari the consonant sounds are explained in terms of some articulatory features like labial, dental, palatal, velar, glottal, flap, trill, voicing, aspiration, retroflexion etc. Among them, the most prominent feature of Marwari is the use of retroflex consonants and both voicing and aspiration is possible here.

Table 2. Consonant Chart of Marwari

Consonant Inventory of Marwari						
place → manner ↓	bilabial	dental	retroflex	palatal	velar	glottal
plosive	p b p ^h b ^h	t d t ^h d ^h	ɽ ɖ ɽ ^h ɖ ^h	c ɟ c ^h ɟ ^h	k g k ^h g ^h	
nasal	M	n	ɳ		ŋ	
fricative		s				h
trill		r				
lateral		l	ɭ			
flap			ɾ			
approximant (semi-vowel)	W			y		



4.3 Morphological Features

4.3.1 Nouns

Nouns in the Marwari language inflect for the gender, number, as well as case system. They are also disposed of based on the gender and last characteristic of the segment they belong to. The nouns are distinguished by two genders- Masculine and Feminine.

For example:

ch^oɔɔ 'boy' (masculine) ch^oɪ 'girl' (feminine)

ch^oɔɔ 'boys' (masculine) ch^oɪɪ 'girls' (feminine)

In the above examples, it has been observed that masculine nouns are marked with marker /ɔ/ and /a/ and feminine nouns are marked with /i/ and /Iya/. The nouns marked with number are of two types- Singular and Plural.

For example: ch^oɔɔ 'boy' (singular) ch^oɔɔ 'boys' (plural)

bəstɔ 'bag' (singular) bəstɔɔ 'bags' (plural)

4.3.2 Verbs

Verbs in Marwari are inflected to number, person and gender and the verb forms, finite and non-finite are clearly distinguished from one another. Finite verbs are utilized separately in subordinate clauses and matrix constructions, while non-finite verbal forms stem from nominals and participles. The Marwari verbs can be divided into the following categories: Transitive, Intransitive, Causative etc.

For example:

Table 3. Verbs in Marwari

Transitive Verbs	Intransitive Verbs	Causative Verbs
k ^h əɔɔ 'eat'	jəwəɔɔ 'go'	k ^h əwəw 'cause to eat'
dek ^h əɔɔ 'see'	tɪɔɔ 'swim'	lik ^h əw 'cause to write'
lik ^h əɔɔ 'write'	awəɔɔ 'come'	pəɔ ^h əw 'cause to teach'

4.3.3 Pronouns

There are three person and two number distinctions in Marwari pronouns and they are listed below in Table No. 6:

Table 4. Personal Pronouns in Marwari

Person	Singular	Plural
1 st Person	m ^h ɛ/ m ^h u	m ^h ə/ m ^h ɛ
2 nd Person	t ^h u	t ^h ɛ
3 rd Person	wɔ/ wə	wɛ

4.3.4 Adjectives

Adjectives in Marwari precedes the qualifying noun. Some of the examples are as follows:

For example-

əɔ^hɔ ch^oɔɔ 'good boy'

d^hɔɔp g^hɔɔɔ 'white horse'



Again, adjectives are declined in gender and number perspective in Marwari. The marker /-ɔ/ is considered as masculine and the marker /-i/ is considered as feminine as shown below.

achɔ ɕhorɔ 'good boy' achɪ ɕhorɪ 'good girl'

patɔ ɕhorɔ 'thin boy' patɪ ɕhorɪ 'thin girl'

And, the marker /-a/ is considered as masculine plural and /-i/ is considered as feminine. Some of the examples are:

dʰoɔ ɕhɔra 'white horses'

cokʰɪ ɕhorɪya 'beautiful girls'

4.3.5 Postposition

The Postposition is crucial to the expression of the case relations. It follows the noun or noun-phrase in every case. Some of the post positions in Marwari are:

For example:

Table 5. Postpositions in Marwari

Post Positions in Marwari	Gloss
pachɛ/ larɛ	'behind'
nicɛ	'under'
Kani	'besides'
sathɛ	'with'
bicaɭɛ	'between'

4.4 Marwari Word Order

In terms of word order Marwari follows the SOV order as is evident from examples in the following-

wɛ posaɭ jawɛ hɛ .

they school go-PRES-COP-3PL

'They go to school'

mʰu utʰɛ jau hu

I there go-PRES-COP-1SG

'I go there'

5. Dialectal Differences within Marwari

5.1 Dialectal Variation:

The Marwari language has resulted in significant dialectal variations, notably in phonological characteristics and word use across the regions. Vowel length and retroflexion are two important phonological features that differ across Marwari dialects in the eastern and western areas. These variations not only identify physical boundaries, but also represent the cultural and linguistic diversity of the Marwari-speaking people. Vowel lengthening varies amongst the Marwari dialects, altering pronunciation and, in some cases, meaning. For example: /pəɾ/ 'leaf'

/pa:r/ 'across'

In this example, the word with short vowel /ə/ in "pəɾ" means "leaf," while lengthening the vowel to /a:/ in "pa:r" changes the meaning to "across."



Again, retroflex consonants are a prominent feature in Marwari, but their use varies amongst dialects. They are more prominently used in western dialects. For example the use of retroflex sounds like- /t/, /d/, /l/ are more prominently used in Shekhawati than in Marwari as shown-

Shekhawati /bd̪ara/ 'big' or 'large'

Marwari /bara/ 'big' or 'large'

Where /d/ sound may be less emphasized or substituted with a less retroflexed variant in some other Marwari dialects. Besides these, the words that are used in everyday life might vary in some areas due to the influence of other languages. For example, there may be variations in the kinship terms like babu sa / bapu sa / pitaji/ papa for "father," in comparison to Jodhpur Marwari and Ajmer Marwari as they are influenced by Hindi. The variations may also be seen in idioms and proverbs that they use in day to day conversation.

5.2 Code-Switching

Code- switching is a major phenomenon for Marwari speakers locating in various places of Rajasthan due to the bilingual nature of the community. The Marwari speaking people in urban area might seem to mix up Marwari words with Hindi and English, leading to lexical borrowing and morphological changes.

For example: m^hu party gəyɔ 'I went to the party'

m^hari chori meeting mɛ hɛ 'My daughter is in the meeting'

a chori perfect hɛ 'This girl is perfect'

Here, in the above example, it has been seen that the English word 'party', 'meeting', 'perfect' etc. are often used by Marwari speakers in their day to day conversations. It shows how Marwari speakers frequently employ English terminology in their discourse, illustrating the effects of bilingualism and the peculiarities of language use in urban areas. Code-switching can be lexical, phonological, and syntactic depending on the context and the linguistic resources of the speaker.

5.3 Language Shift

It is another phenomenon wherein they are shifting their language from Marwari to Hindi and English due to increased use of Hindi and English in education and employment that causes syntactic and lexical changes in Marwari, often simplifying its structure and incorporating loanwords. Their attitudes towards their own language are very low and not wanted that the younger generation to learn it.

5.4 Media Exposure

Another reason is that younger generations are absorbing Hindi sentence structures and intonation patterns due to their constant exposure to Hindi media, which affects phonological and syntactic aspects.

5.5 Literary Tradition

Older phonological and morphological traits are preserved in traditional songs and storytelling, preserving Marwari language variety but now-a-days all these are influenced by social, cultural, economic, and geographic factors. Comprehending these facets reveals the lively nature of Marwari language, which mirrors the complexity of historical background as well as modern transformation.

6. Cultural Identity and the Language

In the Marwari community, language plays a vital role for cultural expression, inextricably linked to the region's social and historical fabric. Culture encompasses the customs, taboos, moors, and manner of life that people lead in their communities. According to Tylor, culture may be defined ethnographically as "that complex whole, which includes knowledge, belief, art, morals, law, customs, and any other abilities and habits acquired by man as a member of society" (Tylor, 2010). The cultural identity of the Marwari community is closely associated



with the historical, social, and economic makeup of the area, incorporating customs, values, and practices that have been handed down through the ages.

One of the main pillars of the Marwari speaking people's cultural identity is their language. The linguistic identity is often shaped by both external and internal forces (Bodomo & Teixeira-E-Silva, 2012). The historical, social, and economic fabric of Rajasthan form the foundation of this identity, and language plays a critical role in communicating and upholding the state's cultural values, customs, and ties to the community. According to Baker, the attitudes towards a language can influence its preservation and usage within a community (Baker, 1992).

The Marwar area, which was formerly governed by the Rajput dynasty renowned for their bravery and chivalry, is where the Marwari language originated. Through poetry, idioms, and folklore, these historical narratives are ingrained in the Marwari language and represent the community's pride in its history. The language preserves stories of valour and honour that continue to influence the people's cultural awareness, encapsulating the essence of Marwari history. The traditional hierarchical structure of Marwari culture places a great focus on networks within families and clans. Through its usage in ceremonies, family rituals, and everyday encounters, the language perpetuates these social systems. Marwari is used extensively in customs like joint family living, arranged weddings, and community meetings, which makes it an essential component of social cohesiveness. Anchimbe in 2013 emphasizes that 'language is often an essential marker of cultural identity, particularly within tight-knit communities'. In these situations, the usage of Marwari contributes to the generational continuation of cultural practices and beliefs. The Marwari language connects the diaspora to their heritage and serves as a conduit for the dissemination of moral and financial wisdom, and at the same time unites people despite their dispersed locations. According to Bucholtz and Hall, language practices are a key to constructing social identities (Bucholtz & Hall, 2005). Thus, the Marwari language tries to reflect the Marwari people's strength and adaptability, embodying their entrepreneurial identity. According to Dyer, language is not just a tool for communication but a core component of identity, deeply intertwined with the cultural and social fabric of a community (Dyer, 2007).

Marwari festivities like Teej, Gangaur, and Diwali are vibrant expressions of cultural identity. The rich cultural traditions of Rajasthan, including its diverse festivals and artistic expressions, are a testament to the region's deep heritage (Jhaveri, n.d.). During these festivities, traditional Marwari music, dances, and rituals are performed, strengthening ties among the community and maintaining cultural traditions. An essential component of Marwari culture is folklore and oral traditions, which include stories about regional heroes and deities. The community's collective memory and moral ideals are preserved via the generations-long transmission of these stories in the Marwari language.

There are several dialects within the Marwari language, and each one reflects the distinct cultural character of a particular Marwar area. A sociolinguistic survey made by Samuvel, Joshua, Koshy, & Abraham (2012) provides a detailed overview of the diverse Rajasthani speech varieties, including Marwari, emphasizing the linguistic variation across regions. Different language traits and cultural allusions may be found in Jodhpur Marwari, Bikaneri Marwari, and Pali Marwari. By highlighting the variety within the group, these dialectal distinctions enhance the Marwari cultural identity. Since each dialect has its own unique collection of traditions, rituals, and historical tales, they function as markers of regional identity. The development and preservation of the Marwari language is emphasized by contemporary identity movements as a crucial component of cultural heritage. Among these attempts are programmes to standardize the language, include it into curriculum for education, and increase its visibility in literature and the media. According to Siebenhutter, the multilingual profiles significantly influence how individuals construct and negotiate linguistic identity within multicultural settings (Siebenhutter, 2023). Therefore, the motivation for these campaigns stems from the want to protect Marwari cultural identity from the homogenizing effects of globalization and the hegemony of more commonly spoken languages like English and Hindi.

Marwari has a very rich literary heritage. There were chapters written on phonology, morphology, syntax, and also the exemplary text in the grammar. The phonology chapter mainly includes vowels, consonants, diphthongs, and suprasegmental sounds. It makes extensive use of glottalized sounds, tones, murmur vowels, and retroflex. Nominal as well as verb morphologies involving the following elements: two numbers, genders, and triple occurrences that are covered in the morphology section. The nouns were ranked according to their last parts; in these cases, the marking was somewhat inflectional. The third-person pronouns differentiate between each gender



according to the proximity/remoteness factor. Intransitive verbs have four moods, three tenses for the passive, and ten inflected cardinals. Sentences, word order, coordination, subordination, negation, and participles are all covered in the syntax section. Some free and interlinear translations of the sample texts are provided in the sample texts section (Saraf, 2016).

7. Impact of Socio-political Movements on Marwari

The linguistic landscape of Marwari has been profoundly impacted by the socio-political movements in Rajasthan, which have had an impact on code-switching occurrences, language preservation initiatives, and the use of script. The way Marwari is used, taught, and seen in the Marwari-speaking community and in larger Indian culture has changed as a result of these movements.

7.1 Impact on Script Usage

Earlier, Marwari was mostly written for commercial and administrative needs in the Mahajani or Modi script. The use of scripts has changed, nonetheless, as a result of socio-political changes.

- 1 **Adoption of the Devanagari script:** Devanagari, the alphabet used for Hindi, became more widely employed for writing Marwari as a result of standardization efforts made during and after the Indian independence struggle. This change was a result of a larger tendency towards regional language standardisation in order to comply with national language rules. Since Devanagari is taught and used extensively throughout India, its adoption increased Marwari's accessibility for a wider range of learners. But it also contributed to the demise of archaic scripts like Mahajani.
- 2 **The Standardization of Unicode in the Digital Era:** Devanagari has become the predominant script for Marwari due to the advent of digital communication and the necessity for a standardized script for computers. According to Darwin, the digital platforms play an increasing role in shaping modern linguistic identities (Darvin, 2016). Marwari is now more widely used and it is visible online, while older scripts are still neglected.

7.2 Efforts for Language Preservation:

Marwari culture has been the centre of several socio-political movements, including:

- 1 **Movements in Literature and Culture:** Through theatre, music, and literature, organizations and cultural groups have been attempting to preserve Marwari. These initiatives include of planning traditional festivals, producing publications in Marwari, and advancing Marwari storytelling and poetry. The younger generations now recognize and value Marwari language and culture more. The movement to record and preserve folktales and melodies has gained traction.
- 2 **Initiatives for Education:** Efforts to include Marwari into academic studies and school curricula have gained momentum. Marwari language and literature are taught at a few Rajasthani colleges and universities. The pride and preservation of the language are fostered by formal education. It also offers a methodical approach to language learning for younger generations.
- 3 **Government Initiatives:** State and federal administrations have offered differing degrees of support to the Rajasthani language movement, which calls for the formal designation of Rajasthani (including Marwari) as one of India's official languages. Although complete acknowledgment is still awaited, some support has increased the amount of funds set aside for Marwari marketing.

Thus, the linguistic landscape of Marwari has been significantly influenced by socio-political movements. The Devanagari script replaced Marwari script, endangering ancient scripts but making Marwari more widely available due to national language rules and digital communication requirements. Cultural, educational, and governmental endeavours aimed at preserving the language have contributed to the continued vibrancy of Marwari. Urbanization, media impact, and the desire for wider communication have all contributed to the rise of switching from Marwari to Hindi, which reflects the adaptable and dynamic nature of Marwari speakers in a quickly shifting socio-political environment.



8. The Linguistic Outcome of Cultural Identity/Revivalism

The study should first examine the connection between language and culture overall before outlining the linguistic consequences of Marwari cultural revivalism. They both rely on one other by nature. Culture shapes language, while language has a multifaceted effect on culture. Fishman most likely belongs to the group of sociolinguists who dealt with more ethnographic and ethno linguistic studies on language and culture. As stated by [Risager \(2006\)](#), who divided language into three categories: (1) language as a component of a culture, (2) language as a marker of culture, and (3) language as a representation of culture. Fishman describes this link between language and culture in several of his writings. As previously noted by [Risager \(2006\)](#), Kramsch is among the most prominent and recent scholars in the field of ethno linguistics. He has established three relationships between language, culture, and learning: (1) Language conveys the reality of culture; (2) Cultural existence is embodied in language; and (3) Language serves as a representation of cultural existence.

With regard to Fishman's first statement, it is evident that understanding a culture is a prerequisite for learning a language. Additionally, Fishman states that "loss or a shift in a culture's closely associated language is indicative of expensive culture change" ([Fishman, 1991](#)). The partnership is mutually beneficial. Culture and language are intertwined, with language being a component of "associated" culture. When Fishman discusses language as a cultural indicator in the second point, he seems to be tying the concept to the Whorfian [hypothesis \(1929\)](#) by stating that language indicates the manner in which societies think about or organize their shared worldviews.

This statement has a striking resemblance to [Kramsch's \(1998\)](#) thesis that "language expresses cultural reality" ([Risager, 2006](#)). When individuals speak, they are referring to a great body of shared information. Language therefore represents cultural reality. Regarding Fishman's third argument, language may be seen as a symbolic metaphor for social mobilization in language disputes and language movements. Language becomes into an emotion, a symbolic indicator of a person's acceptance or rejection of their "identity" ([Fishman, 1991](#)). This serves as an emotive and inclusive emblem for the Marwari socio-political movements. Kramsch is attempting to comprehend language as a representation of cultural reality on the same level. Kramsch asserts that "language is a system of sign that is seen as having itself a cultural value," while Fishman approaches it from the perspective of macro sociolinguistics. This is where Kramsch's perspective lies ([Kramsch, 1998](#)).

It would not be very much easy to ascertain the concrete language results through cultural revivalism of practice. Only heartfelt effort done in the field work Marwari language is the basis for the following results. Several of them include: The originality of language connected to culture is preserved in part by the Marwari community. People are encouraged to pick up the culture and language as a result. By doing this, the relationship between "linguistic identity" and "collective sense of identity" gets stronger. Additionally, it prepares the way for and inspires scholars to work on it by educating the younger generation about their indigenous culture. Linguistic vitality is increased when the language is used in cultural contexts and fosters a positive attitude within the speech community. In addition to this, it aids in constructing an imagined community that recognizes the insider and outsider parade.

9. Discussion

With an emphasis on how dialectal diversity, code-switching, and language shift contribute to the dynamics of the language and its speakers' cultural identity, this research study examined the linguistic aspects of the (re)construction of Marwari identity. The findings of this study research reveal several important aspects that help us to comprehend how Marwari operates in its sociocultural setting.

Firstly, Marwari dialect variations are important in determining a speaker's identity and communication style. The information showed that some Marwari dialects, especially those affected by Hindi, exhibit phonological differences, whereas western dialects like Shekhawati extensively employ retroflex consonants like /t/, /d/, and /l/. Dialectal diversity can reflect wider geographical and societal influences, as seen by the differences between common kinship words like "pitaji" and "bapu sa" meaning "father."

These changes in phonology and vocabulary emphasize how language interaction affects language use. The borrowing of words and changes in linguistic structures occur when Marwari speakers come into contact with and converse with speakers of Hindi, English, and other regional languages. Code-switching, which is common



among Marwari speakers in urban settings, is another manifestation of this phenomena. Examples of the flexibility of language usage in bilingual situations are Hindi phrases mixed with Marwari sentences and lexical borrowing from English (e.g., using "party" or "meeting" in place of Marwari counterparts). This highlights Marwari speakers' versatility but also raises questions over the maintenance and purity of the language.

Another major concern revealed in this study is language shift, indicating that younger Marwari speakers are increasingly favoring Hindi or English in formal and casual contexts. Nowadays, Marwari is progressively losing momentum, particularly with younger speakers, as Hindi and English become the primary languages in the workplace, educational system, and other institutional spheres. A sign of this linguistic shift is the addition of Hindi and English loanwords together with syntactic simplification. This change is made worse by the unfavorable opinions that a lot of Marwari speakers have about their language and their unwillingness to pass it on to future generations. This practice risks of eroding Marwari's cultural legacy and identity, which has serious ramifications for the language's survival.

The societal importance of the Marwari language was also highlighted by the investigation. Particularly in remote locations where cultural traditions and customs are more closely held, language continues to be a marker of cultural identity. The differences in dialects are not only structural but they are also intricately linked to social systems and local identities. According to Shahrehabaki, the language and identity are intertwined, challenging conventional perspectives and exploring new dimensions in the study of linguistic identity (Shahrehabaki, 2018). Therefore, the conflict between preserving this language legacy and adjusting to the pressures of globalization, however, intensifies as modernization advances.

Overall, the results of this study show a language in transition, impacted by modernization, urbanization, and sociopolitical forces. However, Marwari's persistence, which is rooted in its speakers' cultural identities, implies that it continues to play an important role in the Marwari community's daily life, particularly in rural areas where dialectal variants are still prevalent.

10. Conclusion

Thus, this research paper aimed to investigate the linguistic dimensions of the (re)construction of Marwari identity, highlighting the language's reliability and flexibility, which are strongly based in its speakers' cultural and historical identities. It focused on how socioeconomic factors impact Marwari dialectal differences, altering communication within the community. And as sociolinguistic dynamics continue to change, the future of Marwari will probably be molded by combination of modernization, socio-political influences, and preservation efforts.

This study attempts to understand how dialectal variation within a language affects identity formation and communicative practices. The emphasis on dialectal variation provides useful insights for language preservation methods and deepens theoretical discussions on identity development in multilingual societies. However, the future studies should further look into the influence of sociopolitical processes on the Marwari language usage, particularly in urban areas. In addition to this, comparative research with other regional languages may yield larger insights into linguistic resilience and identity development in multilingual societies.

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