



The Effects of Urdu, Punjabi and English on Mewati Lexical Items in Pakistan

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Abstract:

This study aims to investigate the effects of Urdu, Punjabi, and English on Mewati lexical items in Pakistan. Mewati speech community migrated from the current state of Delhi, Haryana, and Alwar, India, and settled across various parts of Pakistan in 1947. After the migration, the Mewati speech community eventually met various dialects and languages spoken across Pakistan. It seems as if Mewati has been depleting ever since. There are striking differences in the speed of change across the various linguistic levels, such as phonology, lexis, syntax, and semantics. The present study investigates intergenerational lexical shifts in the Mewati language. Labov (1963, 1966) argues that language change can be observed in different age groups. Thus, the Apparent Time Hypothesis was considered for studying intergenerational lexical shifts in the Mewati language. The data was collected from 60 participants belonging to three different age groups (10-25 years, 35-50 years, and 70-90 years, respectively). All the participants were residents of the province of Punjab, which is in a way representative of the target population. A list of items of daily use along with their images was administered to elicit their responses. The study shows that there is more likely a significant lexical shift between (10-25) years and old Mewati speakers. The second age group (35-50 years) was quite successful in retaining some words. However, those who were between 70-90 years seem, true representatives of the Mewati language. There is reason to believe that the Mewati language would suffer badly after the death of the last person in this age group. Nevertheless, with these findings, we can safely speculate that Mewati language is endangered.

Keywords: Mewati Language, Lexical Change, Language Contact, Intergenerational Language Shift, Language Endangerment

1. Introduction

The Mewati word is derived from Sanskrit and is “Mina-vati” which means land of a profuse fish. Mewati means the resident of the territory of Mewat. Mewati origin is from Aryan, the Mewati people came to India in 1500BC. Aryan people speak Mewati and they settled down in many territories but most of them were settled in Rajasthan and Mewat district in Haryana. The Mewati language originated in India. It is widely spoken in Haryana, Punjab, Gujrat, and Madhya Pradesh in India. There are five million speakers of the Mewati language and they are settled in the Mewat districts of Haryana, Alwar Dholpur Bharatpur districts of Rajasthan, districts of Delhi, and Districts Punjab. The family from which the Mewati language belongs to the Indo-Aryan family. Meo is the society of the Muslim people from North-Western India (Forkel, Robert, Martin 2009). After the partition of the sub-continent, some Mewati speakers migrated to Pakistan and started their new life journey in Pakistan. It is also spoken in many parts of Pakistan specially Karachi, Lahore, Kasur, Faisalabad, Multan, Narowal, Sialkot, Bahawalpur, Sheikhpura, etc. There are approximately one million speakers in Pakistan.

The Mewati dialect is very rich in its own culture and traditions. There are thirteen major groups of Meos, and in Mewati these groups are familiar as “Paal”. There are fifty-three sub-groups, which are known as “Gout”. When languages interact with other languages, they give new linguistic results. The same happened with the Mewati language when it came across other languages like Urdu, Punjabi, Sindhi, etc, it was influenced by them. As a result, the connection of these languages creates different implications for it. One of the important points is that the most probable chance of language shift and death is when the numbers of speakers are lesser in society (Meyerhof, 2011). The speaker of an immigrant language has to face troubles with their linguistic accent. The survival of the stability of native speakers is in trouble because their language community is less in number.

Mostly the regional languages in Pakistan are moving towards extinction. It is alarming that Mewati is one of them. Gradually languages become extinct commonly, several generations often (Fromkin, Rodman, Hyams, 2013, p. 253). But in the case of Mewati, it is observed that the third generation in Pakistan has abandoned the Mewati language. Somehow, it is early for a language to be under the assumptions of endangerment, But the true dilemma is the intentional abandoning of the Mewati language by migrant native Mewati speakers. Languages are dependent on their speakers; therefore, languages do not kill languages. Their native speakers do. Apart from this, speakers are also the victims of the change that occurred due to socioeconomic ecologies in which they progress (Mufwene, 2004).

In India after the partition, Urdu and Hindi became the bone of contention in politics. So, finally, the Muslims chose Urdu, and the Hindus selected the Hindi language. Both these languages gave different identical groups of people (Abbi, Hasnain, and Kidwai 2004: 1). The detailed analysis of the relationship between Urdu and the impact of Tablighi Jamaat in Mewati pays heed to the vital role of Urdu in the construction of identity (henceforth Tablighi Jamaat) The Tablighi Jamaat is an Islamic reform movement which came into being after the fall of Mughals because of the hype of British rule of India. It plays an important role in flourishing the identity of Meos. Before this Meos were well known mostly as fighters, ignorant, illiterate, and blind followers of the old customs and traditions. The Tablighi Jamaat send a positive message on behalf of Meos

to the rest of the world that Meos are strongly connected with their religious practices of being a Muslim (Robinson 2001:15).

There are plenty of reasons why language becomes endangered and extinct. All the reasons are very important to be studied in detail to find out the solutions of revitalization accordingly. The scenario that has led to this language mortality is well known due to social or economic displacement demographic submersion, language suppression in forced assimilation, and the role of electronic media and social media (key & Michael, Watahomigie, 1992).

Language varies with the passage of time. The nature of change can be observed in syntax, lexical, and phonology of the length second thought about change is that it is steady and systematic. The third thought about this is that only specific types of changes can be possible and types of changes are natural changes (Wardhaugh 198). Language contact occurs in a variety of phenomena i.e., relexification, borrowing, language convergence, etc. It also results in code-switching, creolization, language mixing/mixed language, or pidginization. The result of the contact of two languages can be the replacement of one by the other. This is most common when one language has a higher social position. This sometimes leads to language endangerment (Richards and Schumann 1974).

Language shift means a process by which a speech community shifts from speaking one language to another. It is a displacement of some mother tongue or minority language by some prestigious language. This phenomenon is also known as language assimilation, language transfer or language replacement. The language undergoing the process of shifting is mostly considered lower in status by its speakers than the language which replaces it. After the process of language shifting, the shifted language is less or not used by its speakers. Language shifting phenomenon involves various reasons such as below:

a) Replacement of mother tongue by the dominant language

In this process, some dominant language replaces the mother tongue or minority language. This phenomenon is caused by the younger generation of a language-speaking community because the youth is generally fascinated by new things including languages (Shukla and Connor-Linton).

b) Bilingualism or multilingualism

When someone comes across a bilingual or multilingual setting, he/she is prone to replace his/her mother language with the dominant language used in his/her society (Bakker and Mous 1994).

Factors behind language shift

Many factors support language shift such as:

Social factors

Social standing or prestige counts a lot in the process of a language's shift to another. The main reason behind this phenomenon is that the speakers of the shifting language are greatly influenced by the language dominant in their surroundings. This influence is created by media, malls, celebrities, etc.

Economic factors

In the modern world, every individual wants a high career in his life. To fulfil his desire, he learns such language as can help him meet his end.

Political factors

The economic factor is generally followed by the political factor. It is considered the way people use their goals. For example, people living in third-world countries usually desire to migrate to Western countries. So, they learn the English language to fulfil their desire. As a result, their mother tongue suffers from a language shift.

Demographic factors

The language of the people living in big cities is at greater risk of language shift as compared to the people living in small villages. It is because people living in big cities are more exposed to bilingualism, multilingualism, or political centers. While people living in small villas are isolated from bilingualism, multilingualism, and political centers and usually they do not feel any need to go outside of their social groups.

Attitude and value

When a language is not thought to be an important symbol of ethnic identity, it is no longer maintained by the speakers. A negative attitude supports the efforts to avoid using the minority language in different walks of life. Such attitude helps shift from one language to another (Lehmann 1962).

Effect of language shift

The major effect of language shift is language death. According to David Crystal, language death is like saying that a person is dead, so language death is when nobody speaks it anymore.

A language dies if all its speakers die as the result of natural disasters or are scattered in such a way as to break up the language community. More commonly languages die through cultural change and language replacement, by assimilation to a "dominant" culture and language. This process is broad and complex, but one major factor is negative attitudes to a language, both in government policy and local communities (Myers-Scotton 2006).

1.2 Purpose of Study

The purpose of the study is to investigate the lexical change in the Mewati language. After the Partition, in 1947 million of Mewati people migrated from different regions to Pakistan. After Partition, the Mewati language encountered other languages/dialects and ultimately huge change

occurred that was possible in these circumstances. To highlight the lexical changes taken place so far, three generations were taken to study the lexical change of Mewati in different domains. The study also focuses on the causes of the Mewati language endangerment in Pakistan. There are plenty of reasons discussed by different linguists, but the purpose of this study is to highlight the real threat of endangerment according to the Mewati speakers in Pakistan. How can secure the language before extinction?

1.3 Aims & Objectives

The research pays to heed the need of mentioning the importance of the Mewati language in the Ethnologue of the state. It will highlight the real status of the Mewati language. The influence of Urdu, English, and Punjabi has damaged a lot. Mostly the rich and educated families developed the complex of Urdu and English because these languages are politically, economically, and socially strong. To maintain their social status Mewati speakers are letting down their native language usually. They communicate in Urdu and

English words instead of Mewati. This research aims to motivate the speakers of the Mewati language and urge them for Mewati as a medium.

This research will motivate the educated native speakers of Mewati to study their native language through different aspects. It will give awareness to the Mewati speakers to study their mother tongue as its script in Aryan. Since the partition, although Mewati people contribute to every discipline they did not focus on their language. Preservation of the language is necessary for these circumstances. In Pakistan, many languages can be preserved by the sincere efforts of their speakers. This research is also intended to alert the Mewati speakers regarding the individual and collective efforts to revive the Mewati language before it is too late.

1.4 Research Questions

- 1- What are the effects of Urdu, Punjabi, and English on Mewati lexical items in Pakistan?
- 2- What is the perception of Mewati speakers about the Mewati language as a medium?

1.5 Significance of the study

Language endangerment is not a new topic to study but in the present age due to modern technology, a lot of things have changed rapidly especially regional languages (Myers-Scotton 2006). The loss of the Mewati language is not only a loss of language but it is a loss of their identity and their preserved culture. It is not a language that is globally spoken all over Pakistan rather it is a language of a specific community. Now the loss of this language will be a huge blow for the Mewati community. This research will try to make the Mewati speakers feel proud about their identity, especially their native language. Their mother tongue is associated with their identity. This research will try to realize the importance of the Mewati language for all the Mewati speakers and the rest of the other linguists.

LITERATURE REVIEW

2.1 Language Endangerment: Factors Contributing to Language Shift and Death

Generally, as the 1990's seen a remarkable development of the different associations worried with imperiled dialects, various researchers likewise centered around the comprehension of the progression that adds to dialect peril (e.g., Dorian, 1998; Grenoble and Whaley, 1998a; Fishman, 1991; Grinevald, 1998; Brenzinger, 1998; Hale, 1998; Krauss, 1992; Matsumura, 1998). A few creators who have researched elements that add to dialect peril (Grenoble and Whaley, 1998a; Crystal, 2000; Sasse, 1992) infer that these can be distinguished at the full-scale and small-scale levels.

Macro-Variables in Language Endangerment

Elements of the more extensive connection that add to dialect peril are alluded to as the full-scale variables (Grenoble and Whaley, 1998b), likewise called External Setting marvels

(Sasse, 1992). Large-scale variables comprise political, verifiable, monetary, and semantic substances (Brenzinger and Dimmendaal, 1992). This segment will talk about western dialect philosophies, dialect arrangement, globalization, and financial elements as a portion of the key large-scale variables embroiled in dialect risk.

Western language ideologies

The capable impact of the large-scale variables is best represented by Dorian (1998) in what she has recognized as a European disposition towards indigenous and non-overwhelming dialects. For Dorian (1998) western dialect philosophies have been

unmistakable among elements that have added to dialect danger, particularly in those parts of the world where institutionalized European dialects have turned into the dialect of the prevailing social strata, for example, previous provinces.

Language policy

An imperative large-scale variable that has been noted for a few occasions of dialect decrease and misfortune is dialect strategy. Precious stone (2000) refers to the case of parts of South America where the dialect approach is portrayed by antagonism and lack of concern. In these connections, individuals find that they have less chance to utilize their dialect since it has been authoritatively minimized. The procurements of the dialect arrangements are such that non-predominant dialects are not found in authority areas, for example, in the media and advanced education and the dialects progressively vanish from the "genuine" side of life, with religion for the most part the last space to be influenced (Crystal, 2000).

Micro -Variables in Language Endangerment

Small scale variables allude to attributes that are extraordinary to discourse groups (Grenoble and Whaley, 1998b), its examples of dialect use, states of mind, and techniques (Brenzinger and Dimmendaal, 1992). For Sasse (1992) smaller scale variables are Speech Behavior marvels that allude to:

The regular use of variables, which, in a given speech community, are bound by social parameters, e.g., the use of different languages in multilingual settings, the use of different styles of one language (Fishman's famous *Who speaks what language to whom and when*), domains of languages and styles, attitudes towards variants of languages, and so on (p. 10).

The most noticeable smaller-scale variables in dialect danger incorporate financial association, mentalities, and proficiency. Each of these miniaturized scale variables will be managed thusly in the sub-areas underneath.

Economic organization

One smaller-scale variable that has been distinguished as adding to a few occurrences of dialect misfortune is the financial association of a discourse group (e.g. Precious stone, 2000; Grenoble and Whaley, 1998b; Dorian, 1989). For instance, it is for the most part concurred that the dialect of seeker accumulates is more debilitated than those of whatever other gathering. As indicated by Grenoble and Whaley (1998b), this is inferable from the way that these gatherings are for the most part little populaces. Further, when they come into contact with pastoralist assembles whose economies are horticulturally based, weight mounts for them to change their ways of life. The monetary variable becomes possibly the most important factor. As Grenoble and Whaley (1998b) watch, seekers are by and large the most detested gatherings in Africa. They constitute the poorest African individuals, and their way of life is frequently seen as creature-like. Hence, there is a gigantic inspiration for such low-status gatherings to throw off images of customary personality with a specific end goal to absorb more easily into more prestigious gatherings. Monetary minimization adds to an aggregate feeling of inadequacy, which thus drives

a discourse group to create negative states of mind towards their dialect and society.

Attitudes

A discourse group's demeanor towards variations of dialects is a key element among the smaller scale variables that add to the danger of dialects. As contended over, the smaller scale variables add to a circumstance whereby speakers of non-predominant dialects create negative states of mind towards their dialects. States of mind towards dialects and styles create on the premise of political, social, and monetary weight, and this weight is thus created on the premise of the chronicled circumstance in which a discourse group gets itself (Sasse, 1992). Small scale variables are powerful to the point that speakers of the non-predominant dialects start to see their dialects as an indication of backwardness, or an impediment to making changes in social standing. The sentiments of disgrace and an absence of self-assurance about one's dialect are presented by a more overwhelming society, whose individuals deride the speakers of non-prevailing dialects as being "doltish, sluggish, and brutal and their dialect as insensible, in reverse, disfigured, lacking, or even (on account of a few teachers) a making of the fiend" (Crystal, 2000: 84).

Theoretical Frameworks for Language Revitalization

The investigation of the endeavors of minority dialect gatherings to safeguard their dialects is an exceptionally late field started by Joshua Fishman. The contemporary money of such a hypothesis of dialect renewal endeavors clarifies the lack of such speculations before the 1990s. This segment considers the hypothetical structures proposed by conspicuous researchers on dialect rejuvenation endeavors, especially those progressed by Crystal (2000) and Adegbiya (1997, 2001).

Fishman's Reversing Language Shift Theory

Fishman (1991) built up a hypothesis called Reversing Language Shift (RLS) which is thought to be a spearheading investigation of the endeavors of etymological minorities to protect their dialects. In a book that he altered entitled *Can Endangered Languages Be Saved?* Fishman (2001a) returned to the RLS hypothesis and welcomed different researchers to remark on the viability of his hypothesis in clarifying dialect shift forms. Further, Fishman (2001) requested that different researchers remark on the handiness of the RLS hypothesis' proposed dialect administration exercises that speakers of imperiled dialects may attempt with a specific end goal to oppose further misfortune, or to re-set up prior quality. As Garcia, Morin, and Rivera (2001) watch: Fishman's *Reversing Language Shift* turned the focus of language shift/maintenance studies from mere descriptions of sociolinguistic situations to steps that can be taken by ethnolinguistic communities to do something about their weak sociolinguistic status (p. 70).

So, Fishman's (1991) RLS hypothesis speaks to a movement from theoretical hypothesis to cross-examination of practice with a perspective on affecting change. In Fishman's (1991) own words, RLS is:

An attempt on the part of authorities that are recognized by the users and supporters of threatened languages, to adopt policies and to engage in efforts calculated to reverse the cumulative processes of attrition that would otherwise lead to the contextually weak language-in-culture becoming even weaker while, its competitor, a strong language-in-culture, becomes even stronger (p. 81).

By accentuating a movement from hypothesis to practice and activity, Fishman's (1991) RLS hypothesis speaks to a movement from only comprehension of the issue to

proposing arrangements and strategies. Skutnabb-Kangas (2000) alludes to such a movement from hypothesis to rehearse as speaking to a move from the "dialect of study" to "the dialect of probability" (p. xxvii) with an accentuation on "procedures for trust and choices" (p. 28). RLS is, in this sense a hypothesis of endeavors that test the etymological force elements described by the strength of the solid over the feeble.

Crystal's Postulates for a Theory of Language Revitalization

Crystal (2000) contends that the financial component is essential in dialect renewal endeavors given that raising the social and political profile of dialect costs cash which must be accessible in a prosperous situation. Crystal (2000) refers to the instance of Catalonia where the reinforced economy of Catalonia, for instance, has been a central point in empowering the utilization of Catalonia there, and this has improved the distinction of the dialect in the other Catalan-talking zones (p. 132).

Crystal (2000) recognizes monetary exercises, for example, tourism, administration businesses, and light assembling commercial ventures as a portion of the areas in which imperiled dialects may profit from financial development.

Methodology

3.1 Research Design

The research design employed in the present study is descriptive and qualitative. In this regard, the data has been collected by showing the pictures to the sample and interview. After this, data has been analyzed descriptively following the paradigm of qualitative research.

3.2 Population

The population for this study was middle-class people of Mewati speakers as they used their native language at home in their day-to-day life. The specification of discrimination based on gender was not considered when selecting the sample for research, as previously mentioned the field of research would be common people mostly in villages. All members of society were familiar with household items, regardless of gender. All the speakers of the Mewati language living in four districts of Punjab (Okara, Kasur, Sialkot, and Lahore) were the population of the current study. Mewati society of these areas is the population.

3.3 Sample

Representative sampling was used in data collection as it is the sample that resembles the population which it was shown all the aspects that are significant for the study.

The target of this research is to draw a comparison of the vocabulary of the Mewati language in three generations of day-to-day life. The sample was chosen by the five members of each district in every generation randomly. The researchers selected twenty individuals in every generation without being gender biased. The analysis of generation (age-groups) and language use of the common words are very critical in the study of language shift. For this research, the sample consisted of three generations (age groups) and it was taken as follows

Table 3.1

Sr. No	Age Group	Age Range	Number
1	10-25	Adolescent	20
2	35-50	Adult	20
3	70-90	Old Adult	20

Table 3.1 shows us a clear picture of the selected sample for this research. Gender will not influence the collection of data, because the tool of data collection consists of very common day-to-day usage that everybody is aware of, without the discrimination of sex. Old adults who migrated from Alwar, Mewat, Delhi, Haryana, and Rajasthan are the native speakers. After migration, this generation didn't switch their native language to another language or any other dialect. Second-generation adults, this generation have shown the change that took place in their language. Their first language is Mewati but most of them have switched to Urdu and Punjabi or

other regional languages as well. Adolescents are the third generation of Mewati speakers. Their language and dialect show the use of other languages and their effect.

3.4 Research Tools

This study is descriptive and qualitative therefore pictures were selected as research tools for the collection of data. The pictures were the primary data therefore, the researcher showed the pictures to the selected sample.

DATA ANALYSIS

4.1 Words of Mewati

A detailed description of all pictures will be written along with the titles of every picture given to it by three generations. The description of pictures will highlight the gradual change of language in three generations.

Kitchen

Items

Osaari

(Kitchen)

Osaari is the Mewati word used for the kitchen. The first generation used the word "Osaari" for kitchen. The second generation used the word "Osaari" and used "kitchen". Kitchen is the word in English. The third generation used the word "kitchen".

Choon (Flour)

"Choon" is the word used for flour. This word was used by the first generation of Mewati. The second generation used the word "AATA" from the Urdu language and Choon from Mewati. The third generation used the word "Flour" and "AATA" from the English and Urdu respectively.

Tabak (Plates)

Tabak is the word used for "Plate" in Mewati. The first generation frequently used Tabak. There are some changes in the second generation in the utterance of Tabak. Some of them started using the word "plate". The third generation used the word "Plate" from

English instead of “Tabak”.

Bansan (Utensils)

Bansan is the word used for utensils. The first generation purely used the word Bansan. The second generation used the word bartan and bansan from Urdu and Mewati respectively. The third generation used the word Bartan from Urdu and utensils from English.

Lagan (Gravy)

The first generation used this “Lagan”. The second generation used the word “Lagan” and the Urdu word “Salan”. The third generation only used “Salan”.

Noon (Salt)

Noon is the word used in Mewati for salt. The first generation used the word Noon. The second generation also used the word Noon and “Namak”. It is the word of Urdu. The third generation used the Urdu word “Namak”.

Chaach (Buttermilk)

Chaach is the Mewati word for buttermilk; it is a traditional drink. The first generation used the word “Chaach”. The second generation used the word “Lassi”. Lassi is the Urdu word, it also used in the Punjabi language. The third generation also used the word “Lassi”.

Kadchoo (Spoon)

The Mewati word kadchoo is used for a spoon. The first generation used the word “Kadchoo” for spoon. The second generation used the word “Chamchaa” and “Kadchoo”. The third generation used the word “Chamchaa”.

Kanak (Wheat)

Kanak is the word from Mewati language used for wheat. The first generation used the word “Kanak” for wheat. The second generation also used the word “Kanak”. The third generation used the word “Gandum”. Gandum is an Urdu word for wheat.

Khaand (Suger)

Khaand is the Mewati word used for sugar. The first generation used the word “Khaand”. The second generation used the word “cheeni” from Urdu and the word “Khaand”. The third generation used the word “cheeni”.

Names of Relations

Log (Husband)

Log is the Mewati word used for husband. The first generation used the word “Log” for husband. The second generation started using “shohar” from Urdu and log. The third generation used the word “Husband” instead of Log.

Logai (Wife)

Logai is the Mewati word used for a wife. The first generation used “Logai” for their

wives. The second generation brought some changes. They started using the Urdu word “Bivi” for wife and, they used the word “Logai”. The third generation frequently used the word “Bivi” in the Urdu language and “wife” in the English language.

Balak (Children)

Balak is the word used for children in Mewati. The first generation used the word Balak for their children. The second generation used the words Balak and “Bachy” from the Urdu language. The third generation used the word “Bachy” for their children.

Barebaani (Woman)

Barebaani is the word for woman in Mewati. The first generation used this “Barebaani” for lady. The second generation used the same word “Barebaani” But they also used the word “Aurat”. Aurat word is from the Urdu language. The third generation continues with the word “Aurat” instead of “Barebaani”.

Lala (Brother)

Lala is the word used for brother in Mewati. The first generation used the word “Lala”. The second generation used the word “Lala” as well as “Bhai” from the Urdu language. The third generation used the word “Bhai” from Urdu.

Lali (Sister)

Lali is the word used for sister in Mewati. The first generation used the word, Lali. The second generation used the word Lali and “Baji” from the Urdu language. The third generation used the Urdu word “Baji” commonly.

Nosa (Groom)

Nosa is the Mewati word used for Groom. The first generation used the word “Nosa”. The second generation used the word “Nosa” and “Dulha”. Dulha is a word from the Urdu language. The third generation mostly used “Dulha”, some of them used “Groom” from the English language.

Nosi (Bride)

Nosi is the word of the Mewati language used for the bride. The first generation used the “Nosi” word as it is. The second generation did addition. They used “Dulhan” the word of Urdu and used the Nosi. The third generation used the word “Dulhan”.

Biyah (Wedding)

Biyah is the Mewati word used for weddings. The first generation used the word “Biyah”. The second generation also used the word biyah and word “shaadi”. Shaadi is the Urdu word. The third generation frequently used the word “Shaadi”.

Social

Items

Latta

(Clothes)

Latta is the clothes, in the Mewati language, it's Latta. The first generation used the word

Latta for clothes. The second generation had lesser use of Latta, they used the word “Kapry” from the Urdu language and the word “Clothes” from the English language. The third generation used Clothes commonly.

Loogri (Scarf)

“Loogri” in the Mewati language is the specific piece of cloth used as a scarf, it’s a long scarf. The use of this word is lesser by the second generation. They started using the word “Dupata” in Urdu and Loogri. The third generation mostly used the word “Dupata” and the word Scarf from English respectively.

Nirdhundo (Unemployment)

Nirdhundo is the Mewati word used for unemployed. The first generation used the word “nirdhundo” for unemployed. The second generation used the word “Berozgaar” for unemployed. The third generation used the word “Berozgaar” in the Urdu language and some of these used the word “Unemployed” from the English language.

Bheent (Wall)

Bheent is a word from the Mewati language the meaning is Wall. The first generation used the word “Bheent” for the wall. The second generation used the word “Bheent” but they also used the word “Dewaar”. Dewaar is a word from the Urdu language. The third generation used the word “Dewaar” and “Wall” from the English language.

Pahna (Shoes)

Pahna is the word used for shoes in the Mewati language. The first generation used the word pahna purely. The second generation used the word “Pahna” and the Urdu word “Joota”. The third generation used the word “Joota” and the English word “Shoes”.

Gail (Path, way)

Gail is the Mewati word used for the way. The first generation used the word, Gail. The second generation used the word “Raasta” an Urdu word and “Gail” the Mewati one. The third generation used “Raasta” and “the way”.

Niwas (Heat)

Niwas is the Mewati word used for heat. The first generation of Mewati were used this word “Niwas”. The second generation used the word “Garmaish” from Urdu language and Niwas.

The third generation only used the “Garmaish” and used the word “Heat” from English language.

Kiwad (Door)

Kiwad is the Mewati word for the Door. The first generation used “Kiwad”. The second generation also used Kiwad and another word “Darwaza”. Darwaza is an Urdu word for

door. The third generation used the word “Darwaza” and “Door” the English word.

Patta (Leaves)

Patta is the Mewati word used for leaves. The first generation used the “Patta”. The second generation used the word patta for leaves. The third generation used the word “paty” from Urdu language.

Chapri (Cottage)

Chapri is the Mewati word used for this picture. The first generation used the word chapri. The second generation used the chapri and the word jhopri. It is the Urdu word. The third generation continues with the word jhopri.

Maati (Dirt)

Maati is the Mewati word used for dirt. The first generation used the word “Maati”. The second generation used two words, Maati from Mewati language and Mati from Urdu language. The third generation used the word “Mati”.

Mahoo (Honeybees)

Mahoo is the Mewati word used for honeybees. The first generation used the word “Mahoo”. The second generation mostly used the word mahoo but some of these used the word “Shahed ki makhi”. It is from Urdu language. The third generation used the word “Shahed ki makhi” and “honeybee” from English language.

Gorgodu (Graveyard)

The Mewati word “Gorgodu” is used for graveyard. The first generation used the word “Gorgodu” for graveyard. The second generation used the word “Gorgodu” and “Kabaristaan” and it is the Urdu word. The third generation used the word “Kabristaan” and the English word “Graveyard”.

Tool (Tubewell)

Tool the Mewati word used for tubewell. The first generation used the word “tool” for tubewell. The second also generation used the word “tool”. The third generation used the word “Tubewell” as it is.

Keench (Mud)

Keench is the word for mud. The first generation used the word Keench for mud. The second generation used the word “Keechar” from the Urdu language and keench. The third generation used Keechar and “Mud” from English language.

Nooh (Nails)

The Mewati word nooh is used for nails. The first generation used the word “Nooh”. The

second generation used the word “Nooh” and “Naakhun”. Naakhun is the Urdu word. The third generation used the word “Naakhun”.

Rodh (Lips)

Rodh is the Mewati word for lips. The first generation calls it “Rodh” very frequently. The second generation also used “Rodh” but they also started using “Hont” the Urdu word. The third generation used “Hont” from the Urdu language.

Taint (Head)

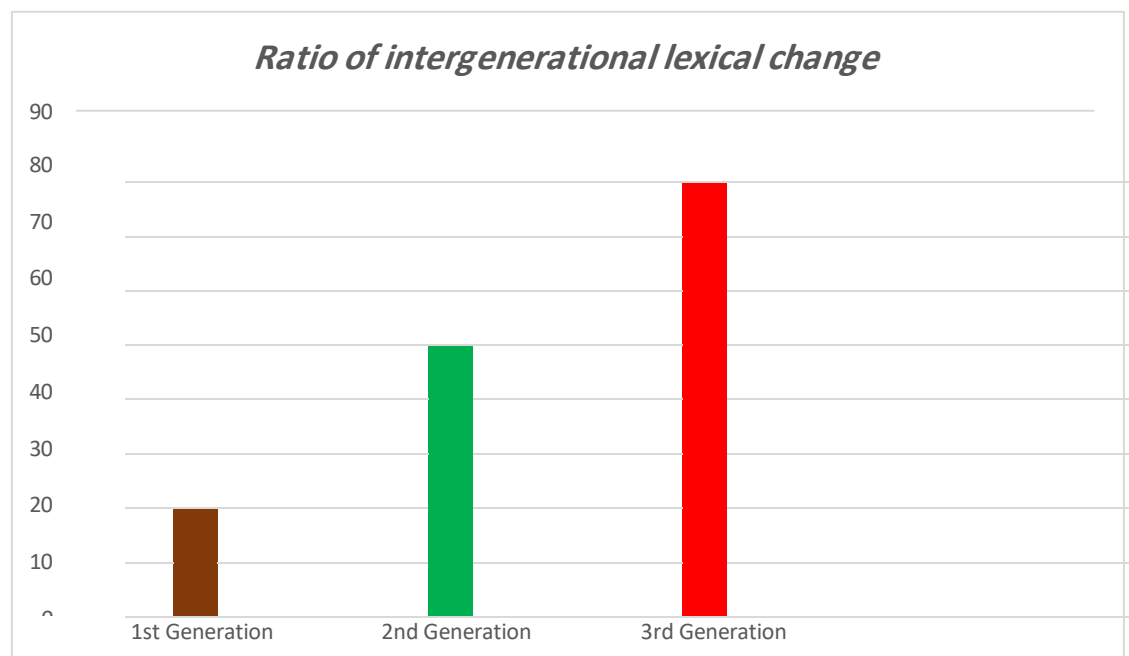
The Mewati word taint is used for the head. The First Mewati generation used the word taint. The second generation used the word taint and the Urdu word “Sir”. The third generation used the word “sir” and the English word “Head”.

Soontna (To Comb)

Soontna is the Mewati word used to comb hairs. The first generation used the word “Soontna” for combing their hair. The second generation used the same word “Soontna”. But the third generation avoided the use of Soontna, they started using “Kanghi karna” and it is from the Urdu language. Some of these are used “To Comb” from the English language.

4.1 Changes in Language

Figure. The ratio of intergenerational lexical change



A comparison among three generations shows that the first generation still speaks their native language. They feel proud of their language and their language is pure to the other two generations.

The above-displayed chart is showing the exact picture of the Mewati language.

Native speakers are using Mewati language at the most while on the contrary second-generation usage is near to 50% that is half of natives speakers and ratio of the third generation is alarming and it seems that in upcoming years Mewati language will be extinct in the third generation. After partition, the migrant community of Mewati speakers used to communicate the language with they are still using their mother tongue in their day-to-day life. After analysis of data driven by the picture list, it becomes obvious how language contact of minority migrant languages sooner or later changed.

Conclusion

The present study is about the status of the Mewati language in Pakistan, which is the language of migrants of Indian provinces Rajasthan and Haryana. Muslims of Rajasthan and Haryana settled in the provinces of Punjab and Sindh Pakistan after the partition. The migrants were warmly welcomed by the host, the native speakers of many languages. Pakistan is a territory of multilingual people which is why switching to different languages is fixed. Every language has its own culture, so our country is very rich in its culture-wise. When migrants of Mewati speakers interacted with other languages their native language was affected badly. Mewati language is a marker of their culture and identity. By keeping all these important issues in mind, the researcher has conducted to find out exactly the present status of the Mewati language in Pakistan.

The research was designed according to the apparent time hypothesis to highlight the intergenerational lexical change. After the data collection and data analysis, it is obvious that the Mewati language is endangered. The circumstances and figures are shocking for the Mewati community because the originality is decreasing day by day. If the proper steps are not taken to control this situation, then maybe it died. Before it's too late the authorities must take serious steps to preserve this rich cultured language. After analysis of the data, interviews, and observation it is obvious that the migrant generation whose estimated age is more than 85, are very few. The generation of migrants is mostly dead and those who are alive, are extremely old that most of them are in a state of forgetfulness, and those who are still fit were given full time and attention to share in detail what the research is about and what should be their valuable participation in this regard.

The most alarming and threatening point is that it appears that the Mewati language will die sooner or later after the death of this generation who speak the Mewati language.

The second and third generation has already switched to other languages Punjabi, Urdu, and English. As our country is multilingual so it is justified that they can't communicate in the Mewati language. While the third generation of Mewati speakers are mostly studying in schools, colleges, and universities, where they can't communicate in the Mewati language with their fellows and teachers. The crucial issue is that now, the second and third generation is somehow familiar with Mewati because their ancestors still speak Mewati but what will happen after this?

There is also another factor that affects the originality of the Mewati language is language contact. Due to the latest technologies, there are multiple words emerge daily which adds in every language like cell phones, tab, LED, USB, modem, card readers, Evo, sim, ATM, memory card, etc., and there are no suitable words that exist in all the regional languages, especially in Mewati language.

Moreover, the language of media, electronic and social has its glamor and charm so people are very much flexible in adopting the words of media rather than their own regional or native languages. Thus, people have a keen interest in watching movies,

listening to commentary, spending time in front of news channels and entertaining themselves with TV dramas, and these sources significantly impact their daily language. It is admitted fact that the language of media is considered the language of prestige and a status symbol. So, people have more intent to adopt these words as a symbol of status.

Mewati Lexicons

Mewati words	English words
Choon / cūn/	Flour /flau/
Tabak /tabāk/	Plate /plait/
Bansan /bānsan/	Utensils /yūṭansilz/
Lagan /lagan/	Gravy /grevi/
Noon /nūn/	Salt /sault/
Chach /chāch/	Buttermilk /baṭarmilk/
Kadchoo /kaṛhchū/	Spoon /spūn/
Kanak /kanak/	Wheat /vīt/
Khand /khāṇḍ/	Sugar /šuga/
Osaari /usāri/	Kitchen /kican/

Social items

Gail /gail/	Way /vai/
Latta /lata/	Cloth /klauth/
Loogri /lūgri/	Shawl /šaul/

Pahna /paihnā/	Shoes /šūz/
Niwas /nivās/	Warmth /vārmth/
Dhamuka /dhamuka/	Punch /panc/
Bheent /bhīnt/	Wall /vaul/
Soontna /sūntnā/	To comb /ṭo kaumb/
Tool /tūl/	Tube well /ṭiyūbval/
Siyānp /siaṇp/	Snake /snaik/
Dhame /ḍhaim/	Stone /ṣṭon/
Gorgodu /gaurgaḍū/	Graveyard /graivyārd/
Dhunda /dhandā/	Business /biznis/
Nirdhunda /nirdhandā/	Unemployed /animplōid/
Mahoo /māhū/	Honey bee /hani bī/
Keench /kīnc/	Mud /maḍ/
Maati /māṭi/	Dust /ḍast/
Patta /pata/	Leaves /līvz/
Chapri /chapri/	Cottage /koṭij/

Oot /ūt/

Mad /maid/

Names of relations

Barebaani /bairbāni/

Lady /laidi/

Nosa /nosa/

Groom /grūm/

Nosi /nosi/

Bride /brāid/

Lala /lāla/

Brother /brada/

Lali /lāli/

Sister /sista/

Balak /bālak/

Children /cildren/

Log /log/

Husband /hazbeṇḍ/

Logai /logai/

Wife /vāif/

Biyah /biyā/

Wedding /vaidiṅg/

Body Parts

Jeeb /jīb/

Tongue /ṭaṅg/

Nooh /nūh/

Nails /nailz/

Rodh /roṛh/

Lip /lip/

Taint /ṭaint/

Head /haid/

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