/गढ़वाळी

THE LANGUAGE YOU CAN'T WRITE.

"गढ़वाली एक भाषा है बोली नहीं।"

Title

"Garhwali"
A language you can't

Student

Kanika Tayal

Mentor

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Year

2024

the design village

Mentor Declaration

I, the undersigned, approve the following study as creditable work on the above subject carried out and presented in the manner, sufficiently satisfactorily to warrant its acceptance as a pre-requisite to the evaluation of the final design project. The student has satisfactorily worked in tandem with the mentoring provided for the same.

It is to be understood, that by this approval, the undersigned does not endorse or approve the statements made, opinions expressed or conclusion drawn therein, but approves the study only for the purpose for which it has been submitted and satisfies them to the requirements laid down in the academic programme.

Mentor Name
_____

Signature
_____

Originality Statement

I hereby declare that this submission is my own work and it contains no full or substantial copy of previously published material, or it does not even contain substantial proportions of material which have been accepted for the award of any other degree or final graduation project. Moreover I also declare that none of the concepts are borrowed or copied without acknowledgement.

I further declare that the intellectual content of this graduation project is the product of my own work, except to the extent that assistance from others in the project's design and conception or in style, presentation and linguistic expression is acknowledged. This graduation project (or part of it) was not and will not be submitted as assessed work in any other academic course.

Student Name

Signature

v

Acknowledgements

This project is not just a compilation of research but a journey—one that weaves through the vibrant threads of Garhwali language, culture, and heritage. Rather than adhering to a structured table of contents, this work flows naturally, mirroring the path I took in exploring the essence of Garhwal. Each chapter unfolds organically, much like the discoveries I made along the way, capturing the spirit of a culture deeply rooted in its traditions and artistry.

Let this be a journey for you as much as it has been for me.

/क

THE LINGUISTICS OF GARHWAL.

दूधबोली भाषा

" language that is so deeply rooted in a particular culture or tradition that it cannot easily be learned from anyone other than a mother"

This project focuses on the Garhwali language and culture, which come from the Garhwal region in Uttarakhand, India. Garhwali is an Indo-Aryan language spoken in the Himalayan mountains. It is a vital part of the identity and traditions of the people of Garhwal. However, like many regional languages, Garhwali is at risk of disappearing because fewer people use it today, and it doesn't have much official recognition.

Through design and visual storytelling, this project aims to celebrate the cultural and linguistic heritage of Garhwal. By highlighting the beauty and significance of the Garhwali language, the work seeks to inspire appreciation for regional cultures and support their preservation.

By weaving elements of Garhwali culture, traditions, and language into creative outputs such as typography, documentaries, and visual narratives, this work aims to inspire appreciation for regional languages and promote their preservation.

This initiative aspires to connect people with the heart of the Garhwali language and encourage meaningful efforts to keep this precious legacy alive for future generations.

OBJECTIVE OF THE PROJECT

The objective is to design a culturally authentic Devanagari display font that preserves and promotes the Garhwali language, which currently lacks a standardized script.

Alongside this, the project includes a documentary that explores the history, significance, and current status of the Garhwali language, highlighting efforts to preserve it and the emotional connection of the Garhwali people to their mother tongue.

By studying Garhwali phonetics, grammar, and regional culture, the project seeks to create a visually expressive typeface that accurately represents the linguistic richness and heritage of Garhwal. Together, the font and documentary aim to contribute to the revitalization of the language and foster a sense of cultural pride.

RESEARCH METHODOLOGY

The research methodology for this project combines both primary and secondary sources to explore the linguistic and cultural landscape of the Garhwal Region in Uttarakhand.

The focus lies on understanding the region's culture, heritage, geography, history, and language. This comprehensive approach includes analyzing textbooks, general literature, and the oral traditions of the Garhwali language to build a deeper understanding of its past and present. Insights gathered from these studies inform the development of a Devanagari typeface concept, which aims to visually express the unique characteristics of Garhwali culture and language. The methodology bridges historical research with contemporary linguistic practices, ensuring a well-rounded approach to preserving and promoting the Garhwali heritage.

Garhwali as an endangered dialect

by *Pragati Chauhan*   ⏱ *Feb 16, 2016*   💬 *31 comments*

" Whether old or new all the languages are important for us as they are a part of our rich cultural heritage.

One must not forget that "diversity of all kinds is a treasure of mankind **"**

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Although Garhwali is the most spoken language of Uttarakhand, the state government has not recognized it yet. In spite of making the long-standing demand to make it the official language of Uttara-khand, the government has preferred to keep silence on this matter. Blame it on rampant migration, lack of interest, or the present generation's seemingly less knowledge about its own dialect. There is hardly anybody from the younger lot who knows the language.

Garhwali is one of the languages which is shrinking very rapidly due to numerous reasons.

According to the UNESCO's report given by "Atlas of the World's Languages in Danger, indicates Garhwali language in the unsafe category. Therefore, effective measures should be taken to save the language.Those who know Garhwali can communicate in Hindi, which is one of the most commonly spoken languages of India.

However, this is one of the dialects which is dying slowly and is becoming out of fashion. No sooner we will see Garhwali as an endangered dialect as it is on the verge of extinction because people belonging to the hills have fashioned themselves in modernization.

UNESCO

Silk Roads Programme

Related Information

Themes: Languages

Route: Land

Vitality: Endangered

Number of speakers: 279,500

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WHAT IS LANGUAGE ?
WHAT IS DIALECT?

Language is the principal method of Human Communincation consisting of words used in a structured and conventional way and conveyed by Speech, Writing, or Gesture.

Dialect is a particular form of a language which is peculiar to a specific region or social group.

WHY DO WE WRITE A LANGUAGE?

We write a language to preserve and transmit cultures, stories, traditions, and history across time and space, ensuring they endure beyond spoken words and reach future generations.

Writing a language serves as a vital tool for the preservation of linguistic and cultural heritage. By recording a language in a permanent form, we ensure its survival across time and space, enabling the transmission of cultures, stories, traditions, and history to future generations. Writing standardizes a language, fostering consistency across regions and generations, which supports education and facilitates learning and teaching. Moreover, it empowers communities by providing them with a sense of identity and continuity, ensuring that their voices and narratives remain accessible and relevant in an evolving world.

"
त्यार नाम क्या छा?
त्यार नौ क्या च?
What is your name?
Wie heißt du? "

/घ
UTTRAKHAND

"LAND OF GODS"
"DEVBHOOMI"

Uttarakhand, has made significant progress in administrative and infrastructural development, improving connectivity and public services. Efforts to preserve its cultural and linguistic heritage, including Garhwali and Kumaoni, are growing alongside challenges like migration, which is depopulating villages, and environmental threats such as landslides and floods. Tourism remains a key economic driver, attracting visitors to its sacred sites and natural beauty, while political efforts focus on balancing development with sustainability.

Uttarakhand remained part of the United Provinces (now Uttar Pradesh) as Uttranchal during British rule and post-independence. However, due to cultural and regional differences, the demand for a separate state grew, and on November 9,2000, Uttarakhand was carved out of Uttar Pradesh, becoming India's 27th state. The state is known for its natural beauty, spiritual heritage, and role in the freedom movement.

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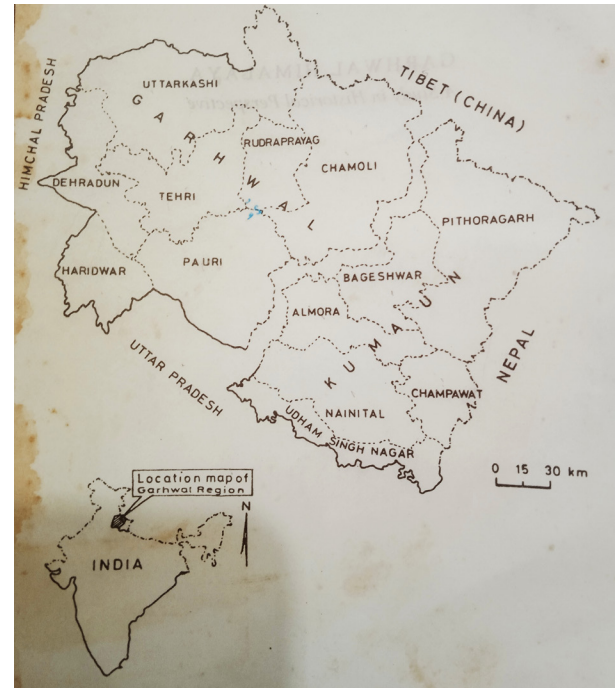
Geographical & Spiritual Significance

Garhwal, located in Uttarakhand, is part of the Himalayan range and is known as Kedarkantha. It is home to the Char Dham—Kedarnath, Badrinath, Gangotri, and Yamunotri—which attract millions of pilgrims annually.

Historical Legacy

Garhwal has a rich history, believed to be the birthplace of the Vedas and Shastras. In the 15th century, King Ajay Pal established the Kingdom of Garhwal, making Srinagar its capital.

Cultural Heritage

The region flourished culturally, with developments in art, literature, and architecture rooted in religious traditions. Festivals and folk dances reflect its vibrant cultural identity.

GARHWAL REGION

Economic Backbone

The economy of Garhwal is driven by agriculture, tourism, and hydropower. Tourism, fueled by its pilgrimage sites and scenic beauty, is a major contributor.

Natural Beauty and Challenges

Known for its stunning landscapes, Garhwal is rich in natural beauty but faces environmental challenges like landslides, deforestation, and climate change.

Linguistic Heritage

Garhwali, a Central Pahari language of the Indo-Aryan family, holds deep cultural significance for the Garhwali people. Written in Devanagari script, Garhwali preserves the region's heritage through its diverse dialects and unique linguistic features.

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Garhwali, a Central Pahari language from the In-
do-Aryan family, originates from Sanskrit and holds
immense cultural significance for the people of Gar-
hwal. It features distinct grammar, phonetics, and
syntax, along with unique tonal variations that set
it apart from Hindi. Although primarily an oral lan-
guage historically, it is now written in the Devanagari
script.

गढ़वाळी

The language is a cornerstone of Garhwali identity, enriched by its vibrant oral traditions. These include an extensive collection of folk songs, ballads, proverbs, stories, poems, and epic tales that have been passed down through generations. Each dialect, such as Srinagariya, Tehri, Badhani, Jaunsari, and Ravain, reflects the diversity of the Garhwal region and adds to the language's cultural richness.

गढ़वाली भाषा का विकास

'गढ़वाल जनपद' में चमोली, रुद्रप्रयाग, पौड़ी, टिहरी, उत्तरकाशी, देहरादून और हरिद्वार ये सात जिले आते हैं। भारत के चारों पावनधाम—बदरी, केदार, गंगोत्री और यमनोत्री इसी जनपद में हैं।

ग्यारह लाख वर्ग-मील और लगभग पच्चीस लाख जनसंख्या-वाले इस क्षेत्र की भाषा गढ़वाली है। वैसे, 'गढ़वाल जनपद' और देहरादून आदि स्थानों में बसे गढ़वालियों की कुल संख्या पचास लाख' है।

ग्रियर्सन[2] ने भारतीय आर्य-भाषाओं का वर्गीकरण करते हुए पहाड़ी समुदाय की भाषाओं की स्थिति आर्य-भाषाओं की 'भीतरी उपशाखा' के अन्तर्गत निर्धारित की है और पहाड़ी समुदाय की भाषाओं का क्रमशः पूर्वी पहाड़ी (नेपाली), केन्द्रीय पहाड़ी (गढ़वाली और कुमाउँनी) और पश्चिमी पहाड़ी (जौनसारी, सिरमौरी, क्योंठाली, कुल्लई और चमियाली)—ऐसा वर्गीकरण किया है तथा इनकी उत्पत्ति 'आवन्त्य अपभ्रंश'[3] से मानी है, जो राजस्थानी[4] की भी जननी है।

ग्रियर्सन ने वैसे उत्तरी समुदाय की आधुनिक भाषाओं के सम्बन्ध में लिखते हुए कहा है कि ये हिमालय प्रदेश में, पूर्वी पंजाब से नेपाल तक बोली जाती है और हमें इस क्षेत्र की किसी विशिष्ट अथवा अपभ्रंश का पता नहीं है। इनके बोलने-वालों की अधिकांश जनसंख्या का आधार तिब्बती-बर्मी जातियाँ थीं, जो बाद में युगों में आर्यों से मिश्रित हो गयीं। पंजाब के उत्तर में 'टक्क' अपभ्रंश ने उन्हें अवश्य ही प्रभावित किया था। इसके बाद तो दर्दीय मूल की भाषाएँ बोलने-वाली खश तथा अन्य जातियों के इधर कई आक्रमण हुए और मध्य एशिया से आने वाली गुर्जर जाति भी संभवतः अपने साथ आर्यभाषा ले आयी थी। अन्ततः यहां राजपूताना से भी निष्क्रमणकारी आये और इनकी भाषा पूर्वागत लोगों की भी भाषा

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1. श्यामचन्द नेगी : गढ़वाली, पृ. 6।
2. ग्रियर्सन : भारत का भाषा सर्वेक्षण, भाग 1, खंड 1, पृ. 333।

Garhwali preserves the heritage of the region by encapsulating its history, folklore, and traditions. Despite its deep roots, the language faces challenges due to limited usage in modern settings, prompting efforts to revive and sustain it for future generations. Its enduring legacy remains a testament to the resilience and unity of the Garhwali people.

Rawaulti — ③
Taknauri — ④
Bangaadi — ⑤
Jaunsari — ① Uttarkashi
Jaunpuri — ② ⑥ — Marcha-Torcha
Garhwali Bhasha — ⑮ Rudra-prayag Dasholya
Nagpurya — Dehradun Tehri Garhwal Chamoli ⑨ — Johri
⑦
Pithoragarh
⑩ ⑰ — Kumaoni
⑯ — Raji
Bageshwar
Haridwar Pauri Garhwal ⑧ — Badhadin
Tiriyali — ⑬ Almora
⑪ ⑭ — Rathi
Shrinagariya
Nainital Champawat
⑫ — Saladin

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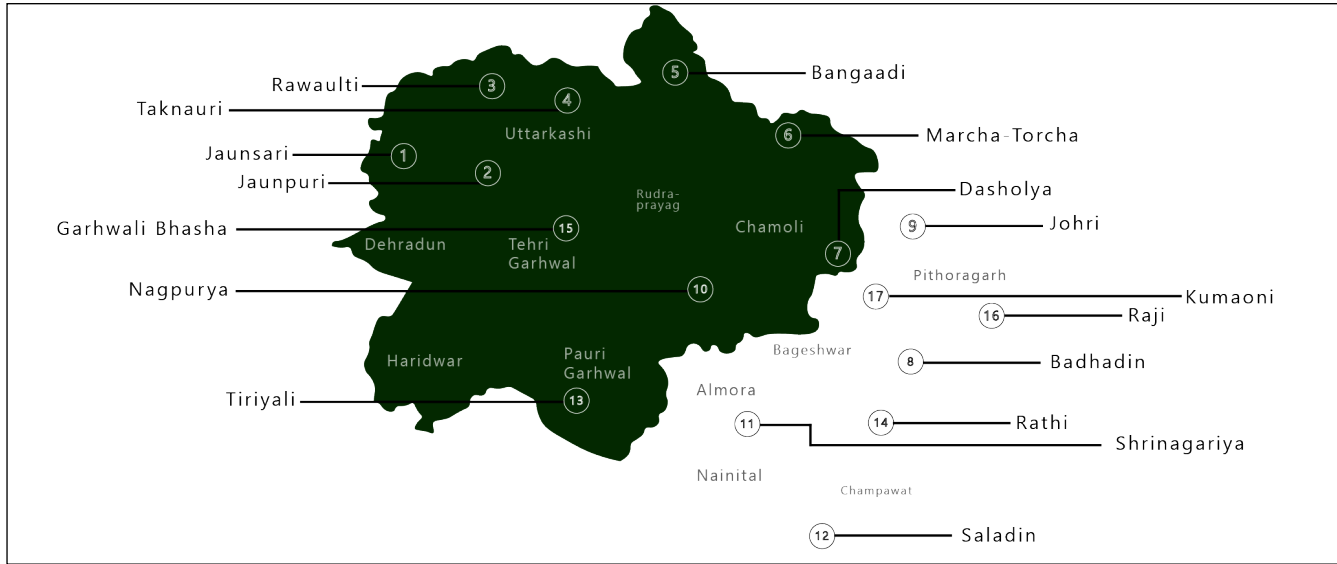
Uttarakhand is a linguistically diverse state, where most people speak Indo-Aryan languages like Hindi (45%), Garhwali (23.03%), Kumaoni (19.94%), and Jaunsari (1.35%). While Hindi serves as the state's official language, Garhwali and Kumaoni are integral to its cultural identity. These regional languages are rich in diversity, with numerous dialects varying across different areas, reflecting the unique traditions and lifestyles of each region. For instance, Garhwali includes dialects such as Srinagariya, Tehri, and Badhani, showcasing the linguistic richness of the state.

Left map (Kedarnath–Badrinath region):

3892
...AUMUKH
GLACIER
...6
...OBAN
...63

KEDARNATH
3584

BADRINATH
3133
24

PANDU
KESHWAR

VALLEY
3658 OF 39...
FLOWERS

Rambara
2743

Govindghat

GAURI KUND
1981
...1982

MAD
MAHESWAR
3289

2
Pulha
1920

Bhjund...
2239

VISHNU
PRAYAG

...YUGI
...RAYAN

Sonprayag

6
Nanu
3! 2134
Goundhar

12

15

...5

12

27

Ransi
11.65

Railank

8
Kalimath

JOSHIMATH
1871

1372
1

16
AULI
2519 3049

...PTKASHI
...19

3

KALPESHWAR
Urgum
Helong
1524

5

KU...
PA...

10

Mansona

14

24

...und

10

8

Deoria
Tal

RUDRANATH
2200

25

20

Pipalkoti

UKHIMATH
1311

TUNGNATH
2286
3

Panar
21

8

5

Doma...

...chandrapuri

28

Chopta
2500

ANSUYA
DEVI
2000

21

10

Panarani
2043

...Augustmuni
762

26

6

Mandal
1568

Sagar

21

Jhenjipani
1524

...ilwara

10

CHAMOLI
960

12

...9

10

NAND
PRAYAG
914

10

Ramni
2499

...RA
...YAG

22

GAUCHAR

10

KARNA
...RAYAG

21

Ghat
1331

B...

...10

DEVALGARH

19

गढ़वाली का भाषायी क्षेत्र
(बोलियों, उपबोलियों की सीमाएँ अनुमानित है)

उत्तराखण्ड

भारत

गढ़वाल क्षेत्र

कुमाऊँ क्षेत्र

N

टिर्याली
टकनौरी
रवाँल्टी
जौनपुरी
जौनसारी

तिब्बत
(चीन)

बंगाणी
दशौल्या
मारछा-तोरछा

3
4
5
6

उत्तरकाशी

चमोली

1
2
13

7
9

टिहरी
श्रीनगर

रुद्रप्रयाग
10

नागपुरिया

हिमाचल प्रदेश

देहरादून
देहरादून

13

गैरसेण

8
9

मझ्झ कुमव्या
बधाणी

हरिद्वार

11
14

पौड़ी
पौड़ी

राठी
श्रीनगरया
सलाणी

उत्तर प्रदेश

12

NOT TO SCALE

N

कुमाऊँ

गढ़वाली की प्रमुख

बोलियां		उपबोलियां	
1 जौनसारी		8 बधाणी	
2 जौनपुरी		9 मझ्झ–कुमव्या	
3 रवाँल्टी		10 नागपुरिया	
4 टकनौरी		11 श्रीनगरया	
5 बंगाणी		12 सलाणी	
6 मारछा-तोरछा		13 टिर्याली	
7 दशौल्या		14 राठी	

Yeah sure 11:02 pm

Garhwali language nahi hai 11:03 pm

Ye sirf Boli hai schools or colleges Mai nahi 11:03 pm

Padhayi jaati hai 11:03 pm

You
schools mei veer ne btaya ki padhate nhi hai garhwali

Haan nahi padhate. Culture khatam hi hora hai yahan se to. 11:32 pm

Koi bolta bhi nahi hai. 11:32 pm

Bahut kam 11:32 pm

Garhwal had the tradition of passing down the knowledge through songs in oral tradition. We mostly have folk songs. Some of them are lost because they were not written down.

Garhwali has practically zero literature. Most of the literature in Garhwali started only 1-2 centuries ago.

You
dehradun mei?

Haan. Hindi mai hi baat karte hain. Jaise Maharashtra mai marathi mai bolte hain chahe corporate mai ho ya kahin bhi 11:33 pm

To yahan vaisa nahi hai. 11:33 pm

Hindi mai ya English mai baat karte hain. 11:33 pm

/ज

GARHWALI: STRUGGLES FOR SURVIVAL

Garhwali language and culture are rapidly fading, with most of its traditions being passed down orally rather than through written literature. Many native people believe that Garhwali is losing its place in daily life, as fewer people speak it, especially among the younger generation. In schools, the language is not promoted, contributing to its decline. This lack of institutional support, combined with the dominance of other languages, has led to a growing concern that Garhwali may soon be forgotten, leaving its rich heritage at risk of disappearing.

Moreover, the younger generation's growing preference for Hindi and English, seen as more practical for education and employment, further marginalizes Garhwali. With fewer opportunities to learn or use their native language in formal settings, children are increasingly disconnected from their cultural roots.

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It is often said that Garhwali language originated from Sanskrit, bearing strong linguistic ties to the ancient language. Over time, Garhwali has also absorbed several Urdu words, reflecting the region's historical interactions and cultural exchange. As Sanskrit was traditionally written in the Devanagari script, Garhwali eventually adopted the same script for written expression, further linking it to its Sanskritic origins.

गढ़वाली	हिन्दी	संस्कृत
यंक	इक्क	एकम्
द्वणि	दूना	द्विगुण:
तियाँ	तियाँ	तृतीयक:
चौकु	चौका	चतुष्क:
पंजा	पंजा	पंचक:
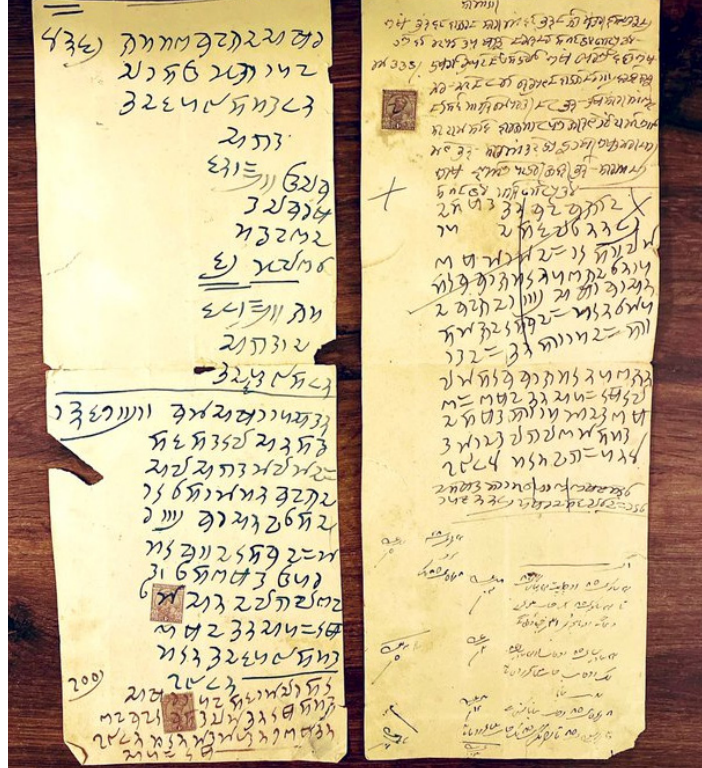
Historically, Garhwali was written in the Tankri script, an indigenous form of writing that originated in Himachal Pradesh and was used in the region. However, due to the lack of literature and widespread use, the Tankri script gradually fell out of practice and was replaced by the Devanagari script for Garhwali. Interestingly, the Tankri script was also used to write Dogri in Jammu and Kashmir, further highlighting its historical significance. Unfortunately, there is no tangible evidence of the Tankri script surviving today, leaving much of the written history of Garhwali lost.

Independent vowels

11680	ᚊ	TAKRI LETTER A
11681	ᚊᛁ	TAKRI LETTER AA
11682	ᚌ	TAKRI LETTER I
11683	ᚌ	TAKRI LETTER II
11684	ᚏ	TAKRI LETTER U
11685	ᚏ	TAKRI LETTER UU
11686	ᚎ	TAKRI LETTER E
11687	ᚎ	TAKRI LETTER AI
11688	ᚏᚊ	TAKRI LETTER O
11689	ᚏᚊ	TAKRI LETTER AU

Digits

116C0	·	TAKRI DIGIT ZERO
116C1	Ꭷ	TAKRI DIGIT ONE
116C2	�	TAKRI DIGIT TWO
116C3	ᝢ	TAKRI DIGIT THREE
116C4	ᛦ	TAKRI DIGIT FOUR
116C5	ᝉ	TAKRI DIGIT FIVE
116C6	ᝌ	TAKRI DIGIT SIX
116C7	ᝁ	TAKRI DIGIT SEVEN
116C8	ᔑ	TAKRI DIGIT EIGHT
116C9	ᔕ	TAKRI DIGIT NINE

The Himachal Pradesh government under the National Manuscript Mission Yojana has set up a Manuscript Resource Centre and so far 1.26 lakh (1,26,000) manuscripts, including those in Takri, have been catalogued and has decided to be digitised.

गढ़वाली एवं कुमाउँनी
भाषाओं की
भाषा वैज्ञानिक संरचना

डॉ॰ सुरेशचन्द्र पोखरियाल

गढ़वाली भाषा की प्रस्तावित लिपि

स्वर-चिह्न

꯱	꯱ा	꯱ी	꯱ीं	꯱ैं	꯱ँ	꯱े	꯱ै	꯱ो	꯱ौ	꯱ं	꯱ः	꯱
अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ	अं	अः	अ

मात्राएं-स्वर

व्यंजन-चिह्न

क	ख	ग	घ	च	छ	ज	झ	ट	ठ	ड	ण
त	थ	द	ध	न	प	फ	ब	भ	म	य	ळ
त	थ	द	ध	न	प	फ	ब	भ	म	य	र	ल

व	श	ष	ल
व	श	स	ह

बारहखड़ी

क	का	की	कीं	कैं	कं	के	कै	को	कौ	कं	कः	क
क	का	कि	की	कु	कू	के	कै	को	कौ	कं	कः	क्

उदाहरण

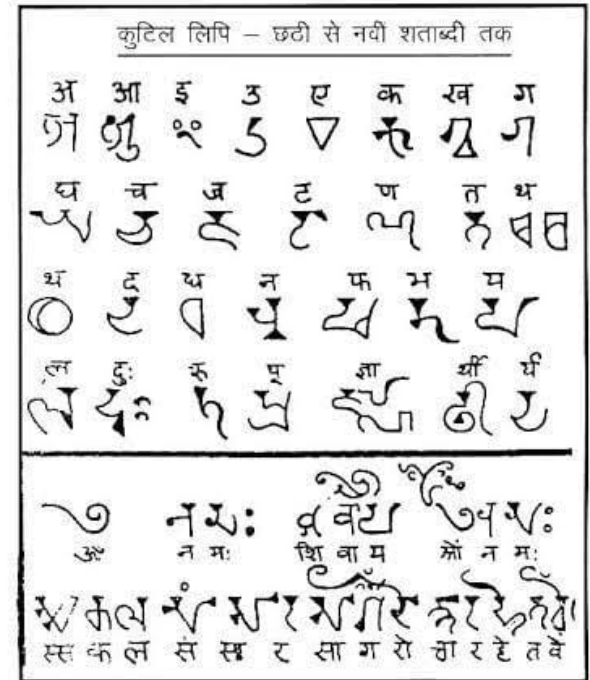| कढ़वली	꯱मेक	भ्राषा	च	गोली	मी	ब्रीम	कवी
गढ़वलि	एक	भासा	च	बोली	नी	चीम	क्वी

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Attempts have been made over the years to create a standardized and deciphered script for Garhwali, with the aim of preserving and promoting the language. Various scholars and linguists have tried to develop scripts that could capture the nuances of Garhwali, but these efforts have never gained widespread acceptance or use. Despite the potential to standardize the language and encourage its written form, these scripts failed to take root in the community, largely due to the lack of institutional support and the dominance of other scripts, like Devanagari, in education and everyday life. As a result, these initiatives remained largely theoretical, and Garhwali continues to be passed down primarily through oral tradition.
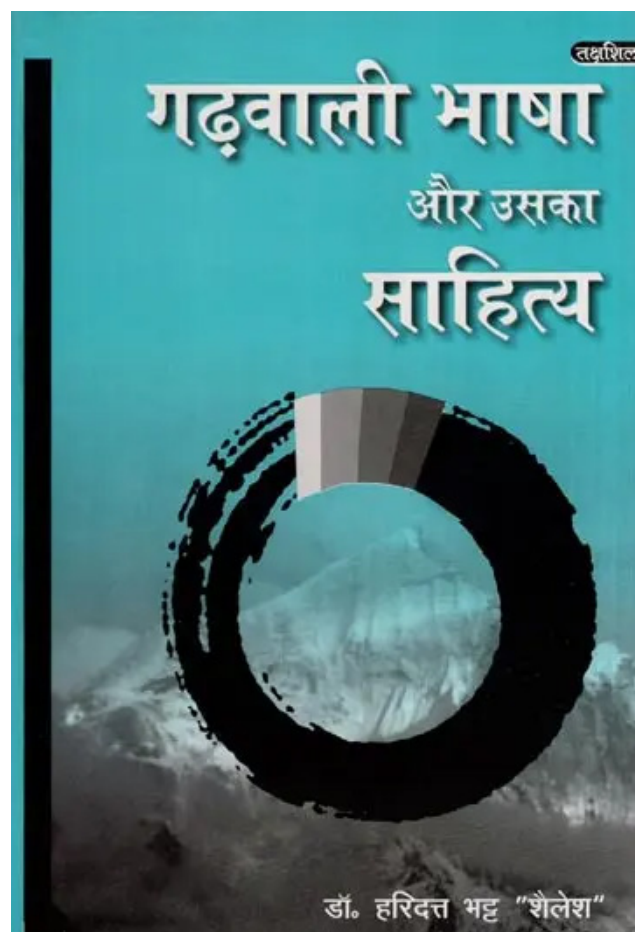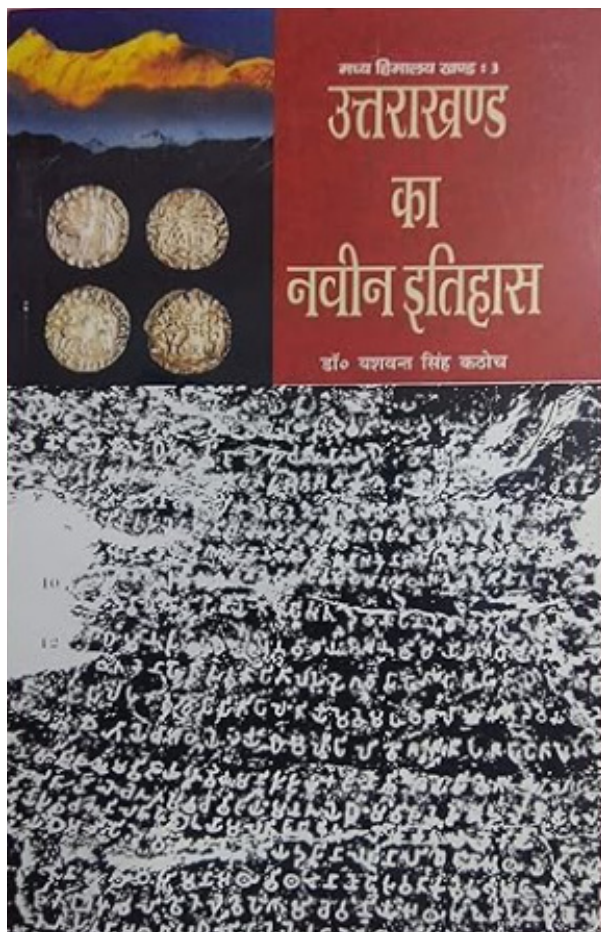
Kutila	Assam	Wert	Kutila	Assam	Wert	Kutila	Assam	Wert	Kutila	Assam	Wert
		a			ga			ṇa			ya
		ā			gha			ta			ra
		i			ña			tha			la
		u			tša			da			va
		ū			tšha			dha			sa
		e			dža			na			ṣa
		ai			ña			pa			ša
		o			ṭa			pha			ha
		ṛ			ṭha			ba			
		ka			ḍa			bha			
		kha			ḍha			ma			

Rock Edicts od Kuti(Dharma) Pithoragarh

चित्र १. रुद्रमहालय गोपेश्वर (गढ़वाल) का शङ्ख-अभिलेख.
(अनुकृति : य० सिंह कठोच द्वारा)

अभिलेख (स्केच) के प्रारम्भ में स्वास्तिक की भुजाओ की घड़ी की सुई की उल्टी दिशा

Rough sketch of stone inscription at border village Kuti in Vyas region, Dharchula sub-division, Pithoragarh district.

कूटीघाटी के जौलिङ्कौङ, न्ये–कोर–छशू व शिन–ल्हा

Constructed Script by Harsh Rayal

उत्तराखण्ड का नवीन इतिहास

मध्य हिमालय खण्ड : 3

डॉ० यशवन्त सिंह कठोच

गढ़वाली भाषा और उसका साहित्य

तक्षशिला

डॉ० हरिदत्त भट्ट "शैलेश"

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For the project, I conducted extensive primary research, traveling across the Garhwal region to study the crux of the Garhwali language and culture firsthand. I visited various villages and interacted with locals to observe how the language is used in daily life, speaking with native speakers and gathering insights about the current state of the language. This fieldwork allowed me to experience the nuances of Garhwali, both in spoken and cultural contexts, providing invaluable information for my study. However, when comparing my primary research with the secondary sources I had reviewed earlier, I found a notable difference. While secondary research painted a picture of a declining language, my primary research revealed a more complex reality, with pockets of active speakers and efforts to preserve the language that were not highlighted in existing literature. This contrast highlighted the gap between theoretical knowledge and real-world experiences, emphasizing the dynamic nature of Garhwali's survival.

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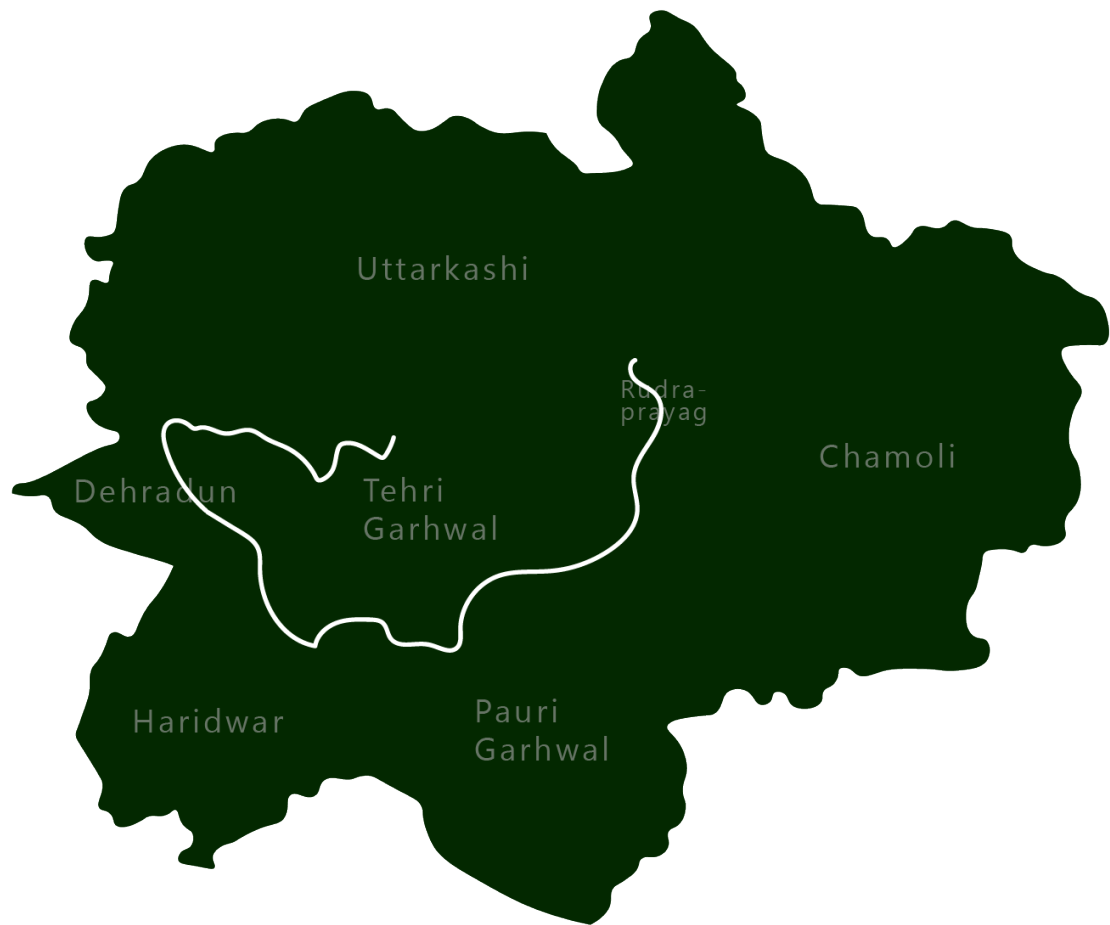
Dehradun, the capital of the Garhwal region in Uttarakhand, is a bustling city known for its natural beauty, education hubs, and diverse culture. While Garhwali is the traditional language of this region, very few people in Dehradun speak it, as the city has become more urban and cosmopolitan over time.

DOON
UNIVERSITY

During my time in Dehradun, I came across Doon University, where I discovered they conduct Garhwali and Kumaoni plays and even teach the Garhwali language. While there, I met several people who shared wonderful stories about life in the hills, their traditions, and the unique heritage of Garhwal and the Pahad.

/ड

At Doon University, I had the opportunity to meet Rakesh Bhatt Sir, a multifaceted personality who is a teacher, director, actor, music director, and singer. With a 30-year-long association with Garhwal theatre, he has been a cornerstone of preserving and promoting the region's rich cultural heritage.

गढ़वाली भाषा के व्यंजन

गढ़वाली के व्यंजन निम्नलिखित हैं—

क, ख, ग, घ, ङ.
च, छ, ज, झ, ञ
ट, ठ, ड, ढ, ण, ड़, ढ़, ण्ह:
त, थ, द, ध, न, (न्ह)
प, फ, ब, भ, म, (म्ह)
य, र, र्ह, ल, ळ, ल्ह,
श, स, ह

क्, ख्, ग्, घ्, कंठय-स्पर्श व्यंजन हैं। गढ़वाली में इनका उच्चारण स्थान हिन्दी की अपेक्षा कुछ पीछे का-सा प्रतीत होता है।

व्यंजन ध्वनि : गढ़वालि भाषा मा क, ख, ग, घ, गँ, च, छ, ज, झ, ट, ठ, ड, ढ, ण, ड़, ढ़, ण, त, थ, द, ध, न, न्ह, प, फ, ब, भ, म, म्ह, य, र रह, ल, ळ, ल्, ल्ह, ष, स, ह, क्ष, त्र, ज्ञ को प्रयोग होंद। ई भाषा मा –ण, म, र, ल, न व्यंजन ध्वनियों कु प्रयोग महाप्राण ध्वन्यों का रूप मा बि होंद। 'ष' का स्थान पर 'श', कबि-कबि 'श' कि जगा 'छ' या 'च' को प्रयोग बि होंद।

I learned that the letter 'ळ' is frequently used in the Garhwali language. Further research revealed that it is written in various forms and holds a significant place in Garhwali Vyakaran (grammar), emphasizing its linguistic importance.

The theatre group of Doon University has emerged as a vibrant platform for preserving and promoting the rich cultural heritage of Uttarakhand, especially its languages and traditions. Their plays often delve into themes deeply rooted in the region's folklore, history, and social narratives. One of their standout productions, Nanda Ki Katha, beautifully portrays the story of Nanda Devi, a revered goddess and symbol of the cultural and spiritual ethos of Garhwal and Kumaon. The play intricately weaves together traditional music, dialogues in regional dialects, and evocative performances to bring the tale of Nanda Devi to life. Through such endeavors, the group not only celebrates Uttarakhand's cultural identity but also highlights the importance of preserving its endangered languages and traditions for future generations.

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IMPACT ON LANGUAGE IDENTITY AND PRESERVATION

अः ङ ञ क्ष ज्ञ

The Garhwali Committee is thinking about removing some letters from the Garhwali alphabet because they are not used anymore in everyday writing or speaking. This shows how the way people use language is changing over time. While it might make writing and learning Garhwali easier, it also raises concerns about losing parts of the language's history and culture. Alphabets are an important part of a language's identity, so the decision to remove these letters needs to carefully balance modernization with preserving Garhwali's rich heritage.

The word for 'to sleep' in Garhwali is çṇ. But since we don't have any symbol to represent the ç sound, we are writing it as स्य.

So çṇ = स्यण = ष्ण
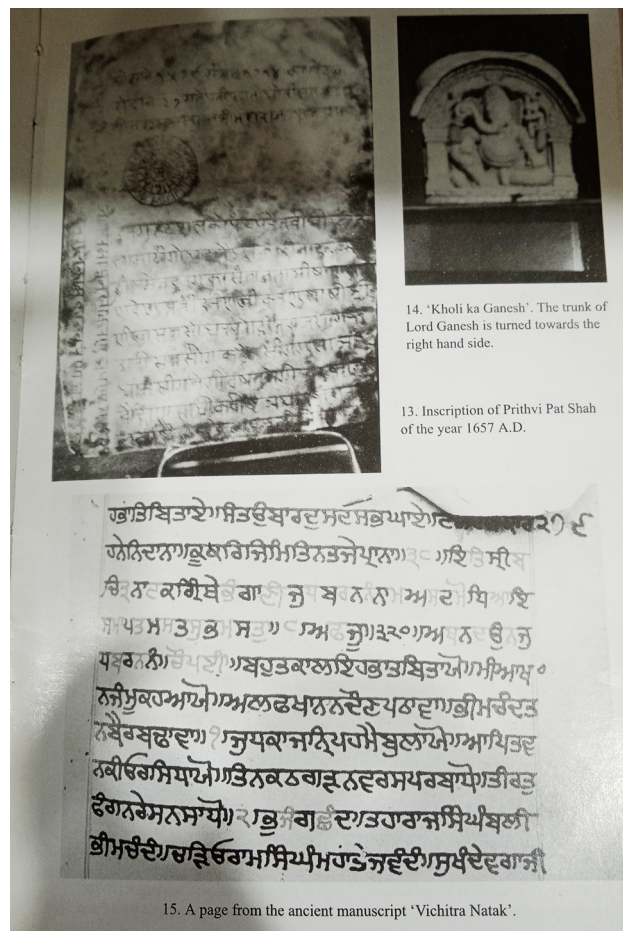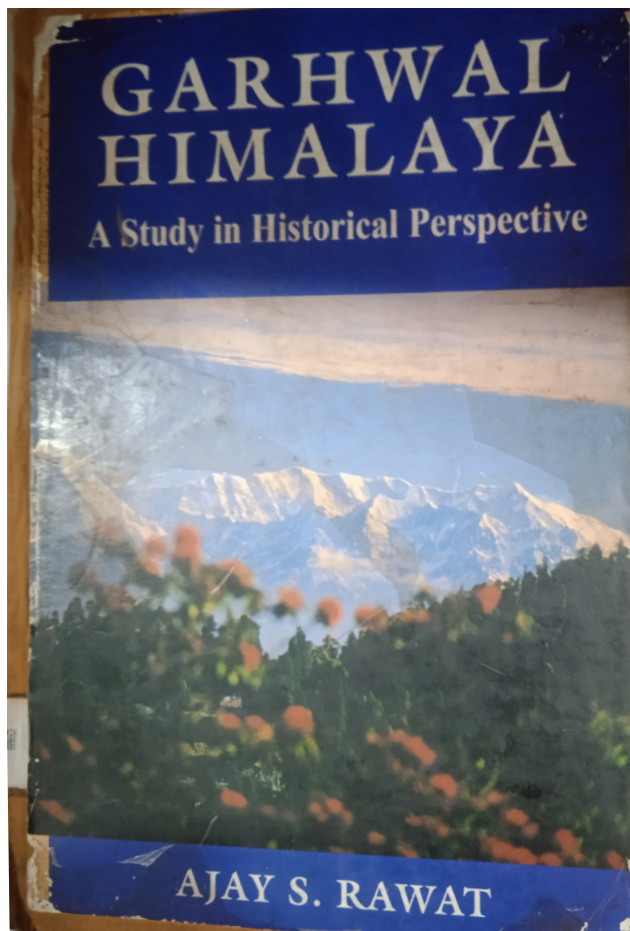
But the स्य doesn't represent the ç sound correctly.

This absence of a precise symbol not only impacts the correct representation of the word but also influences the way the language is learned, preserved, and spoken. Over time, this can lead to the dilution of Garhwali's phonetic richness, as the inability to express certain sounds in writing can cause them to be lost in speech as well.

The lack of accurate representation also creates a disconnect between pronunciation and writing, which might confuse learners and lead to a gradual erosion of the language's unique identity. If such gaps in the script remain unaddressed, Garhwali risks losing its distinct sounds and phonemes, making it harder to preserve the language in its authentic form. This highlights the importance of evolving the script to include symbols that accurately represent Garhwali's unique sounds, ensuring its linguistic integrity for future generations.
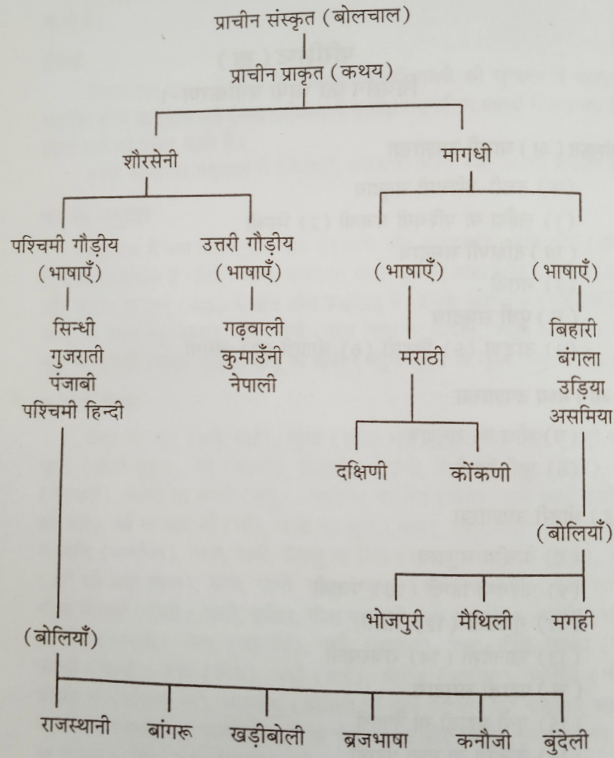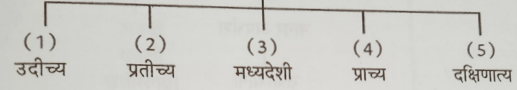
GARHWAL HIMALAYA

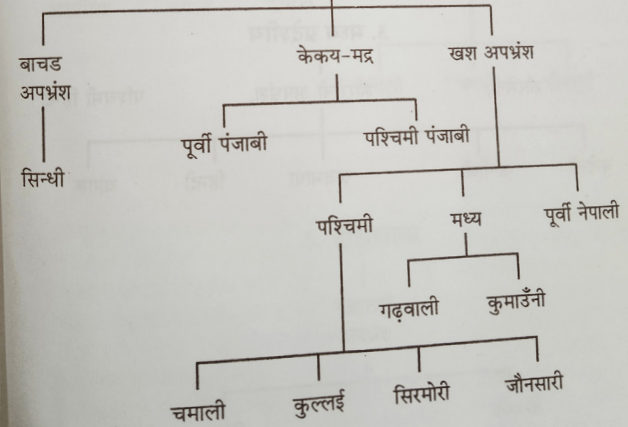## A Study in Historical Perspective

AJAY S. RAWAT

14. 'Kholi ka Ganesh'. The trunk of Lord Ganesh is turned towards the right hand side.

13. Inscription of Prithvi Pat Shah of the year 1657 A.D.

15. A page from the ancient manuscript 'Vichitra Natak'.

8. A page from 'Sabhasar' by Raja Sudarshan Shah in which the genealogy of the Parmar rulers has been traced.

9. A page of ancient manuscript 'Sanwari Granth' in which the name of Raja Ajay Pal appears.

10. 'Tantrik' manuscript in which Ajay Pal has been referred to as a saint.

35. Invitation extended by Tehri State Praja Mandal to Pandit Govind Ballabh Pant about their celebration of 'Suman Balidan Diwas'.

ग्रियर्सन का भाषा वर्गीकरण (2)

प्राचीन संस्कृत (बोलचाल)

प्राचीन प्राकृत (कथय)

शौरसेनी — मागधी

पश्चिमी गौड़ीय (भाषाएँ) — उत्तरी गौड़ीय (भाषाएँ) — (भाषाएँ) — (भाषाएँ)

सिन्धी
गुजराती
पंजाबी
पश्चिमी हिन्दी

गढ़वाली
कुमाउँनी
नेपाली

मराठी

बिहारी
बंगला
उड़िया
असमिया

दक्षिणी — कोंकणी

(बोलियाँ)

भोजपुरी — मैथिली — मगही

(बोलियाँ)

राजस्थानी — बांगरू — खड़ीबोली — ब्रजभाषा — कनौजी — बुंदेली

परिशिष्ट (ग)

डॉ. सुनीति कुमार चाटुर्ज्या का भाषा वर्गीकरण

भारतीय आर्यभाषा
(प्राचीन वैदिक)

(1)
उदीच्य — (2) प्रतीच्य — (3) मध्यदेशी — (4) प्राच्य — (5) दक्षिणात्य

1. उदीच्य

बाचड
अपभ्रंश — केकय-मद्र — खश अपभ्रंश

सिन्धी

पूर्वी पंजाबी — पश्चिमी पंजाबी

पश्चिमी — मध्य — पूर्वी नेपाली

गढ़वाली — कुमाउँनी

चमाली — कुल्लई — सिरमोरी — जौनसारी

हिमाचल प्रदेश

उत्तरकाशी

देहरादून टिहरी

चमोली

तिब्बत

पिथौरागढ़

उत्तराखण्ड

हरिद्वार पौड़ी

बागेश्वर

अल्मोड़ा

भारत

नैनीताल चम्पावत

नेपाल

उत्तर प्रदेश

ऊधमसिंह नगर

गढ़वाली

गढ़वाली भाषा क्षेत्र

0   22   44 कि.मी.

पैमाना
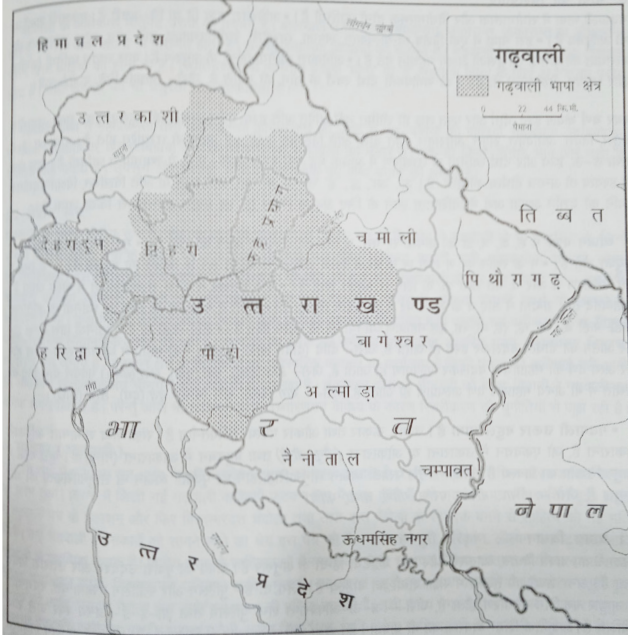
Schools in Garhwal play a key role in shaping the younger generation, not only through academics but also by celebrating and promoting the region's rich cultural heritage. While the Garhwali language is not formally taught in most schools, these institutions ensure that traditions are passed down through vibrant activities. Students actively participate in traditional Garhwali dances like Cholia and Langvir Nritya and perform folk songs that reflect the region's values and stories. Festivals and special occasions bring the culture to life, with children dressed in traditional attire, showcasing their talents and connecting with their roots.

Through these cultural activities, schools instill a sense of pride in Garhwali identity and help students develop a strong bond with their heritage. Despite the absence of Garhwali in the curriculum, the immersive experiences offered by schools keep the traditions of the region alive and thriving. This balance between cultural preservation and modern education ensures that Garhwali customs remain vibrant while preparing students for a dynamic world.

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MELODIC HERITAGE OF GARHWAL

Narender Singh Negi Ji, often hailed as the **"Voice of Garhwal,"** is a legendary figure whose music has played a vital role in preserving and promoting the Garhwali language. His songs beautifully capture the essence of Garhwali culture, traditions, and the everyday lives of its people. Through his poetic lyrics and soulful melodies, Negi Ji has created a timeless connection to the region's heritage. His works not only entertain but also educate, offering insights into the values, struggles, and joys of Garhwali life. His songs act as living archives, preserving linguistic nuances, phrases, and idioms that might otherwise fade away.

One of Narender Singh Negi Ji's most famous lines comes from his iconic song **"ठण्डो रे ठण्डो, मेरा पहाड़ो की ठण्डो पानी"** ("Thando Re Thando, Mera Pahado Ki Thando Pani").

This song beautifully celebrates the pure and refreshing cold water of the mountains, symbolizing the simplicity and richness of life in Garhwal. It has become a cultural anthem, evoking nostalgia and pride among Garhwali people and connecting them to their homeland and traditions.

/द

The practice of Dol Sagar further strengthens this bond, as it combines rhythmic drumming and folk instruments with lyrical narratives to tell stories of deities, local legends, and moral teachings. Performed during celebrations like Nanda Devi Raj Jat Yatra or village fairs, this musical tradition acts as a living archive of Garhwali culture and history. The orchestral beats of the dhol and damau accompany folk songs that are rich in the Garhwali language, preserving its phonetics and expressions in a communal, celebratory setting.

By integrating music with spirituality and storytelling, Garhwal ensures that its cultural and linguistic essence remains alive. These practices not only bind communities together but also instill pride and reverence for the region's heritage. The melodic heritage of Garhwal, nurtured in temples and folk performances, acts as a bridge between the past and present, inspiring younger generations to honor and carry forward their ancestral language and traditions.
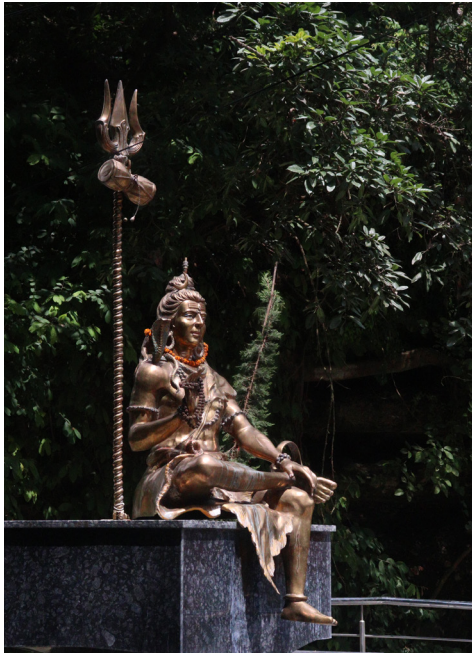
Garhwal's melodic heritage is deeply intertwined with its spiritual and cultural traditions, especially the vibrant temple culture and the practice of Dol Sagar (folk orchestras). The region's music has always been a part of its religious rituals, festivals, and community gatherings, creating a powerful link between devotion and artistic expression.

Temples, often the heart of Garhwali villages, resound with traditional songs and chants during festivals and pujas, where music becomes a medium to connect with the divine. These melodies, steeped in faith, echo the values and stories passed down through generations.

काशी विश्वनाथ

महादेव मन्दिर अश्व

/ध

Garhwal is home to some of the most revered pilgrimage sites in Hinduism, forming a sacred geometry that reflects the spiritual and geographical significance of the region. **The Char Dham**—Yamunotri, Gangotri, Kedarnath, and Badrinath—represent the spiritual heart of Garhwal, attracting devotees from across the world. These temples, nestled amidst the majestic Himalayas, are believed to cleanse the soul and bring spiritual liberation.

The Panch Kedar temples—Kedarnath, Tungnath, Rudranath, Madhyamaheshwar, and Kalpeshwar—are dedicated to Lord Shiva and symbolize the divine connection between the Himalayas and spirituality. Together, these shrines form a celestial map that guides pilgrims on a journey of faith and devotion.

Garhwal's unique geography blends spirituality, tradition, and nature, preserving its timeless cultural essence.

Adding to this spiritual network are **the Panch Prayag**—Devprayag, Rudraprayag, Karnaprayag, Nandaprayag, and Vishnuprayag—the five sacred confluences of rivers in Garhwal. These confluences hold immense religious importance as they mark the meeting points of rivers like Alaknanda, Bhagirathi, and Mandakini, which eventually form the holy Ganga. The geometry created by these sacred sites represents a harmonious blend of natural beauty, spiritual energy, and cultural heritage.

They not only draw pilgrims but also reinforce Garhwal's identity as a divine land where spirituality and tradition are deeply intertwined.
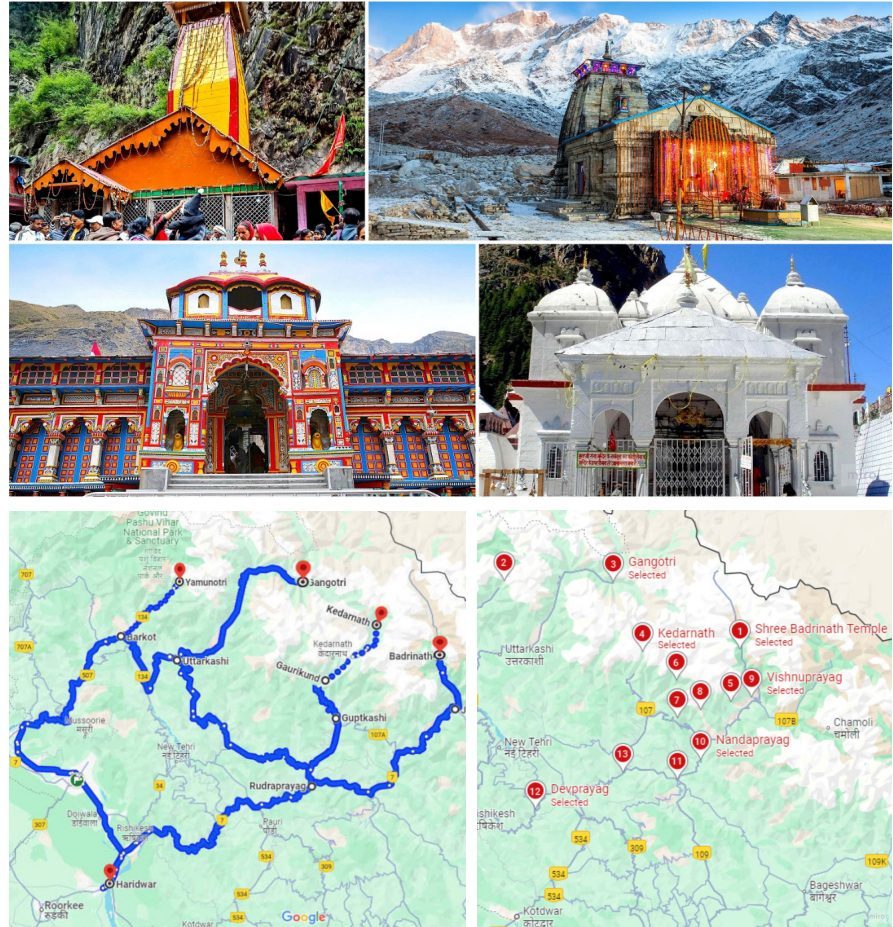
/न

A BLEND OF TRADITION AND SUSTAINABILITY

Stone forms the primary material for constructing walls, providing insulation and strength to endure heavy rains and cold winters.

The architecture of Garhwal villages reflects a harmonious relationship between nature, tradition, and functionality. Designed to withstand the region's mountainous terrain and harsh climatic conditions, the homes are built with locally sourced materials such as stone, wood, and mud. The use of these natural resources ensures durability while maintaining ecological balance, making the architecture both sustainable and deeply rooted in the region's cultural identity.

Slate or wooden shingles are commonly used for roofs, designed in sloped patterns to prevent the accumulation of rain or snow.

The architecture of Garhwal villages stands as a testament to the ingenuity and resourcefulness of the people, offering a perfect blend of practicality, aesthetics, and respect for the environment.

A TYPICAL HOUSE OF MIDDLE GARHWAL HIMALAYA
(ALAKNANDA VALLEY)

Slate
Sliding Slate
Mud (Below slate)
Rafters or purlins of tun or maru
(Over trusses)
Ridge pole
Truss
(Below rafters)
Stone blocks and mud
Ringal or split chi... tied together
(Over rafters...

Store of seeds and grams and bedroom for the oldest lady

First floor rooms are used as bed room. Tibari - as a guest room. In case of two-storeyed houses, the first floor room is used as a store also.

Ground floor for cattle or in case the cattle-shed is separate at another place the room is used as kitchen and in winter it is also used as a sleeping room, mainly for ladies.

1 0 1 2 3 Mts.

a

A TYPICAL HOUSE OF JAUNSAR

Ground Level
Under Ground
b

A PACCA CHHAN

c

चित्र 9.3 : गढ़वाल हिमालय के अलकनन्दा घाटी में स्थित एक विशिष्ट गृह प्लान

...वृत्ति बढ़ रही है। ये मध्य गढ़वाल के सामान्य गृह प्रकार है परन्तु इसमें हल्की, मामूली प्रकृति के अत्य...

...थानीय परिवर्तन मिलते हैं।

/ प

THROUGH MY EYES

In my primary research, visiting numerous villages across the Garhwal region was an enlightening and deeply moving experience. Walking through the serene landscapes, engaging with the locals, and witnessing their way of life allowed me to connect with the essence of their culture and traditions. Each village had its own stories to tell—woven through its architecture, music, rituals, and the simple yet profound wisdom of its people. These interactions gave me a deeper understanding of how tradition and sustainability are intertwined in their daily lives, making the journey both inspiring and humbling.

This overwhelming process of exploration and learning led me to compile a documentary that captures the vibrant tapestry of Garhwal. It is a reflection of the resilience, beauty, and cultural richness I experienced firsthand. The documentary not only highlights the unique aspects of Garhwali life but also serves as a heartfelt attempt to celebrate and preserve the region's heritage. For me, this journey was not just about research but about forming a bond with Garhwal and its people—a connection that I hope resonates through my work.

Living among the Pahadis was an experience I will always cherish. Their warmth and simplicity made me feel at home, and every interaction was a window into their rich culture. I listened to stories of their ancestors, their struggles, and their pride in their land and traditions. Through these conversations, I began to pick up bits of the Garhwali language, understanding not just its words but the emotions and values it carries.

Sharing meals, celebrating festivals, and witnessing their daily lives gave me a deeper connection to their world— a connection that I hope to honor through my work.

गढ़वाळी

A LANGUAGE YOU CAN'T WRITE.

भाषा एक अनोखी बात है,
हमारे दिलों की आवाज़ है।
बोलियाँ अलग, लेकिन सोच एक,
हर भाषा में है एक रिश्ता नेक।

सुनो, ये आवाज़ें मिलकर कहती हैं,
हम सबकी कहानियाँ सुनाती हैं।
भाषा हमें जोड़ती है हमारी पहचान बनाती है

जब भाषा लिखी जाती है,
वह सिर्फ शब्द नहीं, इतिहास बन जाती है।
हर अक्षर में सहेजी जाती है,
हमारी संस्कृति, हमारी सोच, हमारी सच्चाई।
हमारी पहचान, हमारा धरोहर,
गुम हो सकती है अगर न लिखी जाए।
वह सिर्फ इतिहास में खो जाती है।
पर जब हम उसे लिखते हैं,
तो हम उसे फिर से जीवित कर देते हैं।

भारत, एक ऐसा देश है जहाँ 121 भाषाएँ और 270 मातृभाषाएँ बोली जाती हैं।
हर भाषा अपनी पूरी संस्कृति और इतिहास को समेटे हुए है। हमारी भाषाएँ सिर्फ शब्दों का समूह नहीं होतीं, बल्कि ये हमारे समाज, हमारी परंपराओं, और हमारे जीवन के हर पहलू को व्यक्त करती हैं।

लेकिन अगर ये भाषाएँ न लिखी जाएं, तो क्या होगा?
क्या होगा अगर ये भाषाएँ सिर्फ सुनने और बोलने तक सीमित रह जाएं?
हमारी संस्कृति और पहचान धीरे-धीरे खो सकती है।

इनमें से एक भाषा है गढ़वाली।
गढ़वाली एक ऐसी भाषा है जो लिखी नहीं जाती, बल्कि बोली जाती है।

उत्तराखंड की पहाड़ियों में बसे गढ़वाल क्षेत्र की अपनी अनोखी पहचान है,और इस पहचान का सबसे बड़ा हिस्सा है यहाँ की भाषा — गढ़वाली।

गढ़वाली एक मौखिक भाषा है, जो किताबों में नहीं बल्कि लोगों की जुबान पर ज़िंदा है। इसे आज भी गाँवों में, लोक गीतों में, कहानियों और संवादों में सहेजा गया है। यह भाषा समय के साथ लोगों के बीच बोली जाती रही, लेकिन कभी व्यवस्थित रूप से लिखी नहीं गई।

यह भाषा अपनी संस्कृति और परंपराओं को आज तक जीवित रखे हुए है, लेकिन इसके सामने कई चुनौतियाँ भी हैं। गढ़वाल क्षेत्र के कई लोग मानते हैं कि उनकी संस्कृति और भाषा धीरे-धीरे समाप्ति की ओर बढ़ रही है। आज की पीढ़ी गढ़वाली में संवाद करने के बजाय हिंदी या अंग्रेजी में ज्यादा सहज महसूस करती है, और इस वजह से गढ़वाली भाषा का भविष्य खतरे में है।

UNESCO द्वारा प्रकाशित "Atlas of the World's Languages in Danger" की रिपोर्ट के अनुसार गढ़वाली भाषा आज असुरक्षित श्रेणी में है। अगर इसे लिखने और संरक्षित करने के प्रयास न किए गए, तो यह भाषा भी उन भाषाओं की तरह खो सकती है, जिन्हें अब सिर्फ इतिहास में ही देखा जा सकता है। Dr Nand Kishor Dhoundiya, जो भाषा के एक प्रमुख विशेषज्ञ हैं, बताते हैं कि गढ़वाली भाषा लोक साहित्य के मामले में दुनिया की सबसे समृद्ध भाषाओं में से एक है। गढ़वाली में लगभग तेरह हज़ार कहावतें और मुहावरे हैं, जो इस भाषा की अद्वितीयता और गहराई को दर्शाते हैं। यह कहावतें और मुहावरे लोगों के जीवन, संघर्ष, और खुशियों का प्रतीक हैं।

लेकिन यह दुर्भाग्यपूर्ण है कि गढ़वाल के लोग खुद भी इसे एक भाषा के रूप में पूरी तरह मान्यता नहीं देते हैं और इस बात से अनजान हैं कि इसे शिक्षण संस्थानों में पढ़ाया भी जा रहा है।

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The Garhwali language and culture, intertwined with the region's majestic temples and rich traditions, reflect a profound legacy.

As the culmination of my research,
I plan to design a **Devanagari font** inspired by the intricate artistry of Garhwal's temples and the essence of its cultural heritage.

This font will serve as a tribute to the timeless beauty of Garhwal, capturing its spiritual and artistic spirit in a modern medium.

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The typeface is inspired by the beauty and strength of temple architecture. Just like the solid pillars and graceful arches of a temple, it has a strong, balanced structure that feels both sturdy and timeless. The delicate curves and subtle details in each letter are like the intricate carvings you see on temple doorways and walls, adding a touch of elegance and artistry.
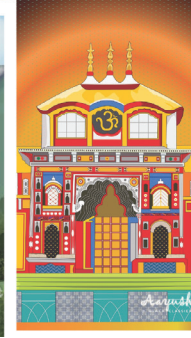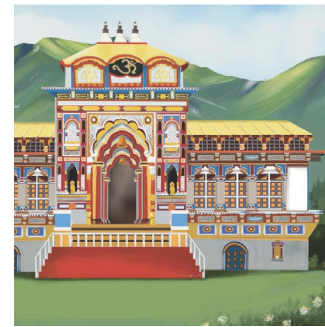
There's a sense of rhythm and harmony in the way the shapes come together, much like the repeating patterns in temple designs. The bold lines give it a feeling of confidence, while the softer curves bring warmth and character, reminding us of the care and skill that goes into traditional craftsmanship.

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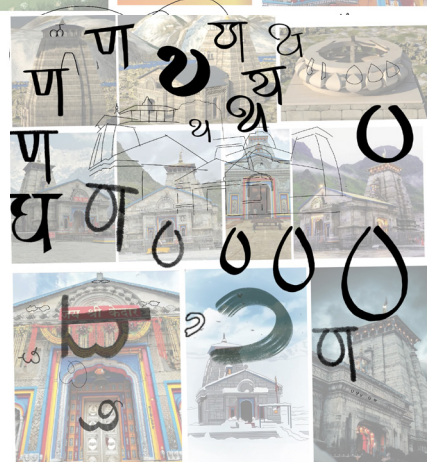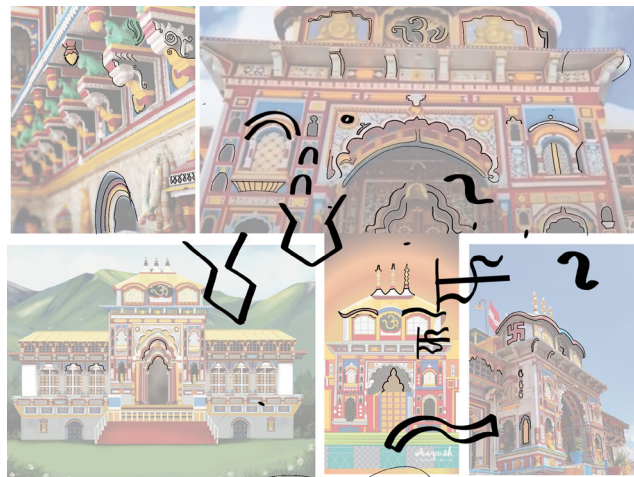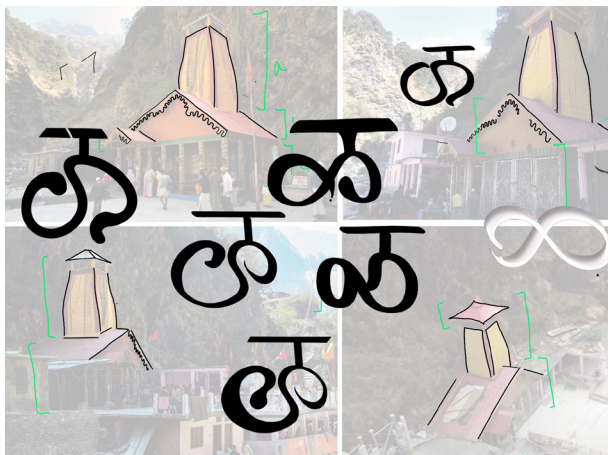
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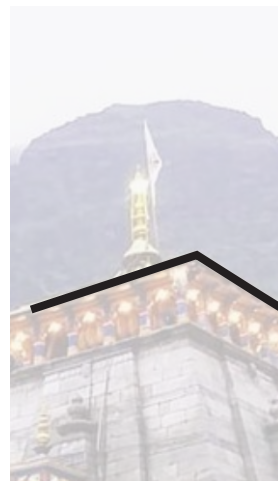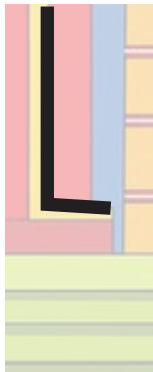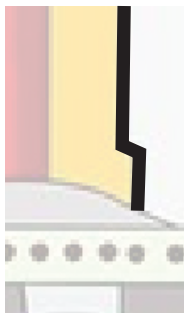
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