

The Socio-Linguistic Study on the Literary Text (Kayar)

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ABSTRACT

The main aim of the study is to trace the socio-linguistic aspects of the text KAYAR by using the tool Discourse analysis.

An Introduction - Discourse Analysis

Discourse analysis are terms with wider meanings. Discourse is language use relative to social, political and cultural formations. It is the language reflecting social order, and shaping individual's interaction with society. Discourse analysis offers a means of exposing or deconstructing the social practices which constitute social structure and the conventional meaning structures of social life. we can say that discourse analysis shows how micro level social actions makes us to explain macro level processes or social structures.

There are three main approaches in the field of discourse analysis. The first one is the formal linguistic approach(discourse as text), the empirical sociological approach(discourse as conversation), and critical approach(discourse as power/knowledge). These three approaches have its own similarities, contradictions, and overlappings. The analysis is discursive in nature as it relates with anthropology, social psychology, artificial intelligence, literary criticisms and theories, philosophy, sociology and thus makes an interdisciplinary scenario.

What Is DISCOURSE?

There are various definitions of discourse framed by different scholars.

- 1] Discourse is; language above the sentence or above the clause –(Stubbs 1983;1)
- 2] The study of discourse is the study of any aspect of language use.(Fasold 1990;65)
- 3] The analysis of discourse is necessarily the analysis of language in use. As such it cannot be restricted to the description of linguistic forms independent of the purposes or functions which these forms are designed to serve in human affairs.(Brown &Yule 1983;1)
- 4] Fowler says that his programme for literary studies has the aim ‘to change or even deconstruct the notion of literature. So that a very wide range of discourses is actively used by individuals in their conscious engagements with ideology, experience and social organization.’ (Fowler 1981;199)
- 5] Discourse is for me more than just language use, whether speech or writing; seen as a type of social practice. (Fairclough 1992;28)
- 6] Discourse constitutes the social. Three dimensions of the social are distinguished-knowledge, social relations, and social identity- and these corresponds respectively to three major functions of language.....Discourse is shaped by relations of power, and invested with ideologies. (Fairclough 1992;88)

The dimensions of discourse directly or indirectly functions as a discourse event identified the following aspects.

- 1] The meaning of an event or a single utterance is only partly accounted for by its formal features. That is the direct meaning of the words used is partly accounted for its formal features. The social significance of discourse lies in the relationship between linguistic meanings and the wider context of social, cultural, economic, demographic and other characteristic of the communicative event in which interaction takes place.
- 2] The functional analysis of language and other semiotic systems lies at the heart of analyzing discourse rather than written or spoken .
- 3]The meanings inferred by observers and participants must be distinguished distinctly.

4] Attributing meaning to discursive acts is never a neutral or value free processes. It is an act of construction.

5] Social categorization is central to these acts of construction.

6] The discourse can only access through the textual data collected by observation or audio or video-recording. This means that the text are always filtered or mediated, they are in themselves a form of the social(re)construction.

7] Discourse is more than verbal/vocal language itself.

8] The critical reading of particular instances of language in use is linked to other aspects of the social context. It helps to discover the normal and unwritten assumptions behind communication.

9] Discourse analysis tells how the macro-structures are carried through micro-structures.

Critical Discourse Analysis [CDA]

The literary areas made diverse in nature due to the new linguistic technologies, well established in 1990's. The new linguistic technology employed in a range of intellectual contexts and different aims. The critical interpretation of literary text and style, text to social, cultural, political and ideological contexts to theorise the nature of literary text are major aims of the critical discourse analysis. Discourse analysis can range from the description and interpretation of meaning making and meaning understanding in specific situations through to the critical analysis of ideology. So the study of discourse is an inter disciplinary project and it deals with the inter-relation between discourse and concepts such as social structure, social relations, conflict ideology, selfhood, post-modernity and social change.

CDA shares with linguistic criticism, a primary interest in the ideological meanings from text's interaction with historical context. Foucault, Lyotard, Donzelot etc use the term 'discourse' to refer the related realm of social knowledge.. CDA understands social changes in the ideological use of languages.

Language and Society are intertwined with each other. Through language one can interact with society and it is the main tool to observe the social interactions which tells how the power, effects the society everywhere, how it creates inequality. As the languages are complex and layered collection of language varieties, on the basis of modes of communication. CDA investigate or critically evaluate how far the language intertwined with the wider The CDA is the analysis of language situation, context and content itself become an issue in the critical study of language.

Text

KAYAR is a classical novel written by Takazhi Sivasankarapilla, one of the major litterateur in Malayalam. The novel illustrates the story of Kuttanadu through thousands of characters. Kuttanadu is a village in Kerala and are famous for its paddy cultivation. Takazhi narrates his deepest insights of life through a broad canvas of time. As a keen observer he depicts all the changes or transition or developments in all dimensions of the society of Kerala back from two fifty years. The novel emphasizes the deep-rootedness of man to his soil. The literary texts are examples of language in use. They are not elicited or designed by linguists but are instead, instances of real communication in real context. The techniques in discourse analysis brings out new insights into the nature of literary communication than that of traditional grammatical and phonological analysis of literary texts.

‘ Narrative discourse is created out of the interaction of the culture’s conventions, the author’s expressive deployment of these conventions as they are coded in language, and the reader’s activity in releasing meaning from the text. The co-operative processes is not personal, in that it does not depend on the private feelings of writer or reader, nor impersonal, in that human beings are vitally involved, but intersubjective, a communicative act calling upon shared values...’(Fowler;p;81,1977.)

Text - Structure

The KAYAR is a huge novel of 973 pages and narrates the story of Kuttanadu in a broad canvas of time. Text as a whole is inconvenient to analyse and it is limited to examples. The author narrates the story in three parts. The first part comprises fifty four episodes. The second part continuously numbered as ninetyseven, comprises forty three episodes. The third part ended in one hundred and thirtynine , comprises of fortytwo episodes. The novel itself is questioned by various critique of its bigger frame.

The topic of the novel is the transition of the life of a typical kuttanadan villagers to the changing environment. It is relatively a long history as the changes can observed in every nook and corner of the society through thousands of characters belongs to different social strata. The author narrates the story of a small village, Kuttanadu under the broad canvas of time, nearly about two hundred and fifty years of history.

The strong frame work constituted by the text, its context, the speech acts (dialects) , turn takings of the novelist, and the discourse as a whole made the language of KAYAR very strong and powerful. Coherence is a matter of reader’s skill of linguistic knowledge to relate the discourse world to people,

objects, events and state of affairs beyond the text itself. Any piece of language is ultimately interpretable with reference to extra-linguistic context. Coherence of discourse depends on the ability of the language users to recognize the functional role being played by different utterances within the discourse. The interaction between the world of the text and the world outside the text is exploited by the author in many different ways. The link between our knowledge of language forms and our knowledge of the world has a number of implications for discourse processing.

Linguistic Elements In Discourse

Cohesion

The words and phrases which enable the writer to establish relationships across sentence or utterance boundaries and help to tie the sentence in a text together. There are five different types of cohesion such as Reference, substitution, ellipsis, conjunction and lexical cohesion. Cohesion consist of certain linguistic devices including pronouns and conjunctions which enable the writer to make relationships between entities and events explicit.

References

There are two different ways in which reference items can function within a text. They can function in an anaphoric or cataphoric way. The anaphoric reference points the reader backwards to a previously mentioned entity, process or state of affairs. The cataphoric references points the reader forward and it draws us further into the text in order to identify the elements to which the reference items refer. The cataphoric reference results a dramatic effect and it brings an enthusiasm to the reader.

Cataphoric refernce; e.g.17. '**aarkkoo**' draws us further into the text in order to identify the elements to which the reference items refer. Here it refers for the **classifier** who arrives for the land settlement.

Anaphoric reference; e.g.17. **muuttaasaan** refers us **karanaadhan, koodaanthraasaan**

Personal reference ; Personal reference items are expressed through pronouns and determiners. They serve to identify individuals and objects that are named at some other point in the text.

e.g. page19. **orutti**

Demonstrative reference; Demonstrative reference is expressed through determiners and adverbs. These items can represent a single word or phrase or longer ranging across several paragraphs or several pages.

e.g. page ; ennuvvol entu jaatiyaa?

‘inneeyarram suudranaayiriykkum.’

‘Muthalpidikkaaran **atum annane** parannataanu’

Comparative reference ;

Comparative reference is expressed through adjectives and adverbs and serves to compare items within a text in terms of identity or similarity.

e.g. page ;suudranaakaane idayullu.**allenkil** pattaru...

Substitution ; There are three types of substitution- nominal, verbal, and clausal.

Nominal substitution;

e.g. page; 17. appool valla **nambuuraaru tirumeenimaarum** elunalli vannaalentu ceyyum?

Avar tantri madattilum elunnliyiriykkum.

Verbal substitution ;

e.g. page;

Clausal substitution;

e.g.; page ;

Ellipsis ; Ellipsis occurs when some essential structural element is omitted from a sentence or clause and can only be recovered by referring to an element in the preceding text.

Nominal ellipsis ; e.g. ; page ;18 ‘kiilsaanthi tirumeeniyoodu coodiykku usappaayasam undo ennu? Here delete the subject, kunnannair. Subject deletion is often seen in speech acts.

Verbal ellipsis; e.g. klassippeerkku. -----(elided the text kodukkaan pookunnu)

Clausal Ellipsis ; e.g. page ;17. klaassippeerkku------(elided the text kodukkaan pookunnu.)

Conjunctions

Conjunctions differs from reference, substitution and ellipsis in that it is not a device for reminding the reader of previously mentioned entities, actions, and states of affairs. It is not an anaphoric relation. It is a cohesive device because it signals relationships that can be fully understood through reference to other parts of the text. There are four different types of conjunction- temporality, causality, addition and adversity.

Temporal ; e.g. page;17. ninnu, aanu,

Causal ; e.g. page;17 annane annu, ennannu

Additive ; e.g. page;17. atum, onnum,

Adversative ; e.g. page ;17.ennaalum innane

Lexical Cohesion

Lexical cohesion occurs when two words in a text are related semantically, that is in terms of their meaning. The two major categories of lexical cohesion are reiteration and collocation.

Reiteration ;

Reiteration includes repetition, synonym, or near synonym, superordinate, and general word. The second word or phrase in each of the text refers back to the previously mentioned entity. Reiteration emphasis a similar function to cohesive reference.

Repetition ; e.g. page17. erumatramadam, erumatramadam.

Synonym ; e.g. page ;17. jaati, suudran.

Superordinate ; e.g. page ;17. erumatramadam, erumatra ettukettu.

Generalword ; e.g. page;17. atum.

Collocation ;

Collocation includes all the items in a text that are semantically related .More often it is quiet difficult to locate the words coming under collocation.

But its contribution to coherence in text is so significant that it cannot be ignored. The lexical relationships are text as well as context bound. That is words and phrases related in one text may not be related in another. The background knowledge of the reader plays an important role in the perception of lexical relationships than in the perception of other types of cohesion.

e.g.page. (108-115)

deevasvam, aana, paninkuta, trssurpuuram, elunellattu, nambuuraar, bimbam, ambalam, paat:, paRambu, aticcutalipennunnal kara, bhagavaan, niveedyam, kuuttam, sthaanikkal, bhajanam, uuraayama, utsavam, kulamvettur, purakettu, vela, pennurrial, patacooRu, panam, mutal pitikkaaranm acissan, katha, pantur pantue, maathrikam, mahaavaidan, koccambalam, srarnnakutam, svarnnacattam, ratnaririal, mahhakseetRam, deevan, velicceennattiri, samadhi, teevar, upadeevadha, ponnamboORRi, Prasnam etc.

Macro Structures

Discourse is language use relative to social, political, and cultural formations. It directly implies how language meaning and society inter relate. Discourse analysis makes how the text can communicate creatively in the task of making and inferring meaning. The social significance of discourse lies in the relationship between linguistic meanings and the wider context. Discourse analysis brings out the forms of language into social context and how they are organized as a patterned entities. It makes use micro level elements (linguistic, textual, intertextual) to explain macro level (societal, cultural, ideological) processes.

Social Interactions

The sequence and structure are the main concern of the discourse analysis. It mainly emphasis how text and discourses are organized as patterned entities. The patterning of discourse thus means the construction of social structures and ideologies. The social factors such as sex , age, locality, social stratification etc affect and differentiate linguistic behaviour.

The text begins with the cleaning of ' Erumathra madam' for classifier Kochupilla (page-18) . It is quiet surprising for kodanthra muthasan to clean the Erumathra madam for a non- Brahmin. Muthal pidikkaran supervise and asan clears the doubts regarding the classifier. The text shows the strongest cohesion of past ,present and future. From the very beginning of the text , it can be inferred several interpretations. The context is two fifty years back. The words like arkko, angane, vendi, matrame frames within the network of social, cultural and ideaological processes. The muthalpidikkaran arranged for a non-brahmin person Classipper Kocupilla in the Erumatra madam. The classipper

ako chopilla in a servant under Ponnu Thampuran carried the duty of survey settlements. At that time, it is very difficult to arranged a madam for non – Brahmin. Takazhi intellectually, through small piece of word 'arkko' t denote such a social change. The person is a servant under ponnu Tampuran. So he acquires a higher status in the society and it helps to live in the 'madam'. The text also preferred the meaning of the changes in the traditional aagricultural system. Now a days people are not interested in the farming and instead they built houses for renting purposes.

The text often made strong by the turn taking of novelist himself . Takazhi's intellectual, unanalysable, psychological insights of human character made the speech acts and turns very powerful (page 21). The classifier is a servant under ' Ponnu Tampuran' carry the duty of survey settlement. So Adikari, Mutalpidikkaran and Kodantra Asaan were eager to made necessary arrangements in the madam for him, Adikari is a superior person compare to Kondandra Asan and Mutalpidikkaran. Takazhi through his turn taking, beautifully pictuarise the social status of Adikari which is higher compare to other persons. Takazhi by saying that the towel of Asan fell down from shoulder to waist when they saw the Adikari. The turn taking and comments of novelist often make the discourse very powerful.

With the help of prosodic and paralinguistic cues one can interpret several social elements. The interpretation in turn requires a background knowledge and it is within judgement of expectedness. There is not an ultimate meaning for any message. But form the systematic patterning, it helps to collect strong evidence for the social basis. From the text (page 21), it is easily assume the higher status of Adikari and 'Classsipper Kochupilla'. Although they acquire a higher status, they differ in their social context.

In an analysis of discourse, the text naturally focus attention to the social relationship of interactants. During the interdependence of social actors in the speech act, behaviour of one participant defines and constructs social relations and identities for the other members of the group. The different persons Adikari, Kodanatra Muttasan, Mutal pidikkaran, classsipper Kochupilla etc in the text posses different social status. The identity of social actors reflects in a social interaction are multiple and dynamic, flexible and changeable in the course of interaction.

The discourse analysis on the literary text Kayar interacts within the framework of societal, cultural and political ideologies. From the text, one can communicate the change of feudal system to Bouargeois and petty Bourgeois. Also through the characters he pictuarise the change developed in the traditional agricultural systems and its impact on the social and cultural life of keralites. The role of Temple and Churches, regarding the development of social life among the people of Keralitess. From the text, it can also be inferred the evolutionary changes in the Nair society of Kerala, the revolutionary changes undergoes in the caste system and its reflection in the society, the changes that takes place in the relation ship of men and

women in the society of Kerala. As a whole, the novel brings forth the changes in the social cultural and political outlook of Keralites.

The text is constructed as a structural representation of events in a particular period of time and this makes the stronger frame. The text we analyse are always filtered by the social conscious of the writer. They are in themselves a form of social reconstruction. For Mikhail Bakhtin, all the discourse is multivoiced, as all words and utterance derived from the historical, cultural and genetic heritages of the speakers. And this discourse from the way these words and utterance have been previously interrupted. The language and culture have long been intertwined and the links between them are traceable in the text. It carries history and identities and thus direct to a social, political and cultural outlook. The interpretations of literary discourse of every kind presuppose certain intellectual, aesthetic emotions. The textual analysis brought forward the strong cohesion of past, present and future, thus creating a surprising literary text.

Discourse is language use relative to social, political and cultural formations. It directly implies how language meaning and society inter relate. Discourse Analysis makes how the text can communicate creatively in the task of making and inferring meaning. Under the revolutionary changes in the media of communication, language itself becomes 'marketable commodity'. Any one can market it through their skills of linguistic and textual manipulation. The techniques in discourse analysis brings out new insights into the nature of literary communications than that of traditional grammatical and phonological analysis.

The Discourse Analysis of a novel often framed in a very complex network. The discourse in the different angles, of a novelist, narrator or through the characters, made it complicated. The main factors in a Discourse Analysis are the text, its context, the speech acts and turn taking. More often the novelist himself through his turn takings made the discourse, very powerful.

Takazhi Sivasankarapillai, one of the greatest Malayalam literature, narrates his deepest insights of life through a broad canvas of time and as a keen observer, he depicts all the changes of transformation or developments in all dimensions of our society (Kerala). The novel emphasizes the deeprootedness of man to his soil. Though the novel denotes the history back from two fifty years, it portrays the small villages of Kerala, Kuttanadu. Takazhi, being a typical "Kuttanadan" farmer, really inspires from the changing attitudes towards every aspects of social life. More than that his official life as an advocate helps to create this huge novel "Kayar". In addition to that, Panambilli Govindamenon who suggest to write a novel describing the degradation of the Nair families under the joint family system.

In his preface, Takazhi says that Kayar is a huge novel which describe the story of Kerala society back from two fifty years up to the new land reformation. The

text shows the strong social, cultural and ideological interactions. He will try to tell the story of man's lust towards the soil and a gradual transition in the agricultural sectors. He tells the story through thousands of characters. Through these characters he points out all the happiness, sadness, disappointments, weakness, failure, success of human minds. The deep insight into the human psychology and societal outlook derived from his text clearly brings out his intelligence and life experience.

The strong frame work constituted by the text, its context, speech acts, turn takings of the novelist and the discourse as a whole made the language of Kayar very strong and powerful. The social significance of discourse lies in the relationship between linguistic meanings and the wider context. Discourse Analysis is often making inference about inferences. Discourse Analysis brings out the forms of language into social context and how they are organized as patterned entities. It makes use micro level elements (linguistic, textual, inter textual) to explain macro level (societal, cultural, ideological) processes.

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Cultural Interactions

Language and Literature are the two sides of a coin and the new energy created by the studies relating to the language of literature, leads to the greater consciousness of scholarly linguistic approaches to language. The literary areas made diverse in nature due to this new linguistic technology. The studies shows variety of areas such as formal structure of literary text and style, to support critical interpretations, to discuss practices of writing and reading, to relate textual structures to social, cultural, political and ideological context to theorise the nature of literary text and the institution of literature

Discourse is language use relative to social, ideological and cultural formations. It directly implies how language meaning and society inter-relate. The techniques in discourse analysis brings out new insights in to the nature of literary communication that of traditional, grammatical and phonological analysis of literary text.

Takazhi Sivasankara Pillai, one of the greatest Malayalam writer, narrator his deepest insights of life through a broad canvas of time and as a keen observer, he depicts all the changes and transformation or developments in all dimensions of our society,(Kerala). The novel emphasizes the deeprootedness of man to his soil. Though the novel denotes the events related to the history back from two fifty years, it portraits a small village of Kerala, Kuttanadu. Takazhi being a typical 'kuttanadan' farmer really inspires from the changing attitudes towards every aspects of social life. More than that his official life as an advocate helps to create the huge novel 'Kayar'.

Roger fowler (in his book linguistics and novel P:81) says thus

“Narrative discourse is created out of the interaction of the culture’s conventions, the author expressive deployment of these conventions as they are coded in language, and the reader’s activity in releasing meaning from the text. The co-operative process is not personal, in that it does not depend on the private feelings of writer or reader, nor impersonal, in that human beings are vitally involved, but intersubjective, a communicative act calling upon shared values. We as readers recognize ones in our language as it is deployed by the novelist at the level of implied author, narrator or I figure or character and reconstruct voices and personal roles for the participants in the dialogic structure of the novel” (R.F 1977 P:81)

The sequence and structure are the main concern of the discourse analysis. It mainly emphasis how texts and discourses are organized as patterned entities. The patterning of discourse thus means the construction of social structures and ideologies. The social factors such as sex, age, locality, social stratification etc affect and differentiate linguistic behaviour. The structure of a language determines the way in which speakers of that language view the world.

The text operates within a cultural context and they are created within a particular community and operates within the value system of that culture.(page.108-115)

Agricultural identity: - krsi,nellu, pattam,kaanam, kaaranavasnmaar, onnaamtiiyatikuuttan melukku puratti aviyaal, parppatakam.

Cultural identity :- deevasvam, aana, paninkuta, trssurpuuram,elunellattu,nambuuraar,bimbam, ambalam, paat:, paRambu,aticcutalipennunnal kara, bhagavaan, niveedyam, kuuttam, sthaanikkal, bhajanam, uuraayama, utsavam, kulamvettur, purakettu, vela, pennurrial, pataccooRu, panam, mutal pitikkaaranm acissan, katha, pantur pantue, maathrikam, mahaavaidan, koccambalam, srarnnakutam, svarnnacattam, ratnaririal, mahhakseetRam, deevan, velicceennattiri, samadhi, teevar, upadeevadha, ponnamboorRi, Prasnam etc.

The information structure reveals that the agricultural and cultural sectors are interrelated in those days. The keralites cultivated the Devaswam lands for the Agricultural purpose and they decided to buy an elephant or a 'golden umbrella' for the temple. Peoples are of different opinion regarding the subject. The text brings forth interactions through the indirect free discourse. The cultural interactions often shares the commoncore of the mythical elements. The words like pantu pantu, katha, koccambalam maantrikam, svarnnakutam, svarnnacattam, ranaririal, rituvabhanannal, vellippantannal etc.

In this text, the author often depict the activities and intentions of deities or gods from whom all process and rituals are said to originate. While narrating the opinions of people regarding the choice of aana or ponnitkuta for the temple, we came across with the words like paati, paRaambu, atipiti, sandhyamayakkam, aticcutalipennurriial, vaakkeRRam, avihita bandham, naanamketta valakku duusanam etc. The knowledge acquired by the individuals enables them to participate in social interactions and to communicate their thoughts, ideas, intentions, motivations and emotions and the underlying cultural values and ideologies.

Thus the cultural interactions in the narrative shares the importance of context, meaning, knowledge and history.

Ideological Interactions

The term ideology refers to systems of ideas, beliefs, practices and representations which operate in the interest of an identifiable social class or cultural group. In Marxist and neo-Marxist social analysis, the terms specifies distorted ideational and linguistic representations of economic reality and social relations that have their sources in and analyse political and economic functions of class domination. Ideology is not a possession of mind, a corpus of illusions

and abstract ideas residing in consciousness. It has a material social existence in language, text and discourse. The ritual practices of ideology are termed ideological apparatuses; schooling, media, church, temples and so forth. These institutions are the cultural sites where ideologies are transmitted to and internalized by the subject as valid knowledges, beliefs and explanations. Ideology is not a direct consequence of economic relations. It has a material existence of its own in the cultural domain.

The literary work always possess form and structure, but it always exist in time and space, history and society. All history depends on the Marxist ideas conveys an unequal class arrangements. The economic development plays a more determining role. When agricultural overproduction made surpluses possible in the feudal economy, trade developed, and trade came a new class of merchants who accumulated wealth, built towns and eventually shaped their way of thinking. In feudal times ideology consisted of the belief that the ruling nobility were of a higher genetic order and the labouring commoners were subservient behaviour in this life. The new economic reality made new social relations possible and resulting hybridization or diffusion in the life.

Conclusions

Language as a medium of communication, it reflects or shows the cohesion of past, present and future. When they communicate, a hidden agenda is there for in every transactions. The communication is a complex phenomenon interact with the self.

The Kuttanadu is a small village in kerala and majority of the people were farmers on paddy cultivation. The transition in the traditional agricultural system brought forward tremendous changes in the society of kerala and from this base he portraits all other developments in the kerala.

The strong frame work constituted by the text, its context, speech acts, turn takings of the novelist made the language of Kayar very strong and powerful. The author narrates the history of kuttanadu through thousands of characters. He make use of dialects, speech acts, indirect free discourse, turn takings for effective communications.

The linguistic elements enable the writer to make relationships between entities and events explicit. The author make use of distinctive recurring patterns related with the agricultural sectors and its transition. The arrangement of information within the sentences or utterances in a text will reflect the emphasis and focus of the writer. The communicative purposes for which a text is created will be reflected in its overall structure. The linguistic characteristics are conditioned and determined by social, political, cultural, and historical contexts. The author trying to portraits the transition from an agricultural society

to a consumer society. In other words he illustrates the social, cultural, and ideological conflicts resulting hybridization and diffusion.

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