

Research Paper



The imperative structure and functions in sadri language: a contrastive analysis

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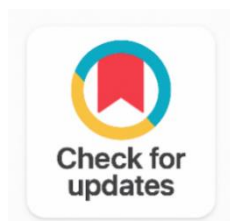
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ABSTRACT

This paper explores the imperative sentence structure and its functions in the Sadri language, primarily spoken in West Bengal and surrounding regions. Language functions as an important channel of communication because it includes an imperative aspect that permits commands, requests, and even suggestions to be issued and received. Based on contrastive analysis, we divide Sadri imperative sentences into two forms: positive and negative and analyze their syntax and contextual use. The methodology involved capturing information from primary speakers of Sadri in Hantapara village which we did through questionnaires and interviews. The data indicated that there are certain patterns concerning mechanisms of phrases regarded as imperative or those with enabling and subject element using request, invite, advice, suggest, question tagging. This analysis emphasizes the need to understand the structures of command request and other linguistic imposition for cultural value of the speaker of Sadri and also poses information towards linguistics preservation effort regarding cultural identity.

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1. INTRODUCTION

Language acts a bridge for interpersonal communication as it facilitates the expression of ideas, emotions, and information both orally and in writing. According to Atkinson, language is the most

natural way to organize human communication, functions at the most fundamental level, and is vital for social interaction and concerted action [1]. If communication was nonverbal, it would be highly restricted which creates interpersonal societal issues. The coalition of distinct world cultures and identity showcased through language is contributed by each native speaker which highlights the intricate cognitive diversity present around the globe.

From an analytical point of view, as a sentence summarizes an expression, it encapsulates a statement that combines a sequence of words and it expresses a complete thought within one single independent clause. According to Hurford, a sentence is a set of coherent words which conveys an idea and follows the rules of grammar of the language in question [2]. This aligns with Lyons' view who describes a sentence as a grammatical construct with a particular type of bounded distribution and dependency [3]. To put it in other terms, only an expression that fulfills the requirements of possessing meaning and grammatical correctness qualifies as a sentence.

Frank classifies sentences into four types: declarative, interrogative, imperative, and exclamatory [4]. Among these sentence types, commands stand out in particular since they issue orders or directives and are frequently followed by an exclamation mark. As noted by Mastop, imperative sentences serve not only to indicate the performance of an action, but also to bring about some change in the addressee's actions [5]. This aspect of performatives in imperatives points out the imbalance in the speaker-listener relationship the speaker commands, and in turn, expects some compliance from the listener.

In this regard, the current descriptive study aims at a contrastive description of the imperatives in Sadri, a language spoken in the tribal and rural areas of West Bengal. The description is intended to uncover the morpho-syntactic and pragmatic order of Sadri imperative sentences in question, with particular focus on their linguistic and sociolinguistic assumptions.

2. RELATED WORK

2.1. Historical Background of Sadri

Sadri, also referred to as Sadani, originated as the mother tongue of the Sadans an Indo-Aryan community historically situated among non-Aryan populations in the Chota Nagpur Plateau [6]. Over time, it developed as a lingua franca for the Adivasi communities residing within and around the plateau region, which today encompasses the states of Jharkhand, Bihar, Chhattisgarh, Odisha, and parts of West Bengal. This area is ethnically and linguistically varied because it is occupied by around 97 diverse groups such as the Munda, Kharia, Ho, and Oraon commonly referred to as Adivasis. They speak three major language families; Austro Asiatic, Indo Aryan, and Dravidian, and they use Sadri as a common language for communication at both inter and intra community levels.

On this matter, Sadri started as a pidgin language but later evolved into a creole as a result of socio-cultural mixing from inter-community marriages. In such cases, children of these parents tended to speak Sadri as their first language which led to stabilization of the language and its passing through generations [7].

According to the 2011 Census of India, around 2 million people spoke Sadri in India [8]. Such a great number of speakers indicates its importance and lasting presence in the socio-linguistic scenario of eastern and central India.

2.2. Geographical Spread of Sadri

Sadri is predominantly spoken within the western and principal areas of Jharkhand, in which it holds a sturdy cultural and communicative presence. However, its linguistic footprint extends a long way beyond state borders, accomplishing into neighboring regions of Odisha, Chhattisgarh, and West Bengal, in addition to more distant regions which includes Assam or even parts of Bangladesh [9]. This huge distribution is indicative now not only of ancient migration styles and socio-political changes but additionally of Sadri's adaptability and integrative feature across diverse ethnolinguistic contexts.

According to estimates by means of Lewis (2009), the whole quantity of Sadri speakers stood at about 1,970,000 as of 1997 [9]. Although this figure can be truly previous in comparison to later census records, it reflects Sadri's widespread demographic base at some point of the late 20th century. What makes Sadri specifically considerable is its position as a lingua franca among numerous tribal groups who do no longer proportion a local language. Groups inclusive of the Kharia, Mundari, Bhumij, and Kurukh every belonging to awesome linguistic households like Austro-Asiatic and Dravidian regularly use Sadri for go-network conversation. Over time, many individuals of those communities have not handiest used Sadri for practical communicate but have additionally followed it as their first language, regularly at the fee of their ancestral tongues.

This shift from traditional tribal languages to Sadri underscores broader sociolinguistic dynamics, such as language convergence, assimilation, or even language endangerment. It reflects the growing impact of Sadri as both a cultural bridge and a sensible device in multilingual tribal regions, wherein ease of verbal exchange regularly takes precedence over linguistic maintenance.

2.3. Affiliation in Genealogical Classification

Since the early 20th century, linguistic scholarship has usually categorized Sadri as a member of the eastern group of Indo-Aryan languages. This class may be traced back to Grierson's huge Linguistic Survey of India (1903), wherein Sadri changed into grouped along different Jap Indo-Aryan languages [10]. Building on this basis, numerous Western linguists, along with Tiwari (1960) and Jordan-Horstmann (1969), have in addition argued that Sadri is exceptional understood as a dialect of Bhojpuri, because of overlapping phonological and lexical functions [11], [12]. This perspective displays a historic tendency to view nearby speech sorts through the lens of dominant neighboring languages.

However, this type stays contested, especially amongst native audio system of Sadri. Many inside the Sadri-talking community assert that their language isn't a dialect of Bhojpuri, however as a substitute a distinct language in its own proper. In a few contexts, its miles rather regarded as numerous Hindi, further complicating its linguistic identity. These perceptions are motivated no longer only through linguistic capabilities but additionally by using socio-political factors which includes ethnic identification, local association, and the reputation of Hindi as a country wide language. As an end result, the classification of Sadri maintains to straddle the boundary among linguistic technological know-how and sociolinguistic self-identification, highlighting the complex interplay between outside categorization and internal language ideology.

2.4. Writing System

Sadri is predominantly written in the Devanagari script.

2.5. Linguistic Characteristics

The lexical and morphological shape of Sadri demonstrates large parallels with other Jap Indo-Aryan languages, most considerably Bhojpuri [13]. These similarities are obvious in middle vocabulary, verbal paradigms, and syntactic constructions. However, Sadri also well-knownshows distinct capabilities that underscore its specific development in the multilingual context of the Chota Nagpur Plateau.

One of the most salient features of Sadri morphology is the absence of grammatical gender, which sets it apart from many different Indo-Aryan languages that maintain gender distinctions. This typological trait simplifies settlement styles inside the language, mainly in verb conjugation and noun modification. In phrases of grammatical marking, Sadri on the whole employs suffixes and enclitics in place of prepositions or auxiliary structures. These morphological markers encode stressful, thing, temper, character, quantity, and case, contributing to a surprisingly agglutinative structure.

An especially noteworthy characteristic of Sadri syntax is the presence of numeral classifiers that appear submit-nominally and may feature in addition to definite articles a structure now not commonly determined in lots of Indo-Aryan languages but in all likelihood inspired through neighboring Austroasiatic languages. These classifiers enhance specificity and readability in reference, in particular in contexts concerning countable nouns. Additionally, Sadri continues a device of unmarked and future

imperative forms, which serve pragmatic and directive functions within discourse. The future vital is especially useful in conveying polite instructions or instructions projected into approaching moves.

Collectively, these linguistic capabilities endorse that at the same time as Sadri keeps robust genealogical ties to Bhojpuri and the wider Indo-Aryan own family, it has also undergone localized improvements and diversifications shaped via its socio-linguistic surroundings.

3. METHODOLOGY

The research accompanied a scientific temporal framework, starting with components of studies objectives and finishing with discipline information collection and evaluation. The technique worried an assessment of existing literature complemented by means of new linguistic fieldwork, as a consequence taking into consideration a holistic know-how of Sadri language use in a particular socio-cultural context.

3.1. Research Design

The have a look at turned into designed to analyze linguistic capabilities and usage patterns of Sadri audio system in Hantapara village, Madarihat, inside the Alipurduar district of West Bengal. The research blended qualitative and quantitative strategies, ensuring the triangulation of findings from literature review, speaker interaction, and area records. The design become rooted in ethnolinguistic fieldwork principles.

3.2. Research Procedure

The methodological technique turned into carried out systematically and may be represented in the shape of pseudocode for readability and replicability.

3.3. Data Collection and Testing

Data have been accrued immediately from local Sadri speakers thru fieldwork conducted in Hantapara village. The sample population in general consisted of informants aged 15 to 50 years. The devices used included certain questionnaires and based interview schedules, designed to elicit facts on language use, code-switching, lexical retention, and syntactic structures. The responses had been recorded manually and, where feasible, with audio equipment for later phonetic analysis. The statistics were finally transcribed, classified, and analyzed the use of linguistic and sociolinguistic parameters to understand usage tendencies, energy, and language contact phenomena.

4. RESULTS AND DISCUSSION

4.1. Analysis of Imperative Sentences in Sadri Language

Table 1. Positive Imperative Sentence with Subject Les

	The Contrastive Analysis of the Types of Imperative Sentences in Sadri Language
a. Imperative Sentences in Positive Form	
1) Positive Imperative Sentence with Subject Less	Imperative sentences without an explicit subject, where the meaning is clear from context.
Examples:	
1. ʃid ^h a ʃa!	Straight.LOC go.PRS.IMP.2'Go straight'
2. aʃte tʃɔl!	Slowly.ADV walk.PRS.IMP.2'Walk slowly'
Inference:	From these sentences, it is inferred that Sadri imperative sentences can be subject-less because the direct object or action is clear to the listener.

Table 1 Positive Imperative Sentence with Subject Less represents examples of vital constructions inside the Sadri language wherein the situation isn't always explicitly stated. These difficulty-much less vital sentences are structurally easy and pragmatically powerful, counting on context and verb morphology to carry meaning.

The examples including "jid^ha ʒa!" (Go immediately!) And "aʃte tʃɔl!" (Walk slowly!) Show that the second one-man or woman challenge is implied and understood without being noted. This is a not unusual characteristic in vital buildings across many languages, in particular in spoken discourse where brevity and immediacy are preferred. The analysis suggests that during Sadri, the vital mood is marked commonly through verbal bureaucracy, and the problem usually "you" is not noted until emphasis or rationalization is needed. This shows a syntactic economy in command expressions, emphasizing the movement over the actor. It reflects each linguistic performance and sociolinguistic norms in everyday verbal exchange within Sadri-talking groups.

Thus, **Table 1** highlights an essential feature of Sadri vital sentence formation the common and natural omission of the express challenge while issuing direct instructions or commands.

Table 2. Positive Imperative Sentence with Subject

	The Contrastive Analysis of the Types of Imperative Sentences in Sadri Language
a. Imperative Sentences in Positive Form (continued)	When the speaker includes the subject or name in the imperative sentence, it adds emphasis to the listener. Imperative sentences in Sadri may include a subject to express this emphasis.
Examples	
1. ʒoen mor ʃaʔ ^h mela-me tʃɔl	you me with fair.LOC come.PRS.IMP.1'You, come to the fair with me'
2. ʒoen mɔr g ^h ar aba	you my house.LOC come.PRS.IMP.1'You, come to my house'

Table 2 demonstrates of vital buildings within the Sadri language wherein the concern is explicitly mentioned. Unlike the issue-less imperatives shown in **Table 1**, these sentences encompass the second-man or woman pronoun ʒoen ('you') to emphasise the listener or make the command extra personal and direct. For example, inside the sentences ʒoen mor ʃaʔ^h mela-me tʃɔl ('You, come to the fair with me') and ʒoen mɔr g^har aba ('You, come to my house'), the presence of the situation provides emotional weight or readability, mainly in contexts wherein distinguishing the addressee is crucial. The verb remains within the vital form, indicating that the inclusion of the challenge serves a pragmatic in place of grammatical characteristic. This shape displays the speaker's reason to create emphasis, urgency, or a closer interpersonal connection. Thus, **Table 2** well-knownshows that in Sadri, imperative sentences may also consist of an overt problem to beautify communicative pressure and social engagement, showcasing the language's expressive flexibility in directive speech acts.

Table 3. Positive Imperative Sentence with Uncompleted Clause

	The Contrastive Analysis of the Types of Imperative Sentences in Sadri Language
a. Imperative Sentences in Positive Form (continued)	This form usually consists of a single word where the meaning is understood by the listener. The function is commonly a command.
Examples:	
1. abe!	Come.PRS.IMP.2'Come'
2. ʒa!	Go.PRS.IMP.2'Go'

This **Table 3** illustrates a minimalist form of imperative production inside the Sadri language, where a unmarried verb serves as a whole command. These sentences typically consist of simply one phrase most usually a verb within the imperative shape but their which means is fully understood by

the listener because of contextual cues. Examples together with *abe!* ('Come') and *ja!* ('Go') exhibit how Sadri speakers use concise verbal instructions to carry direct and immediately movements. Despite lacking extra elements like gadgets, adverbials, or express subjects, those utterances feature successfully as entire directives in communiqué. This structure highlights the language's ability for economy of expression in vital temper, counting on shared context between speaker and listener. Therefore, the Table underscores how Sadri employs extraordinarily compact vital forms, which might be pragmatically sufficient and typically utilized in ordinary speech for issuing short and clean instructions.

Table 4. Imperative Sentence in Negative Form

The Contrastive Analysis of the Types of Imperative Sentences in Sadri Language	
b. Imperative Sentences in Negative Form	In Sadri, negative imperatives are used to prohibit actions. The marker <i>na</i> is typically used.
1) Negative Imperative Sentence with Subject Less	These sentences prohibit actions without explicitly stating the subject.
Examples:	
1. <i>b^hiṭre na abe!</i>	enter.LOC no.NEG.IMP come.PRS.2'Do not enter'
2) Negative Imperative Sentence with Subject	These sentences include the subject to emphasize the prohibition.
Examples:	
1. <i>ṭoen mor kiṭab na ṭi^hu!</i>	you my book no.NEG.IMP touch'Don't touch my book'
Inference:	Sadri negative imperative sentences can be with or without subject. The use of subject adds emphasis or emotional tone.

Table 4, offers how prohibitions are expressed within the Sadri language using bad vital constructions. These sentences normally rent the negation marker *na* to signify that an action must now not be finished. The table categorizes negative imperatives into types: with and without an express challenge. In the subject-less shape, which includes *b^hiṭre na abe!* ('Do not input'), the prohibition is clear and direct, relying on context to mean the listener. In comparison, poor imperatives with an explicit difficulty, like *ṭoen mor kiṭab na ṭi^hu!* ('You, don't contact my book'), include the pronoun *ṭoen* ('you') to feature emphasis, authority, or emotional force to the command. The use of the challenge in terrible imperatives regularly serves to customize the prohibition or highlight the seriousness of the directive. Overall, the Table demonstrates that Sadri permits both concern-less and challenge-blanketed bureaucracy in terrible imperative constructions, with the inclusion of the subject serving a practical function rather than a grammatical necessity. This flexibility underscores the language's nuanced approach to expressing instructions and prohibitions **Table 5**.

Table 5. Negative Imperative Sentence with Subject

Example:					
1. <i>ṭoen mor kiṭab na ṭi^hu!</i>	you	my	book	no.NEG.IMP	touch 'Don't touch my book'

The information offered above demonstrates that terrible vital sentences in Sadri can occur both with and without a specific situation. The problem-much less shape is based on shared context between speaker and listener, making it a common shape in everyday communiqué. Furthermore, each effective and negative imperative sentence in Sadri regularly passes over the difficulty, because the meant agent of the movement is usually understood. The direct object is also frequently left implicit for the equal purpose. However, whilst the speaker wishes to emphasize the training or explicit specific feelings consisting of annoyance, urgency, or impatience the challenge ("you") is explicitly included. This usage adds emotional tone or readability, reinforcing the social or interpersonal dynamics embedded inside the command. This syntactic flexibility highlights the pragmatic efficiency of Sadri imperatives and their potential to reflect both grammatical economy and nuanced speaker purpose.

4.2. The Contrastive Analysis of the Functions of Imperative Sentence in Sadri Language

Table 6. Functions of Imperative Sentences in Sadri Language

Function	Example Sentence (IPA)	Gloss	Translation	Remarks
a. Command	1. ɖaraɟa bɔnd ^h kɔr-de!	door shut do.IMP.PRS.2	'Shut the door!'	Direct and firm command
	2. b ^h iɾe-fe nikal!	room.LOC get.out.IMP.PRS.2	'Get out of the room!'	
b. Request	kriɸa kar-ke b ^h iɾe ãoe	please house.LOC come.IMP.PRS.2	'Please, come to the house!'	Use of polite marker <i>kriɸa</i>
c. Invitation	mor ʃaɾ ^h mela-me ʃɔl	me with fair.LOC come.IMP.PRS.1	'Come to the fair with me'	Friendly and inclusive tone
d. Suggestion	kahio har ni man-be	never give. up NEG.IMP	'Never give up'	Encouraging or motivational suggestion
e. Advice	aɟe ʃɔl!	slowly walk.IMP.PRS.2	'Walk slowly!'	Gentle or considerate suggestion
f. Question Tag	ʃɔp rɔhə, rəhəbe ki ni rəhəbe?	keep. quiet IMP, Q	'Keep quiet, won't you?'	Tag for confirmation or soft insistence

Table 6, illustrates the versatile use of vital constructions across numerous communicative contexts in Sadri. The desk categorizes vital sentences no longer simply by using grammatical structure however by means of their pragmatic characteristic, revealing the expressive richness of the language. In the category of command, examples like ɖaraɟa bɔnd^h kɔr-de! ('Shut the door!') And b^hiɾe-fe nikal! ('Get out of the room!') Bring firm and direct instructions, typically used in authoritative or urgent conditions. In comparison, the request shape, which includes kriɸa kar-ke b^hiɾe ãoe ('Please, come to the residence!'), contains the politeness marker *kriɸa*, demonstrating how imperatives can be softened to reveal admire or courtesy.

The invitation example mor ʃaɾ^h mela-me ʃɔl ('Come to the fair with me') reflects a friendly, inclusive tone, suitable for social interplay. Suggestions and recommendation, as visible in kahio har Ni man-be ('Never give up') and aɟe ʃɔl! ('Walk slowly!'), are used to inspire or guide behavior gently, revealing the speaker's supportive or caring stance.

Finally, the question tag production ʃɔp rɔhə, rəhəbe ki Ni rəhəbe? ('Keep quiet, gained't you?') Provides a layer of affirmation or subtle insistence, regularly used to melt directives or invite agreement. Overall, the table highlights how Sadri vital sentences feature throughout a broad spectrum from assertive to polite, from instructional to empathetic demonstrating each structural flexibility and social sensitivity in speech. Thus, the imperative sentences in Sadri serve more than one communicative capability, encompassing instructions, requests, invites, tips, advice, and question tags. These various uses show the linguistic flexibility and pragmatic richness of imperative constructions within the Sadri language, reflecting each structural range and sociocultural nuance.

4.3. The Contrastive Analysis of the Markers of Imperative Sentence in Sadri Language

Table 7. Functional Markers in Imperative Sentences in Sadri Language

Function	Form / Marker	Example in Sadri	Gloss	Meaning in English
Command	Suffix -de	ɖaraɟa bɔnd ^h kɔr-de	door shut do-IMP.PRS.2	'Shut the door!'

Request	kripa ('please')	kripa kar-ke b ^h iṛe ãoe	please do house.LOC come-IMP.PRS.2	'Please, come inside!'
Invitation	Suffix -me	mor jaṭ ^h mela- me ṭjɔl	me with fair-LOC come-IMP.1	'Come to the fair with me'
Advice	Adverbs like aṭe, dhire	aṭe ṭjɔl	slowly walk- IMP.PRS.2	'Walk slowly'
Prohibition / Negative Command	na (negation marker)	kiṭab na ṭj ^h u!	book NEG touch	'Don't touch the book!'
Emphasis / Expressive Marker	Explicit subject use (e.g., <i>toen</i>)	toen mor g ^h ar aba	you my house.LOC come-IMP	'You, come to my house'

Table 7 Functional Markers in Imperative Sentences in Sadri Language offers a clean study how numerous communicative intentions like commands, requests, invites, advice, prohibitions, and emphasis are expressed either morphologically or lexically in Sadri vital sentences. For instructions, the suffix -de is frequently used, as in *ḡaraḡa bōnd^h kōr-de* ('shut the door!'), which offers a straightforward and assertive directive. When it comes to requests, the politeness marker *kripa* ('please') enables to soften the imperative, as shown in *kripa kar-ke b^hiṛe ãoe* ('Please, come interior!'), adding a touch of social grace. Invitations utilize the suffix -me (a locative marker) to foster a warm and inclusive vibe, like in *mor jaṭ^h mela-me ṭjɔl* ('come to the honest with me'). Advice is commonly conveyed with adverbs which includes *aṭe* ('slowly'), which lightly guide conduct, as in *aṭe ṭjɔl* ('Walk slowly'). For prohibitions or bad instructions, the negation marker *na* is hired, as in *kiṭab na ṭj^hu!* ('Don't contact the e book!'), surely indicating a limit. Finally, emphasis or expressiveness is frequently completed by means of including the specific challenge *toen* ('you'), as in *toen mor g^har aba* ('You, come to my house'), which adds emotional weight or specificity to the command. This table correctly summarizes the syntactic and lexical strategies that Sadri uses to deliver diffused intentions thru its imperative bureaucracy.

Typology of Imperative Sentences in Sadri Language

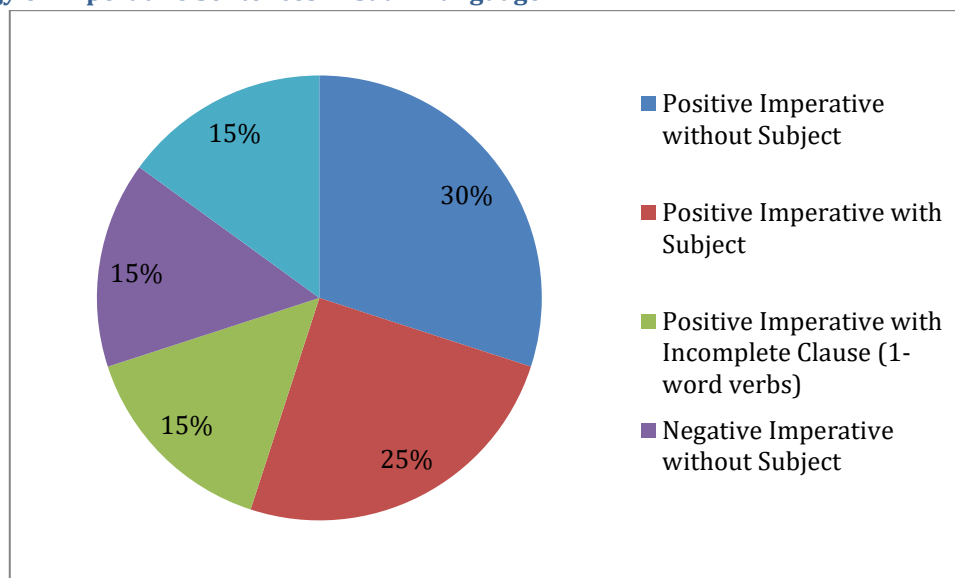


Figure 1. Structural Classification of Imperative Sentences in Sadri

The structural breakdown of Sadri's imperatives in **Figure 1** is equal, but not rigid. The largest proportion of imperatives (positive imperatives - unchecked agents) - 30% - attests to Sadri's situational reliance on contextual cues in issuing commands. The next category, positive imperatives (marked agent) - (25%) - again suggests Sadri's reliance on contextual cues, in this case emotive intent. The one-

word verb command (15%) reflects a high level of syntactic economy and efficiency in adolescent casual speech. While negative imperatives with and without subjects (15%) elucidate broadcaster flexibility either through either an unmarked restrictive notice combined, or marked excessive emphasis. Sadrier imperatives demonstrate the structural versatility of a language, as well as how similarly auto-regulated sentence formation is contextually situated.

Functional Use of Imperative Sentences in Sadri

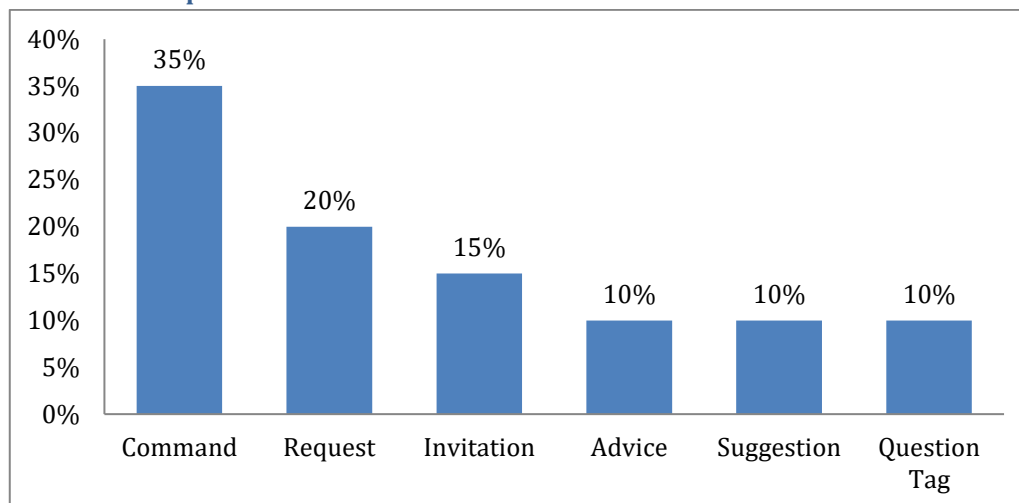


Figure 2. Pragmatic Functions of Imperative Sentences in Sadri Language

Examining imperative sentences in Sadri in Figure 2 serves to show the different pragmatic roles that the imperative engages in English, aside from command. For instance, commands, like “Shut the door!” represents 35% of the usage reflecting language’s transactionality used by speakers of Sadri in their everyday discourse. As such, requests (20%) and invites (15%) illustrate the language’s realization of politeness and social inclusion for encouragement purposes, “Please, come inside!” and “Come to the fair with me - I’d like you to come!” Advice and suggestion (10%) which reflect the supportive interpersonal approach of Sadri as seen in, “Walk slowly” and, “Never stop trying.” Finally, question tags like, “Keep quiet, won’t you?” (10%) lessen the imposing nature of commands as well as passive-aggressive to lure agreement of being quiet based on the question tag directive. Overall, the functional representation of Sadri in the dataset is to illustrate the aspects; both functionally of Sadri prescriptive usage and culture boundaries of Sadri in operational communicative terms.

5. CONCLUSION

This contrastive evaluation uncovers the complicated structural and practical dynamics of vital structures inside the Sadri language, highlighting its syntactic adaptability and semantic range. One of the maximum distinct functions of Sadri imperatives is the frequent use of difficulty-less constructions, which depend heavily on context and shared expertise between interlocutors. This absence of an overt challenge suggests an excessive level of pragmatic efficiency, permitting succinct and fluid interpersonal communiqué, particularly in oral discourse [14], [15].

Equally big is the presence of bad imperative forms, generally marked by the negation particle *na*, which features to limit moves. These forms carry various speaker intentions such as warnings, prohibitions, or expressions of disapproval, and reflect the nuanced interactional norms inside the speech network [15], [16]. The imperative temper in Sadri isn’t constrained to direct commands; it extends throughout a spectrum of speech acts which includes requests, guidelines, recommendation, invitations, and even tag questions. This practical range illustrates how vital buildings are embedded in broader social practices, allowing speakers to express politeness, team spirit, emotional intensity, or authority, depending at the discourse context [17], [18].

Sadri also makes use of a hard and fast of morphological and lexical markers extensively -de, -me, and politeness expressions such as *kripa* ('please') to modulate the illocutionary pressure of the vital. This paperwork permit a shift from a directive command to a well mannered attraction or inclusive invitation, revealing a grammatically encoded sensitivity to social roles and relationships [17], [19]. Such features imply the presence of a layered vital system, which adapts to both situational demands and cultural expectancies.

Moreover, the Sadri vital structure parallels that of other Jap Indo-Aryan languages like Bhojpuri in its lack of gender settlement and its agglutinative tendencies. However, certain typological improvements, inclusive of using post-nominal numeral classifiers functioning like specific articles, advise areal affect from Austroasiatic languages within the location, in particular through long-standing multilingual contact [20], [21].

Ultimately, the imperative gadget of Sadri exemplifies its linguistic sophistication and its function as a culturally embedded communicative device. Understanding those structures now not best enhances our know-how of Sadri syntax and pragmatics, however also reinforces the wider price of documenting minority and indigenous languages. These languages are extra than conversation structures they are repositories of social know-how, network values, and identification.

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This research was conducted with the aim of contributing to the growing body of knowledge on indigenous and under-documented languages in India, with special appreciation for the cultural heritage and linguistic diversity embodied in Sadri.

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Author Contributions Statement

Name of Author	C	M	So	Va	Fo	I	R	D	O	E	Vi	Su	P	Fu
Arup Majumder	✓	✓	✓	✓	✓	✓		✓	✓	✓	✓		✓	
Arunima Kundu		✓				✓		✓	✓	✓	✓	✓	✓	✓

C : Conceptualization

M : Methodology

So : Software

Va : Validation

Fo : Formal analysis

I : Investigation

R : Resources

D : Data Curation

O : Writing - Original Draft

E : Writing - Review & Editing

Vi : Visualization

Su : Supervision

P : Project administration

Fu : Funding acquisition

Conflict of Interest Statement

The author declares no conflict of interest. The research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

Informed Consent

NA

Ethical Approval

This research study titled “The Imperative Structure and Functions in Sadri Language: A Contrastive Analysis” was conducted in accordance with ethical standards for research involving human participants.

Prior to data collection, the study protocol, including the informed consent process, methodology, and measures for ensuring participant confidentiality and voluntary participation, was reviewed and approved by the Ethics Committee of School of language and linguistics, Jadavpur University.

All participants provided informed consent before participation, and their anonymity and privacy were strictly maintained throughout the study.

Data Availability

The data supporting the findings of this study are available from the corresponding author, Dr. Arup Majumder, upon reasonable request. Due to the sensitive nature of the linguistic data collected from native Sadri speakers and to ensure participant confidentiality, the datasets are not publicly available.

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