

AN AUTOBIOGRAPHICAL STUDY OF NIMADI BOLIBHASHA; PRESERVING INDIA'S REGIONAL LINGUISTIC HERITAGE

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Abstract

This research article constructs a comprehensive *aatmakatha* (self-narrative) of Nimadi, a Western Indo-Aryan dialect spoken along the Narmada River in Madhya Pradesh. Employing both diachronic and synchronic approaches, the study traces the linguistic evolution of Nimadi from its roots in *Sauraseni Apabhramsa*, through medieval pastoral and oral traditions, to its contemporary emergence as a developing literary medium.

Despite its rich repository of Indigenous Knowledge Systems (IKS) and a notable literary resurgence shaped by contributors such as Padma Shri Jagdish Joshila and Shri Mahadev Prasad Chaturvedi, Nimadi is currently confronted with a “silent crisis” of endangerment, driven by rapid urbanization and entrenched linguistic hierarchies. The article foregrounds key literary milestones, including the pioneering Nimadi epic *Ammar Bol*, while also examining the dialect’s dynamic “confluence” with neighboring linguistic systems such as Malvi, Marathi, and Gujarati.

Through an analysis of historical migration patterns and recent standardization initiatives—most notably the compilation of a 30,000-word Nimadi–Hindi *Shabdkosh*—the study underscores the urgency of preserving regional languages. It argues that safeguarding Nimadi is not merely a linguistic endeavor but a cultural imperative, as the dialect encodes ancestral knowledge, ecological wisdom, medicinal practices, and the collective identity of the Nimar region.

Keywords: Nimadi Bolibhasha, Linguistic Heritage, Autobiographical Approach, Indigenous Knowledge Systems (IKS), Vernacular Identity, Language Endangerment, Nimar Region, Dialect Preservation

Introduction

Nimadi, a Western Indo-Aryan language spoken by about 2.31 million people (2011 census), thrives in Madhya Pradesh's Nimar region along the Narmada River. Districts like Khandwa, Khargone, Badwani, Burhanpur, and parts of Dhar, Harda, Dewas host this dialect, blending rural folk essence with cultural depth. It embodies IKS through oral traditions, folklore, and epics reflecting Narmada's spiritual banks.

If the soul of India is a tapestry, its languages are the vibrant threads that bind it together. Indian languages are not merely tools for communication; they are living repositories of the Indian Knowledge System (IKS). Each dialect and tongue carries within it the philosophy, medicinal wisdom, agricultural practices, and spiritual insights of thousands of years. In India, regional languages are celebrated as sacred treasures, reflecting a culture that believes *Kos-kos par paani badle, chaar kos par baani* (Water changes every mile, language every four).

Problem Statement

Nimadi faces endangerment risks from Hindi dominance and urbanization, with speakers often conflated under Hindi in censuses. Without documentation, its unique phonology - like 'chhe' for 'is/are' or 'kh' for accusative - could fade, eroding Nimar's cultural identity. Despite their richness, regional languages face a "silent crisis." The sweeping tide of globalization and the dominance of English in professional spheres have created a linguistic hierarchy. Many regional dialects are increasingly confined to domestic spaces, leading to a "generational gap" where the youth can speak but not read or write their mother tongue. When a language fades, the specific IKS - the local names for herbs, folk wisdom, and oral histories - dies with it, leaving the community culturally orphaned.

While regional languages of India have received increasing scholarly attention within sociolinguistics and cultural studies, Nimadi Bolibhasha remains significantly underrepresented in academic discourse. Existing studies largely focus on descriptive linguistics, folklore documentation, or regional literature, with limited engagement in integrative frameworks that combine historical evolution, cultural epistemology, and narrative methodology. In particular, the application of an autobiographical (*aatmakatha*) approach to a language - as a living, self-articulating entity - remains largely unexplored. Furthermore, insufficient attention has been paid to the role of Nimadi as a carrier of Indigenous Knowledge Systems (IKS) and its relevance to contemporary discourses on sustainability and cultural resilience. This study addresses these gaps by offering a multidimensional and interpretive analysis that situates Nimadi at the intersection of language, identity, and knowledge preservation.

The present study aims to examine the historical evolution of Nimadi Bolibhasha through both diachronic and synchronic frameworks, while simultaneously conceptualizing the language through an autobiographical lens that positions it as a living and dynamic cultural entity. It further seeks to analyze the role of Nimadi in preserving and transmitting Indigenous Knowledge Systems (IKS) within the Nimar region, and to investigate the impact of linguistic hierarchy, urbanization, and cultural marginalization on its vitality. In addition, the study documents significant literary contributions and on-going standardization efforts that support the revitalization of the dialect. Ultimately, it argues for the urgent necessity of preserving Nimadi as a means of safeguarding cultural identity, ecological wisdom, and the rich intangible heritage embedded within the region.

Documenting the Self of a Regional Language: 'Nimadi Bolibhasha'

Nimadi articulates the cultural ethos of the Nimar region, in fact, 'Nimadi embodies Nimar's soul' by encapsulating its agrarian life world, reverence for the Narmada, and enduring resilience. It serves as a repository of collective memory, preserving narratives of regional saints such as Singaji

and commemorating the contributions of lesser-known freedom fighters, thereby reinforcing community identity and cohesion. As the 'Padma Shree 2025 Awardee'- Nimadi author, Shree Jagdish Joshila observes, 'Nimadi documents the "unsung heroes" of Nimad', is functioning as a vital medium of regional assertion against processes of linguistic and cultural marginalization.

Conceptualized through an autobiographical lens, the language emerges as a living, experiential entity - "the breath of ancestors," the resonance of lullabies, and the embodied vigour of harvest songs. Such personification foregrounds language not merely as a communicative system but as an epistemic framework through which a community interprets and organizes reality. In this sense, Nimadi transcends its structural dimensions to become a dynamic, evolving organism that reflects the emotional, social, and historical trajectories of its speakers.

Moreover, Nimadi operates as a custodian of Indigenous Knowledge Systems (IKS), encoding sustainable practices, ecological wisdom, and localized knowledge traditions. It thus functions as a critical interface between past and present, preserving insights into sustainable living that contemporary scientific discourse is only beginning to recognize and validate.

History of Nimadi

Originating in the Nimad region - situated to the South of Malwa and adjacent to Maharashtra - Nimadi Bolibhasha has evolved along the Narmada basin, particularly across districts such as Khandwa, Khargone, Barwani, and Burhanpur. The dialect is widely spoken in urban and semi-urban centers including Barwani, Khandwa, and Barwaha, and its development has been shaped by historical trade networks as well as sustained interaction with *Bhil* and other *Adivasi* communities. Written in the Devanagari script, Nimadi traces its linguistic lineage to the Rajasthani subgroup of Indo-Aryan languages, with a rich corpus of oral traditions and folklore that predates its written documentation.

Functioning as the cultural and communicative core of the Nimad region, Nimadi embodies the socio-cultural rhythms of life along the sacred Narmada River, reinforcing its status as both a linguistic and civilizational marker of regional identity. Nimadi belongs to the Indo-Aryan language family and is often identified as a cognate of Malvi; however, it retains a distinct phonological and expressive identity that sets it apart within the regional linguistic spectrum. Its evolution cannot be disentangled from the cultural and ecological landscape of the Narmada basin, which has profoundly shaped its vocabulary, metaphors, and modes of expression. The river, serving as both a geographical and civilizational axis, has sustained not only agrarian life but also the linguistic vitality of the region. Consequently, Nimadi emerges as a language deeply embedded in the lived experiences of the soil, the rhythms of the river, and the agrarian spirit of its speakers.

Diachronic Development

From a diachronic perspective, Nimadi Bolibhasha has evolved through successive phases of Indo-Aryan linguistic transformation, with its origins traceable to *Sauraseni Apabhramsa*. Over centuries, it assimilated features from neighbouring *Rajasthani* varieties while simultaneously developing a distinct regional identity. Its early formation as a predominantly pastoral and oral

dialect gradually expanded into expressive domains of devotion and resistance, reflecting the socio-cultural dynamics of the Narmada valley.

The medieval period marked a phase of significant linguistic interaction, shaped by the migration of various communities across the region, which contributed to lexical enrichment and phonetic variation. Notably, regional differentiation became more pronounced, with denser and more conservative forms of Nimadi evident in the core Nimar areas, Khargone and Barwani, and relatively attenuated or hybridized variants in peripheral regions such as Harda and Dewas. Settlement patterns along the Narmada further influenced phonological shifts, including characteristic sound substitutions such as the variation in lateral consonants.

By the nineteenth and early twentieth centuries, Nimadi began to exhibit greater structural consolidation, transitioning from an exclusively oral tradition to emerging written forms. This phase witnessed the articulation of local histories, agrarian experiences, and tribal narratives, positioning Nimadi as a significant medium for encoding the socio-political consciousness and cultural memory of the Nimar region.

Synchronic Dynamics and Linguistic Confluence

From a synchronic perspective, Nimadi Bolibhasha represents a dynamic site of linguistic confluence, shaped by sustained contact with neighboring languages and dialects. Rather than existing in isolation, Nimadi actively interacts with Hindi, Malvi (to the North), Marathi (due to proximity with the Khandesh region of Maharashtra), and Gujarati and Bhili varieties across the Western belt, particularly in Barwani. This contact has facilitated processes of lexical borrowing, syntactic adaptation, and phonological variation, resulting in a hybrid yet resilient linguistic system.

Contemporary usage, especially in urban and semi-urban contexts, reflects increasing hybridity, with the incorporation of elements such as Marathi syntactic patterns, Hindi vocabulary, and traces of Persian influence inherited through administrative histories. Regional linguistic drift has also contributed to subtle grammatical and phonetic shifts, including variations in case markers and postpositional usage. Despite these influences, Nimadi retains a distinct expressive identity, often characterized by its earthy tonal quality and cultural immediacy, which may be described as its inherent “Nimariness.” Or to say “*Nimaripan*”

Efforts toward standardization have gained momentum in recent decades, exemplified by the compilation of extensive lexical resources such as a 30,000-word Nimadi–Hindi dictionary, which aim to codify and preserve the language in the face of rapid socio-linguistic change.

Literary Developments in the Last Five Decades

Since the 1970s, Nimadi has witnessed a significant literary resurgence, marked by the propagation of genres including novels, epics, poetry, and grammatical studies. Pioneering writers and scholars have played a crucial role in transforming Nimadi from a predominantly oral dialect into a recognized literary medium. This period of growth reflects both a conscious effort at cultural preservation and a response to the increasing dominance of Hindi, positioning Nimadi literature as a vital space for articulating regional identity and intellectual expression.

Genre	Key Works	Authors
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Epic	Ammar Bol (Bhagavad Gita translation)	Mahadeo Prasad Chaturvedi
Novels	Sarg-Nark Yan Chhe, Bhai Ki Jad Patal Mein	Jagdish Joshila
Prose/Grammar	Nimadi-Hindi Shabdkosh, Vyakaran	Jagdish Joshila, M.N. Chawre
Songs/Drama	Thumka, Gammat, Swang	Prabhakar Ji Dubey

Scholarly Contributions and Literary Trajectories

The development and preservation of Nimadi Bolibhasha have been significantly shaped by the contributions of key scholars, writers, and cultural practitioners who have documented its linguistic richness and expanded its literary scope. Prominent ones are mentioned as follows:

- **Shree Ramnarayan Upadhyay: The Archivist of Nimar**

Shree Ramnarayan Upadhyay, often regarded as a principal archivist of the Nimar region, played a foundational role in documenting Nimadi folk traditions. Although he wrote predominantly in Hindi, his work purely remains deeply rooted in Nimadi cultural contexts. His major works include:

- ***Nimadi ka Lok-Sahitya aur Sanskriti (Folk Literature and Culture of Nimadi), Vol-1 (1973)***: A 366-page seminal text. It is a Diachronic treasure, documenting proverbs, folktales, and linguistic evolution.
- ***Nimar ka Sanskritik Adhyayan (A Cultural Study of Nimar)***: Essential for understanding how the Nimadi dialect functions as a vehicle for regional identity.
- ***Hum To Babul Tere Baag ki Chidiya***: A collection of folk songs. Use this for **Synchronic analysis** of phonetics and rhythmic patterns in Nimadi speech.
- ***Nimari Loka-Kahawaten (Nimadi Folk Proverbs)***: A compilation of idioms that reveal the cognitive linguistics of the Nimar people.

Satirical Themes in Upadhyay's Works:

His satires (*Bakshishnama*, *Dhundhle Kaanch ki Deewar*) attack social hypocrisy and rural bureaucracy. He uses the metaphor of "*Mati Kahe Kumhar Se*" (The Earth speaks to the Potter) to highlight the struggle between the oppressor and the oppressed.

2. Shree Prabhakar Dubey: The Voice of Nimadi Theatre

Shree Prabhakar Dubey contributed significantly to the performative dimension of Nimadi by bringing it from textual spaces to the stage. His works, including:

- **Thumka**: A collection of folk songs focused on rituals and festivals.
- **Gammat**: Satirical plays depicting rural irony.
- **Swang**: A folk-theater style centered on the Narmada bank traditions.

Through satire, ritual performance, and dramatic representation, Dubey's oeuvre highlights the importance of orality in sustaining linguistic and cultural continuity.

3. The Evolution of 'Autobiographies' and 'Biographies' in Nimadi

While full-length autobiographies in Nimadi remain relatively rare due to its strong oral heritage, elements of self-narrativization are evident in several modern works.

- **Shree Jagdish Joshila**, a pivotal figure in contemporary Nimadi literature, integrates personal and collective experiences in his novel *Sarag-Nark Yan Chhe*, thereby linking individual narrative with the broader evolution of the language. The contributions of Jagdish Joshila (Padma Shree Awardee, 2025), often described as the architect of Nimadi prose, a sole novelist who has dedicated his perseverance in penning down nearly Twenty-eight books in Nimadi regional language on martyrs, like *Sant Singaji*, *Devi Ahilya Bai Holkar* and the more of the rank, are particularly noteworthy. His extensive body of work - including writings on regional saints, freedom fighters, and historical figures such as Ahilyabai Holkar - blends creative expression with historical consciousness. Alongside figures such as Ramnarayan Upadhyay, Prabhakar Dubey, and Jeevan Joshi, he has been instrumental in elevating Nimadi from an oral dialect to a recognized literary medium.
- Similarly, **Shree Manimohan Chavare** offers autobiographical and historical insights through works such as *Krantiveer Bhaskarrao Chavare* (2011), *Mharo Des Nimar* (1970), and *Aapdi ki Thapdi* (2000), which collectively reflect socio-cultural memory, resistance, and everyday life.
- A landmark in Nimadi literary history is **Shree Mahadev Prasad Chaturvedi's** Ammar Bol, also referred as the 'Nimadi Gita', widely regarded as the first major epic in the language. As a vernacular rendering of the Bhagavad Gita, it translates complex philosophical ideas into accessible, locally grounded idioms. Structured in a folk-song style, Ammar Bol articulates the principles of Karmayoga, Bhaktiyoga, and Gyanyoga through agrarian metaphors and Narmada-centric cultural references, thereby democratizing spiritual knowledge for rural communities. Written in the 20th century, this is the first major epic of the Nimadi language. Mahadev Chaturvedi infused it with Bhakti Rasa (devotional sentiment), greatly enriching Nimar's folk literature. Renowned writers like Jagdish Joshila consider this work a great source of inspiration. The complete book is limited in print but can be found at *Nimadi Sahitya Sammelans* (literary conferences) or local libraries in the region. Excerpts can also be heard in various online videos and recordings.
- Authors like **Ramnarayan Upadhyay, Prabhakar Dubey, Jeevan Joshi** and many known and anonymous have been contributing for the great cause of lingual evolution.

Recent Literary Developments and Renaissance

The past five decades have witnessed a notable "Nimadi Renaissance," characterized by the expansion of literary production beyond traditional folk forms such as Lavani and Garba into structured genres including poetry, prose, epics, and linguistic studies. While the devotional poetry of Sant Singaji continues to serve as a foundational influence, contemporary writers increasingly employ Nimadi to engage with modern socio-political concerns. The publication of dictionaries, grammatical treatises, and translations of canonical texts (including the Ramayana) has further enhanced the language's literary legitimacy and standardization. Local periodicals and literary forums have played a crucial role in documenting Nimadi Lok-Sahitya, ensuring the transition of oral traditions into written archives and safeguarding them for future scholarship.

Preservation Efforts and Institutional Support

In response to the growing threat of linguistic marginalization, several initiatives have been undertaken to preserve and promote Nimadi. Lexicographical efforts, such as Jagdish Joshila's compilation of a 30,000-word Shabdkosh, alongside grammatical standardization initiatives by organizations like the Akhil Nimad Lok Parishad, represent significant strides toward codification. Literary gatherings and conferences further contribute to script and usage standardization.

Institutional support has also emerged through national and regional frameworks. Programs such as the Scheme for Protection and Preservation of Endangered Languages (SPPEL, Ministry of Education, 2013) and initiatives by the Tribal Affairs Ministry (including TRI-ECE) have facilitated documentation and research on indigenous and regional languages. Recognition through awards by bodies such as the Madhya Pradesh *Sahitya Akademi* has enhanced the visibility of Nimadi literature.

Aligned with the objectives of the National Education Policy (NEP) 2020, efforts are underway to promote multilingual education and integrate Indigenous Knowledge Systems (IKS) into curricula. Complementary measures—including digital documentation of oral traditions, community-based cultural festivals such as Nimar Utsav, and scholarly engagement with traditional agricultural and medicinal knowledge—underscore a multidimensional approach to preservation. Collectively, these initiatives reaffirm the urgency of sustaining Nimadi as a vital repository of cultural memory, ecological wisdom, and regional identity.

Category	Key Works / Authors
Epics & Spiritual	<i>Ammar Bol</i> (Mahadev Prasad Chaturvedi), <i>Sant Singaji Bhajanavali</i>
Poetry & Folk	Works by Jagdish Joshila , <i>Thumka</i> (Folk snippets), <i>Nimar ka Lok Sahitya</i>
Grammar & Linguistics	<i>Nimadi Bhasha aur Sahitya</i> (Dr. Ramnarayan Upadhyay)
Modern Prose	Various short stories and essays reflecting the social changes in Khandwa and Khargone.

This translation and expansion will provide a solid foundation for your research article on the Synchronic (current state/structure) and Diachronic (historical evolution) analysis of the Nimadi dialect.

Expanded List of Nimadi Writers & Works

To strengthen your research article, you must include these contemporary and classical pillars of Nimadi:

Writer	Notable Works / Style	Research Value
Ram Parinda	<i>Nimadi Sahitya ka Itihas</i>	The definitive source for Diachronic timelines.

Kuvar Uday Singh Anuj	<i>Pani-Pather, Nimadi Ghazals</i>	Essential for studying Synchronic shifts-how Nimadi adapts to modern Persian/Urdu poetic forms.
Jagdish Joshila	<i>Bhai ki Jad Patal Mein</i>	Exploration of Nimadi heroism and local idioms.
Sant Singaji	<i>Singaji ki Parchari</i>	The 15th-century foundation of Nimadi; critical for Diachronic roots.
Dr. Ramnarayan Upadhyay	<i>Nimadi Lok-Kathaen</i>	Structural analysis of Nimadi storytelling syntax.
Amritlal Vegad	<i>Saundarya ki Nadi Narmada</i>	Though written in Hindi/Gujarati, his descriptions of Nimar culture are essential context.

Expanded List of Nimadi Genres, Writers & Works, and their Research & Cultural Value:

Genre	Key Works	Author(s)	Research & Cultural Value
Epic	<i>Ammar Bol</i> (alternatively <i>Ammar Bol</i>) +1	Mahadev Prasad Chaturvedi +3	A translation of the <i>Bhagavad Gita</i> into Nimadi folk-song style. It is considered the first major Nimadi epic. +3
Novels	<i>Sarg-Nark Yan Chhe, Bhai Ki Jad Patal Mein</i>	Jagdish Joshila (Padma Shri 2025) +1	Focuses on themes like the journey through heaven/hell and brotherly love. Joshila is credited with 28 books on martyrs and historical figures like Ahilya Bai. +1
Biography	<i>Krantiveer Bhaskarrao Chavare</i> (2011) +1	Manimohan Chavare +1	Documents the life of a Nimadi freedom fighter from the Narmada banks.
Memoirs / Humor	<i>Aapdi ki Thapdi</i> (2000) +1	Manimohan Chavare +1	Humorous memoirs centered on family life. +1
Folk Poetry	<i>Mharo Des Nimar</i> (1970) +1	Manimohan Chavare +1	Provides autobiographical glimpses through poetry and depictions of Nimad life. +1

Ghazals / Modern Poetry	<i>Pani-Pathar, Nimadi Ghazals</i>	Kuvar Uday Singh Anuj	Essential for studying Synchronic shifts and how Nimadi adapts to Persian/Urdu poetic forms.
History & Timelines	<i>Nimadi Sahitya ka Itihas</i>	Ram Parinda	The definitive source for Diachronic timelines of the dialect's evolution.
Grammar	<i>Nimadi Lok Bhasha Vyakarana</i> +1	Ram Parinda +1	Critical for formal linguistic analysis of Nimadi grammar. +1
Historical Folklore	<i>Singaji ki Parchari</i>	Sant Singaji	Represents the 15th-century foundation of Nimadi; critical for Diachronic roots. +1
Poetry Collection	<i>Nimara Janapada ke Kaviyon ki Nimari Kavitaen</i>	Santosh Choubey, Shriram Parihar, etc.	A 112-page collection of verses from regional poets.
Biographical Narratives	<i>Lok-Maitrey</i> (2022) +1	Ed. Manimohan Chavare +1	Biographical tales and accounts of various folk litterateurs. +1
Linguistic Analysis	<i>Nimadi-Hindi Shabdkosh, Vyakaran</i>	Jagdish Joshila, M.N. Chawre	A comprehensive dictionary and grammar resource.

Linguistic Analysis Framework

Diachronic Analysis (The "Then")

- **Origin:** Trace Nimadi back to **Sauraseni Apabhramsa**.
- **The Narmada Influence:** Analyze how the river acted as a linguistic corridor, bringing Malvi influences from the north and Marathi/Khandeshi from the south.
- **Phonological Shift:** Study how Sanskrit "S" often shifts to "H" in Nimadi (e.g., *Saas* becomes *Haahu*).

Synchronic Analysis (The "Now")

- **Mingle & Merge:** Analyze the "Mingling" you mentioned. Nimadi today is a "Hybrid Dialect" absorbing Hindi technical terms but retaining its unique verbal inflections (e.g., the use of *-chay* or *-hay* as auxiliary verbs).
- **Word Adoption:** Create a table of loanwords from Marathi (due to the border), Gujarati, and Persian (from the Mughal administrative era in Burhanpur).
 1. **Chaturvedi, Mahadev Prasad.** *Ammar Bol* (The Nimadi Gita).
 2. **Upadhyay, Ramnarayan.** *Nimadi ka Lok-Sahitya aur Sanskriti* (1973). Sahitya Kutir.
 3. **Chavare, Manimohan.** *Krantiveer Bhaskarrao Chavare* (2011).
 4. **Dubey, Prabhakar.** *Thumka* (Folk Collection).
 5. **Joshila, Jagdish.** *Sarag-Nark Yan Chhe* (Memoir-Novel).

6. **Parinda, Ram. Nimadi Lok Bhasha Vyakarana** (Nimadi Grammar).

Here is the comprehensive English translation of the literary records for the **Nimadi dialect**, प्रमुख किताबें और रचनाएं

शीर्षक	लेखक	प्रकार	टिप्पणी
अम्मर बोल (Ammar Bol)	महादेव प्रसाद चतुर्वेदी	महाकाव्य (भगवद्गीता अनुवाद)	निमाड़ी का पहला प्रमुख महाकाव्य।
सरग-नर्क यान छे (Sarg-Nark Yan Chhe)	जगदीश जोशीला	उपन्यास	नरक-स्वर्ग यात्रा कथा।
भाई की जड़ पाताल में (Bhai Ki Jad Patal Mein)	जगदीश जोशीला	उपन्यास	भ्रातृप्रेम पर।
थुमका (Thumka)	प्रभाकर जी दुबे	गीत/नाटक	लोकगीत संग्रह।
गम्मत (Gammat)	प्रभाकर जी दुबे	नाटक	हास्य नाटक।
स्वांग (Swang)	प्रभाकर जी दुबे	नाटक	लोकनाट्य।
निमाड़ी-हिंदी शब्दकोश, व्याकरण और अलंकार (Nimadi-Hindi Shabdkosh, Vyakaran)	जगदीश जोशीला	शब्दकोश/व्याकरण	30,000 शब्दों वाला।
निमाड़ी और उसका साहित्य (Nimadi Aur Unka Sahitya)	कृष्णलाल हंस	आलोचना/इतिहास	निमाड़ी साहित्य का विस्तृत अध्ययन।
निमाड़ी का लोक-साहित्य और संस्कृति भाग-1 (Nimadi ka Lok-Sahitya aur Sanskriti Bhag-1)	रामनारायण उपाध्याय	लोकसाहित्य	366 पृष्ठों का संग्रह।
निमाड़ी संस्कृति और साहित्य (Nimadi Sanskriti aur Sahitya)	वसंत निर्गुणे	संस्कृति/साहित्य	CIIL प्रकाशन।
निमाड़ी साहित्य का इतिहास (Nimadi Sahitya Ka Itihas)	श्रीराम परिहार	इतिहास	साहित्य अकादमी।
निमाड़ा जनपद के कवियों की निमाड़ी कविताएं (Nimara Janapada ke Kaviyon ki Nimari Kavitaen)	संतोष चौबे, श्रीराम परिहार आदि	कविता संग्रह	112 पृष्ठ।

Major Literary Works Related to Nimadi

1. Key Books by Ramnarayan Upadhyay

Ramnarayan Upadhyay is the foremost collector and author of Nimadi folk literature. While many of his works are in Hindi, they remain deeply rooted in the culture and folk language of the Nimar region.

- **Nimadi ka Lok-Sahitya aur Sanskriti Bhag-1 (Folk Literature and Culture of Nimadi, Part-1):** Published in 1973 by Sahitya Kutir (366 pages). This is a vital collection of Nimadi folksongs, proverbs, tales, and cultural studies.
- **Nimar ka Sanskritik Adhyayan (A Cultural Study of Nimar):** A detailed analysis of Nimadi folklore, emphasizing the preservation of the local language.

- ***Hum To Babul Tere Baag ki Chidiya (We are the Birds of your Garden, Father)***: A collection of Nimadi folksongs carrying messages of national unity, rich with examples of Nimadi conversational style.
- ***Nimari Loka-Kahawaten (Nimadi Folk Proverbs)***: A comprehensive compilation of traditional Nimadi proverbs and idioms.

2. Themes of Satire in Upadhyay's Work

Upadhyay authored over 30 books, including satires (*Bakshishnama*, *Dhundhle Kaanch ki Deewar*), essays, and memoirs. His satire is inspired by Nimadi folktales. Unlike Harishankar Parsai's direct criticism, Upadhyay uses the earthy fragrance of the Narmada banks to awaken society. His satire focuses on:

- **Social Deformities**: Humorous portrayals of rural ironies and social evils like casteism and superstition.
- **Bureaucratic Irony: "Bakshishnama"** critiques rural administration and the "tip culture" (corruption), where petty officials behave like monarchs.
- **Inequality: "Dhundhle Kaanch ki Deewar"** targets the "invisible walls" between the rich and poor and the culture of false pretenses.
- **Rural Exploitation: "Maati Kahe Kumhar Se"** uses the metaphor of clay and the potter to represent the struggle between man, nature, and social hierarchy.

3. Dramatic Works of Shree Prabhakar Dubey

Prabhakar Dubey is a pioneer of Nimadi folk theater and performative literature. His works are primarily based on plays, folksongs, and *Swang*.

- **Thumka**: A collection of folksongs based on Nimadi rituals, life-cycle ceremonies, and festivals.
- **Gammat**: Satirical plays providing a vivid portrayal of rural life and Nimadi conversational nuances.
- **Swang**: Composed in the folk-theater style, based on religious and social narratives, enriching the traditions of the Narmada banks.

4. Autobiographies and Memoirs in Nimadi

Pure autobiographies are rare in Nimadi as the dialect has historically prioritized oral traditions and epics. However, "autobiographical fragments" exist in the following:

- **Jagdish Joshila**: His novel "*Sarag-Nark Yan Chhe*" contains autobiographical elements of his life in Nimar. He linked his personal struggle with the development of Nimadi literature.
- **Ramnarayan Upadhyay**: His memoir "*Jinki Chhaya bhi Sukkhar Hai*" depicts his personal life through the lens of Nimadi culture.
- **Oral Accounts**: Collections of Nimadi folk literature often contain "first-person" narrative styles belonging to saints and local heroes.

Formal biographies are limited but influential, often focusing on revolutionaries and local icons:

- ***Krantiveer Bhaskarrao Chavare (2011, by Manimohan Chavare)***: A biography of the Nimadi revolutionary and freedom fighter from the Narmada banks.

- ***Mharo Des Nimar* (1970, by Manimohan Chavare):** A poetic collection containing autobiographical glimpses and depictions of Nimad life.
- ***Aapdi ki Thapdi* (2000, by Manimohan Chavare):** Humorous memoirs based on family life.
- ***Bhai ki Jad Patal Mein* (by Jagdish Joshila):** Chronicles the life-characters of Nimadi heroes.
- ***Lok-Maitrey* (2022, edited by Manimohan Chavare):** Biographical tales of various folk litterateurs.

Conclusion

Nimadi's *aatmakatha* urges preservation to safeguard Nimar's IKS treasure. With literary giants and policies, it endures, echoing: "Nimadi ko boli se bhasha pad tak pahunchana chahiye" (Elevate Nimadi from dialect to language. The autobiography of Indian languages like Nimadi is an ongoing saga of resilience. These languages are not just "dialects"; they are the very DNA of Indian identity. By respecting and reviving regional tongues, we do not just save words; we save a way of life. As long as the Narmada flows and the folk songs of Singaji are sung, the spirit of Nimadi will remain a potent gatekeeper to the vast, golden treasure of the Indian Knowledge System.

The "aatmakatha" of Nimadi is a profound saga of resilience, proving that regional languages are far more than mere tools for communication; they are the very DNA of Indian identity and the gatekeepers of the Indian Knowledge System (IKS). From the 15th-century spiritual foundations laid by Sant Singaji to the modern prose and satires of contemporary scholars, Nimadi has evolved into a potent voice for the soil, the river, and the people of Nimar.

However, the survival of this "treasure of ancient wisdom" depends on a transition from oral tradition to active digital and educational documentation. As current initiatives align with the National Education Policy (NEP) 2020 to integrate mother tongues into primary schooling, there is a renewed hope for bridging the "generational gap" that threatens linguistic continuity. To respect and revive Nimadi is to ensure that the heritage of the Narmada banks remains vibrant. As long as the folk songs of the harvest are sung and the philosophy of the *Ammar Bol* is shared, the spirit of Nimadi will endure, demanding its rightful elevation from a local dialect to a recognized pillar of India's linguistic landscape.

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