



Beyond words: Vaagriboli, identity and cultural survival among the narikkuravar community

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Abstract

This paper investigates Vaagriboli, the endangered native language of the Narikkuravar community in Tamil Nadu, as a critical medium of cultural identity, historical memory, and social resistance. Rooted in Indo-Aryan linguistic traditions and shaped by centuries of migration from northwestern India, Vaagriboli stands as a creolized, hybrid language embodying the Narikkuravar's transregional experience. Drawing on socio-linguistic analysis, ethnographic insights, and policy review, this study explores the interplay between language, marginalization, and identity construction. The decline of Vaagriboli is not merely a linguistic issue. It reflects broader structural forces such as sedentarization, poverty, assimilation pressures, and lack of institutional support. The absence of accurate linguistic enumeration and official recognition contributes to its invisibility and endangerment. Nonetheless, the language remains vital within intra-community communication and oral traditions, serving as a living repository of folklore, ritual vocabulary, and traditional ecological knowledge. Recent developments, including Scheduled Tribe recognition and community-led revitalization efforts, offer new opportunities for cultural preservation. The paper argues for an integrated, community-driven approach that links language revitalization with socio-economic justice and political empowerment. The survival of Vaagriboli is emblematic of the Narikkuravar's right to define their cultural future on their own terms.

Keywords: Vaagriboli, narikkuravar community, language endangerment, linguistic identity, cultural marginalization

Introduction

The Narikkuravar community, a semi-nomadic group residing in Tamil Nadu, represents a compelling subject for socio-linguistic inquiry and cultural anthropology. Often labelled as a "Gypsy" population within the Indian context, the Narikkuravar have historically faced deep-seated marginalization, exclusion, and social invisibility. They are culturally and linguistically linked to broader Romani groups found across Europe and Asia, with whom they share certain migratory, occupational, and linguistic characteristics. Traditionally identified by occupations such as hunting and bird-catching reflected in names like Narikkuravar (fox or jackal hunters) and Kuruvikkarans (bird-catchers) they have maintained distinct cultural practices, attire, and their language, Vaagriboli.

Vaagriboli, an endangered language spoken exclusively within the community, serves as a vital repository of their collective memory and identity. Despite lacking official recognition and institutional support, the language persists as a symbol of resilience and resistance. Its study offers a unique opportunity to examine themes such as linguistic isolation, creolization, and the dynamics of language contact in multilingual environments. Furthermore, the preservation of Vaagriboli is closely tied to the socio-economic empowerment and cultural survival of the Narikkuravar themselves. This report undertakes a comprehensive socio-linguistic exploration of the Narikkuravar community and their language. It investigates their historical trajectories, evolving livelihood patterns, and the linguistic features of Vaagriboli, while also evaluating the current vitality of the language. Drawing upon interdisciplinary research, government policies, and grassroots advocacy efforts, the report aims to shed light on the structural challenges facing the community. More importantly, it seeks to propose culturally sensitive and linguistically sustainable strategies that affirm the Narikkuravar's right to self-representation,

education, and heritage preservation in an increasingly homogenized world.

The Narikkuravar Community: Identity, Language and Socio-Economic Shifts

The Narikkuravar community, situated in Tamil Nadu, constitutes a semi-nomadic group with ancestral ties to the northwestern regions of India, particularly Gujarat and Rajasthan. According to oral histories, their southward migration was precipitated by sociopolitical upheavals under the Delhi Sultanate. Their identity remains intrinsically connected to their traditional occupations, notably fox hunting and bird-catching reflected in ethnonyms such as Narikkuravar and Kuruvikkarans. The community is internally organized through patrilineal, exogamous clans such as *Gujarato* and *Mevado*, which structure kinship, ritual obligations, and social hierarchy. A distinctive cultural marker of the Narikkuravars is their language, Vaagriboli, an endangered Indo-Aryan Creole shaped by centuries of migration and contact with diverse linguistic communities. As the sole speakers of this language, the Narikkuravars preserve a linguistic heritage that encapsulates their historical mobility and socio-cultural interactions. However, Vaagriboli is increasingly endangered due to processes of sedentarization, intergenerational language shift, and the absence of state recognition or educational support.

The community's traditional subsistence practices were severely disrupted by wildlife protection legislation, which criminalized hunting. As a result, many Narikkuravars transitioned to informal economic activities, including street vending, beadwork, and waste collection. Despite being recognized for their artisanal skills and entrepreneurial adaptability, they continue to experience pronounced socio-economic precarity. Empirical studies document high rates of illiteracy, early marriage, child labour, and limited access

to healthcare, clean water, electricity, and secure housing. While state-led sedentarization initiatives have facilitated access to identification documents and basic infrastructure, many Narikkuravars perceive permanent settlement as a pragmatic adaptation rather than a wholesale abandonment of their nomadic identity. This underscores a persistent tension between imposed assimilation and cultural resilience. A significant milestone was achieved in 2023, when the community was officially granted Scheduled Tribe (ST) status after prolonged advocacy. Although this classification theoretically guarantees access to affirmative action and welfare schemes, gaps in policy implementation and enduring societal prejudice continue to hinder substantive inclusion.

The trajectory of the Narikkuravar community thus reflects a complex interplay of historical displacement, cultural preservation, and structural marginalization a dynamic struggle to sustain identity amid socio-economic transformation.

Vaagriboli: A Linguistic Profile

Vaagriboli, the native language of the Narikkuravar community, is formally classified as an Indo-Aryan language belonging to the central group, and more specifically, to an inner subgroup within the Indo-Aryan branch. Scholarly observations have noted its close affinities with Gujarati, reflecting the community's ancestral origins in northwestern India. However, what distinguishes Vaagriboli from other regional languages is its classification as a Creole, a stable contact language that emerges through sustained interaction and blending of multiple linguistic sources, eventually becoming the native tongue of a speech community.

Linguistically, Vaagriboli is characterized as a hybrid of Rajasthani, Gujarati, Hindi, Tamil, and English. This Creolized structure is indicative of simplified grammatical constructions and a lexicon drawn from diverse linguistic sources. Such features are emblematic of languages that evolve in contexts of intense multilingual contact, often resulting from migration, trade, or socio-political displacement. In the case of the Narikkuravars, their centuries-long migration from Gujarat and Rajasthan to Tamil Nadu facilitated interactions with various linguistic groups, giving rise to a dynamic, mixed language reflective of their transregional mobility. Traditionally, Vaagriboli has remained an exclusively oral language, lacking a native script. However, recent efforts have sought to transcribe the language using Tamil and Nagari scripts. These initiatives are primarily pragmatic, aiming to make the language more accessible to younger generations of Narikkuravars who are literate in Tamil, thereby creating a bridge between oral tradition and written expression.

A salient feature of the community's linguistic profile is widespread bilingualism. All Narikkuravars are fluent in Tamil, which they use in public and institutional contexts, while Vaagriboli remains the preferred language for intra-community communication. Despite external pressures and limited institutional support, the community expresses strong positive attitudes towards their native language. Vaagriboli functions not merely as a means of communication but as a living linguistic archive encoding the Narikkuravars' migratory history, cultural adaptation, and identity. It stands as a testament to their resilience and capacity to retain cultural specificity in the face of ongoing

marginalization and socio-economic change.

Early Documentation and Linguistic Description of Vaagriboli

The most comprehensive early academic study of Vaagriboli is G. Srinivasa Varma's seminal 1970 ^[1] monograph, *Vaagri Boli: An Indo-Aryan Language*. This foundational work provides an extensive structural analysis of the language, including its phonemics, morphophonemics, morphology (nouns and verbs), adjectives, adverbs, particles, clitics, and syntactic constructions. Importantly, it also includes a detailed bilingual dictionary, making it an indispensable resource for understanding the linguistic landscape of Vaagriboli during the early 1970s. Phonologically, Varma identified nineteen vowel phonemes and twenty-five consonant phonemes in Vaagriboli. These were systematically established through the analysis of minimal pairs, with vowels differentiated based on both quality and quantity. While such phonological complexity may seem atypical for a Creole, it is not uncommon for Creole languages to retain features from their multiple source languages while simultaneously simplifying other phonetic patterns. For instance, Creoles often reduce consonant clusters or insert epenthetic vowels to ease articulation phenomena that may be present in Vaagriboli but require further investigation.

In terms of morphology, Creoles typically exhibit analytic structures, relying more on word order and auxiliary particles than on inflectional morphology. Varma's monograph includes detailed sections on morphophonemics and the structure of nominal and verbal forms, offering critical insight into Vaagriboli's grammatical simplicity and its possible creolized features. Syntactically, the 1970 study presents a comprehensive overview of sentence and phrase construction rules. As with most Creole languages, Vaagriboli's syntactic system is expected to show reduced complexity compared to its parent tongues, favouring fixed word order and simplified clause structures. Lexically, Vaagriboli reflects its Creole nature, drawing vocabulary from Rajasthani, Gujarati, Hindi, Tamil, and English. Creole lexicons often undergo phonetic and semantic shifts during the process of language mixing. The multilingual dictionary published by the National Folklore Support Centre (NFSC), which includes Tamil equivalents, further highlights the influence of dominant regional languages on Vaagriboli.

While Varma's work remains foundational, it must be situated within the context of a living and evolving language. The Narikkuravars' increased sedentarization and growing bilingualism with Tamil are likely to have accelerated linguistic shifts since the 1970s. As such, reliance on this decades-old documentation risks presenting an incomplete or outdated linguistic portrait. Contemporary fieldwork is urgently required to assess the current phonological, morphological, syntactic, and lexical state of Vaagriboli. Given the language's endangered status, sustained and updated linguistic surveys are essential not only for scholarly accuracy but also for informing effective preservation and revitalization strategies.

Vaagriboli as Cultural Repository and Identity Marker

Vaagriboli, the native language of the Narikkuravar community, transcends the role of a mere communicative medium; it serves as a living archive of oral history, cultural memory, and collective identity. Deeply embedded in the

community's social fabric, Vaagriboli is the primary conduit through which ancestral narratives are transmitted across generations. These oral traditions often interwoven with song, music, and performative elements constitute an essential component of the Narikkuravar's intangible cultural heritage. Such practices are widely recognized as critical mechanisms for sustaining minority languages and ensuring intergenerational cultural transmission. The community possesses a vast repertoire of folklore, mythological tales, and clan-based oral histories, preserved by elderly members. This corpus remains undocumented and is therefore at elevated risk of being lost, particularly considering shifting socio-economic conditions and increasing language attrition. Recent ethnolinguistic observations emphasize the urgent need to systematically record and archive these oral materials, as they represent not only cultural narratives but also traditional ecological knowledge such as hunting techniques, medicinal practices, and clan-specific rituals that are absent from written records. Vaagriboli functions as a central marker of Narikkuravar identity, distinguishing them from surrounding populations. Despite pressures of assimilation and increasing Tamil bilingualism, the community demonstrates consistent and active use of Vaagriboli in daily interactions, highlighting its continued relevance and vitality within intra-community contexts. The language's role in ceremonial life, while not extensively documented, can be inferred. Key cultural events such as the annual ancestral goddess worship (Sami Sotthu) are embedded within clan structures and are conducted using ritual vocabulary specific to Vaagriboli, reinforcing its spiritual and ceremonial dimensions. The loss of Vaagriboli would not merely signify the disappearance of a language but the erosion of an entire cultural worldview. As a vessel for identity, history, ritual, and traditional knowledge, the language encapsulates the community's lived experience. Its endangerment thus represents a broader existential threat to Narikkuravar cultural continuity, underscoring the critical need for immediate documentation, revitalization efforts, and institutional support aimed at preserving this unique linguistic and cultural legacy.

Language Vitality and Endangerment of Vaagriboli

Assessing the vitality of Vaagriboli presents a complex challenge, primarily due to extreme discrepancies in reported speaker counts across historical and contemporary sources. These inconsistencies severely hinder accurate evaluation of the language's status and impede the formulation of effective preservation strategies. The 1961 Census of India reported a mere thirty-one speakers of Vaagriboli, classifying it as an "unclassified language." In 2018, a similarly low figure of thirty-seven speakers was cited. By contrast, G. Srinivasa Varma's 1970^[1] linguistic survey estimated 10,000 speakers, while the 2009 edition of Ethnologue recorded around 9,300. An even higher estimate of 47,520 speakers was noted in the 2009 Wikipedia entry. Notably, community self-reports claim the existence of as many as 500,000 speakers in Tamil Nadu alone. Ethnologue currently classifies Vaagriboli as "Endangered" under the VAA code, with fewer than 10,000 speakers.

Language Vitality and the Endangerment of Vaagriboli

The vitality of Vaagriboli can be systematically assessed through UNESCO's Language Vitality and Endangerment framework, which outlines nine key factors

1. intergenerational language transmission,
2. absolute number of speakers,
3. proportion of speakers within the total population,
4. trends in existing language domains,
5. response to new domains and media,
6. availability of materials for language education and literacy,
7. governmental and institutional attitudes and policies,
8. community members' attitudes toward their own language, and
9. the amount and quality of documentation.

Ethnologue currently classifies Vaagri Booli (VAA) as "Endangered," meaning that the language is no longer reliably transmitted to children as a first language^[5]. According to UNESCO's typology, a language becomes "definitely endangered" when children no longer learn it as a mother tongue within the home^[36]. The current classification implies that while some intergenerational transmission may still occur, it is inconsistent and weakening.

Several interrelated factors contribute to the ongoing language shift and endangerment of Vaagriboli:

Sedentarization: The shift from a nomadic to a sedentary lifestyle has significantly increased the community's contact with dominant language speakers, particularly Tamil. As Tamil increasingly dominates public and economic domains, the use of Vaagriboli becomes confined to more limited, private contexts.

Socio-Economic Pressures: Widespread poverty, high illiteracy rates, and limited educational access¹ constrain the Narikkuravar's capacity for language transmission. Child labour and early dropout rates documented in the Pallavaram study disrupt the conditions necessary for literacy in and exposure to Vaagriboli, especially as Tamil is seen as the language of socioeconomic advancement.

Dominant Language Influence: All Narikkuravars are bilingual in Tamil, which is the medium of instruction in schools and the primary language used in official, commercial, and healthcare settings. The absence of Vaagriboli in formal education^[5] reinforces its peripheral status and accelerates language shift.

Erosion of Intergenerational Transmission: The historic nomadic lifestyle meant that many children accompanied parents for work, often missing formal education. These disruptions, compounded by assimilation pressures, undermine the stable transmission of Vaagriboli. When children are not immersed in their native language within both domestic and educational domains, the language's continuity becomes precarious.

The endangerment of Vaagriboli is not solely a linguistic concern but one deeply rooted in socio-economic and structural vulnerabilities. Poverty, child labour, and exclusion from formal education systems critically hinder intergenerational transmission. Sedentarization, while offering access to welfare benefits and identification documents, also intensifies contact with dominant languages and social norms, further marginalizing Vaagriboli. This situation exemplifies a self-reinforcing feedback loop: economic hardship disrupts education, reducing children's exposure to their native language; diminished transmission weakens linguistic vitality, pushing more families toward the dominant language for survival. Ethnologue's "Endangered" classification⁵ captures this decline. Studies

show that children's educational participation is compromised by the demands of a mobile lifestyle and economic need. Language shift theories emphasize that perceived utility, prestige, and access to opportunity often associated with dominant languages are critical drivers of linguistic abandonment. Thus, preserving Vaagriboli necessitates more than language documentation; it requires a holistic approach that addresses structural inequality, ensures equitable access to education, and fosters an environment where using and learning the native language is both viable and valued.

Preservation and Revitalization Efforts

a. Academic and Community Initiatives

Efforts to preserve and revitalize Vaagriboli have emerged through both academic inquiry and community-based action. One of the earliest and most systematic linguistic documentations is G. Srinivasa Varma's 1970 ^[1] monograph, *Vaagri Boli: An Indo-Aryan Language*, which provides an in-depth grammatical analysis and a comprehensive dictionary. Another significant academic contribution came from Dr. Gift Siromoney, who developed a primer to facilitate the learning of Vaagriboli through Tamil and translated select texts such as St. Mark's Gospel, St. Luke's Gospel, and the Thirukkural into Vaagriboli. These early efforts were crucial in establishing a textual foundation for a language that had traditionally existed only in oral form. In recent decades, the National Folklore Support Centre (NFSC) has undertaken key initiatives. Recognizing the endangered status of Vaagriboli, NFSC spearheaded projects that included the creation of a multilingual dictionary (featuring Vaagriboli and Tamil equivalents), the rewriting of the Narikkuravars' social history, and the documentation of their material culture. The dictionary, tailored for Narikkuravar children, aimed to counter the growing influence of dominant languages such as Tamil, Marathi, and English. NFSC distributed the dictionary to schools near Narikkuravar settlements and provided supplementary materials (books and CDs) to community elders. Although immediate impacts were modest, a notable reduction in school dropout rates was observed in the four years following NFSC's exit in 2013 suggesting delayed but meaningful benefits.

Community engagement has been vital to these initiatives. The Narikkuravar people continue to actively use Vaagriboli in daily life, indicating a strong internal commitment to linguistic preservation. Notably, the community's prolonged campaign for Scheduled Tribe (ST) recognition achieved in 2023 involved organized delegations to Delhi and hunger strikes. This demonstrates the community's growing capacity for political mobilization and its determination to secure rights that support both socio-economic advancement and cultural continuity.

b. Government Policies and Institutional Support

Policy-level interventions have played a crucial role in the socio-cultural upliftment of the Narikkuravar community. The establishment of the Tamil Nadu Narikkuravar Welfare Board in 2008 marked an important milestone in state-level recognition. This board offers financial assistance across various domains, including subsidies for self-employment, maternity aid, old-age pensions, death benefits, and accident compensation. At the national level, the conferment of ST status in 2023 represents a landmark achievement. It grants

the Narikkuravars access to affirmative action programs such as reservations in educational institutions and public employment, stipend education, scholarships, and hostel facilities. For example, in 2018–19, the Ministry for Backward Classes and Minority Welfare allocated significant funds for pre-matric scholarships specifically for the community. These initiatives not only improve material conditions but also create a more enabling environment for language and cultural preservation.

The Ministry of Tribal Affairs has also implemented broader policies aimed at tribal language preservation. These include the development of bilingual primers, trilingual proficiency modules, and dictionaries tailored for Scheduled Tribes. Resources such as Varnamala (alphabet books), local rhymes, and folktales in tribal languages are being published to support early-grade multilingual education. Moreover, the Ministry funds the documentation of oral folklore and sponsors conferences and workshops to promote tribal cultural heritage. Such institutional efforts are instrumental in safeguarding linguistic diversity and integrating minority languages into educational and cultural discourse.

Challenges in Preservation of Vaagriboli

Despite these significant efforts, several persistent challenges hinder the long-term preservation and revitalization of Vaagriboli:

Data Gaps and Institutional Invisibility: The extreme variation in reported speaker numbers and the historical absence of Vaagriboli from census records have rendered the language invisible in policy frameworks. This lack of accurate demographic and linguistic data obstructs the formulation of targeted interventions and diminishes eligibility for state support.

Socio-Economic Barriers: Endemic poverty, illiteracy, high rates of child labour, and limited access to formal education continue to weaken intergenerational language transmission. Economic survival often takes precedence over cultural preservation, with children frequently dropping out of school and thus losing critical exposure to Vaagriboli.

Dominant Language Pressure: Tamil's hegemonic position in education, administration, and the job market compels the Narikkuravar to prioritize proficiency in Tamil over their heritage language. The absence of institutional support for Vaagriboli instruction accelerates this language shift. As children internalize the socio-economic utility of Tamil, Vaagriboli risks being relegated to private or symbolic use.

Sustainability and Community Ownership: Although programs like the NFSC dictionary initiative have shown delayed positive effects, their long-term success depends on sustained implementation and community leadership. The lack of "dramatic effects" upon initial rollout³ underscores the need for continuous engagement and reinforcement. Moreover, the persistence of societal prejudice even post-ST recognition highlights the broader cultural and attitudinal shifts still required for true linguistic and social empowerment.

Recommendations

Ensure the survival of Vaagriboli and promote the holistic development of the Narikkuravar community, a multi-pronged, culturally sensitive, and community-driven approach is essential. The following recommendations are proposed across three key domains: linguistic preservation,

community empowerment, and research-policy integration.

1. Conduct Comprehensive Linguistic Surveys

Initiate updated, region-specific, and culturally sensitive linguistic surveys to determine the actual number of Vaagriboli speakers and assess language vitality across age cohorts. Reliable data is essential for informed policymaking and targeted intervention.

2. Develop Culturally Relevant Educational Resources

Create and distribute bilingual primers, textbooks, storybooks, and audiovisual materials in Vaagriboli and Tamil. These should incorporate Narikkuravar folklore, oral history, and traditional ecological knowledge to strengthen identity and engagement.

3. Promote Bilingual Education Models

Introduce and support bilingual or mother-tongue-based multilingual education (MTB-MLE) programs in primary schools located near Narikkuravar settlements. Using Vaagriboli as a bridge language can enhance early learning outcomes and intergenerational transmission.

4. Support Community-Led Revitalization Initiatives

Facilitate grassroots documentation and revitalization projects, such as oral history recordings, song and folklore archiving, and cultural festivals. Provide institutional support while ensuring that the initiatives are community-led and reflective of Indigenous priorities.

5. Leverage Digital Media and Technology

Develop mobile applications, online dictionaries, e-books, and video content in Vaagriboli to engage younger generations and expand the language's functional domains. Use digital storytelling and interactive platforms to promote visibility and pride in the language.

6. Ensure Effective Implementation of Scheduled Tribe (ST) Benefits

Launch awareness campaigns and legal aid services to educate Narikkuravar families about entitlements under their ST status such as scholarships, reserved quotas, and welfare schemes. Simplify administrative procedures and enhance outreach through community liaisons.

7. Address Persistent Socio-Economic Disparities

Introduce integrated development programs focusing on poverty alleviation, adult and child literacy, access to primary healthcare, housing, clean water, and electrification. Prioritize vocational training and skill development suited to contemporary livelihood transitions.

8. Combat Social Discrimination and Promote Inclusion

Design and implement anti-stigma campaigns in schools, workplaces, and media to challenge caste- and ethnicity-based discrimination. Highlight Narikkuravar cultural contributions and affirm their dignity and rights as citizens.

9. Foster Political Participation and Self-Determination

Encourage the formation of local Narikkuravar councils and associations to represent the community in policymaking forums. Provide leadership training and ensure community participation in decisions affecting their future.

10. Encourage Interdisciplinary and Community-Engaged Research

Support academic studies examining the interconnections between language endangerment, socio-economic marginalization, and cultural transformation. Promote participatory action research models involving Narikkuravar voices and perspectives.

11. Advocate Inclusive Language Policies

Recommend revisions to state and national language policies to recognize and protect Vaagriboli as a minority and endangered language. Allocate dedicated funding for mother-tongue instruction and linguistic heritage preservation in tribal communities.

12. Establish Monitoring and Evaluation Mechanisms

Develop transparent, community-informed monitoring and evaluation (M&E) frameworks for all welfare and language revitalization programs. Use feedback loops to recalibrate strategies, ensuring they remain effective and responsive to evolving ground realities.

These recommendations emphasize that language preservation cannot be isolated from socio-economic upliftment and political empowerment. An integrated, long-term approach anchored in community ownership and supported by academic, governmental, and civil society stakeholders is essential to secure the future of Vaagriboli and the dignity of the Narikkuravar people.

Conclusion

The Narikkuravar community of Tamil Nadu offers a poignant case study in the complex interplay between cultural resilience and systemic vulnerability. Their historical migration from northern India has endowed them with a distinctive socio-cultural identity, most vividly expressed through their language, Vaagriboli, a Creole shaped by centuries of contact between Indo-Aryan and Dravidian linguistic traditions. As both a communicative medium and a living archive of oral traditions, Vaagriboli encapsulates the community's nomadic heritage, clan structures, and ancestral memory. Yet this linguistic and cultural richness is under acute threat. The criminalization of traditional hunting practices and the pressures of forced sedentarization have disrupted traditional livelihoods, pushing the community into precarious informal economies. This shift has not only exposed them to intensified poverty, illiteracy, and child labour but also contributed to the erosion of intergenerational language transmission. The decline of Vaagriboli is further exacerbated by the dominance of Tamil in education and public life, and by its near-total absence from official records and censuses, which perpetuates its institutional invisibility and marginalization. Despite these challenges, the Narikkuravar have exhibited significant collective agency. Their attainment of Scheduled Tribe status in 2023, the formation of the Tamil Nadu Narikkuravar Welfare Board, and the documentation efforts led by institutions such as the National Folklore Support Centre reflect both legislative recognition and grassroots mobilization. However, a persistent implementation gap remains, wherein policy commitments often fail to produce sustained, on-the-ground improvements. Entrenched societal prejudices continue to restrict access to meaningful inclusion, even after formal recognition. The survival of

Vaagriboli, and by extension the cultural future of the Narikkuravar people, rests on integrated strategies that address both linguistic revitalization and socio-economic justice. Preservation of language cannot occur in isolation it must be linked with efforts to improve education, eliminate discrimination, and foster community empowerment. Safeguarding Vaagriboli is not merely a linguistic imperative, but a moral and political one: a call to protect a people's right to speak, remember, and thrive on their own terms.

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