



PRONOUNS IN ODISIA: AN OVERVIEW

Linguistics

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ABSTRACT

Pronoun replaces or substitutes a noun in a sentence. It can be of several types i.e Personal Pronoun, Demonstrative Pronoun, Interrogative Pronoun, Relative Pronoun, Indefinite Pronoun, Reflexive Pronoun, Intensive Pronoun etc. Personal Pronouns are used as a substitute for a person's name. Personal Pronouns may be classified by person, number, gender and case. Possessive Pronouns are used to indicate possession. Possessive Pronouns show ownership of a noun i.e my, our, your etc. Indefinite Pronouns do not point to particular nouns i.e a few, everyone, anything etc. Reflexive Pronouns are used when a person or thing acts on itself. Reflexive Pronouns are similar to Intensive Pronoun. Relative Pronouns are used to connect a phrase or a clause to a noun or pronoun i.e who, whom, that etc. Relative Pronouns rely on antecedent, and refer back to people or things previously referred.

KEYWORDS

Indefinite, Emphasize, Distinguish, Relative, Reflexive

Pronoun is a term used in the grammatical classification of words, referring to the closed set of items which can be used to substitute for a noun phrase or single noun. There are many types of pronoun with terminology varying somewhat between grammars. (Crystal: A Dictionary of Linguistics & Phonetics)

Pronoun is known as Sarbanama in Odia language. Odia, an Indo Aryan language has such features like other languages. Mun, tume, se, apana, mote, motharu, amaku, tume, to dwara, tumaku etc are examples of Odia Pronoun. Mo is the first person singular pronoun and also the oblique base of the personal pronoun mu to which post positions are added. Similarly apana is the second person honorific singular personal pronoun. The possessive forms of the personal pronoun are formed by adding re or nkara to it and nkara is always added to the plural and honorific singular noun and pronoun, ra may be deleted when it is used in the adjectival to suggest belongingness. For example apanankara kalama your pen, apananka kalama your pen, mora kalama my pen, mo kalama my pen etc. Pronouns in Odia can be classified on the basis of PNM i.e Person, Number and Marker. Person can be of First Person, Second Person and Third Person. Number can be of Singular or Plural. Marker can be of Case Markers like second, third, fourth, fifth, seventh etc. Pronouns in Odia also can be grouped as Personal Pronouns, Possessive Pronouns, and Interrogative Pronouns etc. Demonstrative Pronouns often distinguish their targets by pointing or some other indication of position i.e this, that, these, those etc. Demonstrative Pronouns take the place of a noun that's already been mentioned. Intensive Pronouns emphasize or intensify nouns or pronouns i.e myself, itself, ourselves etc. Interrogative Pronouns work in sentences to pose questions i.e who, whoever, what, which etc. For further discussion we may draw a table of pronouns in Odia.

First Person (mu)

Singular Plural

mu(I) - ame, amemane (we)

mote (to me) - amaku, amamananku (to us)

mo dwara - (by me) ama dwara, ama manankadwara (by us)

mote (to me) - amaku, ama mananku (to us)

mo tharu (from me) - ama tharu, amamanankatharu (from us)

mora (mine) - amamanankara (our)

mo thare (with me) - amathare, amamankathare (with us)

Second Person (tu, tume, apana)

Singular Plural

tu, tume, apana (you) - tumemane, apanamane (you)

tote, tumaku, apananku - (to you) tumamananku, apanamananku (to you)

to dwara, tuma dwara, apananka dwara -

(by you) tumamananka dwara, apanamanankadwara (by you)

to tharu, tuma tharu, apananka tharu

(from you) tumamanankatharu, apanamanankatharu (from you)

tora, tumara, apanankara (yours) tumamanankara, apanamanankara (yours)

to thare, tuma thare, apananka thare (with you) tuma mananka thare, apana manankathare (with you)

Third Person (se, taha)

Singular and Plural

se, taha, e, eha (he/she/this/that) semane, emane, segudika, egudika (they/ these/those)

taku, tanku, yaku, yanku (to him/ to her) semananku, emananku, segudiku, egudiku (to them)

ta dwara, tanka dwara, eha dwara (by him/ by her) semananka dwara, emanankadwara, egudika dwara (by them)

ta tharu, tanka tharu, eha tharu, ehanka tharu (from him/ from her) semanankatharu, emanankatharu, segudikatharu, egudikatharu (from them)

tara, tankara, yara, yankara (his/her) semanankara, emanankara, segudikara, egudikara (their)

tathare, tankathare, ya thare, yankathare, (with him/ with her) semananka

Personal Pronoun-

- amemane bharatabasi (we are Indians)
- tumemane mask pindha (you wear mask)
- se Telugu kahipare (she/he can speak Telugu)
- se tuma sanga. (he/she is your friend)

Possessive Pronoun

- mo naa Debashis. (my name is Debasis)
- ta naa Adya. (her name is Adya)

Interrogative Pronoun-

- tuma ghara kouthi?
(where is your house)
- apana kie?
(who are you)

Relative Pronoun-

- jepari kama, separi phala
(result as you do)
- jetiki parucha, setiki kara
(do as you can)

Demonstrative Pronoun

- ceita ama school. (this is our school)
- seita mo ghara. (that is my house)

Similarly Pronouns in Odia are like- mu, mote, mo dwara, mo tharu, mora, mo thare, tu, tote, to dwara, to tharu, tora, to thare, se, taku, ta dwara, taha dwara, ta tharu, taha tharu, tara, tahara. Ta thare, taha thare,

tuhi, jaha, taha, jetiki, setiki, jepari, separi, jahara, tahara, sabu, anya, apara, ara, pratyeka, apana, nijara, etc.

Pronouns can be placed in place of a noun-
Iswara sarbashaktiman. Se dayalu. (se replaces Iswar or God)

In place of an adjective-
Bibhishana dharmika thile, matra Ravan semiti nathile (semiti replaces adjective dharmika or God feared).

Eei is a Demonstrative Pronoun meaning this, but it has various uses in Odia language i.e eei means please listen while addressing someone, this is also used as a convenient continuing medium for expressing and narrating one's feelings etc. Similarly other Demonstrative Pronouns are like eeita, seita, sei, e etc we use in Odia language with several purposes. Tume is the second person singular pronoun in Odia while tame of tume is a variant. Tumemane or tamemane is the second person plural pronoun where mane is the plural marker samaste is the plural pronoun to refer all for human beings only. Sabu is the plural referent is also to mean all for both animate and inanimate objects. Se is third person singular pronoun for honorific and familiar, animate and inanimate referents. Se also functions as a Demonstrative Pronoun referring to inanimate objects se kalamata kouthi? Where is that pen? In Odia language -i is suffixed to emphasize the possessive pronouns like mori, tori, tumari, tari, tankari etc it can be used with first person singular, second person singular possessive pronouns and third person singular honorific possessive pronouns, -I cannot be used with second person honorific singular and plural and third person plural possessive, similarly in Odia language the Demonstrative Pronoun se can take post positions to refer to place and direction like thi, tha, tharu, ade, iiade, pakhaku etc. kie is an interrogative pronoun in Odia. In a normal and familiar situation it asks about an unknown person. Se kie or kie se? Who is he/she? But when kie is attached with other pronouns like mu, apana or tume etc it refers to extra ordinary situations for example if we say in Odia mu kie? This means who am I? apana kie? Who are you? Tume kie? Who are you? We notice some features of pronouns in transformation of sentences into causative forms.

Present Tense

Mu lekhe (I write)
mu lekhae (I cause to write)
Tu lekhu (you write)
tu lekhu (you cause to write)
Se lekhe (he/she writes)
se lekhae (he/she causes to write)

Past Tense

Mu lekhili (I wrote)
mu lekhaili (I caused to write)
Tu lekhilu (you wrote)
tu lekhailu (you caused to write)
Se lekhila (he/she wrote)
se lekhaila (he/she caused to write)

Future Tense

Mu lekhibi (I shall write)
mu lekhaibi (I shall cause to write)
Tu lekhibu (you will write)
tu lekhaibu (you will cause to write)
Se lekhiba (he/she will cause to write)
se lekhaiba (he/she will cause to write)

We see some other examples too while discussing Pronouns in Odia language. For example-

1. mu geeta gaanti –
If I sing song (conditional)
2. tu geeta gaa –
You sing song (imperative)
3. se geeta gau-
Let him/her sing song (optative)
4. mu geeta gauthae-
I am singing song (present progressive, habitual)
5. mu geeta gaaini-
I haven't sang song (Present Perfect/negative)
6. mu geeta gauni-
I am not singing (Present Continuous/negative)
7. mu lekhichi-
I have written (Present Perfect/First Person singular)

8. ame lekhichu-
We have written (Present Perfect/ First Person plural, exclusive)
9. ame lekhiche-
We have written (Present Perfect/First Person plural inclusive)
10. se kete katha kahuchi-
He/She is talking too much. (Affirmative)

We know that the context based discussion is a descriptive and an analytical one. It highlights forms, functions as well as context. Such analysis employs a communicative rather than a structural approach. Factual language is made up of grammatical and lexical/ content items. In this regard if we discuss the features or characteristics of Odia language especially in its Pronouns we observed some point's like-

In Odia Kahin is an interrogative marker to refer to both animate and inanimate referents, to refer where. Kahanti is the honorific and plural form of the interrogative marker kahin. In Odia kaiin is a colloquial variation of kahin in spoken form. We may conclude that Odia like the other major Indian languages shows several verbal strategies to express different degrees of differences or politeness between the speaker and the addressee or the speaker and a third person referred to. These include terms of address, imperative verbs, certain lexical substitutes of nouns and verbs and a few other syntactic devices. Since the appropriate choice of a term of address is part of linguistic competence of a speaker, such a choice should be a rule bound although the form and function of such rules would be somewhat different from normal rules of grammar. Apana thou (polite), you (plural) is used to signify a higher degree of social distance between the speaker and the addressee. Persons of a superior social status receive apana (you. hon) and may give tu(you) or tume(you) depending on their relationship with addressee. The speaker's attitude and the social context play a more important role in the choice of a third person pronoun than that of a second person pronoun in address. Pronouns are essential part of Odia language. Pronouns play vital role in form and function of sentences. *Language has sounds, words, sentences and meaning. I in this paper tried to focus on Pronouns of Odia language especially in its grammatical categories, sentence formation and meanings.* As we know parts of speech like Nouns, Pronouns, Verbs, Adverbs, Adjectives, Prepositions, Conjunctions and Interjections are eight valuable instruments of a language. In Odia language too we notice importance of Pronouns. Pronouns and their general functions are discussed without limiting them to a particular context i.e instruction, description and narration etc. Like other languages, in Odia language also a pronoun helps us avoid unnecessary repetition in our speech and writing. This paper tried to highlight the features related to Pronouns in Odia language, further research and explorations could be done in future.

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