



LINGUISTIC ANALYSIS OF MAJOR TRIBAL LANGUAGES OF ODISHA WITH REFERENCE TO NEP 2020

Linguistics

Dr. Debasis Mohapatra

Assistant Professor In Odia, Regional Institute Of Education (NCERT), Bhubaneswar, Odisha.

Dr. Rajkumar

Assistant Professor In History, Regional Institute Of Education (NCERT), Bhubaneswar, Odisha.

ABSTRACT

India is a multilingual country. Multilingualism can be stated as mirror of India. Tribal Languages are flowers of this multilingual garden. Such languages are having characteristics of their own in fragrance as well as beauty. National Education Policy (NEP) 2020 aims at greater flexibility and exposure for multilingualism and the power of language. It says, India's languages are among the richest, most scientific, most beautiful and most expressive in the world. Indian languages including tribal languages having their common and scientifically arranged alphabets and scripts, their commongrammatical structures, their origins and sources of vocabularies. NEP-2020 has given scope to learn what geographical areas speak which languages, get a sense of the nature and structure of tribal Languages. In this paper Dr.DebasisMohapatra as a linguist and Dr.Rajkumar as an educationist as well as a historian trying to highlight some features of tribal languages of Odisha in the context of NEP 2020.

KEYWORDS

Landscape, linguistic, lexical, syntactic, native, multilingual, speech, community, teaching-learning, digital resourcenational education policy (nep) 2020, and language acquisition.

Odisha is a landscape of tribal language and culture, which attracts scholars from all over the world. There are sixty two tribal communities found in this geographical area. Such communities have their own language and culture. Especially linguistically each speech community can be identified on the basis of language, though most of them having language in its spoken form. The beauty lying in languages of these groups are very interesting both for Anthropologists as well as Linguists for their respective field of research. Tribes residing in Odisha like Bhumija, Juanga, Kolha, Koya, Lodha, Munda, Paraja, Saura, Santale etc are considered as major tribal groups among sixty two groups. The similarities, differences in lexical items and syntactic elements are noticeable. NEP 2020 promotes multilingualism, the states and the students can choose which language is to be learned, as long as two of the three languages are native to India. Classrooms to be multilingual and use of mother tongue/regional language is to be promoted. The Medium of instruction will be mother tongue/regional language/home language till Class-5, preferably till Class-8. NEP 2020 highlights the Importance of Indian Sign Language (ISL) and inclusion in the school curriculum. Language labs and digital resources help in language acquisition. Preservation of endangered languages, including tribal languages, and learning through technology. Teaching-learning of classical languages to be promoted. In addition to high quality offerings in Indian languages and English, foreign languages will also be offered at the secondary level. This paper in fact highlights some characteristics of major tribal languages of Odisha, which is important in language as well as in history, especially in history of Odisha.

Bhumija:

Etymologically this name says bhumirujata which means born from the land or soil. This group claim as the first one in this geographical area. In Odisha the places like Mayurbhanj, Keonjhar, Balasore and Sundargarh districts are their home towns. In Mayurbhanj itself their number is more than two lakhs. The speech community can be further divided into four parts like Chamudia Bhumija, HaladiPokhariaBhumija, TeliBhumij and Desi Bhumija etc. If we analyse their language we may notice that they mostly prefer vowel in the initial position for various words for example Aain means mun in Odia which is me or I in English. Similarly Aam means tume or you/aba means baba or bapa in Odia and father in English, aahsar means dhanuteera or bow and arrow, engasima means maaikukuda or hen etc. Many words also having similarity in comparison to Odia language like daali means dali in Odia, dol means dhola in Odia, sendha is sandha in Odia, gina is both gina and tatia in Odia. Many such Bhumija words can be cited in comparison with Odia words.

Koya:

This tribal speech community is a major group of Malkanagiri district. History says their ancestors are Koi tribal group of Chhattisgarh. Interestingly this Koya group are different from Koyas of Andhra

Pradesh and Chhattisgarh, they are known as Koyaraju and Madia respectively. Koyas called themselves as Koetur, which means Human being. Koyas are of four types like Gatter, Metatar, Gamminar and Badabhum. Such groups in together again sub divided into five sections, like Madakami, Madhi, Padiami, Kawasi, Sodhi. The language of Koya is called as Koyamata, is a member of Dravidian Language family. They don't have their own script, so in Hindi belt they use Devanagari, and in South belt particularly in Andhra Pradesh they use Telugu script. In Odisha they use Odia script it seems. Till date they do believe that they are the oldest tribal group of Odisha. Koya vocabulary is almost completely different from Odia. Some examples are- Garra is a Koya word which means millet, is called Mandia in Odia. Similarly metta means mountain is pahada in Odia, lan means home is ghara in Odia, wil means bow is dhanu in Odia, phungar means flower is phula in Odia, gapinbum means garden is bagicha in Odia, bukka means chick is gala in Odia, keu means ear is kana in Odiasande means lips is otha in Odia etc. Koya speech community has several such words if we look into their history.

Juanga:

The word Juanga means Son of Human being. In past they use to call their son of saint. In Odisha we see such tribal group in places like Keonjhar, Pallahada, Dhenkanal. They are divided into two groups as per their residence like PahadiaJuanga or Hill Juanga and SamatalaJuanga or Plain Juanga. They do have their own vocabulary, though they don't have their script. Some words can be shown here with Odia equivalents like karang means fish is machha in Odia, kudu means millet is mandia in Odia, gadra means sheep is mendha in Odia, emar means eyes is akhi in Odia, barala means custard apple is ata or badhiala in Odia, sumusing means tree is gachha in Odia, rasing means flower is phula in Odia, chal means skin is chamada in Odia, kanan means son is pua in Odia, kanchalan means daughter is jhia in Odia, kakak means bow is dhanu in Odia etc. still some words are similar to Odia like muan means face is muhan in Odia, ada means bone is hada in Odia, akash means sky is akash in Odia, they use with halant but in Odia without halant. Historically speaking such tribe played a vital role in freedom struggle of India.

Gadba:

This tribal group mostly seen in undivided Koraput district. The meaning of Gadaba is together related. They can be divided into four groups like badagadaba, parenga, olar and sanagadaba. It is believed that they came from Godavari belt. Language of this speech community is Gatub, they too use Olary but both such languages don't have scripts of their own. In comparison to Odia, such tribal group is having their own vocabulary in many contexts like ning means me or myself is mun in Odia, nammaeans you is tu in Odia, buk means chest is chhati in Odia, mi means nose is naka in Odiasusung means leg is goda in Odia, neri means body is sarira or deha in Odia, samel means millet is mandia in Odia, liang means land is jami in Odia, sulup means tree is gachha in Odia, samar means Monday is somber in Odia, time

means new is nua in Odia nana means hot is garama in Odia, kutai means rat is musha in Odia, pidiki means bird is chadhei or pakhi in Odia, asuk means knife is chhuri in Odia, kati means wall is kantha in Odia etc. Gadba speech community can be compared historically, anthropologically and linguistically with Odia speech community.

Kandha:

This tribal group is considered as highest in number among sixty two tribal groups of Odisha. They reside mostly in undivided Koraput, Kalahandi, Kandhamal and Bolangir districts of Odisha. They use two types of languages both are in spoken form and members of Dravidian language family. The Kondhs of Koraput, Kalahandi and Balangir use Kuvi, where as in Kandhamal they use Kuwi language respectively. Kandhas are of several types like, DesiaKandha, KutiaKandha, DangariaKandha, SithaKandha, NanguliKandha, JhamiaKandha, JhadiaKandha, MaluaKandha, PenguKandha etc. If we analyse some words from both Kuvi and Kuwi languages of this tribal group we can notice they though they have a lot of differences from Odia language, still both these languages have some similarities too. For examples piju means rain is barsha in Odia, nedang means land is jami in Odia, tanda means lips is otha in Odia, suda means mouth is pati in Odia, kudinga means paddy is dhana in Odia. Such examples are from Kuvi. Some similarities too can be seen from this language group like dali means pulse is dali in Odia, jaraka means window is jharaka in Odia, danga means boat is danga in Odia etc. In Kuwi too both similarities and differences can be seen. For example kawa means crow is kau in Odia, kema means pardon is khyama in Odia, parua means dove is para in Odia, kuti means crane is бага in Odia, ichi means small is sana in Odia, pande means foot wear is chapel in Odia, jutu means bread is ruti in Odia, uli means onion is piaja in Odia, kara means summer is khara in Odia etc. This Tribal group fought bravely with British people during Indian freedom moments.

Linguistic analysis of major tribal groups of Odisha like Bonda, Koya, Kondh, Gond, Santal, Paraja, Juang, Ho, Oraon etc in this small article may not be possible because of space.

Odisha is a big geographical landscape of sixty two tribal groups. Each group has its own characteristics especially in the form of the language of their own. So we may say more research work to be encouraged especially on linguistic analysis of such tribal speech communities. NEP 2020 has given scopes for research as well as promotion and patronage of Tribal languages. So in this paper Tribal language of Odisha highlighted particularly in the point of history and language. We may say NEP 2020 is not merely a document of education, it is also a mirror of our glorious history and heritage.

REFERENCES

1. Mohanty, Ajit K., et al. "Overcoming the Language Barrier for Tribal Children: Multilingual Education in Andhra Pradesh and Odisha, India." *Multilingual Education for Social Justice: Globalising the Local*, edited by Ajit K. Mohanty et al., Orient Blackswan, 2009, pp. 278-291.
2. Panda, Minati, and Ajit K. Mohanty. "Language Matters, So Does Culture: Beyond the Rhetoric of Culture in Multilingual Education." *Multilingual Education for Social Justice: Globalising the Local*, edited by Ajit K. Mohanty et al., Orient Blackswan, 2009, pp. 295-312.
3. Vidyarthi, L. P & Roy, B. K. *The Tribal Culture of India*, Delhi Publishing House, New Delhi, 2015.
4. Acharya, Banchhanidhi. "Multilingual Education in Odisha: Issues and Challenges." *Language in India*, vol. 16, no. 10, Oct. 2016, pp. 79-96.
5. Ota, A. B. & Mohanty, S. C. *Demographic Profile of Scheduled Tribes in Odisha (1961-2011)*, SCERT, Bhubaneswar, 2018.
6. Hasnain, Nadeem. *Tribal India*, PalakaPrakashan, 7th Revised, Expanded & Updated Edition, 2019.
7. Roy, B. C. *Tribals of Odisha*, Cultural Institute, Calcutta, 2020.
8. Chand, Soma. *History of Odisha*, Satyanaryan Book Store, 2023.
9. Dash, Kailash Chandra. *Odisha in Resurgence: Essays on Politics, Society and Culture of Odisha*, Abhijeet Publication 2023.