

Challenges to the Juang Language

Dr. Narendra Kumar Patra

Lecturer, Department of Odia, Karanjia Autonomous College, Karanjia, Odisha, India

ABSTRACT

Odisha is unique in India as a tribal-dominated state. Out of the 62 types of tribes living in Odisha, each tribal family has its own language and the languages of the groups within each family are also different. Currently, more than thirty tribal groups use their mother tongue and the remaining groups have adopted local Odia languages as their first language. However, the following languages and dialects are prevalent among the tribal people of Odisha; Such as:- Austro-Asiatic (Mundā)- Bhumija, Birhor, Bandā, Didāi, Gadabā, Saurā, Parengā, Khariā, Juāng, Santāli, Ho, Mundāri, Mahāli etc. Dravidian:- Gondi, Kandā, Kui, Kuvi-Kandha, Kisān, Koyā, Kolāmi, Nāiki and Lari, Pārji, Peng, Kudukh (Oraon) etc. Within the Indian Aryan family, there are Bāthudi, Bhuyān, Kurumi Sāunti, Sādri, Kandhān, Aghariā, Desiā, Jhariā, Hālbi, Bhātri, Mātia, Bhunjia etc.

KEYWORDS: *Juāng, Mundā, Tribes, Gonāsikā, Bhāgudiā, Thāniā, Keonjhar*

How to cite this paper: Dr. Narendra Kumar Patra "Challenges to the Juang Language" Published in International Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-9 | Issue-1, February 2025, pp.653-656, URL: www.ijtsrd.com/papers/ijtsrd74951.pdf



Copyright © 2025 by author (s) and International Journal of Trend in Scientific Research and Development Journal. This is an Open Access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0) (<http://creativecommons.org/licenses/by/4.0>)



INTRODUCTION

There are a total of 62 tribes in Odisha. Of these, 'Juāng' is considered a rare or ancient tribe. Earlier, the tribe was referred to as the "Primitive Tribal Group". But the government has been using the word "Particularly Vulnerable" instead of the word "primitive". Juāng means "human". Juāngs believe that they are the first human beings on the earth. The Gonāsikā hills of Kendujhar, the center of the Baitarani civilization, are believed to be the original human civilizations of the Earth. They are ancient inhabitants, primitive humans of this earth. It belongs to the Mundā or Austric language family. The Juāngs have a special language. It sounds nasalized. The Juāng alphabet has a total of 26 characters, 5 vowels and 21 consonants. Their spoken language is "Juāng". Which seems to have been pronounced from the nose. According to the 2011 census, the number of Juang's population in Odisha is 47,095. In Kendujhar, their number is 26,707. The four blocks of Kendujhar, namely Banspal, Telkoi, Harichandanpur and Ghatgaon are found to have a lot of Juāngs. Apart from Kendujhar, the Juāngs live in the Kankadahad block, Kamakshyanagar, Tata Mines and Munduli in Dhenkanal district, Pallahada in Anugul district and Sukinda in Jajpur district. Even on this rare tribe, Dr. Satyanarayana Rajguru writes in his History of Odisha on page 11, "The tribals who are now living in

different parts of the country, including Kendujhar, are believed to be the descendants of a very primitive community." "The Juangs are probably the oldest of the indigenous peoples living in the dense forests of eastern India," wrote Cobden Ramsay in 'Feudatory States of Orissa' (1910). In an article in E.W. Dalton- 'Descriptive Ethnology of Bengal' (1872), he admits that "the Juang race is very primitive in practice and behavior and that it reminds him of the Stone Age." In the Juāng language, the word Juāng means man, said Dr. Verrier Elwin in the journal 'Man in India' (1948). In 'Statistical Account of Feudatory States' (1877), Mr. Hunter reveals that the Juāngs claim to be the direct descendants of the first human race to appear on the Earth. The Juāngs are usually divided into two parts, namely Bhāgudiā and Thāniā. The Juāng who fled from the Kendujhar region due to malnutrition, population growth and other reasons are called "Bhāgudiā ". Those who clung to their traditions and culture are called "Thāniā".

The Juāng tribe came in contact with different cultures and began to forget their own culture and language, resulting in cultural change in various fields social, economic, political, religious, and linguistic changes can be observed in them. This change can be discussed in the following sections:-

1.0. Agricultural terms: The Juāngs live amidst by nature and use to burn and cultivate the forest. They cultivate rāshi, sorisa, māndiā, gāngu, dhāna, etc. Through cultural change and the advancement of education, they have applied pesticides and fertilizers to a variety of improved varieties. Currently they are farming in modern machinery and methods. They know the use of *Langala* (plough) instead of *Sini* and the use of tractors, power tiller and various modern machines. The following are examples of some ancient words that have been changed:

Ancient words	Changed form
Gānduā	Jhudi
Biana	Bihana
Buā	Dhāna
Dipā	Dhipā (Land)
Didā	Bhāra(carrying grain)

2.0. Food grains: Their rice is the most important food grain of the Juāngs. In addition, māndiā, guludi, jali (like guludi), simba, kusāi (eaten by boiling it with mahul), ruhmā, harad, zodiac, mustard, kāngu, guludi, suturi are chief. Mirig, shirim (sambar), wild deer (kutrā) etc. prey on wild animals and eat their meat. After eating the rice, the Juāngs drink the water of rice. It's called Dāktanā.

They use Auliā to store food grains. Instead of the word āulia, they use the words pudug, merei, etc. Gradually, the use of burā or bastā instead of pudug, marei is evident. The Juāngs use the word 'work' instead of the word 'pāiti'. Instead of 'Senkai' (chickens) or domestic chickens, broiler chickens have become more popular. The following are some examples of modified words, for example:

Ancient words	Changed form
taṇa	bhāta
runkup	cāuḷa
ārigā	tarakāri
āilā	mānsa
kārang	māchha
buā	dhāna
juāni	makā
senāI	harada
kalat	kolatha
tintini	tentuli,kainā
jedā	amrutabhandā
bilāti	tomātor
sāngsāng	haladi
dunkāri	lankā

3.0. Pets and birds:

Ancient words

Senkae
alej
undia
selak
kanter
māduli
sākae
garei
kilag
bābung

Changed form

kukudā
gāi
sandha
kukura
cadhei
bādudi
mānkada
endua/kenkata
bāgha
sāpa

4.0. Related to Nature:

Ancient words

eger
latap
kaya
dāk
lālāc
gimā
endar
mesār

Changed form

pathara
māti
pabana
pāni
niān
barshā
rāti
dina

5.0. Family related:

Ancient words

bā
baiñ
kuli
kanan
sāu
kutuma

Changed form

bāpā/daddy
mā/mummy
bhāuja
pua
swāmi
stree

6.0. Tree related:

Ancient words

āla
ālāk
mumusing
ale
kudila
kengarā

Changed form

bāunsa
patra
gachha
āmba
kadali
kākudi

7.0. Clothing: Juāngs remain naked until the sixties of the nineteenth century wearing tree leaves to avoid embarrassment it's called "Patuā". The first attempt was made by the Odisha Commissioner T.E

Ravenshaw to teach the Juāṅg to wear clothes in 1868. But he did not succeed. Then Captain Johnston, the highest civil servant in the Gadjat of Kendujhar succeeded in attempting to clothe them. But there was a misconception among them that if they cleaned the clothes they were wearing, they would be eaten by tigers. So they used it until the clothes were completely torn. Now they use soda, soap and various detergents. The infiltration of modernity has led to many changes in their dress and mannerisms. They are even using and the same material that the Odias are using, not using their own words.

Ancient words	Changed form
kādu	kāca/cudi
jalaka	kānaphula
cāpa	clip
kunti	māli
pājāli	pāunji
ajan	tela
ungi/anga	shirt
kate	lugā

Similarly they are using many English words such as nail polish, lipstick, etc.

8.0. Home Appliances: Some household items are used directly in Odia and English words.

Ancient words	Changed form
uku	culi
sedāk	kabāt
esar	dhenki
jenak	jhādu, chhāncuni

Similarly, many Odiā and English words like TV, fridge, cooler, grinder, sofa set, and mobile phone are used.

9.0. Education related: According to the 2011 census, the Juāṅgs literacy rate in the Kendujhar district was 42.85%, of which 54.99% were male and 31.39% were female. Since many Juāṅg are highly educated, they use many English and other Indian words such as the use of books instead of the word **bui** and the use of many English words such as slate, chalk, duster, pen, pencil, rubber, cutter etc.

10.0. Religion: The Juāṅg way of life is closely linked to nature and the forest. They worship the natural elements of forests, trees, forests, rivers, streams, sun, earth, etc. as gods. Their deities include Badām, Gāinshiri, Baitranipāt, Kālīpāt, etc. Apart from these, they are worshiping deities like Durgā,

Kālī, Saraswati, Ganesha, Tārini, Shiva, Jagannāth, Krishnā, etc.

The following are some of the ancient translations of the word: -

Ancient words	Changed form
nāgam	purohita
kaelang	thākura, devatā
rāsing	phula

Similarly temples, mosques, club houses, incense, aguru, sandal wood etc. are being used. They use drums, bands and D.J sound instead of Bada Kātha and chāngu.

Conclusion: Radical change is called development with the rise and fall of politics. The Juāṅg people are involved in this development trend. Especially in the post-independence period, we have to be disappointed to see the system that is adopted to bring them to the mainstream of civilized people and the picture of the 100-year-old Juāṅg as a result of widespread change. Now the ancient culture is slowly waning removed from them. They do not have the dignity of education, but as a result of modern education, some of them have become teachers, and many are graduates, the original culture has completely disappeared from them by imitating civilized people. Now Modernity is infected. We understand the Juāṅg culture to mean the dhuni and chāngu near the Majāṅg or Mandaghar (now Community Center). Now that the government house is in place of Majāṅg, it is fire-free (dhuni Mukta). It would not be an exaggeration to say that it is completely on the verge of extinction. Amidst the noise of English pop music heard from modern and Western-style clubs, hotels and bars, and the sweet sound of Chāngu from Juāṅg's Mandaghar or Majāṅg is fainting. Just as the Chāngu has been withdrawn from the Bhuyāns. Changu is completely dead. 99.99% of the Chāngu songs sung before the years of fifty or hundred are not heard from the people. Fifty years down the line, the juāṅg songs they sang are still alive, but immersed in the net of modern civilization it is sitting on the brink of Juāṅg's ancient culture. The only solution is to protect their language. Efforts have been made to preserve their language, but it is not satisfactory. The second is the arrangement to suppress the majāṅg in the concrete forest with the modern roof house, it's time to dump them and move on. The old palace (purunā mahal) that was in their graves is now on the verge of extinction. It can also be restored. For this, there is an urgent need for social and political awareness. The language survives but it does not have a script, due to the development of modern education and the development of civilization in the post-independence

period, modern languages such as Oriya and English are suppressed their language.

They use an average of one and a half to two thousand words. The words of Juāng from it, is one-fourth, and the other three are other languages. So within three quarters, a kind of prisoner and other languages are sitting to suppress him. Now the Juāng language is facing a crisis.

References:

- [1] Pattanaik, Nityananda, "Primitives Tribes of Orissa and their Development strategies", D.K. Print world (P) Ltd. - New Delhi-110015, ISBN: 812460273-5
- [2] "Tribal Language & Culture of Orissa", Published by-Academy of Tribal Dialects & Culture, Govt. of Orissa-1997, Editor-Khageswar Mahapatra
- [3] "The Juāng", Edited by- Dr. N. Pattanaik, Tribal and Harijan research – Cum-Training Institute & T.W, Department, Bhubaneswar, Orissa, First Publication - Republic day, 1989
- [4] Ray, B.C.-"Tribals of Orissa- The Changing Socio- Economic Profile", Gyan Publishing
- [5] "The People, Language and Culture of Odisha (The Lecture delivered in memory of Artavallabha Mahanty)", By - Dr.Sunit Kumar Chatterji, Odisha Sahitya Akademi, Bhubaneswar, Third Edition-2014, ISBN: 978-81-7586-183-1
- [6] "Forest Tribes of Orissa Vol-3: The Juang", By- N. Pattnaik, B.P. Choudhary, K. Seeland, A. Rath, A.K. Biswal, D.B. Giri, Publisher-D.K. printworld(P) Ltd., New Delhi, First Published in India in 2007, ISBN-81-246-0415-0
- [7] "MAN IN INDIA" A Quarterly Record of Anthropological Science with Special Reference to India, Founded by Sarat Chandra Roy, DOUBLE NUMBER, NOTES ON THE JUANG, By Verrier Elwin, VOL. XXVIII-1948
- [8] Padhi, Jagabandhu,- "Juānga jibana sangita" (Odia)

