



**Language diversity: Sociolinguistic Study of Banjara
Language in Aurangabad District of Maharashtra**

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Abstract :

The present research paper aims to study language variety: sociolinguistic study of Banjara language in Aurangabad district of Maharashtra. Further, the approaches of switching words, partial translation, mixed translation, borrowed translation are elaborated in detail. Thirdly, it is found that the three strategies employed while translating the new words from English to Marathi are translated words, partially translated, and borrowed methods. Moreover, the study focuses on the projected consequences of these strategies of translation on the learning process of the students at the same school level or when they shift to English medium or they continue higher studies in sciences later. The study besides includes the interpretation and analysis of the researchers at the end. And finally, the findings of the study support the research design and provide inputs to further studies in translation.

Keywords : Language Varieties, Banjara Language, Sociolinguistic Study, interferences, Marathi, Hindi, and English language.

1.1 Introduction :

Language is known as a social-cultural geographical phenomenon. There is a strong relationship between, culture and society. It is in society that man acquires and uses language. When we study a language, we have to study its dialects, sociolinguistic, idiolects, and other varieties. That is why language should be studied according to the geographical and cultural area, in which it is used, the speakers who use it, the listeners for whom it is used, and the purpose for which it is used, besides the linguistic components that compose it. Only then the study of a language is complete and comprehensive. So language must be looked at not



only from within but also from without, we should study language from the points of view of both form and function in culture. Socio-linguistics is the study of speech functions according to the speaker, the listener, their relationship, and contact, the context and the situation, the topic of discourse, the purpose of discourse, and the form of discourse. It studies the causes and consequences of linguistic behavior in human societies it is concerned with the function of language, and studies language from without.

Thus we see a unique bond between language and culture. According to Saussure (2002): "There is an absolute relation between language and culture" Language with its different varieties is the subject matter of socio-linguistics. Socio-linguistics studies the varied linguistic realizations of socio-cultural meanings, which in a sense are both familiar and unfamiliar, and the occurrence of everyday social interaction which are nevertheless relative to particular cultures, societies, social groups, speech communities, languages dialects, varieties, styles.

Not only from one individual to the next but also from one sub-section of speech- community family, village, town, and region to another. People of different ages sex social classes' occupations or cultural groups in the same community will show variation in their speech. Thus language varies in geographical and social space.

1.2 Objective of the Study :

- 1) The main objective of the study is to investigate various kinds of linguistic differences among the Banjara of different regional and social backgrounds.
- 2) Present research study focuses on the different varieties of the Banjara language in terms of vocabulary, grammar, and pronunciation in different regions and contexts.
- 3) Present research study also focuses on different sections of people such as educated, uneducated, old, and new (younger) generations



of Banjara speakers.

4) Present research study focuses on how their speech style and choice of words differ according to the context.

Since the percentage of education is in progress among the Banjara communities when compared to the older generation of Banjara, there are some changes in terms of language and lifestyle of Banjaras. This kind of change in their lifestyle brought changes in their language and culture to the younger generation of Banjaras. So my study focuses on the speech styles and choice of words used by different sections of Banjaras in different regional and social backgrounds.

The user of the Banjara language has systematically borrowed a lot of Marathi, Hindi, and English words in their communication to make the language functional.

So my study will shed light upon the effect of the addition of Marathi words into the Banjara language as one of the consequences of bilingualism. So in this work, I am also focusing on the effect of the transfer of Marathi and English words into Banjara. The present research paper will attempt to investigate various socio-linguistic factors that influence to switch of the language and use Marathi, Hindi, and English Words into Banjara language.

1.3 Methodology :

Data have been collected from the various section and classes of Banjara, researcher have met them and asked questions regarding how and what kind of words they use on a particular occasion. They communicated with them on different occasions and observed their choice of words on that occasion. Then researcher noted down some of the words without their notice. In our communication, I found some speech patterns among the Banjara users of different areas in the Aurangabad district. The researcher visited some tandas and gathered some uneducated elders in the tandas and gave them some context and



occasion and observed their speech pattern and vocabulary used. Then combined both the older and younger generation, educated and uneducated of Banjara, and observed their speech style, pronunciation, and vocabulary used by them in different situations. The majority of the educated Banjaras were not aware of words used by the old generation of the Banjara community, and some of the old generation Banjaras were also not aware of certain technical words which are used by the younger generation of Banjaras. The variation is not only among the different regional and social backgrounds of Banjaras but it is also found in the same regional and social background of Banjaras and among individuals and groups.

1.4 Review of Literature :

There have been some works that have been done by various linguists, scholars, and anthropologists on language varieties and various aspects of the Banjara lifestyle. It is pertinent here to discuss some of them.

Subjugated Nomads : The Lambadas under Role of Nizams. by Bhangya Bhukya

A grammar of Lamani : by Ronald L. Trail. In this dissertation, the writer describes the grammar of Lamani language such as phonology, types of sentences, clauses, word, stem, and lexicon, etc. a detailed description of grammar was given by the writer.

Castes and tribes of south India : written by Edgar Thurston gives a clear description of tribals in south India.

He describes that the word Lambada is originated from the Sanskrit word 'Lavan' which means salt.

Banjara Charithra : Samskruthi Pragathi by Cheenya Naik is another work in which he describes the origin, migration, settlement, customs, rituals, life, and socio-economic structure of Banjara society.

The twilight world of the Caravan: Regulated market economy and the Caravanners and policing cattle, policing nomads, Colonial rationality and cowherds, The genealogy of the Lambadas' spiritual culture; technologies of self and cultural assertion; from reform to identity politics.

1.4.1 Banjara Language :

Banjara is a tribal community and used to migrate from place to place in the forest area for settlement. Their dressing pattern, language, culture, speech pattern, food habits, and lifestyle are unique and completely from the other community people. The language spoken by Banjaras is also called "Gorboli". The speech patterns of Banjaras vary among individuals of men and women, educated and uneducated, among the old and new generation of Banjaras. Speech patterns also differ based on age, gender, sex, class, and social background. Banjaras are known for their peculiar dressing pattern and ornaments worn by them in society. The majority of the educated Banjaras can't be identified by their dressing patterns but they can be identified through their language, pronunciation, and accent. The old generation of Banjaras is identified through their dressing pattern whereas the new generation of Banjaras is identified through their Language, vocabulary, and pronunciation.

In course of time, as they adapt to changes in their lifestyle, their language and culture are also influenced due to the impact of cultural and linguistic hegemony of other dominant and powerful languages in the society. So they fear that their language and culture may get influenced shortly in the name of modern languages. Due to the influence of Marathi, Hindi, and English language in society, the Majority of the educated Banjaras use Marathi, Hindi, and lesser extent English words in their speech. In course of time, this influence may lead to forgetting their mother tongue language and adopting another language, which is used by the majority powerful and dominant members of the society.



On the one hand, the old generation of Banjaras still uses older words in their speech, and on the other hand new generation of Banjaras who are educated use Marathi, Hindi, and English words in their conversation which can't be understood by the older generation of Banjaras. After some years when the old generation of Banjaras passes away them the old usage of words will disappear with them. This may happen shortly so to preserve the language and culture of Banjaras they should pass their language and culture and preserve it.

Speakers of the same region use different kind's words for the same meaning it could be due to the impact of the linguistic and cultural impact of other languages in the society. Banjara communities live in different regional and geographical settings. Among the Banjara speaker's old generation of Banjaras, the young new generation of Banjaras are educated, uneducated and women's speech varies from person to person in their pronunciation, grammar, accent, and style. Some Banjara speakers use Marathi words and some others use Hindi words in the communication based on their environment, linguistic and cultural background.

Some speakers of Banjara pronounce the word 'YAADI', some speakers say 'BAI', and also some speakers say 'BA', whereas some other speakers say 'PAPPA' within the same region of Banjaras. In these two words, the phonetic sound is pronounced in one region, whereas is not produced in some other part of the same region. Now I will look at some of the internal and external variations of the Banjara language.

1.4.2 Types of Sentences :

1.4.3 Declarative sentence : it makes a statement

Actual use: Balad dhasri chaa. (Present continuous).

Translation: Ox is running.

Actual use: Gawdi dhasgi.



Translation : Cow ran away. (Past tense).

Actual use : Balad dhas jaye.

Translation : Ox will run. (Future tense).

1.4.4 Imperative Sentence : it is a command or polite request.

Actual use: Ek cup Chaya Jhala. (Command)

Translation: Bring a cup of tea.

Actual use: Thaili deichi kai. (Request)

Translation: Can you bring a bag.

1.4.5 Exclamatory sentence: it expresses great emotion or excitement.

Actual use: Khet balro chaa.

Translation: Farm is burning!

1.4.6 Imperative sentence: it asks a question

Actual use: Bhar tadko lagroch kai?

Translation: Is it heating outside?

Explanation :

As we know the sentence structure of English is Sub+Verb+Object, whereas in the Banjara language the sentence structure is Sub+Object+Verb. Another important difference in lambada language is the difference in pronouns. In English and Marathi languages there are separate pronouns used for both male and female genders, such as 'she' in English and "Ti:" in Marathi but Banjara there are no separate pronouns for both male and female genders, for both of them the word "Vu" is used.

The feminine gender is known through the verb form in the sentence. From the above sentences as we have seen the words "ro" and "ri" are used to indicate the masculine and feminine genders.

1.4.7 Vocabulary differences :

Actual use : Ton kungsi nand cheni. (Nand)

: Ton kungsi savay cheni. (Savay)



Translation: You don't have any habit.

Actual use: Ton kungsi tension cheni. (Tension)
: Ton kungsi tan cheni. (Taan)

Translation: You don't have any tension.

1.4.8 Differences in the pronunciation

Actual use: Tamar kan chaha cha ka? (Chaha)
: Tamar kan Chaya cha ka? (Chaya)

Translation: Do you have tea?

Actual use: Tamar kan lota cha ka? (lota)
: Tamar kan loti cha ka? (Loti)

Translation: Do you have the chill powder in your house?

In the word lota the phonetic sound [ta] is pronounced sometimes as [ti] by the Banjaras of Aurangabad district.

1.5 Morphological variation :

Morphology is the identification, analysis, and description of the structure of morphemes and other units of meaning in a language such as words, affixes, parts of speech, intonation, or stress or implied contexts. Morphology presents a way of classifying languages according to the ways by which morphemes are used in a language. Now let us look at some of the morphological variations of the Banjara language.

1.5.1 Parts of Speeches :

Actual use: Vu chori ghalo lamb cha. (lamb)

Translation: That girl is very tall. (Tall) (Adjective)

Actual use: Tu sapko digria. (Sapko)

Translation: You come early. (Early) (Adverb)

Actual use: Tu dameti aajo. (dameti)

Translation: You come slowly. (Slowly) (Adverb)

1.5.2 Tenses :

Here are some of the following sentences with tenses.

Actual use: ma salam jaro chu.

Translation: I am going to school.

Ma (sub) +shala(obj)+jarocho (verb) I am going to school. In the Banjara language, there is no helping verb, which shows the time of the action. The main verb itself shows the time of the action.

Actual use: Kai kam kar re cho?

Translation: What are you doing? (Present continuous)

In the Banjara language object comes after the subject position and the verb comes after the object.

Actual use: Ma pani pi ro chu.

Translation: I am drinking water.

Words such as 'cha' and 'ni' indicate positive and negative meanings in the sentences. In the English language separate words are used for both male and female genders such as 'To, Ti', in Marathi and 'he, she', in English languages, whereas, in lambada language, the word 'Vu' indicates both male and female genders. It is only found the sentence based on the form of the main verb as indicated above, the letter [O] as in [ro] is used for male and as in [ri] is used for female, and [A] is used for plural as in [re] in the first sentence. The negation will not have a separate word in Lambada language, the modification of the main verb will be the negation of the sentence.

1.5.3 Plurals :

Some Marathi and English words have separate words for both singular and plurals, for example, names of the animal's Balad+ Gawdi, Kukdo+Kukdi, Ghodo+ Ghodi, Katra+Katri in English Goat, Goat+s, Ox, Ox+en, Buffalo, Buffalo+s, and Bird and Bird+s, etc. whereas in Banjara language singular and plurals are conveyed in the same words such as Cheli- goats, Gawudi-cattle, Bheshi-Buffalos, Mankya-human beings, Mindi-sheep. Sometimes for numbers ek, di, then, char is used to show the numbers. There are many more words used in both singular and plurals in the same way.



1.5.4 Phonological Variations :

Phonological variation pays attention to the function or meaning of a sound. It is concerned with the function, behavior, and organization of sounds as a linguistic item. It describes the way sounds function within a given language or across languages to encode meaning. It makes a very detailed description of sounds, so each language has its own unique set of symbols because no two languages use all of the same sounds. Now we will look at some of the phonological differences in the Banjara language.

1.5.6 Words Borrowed from other languages into Banjara language Examples

Marathi words are used in the Banjara language.

Table.01

| Sr. n. | Marathi words | Banjara use | Pure Banjara Use | Translation |
|--------|---------------|-------------|------------------|-------------|
| 1 | Navardev | Navardev | Yetdu | Bride |
| 2 | Bazar | Bazar | Haat | Market |
| 3 | Kulup | Kulup | Kalap | |

1.5.7 Hindi words used in Banjara language :

Table.02

| Sr. n. | Hindi words | Banjara use | Pure Banjara Use | Translation |
|--------|-------------|-------------|------------------|-------------|
| 1 | Nasib | Nasib | Daiv | Luck |
| 2 | Raat | Raat | Raat | Night |
| 3 | Barsat | Barsat | Varsalo | Rain |

1.5.8 English words used in Banjara language :

Table.03

| Sr. n. | English words | Banjara use | Pure Banjara use | Translation |
|--------|---------------|-------------|------------------|-------------|
| 1 | Phone | Phone | Phone | Phone |
| 2 | Bucket | Bucket | Badli | Bucket |
| 3 | Pen | Pen | Lakhni | Pen |



English words used in Banjara language such as, Room, Road, Switch, Phone, Bill, Bathroom, Glass, Tiffin, Hotel, Bridge, Tent, Dress, TV, Seat, Bucket, Box, Fan, Wire, Cover, Tape, Break, and Pen, etc. there are many more technological and scientific words which are regularly used in the day to day life. These words do not exist in the Banjara language these words are purely borrowed from the English language.

1.6 Why words are borrowed from other languages :

For many years Banjara community dwelled in the forest areas and used to migrate from one place to another in search of livelihood and settlement, so they are also called nomads. They were completely isolated from mainstream society for many years. They didn't have proper communication and were aware of other languages.

When they gradually came to mainstream society, they have adapted to new cultures, traditions, and also to some extent other languages from the mainstream society. When they started communication with other community people, they slowly started to adopt new vocabulary and language from non- Banjaras.

1.7 Conclusion :

The present research paper have tried to discover the language diversity: sociolinguistics study of Banjara language in Aurangabad district in Maharashtra. This led to the linguistic and cultural hegemony of dominant and powerful languages over minority languages in society. Gradually when they started living with other community people in due course of time they started borrowing many words which do not exist in the Banjara language. Borrowing words from other languages signifies the hegemony of other languages and cultures.

Since Banjara language and culture has been influenced by other dominant and powerful language and culture in the society. So some of the Banjaras fear as if, their language is going to be lost its identity



shortly. In some urban areas, Banjaras are gradually and unknowingly trying to change their language and culture in the name of modernization and development.

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