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MOTHER TONGUE INFERENCE OF BADAGA LANGUAGE ON SCHOOL GOING TRIBAL CHILDREN

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ABSTRACT

This paper deals with one of the tribal communities Badaga's mother tongue inference among tribal school children at language differentiation and mother tongue inference, the difference between linguistics and language. According to Oliver and Boyed, the term 'Tribe' is that which differs from the people of the plains in their social and cultural entities and in their physical features. Tribes are the most backward people and their literacy rate is low. For centuries, they remained in isolation. Tribal population differs from state to state. The eastern section of India, tribes is thickly populated.

Keywords: Scheduled Tribes, Badaga, mother tongue, linguistics

Introduction

The important tribal groups are living in Tamil Nadu. Many of the scheduled tribes live in hills and remote areas. Census 2001 stated that scheduled tribe population in Tamil Nadu is 651321 and 1.04 percentage of total population. In Nilgiri District alone the tribal group population is 28,373 and 4.32 percentage of total general population. There are 36 groups of scheduled tribes in Tamil Nadu. The literacy rate of the tribe peoples is 41.53 percentages. The term 'tribe' is a foreign word means a cognate group of people, showing some amount of cultural and linguistic homogeneity in their structure, behavior, and culture etc.,

There are 36 scheduled tribes in Tamil Nadu, they are Badagas, Todas, Kotas, Kurumbas, Irulas, Paniyas, Kattunayakans etc. They are majorly found in Nilgiri district and their populations are found in six taluks.

Badagas

The Badagas are from Mysore, they have migrated from Mysore to Ooty because of the reason king Tippu sultan. They have traveled

through Bandi, Mudhumalai forest areas and finally reached the Place. The Badagas have been considered to be of Dravidan origin even though the language spoken is close to Dravidian but it is also disputed that their customs, cultural aspects are distinct and not closely related to other Ethnic Groups hence their origins are in debate. There are many aspects about the Badagas that are unique and distinct from other communities. "Dodda Betta "is the highest peak in Nilgiris which got its name from Badaga means "Big Mountain ".

Inference is the logical word which uses to show the thing which could inferred with our mother tongue.

Methodology:

The sample consists of 100 tribal school students for whom English is essential subject. The test materials have been constructed and mainly the data have been collected through recordings and written mode. The following methods are involved in this study, namely (i) questionnaire method, (ii) interview method, (iii) Observation method.

The difference between Badaga language and also the mother tongue inference in the language with reference of English meaning:

Badaga speech	English meaning	linguistic language
1. Santhuga jamana ba	come soon in the evening	santhunga jamana ba:
2. Ninna sare neraiya mathaduthu	want to say you many things.	Ninna sar: niraya mathadutha
3. Banne iru nee oga beda	wait I'll come you don't go.	banna iru ni: oga beda
4. Enna friends nodidhiya?	Have you seen my friends?	

In the first example, Badaga speech **santhuga jamana ba** is spoken in short vowel in the last word. But in linguistic usage the last word **ba, a:** is changed into long vowel. There is difference between **ba** and **ba:** The inference of the mother tongue is seen in the sound only. In the second example, 'Ninna sare neraiya mathaduthu', in this sentence **sare** is changed to **sara:** in linguistics **Mathaduthu** is changed to **mathadutha, u** is the short vowel is changed to another short vowel. It

shows the difference of the letter. In the third example, **Banne iru nee oga beda** is the sentence in Badaga language with the usage of short vowels in speech. But in linguistic usage **Banna iru ni:** oga beda. Here **Banne, e** is changed to **a**, the sound as well as inference. In the same sentence **nee** is changed to **ni:** refers from short to long. In the fourth example, **Enna friends nodidhiya?** Here we found no mother tongue inference in linguistic form.

Badaga speech used in communication:

Badaga speech	English meaning	Mother tongue inference
1. Barivi	come	You come, barivi barivi
2. Nodovi	see	Ni: pa: ru
3. Odhivi	read	Ni: read

In the first example, the students using 'come' in usual language in the school. To make clear the mother tongue inference is with the sentence **You come, barivi barivi**. In the second example, the student using the word **Nodivi** is his mother tongue instead of that **you nodivi** is the inference of the mother tongue. In the third example, **Odhivi** is the normal usage of their speech. Here the student uses to make others to understand **Ni: read**, here the linguistic form of **ni:** is used with English word 'read'. In written form the mistakes had been found,

1. Come	com
2. See	se
3. Read	reed

The vowel changes in 'come', **e** is the short vowel is left in written form. In the second word, 'see', **e** is the short vowel is left in written form. In the third word **read**, the second short vowel **e** is changed to **a**.

Numbers in Badagas:

Badaga	English
Ondu	eradu
two(2)	mooru
three(3)	iidu
five(5)	eattu

eight(8)	thombathu
ninty(90)	nooru
hundred(100)	

Days in Badaga	Days in English
Aadivaara	sunday
Sovaara	monday
Mangavaara	tuesday
Bodavaara	wednesday
Chikkavaara	thursday
Bellie	friday
Sani	Saturday

Grammatical sentences in Badaga equivalent meaning to English language:

Badaga	English
Ollange idheya	are you fine?
ennara idatharava	do you like me?
ennal koda bandhariya	will you come with me?
ennava gevana adadhiya?	do you remember me?
oriya?	are you moving?
nee dhara?	who are you?
dharavadhu idhareya	is anybody there?

Words in Badaga language equivalent meaning to English language:

Badaga	English	
origivi	sleep	Kothainayaki, S.,1994, <i>Classroom interaction and language use a case study of English teaching in selected standards (A Linguistic Study)</i> , (Unpublished Ph.D. thesis), Bharathiar University: Coimbatore.
ogu	go	
sapaena iru	be quite	Chandran, A.,1999, <i>A study of the productive skills with special reference to communicative ability in speaking English of the higher secondary first year students in Coimbatore District</i> (Unpublished Ph.D. thesis), Bharathiar University: Coimbatore.
koruchu	call	
thirugu	turn	Ashitha Varghek, 2013, <i>English language teaching and Tribal learners</i>
aadu	dance	
idhuna maadu	do it	P. Nagaraj Betts, E.A. 1996 A new area : reading and linguistics, <i>Reading Teacher</i> , (Vol. 18)
aegu	tell	
naiga aegine	tell you tomorrow	
osane maadu	think	
na jamaitu Banne	I'll come later	
jamana ba	come soon	
na aegula	didn't say	
thinnu	eat	
madhuve	marriage	
habba	festival	
calli	where	
aenaga?	for what?	
Jena	day	
Orukuthu	morning	
neeru	water	
alla	river	
gudi	temple	

The words and sentences given above are to understand and to know the language difficulties mutually among the tribal children.

Conclusion and Suggestion

The present study has identified errors in the written and spoken English of the tribal school children in Nilgiri district. Firstly, they should be given spoken English training. Secondly, the training on phonetic drills, dictations should be given to tribal school children. English language lab should be established in every tribal school and audio cassettes and film strips should be used which will help the students to have correct pronunciation. Thirdly, there should be accurate training for pronunciation of vocabulary words. Finally, the play-way method of teaching should be introduced in each and every tribal school.

References

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