

VIDYASAGAR UNIVERSITY
MIDNAPORE-721102



The SYLLABUS for
POST- GRADUATE Courses
in
ENGLISH

Under Choice Based Credit System (CBCS)
(Semester Programme)

[w. e. f. 2018-19 session]

COURSE STRUCTURE OF M.A. IN ENGLISH

SEMESTER	COURSE NO.	COURSE TITLES	FULL MARKS	Credit	
I	ENG 101	POETRY I (MEDIEVAL TO PRE-ROMANTIC)	50	6	
	ENG 102	DRAMA I ((MEDIEVAL TO ROMANTIC)	50	6	
	ENG 103	FICTIONAL AND NON-FICTIONAL PROSE – 18th AND 19th CENTURIES	50	6	
	ENG 104	POETRY II (19th CENTURY)	50	6	
	ENG 105	FIELD SURVEY AND DOCUMENTATION OF DALIT AND TRIBAL CULTURAL TEXTS	50	6	
	TOTAL			250	30
II	ENG 201	DRAMA II (19th and 20th Centuries)	50	6	
	ENG 202	FICTIONAL AND NON-FICTIONAL PROSE II (19th and 20th Century Texts)	50	6	
	ENG 203	POETRY III (19th and 20th Century Texts)	50	6	
	ENG 204	<i>LANGUAGE AND COMMUNICATIVE SKILLS</i>	50	4	
	ENG 205	<i>SHAKESPEARE</i>	50	6	
	TOTAL			250	28
III	ENG 301	LITERARY THEORY AND CRITICISM -I	50	6	
	ENG 302	LITERARY THEORY AND CRITICISM -II	50	6	
	ENG 303	COLONIALISM AND POST-COLONIALISM	50	6	
	C-ENG 304	<i>INTRODUCTION TO CRITICAL THEORY AND CULTURAL STUDIES (CBCS)</i>	50	4	
	ENG 305	NEW LITERATURES	50	6	
	TOTAL			250	28
IV	ENG 401	AMERICAN LITERATURE	50	6	
	SPECIAL PAPER				
	ENG 402	ENG 402A	LITERATURE OF THE INDIAN SUB-CONTINENT : FICTION AND NON-FICTION IN ENGLISH	50	6
		ENG 402B	NEW LITERATURES		
	ENG 403	ENG 403A	INDIAN WRITING IN ENGLISH (POETRY & DRAMA)	50	6
		ENG 403B	AMERICAN LITERATURE		
	ENG 404	ENG 404A	DIASPORIC LITERATURE	50	6
		ENG 404B	DALIT LITERATURE		
	ENG 405	SEMINAR		50	6
	TOTAL			250	30
GRAND TOTAL			1000	116	

Full Marks, 50 = END SEMESTER EXAMINATION (40) + INTERNAL ASSESSMENT (10)

VIDYASAGAR UNIVERSITY

DEPARTMENT OF ENGLISH

Proposed Syllabus for English PG course

Course-structure: Semester: English

(CBCS)

The Dept. of English Vidyasagar University is offering M.A. Course in English under the Semester CBCS system with the following syllabus.

The syllabus assumes in the students an interest in higher learning and aims at equipping them for an academic career. This syllabus has been framed keeping in mind the recommendations of the CDC regarding various emerging areas in English Studies.

The Post graduate programme in this system will be divided into 18 (eighteen) core courses (of 50 marks each) and 2 (two) Extra-Departmental courses and will consist of Four Semesters to be covered in two years: the First and the Second Semesters in the first year, and the Third and the Fourth in the second year. For each course: Total marks: 50 (Theoretical Exam: 40; Internal Assessment: 10). We offer two extra-departmental courses as a part of Choice Based Credit System (CBCS) one each in the Second Semester (Course No 204) and in the Third Semester (Course No 304).

Each Course is divided into three units. Essay type questions of 14 marks each will be set on texts from all the three units, of which a candidate will answer any two ($14 \times 2 = 28$). A candidate will be required to write 3 comments on lines/phrases/ scenes/episodes taken from these texts, by choosing one from each unit ($4 \times 3 = 12$).

In the 4th Semester Courses 402 and 403 will consist of 2 optional papers each and Course 404, of 3 optional papers. A candidate will choose one optional paper for each of these courses.

Programme Outcome:

The programme

- helps the students gain an understanding of the evolution of language and culture implicit within the study of literature
- imparts a holistic notion of social responsibility and well-being.
- augments the critical thinking abilities of students
- equips the students for competitive exams pertaining to professional courses and services
- helps the students in learning skills for effective writing
- introduces works written by and about Dalit and tribal communities and imparts knowledge in the domain of alternative aesthetics
- provides hands-on experience to students on ethnographic research, field survey and questionnaire preparation

SEMESTER: I

Course No: ENG 101: Poetry I (Medieval to Pre-Romantic)

50 marks (6 credits)

Course description:

This course is devised for providing an overview of poetic literature from the Age of Chaucer to the pre-Romantic period in the history of English literature. The major landmark was the work of Chaucer (c. 1343–1400), especially *The Canterbury Tales*. During the Renaissance, especially the late 16th and early 17th centuries, major works of drama and poetry were produced by Spenser, Shakespeare, Ben Jonson, Donne and other writers. Another great poet, from later in the 17th century, was Milton (1608–74), author of *Paradise Lost* (1667). The late 17th and the early 18th centuries are particularly associated with the genre of satire, especially in the poetry of Dryden and Pope. The poet, painter, and printmaker William Blake (1757–1827) was another major precursor of Romantic poetry. Largely disconnected from the major streams of the literature of the time, Blake was generally ignored during his lifetime, but is now considered a seminal figure in the history of both the poetry and visual arts of the early Romantic period. This course contains representative texts of all these poets.

Course Outcome:

After the completion of this course the students will be able to:

1. Understand key concepts of medieval and pre-romantic poems included in the syllabus
2. Become acquainted with the spirit of the middle ages and the pre-Romantic period as reflected through certain poetic texts.
3. Account for the role of context(s) in the production, reception, and transmission of major literary works till the 18th century.
4. Engage analytically with existing criticism and interpretations of pre-Romantic poetry, and work independently on practical as well as theoretical problems of literary analysis and interpretation
5. Carry out an independent research project under supervision, in accordance with applicable norms for literary research

6. Analyse a wide range of problems relating to literary and historical scholarship

Course details:

Unit 01: Chaucer: *Prologue to the Canterbury Tales*; Spenser: *The Faerie Queene Bk I*, Shakespeare's sonnets (selections) [Any two]

Unit 02: Donne: 'The Canonization', 'The Exstasie'; Marvell: 'The Garden' 'An Horatian Ode Upon Cromwell's Return from Ireland'; Milton: *Paradise Lost* Book IV [Any two]

Unit 03: Pope: 'Epistle to Dr. Arbuthnot'; Blake: Selections from *Songs of Innocence* and *Songs of Experience*, Dryden: 'Absalom and Achitophel'' [Any two]

Recommended reading:

C.S. Lewis: *The Discarded Image*.

Hardin Craig: *The Enchanted Glass*.

Douglas Bush: *Mythology and the Renaissance Tradition in English Poetry*.

Stephen Greenblatt: *Renaissance Self-fashioning*.

Basil Willey: *The Seventeenth century Background: Studies in the Thought of the Age in Relation to Poetry and Religion*

Christopher Hill: *Milton and the English Revolution*.

Ian Jack: *Augustan Satire: Intention and Idiom in English Poetry 1660-1750*.

William Empson: *Seven Types of Ambiguity*.

G. Wilson Knight: *The Mutual Flame: an Interpretation of Shakespeare's Sonnets*.

Harold Bloom: *The Anxiety of Influence*

Course description:

This section covers the progress of British drama over the centuries. The Morality drama, represented here by the anonymous play *Everyman*, marked the beginnings of a rich dramatic tradition. Set within the eschatological framework of Christian theology, this early play explored, however crudely, the problem of evil that has continued to haunt English drama down the ages. Marlowe's *Doctor Faustus* and Shakespeare's *Measure for Measure* or *King Lear*, for that matter, have taken this tradition to newer heights. *The Tempest*, a representative play of the last phase of the Shakespearean canon, has become the paradigmatic text of the post-colonial era with its almost uncanny insights into the nuanced relationship between the colonizer and the colonized. Ben Jonson's *Volpone* and Congreve's *The Way of the World*, included in this section, represent the tradition of satirical comedy that ballasts the romantic tradition. If Oliver Goldsmith's *She Stoops to Conquer* and Shelley's *Prometheus Unbound* are too diverse in spirit to be mentioned in the same breath, they may well illustrate the variety within this dramatic tradition.

Course Outcome:

After the completion of this course the students will be able to:

1. Understand key concepts of drama-texts included in the syllabus.
2. Refer to relevant contemporary literary theories.
3. Demonstrate conceptual and textual understanding in tests and exams
4. Prepare and present papers, and address the questions asked.
5. Develop adequate theoretical and technical training to take up area-specific research in M.Phil. and Ph.D. programmes.
6. Contest in competitive examinations—written and interactive—related to teaching at all levels.

Course details:

Unit 01: *Everyman*; Marlowe: *Doctor Faustus*, Jonson: *Volpone* (Any two)

Unit 02: Shakespeare: *King Lear*, *The Tempest*, *A Midsummer Night's Dream* (Any two)

Unit 03: Congreve: *The Way of the World*; Goldsmith: *She stoops to Conquer*, Shelley: *Prometheus Unbound* (Any two)

Recommended reading:

Richard Beadle (ed.): *The Cambridge Companion to Medieval English Theatre*

E. Cassirer, P.O. Kristeller and J.H. Randall (ed): *The Renaissance Philosophy of Man*.

E.K. Chambers: *William Shakespeare: A Study of Facts and Problems*

A. L. Rowse: *The Elizabethan Renaissance*.

L.C. Knights: *Drama and Society in the Age of Jonson*.

G.E. Bentley: *The Jacobean and Caroline Stage*.

Stanley Wells: *Cambridge Companion to Shakespeare Studies*

Raymond Williams: *The Country and the City*.

Marilyn Butler: *Romantics, Rebels and Reactionaries*.

Course No: ENG 103: Fictional and Non-fictional Prose – 18th and 19th Centuries

50 marks (6 credits)

Course description:

The first unit of the course comprises texts (*Robinson Crusoe*, *Tom Jones* and *Tristram Shandy*) that are significant with reference to the rise of the Novel as a literary genre in the 18th Century.

The first two texts to a fair extent follow the form and genre of Picaresque novel although the

plot of *Tom Jones* is never episodic as in a Picaresque novel. *Tristram Shandy* is markedly different from the two other texts for here the newly found form of the novel has been turned upside down and inside out. It has been extremely influential on the fictional writing of the 20th Century. The second unit includes three canonical novels of the Victorian Age (*Great Expectations*, *Middlemarch* and *Tess of the D'urbervilles*) each representative of the novelists, respectively Charles Dickens, George Eliot and Thomas Hardy. Three non-fictional prose works of the 18th and 19th Centuries including an early feminist text by Mary Wollstonecraft, selections from the periodical essays of Addison and Dr Johnson's celebrated "Life of Cowley" in which Dr Johnson critiques Metaphysical Poetry come under the third unit.

Course Outcome:

After the completion of this course the students will be able to:

1. Understand key concepts of 18th and 19th century fictional and non-fictional prose writings included in the syllabus.
2. Account for the role of context(s) in the production, reception, and transmission of major literary works of the Romantic and Victorian ages
3. Express Concepts through Writing
4. Demonstrate conceptual and textual understanding in tests and exams
5. Develop adequate theoretical and technical training to take up area-specific research in M.Phil. and Ph.D. programmes
6. Contest in competitive examinations—written and interactive—related to teaching at all levels.

Course details:

Unit 01: Defoe: *Robinson Crusoe*; Fielding: *Tom Jones*, Sterne: *Tristram Shandy*(Any two)

Unit 02: Dickens: *Great Expectations*; George Eliot: *Middlemarch*; Hardy: *Tess of the D'urbervilles*, (Any two)

Unit 03: Addison: *Coverley Papers* — selections; Dr. Johnson: *Life of Cowley*;

M. Wollstonecraft: *A Vindication of the Rights of Women* [Any two]

Recommended reading:

Ian Watt: *The Rise of the Novel*.

James Clifford (ed.): *Eighteenth Century Literature: Modern Essays in Criticism*.

James Sambrook: *The Eighteenth Century: The Intellectual and Cultural Context of Literature 1700-1789*.

G.M. Trevelyan: *English Social History*.

G.M. Young: *Victorian England: Portrait of an Age*

H. Porter Abbott: *The Cambridge Introduction to Narrative*.

Ellen Rooney(ed): *The Cambridge Companion to Feminist Literary Theory*.

Carole R. McCann and Seung-kyung Kim (ed): *Feminist Literary Theory Reader*.

Course No: ENG 104: Poetry II (19th Century)

50marks (6 credits)

Course description:

The course is designed to provide a map of nineteenth century British poetry. Unit-1 and part of Unit-2 deal with some of the representative texts of what we call Romantic poetry. Students are expected to learn about how and when Romanticism came to be used as a term describing a trend as well as a period in English literature. Unit-3 and part of Unit-2 include some representative texts from Victorian poetry to give the students an idea about the major concerns of the age.

Course Outcome:

After the completion of this course the students will be able to:

1. Gain knowledge of representative texts of Romantic poetry.
2. Become acquainted with the spirit of the Victorian age as reflected through certain poetic texts.
3. Account for the role of context(s) in the production, reception, and transmission of major literary works of the Romantic and Victorian ages
4. Engage analytically with existing criticism and interpretations of 18th and 19th century poetry, and work independently on practical as well as theoretical problems of literary analysis and interpretation

5. Carry out an independent research project under supervision, in accordance with applicable norms for literary research
6. Analyse a wide range of problems relating to literary and historical scholarship

Course details:

Unit 01: Wordsworth: *Prelude BK I* / Coleridge: ‘The Rime of the Ancient Mariner’, ‘Kubla Khan’;/ Byron: ‘Childe Harold’s Pilgrimage’, First Canto (Any two)

Unit 02: Keats: Induction to ‘Fall of Hyperion’/ ‘Ode to Psyche’, ‘Ode on Melancholy’/ Tennyson: *In Memoriam* (selections)/ Matthew Arnold: *The Scholar Gipsy*, *Shakespeare* (Any two)

Unit 03: Browning: ‘Andrea Del Sarto’, ‘Fra Lippo Lippi’; Hopkins: ‘Felix Randal’, ‘The Windhover’, ‘I wake and feel’, ‘Thou art indeed Just, Lord’/ Rossetti: ‘Goblin Market’ (Any two)

Recommended reading:

Boris Ford (ed): *New Pelican Guide to English Literature* Vol. 5

E. J. Hobsbawm: *The Age of Revolutions: 1789 – 1848*

Stuart Curran: *The Cambridge Companion to British Romanticism*

Robin Gilmour: *The Victorian Period: The Intellectual and the Cultural Context of English Literature, 1830 – 1890*

Maurice Bowra: *The Romantic Imagination*

Course No: ENG 105: Field Survey and Documentation of Dalit and Tribal Cultural Texts

50 marks (6 credits)

Course description:

In order to facilitate the ongoing field survey and documentation of Dalit and Tribal Cultural Texts under the UGC SAP-DRS II programme in the Department of English, this new course has

been designed with a view to accommodating the students' inputs as far as practicable. The basic objective of the course is to acquaint the students with the thrust area of the departmental research scheme. They would also be made familiar with the methods and methodologies of field survey and documentation. The findings of the students would also be discussed in workshops and seminars and some of them may be part of the publication schedule of the department in future.

Course Outcome:

After the completion of this course the students will be able to:

1. Document and analyse the oral literary tradition of Dalit and Tribal communities
2. Translate published specimens of local literature into English.
3. Express Concepts through Writing
4. Demonstrate conceptual and textual understanding in tests and exams
5. Carry out an independent research project under supervision, in accordance with applicable norms for literary research
6. Develop adequate theoretical and technical training to take up area-specific research in M.Phil. and Ph.D. programmes

Recommended reading:

Gabriele Griffin (ed.). *Research Methods for English Studies*.

Martyn Hammersley. *Reading Ethnographic Research: A Critical Guide*.

James Clifford and George E. Marcus (eds.). *Writing Culture: The Poetics and Politics of Ethnography*.

SEMESTER- II

Course No: ENG 201: Drama II (19th and 20th Centuries)

50 marks (6 credits)

Course description:

If the 'well-made' plays of Jones and Pinero lacked the stylistic sophistication of an Oscar Wilde or a Bernard Shaw, it must be said in fairness to them that they, at any rate, tried to salvage English drama from the morass of sentimentality where it lay at the moment. *The Importance of Being Earnest*, included in this section, is a typical Wildean play, its hall-mark being scintillating wit and satire. But the more decisive influence in altering the course of English drama was undoubtedly that of Bernard Shaw. The play, *Saint Joan*, represents the group of plays embodying the Shavian interpretation of history which derives its uniqueness from the philosophical underpinnings which Shaw provides in the famous preface to this play. Ibsen's *Doll's House*, a Norwegian play in translation, is included for its distinct bearings upon British drama. Synge's *The Playboy of the Western World* and Galsworthy's *Justice* have been included as two other important dramatic landmarks. *Murder in the Cathedral* appearing in this section cheek by jowl with the absurdist plays of Pinter and Stoppard may again illustrate the continual theatrical tradition of experimenting with form and content on English stage.

Course Outcome:

After the completion of this course the students will be able to:

1. Understand key concepts of 19th and 20th century drama-texts included in the syllabus.
2. Refer to relevant contemporary literary theories
3. Express concepts through writing
4. Prepare and present papers, and address the questions asked.
5. Develop adequate theoretical and technical training to take up area-specific research in M.Phil. and Ph.D. programmes.
6. Contest in competitive examinations—written and interactive—related to teaching at all levels.

Course details:

Unit 01: Wilde: *Importance of Being Earnest*; Synge: *Playboy of the Western World*,
Galsworthy: *Justice* (Any two)

Unit 02: Ibsen: *A Doll's House*/ Shaw: *Saint. Joan*/ Eliot: *Murder in the Cathedral* (Any two)

Unit 03: Harold Pinter: *The Birthday Party*; Stoppard: *Rosencrantz and Guildenstern are Dead*,
Brecht: *Mother Courage* (Any two)

Recommended reading:

Martin Esslin: *Theatre of the Absurd*

Bernard Bergonzi: *Wartime and Aftermath: English Literature and its Background*

Martin Meisel : *Shaw and the 19th-Century Theatre* (Princeton University Press)

Daniel Dervin, *Bernard Shaw: A Psychological Study*.

B.W, Downs : *Ibsen : The Intellectual Background* CUP

James McFarlane (ed) *The Cambridge Companion to Ibsen*

Allen Tate , (ed). *T. S. Eliot: The Man and His Work*,

Course No: ENG 202: Fictional and Non-fictional Prose II (19th and 20th Century Texts)

50 marks (6 credits)

Course description:

The first unit of the course comprises three non-fictional prose pieces from the 19th and 20th Centuries. *Culture and Anarchy* has a sub-title “An Essay in Political and Social Criticism” which points to Matthew Arnold’s intentions for he saw the England of his time in political, social and religious ferment and sought the remedy in culture. *Eminent Victorians* by Lytton Strachey establishes the tradition of modern biography and of ‘debunking’ the Victorians. The ‘Conclusion’ to *Studies in the History of the Renaissance* by Pater is the manifesto of the

Aesthetic Movement. The remaining two units of the course include fictions. Lawrence's *Sons and Lovers* and Joyce's *A Portrait of the Artist as a Young Man* are masterpieces in the domain of autobiographical novel. The second one is a classic example of *Kunstlerroman*. The course also includes representative examples of 'psychological' and 'stream of consciousness' novel, respectively *Heart of Darkness* and *To the Lighthouse*. Greene's *Brighton Rock* is a novel of adventure and at the same time a novel of ideas.

Course Outcome:

After the completion of this course the students will be able to:

1. Gain firsthand knowledge of representative 19th and 20th century fictional and non-fictional prose pieces.
2. Become acquainted with influential criticism of and commentary on 19th and 20th century fictional and non-fictional prose pieces.
3. account for the role of context(s) in the production, reception, and transmission of major literary works of the Victorian and Modern ages
4. Express Concepts through Writing
5. Demonstrate conceptual and textual understanding in tests and exams
6. Develop adequate theoretical and technical training to take up area-specific research in M.Phil. and Ph.D. programmes

Course details:

Unit 01: Arnold: *Culture and Anarchy*—selections/ Strachey: *Eminent Victorians* — Florence Nightingale/ Pater: 'Conclusion to the Renaissance' (Any two)

Unit 02: Conrad: *Heart of Darkness*/ Lawrence: *Sons and Lover*/ Kafka: *The Trial* (Any Two)

Unit 03: Virginia Woolf: *To the Lighthouse*/ James Joyce: *Portrait of the Artist as a Young Man*/ Graham Greene: *Brighton Rock* (Any two)

Recommended reading:

J.H.Buckle: *The Victorian Temper: A Study in Literary Culture*.

Leon Edel: *The Psychological Novel*.

Robert Humphrey: *Stream of Consciousness and the Modern Novel*.

Maurice Beebe: *Ivory Towers and Sacred Founts: The Artist as Hero in Fiction from Goethe to Joyce*

Michael Levenson(ed): *The Cambridge Companion to Modernism*.

Harold Bloom: *Figures of Capable Imagination*.

Frank Kermode: *The Sense of an Ending: Studies in the Theory of Fiction*.

Course No: ENG 203: Poetry III (19th & 20th Century Texts) 50 marks (6 credits)

Course description:

The course is intended to provide a map of twentieth century British poetry. Beginning from W.B. Yeats and the high modernist phase we have included here some best specimens of poetry upto the contemporary poet Seamus Heaney. The course thus offers the students an opportunity to get acquainted with the major movements and figures of twentieth century British poetry. This larger prospective will help the students to understand an individual poet or a particular tendency in terms of literary tradition and historical change.

Course Outcome:

After the completion of this course the students will be able to:

1. Understand the avant-garde forms of literary expression and their departures from earlier forms of representation.
2. Develop an understanding of the various forms of critique of modernity that evolved in England (and Europe) in the course of the 20th century
3. Gain awareness of new disciplines/areas of inquiry that decisively influenced European art and literature in the 20th century.

4. Express Concepts through Writing
5. Demonstrate conceptual and textual understanding in tests and exams
6. Develop adequate theoretical and technical training to take up area-specific research in M.Phil. and Ph.D. programmes

Course details:

Unit 01: Yeats: ‘Easter 1916,’ ‘Sailing to Byzantium’, ‘The Second Coming’ / Lawrence: ‘Snake’, ‘Bavarian Gentians’/ Owen: ‘Spring Offensive’, ‘Strange Meeting’ (Any two)

Unit 02: Eliot: ‘Preludes,’ ‘Marina’/ Auden: ‘Musee des Beaux Arts’; ‘Shield of Achilles’/ Dylan Thomas: ‘A Refusal to Mourn the Death by Fire of a Child in London’, ‘Fern Hill’(Any two)

Unit 03: Larkin: ‘Whitsun Weddings’, ‘Church Going’/ Ted Hughes: ‘Crow’ (Selections)/

Seamus Heaney: ‘Death of a Naturalist’, ‘Digging’ (Any two)

Recommended reading:

Julian Symons: *The Thirties*.

Samuel Hynes: *The Auden Generation*.

Donald Davie: *Under Briggflatts: A History of Poetry in Great Britain: 1960-1988*.

Alan Sinfield (ed): *Society and Literature: 1945-1970*

Steven Connor(ed): *The Cambridge Companion to Postmodernism*

Peter Brooker (ed): *Modernism/Postmodernism*.

Samuel Hynes: *The Auden Generation*.

Course No:C-ENG 204: Language and Communicative Skills (CBCS)

50 marks (4 credits)

Course description:

This course looks at various aspects that are involved in the study of English Language including its history which could be traced back to the Germanic invaders who settled in parts of Britain. The course also looks at various branches of Linguistics such as Phonetics (the study of the sounds of the human speech), Morphology (study of linguistic units), and Syntax (principles that govern the structure of sentences). The course also gives a basic idea of Grammar and its usage in basic writing skills such as paraphrasing, note-making etc.

Course Outcome:

After the completion of this course the students are able to:

1. Understand and apply knowledge of human communication and language processes as they occur in various contexts.
2. Effectively communicate or express themselves in English either verbally or in written form
3. Develop knowledge, skills, and judgment around human communication that facilitate their ability to work collaboratively with others.
4. Demonstrate positive group communication exchanges.
5. Use current technology related to the communication field.
6. Effectively compete in the job market.

Course details:

Unit -1: Phonetics

Organs of Speech

Vowels and Consonants

Transcription and the International Phonetic Alphabet

Syllables

Word Stress

Tone Groups

Rhythm and Intonation

Word Formation

Unit – 2: English Grammar and Usage

Parts of Speech

Grammar and Usage: Acceptability and Unacceptability

Words and Sentences

Subject-Verb Agreement

Syntax

Unit -3: Academic Writing

Paraphrasing and Summary

Note-making and Note-taking

Business Communication

Skimming and Scanning Texts

Use of dictionary and thesaurus

Analysis and Expression

Recommended Readings:

The Study of Language by Yule George

Elements of General Phonetics by Abercrombie, D.

An Introduction to the Pronunciation of English by Gimson A.C.

An Introduction to English Grammar by S. Greenbaum

English Grammar for Today by Geoffrey Leech

Indian English: Functions and Forms by Parasher S.V.

Modern English: A Book of grammar, Usage and Composition by N. Krishnaswamy

Academic Writing: A Handbook for International Students by Stephen Bailey

Course No: ENG 205: Shakespeare (Theory: 40 marks; Internal Assessment: 10 marks)

50 marks (6 credits)

Course description:

This course aims to offer a holistic approach to analyzing William Shakespeare's works, not just with regard to his plays, but also the critical response generated by his huge body of work, and the myriad ways in which it continues to shape contemporary popular culture. The first unit comprises an in-depth look at Shakespeare's life and career as a dramatist, and delves into western and sub-continental stage responses of his plays *Macbeth* and *Twelfth Night*. In the second unit, two plays—*Hamlet* and *Measure For Measure* will be discussed in detail. The third unit deals with textual and critical responses to Shakespeare by various critics belonging to various traditions.

Course Outcome:

After the completion of this course the students will be able to:

1. Appreciate the continuing relevance of Shakespeare's plays
2. Understand the times and theatre (including stage) when Shakespeare lived and worked in London.
3. Become acquainted with Shakespeare-criticism in understanding Shakespeare.
4. Refer to relevant contemporary readings of Shakespeare as well as relevant contemporary theory for a fresh reading of Shakespeare
5. Demonstrate conceptual and textual understanding in tests and exams

6. Develop adequate theoretical and technical training to take up area-specific research in M.Phil. and Ph.D. programmes.

Course details:

Unit 1: Background to Shakespeare and the Life, Time and Stage: Western and Sub-continental stage responses (*Macbeth* and *Twelfth Night*)

Unit 2: *Hamlet* and *Measure for Measure*

Unit 3: Shakespeare Criticism (Textual and Critical) (Johnson and the 18th Century Neoclassical tradition, Romantic tradition: Coleridge/Lamb, 19th Century Tradition: Bradley/ Spurgeon/ G. Wilson Knight, 20th Century tradition: Greenblatt.

Recommended reading:

E.K. Chambers: *William Shakespeare: A Study of Facts and Problems*.

E.K. Chambers: *The Elizabethan Stage* (in four volumes).

Stanley Wells: *Cambridge Companion to Shakespeare Studies*.

Julia Briggs: *This Stage-Play World*.

SEMESTER- III

Course No: ENG 301: Literary Theory and Criticism I

50 marks (6 credits)

Course description:

Literary criticism is the study, evaluation, and interpretation of literary works. Modern literary criticism is often influenced by theories of literature, which are in the nature of a philosophical deliberation on literature's goals and methods. Literary criticism has probably existed for as long as literature. In the 4th century BC Aristotle wrote the *Poetics*, a typology and description of literary forms with many specific criticisms of contemporary works of art. *Poetics* developed for the first time the concepts of 'mimesis' and 'catharsis', which are still crucial in literary study. Plato's attacks on poetry as imitative, secondary, and false were formative as well. The literary criticism of the Renaissance developed classical ideas of unity of form and content into literary neoclassicism, proclaiming literature as central to culture, entrusting the poet and the author with preservation of a long literary tradition. The British Romantic movement of the early nineteenth century introduced new aesthetic ideas to literary study, including the idea that the object of literature need not always be beautiful, noble, or perfect, but that literature itself could elevate a common subject to the level of the sublime. This course includes critical works of all the major literary critics from Plato and Aristotle up to Wordsworth, Coleridge and Keats.

Course Outcome:

After the completion of this course the students will be able to:

1. Gain sufficient exposure to literary critics and their respective theories from the classical era to the English Romantic period
2. Understand various positions or stances taken by critical theorists towards an evaluation of literature in general as well as specific literary texts
3. Locate the critical concepts and theories in specific historical, cultural and political context.
4. Use literary concepts and theories to structure and formulate arguments
5. Prepare and present papers on theory as well as on literature in general

6. Contest in competitive examinations—written and interactive—related to teaching at all levels.

Course details:

Unit I: Plato: *The Republic*, Bks. 3 & 10/ Aristotle: *Poetics*/ Longinus: *On the Sublime* (Any two)

Unit 02: Sidney: *An Apology for Poetry*/ Dryden: *An Essay of Dramatic Poesy*/ Pope: ‘An Essay on Criticism’ (Any two)

Unit 03: Wordsworth: ‘Preface’ to the *Lyrical Ballads*/ Coleridge: *Biographia Literaria* Chapters: 13, 14, 18/ Keats: Letters (selections) (Any two)

Recommended reading:

J.W.H. Atkins: *Literary Criticism in Antiquity*

S.H. Butcher: *Aristotle’s Theory of Poetry and Fine Art*

David Daiches: *Critical Approaches to Literature*

George Sainsbury: *A History of English Criticism*

R.A.Scott James: *The Making of Literature*

M.H. Abrams: *The Mirror and the Lamp*

Tison Pugh and Margaret E. Johnson: *Literary Studies: A Practical Guide.*

Richard Harland : *Literary Theory from Plato to Barthes.*

Course No: ENG 302: Literary Theory and Criticism II 50 marks (6 credits)

Course description:

This course emphasizes topics ranging from late Victorian and early modern critical approaches linking culture to literature, contextualizing “individual talents” within their “tradition” and

drawing attention to “practical criticism” vis-a-vis literary artifact. It explores the epistemological, ontological and semantic use of terms by relating them to modern and postmodern theories and, thus, maps the multidisciplinary nature of 20th and 21st century literary studies. Through a survey of the ideologies of some of the most illustrious figures of the last century, this course also defines the scope and function of ‘Theory’ in ‘belated’ readings of literatures. While the essays of Matthew Arnold, T.S. Eliot and I.A Richards help in tracing the ‘liberal humanist’, ‘high modernist’ and psychology-oriented ‘new criticism’ of texts, the study of Critical Terms reveal the applicability of Theory in locating texts within their contexts. Study of the seminal ideas of Sigmund Freud, Roman Jakobson, and Roland Barthes not only connects critical concepts to their philosophical background and cultural milieu but suggests the return of ‘Theory’ to its etymological root *theorein* (a “practice of travel and observation ...”). As this course organizes approaches to literary texts through the functional application of ‘Theory’ it critiques them as the archives and productions of culture.

Course Outcome:

After the completion of this course the students will be able to:

1. Gain sufficient exposure to literary critics and their respective theories from the Victorian era to the Modernist period
2. Understand various positions or stances taken by critical theorists towards an evaluation of literature in general as well as specific literary texts
3. Locate the critical concepts and theories in specific historical, cultural and political context.
4. Use literary concepts and theories to structure and formulate arguments
5. Prepare and present papers on theory as well as on literature in general
6. Contest in competitive examinations—written and interactive—related to teaching at all levels.

Course details:

Unit I: Matthew Arnold: *The Study of Poetry* / T. S. Eliot: *Tradition and the Individual Talent*, *The Metaphysical Poets*/ I. A. Richards: *Principles of literary Criticism* (selections) (any two)

Unit 02: Critical Terms relating to modern critical theories (any ten)

Unit 03: Sigmund Freud: *Beyond the Pleasure Principles* (Selections)/ Roland Barthes: *Death of the Author*/ Michel Foucault: *Madness and Civilization* (Selections) (any two)

Recommended reading:

Wimsatt and Brooks: *Literary Criticism: A Short History*

David Lodge: *Twentieth Century Literary Criticism: A Reader*

Rene Wellek: *A History of Modern Criticism*

Raman Selden: *The Theory of Criticism from Plato to the Present: A Reader*

Jeremy Hawthorn: *A Concise Glossary of Contemporary Literary Theory*

V. S. Seturaman (ed): *Contemporary Criticism: An Anthology*

Peter Barry: *Beginning Theory: An Introduction to Literary and Cultural Theory*

Terry Eagleton: *Criticism and Ideology*.

J.A.Cuddon (ed): *A Dictionary of Literary Terms and Literary Theory*.

Peter Auger: *The Anthem Glossary of Literary Terms and Theory*.

Kieth Green and Jill Lebian: *Critical Theory & Practice: A Handbook*.

Course No: ENG 303: Colonialism and Post-colonialism 50 mark (6 credits)

Course description:

This course highlights the shift of paradigm that is effected by Euro-centric colonial enterprise and the postcolonial counter-discourse produced by the colonizer-colonized interface. Through readings of Tagore's *Nationalism*, Fanon's *Wretched of the Earth* and Ngugi's *Decolonizing the Mind* it interrogates Euro-centric notions of the centre and the margins. Reading literary texts in

tandem with Homi Bhabha's thesis on the ambivalent relationships involved in the encounter between the colonizer and its 'Other', with Edward Said's discussions about binary oppositions created by 'Orientalism' and with Bill Ashcroft's attempt to archive the 'Empire' writing back against its master(s) through the master's language, this course extends the scope of literature and its praxis. Its main focus is to show how, after postcolonial interventions, literary and critical studies are no longer "naturally 'at home' in the West" (James Clifford). By reading such works as E.M. Forster's *Passage to India*, J.M. Coetzee's *Foe*, Wole Soyinka's *Dance of the Forestand* poems written by A.D. Hope and Derek Walcott, students would be capable of assessing the impact of locational destabilization, contested subjectivities and power relations upon cultures and literatures. Using the critical tools of Postcolonial Studies this course attempts to interpret texts as sites of conflicting and conflicted histories and identities, as sites which challenge and subvert those omnipotent definitions produced in and by the West. There is a consistent effort to explore both the paradoxical relationship of Colonial and Postcolonial literatures and the complex power structures involved in the formation of canonical discourse(s).

Course Outcome:

After the completion of this course the students will be able to:

1. Gain a coherent knowledge and a critical understanding of colonial and post-colonial literature and its key historical, cultural and theoretical developments.
2. Become acquainted with how race, class, gender, history, and identity are presented and problematised in the literary texts.
3. Undertake a revisionary reading to discover the hidden voices within a text and realize while focusing on an interrogation of the Western canon.
4. Critically evaluate arguments and assumptions about colonial and postcolonial literature, texts, and modes of interpretation.
5. Critically look at the rising trends of globalization, capitalism and multi-culturalism.
6. Develop interpretative skills of close reading, skills of critical reading, oral presentation and analytical writing.

Course details:

Unit I: Tagore: *Nationalism* (Selections)/ Fanon: *Wretched of the Earth* (Selections)/ Ngugi: *Decolonizing the Mind* (Selections) [Any two]

Unit 02: Bhabha: *Other Question* (Selections)/ Edward Said: *Orientalism* (Selections)/ Ashcroft: *Empire Writes Back* (selections) [Any two]

Unit 03: Forster: *A Passage to India*/ Soyinka: *Adaptation of the Bacchae* /A. D. Hope (Selections) and Derek Walcott (Selections) [Any two]

Recommended reading:

Neil Lazarus: *The Cambridge Companion to Postcolonial Literary Studies*

Padmini Mongia (ed): *Contemporary Postcolonial Theory: A Reader*

John Thieme (ed): *The Arnold Anthology of Post-colonial Literatures in English*

Elleke Boehmer: *Colonial and Postcolonial Literature*

Bill Ashcroft et al: *Key Concepts in Postcolonial Studies*

Ashcroft, Griffith, Tiffin (ed): *The Post-colonial Studies Reader*

William Toye: *The Oxford Companion to Canadian Literature*

James Arnold: *A History of the Literature in Caribbean*

John Mcleod: *Beginning Postcolonialism.*

John Mcleod (ed.) : *The Routledge Companion to Postcolonial Studies.*

Aijaz Ahmad: *In Theory.*

Wole Soyinka: *Myth, Literature and the African World*

Course No: C-ENG 304: Introduction to Critical Theory and Cultural Studies

50 marks (4 credits)

Course description:

This course is designed to introduce students of different disciplines to problems and concepts of contemporary critical theory and cultural studies. Modern critical theories can only be understood adequately if they are placed in the right philosophical, aesthetic, socio-economic and political context. The students will read and discuss works of critical theory, highlighting the fundamental questions they ask and answer, and examining how they can be relevant to the study of literature and culture. Students will learn how to identify suitable objects of inquiry, to do research, and to develop and present arguments according to the norms of literary and cultural studies. The course emphasizes on interdisciplinary approaches to exploring how cultural processes and artifacts are produced, shaped, distributed, consumed and responded to in diverse ways.

Course Outcome:

After the completion of this course the students will be able to:

1. Discuss and analyse cultural texts using a wide range of theoretical approaches, in particular those that consider how class, gender, sexuality, nationality and race are represented in popular texts.
2. Identify, analyse, and address the specific structural location of cultural issues and debates, and propose creative and effective interventions.
3. Recognize, critically address, and collaboratively negotiate cultural diversity and difference in a variety of educational and institutional sites.
4. Effectively move from project conception to project execution through the use of both critical and immersive techniques that engage specific publics.
5. Create a dynamic portfolio of work that provides the opportunity for reflection and showcases examples of research and collaboration.
6. Engage in professional positions as researchers, educators, activists, artists, and problem-solvers in a variety of cultural and organizational arenas.

Course details:

Unit 1:

Introduction to basic concepts of critical theory and cultural studies: Colonialism and Post-colonialism; Modernism and Postmodernism; Hegemony and Resistance; Marginality and Subaltern Studies; Translation Studies

Unit 2:

Dr Ambedkar's Speech at Mahad in Poisoned Bread/ Bama: *Karukku*/ Omprakash Valmiki: *Joothan*/ Arjun Dangle (ed.): Poisoned Bread (selections) (any two)

Unit 3:

P.O. Bodding: Santhali Folk Tales (Selections)/ Sankar Sinha & Indranil Acharya (ed): Survival & Other Stories/ Temsula Ao: Poetry from North East/ Mahasweta Devi (Selections) (any two)

Recommended Reading:

Chris Barker: *Cultural Studies: Theory and Practice*

Ziauddin Sarder: *Introducing Cultural Studies*

Jeffrey Neelson & Susan Giroux: *The Theory Toolbox*

Raman Selden: *Practising Theory and Reading Literature: An Introduction*

Raymond Williams: *Marxism and Culture*

Stephen Greenblatt: *Resonance and Wonder*

Sigmund Freud: *Civilization and Its Discontents*

Paul de Man: *The Resistance to Theory*

Eleanor Zelliot: *Ambedkar's World: The Making of Babasaheb and the Dalit Movement*

K. Satyanarayana & Susie Tharu (eds.) *No Alphabet in Sight: New Dalit Writing from South India*

Sharmila Rege: *Writing Caste/ Writing Gender: Narrating Dalit Women's Testimonies*

Tapan Basu et al: *Listen to the Flames: Texts and Readings from the Margins*

Temsula Ao: *Ao-Naga Oral Tradition*

**Course No: ENG 305: New Literatures (Theory: 40 marks, Internal Assessment: 10 marks)
50 marks (6 credits)**

Course description:

New Literatures in English is a name given to the writings from former colonies of the British Empire such as Africa, Australia, and Canada etc. This course introduces students to various literatures emerging from these countries, by looking at three writers—Patrick White, Margaret Atwood and V.S. Naipaul—as representations of the rich literature produced by their native lands.

Course Outcome:

After the completion of this course the students will be able to:

1. Acquaint themselves to the writers of new literatures from Africa, Australian, Canada as well as Caribbean Literature and enable them to comprehensively appreciate various cultures.
2. Compare and contrast the writers from around the world and their unique styles.
3. Gain the ability to practically analyse any literary work by identifying different aspects of literature.
4. Interpret the text intensively and distinguish its salient features.
5. Appreciate the literary works at varied levels of comprehension.
6. Demonstrate the ability to use the critical theories in literary evaluation.

Course details:

Unit 1: Patrick White: *Voss*, Judith Wright (Selections) [Australian]

Unit 2 : Margaret Atwood : *Surfacing*, Leonard Cohen (Selections) [Canadian]

Unit 3 : V.S. Naipaul: *A House for Mr. Biswas*, Derek Walcott (Selections) [Caribbean]

Recommended reading:

Cimon Gikandi: *Encyclopedia of African Literature*

Abiola Irele (ed): *The Cambridge History of African and Caribbean Literature*

Ashcroft, Griffith, Tiffin (ed): *The Post-colonial Studies Reader*

Davis Jack & Bob Hodge (ed): *Aboriginal Writings Today*

Bruce Bennett & Straus (ed): *The Oxford Literary History of Australia*

William Toye: *The Oxford Companion to Canadian Literature*

James Arnold: *A History of the Literature in Caribbean*

SEMESTER- III

Course No: ENG 401: American Literature

50 marks (6 credits)

Course description:

This course provides an overview of American literature beginning with a period generally known as the American Renaissance. The term American Renaissance was coined by F.O. Matthiessen in his seminal work of American literary criticism *American Renaissance: Art and Expression in the Age of Emerson and Whitman* (1941) referring to the writings just before the American Civil War starting from around 1830s. Herman Melville's masterpiece *Moby Dick* with its greater theme of death and the transcendental nature of Walt Whitman's poetry collection *Leaves of Grass* became some of the greatest works of American Literary tradition that paved the way for future American writers. Other major writers of the 20th century include Hemingway who typified the image of the lost generation post World War I, Nobel laureate Toni Morrison and her black narratives. Major playwrights include Arthur Miller whose *Death of a Salesman* brought out the themes of loss of identity and the warped vision of the American dream while also sharing the theme of inability to relate to reality with Tennessee Williams' *The Glass Menagerie*. Lorraine Hansberry's *Raisin in the Sun* is another major work which deals with the theme of dreams and the attainment of the same. The course also deals with major 20th century poets such as Robert Frost who asked major questions about existence and Sylvia Plath whose poems are filled with death and despair.

Course Outcome:

After the completion of this course the students will be able to:

1. Identify the salient features of representative literary texts from across all periods of American Literature
2. Contextualize the production and reception of literary texts.
3. Identify major theories related to literature and apply those theoretical approaches to a wide range of texts within American Literature.
4. Locate, analyse and collate available secondary resources for researching a scholarly topic within American Literature

5. Write papers that construct logical and informed arguments
6. Prepare and deliver effective oral presentations and arguments

Course details:

Unit I: Melville: *Moby Dick*/ Hemmingway: *The Old Man and the Sea*/ Toni Morrison: *The Bluest Eye* [Any two]

Unit 02: Miller: *Death of a Salesman*/ Tennessee Williams: *The Glass Menagerie*/ Hansberry: *Raisin in the Sun* (Any two)

Unit 03: Whitman/ Frost/ Plath. (**Selections**) [Any two]

Recommended reading:

Handlin, Oscar: *The Americans: A New History of the People of the United States* (two Vols.)

Lewis, Richard W.: *The American Adam*

Persons, Stow: *American Minds: A History of Ideas*

Horton. Rod W. & Herbert W. Edwards: *Backgrounds of American Literary Thought*

Cunliffe, Marcus: *The Literature of the United States*

Richard Ruland and Malcolm Bradbury: *From Puritanism rto Postmodernism: A History of American Literature.*

Special Papers-I:

Course No: ENG 402A: Literature of the Indian Sub-Continent: Fiction and Non-Fiction in English

50 MARKS (6 CREDITS)

Course description:

This optional course basically comprises Indian English fictions with the exception of Mahatma Gandhi's *My Experiments with Truth* which is a non-fictional prose work. Apart from Gandhi's work, the first unit includes two texts: Bankim Chandra's *Rajmohan's Wife* is the first Indian English novel and Tagore's *Home and the World* is a translated work from the Bengali original. The second unit includes Indian English novels by three literary giants who are contemporaries:

Mulk Raj Anand, Raja Rao and R.K. Narayan. *Coolie* is marked by a missionary zeal for social reformation whereas *Kanthapura* is a socio-political novel and is described as a “Gandhipurana”. *The Guide*, is a story of “enforced sainthood”, to quote Narayan’s own words, but perhaps more than that. The third unit is wholly devoted to translations: *Samskara* is a translation from Kannada and *Godan* is from Hindi. The English translations of select partition stories (originally written in Urdu) of Saadat Hasan Manto, a Pakistan-based writer, also come under this course.

Course Outcome:

After the completion of this course the students will be able to:

1. Gain a comprehensive idea of the origin, growth and development of Indian English novel.
2. Account for the role of context(s) in the production, reception, and transmission of major literary works of Indian Literature
3. Express Concepts through Writing
4. Demonstrate conceptual and textual understanding in tests and exams
5. Develop adequate theoretical and technical training to take up area-specific research in M.Phil. and Ph.D. programmes
6. Contribute to innovative thinking both within and outside of the sphere of English literary studies

Course details:

Unit I: Bankim Chandra Chatterjee: *Rajmohan’s Wife*/ Tagore: *Home and the World*/

Gandhi: *My Experiments with Truth* (selections) [any two]

Unit 02: Raja Rao: *Kanthapura*/ R. K. Narayan/ *The Guide*; Mulk Raj Anand *Coolie* (Any two)

Unit 03: U. R. Anantha Murthy: *Samskara*/ Premchand *Godan*/ Saadat Hasan Manto (selections) [any two]

Recommended Reading:

Meenakshi Mukherjee: *Early Novels in India*

_____. *Twice-born Fiction*

_____. *Perishable Empire*

B.S. Naikar: *Indian Literature in English Translation*

Ayesha Jalal: *The Pity of Partition: Manto's Life, Times and Work across the India-Pakistan Divide*

Course No: ENG 402B: New Literatures

50 marks (6 credits)

Course description:

New Literatures in English is a name given to the writings from former colonies of the British Empire such as Africa, Australia, and Canada etc. This course introduces students to the emergent body of literature being produced by writers from Africa in general, Australia, Canada and the Caribbean, the historical processes that have brought them into being, and its response to the changing global world. Chinua Achebe and Wole Soyinka are major Nigerian African writers who deal with themes of colonialism. Nobel laureate Doris Lessing on the other hand deals with a whole spectrum of themes related to race, gender, conflicting ideology etc. New literatures from Australia concentrate on aboriginal themes. Major novelists and poets include Kim Scott, Sally Morgan and Ooedgeroo. From the Caribbean side two major writers V.S. Naipaul and Jean Rhys who wrote a prequel to Jane Eyre. From the Canadian side Michael Ondaatje with his beautiful Booker prize winning novel *The English Patient* is included.

Course Outcome:

After the completion of this course the students will be able to:

1. Acquaint themselves to the writers of new literatures from Africa, Australian, Canada as well as Caribbean Literature and enable them to comprehensively appreciate various cultures.

2. Compare and contrast the writers from around the world and their unique styles.
3. Gain the ability to practically analyse any literary work by identifying different aspects of literature.
4. Interpret the text intensively and distinguish its salient features.
5. Appreciate the literary works at varied levels of comprehension.
6. Demonstrate the ability to use the critical theories in literary evaluation.

Course details:

Unit I: (African)

Chinua Achebe: *Things Fall Apart*/ Doris Lessing: *The Grass is Singing*/

Wole Soyinka: *Dance of the Forests* (Any two)

Unit 02: (Australian)

Kim Scott: *Benang*/ Sally Morgan: *My Place*/ Ooedgeroo (Selections)

[any two]

Unit 03: (Canadian, Caribbean)

Michael Ondaatje: *The English Patient*/ Jean Rhys: *Wide Sargasso Sea*/ V. S. Naipaul: *A House for Mr. Biswas* [any two]

Recommended Reading:

Simon Gikandi: *Encyclopedia of African Literature*

Abiola Irele (ed): *The Cambridge History of African and Caribbean Literature*

Ashcroft, Griffith, Tiffin (ed): *The Postcolonial Studies Reader*

Davis Jack & Bob Hodge (ed): *Aboriginal Writings Today*

Bruce Bennett & Strauss (ed): *The Oxford Literary History of Australia*

William Toye: *The Oxford Companion to Canadian Literature*

James Arnold: *A History of the Literature in the Caribbean*

Special Paper –II:

Course No: ENG 403A: Indian Writing in English (Poetry & Drama)

50 MARKS (6 CREDITS)

Course description:

The main objective of this course is to familiarize the students with Indian English poetry and drama. Beginning from the poetry of Toru Dutt we have included contemporary poets like Kolatkar and Mahapatra. The idea is to give the students the opportunity to understand the different stages in the development of Indian English poetry viz. Colonialism, Nationalism, Modernism and Postmodernism. Unit -3 includes three dramas either in translation or written originally in English. The aim is to explore the students to the challenges that an Indian playwright feels along with assessing the achievements of the individual dramatists in the particular plays.

Course Outcome:

After the completion of this course the students will be able to:

1. Understand key concepts of Indian writing in English, with a focus on poetry and drama.
2. Refer to relevant contemporary literary theories.
3. Express Concepts through Writing
4. Demonstrate conceptual and textual understanding in tests and exams
5. Develop adequate theoretical and technical training to take up area-specific research in M.Phil. and Ph.D. programmes.
6. Enhance their knowledge skills for other related professional domains.

Course details:

Unit I: Toru Dutt & Sarojini Naidu / Sri Aurobindo & Tagore / Nissim Ezekiel & Kamala Das
(Any two)

Unit 02: A. K. Ramanujan & Arun Kolatkar/ Dom Moraes & Keki N. Daruwalla / R. Parthasarathy & Jayanta Mahapatra Selections) (any two)

Unit 03: Girish Karnad: *Hayavadana*/ Vijay Tendulkar: *Kanyadan*/ Mahesh Dattani: *Tara* [any two]

Recommended Reading:

M. K. Naik: *A History of Indian English Literature*

Makarand Paranjape: *The Penguin Aurobindo Reader*

Bruce King: *Modern Indian Poetry in English*

William Walsh: 'Small Observations on a Large Subject (Nissim Ezekiel, R. Parthasarathy, A. K. Ramanujan)' in *Aspects of Indian Writing in English*, ed. M. K. Naik

Anisur Rahaman: *Form and Value in the Poetry of Nissim Ezekiel*

Rabindranath Tagore: Three Plays (Translated and with an Introduction)

Three Modern Indian Plays (Girish Karnad: 'Tughlaq', Badal Sirkar: 'Evam

Indrajit', Vijay Tendulkar: 'Silence! The Court is in Session') with an

Introduction by U. R. Anantha Murthy

Course No: ENG 403B: American Literature 50 MARKS (6 CREDITS)

Course description:

This course presents a survey of American Literature from 1850 to the present day, offering a mix of the most important fiction and poetry of the period. The course covers texts that consider

the explosive changes in American society during these years – from the Civil War and the end of slavery to the rapid growth of American cities. This course considers how the nature of writing evolved alongside this changing society, which includes discussions on the development of literary realism and the radical innovations of literary modernism.

Course Outcome:

After the completion of this course the students will be able to:

1. Identify the salient features of representative literary texts from across all periods of American Literature
2. Contextualize the production and reception of literary texts.
3. Identify major theories related to literature and apply those theoretical approaches to a wide range of texts within American Literature.
4. Locate, analyse and collate available secondary resources for researching a scholarly topic within American Literature
5. Write papers that construct logical and informed arguments
6. Prepare and deliver effective oral presentations and arguments

Course details:

Unit I: Mark Twain: *The Adventures of Huckleberry Finn* / Fitzgerald: *The Great Gatsby* / Salinger: *Catcher in the Rye* [any two]

Unit 02: Langston Hughes/ Wallace Stevens/ Allen Ginsberg (Selections) [Any two]

Unit 03: Emerson: *The American Scholar*/ Thoreau: Selections from *Walden*/ Tony Morrison: *Playing in the Dark* [Any two]

Recommended Reading:

Handlin, Oscar: *The Americans: A New History of the People of the United States* (two Vols.)

Lewis, Richard W.: *The American Adam*

Persons, Stow: *American Minds: A History of Ideas*

Horton. Rod W. & Herbert W. Edwards: *Backgrounds of American Literary Thought*

Cunliffe, Marcus: *The Literature of the United States*

Special Papers- III

Course No: ENG 404A: Diasporic Literature

50 MARKS (6 CREDITS)

Course description:

Given the context of Postcolonial discourse(s) and contemporary Indian writing in English this course intends to underscore the importance of Diasporic Studies through readings of fictional works like Rohinton Mistry's *Such a Long Journey*, Bharati Mukherjee's *Jasmine*, Amitav Ghosh's *Shadow Lines*, Salman Rushdie's *Midnight's Children*, Bapsi Sidhwa's *Ice Candy Man*, Jhumpa Lahiri's *Interpreter of Maladies*. It also offers substantial insight into the theoretical aspect of Diasporic Studies through selections from Salman Rushdie's *Imaginary Homelands*, Stuart Hall's *Cultural Identity and Diaspora* and selections from *Interrogating Post-colonialism* edited by Harish Trivedi and Meenakshi Mukherjee. The texts covered here not only engage with the trajectory of dislocation and displacement that is defined, today, by the term 'diaspora', it not only attempts to theorize 'diaspora' as a "way of thinking, or of representing the world" (John Mcleod), it also cross-examines monolithic notions of nationality and exposes the ruptures that exist within the apparently homogenous and homogenized notions of the nation-state. This course shows how, in today's world of constant transcultural and transnational dispersions, re-rooting, movement and re-settlement, the text emerges as a kind of tour through an intricate matrix of diasporic conjectures, disputed histories, hybrid identities and in-between spaces. It helps re-define the 'diasporic imaginary' called India.

Course Outcome:

1. Understand key concepts of diasporic literature included in the syllabus.
2. Refer to relevant contemporary literary theories
3. Express Concepts through Writing
4. Prepare and present papers, and address the questions asked.

5. Develop adequate theoretical and technical training to take up area-specific research in M.Phil. and Ph.D. programmes.
6. Enhance their knowledge skills for other related professional domains.

Course details:

Unit I: Rohinton Mistry: *Such a Long Journey*/ Bharati Mukherjee: *Jasmine*/ Amitav Ghosh: *The Shadow Lines* [any two]

Unit 02: Salman Rushdie: *Midnight's Children*/ Bapsi Sidhwa: *Ice Candy Man*/ Jhumpa Lahiri: *Namesake* (selections) [any two]

Unit 03: Salman Rushdie: *Imaginary Homelands* (selections)/ Stuart Hall: *Cultural Identity and Diaspora*/ William Saffran: "The Jewish Diaspora in a Comparative and Theoretical Perspective" (Selections) (Any two)

Recommended Reading:

A.K. Mehrotra: *An Illustrated History of Indian Literature in English*

Maleolm Bradbury: *The Atlas of Literature*

Avtar Brah: *Cartographies of Diaspora: Contested Identities*

Robin Cohen: *Global Diasporas: An Introduction*.

Michelle Keown, David Murphy and James Procter (ed.): *Comparing Postcolonial Diasporas*.

Kim Knott and Sean McLoughlin (ed.): *Diasporas: Concepts, Intersections, Identities*.

Joel Kuorti and Om Prakash Dwivedi (ed.): *Changing Worlds Changing Nations: The Concept of Nation in the Transnational Era*.

Robin Cohen: *Global Diasporas: An Introduction*.

Michelle Keown, David Murphy and James Procter (ed.): *Comparing Postcolonial Diasporas*.

Kim Knott and Sean McLoughlin (ed.): *Diasporas: Concepts, Intersections, Identities*.

Joel Kuorti and Om Prakash Dwivedi (ed.): *Changing Worlds Changing Nations: The Concept of Nation in the Transnational Era*

Course description:

Dalit literature, or literature about the untouchables, an oppressed Indian caste under the rigid Hindu caste hierarchy, forms an important and distinct part of bhasha literature. Dalit literature emerged in the 1960s, starting with Marathi language on the western coast. It soon appeared in Hindi, Kannada, Telugu and Tamil languages in the south through narratives such as poems, short stories, and, mostly autobiographies, which stood out due to their stark portrayal of reality and the Dalit political scene. *An Anthology of Dalit Literature*, edited by Mulk Raj Anand and Eleanor Zelliott, and *Poisoned Bread: Translations from Modern Marathi Dalit Literature*, originally published in three volumes and later collected in a single volume, edited by Arjun Dangle, both published in 1992, were perhaps the first books that made visible this new genre of writing throughout India. This course includes representative texts of Bama, Omprakash Valmiki and Laxman Rao Gaikwad to provide a glimpse of contemporary Dalit writings in India. Ambedkar's essay is also a significant part of the course sensitizing the learners about the seminal role played by this great Dalit leader. Limbale's essay on Dalit aesthetics is a very useful guide to the reading of Dalit texts. The inclusive character of the course is made apparent with the inclusion of Bangla Dalit short fiction in English translation.

Course Outcome:

After the completion of this course the students will be able to:

1. Understand a different discourse from Dalit's perspective which for a long time was not visible in literary terrain.
2. Discover various new perspectives for the study of India such as foregrounding dignity and humiliation as key ethical categories in the shaping of political struggles and ideological agendas in India.
3. Refer to relevant theories unique to an understanding of Dalit Literature
4. Express Concepts through Writing
5. Develop adequate theoretical and technical training to take up area-specific research in M.Phil. and Ph.D. programmes.

Course details:

Unit I: Bama: *Karukku*/ Omprakash Valmiki: *Joothan* / Laxman Gaikwad: *The*

Branded (any two)

Unit 02: ‘Dr. Ambedkar’s Speech at Mahad’ in *Poisoned Bread*, Sharankumar Limbale:
Towards an Aesthetic of Dalit Literature (selections), Baby Kamble: *The Prisons We Broke* (any two)

Unit 03: M. R. Anand & Eleanor Zelliot (eds): *An Anthology of Dalit Literature* (poems) /
Arjun Dangle (ed): *Poisoned Bread* [poems /stories (selections)] / Sankar Prasad Singha &
Indranil Acharya (eds): *Survival and Other Stories* (selections) [Any two]

Recommended Reading:

Dr. B. R. Ambedkar: *Annihilation of Caste*

_____. *Who were Shudras?*

Kancha Illaih: *Why I am not a Hindu*

N. M. Aston (ed): *Dalit Literature and African-American Literature*

Fernando Franco, Jyotsna Macwan & Suguna Ramanathan: *Journeys to Freedom: Dalit Narratives*

Murali Manohar: *Critical Essays on Dalit Literature*

K. Satyanarayana & Susie Tharu (eds): *The Exercise of Freedom: An Introduction to Dalit Writing*

Raj Kumar: *Dalit Personal Narrative: Reading Caste, Nation and Identity*

Tapan Basu et al: *Listen to the Flames: Texts and Readings from the Margins*

K. Purushottam: *Interrogating the Canon: Literature and Pedagogy of Dalits*

Course description:

The students will select topics from across the courses offered as part of their post-graduate syllabus. The students will also verify the feasibility of their topics with the faculty members of the department. After verifying, the students will then start writing their papers consisting of around 1500 words. Each student will be given 10 minutes for presenting his/her paper followed by an interaction session. They will be marked on the basis of the content of the paper, their presentation skill and argument. Participation in the interaction process will also be considered for evaluation.

Course Outcome:

After the completion of this course the students will be able to:

1. Prepare term papers on crucial theoretical engagements in literary and cultural studies by assimilating important methodological approaches.
2. Express Concepts through Writing
3. Demonstrate conceptual and textual understanding in tests and exams
4. Develop adequate theoretical and technical training to take up area-specific research in M.Phil. and Ph.D. programmes
5. Enhance their knowledge skills for other related professional domains.



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List of Students undertaking projects in M.A in English in session 2022-23

ENG 105

- | | |
|-----------------------|-------------------------|
| 1. MAMPI ROY | 26. ANSHUMAN SING |
| 2. ADITYA SAU | 27. FALGUNI CHAKRABORTY |
| 3. BADALI MURMU | 28. ANISHA KHATUN |
| 4. SUVRA GHARA | 29. KUNAMI TUDU |
| 5. DIPANWITA SAHOO | 30. NIRUPAMA MAHATA |
| 6. KEYA BAG | 31. MAHUA MAHATA |
| 7. DEBANGSU HALDER | 32. RAJASHRI MANNA |
| 8. MOUSOMI RANA | 33. MUNMUN MANNA |
| 9. PARNASRI GHOSH | 34. SRIMA DE |
| 10. RUPALI MURMU | 35. PAYEL GARANI |
| 11. CHAMPA MAHATA | 36. SATARUPA BARUA |
| 12. APURBA DIGAR | 37. DEBJANI DEY |
| 13. SANCHITA GIRI | 38. KEYA BARUA |
| 14. SHILPA TRIPATHY | 39. SANTANU PAN |
| 15. SALINA NAZ | 40. SURAJ PAUL |
| 16. SHILPA SEN | 41. RITU MAHATO |
| 17. SK AJHARUL ISLAM | 42. SUJAN GHOSH |
| 18. SURENDRANATH TUDU | 43. DEBANJAN SAHOO |
| 19. SUTAPA MANNA | 44. ARNAB NAG |
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| 25. ANANYA ROY | 50. SOUMEN SINGHA |








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Department of English

-  Name : Salina Naz
-  Roll No : PG/VUWGS24/22/ENG/IS - 19
-  Registration no with year : 1140038.
of 2019-2020
-  Paper : ENG 105

-  Topic : An Anthropo-Linguistic Study
on the ~~the~~ Kurmali language



Session : 2022-2024



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Certificate

This is to certify that the project titled *An Anthropo-Linguistic study on the Kumbhali language* has been submitted by *Salina Naz* Roll number *PG/VUWGS24/22/ENG/IS-19* who is a regular student of this college for the completion of Course ENG-105 under M.A 1st semester syllabus. He/She has carried out the project under the supervision of *Sourmyabhata Sil*. The project has been found to be satisfactory and thereby approved for submission.

Sil
24/2/23

Signature of Project Supervisor



Acknowledgement :

I would like to express my special thanks to our professors,

Dr. Somnath Mahato

Chinmoy Mondal

Soumyabrata Sil

Shishir Santra

Jayanta kumar Murmu

Shreyasi Roy

Dr. Sudipta Narayan Das Mandal,

for their time and efforts they provided throughout the project on "Folklore: Field Survey, Documentation, Translation, Digitization and Restitution".

Their useful advice and suggestions were really helpful to me during the project's completion. In this aspect, I am eternally grateful to them.

Part A (linguistic)

- Name of The language
- Geographical Area
- Brief Discussion Of The Kudmi.
Community
- A Brief History of Kurmali language
And Its Grammatical Features

The Dialect Of Kurmali Language

Tribes name : kurmi

Language : Kurmali

Alternative name : Kudmali, Kurmali Thar or Kurumali

Study area and method : For my research I have selected Kurmi community of Nakat village, located in Jhargram subdivision of Paschim Medinipur district in West Bengal, India. As per available data from the year 2009, 233 persons live in 54 house holds in the village Nakat. There are 136 female individuals and 97 male individuals in the village.

The primary data for the research has been collected though intensive anthropological fieldwork conducted during 1st February 2023. These data included qualitative and quantitative information collected though household census, structured and unstructured questions, group discussion, interview panel and participant observation.

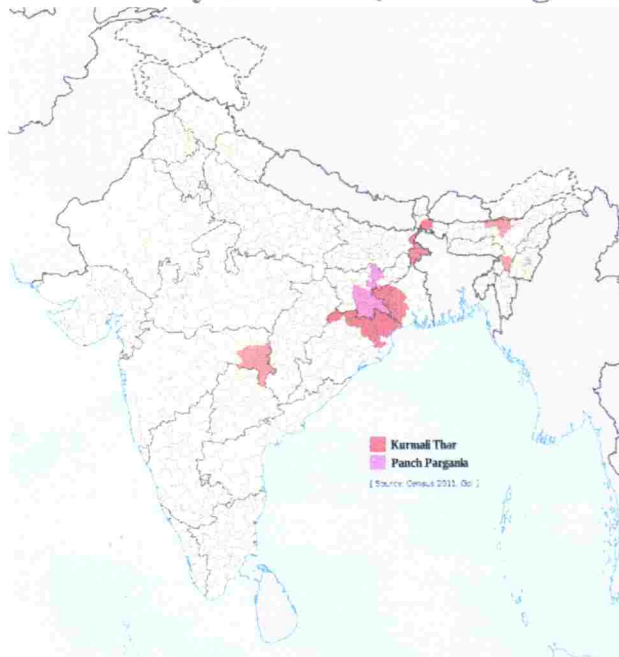


Introduction :

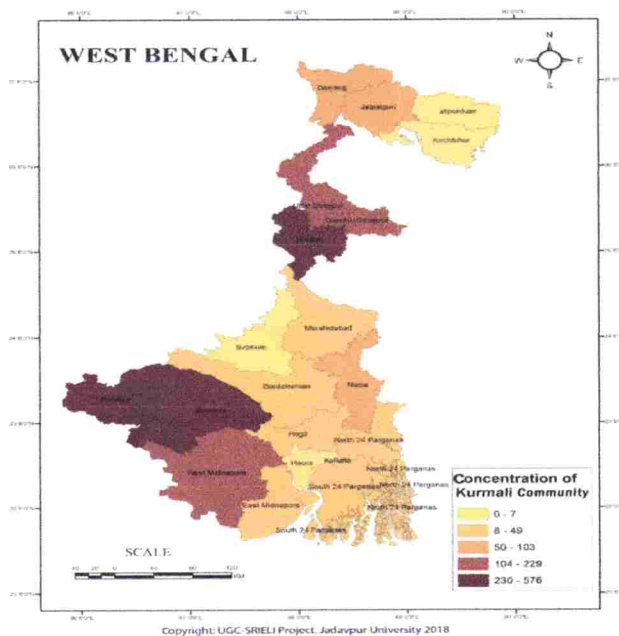
Kurmali is associated to Indo-Aryan language family and spoken in the eastern states of India. Having no script and written literature of its own, Kurmali elsewhere articulated as Kurmali or Kudmali. As the trade language it is otherwise known as Panchpargania. It , one of the ancient languages of the indigenous tribes, is spoken in various states of India including West Bengal, Jharkhand, Odisha, Assam, Chhattisgarh and Bihar. A sizeable number of Kurmali people also reside in various parts of Bangladesh. Kurmali is the mother tongue of the Kurmi tribe and is spoken by about four crore people all over India. The governments of Jharkhand and West Bengal have already recognized Kurmali language. However, the Central government has not yet given constitutional recognition to the language.

Geographical Map

The Kurmli community in India (according to 2011 census)



Kurmali community lived in west Bengal



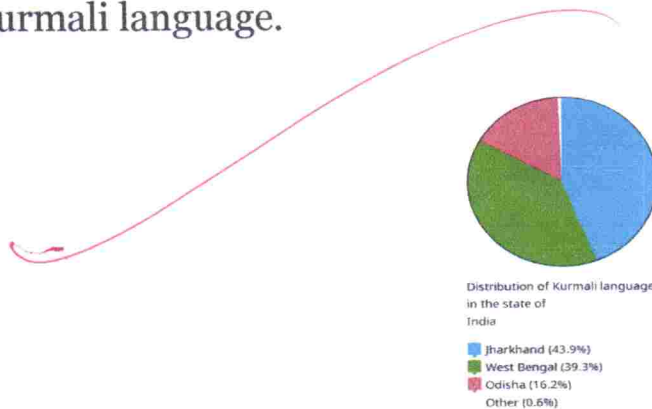
Brief History Of The kudmis :

The Kudmi people are a farmer community indigenous to the Indian subcontinent, primarily found in the states of Jharkhand, West Bengal, and Odisha. Kudmi were classified as a Notified Tribe by the British Raj under the terms of the Indian Succession Act introduced in 1865 as they have customary rules of succession. Subsequently, in 1913, they were classified as a Primitive tribe. Then they were omitted from the list of communities listed as tribes in the 1931 census. Again, they were omitted from the Scheduled Tribe list drawn up in 1950. In 2004, the Government of Jharkhand recommended that they should be listed as a Scheduled Tribe rather than Other Backward Class. The Tribal Research Institute of Government of India recommended against this proposal, claiming they are a sub-caste of the Kunbi and thus different to tribal people. Therefore, In 2015, the Government of India refused to approve the recommendation of Jharkhand government to list the Kudmi Mahato as Schedule Tribe. They are included in the list of Other Backward Class in the States of Jharkhand, West Bengal and Odisha.

They have a rich cultural heritage and a history of resistance against exploitation and oppression. The Kudmis have a strong tradition of oral storytelling, music, and dance. They have a vibrant and colorful culture, with many festivals and ceremonies throughout the year. The Kudmis are known for their distinctive musical instruments, such as the dhol drum and the flute, as well as their folk songs and dances. Agriculture is the main source of livelihood for the Kudmi people, and they also engage in activities such as weaving, pottery, and other handicrafts. Despite their rich cultural heritage, the Kudmis have faced many challenges in modern times, including displacement from their ancestral lands, loss of their traditional way of life, and poverty. In recent years, there has been increased efforts to preserve and promote the Kudmi culture, through initiatives such as cultural festivals, museum exhibitions, and educational programs. These efforts aim to raise awareness about the unique and valuable cultural traditions of the Kudmi people and to ensure their survival

for future generations

Population: according to 2001 census there were 619,689 native kurmalis now as per Census 2011, there are 3,11,175 Kurmalis in India mostly from West Bengal, Odisha, Assam and Maharashtra and 2,44,290 Panch Pargania speakers mostly from Jharkhand making 555,465 total speakers in India. Both, Kurmalis and Panch Pargania are dialects of the Kurmalis language.



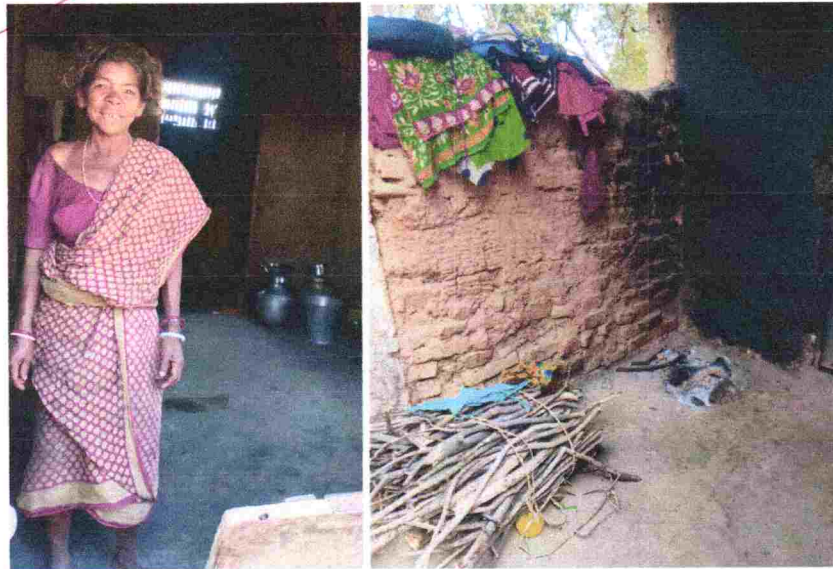
Social life : according to the size of the family Kurmi families may be grouped into two types, nuclear and extended. Kurmi families are patriarchal. Father is the head of the family who manages the family affairs. After the death of the father, the mother of the eldest son manages the family affairs. The paternal uncle is much respected and his advice is sought in many social and economic matters. In case of death, near and distant people are informed.

Grown-up boys and girls help their parents in domestic as well as outdoor activities. A son is more preferred than a daughter. The mother keeps a constant watch over the movement and chastity of her daughter. Kurmi boys usually marry at the age of 22-25, and the girls marry between the age of 16-20.

They are mainly farmers so they used to deal with paddy before. There are contracted blacksmith, washerman, barber in every village, they are paid once in a year after "**Makar sankranti**"



Livelihood : . Their home is commonly grown in soil. The roof is tile. The wooden pillars are used between the walls of the clay and thereby strengthening the house. Bamboo straps are laid down under the scrap. The doors are of wood which they make themselves. . There is a separate arrangement of kitchen space and devasthal in the house.. Usually animals are kept in the verandah of the house.. The windows are not often in the house.



Political life : The traditional village council has currently lost it's importance because of the involvement of political party. But

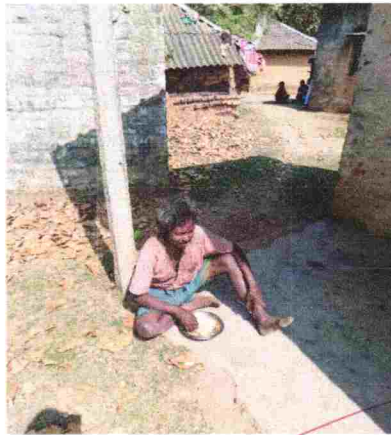
its importance is felt seriously. The maintenance of peace and the promotion of social welfare activities are managed by the council. The set up of the council is same in every village. Permission for marriage, to attend other's religious ceremony, imposing of fine or boycott someone for their mischievous actions are some of the judicial power of the traditional council. Elder and experienced men are usually part of the council, women and children aren't allowed to be a member.

Traditionally, a village headman is known as "**Mahato**", means great hand. A group of twelve village form a Pargana headed by "**Parganadar**" who solves all the inter village dispute. A group of Paragans forms a Thapal controlled by "**Deshmandal**". However preciously the Traditional council were very strong and were the final authority for all decisions. Now there is a growing tendency to seek help from police and political organization.



Food and Drinking:

The main food of kurmis is Rice. They call it "**Anamai**" they take meals twice or thrice a day. In the morning they mostly eat soaked fermented rice from the previous night with burnt potatoes or a slice of onion. In the lunch time they eat boiled rice with with different vegetables, mainly from their land like potatoes, tomatoes, cauliflower, cabbage bitter gourd, radish, oca, pointed gourd, brinjal. They like to eat non veg food like mutton, chicken, fish and dried fish. Both men and women like to drink liquor when they feel tired. Men smoke biri and cigarettes for pleasure.



Furniture and Dresses :

They don't have much furniture in their huts, they have mud pots, jars, plates, glasses made of aluminum. A few people use utensils made of brass. Spade, arrows, spares, bamboo stick axe can be seen in their household.

They wear simple clothes like men wear dhoti ,lungi, genji and kurta, shirt was women mostly wear saree, blouse and different type of armaments on their toes, hands, nose, ear, neck made of brass or Silver

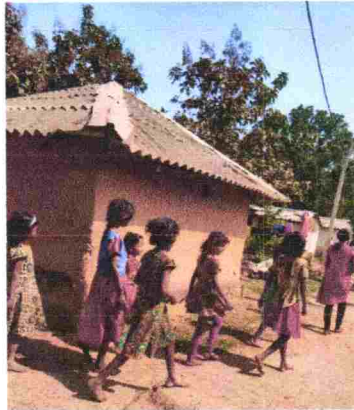


Marriage system: kurmi family mainly consist husband, wife and their children , sometimes joint and extended family are also seen. Marriage is generally arraigned by a mediator. Falgun/ফাল্গুন is known to be there **Biha** months when most of the

kurmi marriage take place. Marriage completes by the groom giving vermilion on the forehead of bride. People enjoys by dancing and singing **tusu** song.

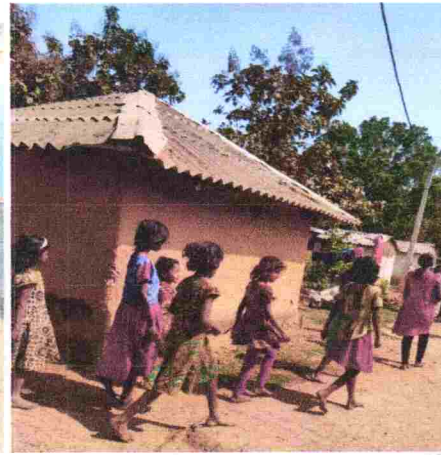
Religious ritual and the God goddess they

worship : though they worship many God, goddesses their **Prime God** is "**Sun**". They believe sun is the source of Life, without it they wouldn't be able to grow crops and all the plants will die. They also worship Lord Shiva, Manasa , in karam festival they transplant seeds in a bamboo basket known as **karamdali** and sing songs. In the Akhara or dancing ground they practice the dance hand in hand like sickle centering round the jawadali. With great care, like a mother they grow their seedlings and sing Karam song. It contains the theory of creation and fertility. The primitive communities of the world are all the primitive communities including Kurmi, Kol, Vhil who worship only nature including trees in theology. . The story of the origin of the Karam tree is mentioned in the creation theory



Social Festival : The Kurmis are a very conscious and cultured nation. The "**Akhain Jatra**" marks the beginning of their agricultural year and one-by-one farming continues throughout the year. In Akhain Jatra, '**Halpunhya**' is followed by '**Bichpunhya**'. The 13th day of Jyaistha month is celebrated as "**rohoin**". Mass

sowing of paddy started from that day. As the Kurmis are a purely agrarian community, all folklore and folklore events revolve around their agriculture. They are as fun-loving as the Santals, Mundas and other indigenous peoples. They are good at dancing and singing. It can be seen that even after working hard all day, men and women are dancing and singing in the joyous festival all night long. Their role in the field of Manbhum and Jharkhand culture is unique. Everyone agrees that Kurmis are ahead of all others in terms of participation, contribution and patronage. Chho, Jhumur, Nachni, Natua, Danir, Karam, Jant, Kavi, Rumuj, Vadu, Tusu, Udhoa, Bandna, Dhop, Ghera, Machhani, Bulbuli etc. Dances, songs, folk dramas are their outstanding cultural resources. It is held throughout the year focusing on agriculture and production. Thirteenth festival in twelve months. .



A Brief History of Kurmali Language and It's Grammatical Features

The language of Kudmi is Kurmali. During the British Raj, the Kurmali language was known as Panchpargania (meaning "five regions") for present-day Bundu, Barendra, Sonahatu, Silli, Tamar blocks of Ranchi district of Jharkhand state as a trade language between two linguistic region. Now the Sonahatu and Rahe make the core region of Panchpargania. It is believed that the early form of the Kurmali Language was spoken in Jharkhand, the original homeland of the Kudmi Mahato. But now it is also influenced by Nagpuri language in Jharkhand. The Kurmali language bears 61%–86% lexical similarity with Panchpargania, 58%–72% with Khortha, 51%–73% with Nagpuri, 46%–53% with Odia, 41%–55% with Bengali, 44%–58% with Hindi

Phonological features :

The Phonemic Inventory of Kurmali Thar comprises 36 segmental phonemes out of which 8 are vowels and 28 consonants.

The Vowels consonant-phonemes distributed in the initial, medial, and, final position is shown below.

<u>Initial.</u>	<u>Medial.</u>	<u>Final</u>
/ i / / injOn / 'engine'	/ biha / 'marriage'	/ nati / 'grand son'
/ e / / ekla / 'alone'	/ jeTha / 'father's brother'	/ pase / 'near'
/ E /	/ bErsa / 'rain'	
/ a / / akas / 'sky'	/ natin / 'grand daughter'	/ biha / 'marriage'
/ u / / ũT / 'camel'	/ Tuna / 'short'	/ dhatu / 'metal'

<u>Initial.</u>	<u>Medial.</u>	<u>Final</u>
-----------------	----------------	--------------

/o/ / ohe din / 'that day' / bhokek / 'bark'
 /O/ / Orni / 'veil' / bOrOp / 'ice.' / mOrhO / 'death'/
 / p / / pul / 'bridge' / pipRi / 'ant' / tap / 'heat'
 /ph/ / phopsa / 'lung' / kaphi / 'coffee'
 / b / / basat / 'air' / dubla/ 'sick" / gOrOb / 'pride'
 /t/ / torkari / 'curry' / nati / 'grandson' / sit / 'dew'
 / d / / dul / 'ear-ring.' / sOndur / 'vermillion' / suad / 'taste'
 / m / / muh / 'mouth' / kumhar / 'potter.' / usum / 'hot'

Syllables

The syllabic-pattern in Kurmali Thar words goes in two-fold.manner,
 ii) Closed Syllable and ii) Open Syllable.

Each of the types are available in three levels as i) mono-syllabic, ii) disyllabic and iii) polysyllabic.

Closed syllable is found in words ended with Consonants, e.g.
 Mono-syllabic : tap 'heat, Di-syllabic : bOrOph 'ice', Poly-syllabic:
 hāspatal'hospital'

Open-syllable words are generally ended with vowels. e.g.
 Monosyllabic : ni 'not', Disyllabic: jOra 'twin', Polysyllabic :
 putOhu'daughter-in-law'

Morphological Features :

Morphology deals with the words and word classes in Kurmali..

Noun : bOhi 'book' ĩTa 'brick' ghar 'house. 'gāo 'village'.
 Pronoun : moe 'me', hamra 'we',
 Adjective : ũc 'high'; dOme 'very big'; Tukun 'few'; chuTu 'small'

Singular and Plural/- Φ/ marker is used with singular nouns, while,
 plural markers are /gila ~ gilān ~ sObhe ~ sObu ~ nikha/ used in

Kurmali

/purus gila/ 'men' , /ghOr gila/ 'houses'

/gai gila/'cows' ,/DONga gilān/ 'boats'.

/sObhe lOk/ 'all men', / sObhe bOhu/ 'all the wives'.

/sObu bhai/ 'all the brothers' ; / sObu siar/ 'all the foxes'.

/paharadar nikha/'all the guards'.

/ bhaiga/'brothers' ;/ ghORaga/ 'horses'.

Syntactic Feature :

1. Oe aelak ar cOli gelak
'He came, and, went away'

2. mOr gharke ke ja
(my) (house) (to) (go)

'Go to my house'

3. mOe kam ni kOrÕ
(I) (work) (not) (do)

'I do not work'

Conclusion

Present Status of the Language Community:-

Kurmali has so many common terms with Bengali. For some reason kurmis don't want to speak in their mother tongue and has adapted Bengali. It may be that Kurmali has been influenced by the major language of the area. Or they think if they don't speak in Bengali they will get into trouble or people don't like to hear their language. It seems that 30-40% kurmi speaks in Kurmali.

It can be tested if similar terms of Kurmali from other regions are compared with Kurmali of West Bengal. The language is spoken by 10 communities as mother tongue, including two Scheduled Tribe and three Scheduled Caste communities. Those ten communities include Bedia, Bagal, Dharua, Dom, Jolha, Kamar, Kumhar, Tanti, Nai, Ghasi, Karga, and Rautia. And bilingually spoken by tribals like Bhumij, Ho, Kharia, Lohara/Lohar, Mahli, Munda, Oraon, Santal, Savar and Bathudi communities.

Observation of the future of language:-

Members of the community claimed that their Scheduled Tribe status was withdrawn after independence for unknown reasons, despite the fact that they were registered for the same till 1931. Any language has a history, which it is the duty to know. Therefore, as a result of learning the language, it has started to be read in many universities and will spread to many other universities or colleges, schools. People's knowledge of language will increase, people will be more curious.

Annexure

Name of the language Expert :

Mangal Mahato
(+91 89727 84272)

Photograph :



Work cited :

Dash , Biswanandan (2014) . **Kurmali Noun Morphology , an Inflectional Study on Gender and Number** , research paper (undergraduate)

Mahato, K. (1973). **Kurmāli bhāshātattva**. (in Hindi and English trans.: Description of Kurmali language), Publisher: Kunjesvari Press, (Pp. 48). Digitized By Stanford University, Stanford, CA in May 2009.

Mohanta Burma, G.H. (1986). **Kurmāli bhāsā** (in Odiā). Jhankār, 5 (August). Cuttack

Mahato, K. (1983). **Kurmali Sabdakosha** (in Hindi and English trans.: Kurmali Dictionary). Purulia: Purulia Pustak Bhandar. [Digitized by University Of California, Santa Cruz, CA in 10 May 2007].

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Lahiri, B and A. Saha. 2017. "**Kurmali: A Mixed Language**". Paper presented at the 39th International Conference of Linguistic Society of India (ICOLSI39), IIT-Patna, India, December 8-11

KHARAGPUR COLLEGE



**Topic : 'A BRIEF HISTORY OF LODHA-SABAR
LANGUAGE'**

Paper - ENG-105

DEPARTMENT OF ENGLISH

Submitted by :

Name of the student : Ananya Roy

Class : M.A in English (1st semester)

Registration number : 1210019 of 2019-2020

University Roll : PG/VUWGS24/22/ENG/IS , No. - 31

College roll no : 31

Session : 2022-2023





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Certificate

This is to certify that the project titled 'A brief history of lodha-sabar language' has been submitted by Ananya Roy , roll number PG/VUWGS24/22/ENG/IS, NO-31, who is a regular student of this college for the completion of Course ENG-105 under M.A 1st semester syllabus. He/She has carried out the project under the supervision of Prof. Jayanta Kumar Murmu. The project has been found to be satisfactory and thereby approved for submission.

Jayanta Kumar Murmu
24/02/23
Signature of Project Supervisor



PART - A (Linguistic)

- Name of the Language
- Geographical Area
- A Brief History of Lodha-Sabar Language
- Brief Discussion of the Lodha-Sabar Community and its Grammatical Features
- Some Important Literary Texts and Articles

The Lodha, an unidentified Primitive Tribal Group of Odisha, were a denotified tribes community, who claim their ancestry to the Sabar tribe of the state. Notorious For Their Criminal Propensity, this tribe was formerly designated as a criminal. History Indicates That because of their unusual behaviour and unaccepted profession, the Lodha were persecuted and looked down with suspicion and a version in their respective areas of habitation.

This incriminatory law was eventually repealed in 1952, and as per a new law in independent India the Lodha became equal with every other citizen India. Nonetheless, the stigma remained as the people, administration as well as the police had their doubts about this tribal group. Even today, one-time procedures adopted by the Britishers that "once a criminal, always a criminal" holds, strong and the perception of the tribe's law-breakers is deeply set in the minds of the people.

At present, the Lodhas do not live exclusively in the forest covered areas, but have spread out in other deforested regions where they are found to be working as agricultural and non-agricultural labourers. Besides West Bengal, they are also found in the Mayurbhanj district of Orissa and more than 80 percent of them follow Hinduism with traditional belief in spirits and nature. The census of 1981 shows that the total population of the Lodhas including the Khairias of West Bengal was tremendous. Many social activists have done extensive research works on the lifestyles and habits of the Lodha community and they have reached to the conclusion that they may be still designated as the deprived one. The government has implemented various welfare schemes and policies for the betterment of the Lodha community.

A brief history of "Lodha shabar" language :

The Lodhas claim that they were descendants of Sabar king Vishwvasu the legendary hero who was the worshipper of Lord Nlamadhava, which was later stolen by Vidyapati, the Brahmin Minister

King Indradyumna of Puri As such Lodhas identify themselves with the Vishwavasu group of Stars. Declare their ancestry to the Sabar tribe of his state. In this regard N.K. Bose remarks that the Lodhas were exclusively a jungle tribe thriving on hunting and food gathering like the sabars as described in Hindu purans and epics. The term "Lodha" is possible derived from the Sanskrit Word "**Lubdhaka**", meaning trapper bowl.

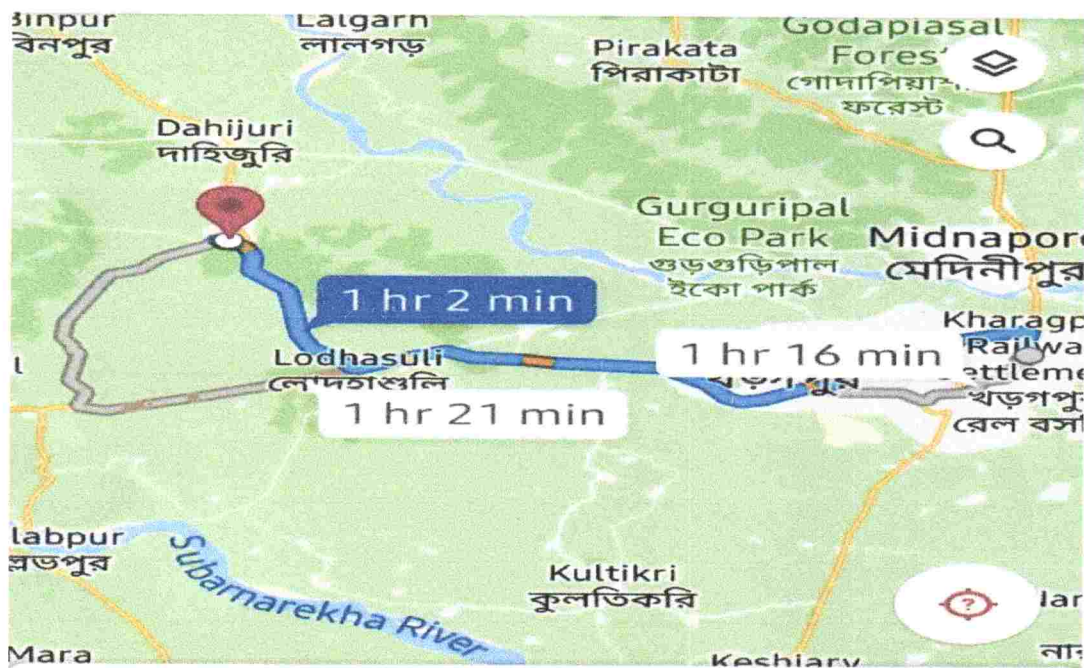
The Lodha people feel pride in calling them as Sabar, a general group in ancient literature for forest-dwelling communities. But Sabars are different from Lodhas. Sabars are descendants of Kalketu, the hero of Mangal Kavyas. They are basically snake charmer group of people of Bihar, Odisha and Andhra Pradesh. The Lodha, an identified Primitive tribal Group of Odisha, were a denotified tribes community, who claim their ancestry to the Sabar tribe of the state. Notorious For their criminal propensity, this tribe was formerly designated as criminal. History Indicates That because of their unusual such in behaviour and unaccepted profession, the Lodha were persecuted and looked down with suspicion and aversion in their respective areas.

Lodhas are a socio-economically marginalised group residing in West Bengal and different parts of Orissa. In the colonial period, they are being classified as a Criminal Tribe and in the post-colonial development state post 1952 they have been decriminalised and one of the particularly Vulnerable Tribal Group and recognized as a Forest Dweller Group. In the contemporary cultural landscape, the Lodhas are considered to be a maladjusted people and the term is used as an abusive and derogatory term particularly because of their "maladjusted" livelihood activities. Recently, it has been noticed that the non-tribal impact is very much increasing on the Lodha society and gradually they are falling into the trap of craving for the objects of consumerism. Their material needs have increased but poverty has not declined. More children are joining now with education and health structures have improved. This social category generally known as the Denotified and Nomadic tribes of India covered a population approximately of six crores. Their livelihood is principally casual work as

crab hunters and fishers. The Lodhas were designated as a 'criminal tribe' in the British time.

GEOGRAPHICAL LOCATION OF THE PLACE WHERE THE SURVEY HAS BEEN CONDUCTED:

India is a land where many different religions and practices live together in complete conglomerate, side by side. Cultural diversity in India has a history of thousands of years. Among the different tribal communities living in India, the Lodha community is one of the significant one. This community is mainly found in the states of West Bengal and different regions of Orissa. Also the people of this community reside in the state of Rajasthan.



1 hr 2 min (50 km)

Fastest route now due to traffic conditions

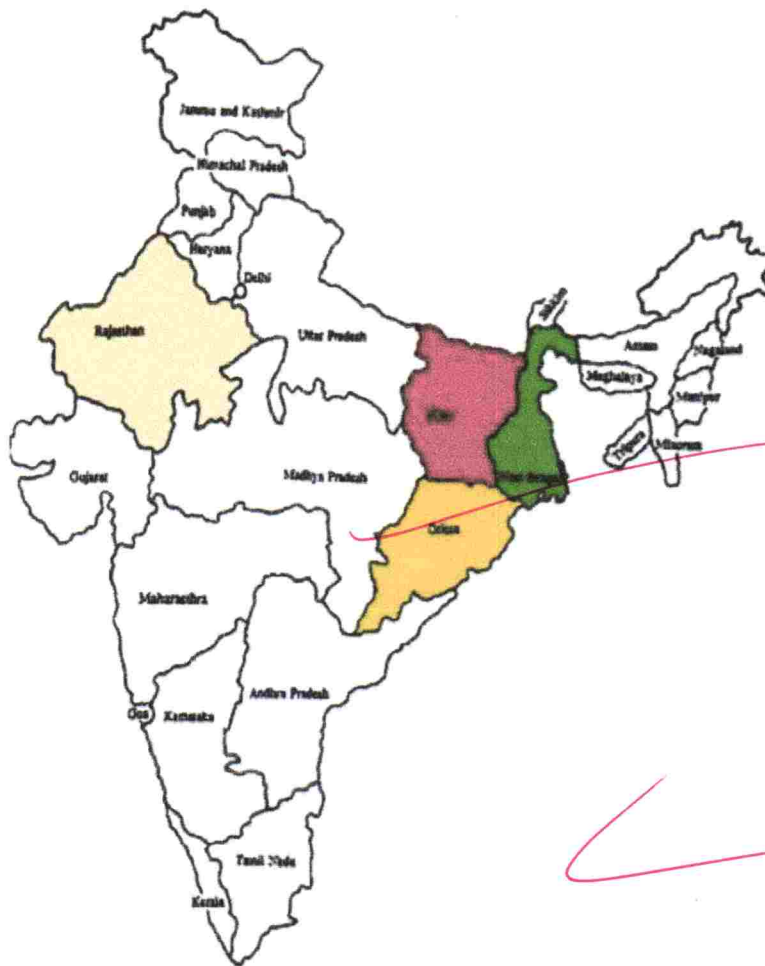
Geographical area of Lodha-Sabar community:

The Lodha-Sabars are the primitive tribe of India who live mainly in West Bengal, Jharkhand and Odisha states. In **West Bengal**, they mainly live in districts of **Jhargram, Paschim Medinipur, Bankura and Purulia and Odisha**. They mainly live in the district of Mayurbhanj and Keonjhar. In Jharkhand, they mainly live in the district of Purba Singhbhum. The

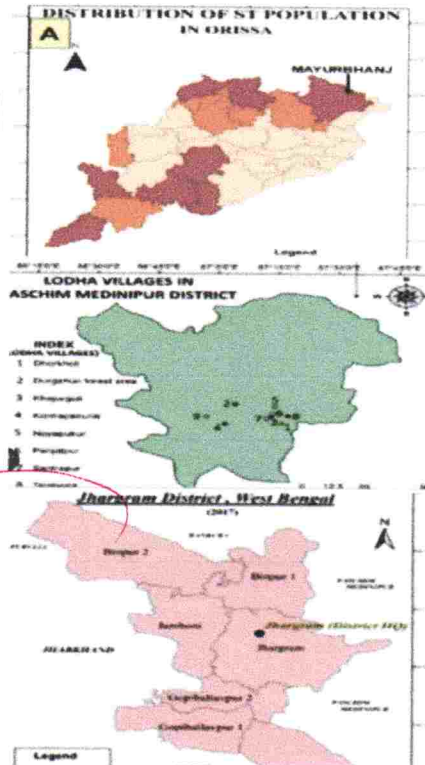
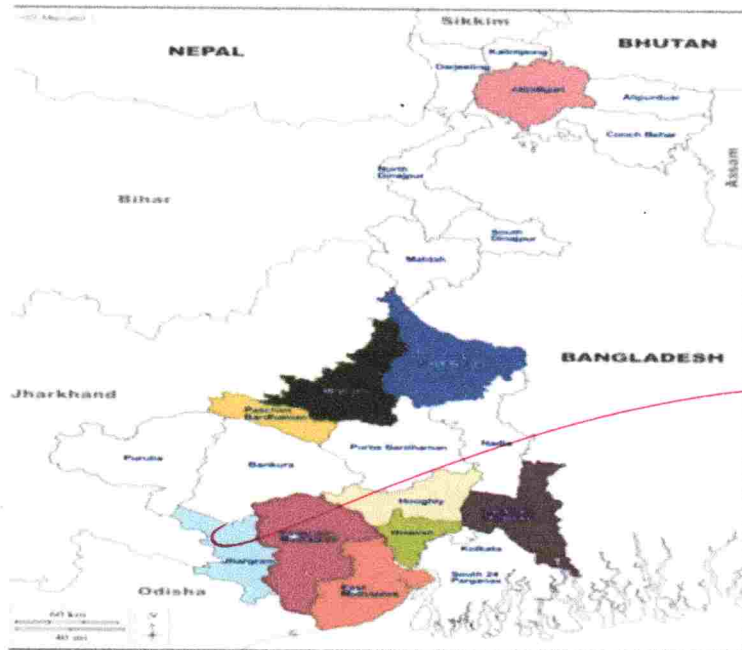
Lodha-Sabar inhabited police station of Paschim Medinipur district respectively-Jhargram,Jambani,Lagarh,Sankrail,Gopiballaypur, Nayagram,Keshiary,Narayangarh,Sabang, Pingla,Dantan, Debra etc.The Lodla-Sabar inhabited block of Mayurbhanj district are respectively Suliapada,Morada,Baripada,Badasahi, Khunta,Udala and Kaptipada etc.

Our survey spot : Helipad ground, Old Jhargram, Jhargram,West Bengal,India, Pin - 721514,,,Date - 01.02.2023,,Time - 12.35 PM

THE STATES WHERE THE LODHA PEOPLE LIVE IN MAJORITY IN INDIA



IN THE BELOW MARKED DISTRICTS OF WEST BENGAL, MAJORITY OF THE LODHA PEOPLE RESIDE.



A BRIEF HISTORY OF LODHA-SABAR LANGUAGE AND ITS GRAMMATICAL FEATURES

According to Banerjee(1984)Lodha-Sabar belongs to an Austro-Asiatic language family.Lodha, the language ofLodha people, is an Indo-Aryan Language.The language has an extensive use of glottal stop.Lodha does not exhibit phonemic tone.The Lodha speakers use Lodha mainly at their home domain. The numerals,kinship terms,the syntactic features is similar to Bangla.It May be said that perhaps at some point Lodha was an Austro-Asiatic language but due to the neighbouring influence of Indo-Aryan West Bengal,it has adopted the features of Bangla. Infact this may not be the actual scenario.

Earlier In British era the people from Lodha community was named as criminal tribe by the British Government. Disclaim Causes disintegration of Lodhas from other community people. For this purpose they have given up their own language and want to connect themselves with Bangla Speaking people as Bangla is the official and dominating language of West Bengal.

• Phonological Features -

1. Galo>Gala(0 is replaced by A")
2. Lok >Nok (L' is replaced by 'N°)
3. Nakh>Fakh(N Is Replaced by 'F)

• Morphological Features -

Muntha,Bate,Thaleisapplied Direct To the sentence

1. Amra jabo muni (Thissentencedescribegroup identity)
2. Ram lekthale(This Sentence is written in past tense)

Syntactic Features :

1. Bate bate turha Jabe?
Road road you go

"Will you go to the streets?"

2. Amhi etva coli col mela jaithi
I low walk-redup fair go

" I am going to fairby walk."

3. Tui kal sahor ghurte gethale
You went city rotate went

" You went to city yesterday. "

4. Turha kha thale
You by eating was
"You ate"

Some sentence written in Loda-Sabar language :

1. Look Ram, yesterday you did a big mistake.

Dakh Ram, kaliletulp or harsamay bedl golhakorthale.

2. I'm forbidden,never make a mistake while reading.

Toke baron korithi ar kobhu porhar samay golho korabay nai.

3. Nabin,yesterday when you are going home you cursed Bhuban on the street.

Nabin,kalle tui ghar jaoar samay bate Bhuban k gailha dithalle.

Lodha is an Indo-Aryan Language; speech community is surrounded by Odia languages which are also belonged to the Indo-Aryan Language family. So Their Language is more influenced by these two languages. However some basic features are listed here-

- The Language follows the **SOV** word order.
- This language has an agreement item of **Person**.
- The language has **Pro-drop** feature.
- **Reduplication** is occurred in Lodha-Sabar.

SOME IMPORTANT LITERARY TEXTS AND ARTICLES

- **How the Lodhas became Criminal or Meeting of the Past and the Present**(Article) - Abhijit Guha
- **Failure of the Developmental State to Deliver Justice to the Marginal Tribal community : A Case Study of the Lodhas of West Bengal** (Seminar) S.Panda
 - **The Lodha Compelled to Abdicate Traditional Occupation due to Indian Forest Act** (Journal) Sayal Mukherjee
 - **The Lodhas of West Bengal: A Socio-economic Study** (Book) Dr. Probodh Kumar Bhowmick
 - **Sabar Charit**(Book)- Nalini Bera
 - **Lodha Sabar Jatir Samaj jbon**(Book)- Prahlad Kumar Bhakta
 - **Criminal Tribe to Primitive Tribal Group and the Role of Welfare State: The Case of the Lodhas in West Bengal** (Book)- Santanu Panda and Abhijit Guha
 - **Changing Livelihood Pattern of Lodha-Sabar of West Bengal** (Journal) - Progya Ghatak
 - **Sabar Lokgan o Lok Katha**(Book) Prasanta Rakshit and Mahasweta Devi
 - **The Lodhas of Mayurbhanj, Eastern India**(Book) Jatindranath Singhdeb Sachan

BRIEF DISCUSSION OF THE LODHA-SABAR COMMUNITY:

● **Distribution and Population:**

According to 1951 census, total Lodha population was about 8348 in West Bengal. They were then called 'Criminal Tribes'. In the next census of 1961 Lodha population was not separately found. They were mixed with 'Kheria' or 'Kharia'. But they are different in origin and culture. The total population of the Lodhas and the Kherias was about 40,898. In the 1981 census the number increased to 53,718 among which 27,751 were male and 25,967 were female (Baskey 40). According to the 2001 census the Lodha people increased to 84966. The current census of 2011 shows the total Lodha population to be 108,707 among which 54,692 are males and 54,015 are females in the state of West Bengal ("Statistical Profile"). According to Employment and Backward Class Welfare, Paschim Medinipur, Zilla Parishad total Lodha population of Paschim Medinipur is 60,136 (approx.) constituting 15000 families. They are residing in 20 blocks of this district.

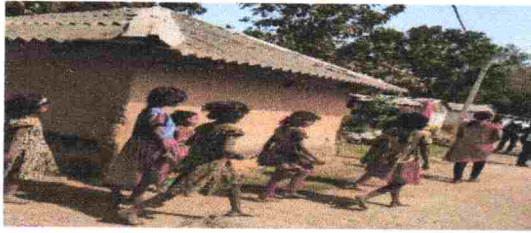
● **Physical structure :**

1. **Height:** They have generally of medium height and few of them can be categorized as tall.
2. **Skin colour/ complexion:** Maximum of them were of dark complexion and few of them were of slightly fair skin.
3. **Hair:** All of them had black and curly hair.

● **SETTLEMENT AND HOUSING**

The Lodhas live in villages either separately or with other communities maintaining distance from them. Most of the Lodha villages are located in dense forest, far away from human reach. They live in small huts with mud wall or with a thatched roof of straws or palm leaves/kend leaves of the forest. Each of the hut bears a distinct sign of poverty of the inmates. There is only one door made of either structure of bamboos or palm leaves or date leaves. Their kitchen is inside the hut and sometimes outside the hut. Beside the fireplace/hearth there lies a heap of mud called

Their houses -



'Esan' dedicated in the name of their forefather. The Lodha families having good agricultural production live in a better mud house having more than one room with a separate kitchen in them. They also have a courtyard in front of their house and kitchen garden beside/back of their house.

Social System-

The clan organization is an important feature of the Lodha-Sabar society. Each clan has a totem and the totemic animal objects associated with the clan or 'gotra' are considered to be sacred. Marriage with in the clan is prohibited. Lodhas are patriarchal family. The family comprises of parents and unmarried children. Father is the head of the family and maintains relationships with other families and the clans. Both male and female members have some responsibility in maintaining the family. But the household work is completely done by the female population. While selling forest produce in the locality and purchasing daily necessities from the shops, the female population play the dominant role. They take the decision in major cases and the male population only accompany them. Lodhas have 9 clans. Each clan has separate God and therefore they follow the restrictions related to that clan. The different clans along with Goddess of the clan are given below –

Sl. No. Name of the Clan Goddess of the Clan

1. Bugta, Bhukta, Bhakta	Chirka alu
2. Mallick	Makar
3. Kotal	Moon and Grasshopper

4. Nayek or Layek	Sal fish
5. Diger	Porpoise
6. Paramanik	A kind of bird
7. Dandapat or Bagh	Bagh or Tiger
8. Ari or Ahari	Chanda fish
9. Bhuinya	Sal fish

Bugta, Bhukta, Bhakta clan names are found in almost all the villages. Members of this clan think that "ChitkAlu" a kind of wild yam is their totem. The clan members do not consume or collect this particular variety of yam. The Bhukta clan is divided into two sub-clans and within the sub-clans marriage is not possible. Mallicks are distributed in almost all the villages except a few. The clan members have adopted "Makar", a kind of shark as their totem. People belonging to Kotal clan have adopted "Moon" or "Grasshopper" as their totem. When the moon disappears during "Amavasya", members of the Kotal clan go into ceremonial pollution. Kotal enjoy higher status in the Lodha society. Nayak literally means leaders, connotes a country soldier. Members belonging to Nayak clan consider "Sal fish" as their totem. Paramanik clan have chosen "Manik", a kind of large bird as their totem. The members of the Diger clan have adopted "Porpoise" as their totem. They never touch or injure a porpoise. Dandapat or Bagh clan considers "Tiger" as their totem. The members of the Arisor Ahard gotra have a kind of fish as their totem which is flat and circular in shape and silvery white in colour known as "Chanda fish". Bhuiya or Bhunia clan people consider "Sal fish" as their totem. In each Lodha village, there is a separate panchayat for only the Lodhas. The Lodha Panchayat settles the small disputes among the Lodhas. The members of the Lodha Panchayat are selected only from the male members, females are totally outside the Panchayat. The head of the Panchayat is called 'Mukhia'. 'Dakua or Kotal' is entrusted with the responsibility for informing all

the disputing parties the day for settlement of their disputes before the Mukhia. Ordinarily, the meeting for judgement sits at the house of the Mukhia where both the plaintiffs and defendant remain present and deliver their speeches in their favour. The Mukhia consulting the other member gives his judgement. The culprit is punished with money paid to the Panchayat for the feast of the entire village. The Lodha has a priest of their own called 'Dehari' or 'Dihari'. They perform the marriage ceremonies in the Lodha community and their social status is high in that community.

Village is Regarded as an important social unit with territorial boundary. The families of different clan extend mutual help in different socio-religious and economic activities. Lodha boys marry usually at the age of 20 to 25 years and girls marry between the ages of 16 to 20 years. Role of the mediator negotiation found to be very important. The bride price usually consists of three clothes, a saree for the mother of the bride, a dhoti for the maternal uncle and a dhoti for the eldest brother-in-law. Apart from these items, some cash is also paid as bride price. The bride price received by the mother of the bride. The wedding ceremony consists of a series of rituals. Unfaithful, idle and barren wives are usually divorced. Divorce is freely practiced. A widow can remarry without any problem.

Political life:

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The traditional Village council has currently lost its importance, especially after establishment of rehabilitation colonies. But in the traditional village its importance is felt very seriously. Administration Of Justice, settlement of disputes among individuals, families and villages are some of the important functions traditional village council. Even now, the maintenance of peace and promotion social welfare activities are managed by the seine council. The Set up of the traditional concilis more or less same in every village and receives popular appreciation. The office bearers or the prominent councillors enjoy special prestige and privilege. Permission For Marriages, to attend other religious ceremony, imposition or hne or to boycott someone for his mischievous action are some of the judicial powers of thee traditional council. This is a sign of disintegration of the traditional political organisation which shows that the fabric of traditional council changing is very fast with the passage of time and under economie and administrative impact.

● **Furniture and Drosses:**

Lodhas have few furniture in their huts. They have mud pots and jars and plates and glasses made of aluminium. A few of them use utensils made of brass or aluminium. The other instruments they use are spade, axe, shovel and bows and arrows and bamboo sticks. They use mat made of palm leaves or date leaves and kantha stitches with old clothes. They rarely use mosquito net and cot or khatia that made of sal wood structure with babui nets. They wear very simple dresses according to their financial capabilities. The males wear dhoti, kurta, pant, shirt, lungi, ganji, etc. and females wear saree, blouse, different types of metal (iron, brass, and silver) and nonmetal (glass and shell) ornaments in ear, nose

finger, hands and toes. The children wear dress to cover only their genital portion.

Their Dresses -



Food, Drinking and Smoking:

Lodhas prefer rice as their main food. They take meals twice and thrice a day. As breakfast, they take soaked water rice of the previous night. They eat it with burnt potato and tomato with salt. They take boiled rice with different vegetable items at lunch. They take roasted fish with salt. At night they eat the same food prepared for lunch.



Their Utensils and Foods

They grow vegetables like **potato, tomato, chilly, cauliflower, cabbage, bitter gourd, ladies finger, brinjal, etc.** and cook them for food. They also take **chicken, mutton, fish and dried fish** besides vegetables. Consumption of liquor is a part of their food habit. Both male

and female drink country liquor and betel leaves along with tobacco. Men smoke bidi and cigarette for pleasure.

Rituals at the Time of Birth and Death :

The Lodha-Sabar observe certain rituals like the Hindus at the time of birth and death. They offer goats and fowls for smooth birth and welfare of both the mother and baby born. The mother remains confined in the house for 20 days after the birth of the child. On the 21st day they observe a festival called "Ekusia", here both the mother and new born baby becomes sacred after the bath. If anything harmful happens to the mother or the child, they call "Gunin" for their treatment. When the child in about six months they perform hair cutting and rice feeding ceremony for the child.

Rituals of Birth-



. They observe death mourning for ten days. On the tenth and eleventh day after the death purification rituals the family of the dead arrange a feast for the relatives and villagers. Like the Hindus, the Lodhas also observe certain rituals at the time of death also. They generally burn the dead body at a burning ghat near their village. But they also maintain burial of dead bodies in the case of minor or death of an adult by infectious disease. When normal death they burn the dead body.

Rituals of Death-



MARRIAGE SYSTEM :

Lodha families are nuclear in nature with husband, wife and their children. Sometimes joint and extended families are also seen. There is a case of the polygamous union too. Marriage is arranged generally by a mediator, generally the brother in law of the bridegroom. Marriage is forbidden between the same clans. Child marriage is rarely found among the Lodhas. A marriage is arranged by payment of bride-price along with some other presentation for the family members of the bride. The marriage performance is conducted by the priest or 'Dehari' and the transfer of the bride to the hand of the bridegroom is done by the maternal uncle of the bride. In the Lodha society there is no mantra regarding marriage. Marriage becomes complete when the bride groom gives vermilion on the forehead of the bride in presence of the 'Dehari' and other village people. After marriage they go to the bridegroom's house for living where a marriage feast is offered for the village people. Divorce is very easy among the Lodha society and no rules or regulations are there for this purpose. If a wife is involved with another male person after marriage, her husband generally leave her. But a wife cannot easily leave her husband. If there is any dispute between them the wife goes to her parent's house and after some days, both of them become free to marry again according to their choice with the permission of the Lodha panchayat.



Rituals of their marriage

When a girl is married at a tender age, a second marriage ceremony is performed after she becomes an adult. Widow remarriage is also in vogue among the Lodhas. Sometimes a deceased elder brother's wife is married to the younger brother for whom no bride price is paid or formal rituals are not observed. This type of marriage is called 'Sanga'.

RELIGIOUS RITUALS AND THE GODS AND GODDESS THEY

WORSHIP:

Lodhas worship many Gods and Goddess and they have a deep respect for them. They offer puja themselves only at different 'Thans'. The prime God of the Lodhas is Baram God who, it is believed, saves them from all dangers at home and in forest. They believe that Baram is a strong God who travels in the forest on the back of a big tiger. Baram puja is celebrated under a big tree in a forest with mud dolls of elephant, horse etc. with pinch of vermilion on their forehead. Chandi is another strong Goddess worshipped by the Lodhas. She is worshipped as Joy Chandi, Baram Chandi, Bhoirabi Chandi etc. She has three eyes one on her forehead and the other two are normalised. She saves them from ferocious animals and poisonous snakes in the forest. She is offered dolls of horses, elephants, etc. along with rice and fruits to satisfy her. They also sacrifice goats and hens before her. They burn incense, use tulsi, durba, vermilion and a few other items like the Hindus.



Religious rituals

Another Goddess, the Lodhas worship is the Goddess Sitala who saves them from infectious diseases. They also worship Chandi, Manasa and Kali who are generally worshipped all over the Eastern India and form a

great tradition of the Hindu community. They generally worship Basumata and Dharamadevata before any family functions for their welfare. Lodhas believe in Ghosts and Spirits. They believe that Ghosts and Spirits are everywhere and they try to harm them. 'Yuguni Spirits', is the most powerful among the Spirits. When a man or women die by infectious diseases or accident, she becomes Yugini Spirit. To appease Yugini they offer puja at a place from the village with the sacrifices of hens. Among the Ghosts 'Kundra', 'Pretasini', 'Gomua' are also powerful Spirits. They also have faith in the magical power of the 'Ojha' or 'Gunin'. When in trouble, the Lodhas visit the Gunin's house and ask for a remedy from him. He gives those roots, leaves, and barks of trees along with other things for their recovery. It is believed that they have knowledge of 'Ayurveda Shastra' and recover their patients with Ayurveda medicine.

SOCIAL FESTIVALS:

Lodhas do not have any important festival of their own. So, they take part in the festivals of their neighbour's like the other tribal groups viz Santals, Mundas etc. and the Mahatas also. They perform in the 'Badna Parab' during Kali puja and 'Tusu Puja' during Pous Sankranti. They lack cultural aptitudes for songs and dances as they find little time or taste in their struggle for existence. To speak about the dance and songs of the Lodhas, we may mention a dance with the beating of 'Changu' or 'Changal', an instrument made of wood covered with leather. They dance and sing songs of the miseries of daily life. The song is sung by the male person only. Lodha female rarely participates in it. They perform a few devotional songs in the name of Hindu Gods and Goddess. There are few 'Baramasi' songs telling the episodes of twelve months in connection with the heroes of the epics.



Their musical Instruments
- 'Chang', 'Knar Knar Bhash'

Festivals

SANITATION, HYGIENIC HABITS AND THEIR REMEDY:

As we have found out after conducting the survey is that the people residing there have no personal washroom in their respective houses. There is one common toilet which is being constructed by the welfare scheme of the government, so in this sense this needs to get cured. Though their rooms and kitchen were clean enough but hygiene needs to be maintained more. After interviewing the females, we came to the conclusion that they face a lot of problems regarding toilet facilities which are majorly devoid of water facilities. But, apart from all these, they are aware of the Covid 19 pandemic and have done their vaccination process.

OCCUPATION AND ECONOMIC LIFE:

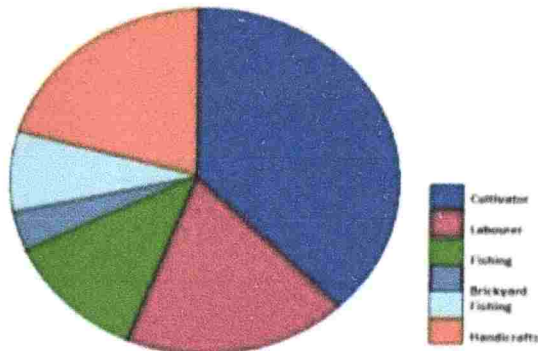
Majority of them are involved in working as cultivators whereas there are different groups who are involved in other activities like fishing, labourers, making handicrafts etc. But all of them fall under the category of BPL and they don't have any stable income source.



occupations

Their

PEOPLE INVOLVED IN DIFFERENT OCCUPATION



LANGUAGE AND EDUCATION:

Language includes Lodhi, Munda, Santali, Bengali etc. Previously, the Lodha youngsters didn't prefer to go to the schools, which are situated in far distance regions for getting instruction. Before, the girls had likewise done household works like their moms and grandmas. They used to take in conventional gaining from their ancestors and presently, young men and girls are intrigued to become familiar with the advanced training. From a few Sabar individuals who were interviewed to ascertain their views regarding education of their children. According to them, as they lack economic stability therefore, they are not of the opinion of sending their children for higher education. After completion of their primary education, they advise their children to assist them in the agricultural works.

The first Lodha Ashram Hostel was started by Bharat Sevashram in 1958 at Dhol kat-Pukuria, Jhargram. The Sannyasi of the Ashram tried their level best for the education of the Lodha children. Thereafter in 1965 a Lodha Ashram Hostel was introduced at Bidisha by Prabodh Kumar Bhowmick for the education of the Lodhas. At present, the school is upgraded into a high school with various facilities for the Lodhas. Bamunmara Lodha Colony, Choto Jhauri Development Centre and Santigarh Lodha Colony, were started with usual zeal and enthusiasm, but did not succeed so much.

LIBRARY CONSCIOUSNESS :

Literacy rate enhances library consciousness. Library consciousness among the general caste of ordinary people is very poor. Not to speak of Lodha Community among whom literacy rate is very pathetic. Lodhas generally do not visit libraries for any information. Students of colleges and upper classes of schools sometimes visit campus libraries to collect text books or story books. They do not generally use mobile phones or smartphones. They rarely listen to radio or TV news as such they are totally disconnected from civilized world. Libraries are rarely found in Lodha villages or in their vicinity. They do not even know what the libraries are and what functions they do for them. Under these circumstances, it may be said that the library consciousness is almost zero among them. The libraries, on the other hand do not do anything to make them conscious. Of course, there are some exceptions. Bidisha in Narayangarh Block, primarily a development project by Dr. P. K. Bhowmick has a school mainly for the Lodha students along with other communities. It has a well organised library and students under the guidance of the teachers use it for their benefit. Another library at Chaksahapur in Debra block with an Ashram Hostel and a high school and also a library. This is also used by the students under the guidance of the teachers.

Name of ^{some} plays of them :

They plays many outdoor games in their childhood. Some of them are 'Kaida', (Cricket), 'Jadi dhoria', 'Balin ghar' (making house with sand) etc.

MY EXPERIENCE DURING THE FIELD STUDY:

India is a country of different communities and tribes , religions and languages. There are many tribal communities in India who live with their respective cultures. While pursuing 1st semester of P.G course in English, we have been prescribed to do a field survey on tribal community and literature about Lodha community and their cultures.

We are fortunate enough that our department has allotted this course of field study and I have gained much knowledge during my survey . We have visited Helipad ground, Old Jhargram in Jhargram district, West Bengal on 1st Feb 2023 and we have tried to take taste of their culture and language in person but what we did observe is that most of them were not much interested to reveal about their cultures. Actually, they don't have much knowledge about their own cultures. They are very much underprivileged and I personally felt that they should get the privilege as others. After this survey, our department has tried to reach their grievances to the desk of the government. Though they have tried to deliver information as much as they know and that has helped us to create a good research methodology and a sweet conversation with the Lodha community people. The cultures of the community has a very understandable depth and can be pronounced very easily. The literary forms such as their songs, poems and stories were worth noting and easily comprehensible. The poems mainly convey about their lifestyles and customs. They celebrate their festivals by singing their regional songs . But nowadays, we have observed that , urbanisation has brought into many changes in their day to day life though I would say, their basic amenities are still deficient and it needs to be addressed.

INTERVIEW

To interview with someone, we have to get acquainted with the people of that community at first and I have interviewed those people with my group members. They have shared about their daily lifestyle , clothing ,religion and festivals. Though they don't believe in the traditional outlook of the Lodha community, but regarding maintaining their customs they maintain their old rituals. They now have blended themselves with the Hindu community and adapted Hindu cultures, language and therefore they were hesitant enough to share about their own personal rituals and information with us.

PERSONS WHOM WE HAVE INTERVIEWED

1. NAME - GOLAPI MALLICK
AGE - 80 YEARS
OCCUPATION - HOUSEWIFE
TOTAL MEMBERS- 5
MALE- 2,FEMALE- 3

2. NAME- LOKKHI SABAR
AGE- 19 YRS.
OCCUPATION- HOUSEWIFE
NON-VOTER
TOTAL MEMBERS-10
MALE-08,FEMALE-02
FAMILY OCCUPATION- FARMER
CHILDREN- 02

3. NAME- SHASTICHARAN AHIR
AGE- 47 YRS..
OCCUPATION- CARPENTER
TOTAL MEMBERS-04
MALE-01,FEMALE-02, EDUCATED -02

4. NAME- RENUBALA AHIR

AGE- 50 YRS.

OCCUPATION- LABOURER

TOTAL MEMBERS-10

MALE-08

FEMALE-02

CHILDREN-02

5. NAME- JHANTU MALLICK

AGE- 55 YRS.

OCCUPATION- WORKER

TOTAL MEMBERS-04

MALE- 02

FEMALE-02

CHILDREN-0

Observations on the Future of the Language-

- 1) High-ranking government teachers, educators and administrators discussed the Lodha corpses in a meeting and said that was not a matter of honor or shame for the cops to speak - would be matter of pride. Disregard if the University Authorities Printed And distributed small booklets on Lodha in the mother tongue of Lodha people, it would be better.
- 2) If The authorities write short stories, poems, drama books in Lodha-Sabar language among the Lodha-Sabar people, it would be better for the school which is in Lodha inhabited area. The authorities also attracted their interest and distributed their books the school. With the help of the authorities, these schools, programmes on that subject it would be better.
- 3) Since Lodha-Sabar language is largely a unique language in the combination of Bengali-Oriya language, short stories and dramas written in Lodha-Sabar language as fast reading books in Bengali selection in schools of Lodha inhabited areas. Biographical Essays can be read.

4) Interested Government, non government organisations and agencies also need to do the programme.

Conclusion:

Comments on the Present Status of the Lodha-Sabar language I have already mentioned that many Lodha-Sabar know their mother tongue but for various reasons do not want to use it when talking among themselves.

1) Funny-sixty years ago the terror of the Lodha nation chasing the Lodhas in the Medinipur District. In those days many Lodha settlements were affected. Many of them were killed by angry mobs. Lodha Pallis have been burnt down, police have arrested many of them for theft. For example, Dalkati in 1985, Patinayin Nayagram in 1989, Chakua and Sorovillages in Jhargram in 1983 -at least 20-25 villages. Lodha killings, house demolitions and arrests continued till the end of the 20th century. From the beginning of the 21st century till 2015, Lodha oppression has not decreased. That's why Lodhas are always terrified. What happens when! Many families have moved to Hooghly, Nodia, 24 Parganas and other districts for fear of hiding their ethnicity and mother tongue. Going to the districts outside Medinipur District, they are living in hiding their mother tongue in the identity of "Mal" or another nation instead of Lodha nation. They also forgot their mother tongue while hiding their own language. But they still maintain marital ties and kinship with the Lodhas of Medinipur district.

2) Lodhas think that people of other communities hate to hear 'speaking Lodha language.

3) They think that if they learn to speak in the family, young boys and girls may speak Lodha language in school or in the market difficult to learn Bengali language.

4) If they are not accustomed to Bengali language, in the market, in the hospital or anywhere will get in trouble.

a) can bring danger, b)it will also be

For These reasons,Lodhas have long since adopted Bengali instead of their mother tongue. It seems that 30-40% of the total population of Ldlha can speak Lodha in their mother tongue.

- I. Due to the gradual decrease in the member of elderly people.
 - II. Due to not speaking in mother tongue.
 - III. Due to lack of books and magazines in Lodha language the number of Lodha language speaking people is decreasing
- Lodha Language is on the verge of extinction.

Photograph:-

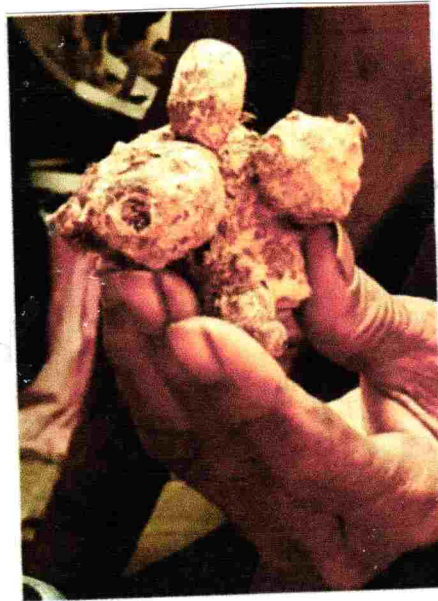


Name of the language expert:

Mr. Mangal Mahato.

(+91 89727 84272)

Some photographs regarding Lodha-Sabari community



"Tunga" (kind of roots)
which prevents Constipation



Bhairav Jhan



With their Pets



Jhargram Rajbari



Pond, where 'Ranima' used to take bath.



KHARAGPUR COLLEGE

DEPARTMENT OF ENGLISH

PAPER – 105

**FOLKLORE: FIELD SURVEY, DOCUMENTATION, TRANSLATION,
DIGITIZATION AND RESTITUTION**

:-TITLE:-

**EVOLUTION OF LODHA AND KURMI COMMUNITY IN SOCIAL, ECONOMIC,
EDUCATIONAL AND CULTURAL ASPECTS: SPECIAL REFERENCE TO
OLD JHARGRAM**

SUBMITTED BY

NAME- APURBA DIGAR

ROLL- PG/VUWGS24/22/ENG/IS, NO.- 13

SEMESTER- I

SESSION- 2022-2024

REGISTRATION NO.- 1460011 OF 2019-2020





KHARAGPUR COLLEGE

KHARAGPUR

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P.O.– Inda, Kharagpur, Municipality– Kharagpur, Sub-Division– Kharagpur,
P.S.– Kharagpur (T), Dist.– Paschim Medinipur, West Bengal, PIN– 721305.

Certificate

This is to certify that the project titled. Evolution of Lodha and Kurmi
Community in social, Economic, Educational and cultural aspects: Old Jharggam
has been submitted by Aparba Digari
Roll number PG/VUWGS24/22/ENG/IS, 13 who is a regular student of this
college for the completion of Course ENG-105 under M.A 1st semester syllabus.
He/She has carried out the project under the supervision
of Prof. Chinmoy Mandal. The project has been found to be satisfactory
and thereby approved for submission.

Chinmoy Mandal 24/02/23
Signature of Project Supervisor



ACKNOWLEDGEMENT

◆

In order to complete our paper 105, I would want to take this opportunity to thank the Kharagpur College for enabling the students to go on a field survey. I would like to express my gratitude and appreciation to all those who gave me the possibility to complete this survey. My special thanks goes to the head of department of English, **Dr Somnath Mahato**, for not only making prior arrangement for the trip but also for accompanying us and providing guidance, moral support and proper understanding of what we were taught by explaining further. The trip became successful and enjoyable because of your company. I also thanks to our all-respected departmental teachers, **Sri Soumyabrata Sil, Sri Chinmoy Mondal, Sri Jayanta Kumar Murmu, Smt. Shreyasi Roy, Sri Indranill Mahapatra, Shishir Santra & Dr. Sudipta Narayan Das Mandal.**

Many thanks go to our department who have given their full effort in guiding the team in achieving the goal as well as their encouragement to maintain our progress in track. My profound thanks go to all classmates, especially to my friends for spending their time in helping and giving support whenever I need it in fabricating my project. I also want to thank to our guide supervisor **Mr. Mangal Mahato** whose help, stimulating suggestions, providing moral support, guidance and encouragement helped me in all time of fabrication process and in writing this report.

I also want to thank the department of transport for their support by providing us with the bus. The driver did a wonderful job by ensuring that we reached all the places planned and we came back safely. Finally, I want to thank our almighty father for the safe journey good health, protection and care that he gave we could not have made it by our own strength. Thank you so much.

✦INTRODUCTION✦

Below, I give an overview of two communities that which we were surveyed. I divided two communities into two parts. Part 'A' is about is about, The Kurmi communities. The Kurmi people are a farmer community indigenous to the Indian subcontinent, primarily found in the states of Jharkhand, West Bengal, and Odisha. They have a rich cultural heritage and a history of resistance against exploitation and oppression. The Kurmis have a strong tradition of oral storytelling, music, and dance. They have a vibrant and colourful culture, with many festivals and ceremonies throughout the year. The Kurmis are known for their distinctive musical instruments, such as the dhol drum and the flute, as well as their folk songs and dances. Agriculture is the main source of livelihood for the Kurmi people, and they also engage in activities such as weaving, pottery, and other handicrafts. Despite their rich cultural heritage, the Kurmi's have faced many challenges in modern times, including displacement from their ancestral lands, loss of their traditional way of life, and poverty. In recent years, there has been increased efforts to preserve and promote the Kurmi culture, through initiatives such as cultural festivals, museum exhibitions, and educational programs. These efforts aim to raise awareness about the unique and valuable cultural traditions of the Kurmi people and to ensure their survival for future generations.

The Kurmi people are found throughout India from Punjab in the west to Bengal in the east and also in southern India. Traditionally they were a farming caste, which is why they are classified as "Other Backward Castes" (OBC). This classification guarantees them government benefits today. One of their key issues is their desire to be recognized by other castes as belonging to the prestigious Kshatriya warrior caste. Although legally the caste system was abolished in India, it is still a very real presence in the lives of people, determining whom they marry and sometimes where they work.

And Part 'B' is about, The Lodha Community. In India about seventy percent of the population lives in rural areas and amongst them, people of Lodha community are one of the scheduled tribes of India, primarily living in West Bengal and Jhargram districts. A section of the Lodha has converted to Islam nowadays and formed a distinct community called the Lodha Muslims.

Lodha means piece of flesh named after their ancestors and they have been in the focus of the anthropologists and social activists. During the early period of their rule, the British government in India oppressed the tribal people of Jungle Mahals, who were traditionally dependent upon the forests for a living. They had revolted but were ruthlessly suppressed. Having been deprived of their livelihood and without any alternatives, they took to criminal ways to life and were subsequently branded a criminal tribe. They should properly be labelled as "uprooted rebels". They can be regarded as an extended family of the Sabars too.

The Lodhas are now treated as one of the denotified communities by the Central Government. In West Bengal, Lodhas are mainly concentrated in the districts of Paschim Midnapore and Purba Midnapore. In the first census of India, the Lodhas were recorded as a scheduled caste and they were found to be distributed in the districts of Burdwan, Bankura, Hooghly, Murshidabad etc. In 1951, they were not found in the North Bengal districts. Besides West Bengal, they are also found in the Mayurbhanj district of Orissa and more than 80 percent of them follow Hinduism with traditional belief in spirits and nature. The census of 1981 shows that the total population of the Lodhas including the Kharias of West Bengal was tremendous.

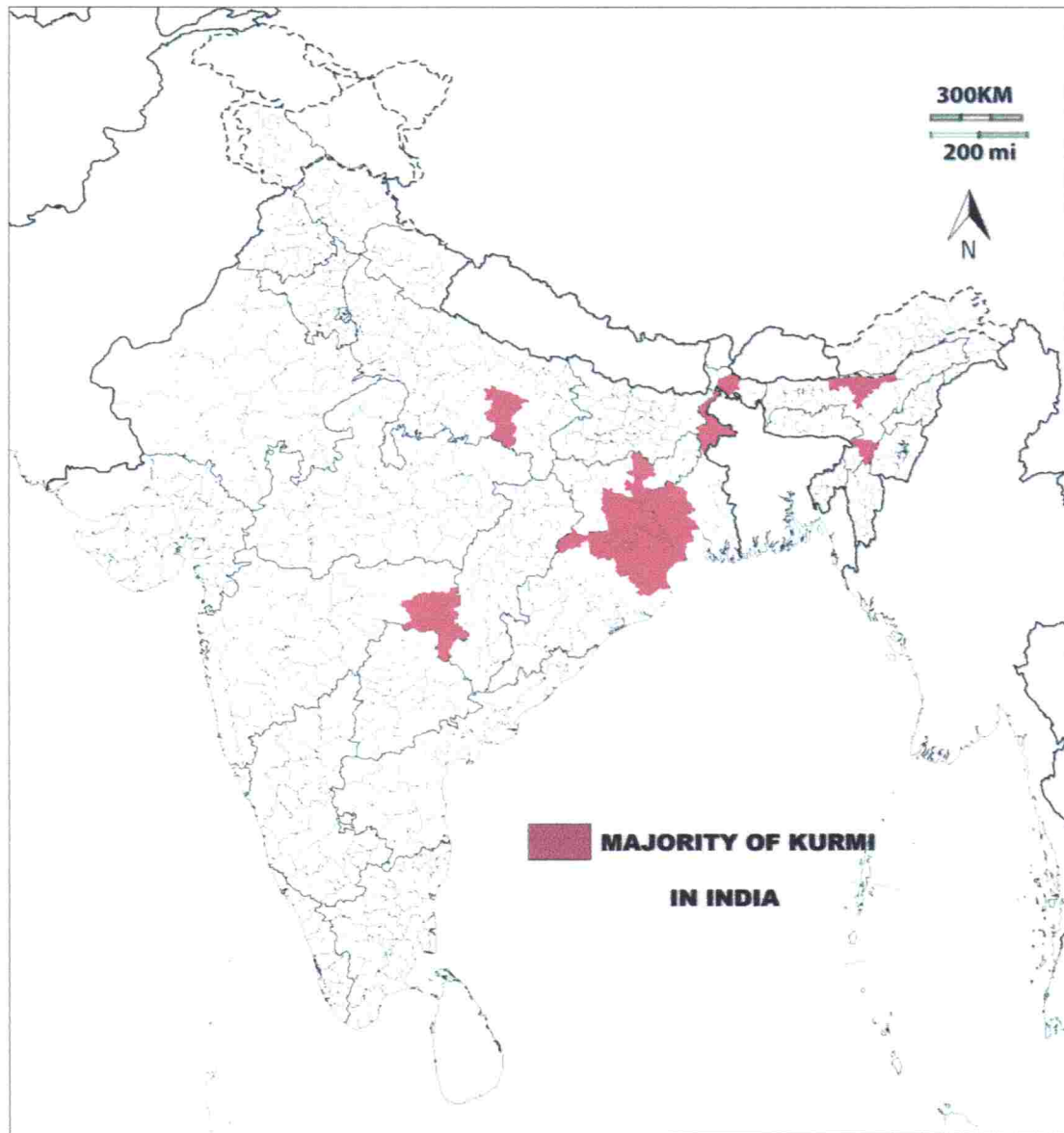
PART- 'A'

THE KURMI COMMUNITY

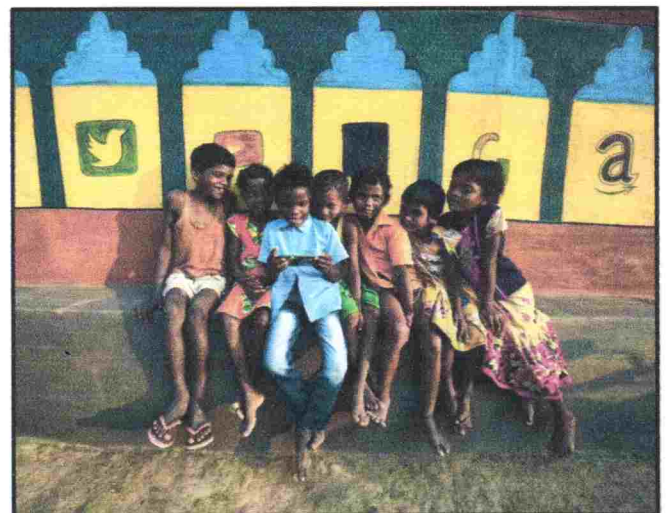
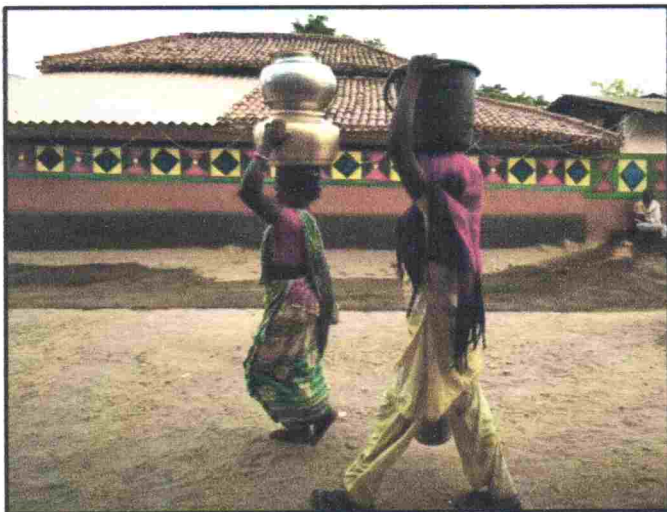
Name Of The Language

KURMALI

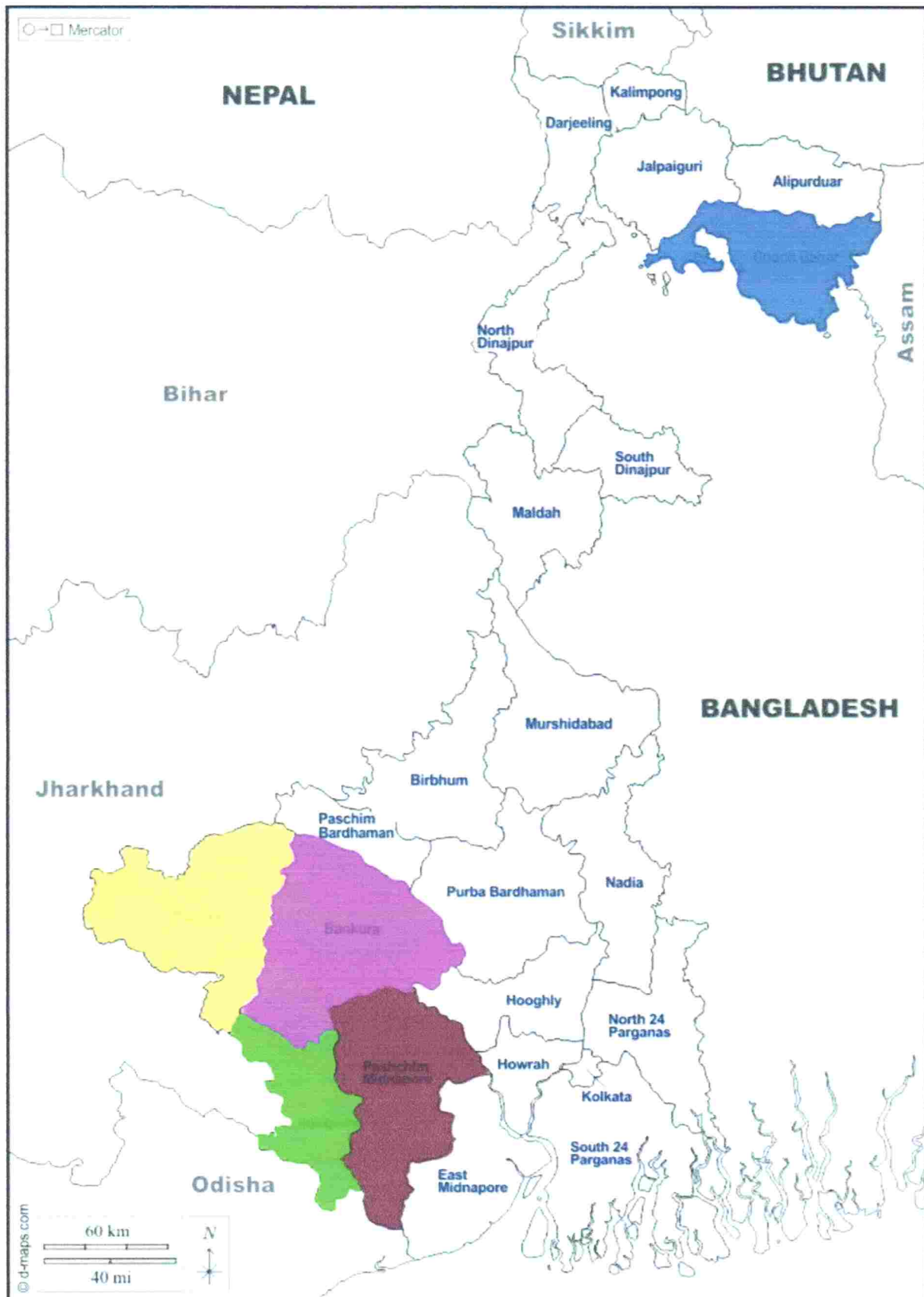
<THE STATE IN INDIA WHERE THR KURMI PEOPLE PREDOMINATE>



THE KURMI COMMUNITY



《THE PREPONDERANCE OF KURMI PEOPLE RESIDES IN THE WEST BENGAL DISTRICTS INDICATED BELOW》



『METHOD OF STUDY』

A specific strategy or idea employed when evaluating or reading a literary text is referred to as research methodology in the study of literature or literary criticism. It is the process of identifying, selecting, processing, and analysing information about a topic. It is required because it gives research credibility and produces scientifically sound results.

1. When conducting research in English, various steps are taken.
2. The main points that fall into this category are as follows:

The primary data for the study regarding the Kurmi community has been collected from the **Nakat** in Jhargram district in West Bengal. The field work was conducted on 01.02.2023 and the total number of families residing in that particular area was nearly about 28. The quantitative data collected for this research have been analysed by using simple descriptive methods. The qualitative data have been analysed through descriptions supported by some representative case studies.

『GEOGRAPHICAL POSITION OF THE PLACE WHERE THE SURVEY HAS BEEN HELD』

The place where I conducted my interview on the Kurmi tribe was in Nakat, Jhargram, Midnapore, West Bengal.

Complete details of the place:

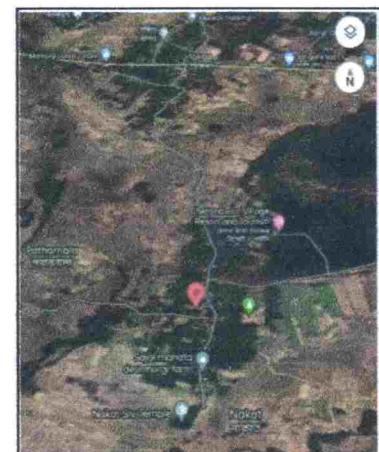
Place: Nakat.

P.S: Jhargram.

P.O: Pukuria.

District: Jhargram.

PIN: 721514



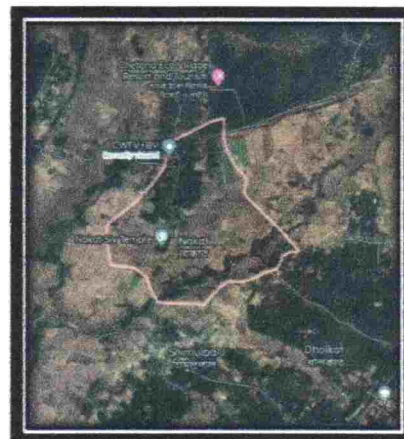
**Geographical location
of Kurmi community in
Nakat**

OUR SURVEY AREA

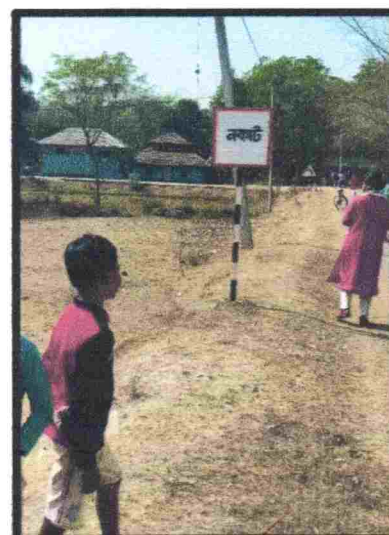
There is hardly any empirical study on the level of literacy or educational conditions among the Lodhas in West Bengal, according to a literature search conducted using Google and various cross references in the published works. Our study area was located in the Jhargram district.

We have conducted the survey in the village called, Nakat. That village was in a very pitiful and poverty-stricken condition in all aspects. People in this area had to travel a great distance to get to the market, hospital, and other public facilities because there was no regular public transportation system. The Kurmi community's people primarily relied on day labour, labour on agricultural lands, and gathering forest produce. Most of the villagers lacked any property suitable for farming. The villagers had limited access to electrical infrastructure, clean water sources, school and health care services.

■ **About Nakat:** Nakat is a place located in Jhargram C.D.Block, in Jhargram district of West Bengal state, India. According to census information the total population of Nakat is 233 living in 54 houses, among them male population is 97 and female population is 136.



Total Population	Male Population	Female Population	Number of House
233	97	136	54



❁ A BRIEF SYNOPSIS OF THE KURMI COMMUNITY'S PAST ❁

■ **History of Kurmis:** Kurmi community is said to be a sub-caste of the Kshatriya Varna. References regarding the origin of Kurmi are also found in Indian mythologies. Lord Rama had two sons Luv and Kush. The successors of Luv came to be known as lavyas and they settled in the region of Kashmir but later moved towards different parts of India. Historical writers say that the relationship between the Kshatriyas (warrior caste) and the Brahmins became strained. Consequently, Brahmins started keeping the Vedas a secret from the Kshatriyas. A Vedic Kshatriya was a defender of the faith and righteous order. However, some Kshatriyas, influenced by Buddha and Mahavira, decided they did not need Vedic scriptures for supreme spiritual self-mastery or to define their lineage or caste. Kshatriyas in India's northern Empires adopted Buddhism and Jainism. Kshatriyas turned to farming or agriculture are known as Kurmis.



Kurmi People

Early in the 18th century, as Mughal power continued to decline, the rural inhabitants of the Indian subcontinent—many of whom were armed and nomadic started to show up more frequently in populated areas and engage in interactions with villagers and farmers. Such nomadic origins were shared by many of the new masters of the 18th century. This interaction had a significant impact on India's societal structure well into the colonial era. Non-elite tillers and pastoralists, like the Kurmi, belonged to a social spectrum during much of this period that blended only vaguely into the elite landowning classes at one end and the menial or ritually polluting classes at the other.

There were growing demands for unpaid labour from the Kurmi and other non-elite cultivators as the economic pressures on the patrician landed groups persisted throughout the rest of the nineteenth century and into the early twentieth. The claims of the landed elites' ancient rights as "twice-born" landowners and the Kurmi's purportedly deplorable, even servile, status—which compelled them to serve—were used to justify their demands. The Kurmi largely resisted these demands, occasionally being encouraged by sympathetic British officials and other times being propelled by the groundswell of egalitarian sentiment being espoused at the time by the devotional Vaishnava movements, particularly those based on Tulsidas's Ramcharitmanas.

To protest against the police hiring practises, the first Kurmi caste organisation was established in Lucknow in 1894. Awadh then saw the emergence of a group that aimed to unify various groups under the Kurmi moniker, including the Patidars, Marathas, Kapus, Reddys, and Naidus.

In parallel, newly formed farmers' unions, or Kisan Sabhas, led by Hindu mendicants like Baba Ram Chandra and Swami Sahajanand Saraswati attacked the Brahman and Rajput landlords as ineffective and morally dubious. These groups included cultivators and pastoralists, many of whom were Kurmi, Ahir, and Yadav (Goala). The chiefs of the Kisan Sabhas exhorted their Kurmi and Ahir adherents to assert their Kshatriya mantle. During World War I, the Kisan Sabhas fought for non-elite farmers to

be allowed to serve in the British Indian army. They also established cow protection organisations, demanded that their members wear the sacred thread of the twice-born, and, in contrast to Kurmi custom, sequestered their women in the Rajput and Brahmin manner.

Bihar's Kurmis teamed up with Yadav and Koeri agriculturalists to run in municipal elections in 1930. The three communities established the Triveni Sangh political party in 1934 despite their dismal defeat; by 1936, it is said to have one million dues-paying members. The Backward Class Union, which was founded at about the same time and is supported by the Congress party, and the co-option of community leaders by the Congress party limited the organization's effectiveness. Despite winning in some regions, the Triveni Sangh suffered greatly in the 1937 elections. The organisation also struggled with caste conflicts, particularly due to the higher castes' better organisational skills and the Yadavs' unwillingness to give up their view that they were born leaders and the Kurmi were somehow less than them. A subsequent planned caste union with the Koeris, the Raghav Samaj, was plagued by issues similar to these.

The India Kurmi Kshatriya Sabha tried to subdue the Koeris once more in the 1970s, but their unity was disturbed. Between the 1970s and 1990s, Bihar saw the emergence of numerous private caste-based armies, which were primarily motivated by landlord farmers' responses to the spread of left-wing extremist organisations.

On the other hand, the successors of Kush later came to be called as Kushwahas, who settled in northern plains of the country. The Kurmi is a Hindu farming cast in India. Kurmi caste is the representative of the cultivating caste of the country. They are mostly found in the central province of the country. As per Hinduism, Kurmis is the name of one of the castes or Jatis of the Hindus. The Kurmi people are found throughout India from Punjab in the west to Bengal in the east and also in southern India. Traditionally they were a farming caste, which is why they are classified as "Other Backward Castes" (OBC). This classification guarantees them government benefits today. The Kurmi used to be famed as excellent cultivators and market gardeners. Today they are educated, and you can find them in all areas of the workplace. One of their key issues is their desire to be recognized by other castes as belonging to the prestigious Kshatriya warrior caste. Although legally the caste system was abolished in India, it is still a very real presence in the lives of people, determining whom they marry and sometimes where they work. The Kurmi is also known as Kunbi. The Kurmis are believed to be descendants of some of the earliest Aryan immigrants to India and come from the Kshatriyas (warrior caste) who became farmers. The Kurmis are known as **the chief ancient agricultural caste of India**.

■ **Etymology of 'Kurmis'**: There are a number of theories about the etymology of the term Kurmi. It may be derived from an Indian tribal language or perhaps a Sanskrit compound term 'krishi karmi'. Basically, it means "I do", "I am able". "Kuru" in Sanskrit means "do". "Kurmi" in Sanskrit, which is frequently used in The Ramayana, literally translates as "I can" or "I am able", or "within my power to act". In other words, those who are not Kurmi are not able, incompetent or without power to act.

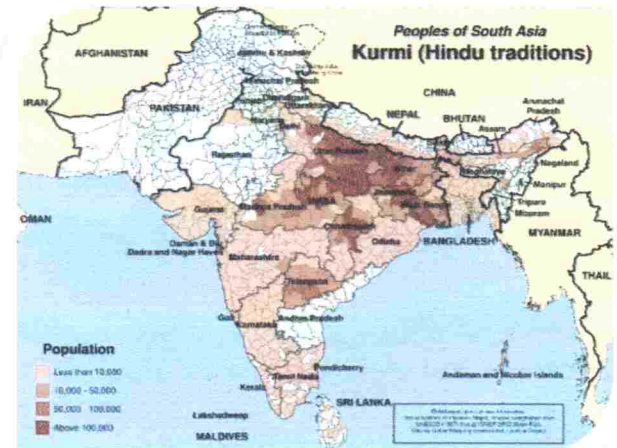
Examples of the usage of the word in Sanskrit are from the Ramayana:

I)'yat na Kurmi' sadresam priyam... (Valmiki Ramayana, Book 6, Sarga 1). 'I am not able' to do a pleasant act.

II)'na Kurmi' tvam bhasmam (Valmiki Ramayana, Book 5, Sarga 22) 'I am not making' you into ashes. The word "kurmi" literally means the "I cans" or the "I am ables". The Kurmi is also known as Kunbi.

❁ Settlement and Dwellings of Kurmi ❁

■ **Distribution and Population:** The Kurmis can be found throughout India, from Punjab to Bengal all over. The Barware community of Uttar Pradesh and Bihar are descendants of the Kurmi. Kurmis generally speak in Kurmali, Hindi, Chhattisgarhi, Marathi, Konkani, Oriya, Telegu and other south Indian languages. The Kurmi people are a farmer community indigenous to the Indian subcontinent, primarily found in the states of Jharkhand, West Bengal, and Odisha. The Kurmi-Kahetriyas represent about 37% of India's population. They are scattered in different names across different states in India. Also, former Manbhum, Ranchi, Hazaribagh, Dhanbad, Palamau, Bokaro, Santal Pargana, in a word Chhotanagpur-Santal Pargana. West Bengal Kurmis also live in large numbers in Nadia, Jhargram, Murshidabad, Malda, Sundarbans, Badaban, Darjeeling, Siliguri tea garden area, Orissa Mayurbhanj, Keojar, Sundargarh, Sambalpur, Cuttack, Bangladesh, Mauritius etc.



Although Kurmis spread to different parts of Greater India mainly for livelihood and other reasons, they have been known since ancient times as- Jhargram, Manbhum, Singbhum, Shikharbhum, Senbhum, Gopbhum, Patkum, Barabhum, Dhalbhum, Bhanjbhum, Khichingbhum, Khaspol, etc. living in the area.

The Kudmi-Mahatos (Kurmi / Kudmi) of Jharkhand are an agrarian ethnic group. Singh and Mahato (1983) observed that the Mahatos' homeland consists of part of Chotonagpur, and the adjoining regions of West Bengal and Orissa. Its heart lies in the erstwhile Manbhum district. A well-defined territory bounded by the four rivers, Damodar, Kangsabati, Subarnarekha and Vaitarani, it has been a part of lower Jharkhand, Where the Mahatos have co-existed with the tribal communities.

In India, Kurmi's population was 22,483,000.

■ **State wise population of The Kurmi Community:**

[Uttar Pradesh](#)

8,283,000

[Jharkhand](#)

2,203,000

[Telangana](#)

1,001,000

[Karnataka](#)

71,000

[Maharashtra](#)

40,000

[Bihar](#)

4,872,000

[West Bengal](#)

1,680,000

[Assam](#)

368,000

[Uttarakhand](#)

54,000

[Andaman and Nicobar](#)

11,000

[Madhya Pradesh](#)

2,437,000

[Chhattisgarh](#)

1,150,000

[Odisha](#)

73,000

[Tamil Nadu](#)

53,000

[Gujarat](#)

7,800

■ **Physical Characteristics:** The physical appearance of the Kurmis tends to support the view of their Kshatriya Origin. The women usually have small and well-formed hands and feet.

[I] **Height:** Few of them can be classified as tall, and they are typically of average height.

[II] **Colour of skin:** The majority of them had dark skin, and only a small number had skin that was just barely pale.

[III] **Eyes:** Some of them have irises that are grey in colour.

[IV] **Hair:** Their hair was curly and all of them were dark in colour.

■ **Structure and Family Function:**

In one hamlet, the Kurmis are mostly crowded together. For the time being, the Lodhas live in modest houses with one to two rooms, a square foundation, and a low plinth. The roof top was made up of asbestos cement sheet and the walls of their huts were composed of mud.

Their lifestyle is associated with farming and trading. Due to their agricultural link, the Kurmi are viewed as one of the 'backward' or lower castes. Some Kurmi have formed a national movement in the northern and eastern Indian. Traditionally they were a farming caste, which is



A House of Kurmi



why they are classified as "Other Backward Castes" (OBC). This classification guarantees them government benefits today. The Kurmi used to be famed as excellent cultivators and market gardeners. Today they are educated, and you can find them in all areas of the workplace.

* **LIVELIHOOD AND ECONOMIC LIFE** *

■ **About Medical, Transport and Education System:**

In Nakat village, there is no hospital is available. There isn't even a single doctor or any medical professional accessible. They have to rush to the Jhargram Super Speciality Hospital whenever any necessity arises.

Except for one toto and an ambulance, there are no accessible transport facilities due to the situation's necessity. In order to reach to the main town of Jhargram, they have to travel a lot whether through their transport which becomes impossible for them due to financial scarcity or by doing break journeys. In places where transportation is least feasible, the roadways are also made of untreated mud, or lalmati, and they need to be improved by the government.

Now coming to the education system, the children are mostly sent to the adjacent Dhaba Dhubin Junior High School for pursuing their elementary education and after that they are either admitted to Jhargram Kumud Kumari Institution (H.S) for higher education or most of them get married before the completion of their studies.

■ **Their Clothing style and Other Facilities:**

As far as clothing goes, they wear traditional outfits like sarees for women and dhotis, lungis, shirts and pants for men. They were used warm clothes during season of winter.

There is no adequate sewage facility accessible, and the drainage system is in poor condition. Waterlogging is the major issue in the locality. Electricity is available but not in all the houses but those who can afford. All of them are registered voters and have a major bank account in the nearby rural bank. ICDS facilities are not available in the village. Some of them are aware of the government schemes but many of them are not.

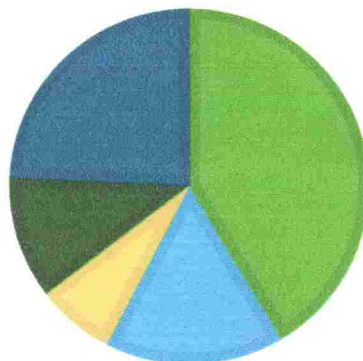







■ **Dietary Patterns:**

The Kurmis are typically non-vegetarian, and their traditional diet consists of a variety of fruits that are harvested from jungles and animal flesh obtained through hunting. However, they now eat in a very different way. The principal food of Kurmi is Rice. They take meals twice and thrice in a day. In a morning they eat soaked water rice from the previous night. They eat it with roasted drumstick leaf, tomatoes, and charred potatoes with mustard oil. They eat a variety of vegetables, cereals, and pulses, most of which are grown in their own agricultural products.

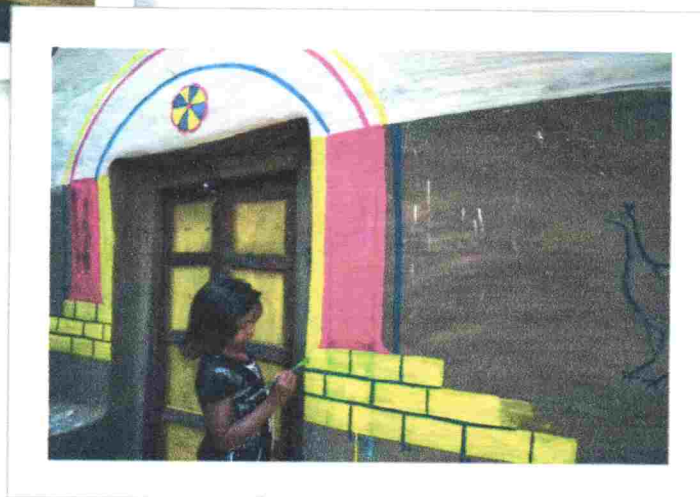
❁ Culture and Customs ❁

Cultures and customs vary among various communities. The Lodha group adheres to its own traditions and culture. Cultivation is the main livelihood of Kurmi Community. Besides, they earn income by fishing, labourer, brickyard fishing, handicrafts, collecting wood from the forest. They are also interested to make handicrafts on the wall of their home. They do this very well.



	Cultivator
	Labourer
	Fishing
	Brickyard
	Handicrafts

PEOPLE INVOLVED IN DIFFERENT OCCUPATION



■ Religion:

The Kurmi society is headed by a leader called Morol or Chowdhury. A leader administers the order of the society developed in a village. Above the Morol has a Chowdhury or Samajpati leading a string of villages. Generally, a Samajpati leads the affairs of fourteen villages. Morols and Chowdhuries are selected from the intelligent villagers. Although the Kurmi society is patriarchal, the male-female discrimination is negligible. Both men and women work together for the good of the family. There are 25 to 30 family lines among the Kurmi society. The major lines include: Kanuar, Madrasi, Kashiar, Kathia, Kadia, Basuar, Joshohori, Mashto, Toluvar, Jal Bakuar, Borokushi, Mahato and Boro Kurmi.

Here is the list of popular surnames used by Kurmi caste People in India. Some surnames like Patel, Sachan, Gangwar, Katiyar, Mahato are primarily used by Kurmi Kshatriyas but some other castes may also use it but there is more than 95% chance that the person who is using- Mahato, Patel, Gangwar, Katiyar, Sachan, Patil, Shinde etc. surnames are from Kurmi caste.

► **Mahato** – Mahato is a popular Kurmi caste surname used by Kurmis in Bengal, Jharkhand and Bihar.

► **Singh** – Singh is Popular surname in India and is used by multiple communities like Sikhs, Rajputs etc. Lot of Kurmis from Bihar, Jharkhand also use the Singh surname.

► **Patel** – Patel surname is used by Kurmi Caste in Gujarat, Bihar, Uttar Pradesh, Madhya Pradesh, Jharkhand, Chattisgarh etc. Kurmis are also known as Patidars in Gujarat.

► **Kumar** – Kumar is a popular surname which is used by large number of communities in India. Many Kurmis of Bihar, Jharkhand, Orissa, Chattisgarh use Kumar surname.

► **Sinha** – Sinha is a popular surname used by multiple castes. Large number of Kurmis of Bihar use Sinha surname.

► **Kurmi** – Kurmi is the caste name of Kurmis. Many Kurmis especially in Assam, West Bengal directly use their caste name as their surname. Hence Many Kurmis use Kurmi as a surname.

► **Chaudhary** – It is a popular surname used in North India. Many Kurmis of Bihar, Uttar Pradesh, Delhi, Jharkhand, West Bengal use Chaudhary as their surname.

► **Mohanti** – Mohanti is a popular surname used by many castes in Orissa. Many Kurmis from Orissa use Mohanti surname.

► **Chandrakar** – It is a popular surname used by many castes. Some Kurmis of Madhya Pradesh, Uttar Pradesh and Chattisgarh also use Chandrakar surname.

■ Festivals:

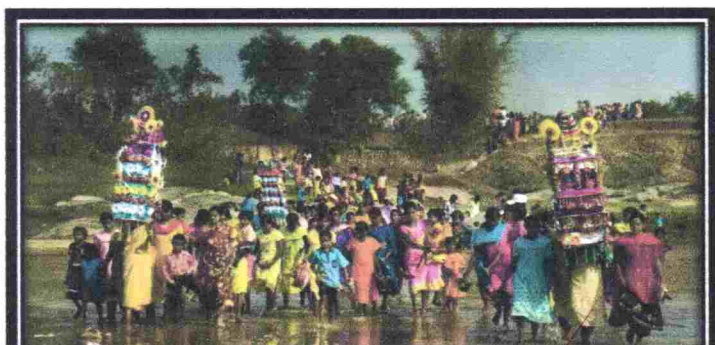
The Kudumi is an important agriculturist community of eastern India. They are mainly residing in Jharkhand, part of West Bengal (Purulia, Bankura, Midnapur and Jhargram) and Orissa (Mayurbhanj and Keonjhar). They celebrate different festivals and most of them are related to their agricultural activities. The Kurmis drink wine brewed by themselves during festivals and functions. They also drink country made liqueur. Kurmi males wear dhuti and panjabi and the women sari and blouse. But now, many males also wear pant, shirt and lungi. Even the elders put turban on heads.

Kurmis belong to Hinduism and offer various worships to their gods and goddesses throughout the year. Major worships (puja) performed by them are: Bishohori or Manosha puja in the Bengali month of Bhadra (August-September), Durga puja in Ashwin (September-October), Kali puja in Kartik (October-November), Saraswati puja in Magh (January-February) and Charak puja in the month of Choitra (March-April). Kurmis do not have their own priest. They consider Narayana as the most powerful god. During the Durga puja they organise overnight programmes of traditional drama, jatra and kirton, a session of devotional songs. They play different types of drums called Dhak, Khol and Kartal and instrument like, Flute, Kanshi, Mandira and Kunjari during the musical performance.

Chho, Jhumur, Nachni, Natua, danr, Karam, Jant, Kabi, Rumuj, Vadu, Tusu, Udhoa, Bandna, Dhop, Ghera, Machhani, Bulbuli etc. Dance, song, folk drama are their outstanding cultural assets. The thirteenth festival is celebrated in twelve months throughout the year centering on agriculture and production. Sitting on the porch of the jantar akhra. They believe that playing jant songs and snakes can bring rain or flood. Ashar Shravan. Vadhu Parab is also held. Karam and Vadu are exclusively girls' festivals. Girls are the ones who take part in dance and song. Umbrella, win, Gamha is one of their various cultural festivals. When the paddy starts to ripen, in the new moon of Kartik, Go Bandana or Bandana Saharai starts in the villages. During the four-day festival, the mainstay of agriculture is worshiped, served, cared for, washed, and Sirigai Siri bulls are married. Ahira songs and Madal Dhol Dhamsa are played throughout the night. It is held on cow pole, kara pole, the last month of the year, that is, after reading Poush, Tusu leaves are placed in every house. With the threshing of paddy, the sky was filled with Tusu songs sung by the girls. Closing and culmination of the festival.



BANDNA PARAV



TUSU PARAV



KARAM PARAV

■ **Marriage System:**

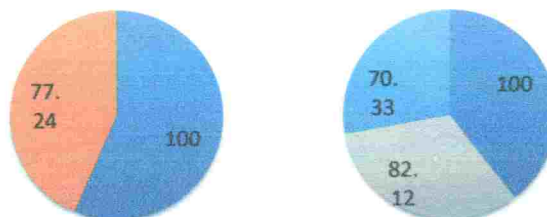
The marriage is highly primitive character, and comprises several usages of special interest. The father of the bride's home is where Kurmi's wedding ceremony takes place. With the aid of a priest, the hour and day of the wedding are determined after consulting an almanack. The bridal party is joined by the groom's father, uncles, senior citizens from the community, as well as the male and female neighbours of the groom. For the wedding, they bring ceremonial garments, jewellery, mango leaves and sweets, curd, milk, and other items. Among the Kurmis, the practise of inheritance is still prevalent.



The bride's parents wish them and their daughter a heartfelt farewell as the bridal group departs. The bride is handed all of the gifts she has already received, along with the clothes she will wear, her jewellery, and other accessories. The bride was escorted to the groom's home by close family and neighbours. As soon as the bride arrives, the female relatives of the groom's family welcome the new wife by cleaning her feet and engaging in songs and dances. A feast in honour of the bride, boubhat (feast) is arranged from the next day for a period of five to six days depending on the financial ability and the status of the groom's family during the period. The bride's parents were unable to accompany her to the home of the groom.

✿ **Education** ✿

The children from Kurmi previously didn't like to travel to the distant areas' schools to receive their education. The girls had previously performed similar housework to that of their mothers and grandmothers. Their forefathers used to teach them traditional learning, but nowadays, young people are curious to learn about advanced education. from a few Kurmi people who were questioned to find out what they thought about how their kids should be educated. They claim that because they don't have financial security, they don't think it's a good idea to send their kids to college. After completing their primary education, they counsel their kids to help them out in the fields.



■	Kurmi Community
■	Literate Male
■	Literate Female

❀ Literary Work and Culture ❀

■ Literary:

Poem In Kurmi language and Translation


SAMPLE OF KURMI POEM	BENGALI TRANSLATION OF THE POEM
<h3 style="margin: 0;">চারি</h3> <p style="text-align: center;">-মঙ্গল মাহাত</p> <p>মহর চারি কুড়মালি সমাজ কুলাচার, আঁধার ঘারে গাঁদার গুন্দুর হেতেক পগার পার? খির মারিকে রহত নি মঁয় পাঁজম রেহায় ডহর, ধুদমা বাসাত উচরা হেতা গাঁ লে গাঁ সহর । ইহি ঠিনে জনম মহর পুরখেনিক সভেক , মাই ভুঁই - মাই ভাখিক চিনহাঁপ নি হেলেক । মাই ভাখি মাহেঁক দুধা মাহুর জন কহয় হামরা মাহেঁক দুধা ধার নি , পততুক কেরয় । কুড়মালি চারি হামরাক হরিদি বরন সইত, ভিন সমাজেক ভিনু চারি চক্ চইকা খাওত । মলুকিক ঠিন মহর পেঁহর কুড়ুম কুলাচার, হুমদমুনিক বাটে ইবার কর দরবাহার।</p>	<h3 style="margin: 0;">সংস্কৃতি</h3> <p style="text-align: center;">-মঙ্গল মাহাত</p> <p>আমার সংস্কৃতি কুড়মালি এটা সমাজের নীতি, ভিতর ঘরে চুপি চুপি কথা বলে হবে কি তুমি সফল? চুপটি করে থাকি না আমি খুঁজি উপায়ের রাস্তা, বাতাস যেমন যেদিকে যাই গ্রাম কে গ্রাম শহর । এখানেই জন্ম আমার আদি কালের সকল, মায়ের মাটি মায়ের ভাষা চিনিতে পারি নাকো । মাতৃভাষা মাতৃদুগ্ধ সমান বুদ্ধিমানরা বলে আমরা মায়ের দুধের ঋণ কি দিয়ে শোধাই । কুড়মালি সংস্কৃতি আমাদের হলুদ বর্ণ ধারি, প্রতিটি সমাজের প্রতিটি সংস্কৃতি আলাদা প্রকৃতির । সকলের কাছে আম্র বিনতি কুড়মি সংস্কৃতি, জেগে তুলে দাও এবার বন্ধ থাক স্কুলের দরবার।</p>

[ENGLISH TRANSLATION OF THE POEM]

CULTURE

- Mangal Mahato

Kurmali is my culture
and social custom,
weather the goal be achieved
being stayed in darkness?
I do not relax rather
would go ahead on path to liberation,
and shall have to create a cyclone
across the villages and cities.
This is the place, where
my all ancestors were born,
in spite of that my motherland, my mother tongue
have not been identified as yet,
My mother tongue is like breast milk
says learned person
we have no gratitude
regarding the breastmilk of our mother.
Our Kurmali culture is like
yellowish truth,
but we are accepting different
culture from different society.
My request to my community,
let grow our Kurmali culture moment.



◆Glossary of The Poem◆

<u>Original Kurmi word in Bengali Script</u>	<u>Bengali meaning of the words</u>	<u>English meaning of the words</u>
মহর	আমার	My ✓
চারি	সংস্কৃতি	Culture
কুলাচার	নীতি	Custom ✓
পগার পার	সফল	Success
থির মারিকে	চুপ করে	Silently ✓
মঁয়	আমি	I ✓
পাঁজম	খোঁজ করা	Look For ✓
গাঁ	গ্রাম	Village ✓
ইহি ঠিনে	এখানেই	Right here ✓
পুরখেনিক	আদি কাল	Ancient times ✓
ভুঁই	মাটি	Soil ✓
ভাখিক	ভাষা	Language ✓
চিনহাঁপ	চেনা	Known ✓
মাহুর জন	বুদ্ধিজীবী মানুষজন	Intellectual People ✓
ধার	ঋণ নেওয়া	Borrowing ✓
হরিদি বরন	হলুদ রঙ	Yellow Colour ✓
গেঁহর	আবেদন	Appeal ✓
কেরয়	শোধ করা	Repay ✓
বাসাত	বাতাস	Air ✓

■ Cultural:

◆ **VOCABULARY OF THE KURMI LANGUAGE** ◆

❖ Relational Terms:

Kurmi Language	Bengali Language	English Language
বাপ	বাবা	Father
মাই	মা	Mother
ভাই	ভাই	Brother
বহিন	বোন	Sister
ঝিন	পিসি	Father's Sister
বর	স্বামী	Husband
কাকি	কাকিমা	Uncle's Wife
বুরাবাবা	ঠাকুরদা	Grand Father
বুরাই	ঠাকুমা	Grand Mother
ব্যাটা	ছেলে	Son

❖ Number Terms:

Kurmali Number Sign	Kurmali Number Language	Bengali Language	In English Language
১	এড়ি	এক	ONE
২	দড়ি	দুই	TWO
৩	ঘুরিয়ণ	তিন	THREE
৪	চাইল	চার	FOUR
৫	চমপা	পাঁচ	FIVE
৬	ছেগ	ছয়	SIX
৭	সতেল	সাত	SEVEN
৮	আতাটাল	আট	EIGHT
৯	নেমি	নয়	NINE
১০	ধেমি	দশ	TEN

■ Conclusion:

The current research has concentrated on how the Kurmi-Mahata community and its way of life have changed over time as a result of their past and present movements. The communities like Gujjars in Rajasthan and Kurmi-Mahata in West Bengal are the similar cases where a community wants to look back to their roots. But, *“we need to insist that there cannot be a path of reversal, or moving backward. It is wrong to assume that once a tribal is always a tribal. If we took recourse to the history, each one of us can claim to have belonged to one tribe or the other just as the Gujjars are doing today, even after enjoying the status of a Hindu or a Muslim caste for several generations (Atal, 2016.pp.20).”* But, the nature of the problem witnessing in the cases of Gujjars and Kurmi-Mahats, draw our attention to study ‘tribe’ and to reassess the pattern of transformations happening among these groups of people. As social scientists, propose the definition of tribe as a transitional structural unit and focus our attention on the study of the processes of its transformation into a larger society as well as its assimilation as a subset in a larger social system. These developments require a change in the paradigm for the study of tribes.

■ Interview:

We must first become familiar with the residents of that town in order to conduct an interview, and my group and I have conducted interviews with several of them. They discussed their everyday routine, attire, religion, and holidays. Although they disagree with the Kurmi community's conventional outlook, they still uphold their old rituals in terms of customs. They were reluctant to share with us details of their own rituals and information because they have now assimilated into the Hindu society and adopted Hindu cultures and language. I had a lot of trouble understanding them while writing during the conversation because I couldn't translate what they were saying in their native tongue. This individual was telling me that he had experienced a great deal of hardship since he was a child and that he had to adapt to this occupation because of financial limitations. He now sends his kids to school and wants them to be well-educated. Overall, I would say that these people were essentially down to earth and believed in maintaining their own traditions and customs.



Interview With Resource Person Mr. Mangal Mahata

OBSERVATIONS

A lot of experience and information have been gathered through this field study of the Kurmi community, and I have made every effort to learn everything there is to know about it. In every word they have spoken, I have sensed their soul. When compared to our own, their society and customs were much more fascinating. The villagers living in the area of Nakat, Jhargram has assisted us in conducting the survey most successfully. I have visited their fields and watched their cultivation patterns.

They were reluctant to share information and pictures with us at first, so I had a hard time persuading them to take part in our field study. The action taken by our department to hear their complaints in the hopes that they will be brought to the attention of the government, however, was subsequently appreciated by them. Despite the fact that they do not speak very expressively, they find it very difficult to articulate themselves in front of strangers because their language is so interesting and simple.

Though I made every effort to acquire this information and learn about their culture and traditions, I was unable to gather all the elements of their lifestyle in the short amount of time available to me. Through their writings, their joys and sufferings have been expressed. I personally believed that Lodha's culture and language needed to be more focused because India is a nation with a variety of cultures, and Lodha is one of them. We also need to honour their culture and traditions enough.

Last but not least, I can affirm that the Kurmi language has a bright future. Regarding the growth and evolution of this language, there are opportunities. However, there are a lot of unfinished projects for the different angles of this, and these should be given special attention. One of West Bengal's up-and-coming enlightened tribal groups is the Kurmi. As a result of the spread of education and the use of contemporary technology, I can say that tribal society and their culture have transformed.

ঝিঙ্গা	ঝিঙে	Ridge gourd
জোনার	ভূট্টা	Corn
ফিঙ্গা	পেঁপে	Papaya
বৈতাল	কুমড়ো	Pumpkin
গাঁজর	গাঁজর	Carrot
জামির	কমলালেবু	Orange

■ Conclusion:

Many Lodha-Sabar are familiar with their mother tongue, but for a variety of reasons they prefer not to use it when speaking among themselves, as I've already stated.

1) Fifty-sixty years ago the terror of the Lodha nation chasing the Lodhas in the Medinipur district. In those days many Lodha settlements were affected. Many of them were killed by angry mobs. Lodha Palli has been burnt down, police have arrested many of them for theft. For example, Dalkati in 1985, Patinay in Nayagram in 1989, Chakua and Soro villages in Jhargram in 1983 in at least 20-25 villages Lodha killings, house demolitions and arrests continued till the end of the 20th century. From the beginning of the 21st century till 2015, Lodha oppression has not decreased. That is why Lodhas is always terrified. What happens when! Many families have moved to Hooghly, Nodia, 24 Parganas and other districts for fear of hiding their ethnicity and mother tongue. Going to the districts outside Medinipur district, they are living in hiding their mother tongue in the identity of "Mal" or another nation instead of "Lodha" nation. They also forgot their mother tongue while hiding their own language. But they still maintain marital ties and kinship with the Lodhas of Medinipur district.

2) The Lodhas believe that hearing someone "speaking in Lodha language" offends members of other groups.

3) They believe that if they pick up family language, young boys and girls may talk Lodha at school or in the marketplace, which could be dangerous and make learning Bengali language more challenging..

4) In the market, the hospital, or anywhere else, they might run into difficulty if they are not accustomed to Bengali language.

The Lodhas have long since abandoned their native language in favour of Bengali due to these factors. Lodha native speakers make up between 30 and 40 percent of the city's total populace.

I. Due to the gradual decrease in the number of elderly people.

II. Due to not speaking in mother tongue.

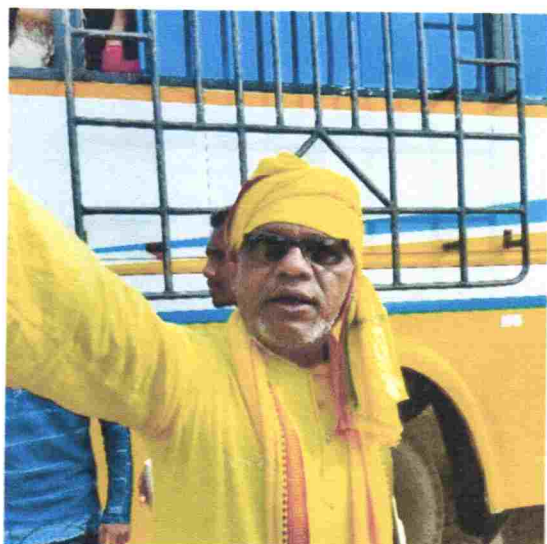
III. Due to lack of books and magazines in Lodha language the number of Lodha - language speaking people is decreasing.

Lodha language is on the verge of extinction.

* OBSERVATIONS *

- 1) In a meeting about the Lodha corpses, high-ranking government teachers, educators, and officials stated that the dead should speak because doing so would make them proud rather than out of fear or shame. In this respect, it would be preferable if university administrators produced and disseminated brief booklets on Lodha in the native tongue of Lodha people.
- 2) If the authorities write short stories, poems, drama books in Lodha-Sabar language among the Lodha-Sabar people, it would be better for the school which is in Lodha inhabited area. The authorities also attracted their interest and distributed their books in the school. With the help of the authorities, these schools, programmed on that subject - it would be better.
- 3) Since Lodha-Sabar language is largely a unique language in the combination of Bengali-Oriya language, short stories and dramas written in Lodha-Sabar language as fast reading books in Bengali selection in schools of Lodha inhabited areas. Biographical essays can be read.
- 4) Interested government, non-government organizations and agencies also need to do the programme.

■ About the Resource Person



Mr. Mangal Mahato, Resource Person of Kurmali and Lodga-Sabar Language



His own Published Book

KHARAGPUR COLLEGE



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PROJECT ON:

HISTORY OF LODHA SABAR COMMUNITY



KHARAGPUR COLLEGE

KHARAGPUR

ESTD. : 1949

P.O.– Inda, Kharagpur, Municipality– Kharagpur, Sub-Division– Kharagpur,
P.S.– Kharagpur (T), Dist.– Paschim Medinipur, West Bengal, PIN– 721305.

Certificate

This is to certify that the project titled History Of Lodha Sabar has been submitted by Debangsu Halder Roll number PG/VU WGS 24/22/ENG/IS, NO: 09 who is a regular student of this college for the completion of Course ENG-105 under M.A 1st semester syllabus. He/She has carried out the project under the supervision of Prof. Chinmoy Mondal. The project has been found to be satisfactory and thereby approved for submission.

Chinmoy Mondal
24/02/23
Signature of Project Supervisor

I N D E X

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PART - A

LINGUISTIC

Acknowledgement

Many people assisted me in successfully finishing this project. I want to thank everyone involved in this initiative. I do like to thank my college principal Dr. Bidyut Samanta and Somnath Mahato, H.O.D of English Department Kharagpur College and all other teaching staffs who helped me learn a lot about this project. His ideas and comments aided in the completion of this project.

I am grateful to the college administration for providing me with such a significant chance. I believe I will participate in more such activities in the future. I guarantee that this project was created entirely by me and is not a forgery.

Finally, I'd like to express my gratitude to my parents and friends for their excellent comments and guidance during the completion of this project.

[Signature]

Introduction

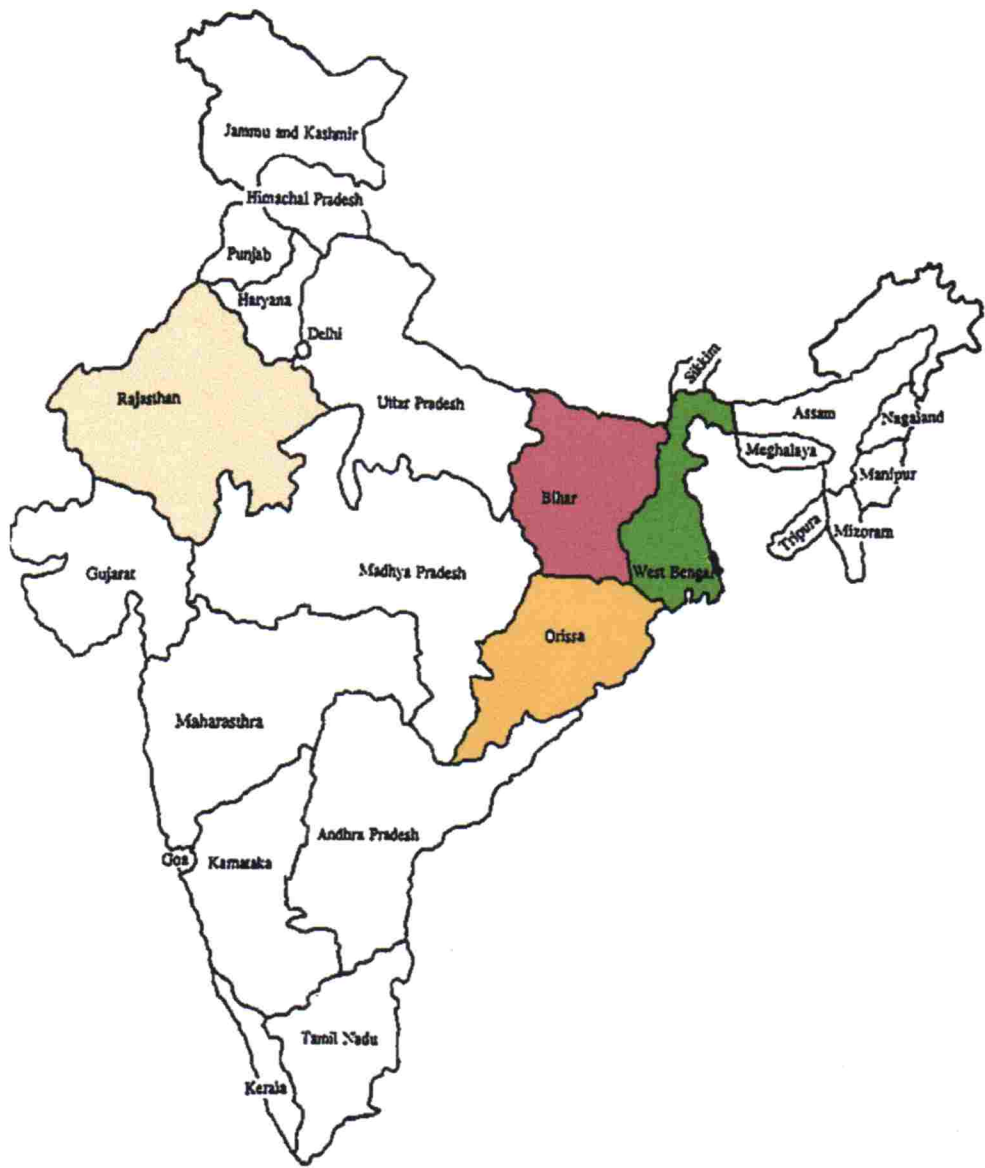
In India about seventy percent of the population lives in rural areas and amongst them, people of Lodha community are one of the scheduled tribes of India, primarily living in West Bengal and Jhargram districts. A section of the Lodha has converted to Islam nowadays and formed a distinct community called the Lodha Muslims.

Lodha means piece of flesh named after their ancestors and they have been in the focus of the anthropologists and social activists.

The Lodhas are now treated as one of the denotified communities by the Central Government.

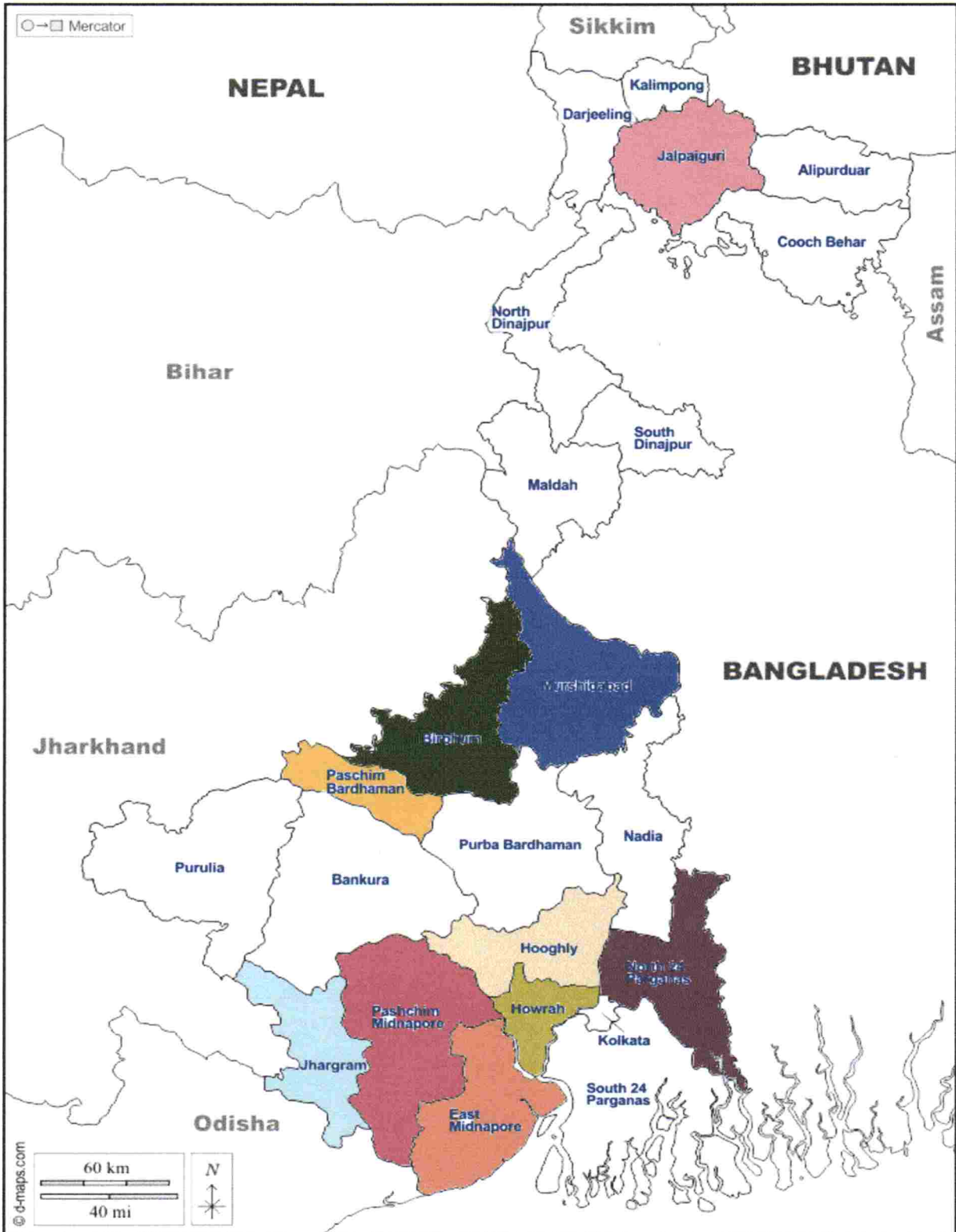
At present, the Lodhas do not live exclusively in the forest covered areas, but have spread out in other deforested regions where they are found to be working as agricultural and non-agricultural labourers.

As per the new provided syllabus there's a paper, 105, about FIELD SURVEY and DOCUMENTATION OF DALIT and TRIBAL CULTURAL TEXTS. To do the survey our Kharagpur College English Department organised a field survey to explore the nearby tribal areas of Jhargram District.



THE STATES WHERE THE LODHA PEOPLE LIVE IN MAJORITY IN INDIA

IN THE BELOW MARKED DISTRICTS OF WEST BENGAL, MAJORITY OF THE LODHA PEOPLE RESIDE.



Geographical Area of the survey destination

The Lodha - Sabar are the primitive tribe of India who lives mainly in West Bengal, Jharkhand and Odisha states. In West Bengal, they mainly live in the districts of Jhargram, Paschim Medinipur, Bankura and Purulia. In Odisha, they mainly live in the districts of Mayurbhanj and Keonjhar. In Jharkhand, they mainly live in the district of Purba Singhbhum.

The place where I conducted my interview on the Lodha tribe was in Old Jhargram, near helipad, Jhargram, Paschim Medinipur, West Bengal.

History of the Lodha - Sabar Community

Lodhas are a socio-economically marginalized group residing in West Bengal and different parts of Orissa.

In the colonial period, they are being classified as a Criminal Tribe and in the post-colonial development state post 1952 they have been decriminalized and one of the Particularly Vulnerable Tribal Group and recognized as a Forest Dweller Group. In the contemporary cultural landscape, the Lodhas are considered to be a maladjusted people and the term is used as an abusive and derogatory term particularly because of their "maladjusted" livelihood activities.

This tribe carry a unique culture among the tribal people of the West Bengal. They are one of the three tribes of West Bengal who belong to the Primitive tribal group. Sometimes they have been known as Shabar people. They live in many districts of West Bengal but the Jangalmahal areas of Bankura, Purulia and the Midnapore districts are more numerous. As a result of globalization and the decline of the jungle, their society has undergone many changes.

This incriminatory law was eventually repealed in 1952, and as per a new law in independent India the Lodha became equal with every other citizen of India. Nonetheless the stigma remained as the people administration as well as the police had their doubts about this tribal group. Even today, one-time procedures adopted by the Britishers that "one a criminal, always a criminal" holds strong and the perception of the tribe as law-breakers is deeply set in the minds of the people.

Language and Structure

Language includes Lodhi, Munda, Santali, Bengali etc.

Previously, the Lodha youngsters didn't prefer to go to the schools, which are situated in far distance regions for getting instruction. Before, the girls had likewise done household works like their moms and grandmas. They used to take in conventional gaining from their ancestors and presently, young men and girls are intrigued to become familiar with the advanced training. From a few Sabar individuals who were interviewed to ascertain their views regarding education of their children. According to them, as they lack economic stability therefore, they are not of the opinion of sending their children for higher education. After completion of their primary education, they advise their children to assist them in the agricultural works.

Settlement and Dwellings :-

The Lodhas mostly live in a congested manner in one village. At present, the Lodhas reside in small single to double roomed huts with square ground and low plinth. The roof top was made up of tin and the walls of their huts were composed of mud. Ventilation system and drainage system were not available and the availability of water was irregular. Some of those families have received permanent houses because of the implementation of the government scheme.


-) We have also found 6 Lodha women who earn money by working on the agricultural fields and some of them were also involved in sal plate making and plating. Some of them were also involved in carving wooden products and sell them in the local markets.
-) Vegetable cultivation can be described as one of the part-time jobs of the people belonging to the said community. They collect local vegetables, fish, forest produce everyday and sell it in their local market.

Distribution and Population

The Lodhas have been notified as Scheduled Tribe category with slight variations in spellings in the states of West Bengal, Orissa and some regions of Rajasthan. In the recent years, majority of the Lodhas live in Jhargram district of West Midnapore in West Bengal.

Population :- West Bengal - 108,707, Odisha - 9,785

Physical Characteristics

- 1.) Height :- They have generally of medium height and few of them can be categorized as tall.
 - 2.) Skin Complexion :- Maximum of them were of dark complexion and few of them were of slightly fair skin.
 - 3.) Hair :- All of them had black and curly hair.
- 

Occupation and Economic life

Majority of them are involved in working as cultivators whereas there are different groups who are involved in other activities like fishing, labourers, making handicrafts etc. But all of them fall under the category of BPL and they don't have any stable income source.

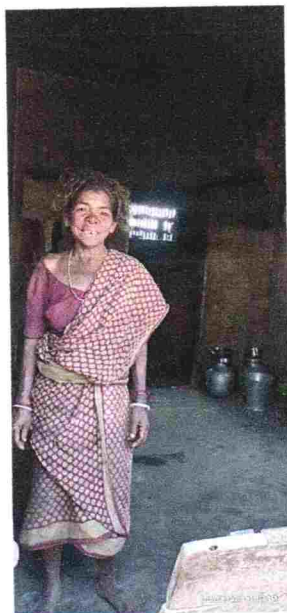
Food & Drink

The Lodhas are traditionally non-vegetarians and their conventional style of fooding includes different types of fruits that are collected from jungles and animal flesh through hunting. But nowadays, their food habits have changed a lot. The priciple food of the Lodhas is Rice. They take meals twice and thrice a day. In the morning they eat soaked water rice from the previous night. They take it with burnt potatoes and tomatoes with mustard oil, roasted drumstick leaf. Durring lunch they take boiled rice with different vegetable items. Sometimes they take roasted fish with mustard oil. In the night they eat the same food prepared for lunch.

One of the major drink which they consume on regular basis is 'Handia', which means rice beer and according to them, it provides them energy for doing hard work. Many of them also consume the traditional liquor called 'Mahua'.

Clothing Style

As per their clothing style is concerned, they wear traditional dresses such as females wear sarees and males mostly wear dhoti, lungi or shirts and pant. They use warm clothes during winter.



Culture and Customs:-

Different communities have different cultures and customs. The Lotha community has their own culture and customs.

The family of the Lotha community is much bigger consisting of more than ten members. They do not believe in the concept of nuclear family but in joint family. The sons inherit the property from their ancestors in equal shares.

Their life cycle is completed by several characteristics which include Birth, Name giving ceremony, Marriage, Sex life, Divorce and disposal of dead. According to the Lotha community, they never find it necessary to limit their family.

They don't have any specific diet but they worship trees. The Lothas marry within their own community and they don't believe in pre-marital sexual relations and existence of adultery within their community.

No formal ceremony takes place regarding divorce. When a woman gets divorced, she marries another man and the latter is not required to pay any compensation to her first husband.

Cremation is regarded as more respectable than burial of the dead.

Religion & Festivals :-

Religion :- The Lodha people generally practice Hinduism, the ancient religion of India.

Festivals :- Lodha - Sabar do not have any important festival of their own. So, they take part in the festivals of their neighbour's like the other tribal groups viz Santals, Mundas etc, and the Mahotas also. They perform in the "Badna Parab" during 'Kali Puja' and 'Tusu Puja' during Pous Sankranti.

They lack cultural aptitudes for songs and dances as they find little time or taste in their struggle for existence. To speak about the dance and songs of the Lodha - Sabar, we may mention a dance with the beating of "Changu" or "Changal" an instrument made of wood covered with leather. They dance and sing songs of the miseries of daily life. The song is sung by the male person only. Lodha female rarely participates in it.

Educational Status of the Lodha Children:-

The Lodhas youngsters didn't prefer to go to the schools, which are situated in far distance regions for getting instruction. In such circumstances, the poor Lodha youngsters took in some conventional taking in / educating from their own local area like, assortment of dry wood, natural products, nectar, tusser moth's covers from backwoods.

Different stunts viz. climbing, wrestling, getting fishes and turtles, drinking handia, planting paddy, development of tusser, making rope, people routine are gotten by the Lodha youngsters from their elderly folks / predecessors as needs be custom.

Before, the Lodha young girls had likewise done house hold works like their moms and grandmas. They used to take in conventional gaining from their seniors / olders folks, however they were not going to class like kid children of Lodha people group. Presently, the two young men and young girls youngsters are intrigued to become familiar with the advanced training. Truth is told, the public activity of the Lodhas is plainly reflected through their debilitating education position.

Conclusion :

Comments on the Present Status of the Lodha-Sabar language -

I have already mentioned that many Lodha-Sabar know their mother tongue but for various reasons do not want to use it when talking among themselves.

- 1) Fifty-sixty years ago the terror of the Lodha nation chasing the Lodhas in the Medinipur district. In those days many Lodha settlements were affected. Many of them were killed by angry mobs. Lodha Palli has been burnt down, police have arrested many of them for theft. For example, Dalkati in 1985, Patinay in Nayagram in 1989, Chakua and Soro village in Jhangram in 1983 - in at least 20-25 villages Lodha killings, house demolitions and arrests continued till the end of the 20th Century. From the beginning of the 21st Century till 2015, Lodha oppression has not decreased. That is why Lodhas is always terrified. What happens when many families have moved to Hooghly, Nodia, 24 Parganas and other districts for fear of hiding their ethnicity and mother tongue. Going to the districts outside Medinipur district they are living in hiding their mother tongue in the identity of "Mal" or another nation instead of "Lodha" nation.

- 2.) Lodhas think that people of other communities hate to hear 'speaking in Lodha language'
- 3.) They think that if they learn to speak in the family, young boys and girls may speak Lodha language in school or in the market.
- a) Can bring danger
- b) It will also be difficult to learn Bengali language
- 4.) If they are not accustomed to Bengali language in the market, in the hospital or anywhere will get in trouble.

For these reasons, Lodhas have long since adopted Bengali instead of their mother tongue. It seems that 30-40% of the total population of Lodhas can speak Lodha in their mother tongue.

I) Due to the gradual decrease in the number of Lodha language speaking people is decreasing

ii) Due to not speaking in mother tongue.

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- 3) Bulan - Maniklal Mahato

INTERVIEW OF THE LANGUAGE EXPERT



Name of the Resource Person

Mangal Mahato



KHARAGPUR COLLEGE



DEPARTMENT OF ENGLISH
M.A (1ST SEM.)

PAPER : ENG-105



PROJECT REPORT ON

A focus on language, folk songs and geographical area of Kudmali community.

SESSION : 2022-2023

SUBMITTED BY

NAME : SK AJHARUL ISLAM

ROLL : PG/VUWGS24/22/ENG/IS NO : 22

REG.NO : 1510309 OF 2019-2020



KHARAGPUR COLLEGE

KHARAGPUR

ESTD. : 1949

P.O.– Inda, Kharagpur, Municipality– Kharagpur, Sub-Division– Kharagpur,
P.S.– Kharagpur (T), Dist.– Paschim Medinipur, West Bengal, PIN– 721305.

Certificate

This is to certify that the project titled A focus on language, folk songs and geographical area of Kudmali community. has been submitted by- Sk Ajharul Islam Roll- PG/VUWGS24/22/ENG/IS number- 22 who is a regular student of this college for the completion of Course ENG-105 under M.A 1st semester syllabus. He has carried out the project under the supervision of Prof. Soumyabrata Sil. The project has been found to be satisfactory and thereby approved for submission.

Sil
24/2/23

Signature of Project Supervisor



Part - A

- i) Name of the Language
- ii) Geographical Area
- iii) Brief History of the Language
- iv) Bibliography

1.Name of the Language:

"Kurmali"

In discussing the language and culture of the Kurmi people of Manbhum-Purulia, the language of other indigenous peoples is first compared with the language of Kurmali.

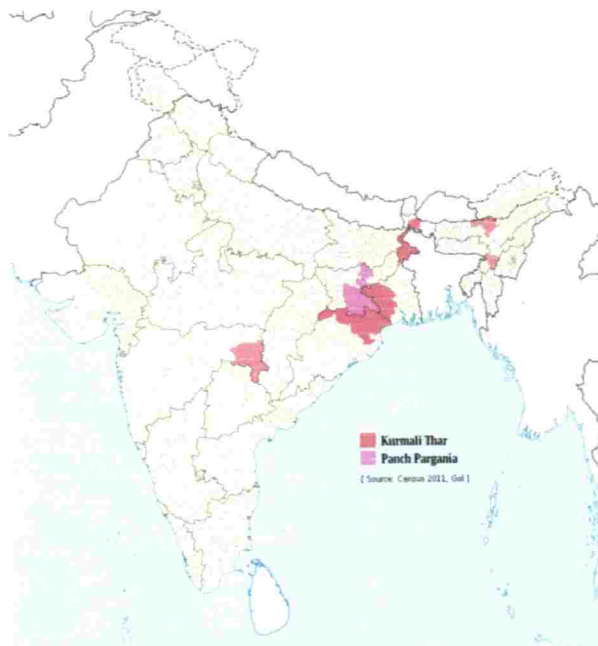
2. Geographical Area:

In the book 'Kumi Kurmali', Anadinath mahato mentions in article 'kurmali vashar utso sandhane'-used in various forms in the Radhabhumi (or the largest Jharkhand) since ancient times, the geographical extent of the language has not been determined even today, nor has there been a definite dialect geography of the language-speaking people in West Bengal. However, the most common weed folklore,

- Shikh-Shikhar-Nagpur • Adha-Adhi-Kharagpur
- EbongShikh-Shikhar • AtharoParagana, Kharagpur

The following is the identity of the ancient range of Kurmali language from the two folktales: -

- Shikhbhum (Mayurbhanj) • Shikharbhum
- Nagpur or Nagbhum • 18 parganas of about half of Kharagpur area.



3. Brief History of the Language:

Kurmali or Kudmali (ISO: Kurmāli) is an Indo-Aryan language classified as belonging to the Bihari group of languages spoken in eastern India. As a trade dialect, it is also known as Panchpargania (Bengali: পঞ্চপর্গনিয়া), for the "five parganas" of the region it covers in Jharkhand. Kurmali language is spoken by around 5.5 lakh people mainly in fringe regions of Jharkhand, Odisha and West Bengal, also a sizable population speak Kurmali in Assam tea valleys. Intellectuals claim that Kurmali may be the nearest form of language used in Charyapada. Kurmali is one of the demanded languages for enlisting in Eighth Schedule to the Constitution of India.

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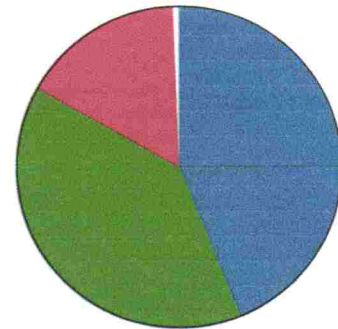
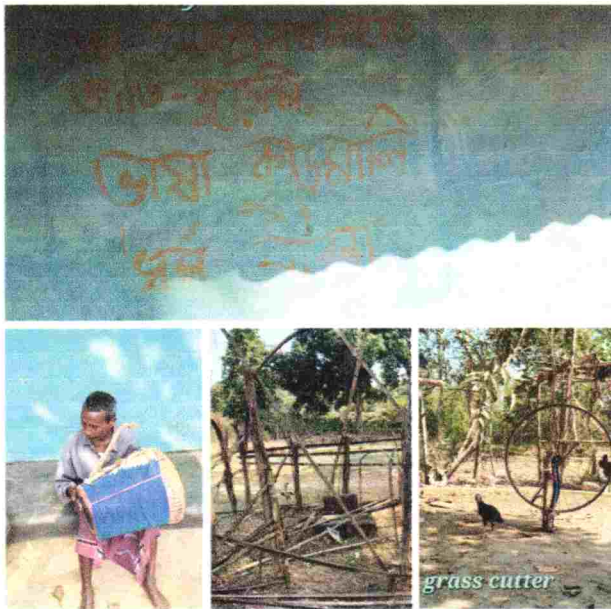
' Kurmāli ' written in Chisoi script

Native to:	India, Bangladesh and Nepal
Native speakers:	555,465 (2011 census) 619,689 (2001 census)
Language family:	Indo-European Indo-Iranian Indo-Aryan Eastern Bihari Sadanic Kurmali
Writing system:	Devanagari, Bengali, Odia, Chisoi.

The speakers of Kurmali are spread over a vast region of East India, especially in fringe areas of West Bengal, Jharkhand and Odisha. These states are mostly dominated by Bengali, Nagpuri and Odia speakers. And hence, local dialectal change and language shift can be noticed in these areas. As the Kurmi of West Bengal identifies themselves as the speaker of Kurmāli but due to age-long settlement in the Bengali administrative region their language shifting towards Manbhum dialect of Bengali. As did in northern Odisha with Bengali and Odia admixture.

In Manbhum this [Kurmali] language (a kind of mixed dialect essentially Bihari in its nature, but with a curious Bengali colouring) is principally spoken by people of the KuRmi caste, who are numerous in the district of chotanagpur, and in the Orissa Tributary state of Mayurbhanj.

The language is transferred orally from generation to generation and the Kurmali language remains unstandardized due to influence of other Indo Aryan languages. Thus the speaker uses different variety and accent. However, language can be classified on the basis of the speakers territorial region, viz., Singhbhum Kudmali, Dhalbhum Kudmali, Ranchi Kudmali (Panchpargania), Manbhum Kudmali, Mayurbhanj Kudmali etc. are the major regional varieties. And all those varieties bear 58%–89% lexical similarity with each other.



Distribution of Kurmali language in the state of India

- Jharkhand (43.9%)
- West Bengal (39.3%)
- Odisha (16.2%)
- Other (0.6%)

4. Bibliography:

Both Primary and secondary data have been used to explore the true nature of Kurmi-Mahatos language and culture. A number of reports published by the Mahatos organization, research articles and books on the Mahato community have been used to understand the Kurmali Language and culture in the past. To understand Kurmali Language and culture present day situations..

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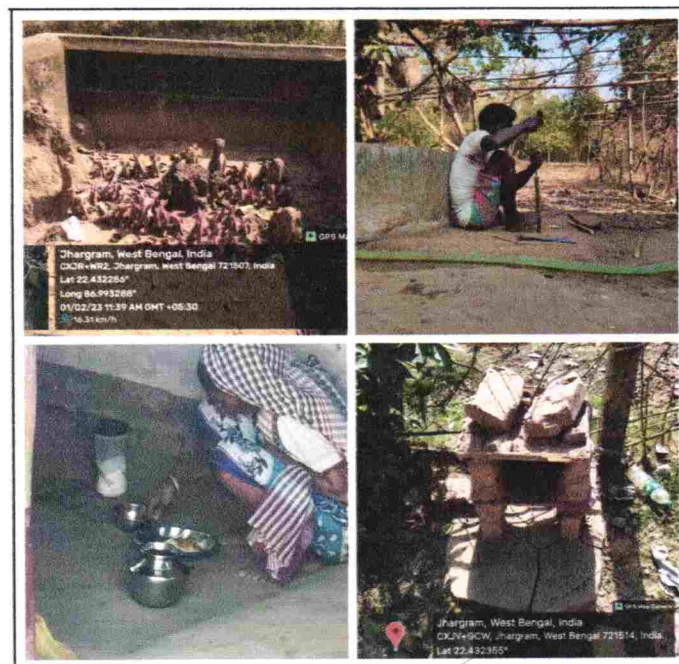
Conclusion

Present Status of The Language Community :

The members of the Kurmi community are now recognised as OBC in several states, including West Bengal, Jharkhand, and Odisha.

In Gujarat, Patels, who are linked to Kurmis, are in the general category, and have been demanding OBC status.

Kurmis, particularly from UP and Bihar, have got better representation in the civil services, and in medical colleges and universities.



Future Perspective of The Language:

To conclude, we can say that language and culture inseparable became language encodes culture and provides the means through which culture is shared and passed from one generation to the next. So, language and culture are inextricably related. language and culture are the mirror of our society whose death is never desirable. Being modern does not mean forgetting one's own language and culture. Let the head be in the sky of modernity, and feet be in the traditional language and culture. One of the last words of the research paper on language and culture of Kurmi society is that "the unconditional love and respect for language and culture is the symbol of progress. The main Future Perspective is to maintain the existence of the language.

There are some institutions, where the Kurmali language is a higher education core subject.

- Ranchi University, Ranchi
- Kolhan University, Chaibasa
- Binod Bihari Mahto Koylanchal University, Dhanbad
- Dr. Shyama Prasad Mukherjee University, Ranchi
- Sidho Kanho Birsha University, Purulia
- Jhargram University, Jhargram
- Vinoba Bhave University, Hazaribag
- Chitta Mahato Memorial College, Purulia

Interview

To interview with someone, we have to get acquainted with the people of that community at first and I have interviewed those people with my group members. They have shared about their daily lifestyle , clothing ,religion and festivals. They now have blended themselves with the Hindu community and adapted Hindu cultures, language and therefore they were hesitant enough to share about their own personal rituals and information with us. While interviewing the villagers also perform with their Folk Songs and Dance when we asked them about their cultures.



While I have interviewed them, I have faced a lot of difficulty regarding translating their local language and comprehending them while writing. **Mr. Mangal Mahata** local guide from the village helped us a lot regarding this project and he also helped us tounderstand their language. While I have interviewed them, they were saying about their lifestyle and the problems they had to suffer with many problems. Overall I

would say that these people were basically down to earth and they were of the opinion of preserving their own rituals and customs.



At last we can say that the villagers living in the Jhargram area has assisted us in conducting the survey most successfully. At the very beginning, I have a faced a great difficulty in convincing them to participate in our field survey as they were hesitating to share information and photographs with us. But later they have appreciated the step of our department to hear their grievances with a hope to address them to the desk of the government. Though they were not that much expressive about their language but their language is so simple and interesting and therefore they feel very shy to express that in front of the outsiders.