# ORIYA LANGUAGE MANUAL



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## Linguistic Community-

Oriya is an Eastern Indo-Aryan language that is primarily spoken in the Indian state of Orissa. It is recognized as one of the official languages of India and over 33 million people speak Oriya. It is derived from Sanskrit and other languages similar to Oriya include Bangla, Assamese, Maithili, Magahi, and Bhojpuri. Indian states such as Jharkhand, West Bengal, Andhra Pradesh, and Gujarat also include a significant amount of Oriya speakers. Specifically in the city of Surat, Gujarat there is a significant Oriya community due to immigration works in the diamond polishing and textile industries. Although Oriya is the mother language of Oriya, Telugu, Bengali, and Hindi are also spoken in this state.

Oriya has several dialects, which include:
- **Mughalbandi**: Considered the standard, most formal
- **Sambalpuri**: Spoken in the districts of Sambalpur, Sundergarh, Kalahandi, Bolangir, and Bauda
- **Bhatri**: a transitional dialect

## Demography-

According to the 2001 census, there are significantly more speakers in rural areas than in urban areas in Orissa. The following includes information on the amount of Oriya speakers in India:

| India/State/Union Territory | Persons that speak Oriya | Total Population |
|---|---|---|
| India | 33,017,446 | 1,027,015,247 |
| Orissa | 30,563,507 | 36,706,920 |
| Chhattisgarh | 819,098 | 20,795,956 |
| Jharkhand | 467,874 | 26,909,428 |
| Andhra Pradesh | 336,022 | 75,727,541 |
| Assam | 231,474 | 26,638,407 |
| West Bengal | 186,391 | 80,221,171 |
| Gujarat | 122,421 | 50,596,992 |
| Maharashtra | 93,990 | 96,752,247 |
| Delhi | 29,178 | 13,782,976 |
| Tripura | 23,899 | 3,191,168 |
| Madhya Pradesh | 20,965 | 60,385,118 |

| India/State/Union Territory | Male Oriya Speakers | Female Oriya Speakers |
|---|---|---|
| India | 16,858,455 | 16,158,991 |
| Orissa | 15,522,848 | 15,040,659 |
| Chhattisgarh | 408,253 | 410,845 |
| Jharkhand | 237,130 | 230,744 |
| Andhra Pradesh | 170,314 | 165,708 |
| Assam | 118,558 | 112,916 |
| West Bengal | 112,124 | 74,267 |
| Gujarat | 98,078 | 24,343 |
| Maharashtra | 64,030 | 29,960 |
| Delhi | 18,349 | 10,829 |
| Tripura | 12,509 | 11,390 |
| Madhya Pradesh | 12,375 | 8,590 |

- Orissa is bound to the North by Jharkhand, to the Northeast by West Bengal, to the East by the Bay of Bengal, to the South by Andhra Pradesh, and to the West by Chhattisgarh.
- The capital of Orissa is Bhubaneswar. It is commonly referred to as the Temple city, and contains relics to the rich religious history and traditional heritage of the state. It is also an important cultural and industrial center of Orissa.

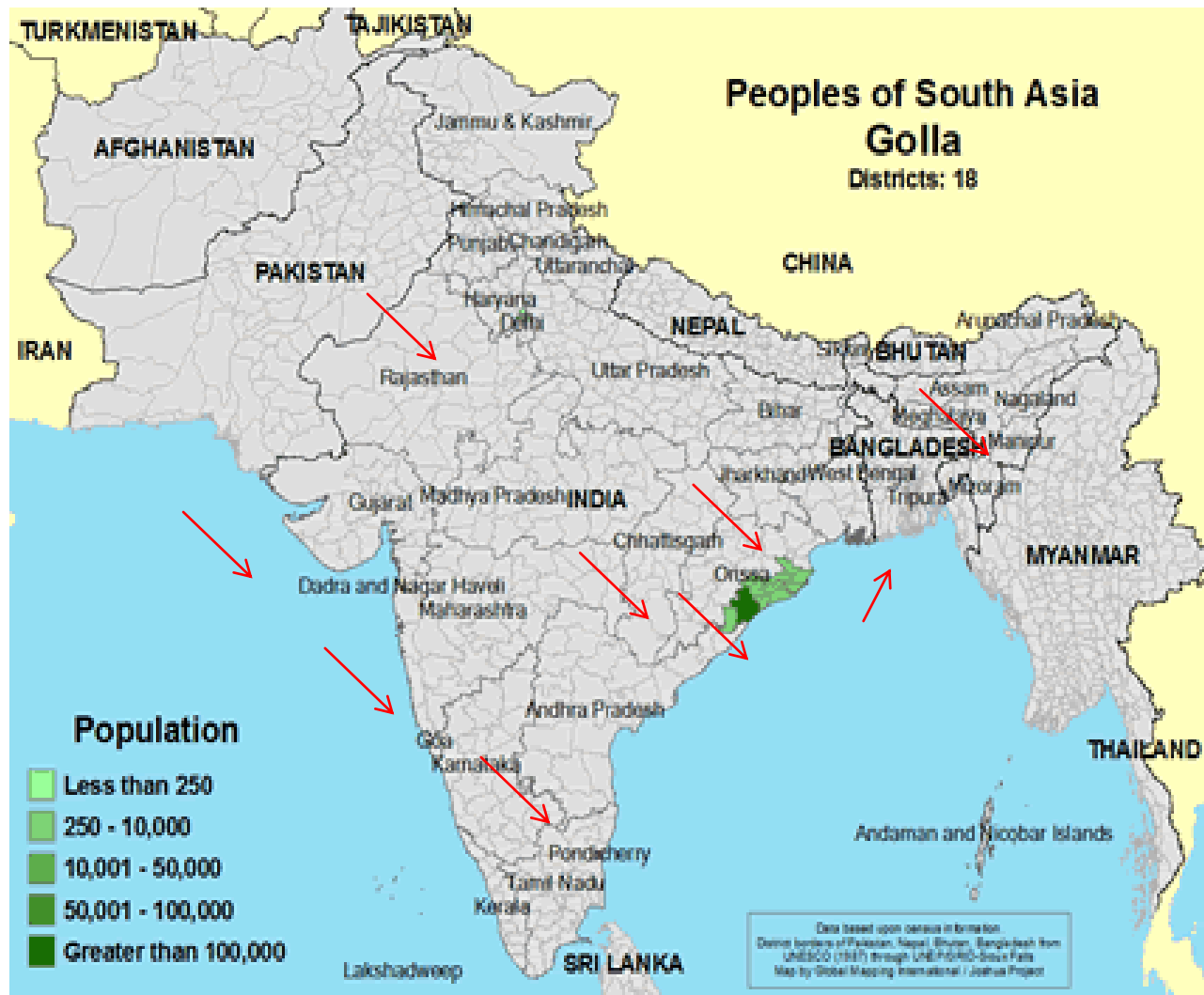http://www/tomedes.com/Oriya-translation.php
http://www.kwintessential.co.uk/language/about/oriya.html
http://www.census2011.co.in./census/state/orissa.html
http://www.lisindia.net/oriya/Oriya_demo.html



http://www.touristplacesinindia.com/orissa/orissa-

The geographical distribution of Oriya speakers throughout India, according to the 2001 census.

## Population in the USA-

Although the exact number of Oriya speakers in the U.S. is not reported, there are several states that have Orissa organizations.  According to wordlorissa.com, Orissa societies are located in Maryland, New York, Illinois, Virginia, Michigan, and New Jersey.  These societies help support the culture and language of Orissa throughout the United States and are also spreading around the world to other countries such as Singapore, Canada, and Kuwait.

http://www.worldorissa.com/exploreworldorissa/exploreworldorissa.htm

## Linguistic Features

## Phonology

The retroflex sounds are represented by letters with dots beneath them and they differ from their dental counterparts in the position of the tongue tip during articulation. For dentals, the tongue tip is touching the upper teeth, but for the retroflexes, the tongue is curled back along the roof of the mouth. The closest English equivalent to the retroflex sounds occurs when an alveolar consonant precedes /r/ (e.g., "dream").

All consonants, except /n/, /n/, and /l/ may occur word initially. J ([y]) is often pronounced ĵ. The distinction among the three fricatives s, š, and s (with dot beneath it) is preserved only in literary pronunciation; in colloquial speech, all three are pronounced [s].

The following chart presents the differences between oral and nasal vowels is phonemic in Oriya:
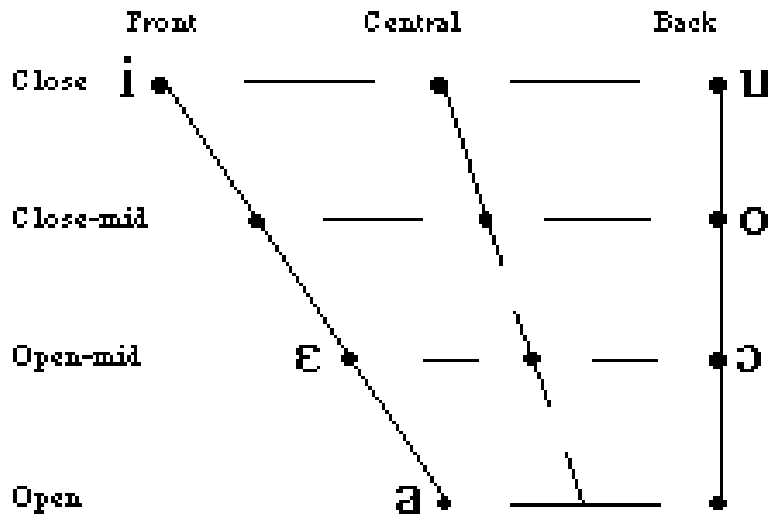
CONSONANTS
(PULMONIC)

| | Bilabial | Labiodental | Dental | Alveolar | Postalveolar | Retroflex | Palatal | Velar | Uvular | Pharyngeal | Glottal |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Plosive | p  b | | t  d | | | ʈ  ɖ | | k  g | | | ʔ |
| Nasal | m | | n | | | ɳ | ɲ | ŋ | | | |
| Trill | | | r | | | | | | | | |
| Tap or Flap | | | | | | ɾ | | | | | |
| Fricative | | | s | | | | | | | | h |
| Affricate | | | | tʃ  dʒ | | | | | | | |
| Lateral fricative | | | | | | | | | | | |
| Approximant | | ʋ | | | | | j | | | | |
| Lateral approximant | | | l | | | ɭ | | | | | |

Where symbols appear in pairs, the one to the right represents a voiced consonant. Shaded areas denote articulations judged impossible.

http://accent.gmu.edu/browse_native.php?function=detail&languageid=194

|        | Front |         | Central |         | Back |
|--------|-------|---------|---------|---------|------|
| Close  | i     |         |         |         | u    |
| Close-mid |    |         |         |         | o    |
| Open-mid |  ɛ  |         |         |         | ɔ    |
| Open   |       |         | a       |         |      |

Where symbols appear in pairs, the one
to the right represents a rounded vowel.

|      | Front | Back |
|------|-------|------|
| High | i     | u    |
| Mid  | e     | o    |
|      |       | ɒ    |
| Low  | a     |      |

## Morphology

Oriya has a rich case system, marking nominals for accusative/dative (*-ku*), instrumental (*-re*), ablative (*-ru*), genitive (*-r ɒ*), and locative (*-re/-ri*) cases.  Nouns in the nominative are not marked.  Case markers may be preceded by plural markers, or by the definite marker.  The accusative case is used only when the direct object is specific.  Oriya nouns can be singular or plural: pila 'child' pila-maane 'children'.

Oriya also has a rich distribution of pronouns-first-, second-, and third-person pronouns; the remote demonstrative; the proximate demonstrative pronouns; the correlative and the relative pronouns; the reflexive pronoun; and the honorific and the interrogative pronouns.

Oriya verbs are inflected for tense and agree with their subjects in person and number, but not in gender, as illustrated in the conjugation of the of the verb *jaa-* 'go' in the present continuous tense, formed by combining the participle with inflected forms of the auxiliary *- ɒčh* 'to be'. The past continuous is based on the auxiliary thiba 'to stay'.  Other tenses (past, present, and future) are formed without auxiliaries.

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**Syntax**

The unmarked word order in Oriya is Subject-Object-Verb. Because verbs agree with their subjects in person and numbers, sentences can appear without the subject.

In standard Oriya the negative particle *nãhi* is suffixed to the verb (as illustrated above), but in the Sambalpuri dialect, as in Hindi, the negative particle is prefixed to the verb. The nonfinite past participle is formed by adding the suffix *–i* to the verb stem. A series of past participles, one followed by another also occurs in Oriya, as seen below. Such formations are referred to as serial verb constructions.

Causative verbs in Oriya are formed by adding *–a* to verb roots: *pi-a* 'cause to drink', *ji-a* 'cause to live', *khu-a* 'cause to eat'.

Garry, Jane, & Rubino, Carl. (Ed.). (2001). *Facts about the world's languages: an encyclopedia of the world's major languages, past and present*. New York & Dublin: A New England Publishing Associates Book.

**Semantics**

- Most vowels can be short or long, the length of the vowel changes the word meaning completely
- Stress in Oriya generally falls on the next-to-last syllable of a word.
- Standard Oriya has a lexicon that is composed of loanwords from Hindi, Gujarati, Nepali, Sanskrit, and even Portuguese.

**Pragmatics**

- **Eye Contact**
  - If doing business, it's not uncommon to keep eye contact, but it may seem odd to hold it intently for a while. You should look away or down every once in a while, using it as a chance to gather your thoughts.

- o When speaking to elders it is common to use indirect eye contact.
  - o Direct eye contact is becoming a little more acceptable, but in some parts of the country it can be inappropriate and rude to have direct eye contact. Especially for women to make direct eye contact with their husbands.

- **Greetings**
  - o Most all meetings generally begin with palms pressed together around chest level and saying "Namaste" or "Namaskar" (more formal). People usually nod or bow slightly.
  - o **Man greeting man-** light handshakes are common after the initial "Namaste". Sometimes Namaste alone will suffice.
  - o **Woman greeting woman-** light handshakes are common after the initial "Namaste". Sometimes Namaste alone will suffice.
  - o **Greetings between Men & Women-** in formal and business situations it is usually best to let the woman initiate contact, if at all. Many Indian women will avoid contact with men in public situations. The "Namaste is the most common form of greeting.
  - o When greeting an elder, there is a touching of the feet of the elder, with the right hand, then touching your chest. After this, palms are pressed together. Foreigners are not expected to do this, but should when meeting those of extremely high status, like a religious leader or guru.
  - o Hugs and kisses as a form of greeting should be avoided.

- **Personal Space and Touching**
  - o The comfortable amount of personal space during conversations in India varies with different sub-cultures. In general Hindus tend to stand about 3 or 3 ½ feet apart.
  - o Indians are not too conscious of their personal space on trains & buses where everyone is usually squashed together.

- o Indians do not generally touch as part of communication, although it is common to see male friends holding hands or with their arms around each other when they walk. This is usually a sign of friendship.
- o Men and women hardly ever display any form of physical affection in public. Touching of any kind between men and women especially when not related can be interpreted as flirting.
- o Cupping the face of someone in your hands to show affection is common in families, especially between mothers and children.

- **Views of Time**
  - o There is a well-accepted joke among Indians about IST (Indian Standard Time). This basically means that if you have an appointment at noon, you can expect to have your party arrive or for the meeting to begin anywhere from 30 minutes to a day later. It's best to expect at least an hour delay (although you should be punctual within about 15 minutes).
  - o Time is viewed as eternal. Indians usually have a "chalta hain" or a relaxed attitude. It is not usually considered rude to be late in social situations.
  - o Trains and buses don't really run on time. People give their time freely for the most part.

- **Communication Style**
  - o When communicating it's often the case that Indians will tell you what you want to hear in order to be polite. It's best to be patient and see what actions follow the communication.
  - o Indians tend to favor an indirect style of communication over direct.
  - o One thing to be aware of is the "Head Bobble". In order to be polite and prevent from losing face, most Indians will never tell you "No". If they say "Yes" to one of your questions while bobbling their head (a mixture between a shake and a nod), that "Yes" generally means "No".

- **Taboos**
  - Lewd behavior and even simple PDA (public displays of affection) are highly frowned upon.
  - Avoid touching people or moving/passing objects with your shoes.
  - Winking and whistling should be avoided.
  - Grasping the ears signifies sincerity or repentance, since ears are considered sacred, pulling or boxing ones ears is a grave insult.

  http://www.culturecrossing.net/basics_business_student_details.php?Id=10&CID=96

  http://www.everyculture.com/wc/Germany-to-Jamaica/Oriya.html

## Speech Samples:
- http://www.omniglot.com/writing/oriya.htm
- http://accent.gmu.edu/searchsaa.php?function=detail&speakerid=475
- http://accent.gmu.edu/searchsaa.php?function=detail&speakerid=1084

## Linguistic Transfer-

Four classes of stops: voiceless aspirated (*ph*), voiceless unaspirated (*p*), voiced unaspirated (*b*), and voiced aspirated (*bh*). The alveo-palatal nasal ŋ is similar to the "ny" sequence in English words like "canyon.

## Assessments and Speech-Language Pathologists:

According to everyculture.com, Orissa is one of the poorest states in India. With limited funds and resources, citizens of Orissa do not receive adequate health care. This also includes necessary speech and language services to improve communication limitations these individuals may have. The diversity and variations of Oriya and the strong influences other languages have on it also makes it difficult to find assessments for this

population. Research is sparse, making it difficult to determine speech and language diagnostic criteria for Oriya speakers.

Further investigation of speech and language disorders is needed to help develop appropriate test protocols for this population. With better test protocols, people of Orissa with communication disorders will benefit from therapy services. Because some Orissa citizens speak other languages such as Telugu, Bengali, or Hindi and because there is little information provided on speech-language pathologists who specialize in Oriya, the following professionals may be helpful to treat people from Oriya:

**Gujarati:**

> **Upadhyay, Shweta** Austin, TX
> 512-246-7592
> Facility Type: Speech/Hearing clinic

> **Kavrie, Sunita** Houston, TX
> 713.942.8205
> Facility Type: Speech/Hearing clinic

**Hindi:**

> **Upadhyay, Shweta** Austin, TX
> 512-246-7592
> Facility Type: Speech/Hearing clinic

> **Speech & Hearing Clinic-Texas Tech Univ HSC** Lubbock, TX
> Judith Keller,(806) 743-5678
> Facility Type: College/University

> **Zafar, Kausar** Katy, TX
> 281-579-1515
> Facility Type: SLP or AUD Office

**Kavrie, Sunita** Houston, TX

713.942.8205

Facility Type: Speech and Hearing Clinic

**Kumar, Mithilesh** Sugar Land, TX

832-758-6272

Facility Type: Audiology/hearing clinic

## Telugu:

**Austin Speech Labs** Austin, TX

Shilpa Shamapant,512-294-6300

Facility Type: Speech/language clinic

Information retrieved from: http://www.asha.org/proserv/

## Social Aspects and Culture

### Social Structure and Family Values:
- Caste (social class) plays an important role in daily relationships.
- People often greet newcomers by asking which caste they belong to.
- Parent care is the task of the eldest son and his wife.
- Women are not only committed to their husbands, but are committed to serve and obey their husband's parents and close relatives as well.

http://www.everyculture.com/wc/Germany-to-Jamaica/Oriya.html

### Religion
- Mostly Hindu
- Other: Muslims, Christians, & Buddhists
- Worship Shiva, the mother goddess, the Sun God & many other Hindu deities.
- Many local deities & spirits influence Oriya life & activities.  Often believed to cause disease & must be handed over to shamans (healers).

- May prefer use of indigenous forms of medicine and healing, such as yoga, exorcizing evil spirits, Ayurvedic and homeopathic medicines, and religion are seen as the real medicine of the mind and heart instead of psychologists/psychiatrists.

http://www.culturallycompetentmentalhealthnj.org/docs/SouthAsianIndians.pdf

## Holidays

- Celebrate most Hindu festivals & religious holidays
- Ratha-Yatra – held during the months of June or July
  - Ratha Yatra, the Festival of Chariots of Lord Jagannatha is celebrated every year at Puri, the temple town in Orissa. The presiding deities of the main temple, Sri Mandira, Lord Jagannatha, Lord Balabhadra and Goddess Subhadra, with the celestial wheel Sudarshana are taken out from the temple precincts in an elaborate ritual procession to their respective chariots. The huge, colorfully decorated chariots, are pulled through the streets by hundreds and thousands of devotees to the Gundicha temple, some two miles away to the North. After a stay for seven days, the deities return to their dwelling in Srimandira.
  - It is said that a touch of the chariot or even the ropes with which these are pulled is considered enough to confer the results of several pious deeds or penance for ages. Those who are fortunate to see the deities of the Srimandira in the Gundicha Temple, the final destination of the procession of the chariots, derive the benefits of a thousand horse sacrifices, an immensely pious deed. Saints and Dieties come out from their sanctums to redeem the fallen, who get the opportunity to behold their dearest god at close quarters on this occasion, and destroy all the sins of their devotees, even if grave or unpardonable.
  - Video: **http://www.youtube.com/watch?v=CoWaH5COwk4&feature=rel mfu**

http://rathjatra.nic.in/about.htm

- **Dance:** Rich history of dance, still displayed in many festivals and on special occasions.

  **Videos**
  - **http://www.youtube.com/watch?v=TYtgnojtKFQ&playnext=1&list=PLA0656FFC7FFA98F7**
  - **http://www.youtube.com/watch?v=YwPtrEDSDnQ&NR=1**
  - **http://www.youtube.com/watch?v=T3R1nkwkyW4&feature=related**

**Wedding Customs:**

- **Jayee Anukolo ceremony:** Marks the beginning of the wedding rituals.
- **Mangan tradition:** Turmeric paste is applied on the bride's body and given a holy bath.
- **Diya Mangula puja:** The bride worships at Devi's temple and offers bride's bangles, sari, toe rings and sindoor.
- **Barajatri:** The groom arrives at the wedding venue.
- **Baadua Pani Gadhua custom:** Then the bride is informed about the same, after which she takes a ceremonial bath.
- **Kanyadaan ritual:** The father of the bride, gives away his daughter to the groom and asks him to take care of her.
- **Haatha Ghanti custom:** The bride and the groom take seven rounds, around the holy fire, amidst sacred hymns and shlokas.
- **Grihapravesh:** When the bride enters her marital home for the first time.
- **Astha Mangala custom:** The newly-wed couple visits the bride's house, on the eighth day after marriage.

**Rites of Passage:**
- The dead are cremated, although children and unmarried persons are usually buried. The corpse is anointed with turmeric, washed, and wrapped in a shroud. It is carried to the cremation ground by relatives, and placed on the funeral pyre with the head toward the north. Some place women facing up and men facing down.

Relatives shave their own heads and don new clothes, and on the eleventh day they hold a feast.

Retrieved from: http://www.culturalindia.net/weddings/regional-weddings/oriya-wedding.html and http://www.everyculture.com/wc/Germany-to-Jamaica/Oriya.html
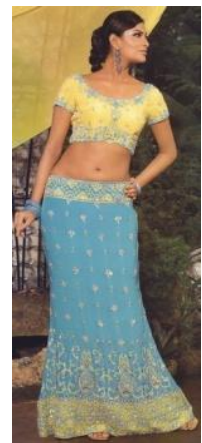
## Clothing:
- Men wear a *dhoti* (long piece of white cotton wrapped around the waist and drawn between the legs and tucked into the waist) and a *chaddar* (shawl draped over the shoulders). Women wear the *sari* (a length of fabric wrapped around the waist, with one end thrown over the right shoulder) and *choli* (tight-fitting cropped blouse).'



**Dhoti**       **Saree**      **Choli**

Retrieved from:
**http://www.everyculture.com/wc/Germany-to-Jamaica/Oriya.html**

## Food:
- Oriya food is spicy and has less calorific value because it is cooked with little or no oil. Curd and coconut milk find great use in the diet of the people. People are also very fond of sweets and many of the recipes are popular all over the country.
  - **Dahi Baingan**- Eggplant with Yogurt

- **Mitha Suji-** (Breakfast )Sugar, Cashew Nuts, Raisins, Milk, Water
- **Stuffed Idlis**- A steamed cake and served with a hot tomato, peas, and onions broth that is spicy.

http://recipe.fullorissa.com/



**Dahi Baingan**



**Mitha Suji**



**Stuffed Idlis**

## Helpful Articles for Speech-Language-Pathologists:

Mishra, R., & Stainthorp, R. (2007). The Relationship between Phonological Awareness and Word Reading Accuracy in Oriya and English: A Study of Oriya-Speaking Fifth-Graders. *Journal of Research in Reading*, 30(1), 23-37. Retrieved from EBSCO*host*.

Sinha, S. (2009). Code Switching and Code Mixing Among Oriya Trilingual Children - A Study. *Language in India*, 9(4), 274-283. Retrieved from EBSCO*host*.

Behera, A. (2009). A Phonological Study of the Variety of English Spoken by Oriya Speakers in Western Orissa. *Language in India*, 9(11), 1-99. Retrieved from EBSCO*host*.

## Other Helpful Websites:

http://www.tititudorancea.com/z/orissa.htm

http://www.garamchai.com/indassc.htm

http://www.omniglot.com/writing/oriya.htm

http://www.garamchai.com/desiassc.htm