II. LITERATURE REVIEW

2.1 ETHNOGRAPHIC RECORDS / STUDIES:

Colonel E.T. Dalton (1872), for the first time, studied and recorded the ethnographic account of the Oraons. He gave a comprehensive account of the Oraons in his "Descriptive Ethnology of Bengal". He tried to trace out the derivation of the word Kurux. According to him the Ma:lers and the Oraons have a similar custom. Dalton discussed briefly the Oraons in his article "The Kols of Chotanagpur" (1886).

F.H. Hahn (1903), in his "Some Notes on the Religion and the Superstition of Oraons", tried to explain the derivation of the word Kurux. According to him, the word was coined by the Hindus, but he considers that it is "based on Orgora, a Kurux word for 'hawk', the totem of one of the septs".

P. Dehon (1906) also made an interesting account of the religious structure and the custom of Oraons in his article "Religion and Custom of Oraons". He also tried to explain the derivation of the word Kurux, concluding that the etymology of the name is most obscure. Without giving any proofs, he remarked that it might be derived "from Rawan whom they consider their first ancestor; they call themselves Kurux".

The most extensive and authentic study was made by
S.C. Roy (1915). He recorded his account of the Oraons in "The Oroans of Chotanagpur: Their History, Economic Life and Social Organization" and in "Oraon Religion and Customs". S.C. Roy presented an account of the background of Oraons to establish their historical identity. He also wrote on the settlement of the Oraons in Chotanagpur and their dislodgement from Rohtasgarh. He tried to explain the origin of the word Kurux, basing his hypothesis on the folklore. According to him, "... in the north-western part of Chotanagpur region there were Munda settlements. This is adequately reflected in the Mundari names of a number of what are now Oraon villages in the north-west part of Ranchi district and the existence of the characteristic Munda graveyards in many places in this part with little or no Munda population".

Rev. Edmund Campion gave a detailed account of the ethnography of the Oraons in his "My Oraon culture (1980)". Among other things, he describes the village settlement, dress, ornaments, and utensils used by the Oraons, house structure, relationship and kinship terms, property division, village organization, etc.

Recently, Boniface Trikey (1989) in his "The Smiling Uraon", presented an account of the historical profile of the Oraons; their faith and beliefs; religious system; socio-religious customs, e.g. birth, name-giving ritual, marriage, etc.; the Oraon philosophy of life, etc.

Boniface Tirkey (1989), in his other book "Oraon
Symbols", gives a detailed account of the Oraon - Christian Theology; general pattern and myth of the Oraon symbols; annual feasts and festivals, etc.

The most recent account of the ethnographic study of the Oraons was presented by Alomani Anupa Kujur (1989), in her "The Oraon Habitat: A Study in Cultural Geography". She gave a very full account of the historical background; the distribution of Oraons; social characteristics; culture and society and cultural changes among the Oraons.

2.2 OVERVIEW OF GRAMMATICAL STUDIES ON KURUX (UP TO 1978):

The linguistic typology of Kurux that emerges from the available grammatical descriptions points to a rigid SOV syntax, elaborate agglutinative morphology, ambivalent word classes, and extensive Aryan loan component at all levels of linguistic structure. Varying in scope and methodology, Rev. F. Batsch's traditional parts-of-speech-based grammar (1866), Rev. F. Hahn's grammar (1900), Grierson's Linguistic Survey of India, Vol. IV (1906), and more recently P.C. Beck's (1978) comprehensive parts-of-speech-based grammar gives interesting insights into the structure of Kurux. The review and evaluation of these works provides a strong rationale for the scope and orientation of this work in Kurux.

Rev. F. Batsch's (1866), Brief Grammar and Vocabulary of the Oraon Language as the earliest attempt towards a descrip-
tive analysis of the language, makes some valid generalizations about the language. In spite of its limited scope and glaring inadequacies, it has provided the standard reference work on Kurux for a long time. The study indicates considerable linguistic interference in the Kurux at the grammatical and lexical levels from Sanskrit (?) and Hindustani /Hindi.

Batsch's grammar is a parts-of-speech based traditional grammar. It notes that the language is very "defective" in nouns. The Oraons have lost much of their own language and have made up their losses from the languages of the people amongst whom they have dwelt, chiefly Sanskrit and Hindustani. Batsch clearly says that they have no words for actions of the mind or thoughts, no abstract ideas, no "original" religious terms. While he is very much correct in saying that the Kurux language has no words for the actions of mind or thoughts, or abstract ideas and religious terms, one wonders why he says that the Oraons borrowed words from Sanskrit and Hindustani. It is a well known fact that Sadri has been the lingua franca of the region for centuries and Sanskrit was never spoken there. The region was dominated by Munda languages speakers before the Oraons settled in the region.

Batsch notes the general absence of grammatical gender, with exceptional cases of lexical gender used to denote natural gender. He also notes that there are all the usages of the Hindi language to be found in the Oraon; the oblique cases are also
formed by postpositions. According to him, the plural is mostly expressed in the termination of the verb, the noun remaining unaltered in the singular and plural.

The pronominal shows a two-way distinction -- singular and plural. Here he says that the dual may be formed, but does not really exist, e.g.

na:m irab 'we both'
ni:m irib 'you both'

Adjectives, "which are only few", take no part in the declension. The structure of comparative constructions is SMA (standard of comparison - comparative marker - adjective).

In his analysis of the Kurux verb, Batsch recognises five moods -- indicative, imperative, potential, conditional and infinitive. He does not mention any voice.

According to Batsch's data on numerals there are numerous Indo-Aryan loans after number four. He notes that there are no ordinals, which is not true. Many grammarians mention that-ta: is the suffix for ordinals.

Batsch does not analyze Kurux adverbs. He just gives a list of some ten adverbs.

Rev. F. Hahn's detailed account of the grammar of Kurux in the Grammar of the Kurukh Language (1900), is the most authen-
tic and exhaustive of all the grammars of Kurux. The book is divided into three parts. Part I discusses the sounds of Kurux; nouns, adjectives, pronouns, verb, adverbs, prepositions, conjunctions, numerals and interjections. Part II deals with the syntax of Kurux and part III is comprised of appendices discussing the Dravidian characteristics in the Kurux grammar; connection of Kurux with other Dravidian languages; similarity of Kurux and Malto; topical differences of Kurux; the relation of Kurux with Mundari; borrowed words from Bengali; time reckoning of the Kurux; Kurux measures, demons, village names, and totems, etc.

In his analysis of nouns, Hahn recognizes two numbers—singular and plural, and three genders—masculine, feminine and neuter. He says that the number and gender distinction is made only with regard to nouns indicating rational beings; all irrational existences have neither gender nor number. He recognizes two forms of masculine nouns of the third person singular—ind definite and definite. The definite form is made by adding -as (for the singular) and -ar (for the nominative plural third person). The indefinite is the simplest form of the noun. While discussing gender in Kurux, Hahn says, "...strictly speaking, there are only two genders in Kurux, viz., masculine and neuter, because each woman taken alone is treated grammatically as a thing or chattel...". He further says, "...because there are in the pronoun special feminine forms and in the verb distinctly feminine inflections, we deem it appropriate to divide the Kurux gender into masculine, feminine and neuter ".

Hahn mentions that when it is necessary to denote sex
of irrational beings or neuter nouns, the words  marzo: 'male' and 
burhi 'female' is added before the neuter nouns indicating birds 
and animals; e.g.

andra: lakra:  'male tiger'
burhi lakra:  'tigress'

According to Hahn, there are eight cases in Kurux: 
nominative, genitive, dative, accusative, ablative, instrumental, 
vocative and locative.

Hahn mentions that there aren't very many adjectives in 
Kurux and most adjectives are "simply nouns of quality added to 
substantives without regard to gender, number or case". Accord-
ing to him, the adjectives in Kurux are formed by prefixing one 
noun to another. Verbal adjectives are formed by 1) putting the 
infinitive form of the verb before the noun; e.g. ku:rrna: 'burn-
ing', ku:rrna:amm 'hot or burning water'; 2) by prefixing the past 
participle form to the noun, e.g. kecka: a:lar 'dead people'; 
3) by adding the noun of agency, e.g. jiru:allas 'the man who 
sees'. He also talks about the Aryan loan adverb lekha: 'like', 
which by adding to a noun, another kind of adjective is formed. 
Hahn mentions another mode of forming adjectives -" by prefixing 
or suffixing the negative adverb mal, mal: and malka.

The comparison is expressed by putting the noun or 
pronoun to be compared in the nominative and the noun or pronoun 
with which it is compared in the ablative, e.g.,

urbas jō:xas ti: ko:hā: taldas 
'the master is greater than the servant'
Similarly, the superlative is formed by putting the noun or pronoun to be compared in the nominative and adding the word "all" ormar (masc. and fem.) and urmi (neuter), instead of or along with the noun or pronoun with which it is compared, e.g.

a:s ormarti: ko:h’a: talyas
'he is the greatest of all'

According to Hahn, in Kurux, the personal pronoun has only two persons, first and second. The third person is really the demonstrative pronoun. He divides pronouns into seven classes: personal, demonstrative, possessive, reflexive, interrogative, indefinite and relative. While discussing relative pronouns, he says that the relative pronouns je: and se: are borrowed from Hindi and their use is "contrary to the idiom of the Kurux language, which forms its relative and correlative sentences in a peculiar way...".

In his analysis of the verb in Kurux, Hahn remarks that the nouns and adjectives are often used as verbs, and verbal nouns as adjectives. According to him, the "Kurux verb has only one conjugation, the terminations of which are alike in all tenses, excepting the past, which has four different endings".

Hahn recognizes two voices - active and passive; and five moods, viz., indicative, subjunctive, conditional, imperative and infinitive. According to him, there are three "princi-
pal" tenses - the present indefinite, the historical past and the future; and four "sub-tenses" - the definite present, the imperfect, the perfect and the pluperfect. There are three genders - the masculine, the feminine and the neuter; and two numbers - the singular and the plural.

While discussing Kurux verbs, he makes note of a very interesting fact about the gender:

".... in Kurux only men are considered to be the masculine gender and only women to be of the feminine gender, and that accordingly all irrational beings are neuter. When men speak to women or about women they treat them as equals and address them or talk about them as if they were of the masculine gender, except in the second and third person singular, for which alone the feminine form of the verb is used. It would be considered rather indecent if men were to speak about women or address a plurality of women, and they did not use the masculine form of the verb. On the other hand it would be very improper if women in addressing men were to talk about themselves or other women as being of the feminine gender; thus even in this case women will figure as men and use the masculine form of the verb only, the third person singular excluded, for which they will employ the feminine. Consequently in the conjugation of the verb the form for the feminine gender is entirely reserved for the conversation of women among themselves, with the exception of the second and third person feminine singular, which men and women alike will always treat as feminine with regard to women."
Hahn describes the formation of adverbial participles by the addition of the "sign" of the locative case nuːː by adding the adverb khaneː,khanem (emphatic) 'then, upon' to the modified stem of the verb; by affixing the "participle tense characteristic" r to the modified root of the preceding verb and adding the "governing verb" thereto; by adding -r'ːaː and -t'ːaː.

An adjectival participle is formed by the infinitive, as well as by the particle uː added to the root of the verb. In this context Hahn remarks that the past participle is also used "adjectively" and "substantively".

Further, he discusses different ways of forming the conjunctive participles; formation of noun of agency by adding the vowel uː to the root of the verb ending in a consonant or in a vowel; formation of the passive voice by the insertion of the "voice characteristic consonant r between the root and the inflectional termination of the active voice"; formation of intransitive and transitive verbs; formation of causal verbs "by the insertion of the syllable taː'a between the root and the inflectional endings of the active verb".

Hahn also discusses the "compound verbs" (conjunct verbs) in Kurux, e.g., path ērnamː 'to expect', lit. to see the way; ērpaː nannāː 'to get married', lit. to make a house; etc.
In his treatment of adverbs in Kurux, Hahn says that "the nouns, adjectives and adverbial participles may be used or taken as the equivalents of adverbs". He divides adverbs into five classes, viz., adverbs of time, of place, of manner, of affirmation and negation. Finally, he lists the adverbs in Kurux under the above mentioned classes. The adverbs of affirmation and negation include ha'i 'yes', gat 'indeed, certainly'; mal, mal'at, mallat 'not, no', argat, argit 'not, not yet', etc.

Hahn gives a list of postpositions in Kurux, and identifies the Hindi and Urdu loans. He remarks that "the Kurux postpositions... are in reality nouns, and therefore declinable...".

According to him, the "Kurux numerals are partly used as adjectives and partly as nouns". He recognizes "four couples" of original numbers; four for rational and four for irrational beings; and calls them Dravidian, the remainder of the numerals being borrowed from Hindi.

Before furnishing a complete list of cardinal and ordinal numerals from one to one hundred (attempting at "Kuruxizing the Hindi arithmetical table"), he discusses formation of distributives, proportional numbers and ordinals. He recognizes the ordinal-forming suffix as anta:, nta: or tta: 'of' or 'belonging to'.
In Chapter XVIII, Hahn discusses the derivations and the formation of words. He remarks, "The Kuruk language being agglutinative, there is, strictly speaking, no derivation of words in its grammar". Although he confirms that the noun serves as adjective and vice versa, or the noun may be used as adverb, he discusses few ways of forming nouns, verbs and adjectives.

Nouns may be turned into verbs by adding the inflections of the verb, e.g. eikh 'shade' --- eikhdan 'I shade', eikhdas 'he shades', etc.

Nouns are formed by adding past participle kat to the base of a verb, e.g. gachrnat 'to promise' --- gachrkat 'the promise', etc.

Another "series of derivatives" is obtained by adding mala: or malka: to nouns or adjectives:

khadd malka: 'childless, barren'; munja: malka: 'endless, eternal'.

The possessive locative affix anta or nta:, added to nouns, forms "still another kind of derivatives":

merkhatanta: 'heavenly'; ullantata: 'daily'.

According to Hahn, "there are no diminutives in Kurukh; but we find that one of the Hindi diminutive forms used sometimes is: e.g. from choitai, small, young, cutka:, the little one, the youngest. This is in Kurukh sanni, small; hence sankai:; the little one, the least".
Later on, he mentions lekha: (the abbreviation of lekha:, like) and khadd, child, to be the diminutive marker in Kurux; e.g., ko:ha:le: 'pretty large', lit., 'the great like'; ca:ca: khadd 'a small stone', etc.

Grierson's account of the grammar of Kurux in the Linguistic Survey of India (1906) is based on Rev. F. Hahn's (1900) grammar.

In his analysis of nouns, Grierson recognizes masculine, feminine and neuter gender. He says that Kurux agrees with Telugu in that men and gods are masculine, women and goddesses are feminine and others are neuter; and that feminine nouns are neuter in the singular.

He notes two numbers in Kurux. According to him, in case of neuter nouns, the singular form is used for both numbers and, if necessary, the plurality is expressed by words meaning 'many', 'all', etc. This is confirmed by later grammarians. The plural of rational nouns is formed by adding -ar.

Grierson recognizes the case suffixes as: acc. -n; dat. -ge:i; abl. -ti:i; gen. -gahi:i and loc. -nu:i. He proposed that the dat. suffix -ge:i must be compared with Kan. ge, and its variant -ke:i may have been influenced by the Bhojpuri -ke:i.
In his analysis of adjectives, Grierson notes word class ambivalence, saying that the adjectives do not differ from nouns in form, e.g. mecha: 'height' and 'high'. He recognizes other ways of forming adjectives, i.e. by adding -anta: 'being in', or the Aryan loan-word lekh'at: 'like'. He agrees with Batsch and Hahn in that adjectives are not inflected unless they are used as nouns. The structure of comparative construction is noted to be SMA.

As mentioned in Batsch's account and again in Hahn's grammar, Grierson confirms that the numerals show a high degree of Aryanization. The numerals for 'five' and following are borrowed from Aryan dialects. He notes the use of words gotat, ota: / otaŋ as classifiers.

Grierson recognizes suffixes -anta:, -nta: or -ta: for forming ordinals.

He too recognizes the inclusive and exclusive pronouns in second person. Pronominal incorporation for inalienable possession (including kinship terms and body parts) is indicated.

In his analysis of the Kurux verb, Grierson recognizes the suffixes -da (third person plural -na ), -ch and -o for the present, past and future tenses respectively. He notes an interesting fact that nouns and adjectives, including participles are often used as verbs, e.g. urban 'I am master'; urbai 'thou art
master'; id puddo: 'this will be too short'; hechka: 'bound', hechka:chat: 'it was bound'.

He provides with the personal terminations used with verbs and recognizes a passive voice, recognized by Hahn, but not by Batsch. The passive is formed by adding -r- to the base. The causative suffix is recognized as -ta:'ana:.

P. C. Beck's (1978) grammar is a traditional parts-of-speech based grammar. In the first section he discusses the script, alphabet and pronunciation of Kurux letters. In the second chapter he describes the words (parts of speech) of Kurux and, in the third chapter, the sentences. Finally, in the appendix, he talks about the numeral system of Kurux.

Beck recognizes five word classes in Kurux, viz. noun, adjective, pronoun, verb and indeclinables. He classified nouns into common, personal, material, abstract and collective categories. He gives a brief definition for each followed by examples. Further, he discusses the "elements" (grammatical categories) of noun, i.e. gender, number and case.

In his description of genders in Kurux, Beck recognizes three genders - masculine (male human beings, gods, ghosts and angels), feminine (female human beings) and "natural" (includes all creatures other than the human beings, ghosts and gods, and inanimate objects).

Beck recognizes two numbers in Kurux - singular and
plural. He provides the rules for making plural nouns.

He recognizes eight cases in Kurux - nominative, accusative, genitive, instrumental, locative, ablative, dative and vocative. After defining each case with examples he gives the declension of a few masculine, feminine and "natural" nouns.

Beck describes six types of pronouns, viz. personal, definite, indefinite, reflexive, possessive, and interrogative. He also provides the declension of different pronouns for different cases.

Beck recognizes seven types of adjectives - attributive, quantitative, demonstrative, interrogative, nominal, verbal, and "numeral". Nominal adjectives are the adjectives which are derived from nouns. Verbal adjectives are the adjectives derived from verbs being, in fact, the participial forms of verb.

In his description of verbs in Kurux, Beck classifies them into transitive and intransitive, discussing the verb root, "simple" (infinitive) form of the verb, vocative, perfective (simple) and past perfect forms of the verb. After furnishing an exhaustive list of transitive and intransitive verbs in their above five "forms" he discusses verb tenses and aspects. He recognizes three tenses - present, past and future; and habitual, progressive, imperfect, perfect, presumptive, and subjunctive aspects. Later he provides conjugation of different types of verbs - occurring in the conversations of man-man, woman-man, and
Beck also gives rules for forming verbs in different tenses and aspects. He further describes compound and auxiliary verbs. After providing a list of causative verb forms he also discusses active, passive and "neutral" voices. In the end of his description of verbs he describes adverbs in Kurux. According to Beck, there are four types of adverbs in Kurux - adverbs of time, place, quantity and manner. After defining each of the above he lists different types of adverbs. Finally, he provides a list of indeclinable words, including particles.

Beck lists all types of numerals - cardinals, ordinals, proportionals, and so on.

In his grammar, Beck does not describe the processes of word formation. Nor does he provide us with the affixes of Kurux. It seems as if he writes a prescriptive grammar of Kurux to be taught in the class-room. He mostly talks about the declension of nouns, pronouns, conjugation of verbs, and classifying Kurux words into different word classes.

2.3 LEXICAL RECORDS:

Rev. F. Batsch (1866) made the earliest attempt towards providing a skeletal lexicon of Kurux. He listed nouns, adjectives, verbs, adverbs and particles in his work. His study indicates a high incidence of Indo Aryan words, especially data on numerals. Batsch did not make any analysis of the Kurux lexicon.
Grierson provided some "standard" words of Kurux in his Linguistic Survey of India. He does not go beyond mere listing of words.

Hahn (1990) provides a skeletal lexicon of Kurux in his Grammar of the Kurukh Language. He indicates the high incidence of Indo-Aryan words. He also notes the Mundari loan words and provides lists of nouns, compound substantives, most common adjectives, pronouns, compound verbs, adverbs, conjunctions, numerals, interjections, alliterated words, Kurux measures, demons, village names, etc. While listing the words, he marks the loan - words.

Later, in 1903, Hahn published a Kurukh - English dictionary. This dictionary is a useful inventory of Kurux vocabulary. In contrast to the other lexical records, which were essentially elaborate wordlists, the lexical entries in this dictionary are segmented morphologically, and the minimal forms are defined.

Hahn marked the loan words for origin, and one notices a high incidence of Hindi/Sadri words incorporated into Kurux basic vocabulary.

Rev. C. Bleses' (1956) 'An English - Uraon dictionary' is based on Grignard's dictionary of 1924. His is the most exhaustive and comprehensive dictionary of Kurux. It is phonetical-
ly more accurate. However, the loans are not marked, and even here some of the basic vocabulary, numerals, verbs, etc. have high incidence of Indo-Aryan words. The ambivalence of Kurux word classes is reiterated.

The Kurux words listed in Burrow and Emeneau's Dravidian Etymological Dictionary (DED) (1961) have been taken primarily from Grignard's dictionary. They list over 700 Kurux words which are supposedly Dravidian, etymologically.

In the decade of the seventies, a Hindi-Kurux dictionary was edited by Swarnlata Prasad (1977) for the Govt. of Bihar. This dictionary is quite comprehensive, but the devanagari transliteration of Kurux words are at times misleading. Sometimes the Hindi equivalents are taken from Sanskrit or Sadri and colloquial Bhojpuri or Maithili. No indications of loan words are given which are only decipherable by those familiar with the Aryan languages of Bihar.

P.C. Beck (1978) in his grammar of Kurux, has listed numerous lexical items. However, the loans are not marked, and even here some of the basic vocabulary, numerals, verbs and kinship terms have a high incidence of Indo-Aryan words. The incidence of loan adjectives is substantially less. For adverbs, postpositions, conjunctions, and other grammatical markers, the terms are dominantly native Kurux.
2.4. TEXT COLLECTIONS /FOLK LITERATURE IN WRITTEN FORM:

The available textual material in Kurux reflects, both in terms of thematic content and linguistic structure, the general socio-cultural changes pervading Oraon society. The gradual displacement of traditional Kurux folklore and myths and predominantly animistic songs and narratives by Christianized and Hinduized prayers, religious songs and narratives, is diagnostic of the ethnolinguistic transition of the Kurux society.

Rev. F. Batsch (1866) produced the Kurux translation of prayer and the ten commandments. The vocabulary is highly Aryanized.

F. Hahn (1905) published Kurux folklore. His text collection gives a representative corpus of the traditional folklore. There is considerable Aryanization, mainly lexical.

W. G. Archer's Folk poems: 9 Uraon poems for the Sarhul festival (1942), The Blue Grove: The Poetry of the Oraons (1940), 20 Oraon poems of the Ranchi district, and The dove and the leopard: more Oraon poetry (1948) are the most systematic attempt to compile comprehensive textual material in Kurux.

The vernacular literature in Kurux is extremely scanty. However, the situation has changed since the Kurux Literary Society, New Delhi started a trimonthly journal in Kurux in 1985. In
the past six years scores of short stories, poems and essays in Kurux have been published in the journal of the Society - "Singi Dai". "Singi Dai" also reproduced some of the folktales originally collected by F. Hahn and Grignard. This journal's collection gives a representative corpus of the traditional and contemporary folklore.


A few monthly magazines have been published in Kurux from time to time, such as Bij Binko (Morning Star), published for only six months in 1940; Dhumkuria (Dormitory or House of learning), published for three years during 1950-1953; and Kurxan (Kurux Man), published for about a year and a half during the years 1962-63.

The creative literature written by the Kuruxs includes Munta Pump Jhumpa (Bunch of First Flowers), by Dawle Kujur (1950); Innelanta (Present day), by Ignes Kujur (1962); and Kurukh Sanni Khiri (Kurux short stories), by Julius Tigga (1962). A few books for adult education were written by C.M.Tigga Pardikargs Angitan Puthi (1939), and Luurgahi Mahba (1940). C.M.Toppo (1940) wrote Bolo Ganit (elementary Arithmetic) in Kurux.
There are a number of scriptural handbooks for Church services in Kurux published by Satya Bharati and The Liturgical Commission of North India.

In 1988, the Liturgical commission of North India published Nemhaî Dâîreî Puthî in Kurux comprising of Eucharistic prayers; prayers for Christmas, Easter, and so on; and prayers for festivals like the phaggu:, xaddî:, sohrâî:, khâlihaːni:, etc.

An unmistakable feature in all these publications is the extensive Indo-Aryan influence. The Devanagari script is used almost exclusively. In recent years attempts have been made to write Kurux narratives, thematically dealing with tribal ethos, the results of industrialization, urbanization, concomitant changes in life style, and the influence of the Church. Conscious attempts are being made to minimise the loan vocabulary. But the vernacular literature, now only used as formal text material for a restricted audience, is yet to be assimilated into Kurux mainstream society.

2.5. Scope and Orientation of the Study: The review and evaluation of the available literature on Kurux provides an adequate rationale for a further, more detailed study of the typology of synchronic Kurux and the borrowings in Kurux lexical inventory. The traditional studies on Kurux are essentially taxonomic and do not make any attempt at studying the direction and quantity of change in Kurux. While earlier studies on Kurux do not explicitly
comment on the extensive Aryanization of Kurux lexicon, there is no study which indicates the magnitude of the loan component. An attempt has been made here to explain the extensive Aryanization of Kurux in terms of demographic variables which determine the structure of prevailing communication networks. The statistical correlation, in the Kurux tribal context, between the ratio of tribal to total population, and the estimate of percentages speaking tribal/regional/non-regional languages reveals the ethnolinguistic minority nature of the Kurux language and its role as the recipient language.

The study identifies and analyses the processes of word-formation in Kurux and incorporation of Aryan loan component at lexical and morphological levels in Kurux.

2.6. Methodology: The present descriptive study is limited to the dialect of Kurux spoken in the Ranchi district of Bihar. The data for this study was collected in the course of several trips between 1985 and 1990 to several Blocks of the Ranchi district. The method of approach to the acquisition of data was both direct and indirect. The spoken communication, comprising of narratives, folk tales/stories, songs and conversations was taped for repetition and close study. For the analysis both of narratives and of the magnitude of the loan component in the written language numerous written records were translated.

The sources of linguistic information for this study were several informants of different age groups, professions and occupations and sexes. While none of the speakers was Kurux
monolingual, Kurux was their active mother-tongue. The informants who were mainly associated with this work are listed below:

1. Mr. Ajit Tirkey; Project Officer (Sarwal), Xavier Institute of Social Service, Ranchi. Age: 33; M.A.
2. Mr. Fredrick Tirkey; School Teacher; Born and brought up in Vill. Jaria; Presently living at Patrachauli. Age: 55.
3. Mrs. F. Tirkey; Born and brought up in Vill.-Malti; Presently living at Patrachauli. Age: 50, literate.
4. Father Clement Minj; Patrachauli Catholic Church. Age: 40, B.A.
6. Sister Eliza Ekka; Teacher; Born and brought up in Vill:-Nawadih, Chainpur; Presently living at Patrachauli. Age: 35, Matric.
8. Mr. Jeevan Vijay Bara; Teacher; Bharno, Gumla. Age: 38, B.A.
9. Mr. George Tirkey; Farmer; Vill:-Semra, Itki. Age: 35, illiterate.
11. Mr. Lawrence Minj; Student; Dept. of Tribal Languages, Ranchi University. Age: 26.