

CHAPTER -8

***so:ra:ŋg sompeŋg*: A ritualistic preservation and cultural guarding of Savara language and culture**

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ABSTRACT

This paper presents a study of So:ra:ŋg Sompeŋg a indigenous orthography as a tool for cultural sovereignty of the Savara tribe in Andhra Pradesh and Odisha. It is also called by different names like 'Madi Brahma', 'Mattar Banoom' and Akṣara Brahma'. Its acts as the cultural guardian of the Savara language through spiritual invocation is the primary goal. It also narrates how they struggle against the external missionary conversion forces.

This research highlights the work of Savara Pandita Mangayya Gomango. He presented this script in between 1935-36 as a sacred alphabet. This alphabet of 25 letters engraved on a heart-shaped stone found at Mirchuguda, Orissa. In this he intrinsically attached a specific deity or festival. This script by imbuing with a cultural flavour got attraction of the uneducated Savara people. This study demonstrates how this ritualistic approach has attracted the Savara people to remain rooted in their ancestral tongue, effectively discouraging a shift toward dominant regional or global languages.

Drawing on field observations from the Savara regions across the Andhra-Odisha border, the paper analyses how the continued practice of this script in daily and ceremonial life functions as a form of "Cultural Guarding." It concludes that the So:ra:ŋg Sompeŋg script is a primary factor in the ongoing resilience of the Savara culture, serving as a successful model of indigenous resistance and linguistic preservation through the fusion of scriptural identity and religious practice.

KEYWORDS: Savara Language, So:ra:ŋg Sompeŋg, Akṣara Brahma, Mattar Bano:m, Cultural Guarding, Linguistic Preservation, Pandita Mangayya Gomango, South-Munda Tribes.

1 Introduction

Savara language is spoken by the Savaras, a large and primitive tribe in the zigzag hill ranges of the great line of Eastern Ghats in Srikakulam and Vizianagaram districts in Andhra Pradesh. The Savaras live also on the hills of Koraput, Kalahandi, Mayubhanj, Balasore, Cuttack, Ghanjam, Gajapathi districts of Orissa. As per the 2011 Census, the Savara community has a total population of 405,549. The highest concentration of Savara speakers is found in Odisha (298,655), followed by Andhra Pradesh (139,424) and West Bengal (24,915). Smaller populations are also recorded across various states and union territories, including Assam (5,900), Tripura (4,620), and other states. In Andhra Pradesh, the Savara population is 139,424 individuals according to the 2011 Census data. This population consists of 68432 males and 70992 females, representing a slight female majority.

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Savara language belongs to the Southern Munda subgroup of the Munda branch of Austro-Asiatic language family. It is closely related to Bondo, Gadaba, and Juang. This family includes a number of Southeast Asian languages, especially Mon-Khmer.

Language preservation among indigenous communities is inseparable from ritual systems, cosmological frameworks, and collective memory. For the Savara tribe of eastern and central India, language is not merely a communicative medium but a sacred inheritance tied to ancestral knowledge, ecological ethics, and community identity. In this context, *So:ra:ŋg Sompeng* the indigenous script of the Savara language emerges as a remarkable example of how orthography can function as a ritualized institution of cultural preservation.

This paper argues that *So:ra:ŋg Sompeng* is not simply a writing system but a consciously constructed Indigenous Knowledge System designed to safeguard Savara cosmology, ecology, and social organization. Unlike scripts that develop primarily for administrative or literary purposes, *So:ra:ŋg Sompeng* embeds ritual memory directly into its orthographic structure. Each letter is associated with a festival, deity, or sacred cultural practice. Writing thus becomes an act of remembrance and devotion.

By analysing the historical narrative of the script's origin, its structural features, sacred semiotics, and institutionalization through *Akṣara Brahma* temples and community schools, this study demonstrates how the Savara community transformed literacy into a spiritual obligation and cultural shield. In doing so, the paper contributes to broader discussions in Indigenous Knowledge Systems, literacy studies, and anthropological linguistics.

2 History of Sorang Sompeng

So:ra:ŋg Sompeng was systematized by Savara Pandita Mangayya Gomango during 1935–36. According to Savara oral tradition, the script was revealed through a divine dream. In this vision, Gomango was directed to a heart-shaped stone plaque discovered on the northern side of Mirchuguda village. The plaque bore engraved symbols letters and numerals unfamiliar yet sacred.



Image: 2-1 So:ra:ŋg Sompeng (Image Courtesy of Savara Gundu of Gummalakshmipuram)

Rather than treating the script as a human invention, the community interpreted it as divinely revealed knowledge. The stone reportedly contained twenty-five engraved characters. Over a period of approximately eighteen months, these symbols were examined and correlated with the first letters of Savara ritual festivals and deities. Through this interpretive alignment, the orthographic system was integrated into the Savara religious and cosmological framework.

The script was named *So:ra:ŋg Sompeng*, meaning “the stream of Savara language.” It also came to be known by sacred titles such as:

- *madi brahma* (Primal Divine Knowledge)
- *mattar bano:m* (Spreading Light through Vision)
- *akṣara brahma* (Divinity inherent in letters)

This divine origin narrative elevated the script beyond technical literacy. It became sacred inheritance. By attributing script creation to divine revelation, the Savara ensured that literacy would not be perceived as external imposition but as ancestral restoration.

3 Structural Features of Sorang Sompeng

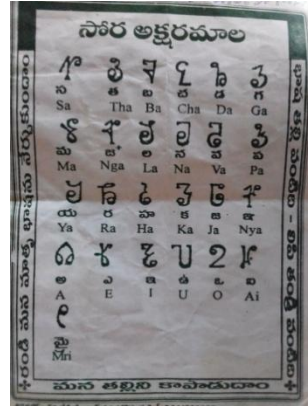


Image: 3-1: Savara-Telugu-Roman alphabet chart (Image Courtesy of Savara Kameswararao of Mutyalu Village, Seethampeta)

So:ra:ng Sompeng is an abugida (alphasyllabary) consisting of twenty-five letters and ten numerals. It includes:

- 18 consonants
- 7 vowels

Each consonant carries an inherent vowel /a/, modified through diacritic vowel markers. While structurally aligned with other Brahmi-derived alphasyllabaries, the uniqueness of *So:ra:ng Sompeng* lies not merely in its phonological organization but in its ritual semiotics. Each letter is linked to a specific festival, deity, or sacred domain. The alphabet thus becomes a cultural map.

Symbol	IPA	Ritual Name	Meaning / Domain
స	/s/	<i>sunḍa:ṇ sum</i>	Festival of lifting house construction pillar
త	/t/	<i>ta:ṇo:r sum</i>	Deity of path / route
బ	/b/	<i>ba:bu:sum</i>	Ceremony of Parents
చ	/tʃ/	<i>tʃaṇḍisum</i>	Festival of Village borders
ద	/d/	<i>da:ṇki: sum</i>	Festival of home god / Earthen pot
ఘ	/g/	<i>gaḍa: sum</i>	Forest god
మ	/m/	<i>maṇḍaḍa: sum</i>	A sacred hut in centre of village
న	/ɳ/	<i>a:ṇgal sum</i>	Deity of Fire
ల	/l/	<i>lābo: sum</i>	Deity of Earth
న	/n/	<i>naḍa: sum</i>	Naming Ceremony

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ᱵ	/v-w/	<i>va:ro: sum</i>	Deity of language
ᱶ	/p/	<i>patta: sum</i>	Deity of Knowledge
ᱷ	/j/	<i>jo:jo: bodʒən sum</i>	Goddess of Chicken Fox
ᱸ	/r/	<i>raŋgi: sum</i>	Deity of Air
ᱹ	/h/	<i>ha:ro: sum</i>	Deity of Ornaments
ᱺ	/k/	<i>kituŋ sum</i>	One of the Seven Gods in Savara
ᱻ	/ŋ/	<i>dʒanəŋo: sum</i>	Deity who protects the village (in bushes)
ᱼ	/ɲ/	<i>na:ni:sum</i>	God of water
ᱽ	/ɑ/	<i>əŋgaita</i>	Moon
᱾	/e/	<i>elqə sum</i>	Spirits of Ancestors
᱿	/i/	<i>odqɛ sum</i>	Spirits of Ancestors (specific)
ᱠ	/u/	<i>uyuŋ sum</i>	Sun
ᱡ	/o/	<i>onalu sum</i>	Deity of Pestle
ᱢ	/ai/	<i>aiyar sum</i>	Deity of Millstone
ᱣ		Conjunct <i>mrai sum</i>	Deity for Relatives (pre-Ugadi)

4 Sacred Semiotics: The Alphabet as Cultural Map

The most distinctive feature of *So:ra:ŋg Sompəŋg* is its semiotic encoding of Savara life-world. The alphabet systematically reflects eight interconnected cultural domains.

4.1 Household, Settlement, and Spatial Organization

Savara village life revolves around sacred spatial organization. Rituals associated with house construction, village boundaries, and protective deities are encoded within the alphabet.

sunqɑ:ŋ sum the ceremony of lifting the central pillar symbolizes stability and continuity of domestic life. The *ta:ŋo:r sum* (deity or spirit of the path) ensures safe movement between home, forest, and field. *tʃaŋqisum* (Village border deity) invokes guardian spirits protecting the settlement from external threats.

By embedding these rituals into orthography, the script preserves spatial memory. Writing becomes an act of mapping the sacred geography of Savara life.

Through these ritual associations such as the festival of lifting the pillar, the festival of the way, village border rituals, and guardian deities the script preserves spatial memory and affirms the sanctity of settlement life. The alphabet functions as a cultural map of the Savara world.

4.2 Kinship, Lineage, and Social Relations

Social continuity is preserved through letters linked to family rituals. These include the solemn ceremony of ancestors and parents, the naming ceremony of children, and festive gatherings

for relatives that occur before the regional Ugadi festival. By naming letters after these events, the script strengthens the tribal lineage and kinship bonds every time a word is written.

By linking characters to ceremonies of parents, ancestors, naming rituals, and pre-Ugadi gatherings, the script emphasises kinship bonds and collective identity. Each written word characteristically reiterates lineage endurance.

4.3 Nature, Ecology, and Elemental Forces

The Savara worldview is deeply ecological. The script dedicates characters to the elemental forces of nature *pantfab^hu:ta:s* i.e. *a:ngal sum* (Fire), *lābo: sum* (Earth), *ranggi: sum* (Air), *na:ni:sum* (Water) and *uyung sum* (Sun), *əngaita* (Moon) which are part of *ruʔa:ng* (sky).

By assigning letters to elemental deities, the alphabet operates as mnemonic environmental ethics. Sacred groves, forest preservation practices, and seasonal rituals are preserved within the structure of language itself.

The script thus sustains ecological consciousness through every day literacy.

4.4 Agriculture, Tools, and Subsistence Economy

The everyday tools of survival, such as the *onalu sum* (Deity of Pestle) and the *aijar* (Deity of millstone), are sacralised within the alphabet.

By embedding festivals of the pestle and millstone within its orthography, the script transforms tools of sustenance into symbols of cultural continuity and economic identity.

4.5 Knowledge, Language, and Cognitive Systems

So:ra:ng Sompeng explicitly associates literacy with sacred knowledge. Letters correspond to the *va:ro: sum* (Deity of Language) and the (*patta: sum*) Deity of Knowledge. Through the Deity of Language and the invocation of the Deity of Knowledge, the script affirms that writing is not merely communication but a cognitive and spiritual pursuit.

4.6 Plants, Forest Resources, and Sacred Flora

The *gaḍa: sum* (Forest God) highlights the tribe's dependence on the forest and mountain ecology, turning the alphabet into a mnemonic for environmental ethics and the preservation of sacred groves. Sacred flora occupies a vital place in Savara ritual ecology. Botanical knowledge becomes orthographic memory. The script thereby preserves indigenous plant knowledge beyond fragile oral transmission. By incorporating festivals of sacred plants into its symbolic structure, the script preserves and emphasizes the spiritual value of forest resources.

4.7 Ornaments, Material Culture, and Aesthetics

The *ha:ro: sum* (deity of Ornaments) reflects social identity and aesthetic expression. Its presence in the alphabet ensures material culture is symbolically sustained through writing.

Through the deity of Ornaments, the alphabet encodes material culture, ensuring that artistic expression remains intertwined with linguistic practice.

4.8 Community / Village-centred Ritual Space

Village deities embody collective responsibility and social cohesion. Their symbolic embedding within orthography ensures communal unity is preserved through script practice.

By symbolically embedding the village-centred ritual context within the script, Sorang Sompeng sustains communal cohesion and preserves the sacred social order through written tradition.

5 Mechanisms of Ritualized Cultural Protection

The preservation of Savara language and culture through *So:ra:ng Sompeng* does not operate incidentally but through carefully embedded ritual, symbolic, and institutional mechanisms. The script functions as more than a communicative device; it operates as a cultural technology consciously designed to guard identity, worldview, and memory. These mechanisms collectively ensure that the script is inseparable from cosmology, ritual practice, and community organization. By sacralising literacy, encoding cosmological knowledge, institutionalizing script education, and sustaining community-based resistance, *So:ra:ng Sompeng* becomes an active system of cultural safeguarding rather than a passive orthographic tool.

5.1 *Sacralization of Literacy*

One of the most powerful protective mechanisms of *So:ra:ng Sompeng* is the sacralization of literacy. The narrative of divine revelation—through the discovery of the heart-shaped stone engraved with sacred symbols—transforms the script from a human invention into a sacred inheritance. Within this worldview, literacy is not introduced as a modernizing instrument, administrative convenience, or external educational reform; rather, it is understood as the restoration of ancestral knowledge. Writing becomes a devotional act, and learning the script becomes a moral and spiritual obligation.

This sacralization ensures deep emotional attachment to the script, embedding literacy within ritual consciousness. By conceptualizing the script as *Akṣara Brahma*—the divinity inherent in letters—the Savara community elevates orthography to the level of sacred ontology. Abandoning the script would thus not merely signify linguistic shift; it would represent a breach of sacred duty. Literacy, therefore, is ritualized, internalized, and spiritually legitimized, ensuring long-term continuity.

The institutional embodiment of this sacred literacy is visible in the construction of more than forty *Akṣara Brahma* temples across Savara villages. These temples contain no anthropomorphic images of deities; instead, the letters themselves are enshrined and worshipped. The script becomes the object of reverence. Every Thursday, community members gather to perform bhajans dedicated to the sacred letters, reinforcing collective devotion to linguistic heritage. Daily gatherings are also held in many villages where members practice reading and writing the script. Temple-based language learning activities are conducted regularly, integrating prayer, pedagogy, and cultural instruction.

Through this fusion of worship and literacy practice, *So:ra:ng Sompeng* transforms from a writing system into a living ritual institution, ensuring that language preservation operates through faith, discipline, and community participation.

5.2 *Symbolic Encoding of Cosmology*

A second mechanism of cultural protection lies in the symbolic encoding of Savara cosmology within the alphabet itself. Each letter is associated with a festival, deity, ecological force, or social institution. The script thereby functions as a condensed cosmological map. Household rituals, village boundary guardians, forest deities, ancestral ceremonies, agricultural tools, sacred flora, and celestial bodies are all embedded in orthography. Cultural knowledge thus becomes inseparable from written language. Even basic literacy practice activates remembrance of festivals, environmental ethics, and kinship obligations. The alphabet is not only neutral. It is culturally saturated. By encoding cosmology directly into script structure, *So:ra:ng Sompeng* ensures that every act of reading and writing becomes an act of cultural recall. This symbolic fusion protects Savara worldview from erosion, because the script itself continuously reproduces cosmological memory.

5.3 Institutionalization through Akṣara Brahma Temples

The institutionalization of *So:ra:ŋg Sompeng* further strengthens its protective function. The establishment of more than forty *Akṣara Brahma* temples and nearly one hundred script schools demonstrate a deliberate effort to integrate literacy with religious practice. These institutions are not merely educational centres; they are ritual spaces where script learning occurs within a sacred atmosphere. Weekly Thursday gatherings reinforce collective engagement with the script, transforming literacy into communal worship. Summer training camps ensure intergenerational transmission, preventing knowledge loss among younger generations. Volunteers actively travel to villages to promote learning and practice, reinforcing community-wide participation. Through this institutional network, literacy becomes structured, sustained, and socially embedded. The script is no longer dependent solely on individual initiative; it is supported by organized cultural infrastructure, ensuring continuity and resilience.



Image: 5-1: SS Summer Training camp certificate presentation (Photograph Courtesy of Savara Gundu of Gummalakshmipuram)

The Sora Shikshak Yuva Organization plays a crucial role in revitalizing and protecting the Sora linguistic heritage by embedding script learning within culturally resonant practices such as traditional storytelling, ritual songs, folk performances, and craft activities. Rather than teaching *So:ra:ŋg Sompeng* in isolation as a technical literacy skill, the organization situates it within lived cultural experience. Children and youth learn the script through narratives of ancestors, festival songs, and ritual expressions that already form part of their everyday worldview. This pedagogical model strengthens emotional connection with the script and reinforces pride in Sora identity. Such vernacular transmission networks cultivate community-based ownership and counter the pressures of linguistic homogenization in a globalized era. Script learning becomes a marker of ethnic dignity and continuity rather than a classroom requirement imposed from outside.

Similarly, the Akshara Brahma Yuvajana Sangham, Navagad, has institutionalized script promotion through sustained community engagement. The Sangham organizes awareness programs introducing *So:ra:ŋg Sompeng* to younger generations and neighboring villages. Regular script learning classes are conducted alongside devotional gatherings and bhajans, integrating literacy with spiritual practice. Summer training camps provide intensive instruction in reading and writing the script, ensuring intergenerational transmission. Cultural activities such as painting competitions, *So:ra:ŋg Sompeng* homage art contests, and craft exhibitions creatively reinforce script visibility in public spaces. Through these initiatives, literacy becomes a collective celebration rather than an individual skill.

Together, these youth-led organizations demonstrate how community-driven movements can transform script preservation into a dynamic cultural renaissance. By linking education, ritual

practice, art, and identity, they sustain Sora linguistic pride and ensure that the script remains a living symbol of heritage rather than a relic of the past.

5.4 Community-Based Resistance

So:ra:ng Sompeng also functions as a subtle but effective form of cultural resistance. Rather than engaging in overt political confrontation, the Savara community safeguards identity through ritual continuity and script preservation. In contexts where dominant regional languages exert pressure, the indigenous script serves as a cultural firewall. It protects linguistic autonomy and prevents complete assimilation into dominant literary systems. The act of writing in *So:ra:ng Sompeng* becomes a declaration of cultural presence. Resistance here is not oppositional but preservational. It is rooted in continuity, not conflict. By maintaining their own orthographic system, the Savara assert intellectual sovereignty and cultural self-definition. Through these interlinked mechanisms sacralization, symbolic encoding, institutional reinforcement, and cultural resistance *So:ra:ng Sompeng* operates as a comprehensive safeguard of Savara civilization.

6 Indigenous Knowledge System Framework

Within the broader framework of Indigenous Knowledge Systems (IKS), knowledge is understood as holistic, community-validated, and spiritually embedded rather than compartmentalized or purely technical. *So:ra:ng Sompeng* exemplifies this epistemological model. The script derives its authority from indigenous cosmology rather than external academic standardization. Its transmission occurs through ritual practice and communal gatherings, ensuring that knowledge remains socially anchored. Ownership of the script resides with the community itself, reinforcing collective identity and participatory guardianship. Furthermore, the script integrates ecology, ethics, kinship, spirituality, and language into a unified symbolic system. Rather than separating linguistic structure from cultural context, *So:ra:ng Sompeng* embodies epistemology in orthographic form. It demonstrates how indigenous knowledge can be materialized in script while retaining its spiritual and ecological foundations. In this sense, the script stands as a tangible expression of Savara epistemology and indigenous philosophy encoded into writing.

7 Language Empowerment and Self-Representation

The development and preservation of *So:ra:ng Sompeng* have significantly contributed to language empowerment and cultural self-representation among the Savara. By providing an indigenous writing system rooted in their own worldview, the community strengthens pride in the mother tongue and reinforces intergenerational continuity. Script literacy encourages younger generations to engage with ancestral knowledge rather than relying solely on dominant regional languages. This reduces linguistic dependency and affirms cultural autonomy. Importantly, literacy in *So:ra:ng Sompeng* enables self-representation: the Savara can document their rituals, histories, ecological practices, and genealogies in their own script. Language thus becomes an instrument of self-definition rather than external classification. In this framework, literacy is not merely functional but transformative; it empowers the community to narrate its own past, articulate its present, and safeguard its future. Through script-based affirmation, cultural continuity is sustained with dignity and resilience.

In Odisha, dedicated members of the Sora community took significant steps toward institutionalizing *So:ra:ng Sompeng* by establishing a small community-based printing press. Through this initiative, they printed grammar books, alphabet primers, devotional songs, folk narratives, and basic textbooks entirely in the *So:ra:ng Sompeng* script. These publications were intended not only for literacy promotion but also for strengthening linguistic identity and preserving traditional knowledge in written form. By producing educational materials in their

own script, the community demonstrated a high level of cultural agency and intellectual self-reliance.

The printing press became a symbol of linguistic empowerment. It enabled the documentation of oral traditions, facilitated script standardization, and provided tangible teaching materials for local schools and community centers. Printed texts also enhanced the prestige of the script, making it visible and functional in formal educational contexts.

However, due to limited financial assistance and insufficient institutional support from government bodies, the printing initiative could not be sustained. The absence of long-term funding, infrastructure assistance, and policy backing led to the gradual closure of the press. This interruption slowed the momentum of script-based literacy expansion.

The experience underscores an important lesson: while community initiative is foundational for language preservation, sustained governmental and academic support is essential for long-term viability. Reviving such printing efforts-now supplemented with digital publishing and Unicode integration-could significantly strengthen the survival and growth of *So:ra:ŋg Sompeng* in the contemporary era.

In addition to community-led initiatives, certain non-governmental organizations such as Janachetana, Palakonda, Srikakulam Andhra Pradesh have played an important role in strengthening Sora language education. Janachetana established residential schools for Savara students with the objective of providing culturally grounded education alongside formal curriculum. Within these institutions, *So:ra:ŋg Sompeng* was not treated merely as an optional subject but as a foundational medium for language preservation and identity formation.

These residential schools actively used previously printed *So:ra:ŋg Sompeng* materials-such as alphabet books, grammar texts, devotional songs, and folk narratives-and further developed structured Sora language learning books using the *So:ra:ŋg Sompeng* script. The preparation of graded primers, children's storybooks, and basic literacy manuals in SS script helped systematize instruction and made script learning accessible to younger generations.

By integrating *So:ra:ŋg Sompeng* into classroom teaching, storytelling sessions, songs, and cultural activities, these schools ensured that literacy development remained embedded within Savara cultural experience. The use of the indigenous script in early education reinforced linguistic confidence and reduced dependency on dominant regional scripts at the foundational level of schooling.

Such NGO-driven educational models demonstrate how community-based schooling can serve as an effective mechanism for script revival and language maintenance. They also highlight the importance of collaborative support-between community organizations, NGOs, linguists, and policy institutions-to ensure that indigenous literacy movements achieve sustainability in the digital era.

8 Conclusion

So:ra:ŋg Sompeng demonstrates that script development can function as a powerful instrument of cultural preservation, epistemic continuity, and linguistic empowerment. Far from being a mere orthographic innovation, the script represents a consciously constructed cultural safeguard through which the Savara community protects its cosmology, ritual system, and collective memory. By embedding festivals, deities, ecological forces, and kinship structures within the alphabet, the community ensured that language preservation would be inseparable

from cultural continuity. The script thus operates simultaneously as literacy tool, sacred symbol, and civilizational archive.

In the contemporary digital era, the safeguarding of such indigenous scripts must extend beyond ritual practice into technological domains. The inclusion of *So:ra:ṅg Sompeng* in the Unicode Standard (now encoded as the ***Sorang Sompeng***)¹ represents a crucial milestone. Unicode recognition enables digital typing, online publication, electronic archiving, and long-term computational preservation. When an indigenous script becomes digitally accessible, it gains visibility, usability, and intergenerational reach. Unicode integration prevents script marginalization in technological environments and allows communities to document oral literature, ritual texts, genealogies, and ecological knowledge in their own orthography. Digital encoding thus strengthens both linguistic survival and knowledge documentation.

Equally important is community initiative. When a tribe itself undertakes the responsibility of protecting its language and script as the Savara have done through Akṣara Brahma temples and literacy movements external support becomes meaningful and effective. Government institutions, linguists, cultural organizations, and digital humanities initiatives must collaborate respectfully with community leadership. Policy support, funding for documentation, teacher training, orthographic standardization, digital font development, and curriculum integration can significantly strengthen such grassroots efforts. In the digital age, neglect accelerates language endangerment, but coordinated institutional support can reverse decline.

The *So:ra:ṅg Sompeng* model offers a replicable framework for other tribal and endangered languages in India. Script development, where culturally appropriate, should emerge from indigenous epistemology rather than external imposition. Standardization efforts must involve community scholars, elders, and linguists working collaboratively to ensure phonological adequacy and cultural authenticity. Digital tools Unicode encoding, keyboard layouts, educational software, and online archives should be developed simultaneously to ensure functional sustainability.

Ultimately, linguistic survival in the twenty-first century requires integration of ritual continuity, institutional support, and digital infrastructure. When indigenous communities' initiate preservation and when governments, scholars, and technologists support those initiatives, endangered tribal languages can transition from vulnerability to resilience. *So:ra:ṅg Sompeng* stands as a compelling example of how sacred script, community ownership, and digital recognition together can protect language, culture, and identity from extinction.

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