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Persuasion Of The Form Of Folk Language In Respect Of Bengali Language

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Abstract: Many people regard folk language as the language of folk literature. But this is not right if we observe it very minutely. Because the branches of the folk literature do not quietly follow the oral language. For example, in most of the time, the language used in riddles and proverbs is artificial. As folksongs, folk stories and folk dramas are special genres of literature, the use of folk language is divided there. In many rhymes for the children there are many examples of folk language. Secondly, the importance of folk language is neglected in the collections of folk literature in many books. The personal linguistic sense of the collector is printed in the collections. Thirdly, although folk literature is written by the oral language of the common people, it is the demandless creation of the special literary mind- but not the creation of the whole society. So, the responsibility of creation of the language of the folk literature is on some particular people. Then how can it be said that the language of the folk literature is folk language !

Index Terms: folk language, folk literature, dialect, oral language

Primarily society is divided into two parts- folk society and civil society. Folk society is chiefly the marginalized people of the society who are not educated in traditional system. The language of this folk people is 'folk language'. But the identity of this 'folk people' cannot be said in a word. The simple layer to which we attribute the term folk this conception is very temporary. There can have transaction between common society and civil society. Their relation is not of class struggle, but of class exchange. Therefore, folk society and civil society are not two classes, but two layers of the society. "...the relationship between efforts of intellectual-cerebral elaboration and muscular nervous effort is not always the same, so that there are varying degrees of specific intellectual activity. There are no human activity from which every form of intellectual participation can be excluded 'homo faber' cannot be separated from 'homo sapiens.'" There is no difference of this relationship while we speak of language. The classification of folk language and civil language is likewise temporary.

Many people regard folk language as the language of folk literature. But this is not right if we observe it very minutely. Because the branches of the folk literature do not quietly follow the oral language. For example, in most of the time, the language used in riddles and proverbs is artificial. As folksongs, folk stories and folk dramas are special genres of literature, the use of folk language is divided there. In many rhymes for the children there are many examples of folk language. Secondly, the importance of folk language is neglected in the collections of folk literature in many books. The personal linguistic sense of the collector is printed in the collections. Thirdly, although folk literature is written by the oral language of the common people, it is the demandless creation of the special literary mind- but not the creation of the whole society. So, the responsibility of creation of the language of the folk literature is on some particular people. Then how can it be said that the language of the folk literature is folk language!

Different population are habitual in different pronunciation. So, a particular language is the medium of expression of a particular population. By which language the linguistic communities exchanges their emotions, the forms of the language are not same in the different regions. For example, the pronunciation and linguistic style of Bengali language in Bangladesh and West Bengal are not same. This regional difference in the same language is called regional dialect. So, dialect is the different forms of a language which are used in particular regions and it is phonetically and structurally different from the ideal language or the literary language. This difference is so explicit that the forms of the particular regions can be individually understood. But that difference should not be too much so that that regional forms become a totally different language.

Dialects can be divided into two forms: oral- which is regional and written –which is not regional. The diversity and liveliness of oral dialect is more than the written. Because in written dialect the ideal form of that particular region is seen. But oral dialect is different in different regions. It is related with the social and daily activities. It is to be noted that as the main part of the dialect is connected with our daily life activities, contemporary time is very much prominent in it. And in the minor part, in place of contemporary elements past tradition gets prominence. Long time used words, phrases and syntax dominate. So folk tendency is the main tendency of this part and this part of the oral dialect can be named as folk language. And the other can be named as common language.

So, folk language is the language of the common people. These people are the Prakrit or general people. These people consider in born and environmentally operable oral language as mother language. We can name this language as regional language. So rural centric regional language and folk language are the same thing. It is to be noted that regional language can be urban also. In this case urban folk language is the follower of central ideal. That is why this language is universally used and decorated with the mixture of various languages. We know village centric folk language as folk language.

The characteristics of folk language deeply related with the oral relation. It has no relation with the written linguistic form. Because if language is written, consciousness can be seen there. As a result, the characteristics of oral pronunciation become implicit. While writing this oral language one has to try to record all the characteristics of oral language and as a result there arises some artificiality. If one tries to write oral language his thinking of the brain remains active and the writing style is influenced by it. The ease or freedom of oral language is neglected in the written form. One more thing is to be noted that folk language is oral language and physical expression. In it there is no consciousness about spelling and figurative refinement. As a result, new words can be born.

Folk language is said to be the prime base of living language. This folk language is the chief source of vital force of any language. If we observe very minutely, it will be very clear that folk language has many regional forms and comparatively unrefined rusticity. After passing these regional aspect and rusticity, the form of the ideal accepted language is grown up. If the ideal language recedes from the folk language through refinement and aristocracy, the vital force of it gradually runs dry. At last it becomes artificial and dead language. It happened in the case of classical Sanskrit language. ““As the distance between the vernaculars... and newly risen Sanskrit grew greater and greater, the latter become an artificial language ... Its grammar grew hide-bound, and prevented my change or growth that is characteristic of a living language.”

So folk language is actually regional language. The expansion of it is less than dialect. Dr. Suniti Kumar Chatterjee has identified five dialects on the basis of ancient geology, place, name, and its historically affiliated dwelling places. Other linguists have accepted Dr. chatterjee’s observation and followed it. The region of a single dialect has many folk languages and these have many similarities and dissimilarities as far as form, phonetics and application are concerned. The general structure of an individual dialect is built with the common harmony of the characteristics of the folk languages. Where there is disharmony among the characteristics, folk linguistic related individuality is seen. So:

1. Folk language is the creation of the common people but dialect is of the linguists.
2. Folk language is spontaneous with conscious or unconscious intention but dialect is artificial for necessary consciousness.
3. Folk language is traditional wealth of the common people, but dialect is the deep research work of the linguists.
4. Folk language has no behavior of singular or mixed number.

The characteristics of any folk language of a central language are not same with the other folk language of the same central language. The folk language(oral Bengali) which people of a particular region of Kolkata (like Bhawanipur) acquire by birth, the territory of which and of oral language of rural area(like Nadia district) are not same. The idealism of the folk language of the urban Kolkata and of refined current Bengali have been accepted by all. On the other hand, the difference with the rural folk language is increasing very fast. Actually rural centric folk language bears the tradition of the proper and actual folk language. A word can change its form while goes through different languages. For example, the word ‘Radha’. Dr. Suniti Kumar Chatterjee says: “The language spread among the Odra tribes of South-West Bengal, and from thence it was taken to what is now Orissa. From South-West Bengal the Odra from of Magadhi advanced westwards, into Jhadakhanda (Chota Nagpur) and south Kosala (East Central Provinces), whence it come in touch with the speech of South Behar (Magadhi) and with west Magadha (Bhojpuria) as well with the Chattisgarhi form of Eastern Hindi.” These changes happen naturally. There is no need to try from the outside. Many wealth of socio-linguistic science can be found in the words of folk language.

In spite of being traditional, folk language has many varieties due to uses in different places. These different places are enriched with different folk rituals and social programs. The folk languages which are enriched with folk rituals are controlled and directed by the folk rituals. This formal diversity of folk language can be traced on the basis of Bengali folk language. Although there are limitations in doing that.

Mantra or incantation means diving speaking style, devotional words or phrases, sentence or sound. By articulating incantations it is thought that this particular language has divine and psychological power. The

language of incantation may be simple or complicate. But is to be noted that its vocabulary and order do not change. In folk language mixed language is used to establish supernatural atmosphere. For example, snake biting incantation can be analyzed :

“Ong hring hring hring bani

Gha chaite bish pani

Ong hring hong fot swaha

Tin chapore bish pala

Kar angge- Maa Manasha astik muni

Jaratkarur agge

Omuker anger bish

Pani hoye thak ge.”

This language is not so comprehensible. Some words have no meaning. Although Mantras are pronounced in simple and comprehensive language. For example, we can discuss the body purifying Mantra of Rajbanshi society :

“Jol sud mol sud ar sud kaya

Mor deha sud hoilo Gangar jol pusper pani paya

Tulsir sat pusper gon

Ghoter thakurer anandito mon.”

The ring, falling, speed and swing of sound are noted during the articulation of this mantra. The originality of manta is dependent on these aspects. Where there are no rhymes, puzzles, proverbs and idioms in general folk language, there cannot have any impact upon folk rituals. That is why in all these elements of folklore there is spontaneity. In these folk languages the general elements of language are present. Various signs of tradition are seen in it. Like-

Alliance of homo-phonetical words :

1. **Agdum bagdum** ghoradum saje . (rhyme)
2. **Thike** chakri **niker** mag
Kokhon ache kokhon nei. (proverb)

Repeat of words and parts of poem :

1. “**Moyna moyna moyna**
Satin jeno hoyna.”
2. “Ghorer katha porke koy **tare koy** por
Chaitra mase kantha gay **tare koy** jor.”

Repeat of any previous stanza :

“Annapurna dudher sar

Kal jabo lo **porer** ghor

Porer beta marle chor

Kante kante **khuror** ghor

Khuro dile buro bor

Hei khuro tor paye dhori

Rekhe ay to **mayer** bari

Maye dile saru shakha bape dile Shari

Jhop kore **maa** bidey kor rath baschhe bari.”

The returning of the words of the previous stanza cannot be said as repeat. Keeping that specific word in the centre context has been brought. It is a conventional folk technique in using language which helps to remember. Imageries and figure of speeches are used to hide any familiar subject in the case of puzzles:

1. Description of red chili: “ektu khani gachhe

Ranga beti nache.”

2. Description of cutting betel nut:

“Dui thang dhoirya
Modhye dilam voirya
Jodi katha hoy vondo
Hajar taka dondo”

3. Tactful description of veil:

“Dei to porpurush ke dei
Dei to pathe ghate dei
Dei to jake take di
Tumi amar ami tomar
Tomay dibo ki.”

The appeal of folklore created with the form and characteristics of folk language of regional language is comprehended by the people of that particular region. The idealism of that folk language may not be reached to every person. Moreover, as social reformation is related with folk language, its appeal also cannot reach to all.

Many elements of folklore have not been collected in Bengali language. Likewise, many elements are not analyzed and archived. Moreover, the scientific technique of using instrument has not been applied. This initiative should be taken institutionally. If not taken, these valuable elements of language and literature will be lost forever.

We know that the accepted words find their place in the dictionary. The endeavor of publishing dictionary dialect is seen sometimes. But publication of folk language dictionary is neglected. It is to be reminded that folk language is not only oral language. It is the linguistic form of the controlled folk tradition of oral language. That is why all the regional words are accepted in the dictionary of folk language. But all folk phrases, words and sentences should find place in dictionary. This work should start with modern technology as soon as possible.

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