

Use Of Local Language In Folklore

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Introduction:

Local folk speeches are very much significant in the discussion of Folk culture and Folklore. All languages have two main forms-- One is written and another is spoken / verbal. Folk speech is the most used language across the world.

The pronunciation, use of words, meaning and syntax of the folk speeches are found different in form. It's usually free from grammatical limits. But we can't deny the value of both the written and spoken language in linguistics. For example- It is important to collect/preserve the folk speech during information retrieval. There are various fascinating words in the local language of different areas in Assam. The collection of those words will enrich the Assamese vocabulary as well as improve its decorum.

Folk speech is more heart warming than the written language. Folk speeches are easy and simple, pictorial and tuned. Moreover, the tune of the male and female are found different in the folk speeches. Generally, In folk speeches the genuine form of expressions of the village people are found. Metaphor/simile, idioms and many more proverbs are available in folk speeches.

As our subject-matter of this study is folk speech, hence, the folk speech of different areas of Assam will be discussed. As the folk speech is mother form of written language and literature, so it is important for every language and literature lover to take care of the collection, prosperity and decorum of the folk speech. Then the Assamese literature will certainly be prosperous. I will try to give a glance, in this paper, the context of the use of local language in Assamese folk literature.

The folk speech operable in folk literature is, in general, the language of the illiterate people living in the villages. This folk speech is older than the standardized language and the dialect. The people untouched by the modernity are the carrier of this folk speech. Of course, it is mention worthy that folk speech is not the dialect of any specific area. Few modern linguists called it rural language. (Sarkar, 137:1997)

As folk literature is like the mother form of written language, similarly, folk speech is the original/main form of all languages. W.E. Richmond has mentioned- "It should be obvious by now that folk speech is the foundation on which all languages is based."

Folk literature actually includes the verbal stories, verses, proverbs, simile, phrases etc. The language which is used to express all these folk literature is called folk speech. Most of the people also use this unwritten language in their day to day life. The pronunciation, use of words and meanings, syntax of this language are distinct; it's far away from the grammatical rules and regulations. This is more spontaneous than written language, more heart warming in people's mouth. This is not only due to simple and the use of pictorial words but it is better tuned by its pronunciation and way of expressions. Moreover, according to the areas and communities and male-female, the tunes of the folk speech are different.

AIMS AND OBJECTIVES AND THE STUDY METHOD OF HIS STUDY PAPER:

As Folk literature is a kind of scarce treasure for every tribes and community. Likewise, during the analysis of language and literature folk speech is important. As Assamese literature is enriched with the resources of the tribes and communities, similarly, folk speeches are simple and rich. Deep study of the folk speech is the necessity.

I have produced here a sweet description of the use of the folk speech in various areas of Assam- so that the variety of the folk speech is manifested. I have applied the study method and analytical method to prepare this paper.

SOURCE AND LIMIT OF THE SUBJECT MATTER:

As a source of folk speech, we can say about the folk literature of different areas related to the common life of the illiterate Assamese people. Literature is limited in language and language expresses the literature. We cannot limit the resources of folk speech in a particular boundary. Sometimes the assets of Upper Assam's standardized language are used in Lower Assam's dialects and vice versa. (Hakasam, 38:2015)

USE OF FOLK SPEECH:

As folk literature and folk speeches are in common use in the society, so an account of the use of folk speeches in different areas in different conditions are given bellow--

Some example given by Dr. Kakati from the Kamrupia dialect are- Kana(blind), Raja(King), Khora(Handicap), Tumar(Your) etc. There are some words with connected alphabets of Sanskrit language with easy Assamese

pronunciation-- Sait, Puin, Dhoin, Koina etc. Some complex english words are pronounced easily in the folk speech-- Iskool (School), Berenci (Bench), Gilush(Glass) etc. Various lovely words are used the folk speeches of different area. There are noticeably, various materials name which is an incredible gift of the folk speech. For example:

Keteki-Sonda= Kol (Banana), Kukur-sotiya= Mas(Fish),

Haliki-thotiya= Shap(Snake)

Hamuk-Bhonga= Sorai(Bord) etc.

Spoken language, which is more spontaneous than the written language is also more heartwarming. Folk speech is pictorial and realistic, a clear example is-- Tikafota rod, Sotal sira sir huwa rod, Talpoka rod (extreme hot) etc. There are many phrases and idioms related to farming, weaving, cooking and fishing which are associated with village life such as-

Kukure dhan bona, Dhan kheror jui, Takuri ghura, Odhik masot bogoli kona, Olop panir mas etc.

Music and melody are favourite to the village people, so, musical and phonetic words origins from their mouths. Those types of words remain alive in folk speech. For example:

Seleng-peteng, Jolou-jopou, Fed-fedda, Fes-fesa etc. Again, the strategy of creating new words by joining two nouns has come from this folk speech. Such as: Naam-ghor, Hil-kopou, Lota-poniol etc.

Similarly, In different areas of Assam, may be, due to superstition and prejudice people do not pronounces some animal's name or some other things. In that condition, they have other ways, such as:

Instead of pronouncing 'Tiger' -- Dighol thengia.

Instead of pronouncing 'Elephant' -- Ganesh baba etc.

Assam is a rich store-house of folk speech, there are endless examples, and even in some areas it is found that people use secret language or pseudo language. Generally, these types of folk speeches are spoken to keep their conversation not understandable to others. Such as:

Alcohol - Laupani, Situpi, Gela.

Pork - Assam tractor etc.

Again, sometimes, maybe, unintentionally or due to ignorance people use some wrong words in folk speech- For example:

Police - Kulice (Kamrupi dialect)

Tuition - Tipsion etc.

In folk speech, we found use of many forbidden/taboo meaning bearer words. For example:

For defecation - Bahiroloi juwa.

For urine - Susu kora,

For Menstruation - Mahekia huwa etc.

Likewise:

For Rape - Sorbonash kora, Nirjatton kora etc.

Again, here is an example of the use of Lower Assam's folk speech form in Upper Assam's Assamese language in Goalparia songs and phrases so far as folk speech is concerned. Such as:

In Phrases:-

Usit kothat gosti bejar

Gorom bhatot bilai bejar

In Songs - Jei narir swami nai,

Tar rupe ki kaj/gun kore.

To show the example of the use of slang words in Assamese folk speech, we can say that there are differences in the use of those skangs among the male and female. Even some words used in one perticular area are forbidden in another area.

Such as:

Lower Assam folk speech-

Koti - Gojyadwar (Anus)

Pokor - Joni (Vagina) {Forbidden}

Upper Assam folk speech-

Koti - Joni (Vagina) {Forbidden}

Pokor - Gujyadwar (Anus) etc.

(Sarma, 46:1998)

Again, in different communities or races, we found different abusive words. For example-

- A) Among the upper caste hindu - Dangkati, Tirimua, Ghorburi etc. Words are not used among the tribals. Such as - Swaror bascha, Gahorir puwali etc.
- B) Words used in Muslim society - Harami, Beiman, Gunahgar, Jahannam jabi etc.
- C) Male to male - Be or Abbe, Kela or Kella (Kamrupian).
- D) Male to female - Sali, Tiri bohut dekhisu ja etc.
- E) Female to Male - Mayeror khong dekha nai, Mukhot muti dim etc.
- F) Male-female both use - Gaolia bhut, Goruhot, Petposa, Notir soli etc.

DIALECT BASED SLANG WORDS/ OBSCENITIES:

- A) Goalparia dialect - Baudia, Khesra, Fokkor, Barobhatari, Ghagu etc.
 - B) Barpetian dialect - Belta mukh, Nak dangori, Dhumur kala etc.
 - C) Darangi dialect - Botla, Nol johud, Fenfena, Lenge korim etc.
 - D) Rabhamese - Hojamurkho, Alsia, Baro bhaitali, Tiri bharua etc.
 - E) Muslim's spoken language - Goira, Bodai, Jaira, Ailsha soda etc
- Moreover, Assamese folk speeches are enriched with some reactions. For example:

A) Sentence making:

Bodo :- Hasam(Assam),

Rabhamese:- Goror murobbi/Giri (Girihot) { family head},

Bodo :- Bor-doi-sikhla(Bordoisila){ Goddess of rain and storm} etc.

B) Over correction:

In this regard, generally, people consider the correct grammatical form as wrong and they try to correct it again and then do some mistakes which is called Over correction. For example:

In Goalparia dialect- Apuni (You), a pronoun that signifies respect in Assamese language is used with verbs that means trivial. Such as-

Apuni ahibi/ jabi etc.

C) Nativization:

In this process, foreign words or unknown words are attached with own language suffix according to its phonetics to make idioms and accepted. Such as-

Bus+ Gari (vehicle) = Busgari

Club+ Ghor (house) = Clubghor etc.

D) Word mixing:

In this process, unknown words or sentences of foreign language are mixed with own suffix or sentences to create a new word form. Such as-

Dui(two)+ Number - e> Duinombori,

Der(one and half)+foot-eya> Derfutia.

Moreover, better examples of folk speech are found in folk saying and folk oratory. These sayings or oratories are found in the speeches of elderly people.

Conclusion:

In conclusion, we can say that the folk literature is expressed through folk speech and in time, folk speech provides resources to the written language. Folk literature cannot survive without the folk speech. So, preservation of folk speech, recovery of the words and sentences of folk speech that are disappearing must be recorded. Literature should take help of the folk speech to win people's hearts. In this regard, the great poet Rabindranath's opinion on the comparison of the stories of 'Lagi' and 'Alagi' with folk speech is recommendable one. He says, "The position of the folk speech was much like 'Alagi' princess at Huts, Kitchen, Cowshed, near the slush, under the Tulshi in the courtyard...But I believe that 'Lagi' princess has to leave and 'Alagi' princess will be on the throne."

Foot Note:

1. Toithadata, Sri Prainay Ray,(44), Hanbadik, Krishnai
2. Toithadata, Mojiruddin Sheikh, (55), Khatiok, Jodabari, Krishnai
3. Toithadata, Abdul Baten Mandal, (48), Adhapak, Bidyapara, Dhubri

4. Toithadata, Bonsri Rabha, (35), Adhapika, Guria, Krishnai
5. Toithadata, Yakub Ali, (44), Khatiok, Hauli, Barpeta
6. Toithadata, Ranjan Ray, (40), Bahalpur, Bongaigaon

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