CHAPTER - I

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1.1. Need of study of the chapter

Proverbs, which is called 'Lokokti' in Hindi, are the expressions of exquisite feelings of rural folks. Its comprises mainly figurative meaning instead of primary or direct meanings. Proverbs expresses extensive feelings of folks in simple words. These are named by different names as- Saanthar (Riddles), Lokokti (Proverbs), Prawad Vakya (Sayings), Janashruti (Traditional rumour). In Hindi, it is called 'paheli' while in Assamese it is 'Saanthar'. ‘Paheli’ and ‘Saanthar’ both are equivalent to Riddles.

‘Saanthar’ (Riddles) is an important as well as interesting part of Assamese folk literature. It is an indirect deliberation of a visual thing but cannot tell directly the actual name or reply of that particular thing easily. Proverb implies the intelligence of all classes of the people of the society, whether they may be educated or uneducated. There is a special need to preserve these assets for the development of language and literature.

Children try to solve the Riddles and make their brain power increased. Once upon a time Riddle got popularity in our society. It gave us recreation and provided a piece of laughter also. Due to increased complexity in the society, people now have no patience to tell or to cite Riddles. In passage of time, these Riddles may perhaps vanish. There may be a chance that youth of new generation would totally become unfamiliar to Riddles. They may perhaps ask some different absurd questions on Riddles. This is a matter of great concern in the society now. Similarly, various folk songs, recreational sports which are like gems & pearls of the folk literature are gradually vanishing among the masses. Therefore, authors/publishers have to look in to the matter to collect and to
publish such literature and make the stock abundant. The effect of the globalization will vanish if these assets are not be preserved in advance.

Riddles are antique, coming from the ancient time from man to man. It gives an introduction of intelligence of people's expressions. Although, it is popular in young generation but has an attraction to older generation too. These are popular in almost all languages in the world because this is an extra-ordinary asset of folk literature. Where there are some men, certainly there are Riddles. Folk literature is created with the artistic practice of imagination, mind and brain power of man. These are like a flower fragrant of folk literature.

Perhaps men had composed Riddles endeavoursing to obtain peace, recreation in their troublesome journey of life, which flow like the river Brahmaputra. Although, these are looks complicated in their style of syntax of words but are very simple and heart-touching, if understood. These are nearest to the heart of all classes of people. Like we feel a sensitive touch upon the body of cool breeze, Riddles also touch our tired mind with its soft contact

The pre-condition to find out the answer of a Riddle or puzzle is - deep insights. Whenever a questioner asks a Riddle, repliers need to listen it with patience and assimilate it. Then it helps to find out the actual reply. Sound mind, arguments, loyalty, intelligence and promptness are necessary qualities to find out a reply of a Riddle. As our intelligence increases in disclosing Riddles, in the same way trying to remove the complexity of a Riddle would increase our prudence.

To make the style of expression powerful and active, it seems there is necessity of its application in any language of the country. A language without Riddles looks poor, while applying these applicant's language or speaker's speech will get an extra power. Impact and also beauty and his power of expression get a force. In fact these are
ornaments of a language and therefore, the importance of the research work on such aspects is being increased today. Generally, these are included in oral literature. Historians of literatures have accepted Riddles of primitive age. Although, there has been a major exploration of oral literature existing in the different areas of the world by research study and major discourses undertaken, but all the angles of oral literature has not been expanded from its expected level or whatsoever published are not in a systematic form. Therefore, it is doubtful that most of our Riddles got lost. According to Lord Beckan – "a talent of a nation, its ingenuity and self-expression is only possible through proverbs and sayings or Riddles of that nation." It may, therefore, be said that to acquire an overall facts and ideas of a nation it is necessary to study proverbs or Riddles of that country. In addition to this, without a good study of such literature it would be difficult to assess the nation in a proper way.

It is a fact that in folk literature, the oldest traditions of a nation and its national characters are hidden. Therefore, to know the detail accounting of socio-cultural structure, religious and moral aspects of a country, a thorough study of folk literature of that particular country, is most essential. To know the present and future forms of something without the beginning or past, is impossible and likewise it would be difficult to find out the detail of a country without study the folk literature of that particular country. So relevance of such study or discourses, in this regards are of utmost importance.

These studies reveal the family life's portraits, picture of a home and its homely peace, impact of religion upon social life, dignity of morality and ideology, facilities and convenience to be earned by the society from its agri-world. How our forefathers depended on the life and characteristic of animals and got moral knowledge from them, the behaviour of birds and animals also indicated through these studies. So we can say
that these studies can give us a specific path in our life.

We may, therefore, say that Riddles can show us a definite path in every corner of life. So, to go forward in the struggle of our life Riddles are essential.

Language is the base of our social customs and it is a collective asset of human race which is so appropriate and relevant to Riddle and sayings. All these Riddles are transacting in almost all languages in the world. We can get an outstanding example of our family/social behavior and general intelligence by applying them. For example—

"Women, in our society does not utter her husband’s name by herself. If she feel necessary to speak her husband’s name then she should take help from others or may apply a substitute way. Once a time, a rural woman when compelled to speak her husband’s name before a boatman, she expressed the name with the help of following Riddles as"—

"तिन तेरंड़े, मध्ये बारंबः

न दी योग करा

तार पिकळ्या लगाई राम

पार करू दिया घरलै याम"

(Ans—13x3+12+9=60+raam, अर्थात - गाठीराम)

This is a magical intelligence of a style of introduction.

We find a huge application of Riddles in almost all sectors. Keeping in view with the application of Riddles their importance cannot be ignored. All sections of people of the society have applied Riddles in their activities. Rural people, in particular applies Riddles in comparison to urban people. To be precise—Riddles are the assets of rural people.

It has been observed that the Riddles, notwithstanding have importance but their publications in literary world is so insignificant.
Present mechanical and scientific arena facilitates everything possible. Whereas science has still not become successful to express heartily emotions with the help of machines or tools. Riddle always tries to express human emotions. It is, therefore, possible to collect and make the publications of Riddles, sayings, proverbs etc. in different Indian languages, like - Hindi, Assamese, Marathi, Telugu, Gujrati etc. The observation reveals that the publication, discourses, studies and research of those items are so significant. Some valuable researches have been done by some researchers in Telegu, Rajasthani, Bhojpuri and Kannada which are also very less than it is expected. Comparatively, in Assamese language it is below the target level for which these are disappearing gradually from the society. Keeping this in view, Riddles of Assamese language which are morphologically or in sense are similar with Hindi or other language, needs to be re-discussed through research.

In Riddles we found a social portrait of the society and human philosophy of a social habitation. It occupies a core place in folk literature. Neither it has any relation with a particular person nor it is a private asset. Therefore, it is named by an another’s name as "Lokokti" in Hindi. It is the asset of a entire race or a society. Their prevalence only then be possible wherever it is accepted by general people of a society. In this respect, we may point out that Riddles which gives us advices, ideology, knowledge of moral conduct, education and also some renown facts of our history.

Now a days, the folk literature can be seen in written form in almost all languages of the world, whereas it was existing in oral form accepting the different changes of time in the society. People were receiving such folk tales, songs, sonnets etc orally from one man to another. Keeping in view the importance of folk literature, some scholars have recorded some of its material and preserved them forever. Nevertheless, the oldest form of folk literature gives us a new fragment due to their free and
unrestricted application in the country or else everywhere in the world. Even today the power of attraction is still existing in it. And therefore, it is useful for our research and study. On the other hand the key factors of Riddles are joy, pleasure and the recreation.

In Sanskrit language there is a saying - *Sharanang, Rasanang, Labonang Pradhanang* - means – salt occupies main place in ‘shadarasa’ similarly, salt in the form of ‘Lokokti’, is essential for different parts of a language. Because, it helps to increase the aesthetic value and gracefulness of a language. On this account, it cannot be ignored the research and the study of Riddles in the world.

It may certainly be stated that these Riddles which are included in folk literature are specific in its characteristics and entertainment. We may get poetic pleasure through these Riddles and also the enjoyment of Drama. The most important fact is that Riddles give us a picture of socio-economical, religious and also the psychological tendencies of a country. Not only that, we can acquaint with the talent of a country but also we can gather common beliefs and temperaments of that nation.

Considering linguistically the importance of Riddles, many new facts may come to the limelight. There is a possibility of spreading lights from their dark past history.

Our estimates pointed out the necessity of a deep study and discourses of Riddles. Therefore, not only the discussion of human lives in its entire aspects, but also to discuss the religion, culture, politics, economics, social and the family behaviors and provide us a with bare trace of moral and psychological knowledge. Therefore, we feel the necessity of study of Riddles or proverbs under folk literature.

It has been observed that Riddles are used in day to day life of man and it has a relation with day to day material to creatures from birds to animals. In addition to this, the effect of these Riddles are specifically perceptive in the field of implication with explanation of agri-life, nature-environment, family and domestic life and also in
religious diverse-views. Therefore, it is needless to recount the preservation and necessity of study of Riddles in this present developed time.

Riddles, sayings, proverbs etc. are like the stores of experiences and accumulated knowledge of a community or a race. With the help of these knowledge, language and literature of a community flourished. It is like a reflection of a mirror of feelings of racial concept, ideology, traditions, rules and regulations, sorrow and laughter. It is, therefore, the duty of Historians, Social scientists, anthropologists to analyse the collection of these things and make them separate as per their subjects, explain their sources and core aims.

As some specific things of a specific subjects exist behind them. So, their study, research and analysis is mostly required at this juncture. Their scientific study and revision at present is necessary. With a view to observing the necessity of research of the subject, the present study has been undertaken.

Comparative study of Hindi and Assamese Riddles at the contemporary time, would be a new and creative subject and the effect would also spread far away.

Hindi, according to the constitution, is accepted as the official language but its success in the practical field is doubtful. On the other hand, propagation of Assamese language other than in Assam, is very poor and that’s why people of other states does not understand Assamese language. Through this study there would be an exchange of thoughts and emotions and accordingly, socio-economic life, religion and political as well as agricultural images of Assamese people can be propagated through Assamese Riddles to the people of the country. Similarly, the same thing of Hindi language can be propagated amongst Assamese people. If it is supposed that a language is ingredient of unity then at the present scenario, comparative research between two different languages is very essential. We are confident that exchanges of Indian languages bring a strong
The reality of human life is hidden behind Riddles or sayings. It has been almost all times observed that sometimes it has become impossible to remove some complicated doubts from the heart of a man even after applying logic and arguments but whereas it has become possible to remove such doubts applying Riddles or saying.

It is known from Assamese and Hindi Riddles that the trust of the people of both languages is built with the help of different angles of their communal life and all these give an introduction of healthy and strong communal life. Some trusts and ideas of Assamese people are being carried on from a long time. Similarly, the same trust and ideas of Hindi speaking people are also there so we get such Riddles in both languages which are adopted from their practical knowledge. Riddles related to some agricultural equipment, weather, home and family, health and diseases, cooking system are found in both the communities. Following is a Riddle related to performing agricultural works.

**Assamese**

“চিত পথিকা, চিত পথিকা
লিনি মুর দহ ঠেঁড় কাল দেখিলা”

*(Ans – 2 bullocks and a man means ploughing works in the agriculture field)*

**Hindi**

“अठ पॉव, खत पॉव
लीन मुंडो, दस पॉव”

*(Ans – Ploughing works by a man in the agricultural field)*

This is to be observed on the effect of similar Riddles composed on nature, food, human body and limbs, common things used in domestic life, animals etc.

In conclusion, it may be stated that ‘Riddles’ is one of the important aspects of folk literature. It helps to develop talent of man and children. It may also clearly be mentioned that folk literature is the asset of people which is ceaseless like the shape of God. Common people live their simplest, pleasant and emotional life with the help of it.

Each and every word contained in Riddles, presents a fresh depiction of different aspects
of rural life. Every event, action and activity happening in day to day life expands through Riddles. Therefore, it is very essential to undertake a research on Riddles.

When a study helps us to understand the life of common people of a society, similarly a comparative study on Riddles explore the traditions and customs, behavior and life style of two different linguistic communities. It is, therefore, a great concern to undertake a comparative study of Riddles now.

Some people neglect Riddles treating them as 'rural'. Some people do not want the propagation of Riddles in their civilized society. But this may be noted that without knowing Riddles the present literature is not easy to digest. Without knowing or showing the details of old and ancient literature, it cannot be tested, otherwise, depiction of life of rural people would be half done work. Therefore, it is very essential to study the reality of mass and rural mass.

On considering the study of importance of Riddles, it is to be stated that without Riddles language become poor, inactive and unexpressive and the literature wherein the Riddles are not accompanied, treated as sub standard. It is, therefore, the collection of Riddles are useful and necessary for bringing practicability and prosperity of literature. Riddles are the resources to obtain knowledge. It provides us informative knowledge of a society. It is, therefore, necessary to know about the collection of Riddles world wide.

A very small amount of effort has been put in for the study of Riddles in the world. It is like a sea of pearls where a clever swimmer can put up a small amount of Riddles. A very small amount of work has been accomplished on Assamese Riddles too. In this way, Late Dandiram Dutta had published his book named by "Saanthar, Fokora, Jojona" in 1973 wherein he had analyzed 447 Riddles with their appropriate replies. Thereafter, Dr. Sarbeswar Rajguru presented his book "Heyaliar Chand" wherein he had analysed 327 Riddles with their answers. In addition to this, Dr. Rajguru added 6
more Riddles in a question-answer shape and one ‘song like’ Riddles in the book. These two valuable books help us to know the detailed scenario of Assamese Riddle. Dr. Rajguru has put a broad analysis of ‘Riddles’ which is an important angle of folk literature and make the stock of Assamese literature grave and prosperous.

1.2. Methodology

The topic of research work: “A comparative study of Hindi and Assamese Riddles” generally comes under the category of oral literature. Here to have a complete detailed study two methods have been adopted— (i) Comparative method and (ii) Survey method.

1.2.1. Comparative method:

Enriched with art and thoughts, works of authors of one or more than one different languages, their features, classical theories, languages, analysis and interpretation of similar factors on the basis of detailed study of art and culture are also includes study of similarities and dissimilarities under this category. Research scholar must have a sound / knowledge of both languages for such study.

Readers can obtain a thorough knowledge of the complete features and limitations of both the languages through comparative study under it. In the entire work comparative study is the main source of acquiring high knowledge. This is why Max Muller said- “All higher knowledge is gained by comparisons and rests on comparison.”

1.2.2. Surveying method:

“Survey” means – ‘To have a overall look’ so here survey means to have a look on the available materials of the topic on which surveying is done. In this work along with the published material as well as unpublished material needs to be enlightened. Apart from this collection and arrangement of the scattered materials in a sequence also comes under survey method.
Aims of survey is a study of a person or a thing done collectively on the basis of specific general elements. Not only unknown or partially known facts are compiled in surveying but it is done to reach to a conclusion after having a description, analysis and synthesis of study of the facts. In fact, survey is done to reach to a serious conclusion. Also their meaning and knowledge about interpersonal relations of various facts are acquired in surveying. In surveying we do sampling of compiled materials, questionnaires and interviews in a process.

The tradition of Riddles are found in verbal form from ages, though their written forms are difficult to find. So I adopted surveying method in order to collect those Riddles and accordingly I visited different villages and met elderly people over there. I noted down all their sayings related to any topic on paper. Even all times I tried to record the Riddles utter by them in tape recorder. In this process, I have also adopted questionnaire and interview method.

It has already been said that the topic is a comparative study. Here I have collected Riddles of both Hindi and Assamese languages and made a study of them under comparative method. During the study I have also tried to present the similarities and dissimilarities found between them.

Comparative process has been invented from early ages to exchange different things. According to weight and standard which were formed and thus became medium of developed civilization, a common medium of exchange. Comparative analysis of interpersonal human behavior and conduct through languages create moral traditions which reaches to new generations through literature and owing to differences in situation these traditions are changing.

Comparative research works helps to understand the thoughts of Indians to the maximum. It also helps to make a thought prosperous. Apart from increasing wisdom,
knowledge, a comparative research helps to develop various human qualities. The study puts an end to the occasional barriers of languages and open the doors of vast knowledge. Comparative study undertakes any two contemporary or a synchronous works which seems similar to each other. This study may also be a study of two era's, two groups, two languages or two persons.

Comparative study removes many of ours disruptions and can re-establish our fundamental unity. Feelings of exchange would be developed with comparative study of Hindi and other regional languages and literatures. Both will become enriched with new and valuable assets. Apart from being an official language, Hindi need to handle the responsibility of being a national language and a link language.

For such reasons comparative study becomes necessary. Old traditions of a race, country are hidden in folk literature. So if we need to know the culture, social structure, topics related to economics, religion and morals of a particular country, we need to have a detail study of the folk literature of that country.

The study will reveal the similarity and dissimilarities found in Hindi and Assamese-speaking people. Knowledge about and from which we can acquire features of two different races, their social build up, agriculture, birds – animals etc. Even, we have adopted comparative methods only. This can be confirmed through two examples, as given below –

**Assamese**

“किम अदूरू, किम अदूरूं
चबाहुं चुर जाग्मान
अस्थि मांस पेलाइ
रक्त भंजणम”

(अर्थाल – कूहियार यानी इंख)
Hindi -

“देखने में मैं गाढ़ गठीला , पर खाने में बड़ा रसीला
गरमी दूर भगाता हूं, पीलिया में काम आता हूँ।”

(अर्थात् - ईख)

If we compare both Riddles, we will find the same meaning – ‘Ikh’ means sugarcane. It is found from a Sanskritised Assamese Riddle, it shows in the early ages the impact of Sanskrit language in Assam or in India.

1.3. Definition of folk literature and its classifications

1.3.1. Folk:

The word ‘folk’ is being used from ancient times in India. The tradition of folk literature is as old as human race. It is mentioned in Siddhant Koumudy that ‘folk’ (lok) word is derived from the Sanskrit dhatu ‘lokri’ by adding ‘dh-yan’ suffix to it. This dhatu denotes – ‘to see’. In this way, the fundamental meaning of ‘lok’ is ‘to see’. Thus, the word ‘lok’ is used for the entire community who does this work of viewing.

Folk literature is the expression of human heart without studying which we cannot have the proper knowledge of culture and civilization, customs and traditions, religions, art and literature, social development and the expectations of any country or race. As folk literature is a medium through which human feelings are expressed so it is also called as mirror of human life. It should not interpret that ‘lok’ (folk) is a symbol of only urban and rural areas. It includes both urban and rural people where practical knowledge is not based on books. Rural peoples are more simple and having natural lifestyle compared to the people living in urban areas who are considered to be more civilized, cultured and having high taste. Rural people work to meet all the requirements of people living in cities.

In this context Dr. Hazari Prasad Dwivedy stated that “the word ‘Lok’ is not
meant to a ‘certain community’ or ‘village’, but those people who are spreading rural as well as urban areas and their practical knowledge is not based on books. These people lives a very simple and natural life compared to the people living a life in the city.  

Ex-Hod of Odiya department of Bishwa Bharati (Santiniketan) Dr. Kunj Bihari Das while explaining the definition of folk songs had also explained the word ‘folk’ in a very beautiful way. He wrote ‘folk songs is a continuous flow of expression of those people who are free from the effect of well cultured and civilization and who still lives more or less in primitive stage.”

Dr. Krishnadev Upadhaya defines ‘folk’ as such – “Folk are those so called illiterate barbaric people who are out of reach from the modern civilization and lives in a natural environment. Their behavior and rituals are guided and controlled by traditional rules.”

While describing the word ‘folk’ Dr. Rabindra Bhramar said – The word ‘folk’ is having two prevalent meaning. One is the world or the society and another meaning lies in human’s or in common people. It is a special category of literature or culture. Generally the word ‘folk’ indicates rural or village people. But, in this regard, it can be said that ‘folk’ not only include rural society but also represents human society living in cities, jungles, hills who are considered to be illiterate and barbaric due to their deep faith in traditional beliefs and culture.

The word ‘folk’ cannot be considered as synonym of village. But Shriram Naresh Tripathi has used ‘Gram’ (village) in place of ‘lok’ (folk). The concept of the word ‘folk’ is wider then ‘village’. Because folk includes both rural and urban life but ‘village’ only focuses in rural life. In view of this the ‘folk’ has a broad concept.

Another synonym of ‘folk’ is considered to be ‘Jan’ (mass). Many scholars have used the word ‘Jan’ or ‘janpad’. Thus, there a debate regarding ‘folk’ which word is fit
to be used - 'lok' 'gram' or 'Jan'. Highlighting the matter Dr. Satyendra said that 'lok' (folk) is that section of human society which is excluded from the pride of being literate, high caste and cultured and which lives in a flow of tradition.7

European scholars were the first who attracted towards the study of the culture, traditions, customs, way of living, superstitious beliefs, religions etc. of the common people. In this regard, John Abre’s name can be taken who wrote a book almost three hundred years ago in 1687 named by, “Remains of Gentleism and Judaism”. Thereafter two hundred years later J. Bred wrote his famous book ‘observation on popular activities’ which was published in 1877. Famous archeologist William John, Thomas created a new word ‘Folklore’ in the year 1846. 8

There are controversies with the synonyms of ‘Folklore’ in Hindi. ‘Folklore’ is contribution of two words ‘Folk’ and ‘Lore’. It is considered that origin of the word ‘folk’ comes from on Anglo section word ‘folc’. In German language it is known as ‘Volk’. Origin of the second word ‘Lore’ lies in Anglo section word ‘Lor’ which means ‘have learnt’ or which again means ‘knowledge’.

The word ‘Folk’ means a complete race who stays out of the reach of civilization. But if we take the word in a broader term then all people living in a cultured nation can be called by this name. but in relation to folklore ‘Folk’ means uncultured people. Thus, ‘Folklore’ means knowledge about uncultured people.

For Hindi synonyms of ‘Folklore’ we find three words that is used for ‘Folk’. They are – ‘Gram’ (village), ‘Jan’ (mass) and ‘Lok’ (people). Pandit Ramnaresh Tripathi insisted more on the word ‘Gram’ for the synonyms of ‘Folk’. On the basis of this he accepted ‘Grain Geet’ as synonyms of ‘Folk song’. 9

The word ‘Jan’ includes all creatures. In Vedas this word is used for common people. Its related words like ‘Janpad’, ‘Janpravad’ etc are popular / prevalent. But the
word 'folk' has its own culture. It carries a special meaning. It is more closer to 'folk' as compared to other two words. Thereafter, the assumption of 'folk' the word is more relevant and appropriate.  

Dr. Vasudev Sharan Agarwal considered 'Lokvarta' as synonym of 'Folklore'. He selected it on the basis of the word 'Varta' (II) which is there in novels of Vaisnav community named by- 'Chourasi Vaisnovon ki Varta and Do sou bawan vaishnavon ki varta'.

1.3.2. Folk literature:

Folk literature is an expression of hopes, despair, happiness – sorrowness, life-death, profit-loss of those people who are away from the effect of civilization, simple living and illiterate.

Folk literature is a natural and spontaneous expression of human mind. It always remained in verbal form and passed from one generation to another in the same form only. It's writer’s name remains unknown.

Folk literature is a reflection of folk culture. Nature of Witchcraft, Mantras, Evil spirits, God-Goddess, way of living, customs and traditions, Music, Black magic etc. prevalent in a particular village area or region is determined under folk literature. This may also be known as ‘folk culture’.

Once there was a time when the entire world adored nature and lived a natural life (lived with nature). At time their conducts, thoughts, beliefs and way of living were easy, simple and spontaneous. They were far away from artificiality and pretension off. Literatures of these days had been written for the entertainment of mind and now also literature have been written but there are vast difference between the two. Today's literature is fastened by many customs and traditions but the main feature of literatures of early days were – Spontaneity, simplicity and naturalness. It is so spontaneous like
flower blooming in jungle, so free like birds flying in the sky and pure and simple like 'gangajal'. That part of the remains of literatures of early days which were kept safe or protected for day, is found in the form of 'folk literature'.

Folk literature is a part of folk conversation (Varta). Making a term with the title of folk culture and showing its relation with folk literature, Dr. Krishnadev Upadhyaya said that folk literature is a part of folk culture. If folk culture is compared with a huge tree then folk literature will only be one of the branches. If folk culture is a body then folk literature will be only one part of it. All activities of human life is covered under folk culture. But folk literature is only confined to people's songs, tales, ballads, proverbs and idioms. Area of folk culture is widely spread whereas folk literature is confined to a particular area. If folk literature is a part then folk culture is holder of that part. Folk literature can be included in folk culture but it is not possible to include folk culture in folk literature.

Dr. Satyendra defines folk literature as - All dialect or linguistic expressions comes under folk literature in which –

a) Remains of early Men’s psychology are available.

b) Dialects or linguistic expressions are available in sequence of basis of traditions, which cannot be stated a creations of anybody, which are popular through listening only and comprises in the tend of folk psyche (mind)

c) Can be in the form of piece or work but it should contain the basic elements of folk mind so that in spite of being related with other personality, the folk should accept it as a work of their own personality.

1.3.3. Classification of Folk literature

Variety of vocal activities of the people living in the world is folk literature where every moments of feelings and various other activities takes a lively form. Folk
literature is said to be the mirror of folk life. It is the reflection of thoughts and feelings of common life. Rural people entertain themselves by singing songs in different seasons and sacraments. Listening to stories are their best recreation. It contains a natural depiction of activities, religions and policies of different ages and periods.

As the subject of folk literature is broad and expensive which cannot be easily classified. Even keeping in view the broader sense of the study following divisions have been made –

1.3.3.1 – Folk-lyrics
1.3.3.2 – Folk-Ballads
1.3.3.3 – Folk-Tales
1.3.3.4 – Folk-Drama
1.3.3.5 – Folk-Sayings

1.3.3.1 Folk Lyrics

Among the folk literature, folk song occupies a specific place. It is natural that folk song is popular in the lives of the people because it is rich and widespread. The inner feelings of the people which is expressed spontaneously and musically is known as ‘folk song’. Life is a mixture of happiness and sorrow, sometimes man dances in joy and sometimes his life is like a fish out of water. Just as the changes in nature, in the same way there is an assembly of various experiences. From this, a new enthusiasm arises in human life. Then he exalts in joy. The songs arising from the core of the heart on such time and occasion is eligible to be called as folk songs. Scholars have given different definition of folk songs.

Dr. Satyendra has defined “folk songs as lyrics that focuses or expresses folk minds or folk mind also comes under folk lyrics”.  

Shri Narottam Swami and late Suryakaran Pareek defined folk songs from the
heart as – folk lyrics of early men. Folk songs depicts human life, their happiness, their
delight, their sympathy, their tears and their happiness and sorrow. It cannot be destroy.
They are not jotted down on paper but remains eternal.  

According to Davendra Satyarthi – Folk songs are lively picture of a culture.

Kunj Bihari Das defines folk lyrics as – Folk lyrics are spontaneous flow of
expressions of those people who are far from the effect if civilization of modern
civilization and culture, more or less living in the early stage.

Dr. Sadashiv Krishna Fadke has written in Sammelan magazine as— Not caring
much more for classical rules and focusing much on basic folk behaviors, the song sung
for the entertainment by folk is called folk songs.

Ramnaresh Tripathi – “Gramgeet or folk songs are acclamation of nature which
are having no ornate but having certain melody, not having stanzas but has rhythms, not
having elegance but has only pleasure. It is a song of nature where we find lively
expressions of feelings of rural people.”

It is clear from the above discussions that folk songs are spontaneous lyrical
expression of folk mind where folk personality becomes a collective personality. So it
becomes an asset of mass people. It attracts everyone towards its simplicity, sweetness
and charms. Author or writer of folk songs generally remains unknown. They are
successful representative of human civilization and culture. Basic human feelings from
ages are stored safely in it. Each and every moment of human life are included in folk
songs in the form of feelings and expressions. Every incident and situations mixed with
joy and sorrow are included in folk songs. Beautiful expressions of human feelings in
the form of songs will leave its effect forever.

After analyzing the symptoms and charateristics, different scholars has classified
folk songs in different ways. Amongst them some scholars are – Dr. Chintamani

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Upadhyaya, Dr. Shyam Parmar, Dr. Tejnarayan Lal, Dr. Sankar Lal Yadav, Dr. Mohanlal Babulkar, Dr. Yadunath Sarkar etc. folk lyrics are integral part of folk literature, popular in their verbal form from ages. They are rhythmic expression of spontaneous feelings of folk mind. Its trend is more collective then individual due to which it is said to be compared to human civilization and culture. By indicating its second feature, Dr. Shayam Parmar said that history is hidden in folk songs. Width (greatness) of women's heart, relation from birth to till death, assets of human development, rhythms and endless stock of feelings are its special features. Generally in folk songs we find collective feelings, human welfare, collective mind and general spontaneity.  

**Classifications:**

Generally classification of folk songs are done on the following grounds —

i) On ground of rites or ordination or acclamation.

ii) Based on system of pleasantness.

iii) In sequence of seasons and professions.

iv) On the basis of god related songs.

v) On the basis of different types of races.

vi) On the ground of proletariat song. (Shramgeet)

Pandit Ramnaresh Tripathi has classified folk lyrics into following eleven categories—

i) Temperament related songs.

ii) Mill and spinning wheel song

iii) Religious song

iv) Season related song

v) Songs of agricultural work
vi) Song of beggars
vii) Songs of fair (mela)
viii) Race songs
ix) Gallant rhapsody
x) Narrative songs
xi) Sayings of experience.

Classifications done by Dr. Tripathi lacks scientific attitude. Many errors seems to be there in the classification. Different sections of songs can be included in a single section. It is not necessary to keep songs of agriculture, beggar and fair in different sections. Likewise, gallant rhapsody (veergatha) and narrative songs can be kept in one section.

After doing survey and deep study on Indian and western folk literature, Dr. Krishnadev Upadhyaya had classified folk songs into following six categories

i) Temperament related songs
ii) Seasons related songs
iii) Songs of fasting or religious vow
iv) God related songs
v) Race related songs
vi) Poletariat songs (Shramgeet)

During different sacraments people sings different songs which can be called as temperament songs. For example – Birth of a son, tonsorial (Mundan), marriage, death etc.

Songs sung during different seasons and different occasions of fasting a religions vow are known as season songs and songs of religions vow.

God related songs are those songs, in which people pray or worship to God i.e. Ram,
Krishna, Shiva, Durga and Parvati.

Song sung by different races like washerman, 'Banjaras', 'Teli', 'Dancer', 'Ahir' etc are famous as race related songs.

Songs which are sung during hard labour for relaxation is known as proletariat song. For example – song sung during running or spinning a wheel, ploughing, milling etc. Those songs are heart touching.

Apart from these, many other scholars has also classified folk songs in to different categories.

1.3.3.2. Folk – Ballads

The literal meaning of folk ballad is – ballads prevalent in folk means narrative songs prevalent amongst folk. It is used as synonyms of ballad in English. It has developed from latin word 'Ballari'. Scholars has given it a title of narrative song which are popular in verbal form. Emphasis is given to its content only. Its lyric part remains secondary and these remained long in size.

Folk ballad has been defined by many scholars in different ways-

In the opinion of Prof. Kitriz – 'A ballad is a song that tells a story or it takes the other point of view, a story told is song.' 24

Frank Sijvik in his book mentioned his inability to define the word 'Ballad' and told it as intangible. He said "The difficulty is to define the Ballad, for it has some of the qualities of an abstract thing. It is essentially fluid, nor rigid nor static." 25

The Chief Editor of 'New English Dictionary' Dr. Moorey has given the definition of 'Ballad' as – "A simple spiritual poem with full excitement wherein a popular legend graphically narrated." 26

In conclusion it can be said that folk ballads should have the singable elements, plots, unknown personality of the composer and fundamental base, are necessary factors.
Folk ballads has many characteristics which differentiate it clearly from poetry of art. Our attention on the characteristic of ballads clearly identify that it is folk ballad not a poetry of art. Features of folk ballads can be primarily classified in to ten parts –

i) To be an unknown composer.

ii) Lack of authenticity of the original text

iii) Integral companionship of dance and music

iv) Maximum relish of locality

v) Verbal form in nature

vi) Lack of sermonizing trend

vii) Non-existence of art of ornate and spontaneous flow.

viii) Lack of personality of the composer.

ix) Long legend.

x) Repetition of phrases.

1.3.3.3. Folk-tales:

Folk tales are very important part of folk literature. It has got also special importance in folk literature due to its abundance and popularity. From the early time onwards people had a great attraction towards folk tales. Its origin is as old as human existence on earth. Even today in this scientific era the importance of folk tales of rural people is beyond doubt. Till today grand sons and daughters listen to tales sitting on the lap of their grandmothers. Mother used to tell stories to their little ones as an entertainment during night time. These stories consists of psychological effect which makes children fall asleep early. Sisters used to keep fast of Piriya for the happiness and prosperity of her brothers. From 'bhatri dittiya' of 'kartik' till 'shukla paksh' of 'Agrahan'. Whole of the month sisters regularly used to read piriya story during night times. During every fast, some tales related to any god is narrated. In the Early morning
without listening to these tales, one cannot take food.

Shepherds in fields, passes their time narrate short stories sitting together in groups under the shade of trees. Generally in every auspicious occasions people of villages listens God Satyanarayan Katha. Thus it is clear that folk tales has very important contributions in giving direction to the activities of village life.

Classifications:

In view of the content of folk tales, Dr. Krishnadev Upadhyaya has classified folk tales into six categories:

i) Sermonizing tales

ii) Tales of vows

iii) Tales of love

iv) Entertainment tales

v) Social tale

vi) Mythological tale.

Dr. Satyendra has classified ‘braj’ folk tales into eight categories:

i) Ballads

ii) Tales related to birds and animals

iii) Fairy tales

iv) Bikram tales

v) Riddle based tales

vi) Inspection implied tales

vii) Tales of saint / monk and pir

viii) Logic instructions based tales.

Dr. Dinesh Chandra Sen has classified folk tales of Bengal into four categories:

i) Supernatural tales
ii) Humorous tale
iii) Religious tale
iv) Nursery tales

Dr. Bhupendra Nath Ray Choudhury has classified folk tales of Assam into ten categories:

i) Mythological folk stories
ii) Supernatural folk stories
iii) Sermonizing folk tales
iv) Skilful folk tales
v) Courageous folk tales
vi) Social folk tales
vii) Folk tales related to birds and animals
viii) Curiosity rousing folk tales
ix) Riddle based folk tales
x) Entertaining folk tales

These topics are not discussed as they don't have direct connection with the main topic.

After doing detailed study and research on folk tales, we come across many characteristics of it. These characteristics can be categorized into following eight categories:

i) Integral love
ii) Lack of obscene art
iii) Courteous relations with the basic trends of human beings.
iv) Feeling of well-being
v) Happy ending of tales
vi) More emphasis on mystery, thrill and supernaturalism
vii) Feeling of excitement
viii) Spontaneity in description.

1.3.3.4. Folk-Drama

As the form of drama is important in refined literature, thus the form of folk drama is also very important in folk literature. The folk drama is played to entertain masses through various characters by presenting a game called Ballet, which is actually a narrative species of folk songs transmitted, orally, which tells a story. This is a best way to delight and inspire the life of masses through audio and visual reflections. Maybe that is why till today the popularity of folk drama is unchangeable.

Folk drama is that form of folk literature which entertained the public by presenting some exciting stories. Generally on the basis of story and songs. It can be separated from folk songs. It is mainly dependent on the dialogues. Whereas in the other form of folk literature dialogues are not present there.

According to Dr. Shyam Parmaar “Folk drama means, that form of drama which is not only related to specific cultured society, but it should be related to the life of public, which are traditionally a medium of entertainment to public of their own region.”

Many critics does not accept this definition. They said that in Dr. Parmaar’s definition he just includes the word folk drama but actually he does not give any proper definition of folk drama.

According to Dr. Mahendra Bhanawat – “Folk drama is a form of that drama based on the expressions of initiative. Stereotype, folk beliefs which makes mind of the people of that area delightful, exuberant and inspiring."

This, Dance and Music are the main central point of folk-drama. In India drama
is accepted as the fifth scripture. This form of drama is also criticised in Bharatmuni’s Natya-Shastra before 300 A.D. This proves that before the tradition of drama was there in the life of people, on the basis of which Bharat muni got the facility of analysis.

After a critical analysis made on definitions given above, following characteristics can be quoted –

(i) The natural language of the folk is poetry. So, the dialogues of folk drama is poetic.

(ii) Character type (dual character of special nature or special group)

(iii) Open stage and lack of facility to change the scenery (generally).

(iv) Acting and dancing with gesture.

(v) Almost mythological stories, time to time appearance of buffoon, weeping in dysphoric of contemporary inconformity, advises ideology during crucial acting.

(vi) Stories get less importance because generally the stories are known to every one. So, the importance is given to essence (rasanabhuti)

(vii) Every member of the drama committee does every type of work (a jester, actor, director etc.)

(viii) It describes about the rituals and festivals of people’s life in which publicity of famous songs and proverbs are also involved.

**Classification**

Based on different folk dramas various types of classification are found. On the basis of style and duration of singing Dr. Shyam Parmaar classified folk drama in this way. 34

i) Periodic short skit

ii) Lyrical drama starting from midnight till morning.
This classification cannot be accepted because apart from above mentioned folk dramas, many such folk dramas are there which are performed on day time or on different occasions.

Based on nature of folk dramas, Dr. Satyendra has classified these under following categories:

i) Dance based

ii) Drama based on comedy

iii) Lyric based stories

iv) Drama based on dialogue

By considering all localities of India, Dr. Shriram Sharma has given three classification of folk drama:

i) Dance based folk drama

ii) Lyrics based folk drama

iii) Opera - based folk drama

Discussion has not been done on these classifications because of its excess availability and non-connectivity with the main matter.

1.3.3.5. Folk-sayings:

This can be also be termed as ‘Miscellaneous’ under folk literature. There are many such small branches which are connected to the daily life of rural people. Folk sayings include – phrases and idioms, proverbs, Riddles, lullaby, songs of children activities etc.

Dr. Satyendra in his ‘proverb literature’ and ‘folk vocabulary’ analysed proverbs and Riddles in details.

Dr. Krishnadev Upadhaya classified them under ‘folk sayings’.

Following subjects can be kept or considered under ‘folk sayings’:
Further a brief discussion on these various topics has been done.

(A) **Proverbs**

Proverbs occupies an important place in folk literature. These are abstract of folk life and are prevalent in poetic form in the society since a long time. They are popular in their verbal form. Proverbs are ethics of folk life specially for people living in rural area. Proverbs are gems or outcome of human knowledge which are enlightened by intelligence and experience of human being. If we want to see in which direction the ideology of any race are flowing from centuries, then we need to study the proverbs of that particular race.

**Characteristic of proverbs**

The very first feature of proverb is its style of formation. The composer of proverbs try to put a vast meaning in a short form. By length it is short but having a deep rooted meaning in it. Proverbs are popular due to its shortness only.

The second feature of proverb is cognition and observation (inspection). Proverbs are results of ages, experience and observations of human life.

Third feature of proverbs lies in its simplicity. They are written in a very simple language, by hearing it only we can come across with its meaning.

Proverbs are also found in prose form as well as in poetry form. But it is easy to remember them which are in poetic form and their impact are also possibly more on humanbeing.
Classification of proverbs

According to Dr. Krishdev Upadhyaya proverbs can be basically categorized into five categories:

i) Proverbs related to place
ii) Proverbs related to race
iii) Proverbs related to nature and agriculture
iv) Proverb related to birds and animals
v) Miscellaneous.

(B) Idioms: ‘Idiom’ is an Arabic word which means ‘Mutual conversation’ and ‘Questionaries’. In Arabic language meaning of idioms are limited and confined. But in Hindi and Urdu the impact of idioms are huge and has developed to a great extent. Meaning of idioms cannot be taken in its general sense. A specific deep rooted symbolic meaning is hidden in it. Thus, we can say that – Idioms are well organized group of phrases which do not have a general meaning but a specific deep rooted meaning, e.g. ‘Nako chane chabana’ means to complete a task with much effort. Chana (gram) can be chewed by mouth not by nose which is impossible. So here general meaning is not taken but a specific symbolic meaning is hidden and the meaning is to perform a task with great difficulty. Famous and ancient history of idioms are also available. Its use is maximum in Sanskrit literature. The numbers of idioms are much more in Hindi which is the national language of our country. Use of idioms are very broad in sense. In idioms we will find each and every activities of human life. Idioms are related to human activities, experiences and feelings, body parts, food material, household work, different elements of nature such as sky, fire, air, water and earth, day-night, birds and animals, plants and trees etc.
Significance:
(a) The most important significance of an idiom is that it remains as an essential part of a sentence. For example ‘Aag lagana’ in an idiom. But an idiom alone does not hold any meaning unless it is used in a sentence. But when we say – ‘who aag lagakar tamasa dekha laga’ – then it means that, instigating a quarrel.
(b) An idiom is always used in its original form. For example -- ‘Haath dhona’ is an idiom, but if, we replace this words with ‘Hast prakshalan’ then the required meaning can not be derived.
(c) In an idiom the spoken words are not as important as the interpreted meaning. It is the interpreted meaning that is actually desired.

For example – ‘Gadhe murdey ukhaduw’ its literal meaning is to dig out the dead from the grave, but its real meaning is -- ‘the old confidential fact to be disclosed.’

Idioms are invaluable treasures of rural folk. Illiterate rural folk also used these idioms in a beautiful way, which render flexibility and expression to their language.

(C) Riddles:
Riddles are inclusion of mysteriousness in which somebody ask question and audience need to reply it. Riddles aim at encouraging curiosity for knowledge.

Riddles implicates a thaumaturgic dictum towards a thing wherein the name of thing is not disclosed directly but uttered confidentially. It mainly carries an intelligent dexterity with artistic expression.

We would like to analyse on the origin, tradition and classification of Riddles in the next chapter.

(D) Clerihew:
Clerihew are different from Riddles. In Riddles we find questions and their replies appropriate. But in clerihew, some impossible and baseless things are narrated.
The main purpose of clerihew to entertain only. It creates human as-

“उठे पत्तारे बही चला, मैं जाने पिय मोर।
हाथ नाड़े पिय दूंधन लागी, मिला कठोली का बोंट।”

All these clerihews are baseless. They are far away from reality. Here, the more meaningless things we add, the more it becomes beautiful. Amir Khusro’s ‘Dhakosle’ are very famous in Hindi.

(E) **Children song**:

All activities of children like sitting, walking, playing, jumping, eagerness to get a thing, moving on knees and dancing etc are mentioned in different folk lyrics. Song which includes all movement and activities of childrens are called children song.

Gujrati folk literature expert – Mr. Jhaberchan Meghani has classified children songs into ten categories, which are as follows:

- i) Songs of activities like movement and jumping.
- ii) Songs of movement while sitting
- iii) Songs where children are called by showing them some things.
- iv) Season related songs
- v) Birds and animal related songs
- vi) Moonlight songs
- vii) Story related songs
- viii) Song related to fasting or vows
- ix) Garba songs
- x) Raas songs

(F) **Play song**:

When children gradually grow up they start playing different games with other children of their neighbourhood. While playing for entertainment children sing some
songs and laugh over it. These songs are known as play songs.

Through study of sports of any country, we can know about the behaviours, courage and strength of its citizen. Sports are important part of folk culture.

**Category of sports :**

Two types of games are prevalent in Bhojpuri state-

i) Indoor games

ii) Outdoor games

These two games are supported by songs, such as-

(a) **Kabaddi**: To boost up the enthusiasm, children sing song while playing this game. Now kabaddi has got international reputation. In this game, players divide themselves into two teams and a line is drawn in between the group. Player of one team touch the player of the opponent team and come back to his team.42

One example of song sung during playing this game is as follows –

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ए कबड्डिया आईले, तबला बजाईले
तबला में पैसा, लाल बघाई।
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(b) **Mime practice**: It is a game of children where they practice to remain quiet. In the evening hour few boys compete with each other to remain silent. The competition regarding how long one can remain silent which is just opposite to child behavior. When all children sit together, one among them chant the phrase which is given below and promises on mother’s and sister’s name that they will remain silent.

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आदा बादा नूतन सवादा
भूंजरी के काटा, बैल के सींग
जे बोली से गङ्गङ्गा बोली
जे बोली ओकरा माई के....!
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(c) **Oka boka game**: It is a very entertaining game. Here 5-10 boys sit together and touch the ground with their fingers keeping their palm upwards. Then, the team leader touches everyone’s hand and says –

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“ओका बोका तीन तड़ीका 
लउवा लाठी चंदन काठी 
बाग में बगाउव डोरे 
सावन में करइला फूले 
ओ करइला के नाव का? 
इज़ाल विज़ाल, पानवा फूलवा 
ढोठिया पंपक।”
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(G) **Cradle song**:  

Mothers use to sing songs while trying to make their babies sleep. This song is named after that. Children are attracted to music. While sleeping mother touch of love and soft song sung by mothers act as a magic for children to sleep. Cradle song reflects motherly affection and love towards their children.

Tradition of cradle song is very old. Mother Yeshoda swings his beloved son Krishna in the cradle and sings variety of songs and tries to make him sleep. Great poet Surdaas said –

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“यशोदा हरि पालने ढुलाओ!”
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Lyric and music plays important part in cradle song.

**Conclusion**:  

In conclusion we can say that due to its different features, folk literature has an important place in the society. Human culture is depicted so lively and natural by in folk literature that in such a away it cannot be found in any other place. Folk tales are the father of all tales in world literature. Knowledge of folklore is very important to study religious beliefs, social customs, food habits etc. of citizens of any country.
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