Journal Homepage: www.katwacollegejournal.com

Regional Bengali Language of Jangalmahal

Chhanda Ghoshal, Bengali, Vidyasagar University, India

Abstract:

The hilly-forest part of the remote Western West-Bengal came to existence as 'Jangalmahal' when the British East-India Company formed it as a separate administrative unit for smooth functioning in 1805. The tribal leaders and feudal lords were the independent rulers of this part for years and although these areas faced numerous attacks from invaders of different religious sects, no such attackers inflict direct rule here, hence the rule of the tribal leaders and feudal lords continued uninterrupted throughout generations. But things changed completely after the Company succeeded in getting the Dewani of Bangla-Bihar and Orissa from the Mughal-Emperor and the belt came directly under Company rule. The native leaders did not give in easily and resisted whole-heartedly this aggression with numerous movements and revolts. To cope with this and to keep their strangle-hold on this region, the Company shifted their Revenue and District office frequently between Midnapore, Bishnupur, Bankura or Ramgarh. In 1805, for better administrative functioning, the Company formed 'Jangalmahal' with these forest oriented districts. If we move from Pre-historic to historic period, we can perceive that the Aryan speakers entered this belt by immigrations. These immigrations not only influenced the Socio-Cultural aspects of this Place, these also modified the local language. And a new language emerged out of the mixture of this Aryan and non-Aryan languages which came to be known as 'Jharkhandi-Bangla'. I discussed the linguistic characteristics of this local language and its development, prospect and present crisis in this paper.

Keywords :Jangalmahal, Jharkhandi-Bangla, DandabhuktiyaJharkhandi, Kendriya (Central) Jharkhandi, Literary works, Crisis.

Introduction And Background:

The hilly-forest part of the remote Western West-Bengal of India came to existence as 'Jangalmahal' when the British East-India Company formed it as a separate administrative unit for smooth functioning in 1805. The tribal leaders and feudal lords were the independent rulers of this part for years and although these areas faced numerous attacks from invaders of different religious sects, no such attackers inflict direct rule here, hence the rule of the tribal leaders and feudal lords continued uninterrupted throughout generations. But things changed completely after the Company succeeded in getting the Dewani of Bangla-Bihar and Orissa from the Mughal-Emperor second Shah-Alam and the belt came directly under Company rule. The native leaders did not give in easily and resisted whole-heartedly this aggression with numerous movements and revolts. To cope with this and to keep their strangle-hold on this region, the Company shifted their Revenue and Districts office frequently between Midnapore, Bishnupur, Bankura, or Ramgarh. In 1805, for better administrative functioning, the Company formed 'Jangalmahal' with these forest oriented districts. Chhatna, Barabhum, Supur, Ambikanagar, Simlapal, Velaidiha of ancient Midnapore districts, Panchet, Bagmundi, Bagankudar, Tarafbaliapal, Katram, Hesla, Jhalda, Jharia, Joypur, Mukundapur, Kismatnuagarh, Kismatchuti, Torang, Tundi, Nagarkiari, Patkun of district of Birbhum and Shanpahari, Shergarh and Bishnupur of district Burdwan together formed these newly created 'Jangalmahal'(Saha, Dhirendranath, 1983). Though in Present time, 'Jangalmahal' refers only to the districts of PaschimMidnapore, Jhargram, Bankura and Purulia.

If we move from Pre-historic to historic period, we can easily perceive that the Shabar, Bathudi, Puran etc. are the aboriginal tribes of this Jangalmahal.The Shabar is basically a hunting

tribe but the Bathudi and the Purans had interest in cultivation too. The Aryan speakers entered this belt for the first time during the Jain immigration. Gradually the Buddhist, the Vaishnavite and the Islamic fortune-seekers flocked here. After these immigrations upper classes of Bihari, Oriya and Bengali language groups, who were somehow associated in this belt with the British administration and many other fortune-hunters also flocked here.These immigrations not only influenced the Socio-Cultural aspects of this place, these also modified thelocal language. And a new language emerged out of the mixture of thisAryan and non-Aryan languages which came to be known as 'Jharkhandi-Bangla'. It is mentioned here that before the Islamic and British immigration, the Middle-Indo-Aryan (MIA) language, that means the language of Prakritahad been entered in this zone by the Jains and Buddhist immigrations and after a long time this Middle Indo-Aryan language had been transmitted into the New-Indo-Aryan (NIA) language as well as the regional Bengali languages (Ghoshal, Chhanda, 2004). Regarding this thought we may mention here the comments of the distinguished linguist Suniti Kumar Chatterjee - "…From Anga, the Aryan speech (MagadhiPrakrit And Apabhransha) seems to have passed down to Rarha, and crossed over the Ganges to Pundra-Vardhana or Varendra, where the Aryan Language might also have come overland from Mithila along the Ganges, It spread from Anga, Pundra and Rarha to Vanga. A wave of immigration and cultural influence from Mithila joined forces with Varendra and later, perhaps, from Vanga, and the MagadhiApabhransha was carried to North Bengal and Kamarupa, and thence further East into the Assam Valley. From Rarha, 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 form ofMagadhi advanced westwards, into Jharkhanda (Chhoto Nagpur) and South Kossala(east central provinces, where it came in touch with the speech of South Bihar (Magahi) and with West Magadhan (Bhojpuriya), as well as with the Chhattisgarhi form of eastern Hindi." (The Origin And Development Of The Bengali Language, Part-1, 1986)

The Language, which was once formed on the basis of ancient Jharkhand-land, is named as Jharkhandi Bangla. Although according to Suniti Kumar Chatterjee, this language was known as Western Rarhi (ODBL, 1986). But emeritus linguist Sukumar Sen called it as Jharkhandi Bangla (BhasharItibritta, 1993). Moreover, linguist Sen had classified this language into two different forms, those are the DandaBhuktiyaJharkhandi (situated at the region ofriver Subarnarekha's basin, which is nearby South Odisha) and theKendriya(central)Jharkhandi (situated at the Bengal-Jharkhand border). DhirendranathSaha had also classified this language into three different forms - Dhalbhumiya, Manbhumiya and Purbi (eastern) Jharkhandi (Jharkhandi Bangla Upabhasha, 1983). It should be mentioned here that more new researches have been done on this language by DhirendranathSaha, Sudhir Kumar Karan (South-Western Bengali : A Linguistic Study, 1992), ChhandaGhoshal (JharkhandiBanglarJhargãyiRup, 2004) etc.

Objective:

Main Lingua Franca of Santal, Munda, Kol (Ho), Malpahariya, Birhor, Kora, Sabar, Lodha, Khariya, Kurmi, Baiga, Bedia etc., who are the aboriginal inhabitants of Jangalmahal, is Jharkhandi Bangla. Among these tribes, the Santal, Kol and Birhor are Bilingual. In their own families, they use their own mother tongue, but their official language is Jharkhandi Bangla. In addition, like Bhojpuri, Magahi and Sadri or Nagpuriya, the Kurmali language is also spoken here. I observed the linguistic characteristics of this regional Bengali language and its development, prospect and present crisis in this paper.

Methodology:

This linguistic analysis has been done on the basis of field work based data analysis and study of references books.

Discussion:

Now some noteworthy linguistic features of JharkhandiBangla are given below.

DandabhuktiyaJharkhandi:

Phonological Features:

Phonemic changes:

Vowel:

/ɔ />/a/→ [cɔle]>[cale] 'walks'

/ɔ />/u/→ [nɔe̯a]>[nua] 'new'

/a/>/e/→ [cʰagi]>[cʰeli] 'she goat'

/a/>/ou/→ [ɟaha /ɟeʈa]>[ɟou̯ʈa] 'that is'

/ i/>/a/→[bʰorɟitɔ]>[bʰuɟa] 'a kind of food made by parching rice on hot sand'; [muʃik]>[musa] 'mouse'

/ i/>/ e /→ [ninda]>[neu̯da] 'calumny'

/u/>/a/→ [uttal]>[au̯la] 'convex'

/o/>/ɔ /→ [cokʰa]>[cɔkʰa] 'expert'

/o/>/a/→ [koi]>[kai̯] 'where'

/o/>/u/→ [ʃoru]>[suru] 'thin'

Phonological changes:

Anaptyxis:

[Prokriti]>[porkit] 'nature'; [bromhɔrʃi]>[bɔrmosi] 'Brahmin sage'; [potrɔ]>[pɔtɔr] 'leaf'; [patra]>[patɔr] 'pot';[bɔɟɟrɔ]>[boɟoɽ] 'thunder'; [mɔhargʰɔ]>[maharog] 'dear'; [nirmɔl]>[nirol] 'clean, lucid'.

Dissimilation:

(Vowel): [ʃoʃur]>[susra] 'father-in-law'; [ʃaɟie]>[saɟei̯] 'to decorate'; [baɟie]>[baɟei] 'to play to musical instrument'

(Consonant):[pakati]>[kabati] 'jute-plant'; [gʰorotɔro]>[torogʰoro] 'terrible'

Cerebralisation:

[ʃotin]>[soutuɽ] 'co-wife; [narikel]>[naɽia] 'coconunt'; [kɔto]>[keɽe] 'how much'; [mohila]>[mahɽa] 'woman'; [petika]>[peɽi] 'box'; [horit]>[hɔɽɔr] 'green'

Spontaneous nasalisation:

[ɔ̃ʈa] 'waist'; [kɔ̃ka] 'dumb'; [cũʈa] 'rat'; [hãus] 'smile'

/n/occurs in free variation with /l/ in the initial position: [lok]>[nok] 'person'; [lɔta]>[nɔhɔ] 'creeper'; [laɟ]>[naɟ] 'disgrace'; [luga]>[nuga] 'garments/cloth'; [lɔmba]>[nɔba] 'tall'

It should be mentioned here that's' is pronounced as only sibilant in whole Jharkhandi Bangla.

Morphological Features:

a) **Personal pronouns:**

	Singular	Plural
1st person –	mũi(I)	amar(we)
2nd person –	tumi(you)	tumar/tumarmɛne(you)
3rd person -	se/tan(he/she)	tarmɛne(they)

b) **Case:**

'nu', 'ru' post positions are used in ablative case –takanusɔbhɔe̯(everything is possible by money); gɔɽanu / gɔɽarugau̯ (Sing from beginning)

Number:

singular number becomes plural by adding of plural formatives 'gada' (numerous) or 'mɛne' (<ody. 'mane').Like – gadanok (numerous men), gadacʰa (numerous children) tarmɛne (they); cʰamɛne (children)

Root verb:

pɔka (throw); pɔc (<hindi.pucʰ- ask); pɔkʰla(wash)

Denominative verbs:

pɔka - pɔkai̯ (throw out)

gadʰei̯ (to body wash)

ɔ̃dʰrei̯ (become dark)

Old Verb from:

kʰai̯te (to eat); ɟai̯te (to go); kohibe (will speak); kohicʰe (is speaking)

Lexicon/ Vocabulary:

Old Bengali/ Middle Bengali:

gʰini / gʰina(receive), baṭ (road), pani(water), ai: (maternal grand-mother), po (son), ɟʰiari (niece), kuɽia (hut), musa (mouse)

Odya: pɔ̃ɽa (buffalo), panhia (comb), gɔṭae̯ (one), luga (garment),san (small), ṭɔka (son), mai̯po (woman)

Hindi: umɔr(age), eɽi (ankle), kãhe (where), nua (<nɔe̯a – new), kæcra(dirt)

Arabik-Farsi: ilaɟ (treatment), kɔɟɟa (<kɔrɟ - loan), kaɟia>koi̯ja (quarrel)

Regional words: gʰoita (husband), kɔgɔndʰɔn (harassment), kuɽsũɽi(midwife)

Kendriya (Central)Jharkhandi:-

1. **Some noteworthy phonological features:**
   - o> ɔ
     [mom]>[mɔm] 'wax', [kodal]>[kɔdal] 'spade', [poɽa]>[pɔɽa] 'burnt', [poka]>[pɔka] 'insects', [goɽa]>[gɔɽa] 'root', [boba]>[bɔba] 'dumb', [rɔʃogolla]>[rɔsɔkɔlla] 'a type of confectionary'
   - e>æ
     [neʃa]>[næsa] 'addiction', [peʃa]>[pæsa]'profession', [meʃa]>[mæsa] 'mixing', [gelam]>[gælɔm] 'went', [lekʰa]>[lækʰa] 'To write'
   - o>u
     [kotʰa]>[kutʰa] 'where', [kompani]>[kumpani] 'company', [tomar]>[tumar] 'your', [loha]>[luạ] 'Iron'

   ❖ **Tendency to nasalization**:

   [akʰ]>[ãk] 'sugar cane', [aʈa]>[ãʈa] 'coarse flour', [ca]>[cã] 'Tea', [Pʰite]>[pʰĩta] 'buckle', [kʰɔndɔ]>[kʰãiɽ]/ [kʰãiɽa] 'part', [gɔndʰo]>[gõdʰali] 'smell', [brinto]>[bõʈʰa] 'stalk', [ʃɔmota]>[sõta] equality/ equilibration'

   ❖ n>l   [nala]>[lala] 'canal', [nac]>[lac] 'dance', [nati]> [lati] 'grandson', [noʈ]>[loʈ]'currency note', [nɔgod>lɔgɔd] 'In Cash', [nutɔn]> [lɔitɔn]

   ❖ **Metathesis (Originated out of Apinihiti/Epenthesis):**

   [aʃitecʰe]>[aisce] 'is coming', [rakʰitecʰe]>[raikʰce] 'is keeping/putting', [kolikata]>[koilkata]'Calcutta'/kolkata' [purulia]>[puruila] 'Purulia – a place name', [roʃik]>[roiska]'paramour of a professional female dancer of Jangalmahal's folk-society', [natini]>[laitna] 'granddaughter',[narikel]>[nairkɔl] 'Coconut', [madoliạ]>[madɔila] 'drum player'

   ❖ **Aspiration:**

   [ditam]>[ditʰɔm] 'used to give', [ɟetam]>[ɟetʰɔm] 'used to go', [kãkɽa]>[kʰãkɽa] 'crab', [muɽi]>[muʈʰi] 'parched rice'

   Deaspiration:-

   [ʃãkʰa]>[sãka] 'a bracelet worn by Hindu women as a sysmbol of marriage', [ʃɔkʰ]>[sɔk] 'hobby' [ʃiddʱo]>[siɟa] 'boiled', [boiʃakʰ]> [boisag] 'first month of Bengali Calender', [ʃudʱa]>[sida] 'to ask', [ʃudʱu]>[sudu] 'only'

   Glide-h (h-sruti)

   [gɔm]>[gɔhɔm] "wheat", [kuli]>[kulhi] 'porter, country road through a village', [kamar]>[kamhar] 'blacksmith', [pɔrob]>[pɔrhɔb] 'Festival', [periẹ]>[pahrãi] 'beyond' [kala]>[kalha] 'deaf, cold'

Some Noteworthy Morphological Features:-

A. Case**:-** e, ẹ suffix in nominative case (Instead of null affix) -
   1. [biɽalemacʰkʰãiece] "Cat has eaten the fish"
   2. [bʱaluke cine saluk] "Bear recognizes ʃaluk"(kind of water-lily)
   3. [buɽʰaẹ bɔlebuɽʰike] "The old man says to the old woman"
   4. [kaɽʰaẹ dʱankʰãiece] "A buffalo has eaten paddy"

null,/-ke/,/-e̤/ case ending as well as null ending+ koire, boile, dige post-position in locative case -

1. [aɹbɔnɹabɔ] "I/We will go to forest today", [ɖilliɹabɔ] "I/We will go to Delhi"
2. [gʰɔrkecɔl] "go home", [dɔkanketʰakbi] "you will stay at shop", [bælake rod uʈʰbe] "Sun will be visible at noontime"
3. [macila̤e̤ boisbɔ] "I will sit on a stool (made on wood and one kind of grass-cord)", [baʈʰirnamɔe̤ bɔkulgacʰ] "abokul tree (mimusopselengi) is planted on a courtyard
4. [gʰɔrkɔireduʈacalrakʰ] "some rice should be preserved at home"
5. [gʰɔrboileduʈaʈakarakʰ] "some money should be deposited at home"
6. [gʰɔrdigeɹabinaĩ?] "Will you not go home?"

/le/, /tʰakun/ etc post-positions are used in ablative case -

1. [gʰɔrer le bairha] "come out from home", [mae̤r le masirdɔrɔd] "like maternal aunt is more affectionate than mother"
2. [Bɔnertʰakunkæ̃daineci] 'I have carried kæ̃d (one kind of jungle-fruit) from jungle.
3. [gacʰertʰakunɹampaiʈbɔ]"I shall pluck blackberry from tree",

Special address terms used inKendriya(Central)Jharkhandi:

To women- /lo/, /go/, /ge/

[Ki go kutʰakeɹabi?] "Oh lady! Where will you go?",[ki loɹabinai?] "Oh lady! Will you go or not?", [e geɹabitɔ?] "Oh lady! Would you like to go?"

To men- /he/, /re/

[Ki he ɹamai] 'Oh! Son-in-law', [ki rekutʰakeɹabi?] "Oh son/boy!Where will you go?"

Men to men- [ki re ɹabitɔ] "Oh fellow! Would you like to go?"

To friends- [ki be kutʰaɹabi?], "Oh friend! Where will you go?"

Uncle to nephew- [kibɔkæmɔnacʰɔ] "Oh my nephew! How are you?"

Aged lady towards young girls/boys- [tuidʰɔngʰɔrɹa] "Oh my son/daughter! You may go home.", [tuidʰɔnuʈakorisna] "Oh my son/daughter ! don't do that."

To honourable close relatives- e/æ address, for example - [e/æ bap/ma/ɹæʈʰa/ɹeʈʰi/kaka/kaki/piʃi/maʃi] "Oh my father/mother/uncle/aunt!

B. **Number**:-

1. /-ga/, /-gila/, /-gilan/, /-gula/, /-gulan/ suffixes are attached to make plural form-

/-ga/, /-gila/:- [iga] these, [uga]those, [manusgila]men, [amgila]mangoes

/-gilan/:-[igilan]these, [haigilan]those, [lokgilan]men/people

/-gula/, /-gulan/:- [igula]these, [ugula]those, [lokgulan]men, [anekgulan]'many, numerous'

2. By adding plural formatives-

/sɔb/- Ex:sɔblok"all persons", sɔbkake, 'to all persons'

/bedɔm/, /dɔme/- Ex: [bedɔmdʰoirece] 'it is produced great in number', [dɔmemairece] 'beaten severely'

/gaiɹe/- Ex: [gaiɹekʰãiecɛ] 'eaten in abundant quantity'

/bɛɟãẹ/- Ex: [bɛɟãẹdʰoirecɛ] 'produced great in number'

/kʰapan/- Ex: [ækkʰapanlok] 'numerous people'

/goʈʰ/- Ex: [ækgoʈʰ (<gosʈʰi)lok] 'numerous people'

C. **Verb Root**:-

Frequent Usage of Denominative Verbs:

[siɟa] 'boiled'- [siɟabɔ] "I shall boil"

[cina]'familiar'- [cinabɔ] "I shall make you familiar"

[uʈʰ] 'rise'-[uʈʰkabɔ] "I shall make it rise"

[ɟaʈ] 'cold'- [ɟaʈacʰe] "I'm feeling cold"

[ḍɔhɔr] 'road'- [ḍɔhɔrain]'to tie on the road side.'

Onomatopoeic **verb:**

[mæmækorcʰe – mæmaiccɛ] "(The goat)is bleating with the production of 'mæmæ' sound."

[gɔ̃ gɔ̃korcʰe - gɔ̃gaiccɛ] "(He/she) is groaningwith the production of 'gɔ̃ gɔ̃' sound?"

[Kɔ̃ kɔ̃ kore kãdcʰe - Kɔ̃kaiccɛ] "(Child) is whimpering with the productionof 'Kɔ̃ kɔ̃' sound."

[huhu kore uʈʰcʰe–hudkiccɛ] 'Expressing feeling of sadness'

D. **Verb:-**

1. Additional suffix -k is attached to the verb after the tense marker in past and future tense third person form.

For Example: - [u/sekoillɔk]<[/korilek/] "He/She did"

        [u/seboillɔk]<[/bolilek/] "He/She said"

[u/seɟabek, boilbek, koirbek]<[ɟaibek, bolibek, koribek] 'He/she will go/speak/do'

2. Defective Verb:-ɟa['to go'], which is a defective verb in standard Bengali acts as a full verb in Kendriya (Central)Jharkhandi Bangla. It has different forms for all three tenses. For Example, /amiɟai/ ''I go" , /amiɟãincʰili/ "I went", /amiɟabɔ/ "I shall go"

3. Kendriya (Central)Jharkhandi uses /bɔʈ-/ as an alternative to /acʰ-/ verb root. Being a defective verb it lacks future tense form. Like -

[amiboʈʰi] "I am", [tumiboʈʰɔ] "You are", [sebɔʈʰe] "He/She is"- present tense

[amiboʈʰli] "I was", [tumiboiʈʰlɛ] "You were", [seboiʈʰlɔ]'He/She was'- past tense

Vocabulary:

[ɔda] 'moist', [ankʰa] 'meaningless, causeless, groundless', [agʰal] 'full stomach', [aʈʰa] 'order', [ardas] 'message', [udma] 'naked,bare', [uʈus] 'bug', [goiʈa] 'lazy', [ghagra] 'fountain', [ghũsur] 'pig' [sɔsa] 'rabbit', [ʈɔ̃ʈa] 'throat', [ḍubka] 'small forest', [tatɔl] 'heated', [bɔrɔda] 'buffalo', [bʰoikʰla] 'needy', [riɟʰ] 'enjoyment', [runa] 'dry', [liai] 'quarrel', [hemal] 'cold', [libɔn<nirbɔn] 'summer time', [sitan] 'pillow'.

Language sample:

Standard Bengali:e bɔcʰɔrcaʃkæmonholo? Bhalonɔę. briʃtina hole kibhalocashɔę? arcaʃna hole puɟoobhalohɔbena. [What is the condition of cultivation in this year? Not well. Is the cultivation satisfactory if rainfall is not sufficient? And if the cultivation is not satisfactory, puja festival will not be joyful.]

DandabhuktiyaJharkhandi:ibɔcʰɔrcaskæmɔn hila? bʰalana.bɔrsanaihinɛkibʰalacasnagɛ? arcasbʰalanaihinepuɟabʰibʰalahɔbeni.

Kendriya(Central)Jharkhandi:ibɔcʰɔrcaskæmɔnhoilɔ? bʰalɔlɔę. ɟɔlnahoilekibʰalɔcaslage? arcasbʰalɔnaihoilepuɟaobʰalɔhɔbeknai.

Literary works:

The vitality of Jharkhandi Bangla is such that in both its sub divisional languages many verbal and communal literature as well asrhymes, puzzles, proverbs, songs, folktales etc. have been easily composed. Besides these, great number of written literature have been composed in those languages though those are not enough on account of indifference of higher society. A strong literature can be composed in these languages, which has been proven by Santosh kar (Dãɽ-Jal-Mukta Mach), AjiteshBandyopadhyay (ManjuriAamerManjuri), SaikatRakshit, Lalit Mohan Mahato, BhabotoshSatpathi and other such powerful fictionist, dramatist,folk-literate poets, though Santosh Kar, AjiteshBandyopadhyay, SaikatRrakshit have confined themselves only to the dialogues of the characters as far as the usage of the language is concerned.

Crisis:

But the alarming part is that like any other regional language an erosion has been started in this language too. During my research one significant finding was the absence of folk literature as well as rhymes, songs, proverbs, folktale and regional words which were available in the cultural life of Jangalmahal even 19-20 years back. Due to addiction tofacebook, what's app, hotstar the new literate generation is forgetting their own language and literature.So, in order to preserve these regional language and literature serious steps for the preservation of this regional language and culture have to be taken. But there is a problem also. In those universities where the folk culture and regional Bengali languages of Jangalmahal have been incorporated in syllabus in order to inculcate and preserve the language and literature; it has been observed that mere passing will do and good numbers can be scored, to keep this motive in mind the students of Jangalmahal preparing project papers by copying their predecessors (10-12 years ago). They are dishing out the same facts from the same persons or copying facts from previous researches, has resulted in improper presentation of currentJangalmahal folklore and the exact amount of expansion or erosion of the language, literature and culture cannot be assessed. In this group there are some unenthused researchers/authors who without going through proper field observation, confine themselves to collection of facts from predecessors and market it as their own creation. So, we cannot get the exact contemporaneity of this language and literature through their works. There are some idealistic urban Bengali literates who without knowing JharkhandiBangla Language use to analyse and compose literature in this language. In this group, Mahasweta Devi, AnimeshKanti Paul and other such personalities are known to belong. I told in my paper in her "AranyerAdhikar" Mahasweta Devi has written 'akhra' as the cleaned up courtyard for song and dance of tribals, 'Khɔra' as Hare, 'shashang' as Hare, 'shashanɖiri' as the tombstone of crematorium and 'giʈiora' as entertainment room for Munda youths. Where as in Jharkhandi Bengali 'Khɔra' means sunshine, 'Kheɽa' means Hare, and the regional word 'gitiɔɽah' means entertainment room for youths; the actual word is 'akhrha'(akʰɽa) and not 'akhra'. In Austric language 'shashang'(sasaŋ) means turmeric, sansa (sõsa< *Sanskrit. ʃɔʃɔk) means Hare and 'shashan'(sasan) means crematorium and 'diri' means stone not 'dhiri'(ɖiri). Hence the original word is 'shashandiri'(sasandiri). Actually, Mahasweta Devi while writing this novel has depended wholly on "Dust Storm and Hanging Mist" by Kumar Suresh Singh, which has resulted in the differentiative

pronunciation of Roman alphabet in other language, caused to create improper vocabulary of Jharkhandi Bangla language (Nandi, Ratan Kumar (Ed), 2005).

Likewise,AnimeshKanti Paul in his analysis on the folk language of Midnapore district, has explained the place name 'Pichhaboni'- as Medinipuriansuse 'na' as 'ni'; hence, while British attacked in colonial period they decided 'amrapichhaboni' that means 'we do not retreat' and hence the name of the place is 'pichhaboni'(SambadPratidin). It is an absolutely irresponsible explanation. Actually in DandabhuktiayJharkhandi Bangla language 'pichha' means date leaves or branches of date leaves. Hence the name pichhaboni has been arrived at through beauties of date forest. Namely 'Asan(one type of tree)-Boni (<bɔn-forest)', 'Jamboni', 'salboni', 'Mahulboni'. Though the son of soil of Purulia, the person dedicated for Shabar welfare, Prashant Rakshit is also not exception. He, in his collection named "ShabarLokgan O Lokkatha" published from Sahitya Academy (edited by Mahasweta Devi) has given a confusing explanation of Shabar-songs.Like –

1. Mɔhɔrniɟermɔnermaʈɔ̃s moiré gælɔ

   caʈane-ɔnahare,

   mũiḍalpatupuʈãe̯sagɔrebʰasabɔ

   dekʰibɔbʰansingbʰũi-erkɔtɔɟor

Prashant Rakshit has explained the song as – the owner of the land, Bhansingh has spoiled the natural habitat and beautiful daily lifestyle of Shabars, sons of the forest and hence the repentance in the song.

Actually Bhansingh is not even human being. He is a Folk Deity,worshipped by Munda-Kurmitribals. Throughout the month of Magha, in Hurha, Puncha, Manbazar blocks of Purulia district observe worshipping of this God.

2. saʈpaitɔnkʰãcikʰãcidãtɔnbʰaɲisɔbbɔr

   kendarbɔ̃ʈe re bʰaibʰaunetaʈemãʈ

   makɔrdisanai, baukɔrdisanai, pɔʈeacʰibɔʈɔbʰaikkendarbɔ̃ʈe

Prashant Rakshit has explained it as the Shabars while collecting Shaal leaves, dantans(sticks) from kenda's forest have seen an unprecedented scene that bears are diggingsoil to collect food and mother, father and myself all are dumb founded after seeing this.

Here, 'makɔrdisanai, baukɔrdisanai' actually means that neither mother is seen, nor father. I am all alone in this peril in jungle. This helplessness is being conveyed to elder brother by younger brother or younger sister (Ghoshal, Chhanda, 2017).

Similarly there are some likeminded urban artists who without listening to the original tune impose their own tune on JharkhandiFolk songs and market those musical compositions as folk songs of Jangalmahal.

Conclussion:

I have already shown in the paper how these regional language and literature are in crisis. And hence,in order to preserve Regional Bengali Language and literature of Jangalmahal sincerely enthusiastic and hardworking talented people will have to come forward. Though only future will tell us whether we will be able to combat the changing course of time as per the rule of time and our false self-undermining attitude.

References:

1. Saha, Dhirendranath (1983): Jharkhandi Bangla Upabhasha: Ranchi University; Ranchi, 13-14
2. Ghoshal, Chhanda (2004): JharkhandiBanglarJhargãyi Rup: (Distributor) Folk and Tribal Cultural Centre, govt. Of West Bengal, Kolkata, 14-29
3. Chatterjee, Sunitikumar(1986): The Origin And Development Of The Bengali Language, Part-1: Rupa and Co.,Delhi, 137
4. Nandi, RatanKymar (Ed), (2005), AranyerAdhikarManusherUtthan, BangiyaShahityaSansad, Kol-9, 280-286
5. Ghoshal, Chhanda (2017): Pahari Kharia: Shreelipi, Medinipur, W.B., 102-103

N.B.: These International Phonetic Alphabets (IPA) are used here –

ɔ(অ), ɔ̃(আঁ), a(আ), ã(আাঁ),i(ই),ĩ(ইঁ), i:(ঈ), u(উ), ũ(উঁ), o(ও),ɽ (য়), e(এ), ɛ(এয়),æ(অ্যা), k(ক), kʰ(খ), g(গ), gʰ(ঘ),ŋ(ঙ), c(চ), cʰ(ছ), ɟ(জ),ɟʰ(ঝ), ʈ(ট), ʈʰ(ঠ),ɖ (ড),ɖʰ(ঢ), t(ত), tʰ(থ), d(দ), dʰ (ধ), n(ন), p(প), pʰ(ফ), b(ব), bʰ(ভ), m(ম), র(r), ল(l), ব(b), ʃ(শ), s(স), h(হ), ɽ(ড়), ʈʰ(ঢ),