Non-human Animals and Human Speaking Patterns of Bengalese

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Abstract

The human being has L-complex i.e. complex language. The non-human beings have 'closed' vocal sounds or 'calls' to interact amongst own species. In rural and urban areas interaction may also occur between human beings and non-human animals with some types of human made speech sounds including L-complex i.e. Bengali, English etc. In this article we find some non-human animals and Bengalese people interact with some types of special Bengali speech sounds, supra-segments, phrases, sentences etc.

Keywords: *call, interaction, language, non-human animal, vocal sound*

1. Introduction

Only the human being has language i.e. L-complex. It is a medium of communication among social mankind. But human language was extended for non-human existences which live in man-made environment. So, man has been trying to communicate with non-human animals for a long time. According to the variability of places and times these types of interactive language has been changed automatically.

2. Background

As man cannot fulfil the daily needs amongst social groups, sub-human and non-human animals are needed for their various purposes. The purposes have been fulfilled with the non-human animals from the stage of the use of proto-language which was used by speakers of pre-Homo-Sapiens and Homo Loquens stage. The works by the physical labour of man is done by the animals sometimes. Watch and ward are done by it sometimes. Milk, meat etc. are derived from them. Thus, the relationship between man and animal has been developed from long ago. As a result language use of human being with non-human being is essential and normal factor.

In the rural area the Bengalese work daily with domestic animals. For this reason non-human animals understand the meaning of vocal sounds and speeches. It is also seen that there is a relation of love and sensitivity between Bengalese and domestic animals. But the pets do not understand why they are domesticated. The rural human beings pet them for economic profit, for easing hard work, for the protection against enemy in their residential areas and to have essential proteins, vitamins, minerals which are derived from milk or meat. The rural Bengalese has been rearing the cattle for long time to fulfill

these purposes. So, the sense of communication of these non-human animals with the language is naturally established.

3. Review of Literature

According to mythological tradition of the Hindus non-human beings are bearers of Hindu Gods and Goddesses. The ox is a bearer of *Mahadeva Shiva*, the ass is a bearer of *Shitala* , the owl is a bearer of *Lakxmi,* the goose is a bearer of *Devi Saraswati,* the lion is a bearer of *Devi Durga,*the mouse is a bearer of *Deva Ganesha* (the Ganesha has a head of elephant), the buffalo is a bearer of *Ashura,* the peacock is a bearer of *Deva Kartika* etc. We can infer that there was some sort of lingual exchange between Gods and Goddesses and their bearers.

In accordance with the doctrine of evolution a man used to behave like a wild animal. During the Eolithic age man used some types of call, *phememes* (which are meaning sounds of the proto-language stage), body language, gestures etc. It is mentioned that animals used some types of vocal calls for communication amongst own species. It is hearsay that letters were carried by pigeons from one place to another [(Remember that a song is on the pigeon: *Kabutar jaa jaa jaa, paehehli paer ki paeheli chtthi sajonko de aa*); A pigeon, please goes and handovers the first letter of the first love to my sincere lover]. It is also heard that some children were brought up by the non-human beings in the wild environment. During the childhood the life of *Shakuntala* was protected by some birds, i.e. *vaaspokkhi*s. Of course, in Sanskrit language the word *Shakunta* means birds and *Shakuntala* means a feminine child brought up by some birds. Atlanta was reared up with a bear. *Romulus* and *Remus* were also brought up with some wolves. *Amala* and *Kamala* were daughters of wolf. Zeus, the king of Gods and *Vikar*, the wild boy of *Evirath* were reared up with the wild animals. In the recent time some cartoon channels of TV are displaying a good lingual relationship between man and non-human beings of the world. It is mentioned, however, that this point is also scattered here and there in this article.

4. Objective of the Study

The objectives of the proposed study are as follows: 1) to identify the relation between non-human animals and human beings in relation to linguistic aspects, 2) to indicate the non-human calls or sounds of the Bengali language of West Bengal, 3) to show different words and phrases are used for different calls of non-human animals in different dialects and languages, etc.

5. Data sources and methodology of the study

Used data in the article have been collected from some children rhymes, some English and Bengali dictionaries, Bangla and English literatures, field study etc. Macro-level empirical study was carried out as per deductive, inductive (it has been needed wherever), analytical methods including field survey. It is mentioned that International Phonetic Alphabets for mentioned italic sounds and calls in this bio-linguistic study are not suited, because this article is published for the general readers and for the readers of general science too.

6. Results and Discussion

On the basis of the above discussion we can say that communication between Bengalese and non-human animals is not an abnormal incident. The village-farmers, children and women, animal traders,

ploughmen, coachmen of cart all use enough language to communicate with the non-human animals. In the city area old men sitting on the bench of parks, man walking in the street with a dog or the ringmaster of circus's animals use human language sufficiently with the said animals.

But the problem is that communication amongst non-human groups is made with the vocal 'call'. Is it called a language or not? The vocal calls are 'rudimentary form of communication' [Eblen: 2001/5:646]. Of course, some calls have 'subtle ways' [Fogle: 1995: 64]. Some insects try to communicate with the language of dance. This language of dance has a 'multi-channel system of communication' [O'Toole:1986:122]. On the basis of purpose and meaning the dance of insects are of various types, such as waggle, whirl and wriggle dance.

But the main medium of communication amongst non-human groups is vocal call. According to S.K. Dash it is considered as *'ruddha jaal (*closed net)' [1997:16]. Someone says that it is a mechanical reaction of physical, mental and nerve based feeling and excitement. Someone thinks that it is 'simple signaling system' [Tudge: 1988: 66]. They convey to inter-species for the protection of life. A few animals are to be aware of predators and try to alert amongst co-mates with their cry. Some birds try to protect themselves and others by warning, as the partridges do. The vocal call of birds is not only an effective medium of communication amongst the same species, but also an inter-species medium of communication. For the piercing cry of a kite, a bird of prey, a mother duck or hen utters a kind of vocal tone which is a hint for the protection of chicken or little duck. Some animals make special vocal calls for the selection of sexual partner.

The question is that – is the sound of human being a good medium of expression for non-human vocal sound? All vocal sound of human being is not properly expressed in human language, such as in Bengali language. Even if a human language wants to express with sound-form the non-human vocal calls, it can be observed that the written form of any human or non-human speech sound can't be reproduced accurately.

For the expression of non-human vocal sound human lingual system is a worldly and handy medium. So, non-human vocal sound is converted into the similarity of human oral speech sound. Though it is performed on the basis of past tradition, folk-beliefs etc. In the world many languages are there. So, there is a wide variety of reproduction of the sound forms of non-human animals.

But a sound similarity of non-human animals is found sometimes in two or more languages. There are some similar sound-forms in English and Bengali language. The cats produce a sound like '*mieu*' in Bengali, similarly in English the sound is 'mew'. The monkey utters '*hoop'* in Bengali and 'whoop' in English. The crows sound '*kaa kaa'* in Bengali and 'caw' in English.

The sound similarity is not found sometimes in the English and Bengali language. The name of some animals and their sound-forms of English and Bengali are referred to some table forms (Table 1, 2 and 3).

Table 1. Names of some animals and their sound-forms of English and Bengali

Animal	Sound in Bengali	Sound in English
Cow	*haambaa-hambaa*	low/moo
Horse	*chin-i-i-hi-i-i-i*	Neigh
Sheep	*Baehhh/bhaehhh*	Bleat

| Frog | *Paekor paek/ghan ghon/kator kator/ dant dant* | Croak |

In '*bokaa jolaa aar shiyaaler katha*'a story by Upendrakishor Roychoudhury the frogs say '*ghont ghont ghneao ghneao*'.

Table 2. Names of some animals and their sound-forms of English and Bengali

Animal	Sound in Bengali	Sound in English
Rat/mouse	*Chik chik/kich kich/chni chni*	Squeak
Pig	*ghont-ghont*	Grunt
Duck	*peank peank/tansh tansh*	Quack
Goose	*khan khan khan*	Crackle
Hen	*Kak kak,kokor kak*	Do

But in Hindi language '*padhaar rahehaey*' and in English 'cluck cluck, cock-a-doodle-do are used as sounds of hen.

Table 3. Names of some animals and their sound-forms of English and Bengali

Animal	Sound in Bengali	Sound in English
Bee/Bumble-bee	*gun-gun*	Hum/buzz
Cricket	*jhni-jhni*	chirp, cry /drone
Small birds	*kinchir-michir/kichi michi*	Chirp/chatter
Big birds	*kaenchor-maechor*	Twitter
Snake	*phons –phons*	hiss

But a goat makes sound like '*maehhh*', buffalo – '*gaank gaank*', tiger – '*halum halum/anhaaa*', fox and jackal – '*hukkaa-huaa*', donkey– *ghanko ghanko*, house-lizard–'*tik tik/thik thik*', cuckoo–'*ku hu ku hu*'[In '*Krishnakaanta-er will*' (The Will of Krishnakaanta) by *Bankim Chandra Chattapadhaya*a cuckoo utters sometimes '*ku hu ku hu*', '*kuhkuh*,' '*ku-u*'(means bad aspect, Part-I, Chapter- VI)], dove– '*ghughur ghu*'[According to folk poem– '*ghughu sai put kai*? (A dove, female friend, where is my son?)', In '*bokaa jolaa aar shiyaaler katha*' story by Upendrakishor Roychoudhury the doves say '*raghu, raghu*'] or '*ghughur ghu/ pete phnu*'(*'Ghu'* sound of the dove, blow from the mouth into belly) etc.], pigeon – '*bak bakam*'[In song of Hindi cinema named '*Dalaal*' pigeons make sound like *'ghutur ghutur': ghutur ghutur (*four times*) chadh gayaa oopar re (*two times*)...]*, owl– '*bhutum*' [*'Tu—whit!—Tu—whoo!'('Christabel , Part-I' by Samuel Taylor Coleridge)]*, saatbhai (seven brothers bird)–'*chnae chnae*', munia – '*kiti kiti*', tailor-bird– '*bit bit*', hornbill– '*thok thok*', partridge–'*ha tititi*', shalik – '*kat kat* ' [In '*bokaa jolaa aar shiyaaler katha*' story by Upendrakishor Roychoudhury the *shaliks* say '*farhing sange sange chari janang / chakit kaat kaat gurucharan*'] etc. in the Bengali language.

According to folk-belief '*sab sheyaaler aek raa*'(Same vocal note is produced by all jackals). But the vocal variations are possible for laryngeal structure of them. In addition to, frogs, doves, jackals etc. vocalize the sounds as per their organs.

Sound forms of non-human animals are used like human languages. The Bengalese uses some got-up phrases for the vocal sound of non-human beings. Some Bengali speakers as well as dialect-speakers

believe that a swallow says '*fatik jal* (transparent water)', a he-hen says '*kaar kutti*' or '*maran*'(in Coochbehar),'*kaang kuru kuruk*'(in Maynaguri area), a hawk-cuckoo says '*chok gaelo* (have no eyes)'/ '*pieu kaanhaa* (where is Piu)', '*bau kathaa kao* (a newly married woman, speaks)', '*tripti/tithyi bhoj* (feel satiety for feast)' etc. A kind of bird like *Maynaa* says '*khokaa hok* (be delivered a son)', '*kaanthaal paakuk* (the jack-fruit be ripened)','*choddo put* (fourteen sons)' etc. A parrot, like '*tia*' says '*balo man Krishna Raadhe* (remember sincerely God Krishna and Goddess Radha)' etc.

Some non-human animals have the variety of call – 'wide variety of sound' [Tudge :1988: 137]. Let's take example of the calls of a dog. The dog can utter five types of call at least, such as '*gheu gheu, vek vek*' etc. They bark normally, but when they are bitten or attacked they whimper/wail like a child or whine sometimes. If they apprehend that there is an enemy far away they cry with the sound of '*vek vuuu*'. After all when they are in danger, in pain, in grief, in fear or feel glad or want to attract the attention of their master they call differently. The gibbons have 'nine types of calls' [*noy rakamer daak* (Dash: 1997: 12)]. The whale has different types of eighteen calls [(*aathaaro rakamer aalaadaa aalaadaa daak*) Sarkar: 1998: 11]. The gorilla or dolphin has various types of call. It is remembered that the versatility of some birds is sometimes found like parrot, kite, folk tailed shrike etc.

The vocal sound amongst non-human animal is not only the medium of communication, but symbolic gestures, body languages are also the medium of inter-species communication. Before the stage of quarrelling between two dogs they express their minds with various symptoms, such as upraising or falling of the tails, grinning, the body bending like arrow etc. In *sristi*, a Assamese short story by Biendra Kumar Bhattacharya *Tigaar*, a trained dog scolds with grimace to *Fukan*, hero of the short story and its trainer when *Fukan* shouted for its offence of feeding flesh of a living goat. When two cats are firing with anger they bend the body, hackle etc. A monkey has grin, the attitude of fondness etc. The slight touches with the beak on another beak, bill with clap are noticed amongst some birds. Thus, we assume that the various types of their body language are the essential medium of communication.

As a mimic man (called *harbolaa* in Bengali language) makes regular practice for capturing the sounds of various non-human animals, some non-human animals try to bring under control human language as well as sense of language. The talking parrot is able to imitate some human words or phrases. Really, we can hear the words produced by *mayna* , cockatoo, parakeet etc., such as '*raadhe krishna*'. The gorilla is able to learn the sign language of human beings. A trained chimpanzee was able to learn 'two hundred words of sign language' [Stidworthy: 1991: 66]. It seems that the mental structure of some non-human animals is suitable and adjustable for human language-performance and expressing the sense of meaning of human language.

Of course, non-human animals imitate the human language mechanically. But question is whether the real senses or meanings of vocal sounds of non-human animals are understandable or not for a human being? Probably it is true that '*bano lataa bojhe kathaa / maanush bojhe naa* (The creepers of forest understand the words, but man can't)'.According to Ludwig Wittgenstein 'If a lion talks, we could not understand him.' A man makes sense of the sounds of non-human animals by the support of his own knowledge, language pattern, past tradition and society based ideas. Only the human being has a medium of expression, but China language is meaningless to the Bengalese people who have not learned Chinese language and Bengali is same to the people of China. All aspects of concrete meaning and purpose of the sound of non-human animals are not mastered fully by the human beings. Those who have seen the

meeting or gathering of the birds have an idea about physical, vocal and behavioural aspects of the birds. In the rural field a flight of crows is gathered like a round figure. A crow presents in the meeting with a vocal sound like '*ka, ku*' and then it takes its place. Another crow does the same behaviour. Thus, with the meeting or vocal sound the birds perhaps make a decision. The same behavior is present in some species like monkey, pigeon, *saat bhai, shaalik* etc. It is noted that they have the way of interaction that is enough to them though it is not equivalent to the human interaction.

Let us now discuss about the rural Bengalese patterns of body language and lingual communication between the rural Bengalese and non-human beings. It is a factor of deep research due to regional and situational variety of the same.

For interaction with non-human animals the human beings i.e. Bengalese uses paralanguage or body language. A pet dog or cat can realize its master's feelings or reactions, such as anger, gladness, regret etc. It is able to read the language of lips of its master. If a pet dog or cat realizes its master's anger it admits its offence, mistake and prays for apology. If it understands the master's cheerful mind it makes a low-mid sound with the shake of tail. For its hunger it touches slightly its master's leg or rubs the master's body with its body. The dog applies various types of body language to communicate with human beings –'subtle changes in the ears, tail, mouth, face, hair or posture convey a wealth of facts'[Foggle: 1995: 65]. When a man frightens a monkey with the posture of shooting with a bow and arrow using fingers of both hands, a monkey goes away from the place. According to villagers' experience when a man with a gun attempts to shoot a monkey it gestures with folded hands not to shoot it. When someone makes a posture of sling catapult using fore-finger and a few fingers a crow or a bird flies away. The rural goats, dogs, cats, understand the meaning when one picks up a cold or stone, bamboo-stick etc. The sum and substance is that some of the non-human beings have the sense and significance for understanding human body languages.

A member of a family in the native village calls and gives some food to the domestic animals which express their feelings and reactions, such as vocal sounds, body languages etc. While a duck is taking food it expresses reaction and response with the sound of '*kal kal, kal kal*'. A type of low tone is produced by the dog when it takes food. The various types of calling sounds with continuants for non-human animals are present amongst the rural Bengali peoples. These calling sounds are following:

Call of buffalo: *aanhh* (guttural sound with closed mouth),
Call of cow: *haambaa* (like 'moo'),
Call of dog: *aa-t-u-u, aa-tu-u-u, oi-i-i-i, chu chu, chuk chuk* (click sound – inhale the breath to open mouth slightly with the touch of tongue to palate),
Call of puppy:*kut kut, kutur kutur* [Rural children have some rhymes about the puppy: '*kutur kutur maynaa / bhaat khaabi to aaynaa'*(If you, puppy named 'Mayna' want to eat boiled rice, please come) or '*kutur kutur maynaa/ kaal debo toke gaynaa'*(I shall give you some ornaments tomorrow, o Puppy, named Mayna)]
Call of goat: *aarrr,aarrr aay, errr aa, harrr*
Call of cat: *aay pushi, pushi aa, aay push push,,pish pish, chak chak* with low voice (to open the lips and to take breath into the mouth cavity),
Call of duck: *kor kor aa, chai chai,ti ti ti ,pul pul pul,thai thai*,
Call of hen: *ti ti ti ,kor kor , kar kar,chui chu*i (in Maynaguri area) [calls of hen and duck are variable in the different regions of West Bengal].

Such types of calls of non-human animals are different on the basis of regions as it becomes evident in the field-survey conducted in the rural and urban areas of the District of Murshidabad, Birbhum, Nadia, Jalpaiguri, Coochbehar etc. The given examples i.e. human vocal sounds are understood by some domestic animals. When a patron calls a pet dog or cow by name it comes soon and works as per the master's direction.

The beasts or birds of the circus have the special names which are called by the instructor and according to that it plays. A monkey or bear responds with the vocal sounds and body languages when a ring-master gives it directions. In the urban areas dogs or cats have name like *Jaecky, Poppy* etc. When it calls it by name it responds automatically. According to eye-witness and first-hand experience of this essayist a dog named '*Bholaa*' performs its various works and duties according to lingual directions of its lord. The essayist has also an experience that a hog of a tribal lord works according to the direction of the lord and a hog tries to protect the domestic animals i.e. cows, goats, rams grazing in the green areas and compels them to come back to the lord's farm. The fact is that the structure of their speech organs is not of human shape. So, they can create various sounds or calls like human beings. But some species of non-human animals are living for a long time with the Bengalese's convironment. So they can realize the meaning of some human being i.e. Bengalese's speech sounds.

It is seen that a rural cultivator or carter utters the sound '*ha ha*'. The bull does not walk before, unless the bull is untrained. The buffalo pulling a plough or a cart stops working when patron utters the sound '*hom hom*'. The pet dog or cat sits or lays down when they are given such lingual directions.They can understand the meaning of some specific human body language. Not all the senses of non-human understanding are picked up by them through mechanical processes.

The right word is that when men use the speech sound to frighten away the non-human animals they understand the meaning of human speech sounds on the basis of past experience or fear. For this perspective we infer that the non-human beings have consciousness and sense, because the animals decide immediately how it would react, and then it runs away. It does not always go away, because it first gathers the sense and significance of the human vocal sounds and body language of frightening. It is sometimes afraid of a person trying to frighten it when s/he is standing near-by. The following vocal sounds and phrases are used by the human beings to frighten them:

For cows: *hai hai, hoi hoi, hai hat, hedaa, haidaa*
For birds: *husss, haat, tuiii, hai, hut, suuut* (sibilant sound which makes with the rounding of lips)
For cat: *bil bil,biiil*
For dog: *chei chei*,
For goat: *heliii, leii, liik*,
For duck and hen: *huss huss, dhuur dhuur, dhaet, hiis hiis*
The speaker uses the vocal speech with the body language, such as hand raising. Sometimes a speaker uses body language through gestures and postures.

For the mistakes and faults of non-human animals the Bengalese use the languages calling the bad names and scolding. A very angry carter or ploughman scolds the bulls with the severe physical torture and abusive and obscene lingual sounds. Various phrases are used by the Bengali speakers, such as '*badmaas*' (wicked), '*shaalaar jaat', 'taaagaan', 'bhaajaa', 'aafot', 'daanuaa', 'baarbatiaa*' etc. For expressing deep or high anger a man uses so many rubbish and obscene lingual phrases to the hearer. Similarly an angry ploughman or carter uses so many slangs to non-human animals.

Needless to say that the urban and rural Bengalese peoples use some phrases to call, frighten and scold the beasts and birds. The use of those languages is associated with the supra-segmental features, such as tone, stress, intonation, pitch, loudness etc. These supra-segments may become a research-factor.

7. **Conclusion**

We can infer that many species of non-human animals live for longer time with men. So they try to understand gradually some meanings and speeches. Thus, it can well be presented that in the coming times there will be more and more interactions between the Bengalese and non-human animals in terms of Bengali language and other linguistic features.

Acknowledgment

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