

RNI MAHMAR
36829-2010

ISSN - 2229-4929

Peer Reviewed

Akshar Wangmay

International Research Journal

UGC-CARE LISTED

Folk Literature & Folk Media

FEBRUARY 2020

Executive Editor : Dr. Subash Nikam

Principal,
Mahatma Gandhi Vidyamandir's
Karmaveer Bhausaheb Hiray
Arts, Science and Commerce College,
Nimgaon, Tal. Malegaon Dist. Nashik (MS)

Co- Editor : Prof. Arjun G. Nerkar

Chief Editor : Dr. Nansaheb Suryawanshi

Address : 'Pranav', Rukmenagar,
Thodga Road, Ahmadpur, Dist. Latur 413515



AKSHAR WANGMAY

International Peer Reviewed Journal

UGC CARE LISTED JOURNAL

February - 2020

Folk Literature & Folk Media

Executive Editor

Dr. Subhash Nikam

Principal

Mahatma Gandhi Vidyamandir's

Karmaveer Bhausaheb Hiray Arts, Science & Commerce College, Nimgaon,
Tal. Malegaon, Dist. Nashik [M.S.] INDIA

Co-Editors

Assist Prof Arjun G. Nerkar

Dr. Kalyan S. Kokane

Dr. V. D. Suryawanshi

Chief Editor

Dr. Nanasaheb Suryawanshi

PRATIK PRAKASHAN, 'PRANAV, RUKMENAGAR, THODGA ROAD AHMEDPUR,

DIST. LATUR, -433515, MAHARASHTRA

Published by - Dr. Subhash Nikam, Principal, KBH College Nimgaon, Tal. Malegaon, Dist. Nashik, MS

The Editors shall not be responsible for originality and thought expressed in the papers. The authors shall be solely held responsible for the originality and thoughts expressed in their papers.

© All rights reserved with the Editors

Price: Rs. 1000/-

1

UGC CARE Listed Journal

Akshar Wangmay

Folk Literature & Folk Media

13	Delineation of Native Culture in William Wordsworth's <i>The Solitary Reaper</i> and Robert Frost's <i>Mending Wall</i>	55 - 59
14	Caste Sensibility in the Storytelling of Ramayana and Mahabharata Prof. Dr. R.V. Tribhuvan	60 - 64
15	Folk Elements in the Plays of Girish Karnad Mr. Anil Krishna Aher	65 - 70
16	The Study of Bhilli Folk Tales in Jija Sonawane's <i>Bhilli Folk Literature</i> Dr. Deepanjali Karbhari Borse	71 - 74
17	Mapping Indigenous Orature Voices of Tribals through Folksongs: A Study in Translation Mr. C.R. Patil	75 - 80
18	A Study of Theoretical Background of Folk Literature Dr. Vrushali Madhukar Desai	81 - 84
19	The Pervasive Use of Folk Threads in Indian English Literary Creations Mr. Hiralal Narwade	85 - 88
20	Representation of Women in Selected Disney Movies Based on Fairy Tales and Folk Tales Pooja Devidas Giri	89 - 91
21	Music and Dance: The Second Nature of Ibo Folk and the Sense of Aesthetics in Ibo Culture Dr. Premal R. Deore,	92-95
22	The Legend of Bon Bibi in Amitav Ghosh's <i>The Hungry Tide</i> . Dr. Sandeep A. Wagh	96-99
23	Rajewadi Kathi Holi of Satpuda Tribals: A Reflection of Folk Arts, Music And Folk Dance Prof. Dr. Santoshkumar. M. Patil	100-102
24	The Importance of Varkari Literature & Instruments in the Modern World Sonawane N.L.	103-105

The Study of Bhilli Folk Tales in Jija Sonawane's *Bhilli Folk Literature*

Dr. Deepanjali Karbhari Borse
Assistant Professor, Dept. of English
S.P.H. Arts, Sci. and Com. Mahila Mahavidyalaya, Malegaon Camp.

Abstract

Since India is a story lover country, folklore has a huge impact on society. Folk literature is one of the major means of studying the different colour cultures of tribal. Tribal languages are dialects. They have no script. For hundreds of years, people have been spreading these stories verbally in groups. Folklores are a strong foundation of these folk traditions. Bhil folklore is no exception to this. The study of Jija Sonawane on the Bhilli folk people of Malegaon Tehsil proves to be vital and constructive. Dr. Sonawane emphasized the folk principles revealed by earlier practitioners as well as she has expressed the life of Bhillas through their myths and songs, their environment, life expectancy, faiths, values and beliefs. The book unfolds translation of folk tales and songs into Marathi language and expresses its features. The present research paper focuses mainly on Bhilli folk tales. Jija Sonawane has perfectly elaborated the uniqueness of Bhilli folktales in her book. Few folktales are taken into account to illustrate these people's nature oriented lifestyle, traditions, rituals, festivals and farming methods etc.

Keywords: Folk literature, culture, tribal, folklore, traditions, folk people, folktales....

India is the land where tradition and culture of different groups mingle. Still today many traditional folk groups have scattered on various places. But their attributed folk culture has been fading due to development, civilization and globalization. Efforts have been made to civilize these people but their diverse culture slotted in during this process. Real fact is that knowledge of the generations is comprised in the culture of these people living in the woods, rural, remote and secluded places. Recently the study of Jija Sonawane on the Bhilli folk people of Malegaon Tehsil proves to be vital and constructive. Her recently published book, *Bhilli Loksahitya/ Bhilli Folk Literature*, enlightens not only folk literature but also their diverse culture. Dr. Sonawane is the resident of Malegaon Tehsil as well as it is the place of her research work. Since her childhood, she had been observed the life of Bhilli farm labourers working at her own fields. She easily got acquainted with their beliefs, faith, values, their behavioural pattern and life style. So she has expressed the Bhilli world with affinity rather to express polite ethnicity. She has been made efforts to conserve the verbal knowledge of these illiterate Bhilli folk groups.

The book unfolds the cultural intertwine of one of the colossal folk group of the Maharashtra. Two chapters are included in the book based on the study of Bhilli folk songs and folk tales expresses folk principles. Dr. Sonawane emphasized the folk principles revealed by earlier practitioners as well as she has expressed the life of Bhillas through their myths and songs.

their environment, life expectancy, faiths, values and beliefs. Apart from it, she has introduced deities of these folk groups, their rituals, musical instruments, methods of constructing these musical instruments etc. The book unfolds translation of folk tales and songs into Marathi language and expresses its features which clearly elaborate the preserved verbal conventions of this Maharashtrian folk group through many centuries. The present research paper focuses mainly on Bhilli folk tales. Folk tales are most popular in folk life. Since ancient times, folk tales have played a significant role in the folklore. Tales were the medium to alleviate the pain and entertain men and women of all ages. Folklore educator, Mr. Madhukar Wakode writes about folktales as Human settlements settled on the banks of rivers and people find their hope as a story.

There is an ancient tradition of folklore in India. In the early days, folklore was used to explain the conduct of religion and to impart religious knowledge. The tradition of such stories can be told from the Vedic period. Many references of these stories are found in the *Vedas* and *Upanishadas*. The collection of Indian folktales, *Panchatantra* has a unique place in folk literature. Jija Sonawane has also perfectly elaborated the uniqueness of Bhilli folktales in her book. Few folktales are taken into account to illustrate these people's nature oriented lifestyle, traditions, rituals, festivals and farming methods etc.

The first folktale is entitled as *Dongrya Dev*. It means Mountain God. It summarizes as, the shepherd has lost his cow. The cow could not found until the night. The shepherd was worried. He started looking at the cow and proceeded. He saw cows grazing at the foot of the mountain. He thought my cow would be in a herd of these cows. He followed them. As the cows climbed the mountain, they entered a cavern. The cowboy followed them. Suddenly the cavern's door closed. The people in the shepherd's house kept waiting for him all night. Everyone was worried. They asked the *Bhagat*, a devotee. He told that Mountain God has locked him and his cow into a cavern because the God of the Mountain is angry with his people. He had to be worshipped duly. Bhillas worshiped the mountain under the guidance of the devotee. Then the shepherd and the cow came out of the cavern. Everyone was happy. The features of the story are every year; these people celebrate the festival of the mountain God so that such calamities do not enter in their lives. This story refers to the traditional business of Bhilli people. It describes the important place of a *Bhagat* to overcome the problems. Dr. Sonawane has informed in detail about the role of a *Bhagat* (worshipper), his conduct, his indispensable education, his incantation, medicinal plants and roots, amulets or remedies etc. Nature worshipping reveals the enduring power of these people. They live in the company of nature and worshipped its elements. It tells the simple minded and superstitious attitude of these people.

their environment, life expectancy, faiths, values and beliefs. Apart from it, she has introduced deities of these folk groups, their rituals, musical instruments, methods of constructing these musical instruments etc. The book unfolds translation of folk tales and songs into Marathi language and expresses its features which clearly elaborate the preserved verbal conventions of this Maharashtrian folk group through many centuries. The present research paper focuses mainly on Bhilli folk tales. Folk tales are most popular in folk life. Since ancient times, folk tales have played a significant role in the folklore. Tales were the medium to alleviate the pain and entertain men and women of all ages. Folklore educator, Mr. Madhukar Wakode writes about folktales as Human settlements settled on the banks of rivers and people find their hope as a story.

There is an ancient tradition of folklore in India. In the early days, folklore was used to explain the conduct of religion and to impart religious knowledge. The tradition of such stories can be told from the Vedic period. Many references of these stories are found in the *Vedas* and *Upnishadas*. The collection of Indian folktales, *Panchatantra* has a unique place in folk literature. Jija Sonawane has also perfectly elaborated the uniqueness of Bhilli folktales in her book. Few folktales are taken into account to illustrate these people's nature oriented lifestyle, traditions, rituals, festivals and farming methods etc.

The first folktale is entitled as *Dongrya Dev*. It means Mountain God. It summarizes as, the shepherd has lost his cow. The cow could not found until the night. The shepherd was worried. He started looking at the cow and proceeded. He saw cows grazing at the foot of the mountain. He thought my cow would be in a herd of these cows. He followed them. As the cows climbed the mountain, they entered a cavern. The cowboy followed them. Suddenly the cavern's door closed. The people in the shepherd's house kept waiting for him all night. Everyone was worried. They asked the *Bhagat*, a devotee. He told that Mountain God has locked him and his cow into a cavern because the God of the Mountain is angry with his people. He had to be worshipped duly. Bhillas worshiped the mountain under the guidance of the devotee. Then the shepherd and the cow came out of the cavern. Everyone was happy. The features of the story are every year; these people celebrate the festival of the mountain God so that such calamities do not enter in their lives. This story refers to the traditional business of Bhilli people. It describes the important place of a *Bhagat* to-overcome the problems. Dr. Sonawane has informed in detail about the role of a *Bhagat* (worshipper), his conduct, his indispensable education, his incantation, medicinal plants and roots, amulets or remedies etc. Nature worshipping reveals the enduring power of these people. They live in the company of nature and worshipped its elements. It tells the simple minded and superstitious attitude of these people.

The second story entitled as *Chandanpurina Khandoba*. It describes the profession of Bhilli people. Every year, Chandanpuri has a big pilgrimage. Everyone was in a hurry to travel for pilgrimage. God was watching it all. God decided to test people for who is good and virtuous among them. God dug a Girna pit. A sheep was thrown into it and disguised him as a shepherd. He was begging everyone to help him get his sheep out. But no one paid any attention to him. One of the Bhilla stopped and inquired the shepherd. He helped and descended into the pit. God pleased the Bhilla and blessed them to use his *Bhandara* to their animals for getting cure from any disease. This story reflects the blind belief of these people that God tested the common man. God pleased to help one another in public. He is not in a temple but he is inside the living creatures. It also shows Bhilli people's fascination with animals. Khandoba at Chandanpuri in Malegaon taluka is the adorable deity of the whole Maharashtra. It is the regional deity of all castes and tribes.

Third story is entitled as *Yeda Bagda*. The story elaborates the quality of being good nature. In a village, there lived Patil and Patlin (Mrs. Patil). They had children, but they did not work. Patil had a lot of buffalo. No one grazes their fodder. They kept Bhilla's son for work. He was a little bit mentally retarded fellow. He also had a buffalo of his own. Patil sent him along with all buffaloes to the cowshed near the mountain. Buffaloes were grazed all day long and locked in the cowshed at night. No one came to give him bread for so long. So the boy started to starve. Whenever he was so hungry, he would go to the temple of Mahadeva and sit there crying. Goddess Parvati felt sorry for the boy. She requested Mahadeva to do something for him. The boy used to feed most of the buffaloes. But only his buffalo began to get stronger. Patlin with the help of her kids killed that buffalo and threw it to the mountain. The boy saw his buffalo died and started crying. Later he took the buffalo skin to the market for sale. At night, he took the buffalo skin and sat on a large Banyan tree. At midnight, two thieves arrived and they began to divide the gold and silver. The buffalo skin was released by the child and fell exactly on the thieves. The thieves fled with horror of a ghost. The boy returned with all gold and silver and told he got it by selling his buffalo skin. Patil's sons also killed their all buffaloes and went to the market for selling buffalo skin. People fooled them. Patil's children started crying and got mad. Here the mentally retarded boy became wise and lived a happy life with the blessings of God Mahadeva. This story tells the readers good behavior brings good fruit and let no one be jealous of anyone. Honesty is the best policy. The result of hatred and jealousy is degradation.

These tales dictate the folk illusions or blind beliefs prevalent in Bhilli people, their responses, their attitudes and behaviour. Jija Sonawane had not only diagnosed the folk illusions or blind beliefs prevalent in Bhilli society but she has stated to increase the literacy among these

people in order to abandon the evil customs and superstitions. Besides, the author has explained characteristics of Bhilli folk literature. She has observed folk tales and Bhilli sentiments through their folk songs, sincerity and naturalness, dramatic occasional illustrations, prodigy or genius, portraiture intensity with examples. The discussion elaborates the expression of Bhilli feminine sentiments, adornment and love through their folk literature. She has summarized the literary attributes of their idioms, proverbs and riddles. The book elaborates a complete study of simple, nature oriented life of one of the huge folk group of Maharashtra which proves to be an important document for two different research fields like folk literature and folk culture. The present book is a good reference material for the researchers in the field of folk life of Bhilli group, one of the parts of Indian society still living a different kind of lifestyle than the civilized culture. It acquaints the common readers to our own communal kinsman.

Since India is a story lover country, folklore has a huge impact on society. Folk literature is one of the major means of studying the different colour cultures of tribals. Tribal languages are dialects. They have no script. For hundreds of years, people have been spreading these stories verbally in groups. Folklores are a strong foundation of these folk traditions. Bhil folklore is no exception to this.

REFERENCES:

1. Sonawane, Jija. *Bhilli Loksahitya*. Pune: Snehvardhan Prakashan, 2018. Print.