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The Evolution of Codified Language With Special Reference to Farrukhabad's Haat Bazaar (Open-air Market)

Ahbab Khan

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Abstract

The sign language used by the traders is very much emphatic during the local animal fairs (pəšu mela) in the area or region specially the village region. This type of language could also be named as trade language, i.e., Bazaar language being put up for selling and buying of animals from the other commission agents (a:ɽʰətıya:z) or even by traders themselves.

As this language involves the codes i.e. the expressions or words specific for that region gives a special impact to the whole surrounding i.e. even the local residents are not aware of these codes. It is just similar to the codes used by the army personnel who are using these expressions.

All these codes have a direct relationship with the normal human verbal language or even the expressions used in other haat bazaar of the region. A general definition of haat bazaar is "A **haat bazaar**, most often called only **haat** or **hat**, is an open-air market that serves as a trading venue for local people in rural areas and some towns of Nepal, India and Bangladesh. Haat bazaars are conducted on a regular basis, i.e. once, twice, or three times a week and in some places every two weeks. At times, haat bazaars are organized in a different manner, to support or promote trading by and with rural people." (https://en.wikipedia.org/wiki/Haat_bazaar)

Let me introduce one more concept of convergence and divergence in Kannauji used in consonance with the bazaar language or the codified form of trade language spoken in Farrukhabad district.

Keywords: Codes used in general speech, Haat Bazaar, bazaar language, processes of convergence and divergence.

Symbolic Language

Most organisms communicate, but humans are unique in communicating via symbolic language. This entails relationships between signifiers (e.g. words) and what's signified (e.g. objects or ideas), where what's special is the construction of a system of relationships among the signifiers themselves, generating a seemingly unlimited web of associations, organized by semantic regularities and constrains, retrieved in narrative form, and enabled by complex memory systems.

Humans are thus a symbolic species: symbols have literally changed the kind of biological organism we are. We think and behave in ways that are quite odd compared to other species because of the way that language has defined us. Symbolic language has become the dominant feature of the cultural environment to which we must adapt in order to flourish; the demands imposed by this niche have favored mental capacities and biases that guarantee successful access to this essential resource.

Perspectives on the Evolution of Language

There are two perspectives on how language evolved:

Some propose that language appeared recently, and suddenly, due to some marvelous mutations that transformed "dumb brutes" into articulate speakers. If language is a recent feature of human social interaction – arising, say, 100,000 years ago as an evolutionary afterthought – then it would have had little opportunity to impose selection pressures; hence language abilities would be expected to have been inserted unsystematically into an otherwise typical (if enlarged) ape brain. If so, they should be poorly integrated with other cognitive functions, relatively fragile if faced with impoverished learning contexts, and susceptible to catastrophic breakdown as a result of genetic defects.

None of this seems to be the case. If, instead, language has been around for a good deal of our evolutionary past, say a million years or so, the demands of language would have had time to affect brain evolution more broadly. A large network of subtle gene changes and neurological adjustment would be involved, resulting in a well-integrated and robust neurological function. Indeed, there is ample evidence to suggest that language is remarkably well-integrated into almost every aspect of our cognitive and social lives, that it utilizes a significant fraction of the forebrain, and is acquired robustly under even quite difficult social circumstances and neurological impairment. It is far from fragile.

Usually, the language-like communication has been a long-time feature of hominid evolution, then languages themselves must also have a long history. Since the language once learns must be passed from generation to generation, the more learnable its structures, and the better is fit to human limitations, the more effective its reproduction in each generation. Hence languages and brains are expected to have evolved in tandem. That said, brain evolution is a ponderously slow and unyielding process compared with the more facile evolution of languages, so we should expect that languages are more modified for brains than are brains for languages.

An Artificial Niche

The world of symbols is an artificial niche, its ecology radically different from the biological niche we also occupy. In the same way that beaver dam-building has created an aquatic niche to which beaver bodies and behavior have adapted over their evolutionary history, our cognitive capacities have adapted to our self-constructed symbolic niche.

The intense and unusual demands of this niche are reflected in the ways that human cognition diverges from the patterns of other species. It has long been popular to think of human

distinctiveness in terms of general intelligence, but this may have blinded us to a constellation of more subtle differences in social cognition (e.g. the ability to anticipate another's intended actions), in how we learn (e.g. a comparative ease at mimicking) and in motor capacities (e.g. unprecedented vocal control). All these adaptations contribute to our language abilities.

An Emergent Function

Language is in effect an emergent function, not some prior function that just required fine-tuning. Our inherited ("instinctive") vocalizations, such as laughter, shrieks of fright, and cries of anguish, are under localized mostly subcortical, neurological control, as are analogous instinctive vocalizations in other animals. By contrast, language depends on a widely dispersed constellation of cortical systems. Each system is also found in other primate brains, where they engage in other functions; their collective recruitment for language was apparently driven by the fact that their previously evolved functions overlapped with particular processing demands necessitated by language. Old structures came to perform unprecedented new tricks.

Some Intriguing Questions

Language evolution poses intriguing questions. For example, language is dependent on information maintained by culture. How did such a large fraction of our communicative capacity wind up off loaded onto social transmission? Moreover, the synergy of language systems requires the cooperative functioning of component brain systems, but this synergy would presumably need to have already been in place before selection could hone it for language. How is this paradox resolved?

Recent investigations of birdsong offer some clues in thinking about language evolution. As expanded in an earlier blog, a comparative study of a recently domesticated bird and its feral cousin revealed that the domesticated lineage is a far more facile song learner, with a much more complex and flexible song, despite the fact that the domesticated bird was bred for plumage coloration, not singing.

That this behavioral and neural complexity arose spontaneously was surprising given the common assumption that song complexity evolves under the influence of intense sexual selection, which was not operant under the breeding regime. One intriguing interpretation is that the relaxation of natural and sexual selection on singing was in fact responsible for its complexification. With song becoming irrelevant to species identification, territorial defense, mate attraction, predator avoidance, and so on, degrading mutations and existing deleterious alleles affecting the specification of the stereotypic song would not have been weeded out, the result being a reduction in the innate biases controlling song production. With specification of song structure no longer strictly controlled by the primary forebrain motor center, auditory experience, social context, learning biases, and intentional factors could all being to influence singing, the result is that the domestic song became more variable, more complicated, and more influenced by social experience.

Relaxation of Inner Constraints

This story is relevant to the human because a number of features of human language adaptation also appear to involve a relaxation of innate constraints. Probably the clearest evidence for this is infant babbling, an unprecedented tendency to freely play with vocal sound production, with minimal innate constraint on what sound can follow what (save physical constraints on vocal sound generation). Babbling occurs in contexts of low arousal, whereas laughter, sobbing, and shrieking are each produced in high arousal states with specific contextual associations. This reduction of emotional and contextual constraints on sound production opens the door for numerous other influences to play a role, allowing many more brain systems to participate in vocal behavior, including socially acquired auditory experience. In fact, such freedom from constraint is an essential precondition for being able to correlate learned vocal behaviors with the wide diversity of objects, events, properties, and relationships that language is capable of referring to. Hence an evolutionary de-differentiation process, while clearing not the whole story, may be a part of the story for symbolic language evolution.

Relaxation of selection may have contributed to other distinctively human traits as well. Perhaps the most striking features of human is their flexibility and cultural variety. Consider the incredible diversity of marital and kinship organizations. Most species have fairly predictable patterns of sexual association, kin association, and offspring care. By contrast, human mating and reproduction are largely controlled by symbolically medicated social negotiations. That one of the most fundamental biological functions has been off-loaded onto social-symbolic mechanisms is a signature feature of being a symbolic species.

Use of Symbols

Thus, because of symbols and with the aid of symbols, *Homo sapiens* has constructed and adapted to a niche unlike any other that ever has existed. We have made in the image of the word.

Following are the codes used by a:ṛhatiya:z, i.e., the agents use in haat bazaar (pashu mela):

S.No	Original Code word	English Meaning	Transcribed Hindi Word
1.	/asər/	Ten	/dəs/
2.	/mɪhi/	Twenty	/bis/
3.	/dɪlay/	Thirty	/tis/
4.	/rəvay/	Forty	/čalis/
5.	/nɪmti/	Fifty	/pəčas/
6.	/reki/	Sixty	/saṭh/
7.	/pæ̃t/	Seventy	/səttər/
8.	/mãjhi/	Eighty	/əssi/
9.	/kon/	Ninety	/nəbbhey/
10.	/asər sɔ/	Hundred	/sɔ/
11.	/asər həzar/	Thousand	/həzar/
12.	/khəmmɪs sɔ/	Five Hundred	/pãč sɔ/
13.	/lãg/	One	/ɛk/
14.	/jɔṛ/	Two	/do/

15.	/dəhĩga/	Three	/tin/
16.	/khəmmɪs/	Five	/pãč/
17.	/mɪhi khəmmɪs/	Twenty Five thousand	/pəčis həzar/
18.	/asər khəmmɪs/	Fifteen Thousand	/pəndrah həzar/
19.	/mɪhi jɔṛ/	Twenty Two thousand	/baɪs həzar/

Specific Vocabulary Used for Communication

/kɪrade/ 'rupees' /pɛse/
/gade/ 'customer' /grahək/
/sɪpla čəmpət/ 'be alert' /čɔkənna/
/bəstər jəmsi/ 'animal is not good' /la da hua/
/lãp deo/ 'make him fool' /bevəkuf bənana/
/nɪmti pəkki lãg lena/ 'take fifty thosand' /pəča:s həzar lena/
/sod leo/ 'sell it' /beč do/
/sɪpli hæ sod leo/ 'it is good to purchase it' /xərid ləo/
/jəmsa/ 'calf' /bəčhṛo/
/bhəkkər/ 'cow' /gəiya/
/gada hæ ɪs se khʊma kəro/ 'bargain with customer'
'/grahək se mol bhav kərna/'
/bəstər jəmsi hɛ, gade ko lãp deo/
'/janvər xərab hɛ, ɪsi grahək ke maththe maṛh de/'
/rekna gaṛhna hɛ/ '/pəḍḍa lena hɛ/'
/mɪhi jɔṛ me hʊi hɛ, mɪhi khəmmɪs me sod leo/
'/baɪs həzar me hʊi hɛ, pəčis həzar me beč leo/'
/bəsi kər rəha hɛ/ '/xərab bəta rəha hɛ/'
/mõjh leo/ '/kəm kər lo/'
/gada hɛ ɪs se xʊma kəro/ '/grahək hɛ ɪs se səda kəro/'
/gəl me le lo/ '/sajhe me le lo/'

Language Symbols that are mentioned above do notify the notion of self explanatory codes used in Haat-Bazaars. They do specify a very big feature to highlight variable form of general language usage specified to a specific region or even to all the other areas of use for this sort of language.

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Ahbab Khan
Research Scholar
Department of Linguistics
A.M.U., Aligarh
Uttar Pradesh
India
ahbabalikhan@gmail.com