

Use of 'slangs' in arun kolatkar's poetry

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Introduction:

Arun Kolatkar, a bilingual poet, renowned graphic artist, famous for his English and Marathi poems.

'Slang Language' as per a dictionary meaning 'slang language', a type of language consisting of words and phrases that are regarded as very informal, are more common in speech than writing, and are typically restricted to a particular context or group of people. To abusive with harsh or coarse language. It has number of synonyms as argot, cant, jargon, jive, lingo, patois etc.

Keywords: *Churr Vizalela Kavada, ghadi, bhabhi (brother's wife), Sali, randi, gandu, behnchod, laundi ke bachhe, ghoda, 'gajar', 'lalghotya' 'randechya', 'bhosadichya' etc.*

The present research paper reflects the 'slang' language used by Arun Kolatkar in his poems from the volume *Arun Kolatkarchya Kavita (1976-77)*. The researcher has selected few poems for this research paper. He has used short form as *AKK* to quote.

Arun Kolatkarchya Kavita (1976): The volume has been written in his native language, Marathi. Another small volume of four poems called *Arun Kolatkarchya Char Kavita* is a part of it. He had spent his life in Bombay entirely except for a few foreign trips and sojourns abroad. Being a commercial artist he had visited several countries. We got these references in his Marathi poems. Even some of the titles of his poems are *Jerusalem, Paris, Persia, Iran etc.* which bear an international stamp.

The poems present a picture of 'ultra-modern' and 'global society'. The poet focuses how this ultra-society has been changing from time to time in all these poems. Various themes such as loss of self, values, culture and tradition, unfaithfulness, treachery, hypocrisy, ferocity, overflow of passions of sex, hedonism, extra-marital relationship, and suppression of desires are etc.

These are the themes which compelled the poet to use 'slang language' in his poems.

1. The poem *Churr Vizalela Kavada*, means it is a proverb in Marathi means 'Sleeping Crow', focuses on the relationship between a friend and his wife. The friend is always lustful towards his beautiful wife. The poem asserts that the relationships are not holy and fair. The relations are spoiled in this ultra-modern society.
2. Another poem having three sections *Mai Manager Ko Bola----* means 'I Told Manager' and others. Actually, these are three sections which are in Bumbaiya Hindi and also known as *Three Cups of Tea* in English. The following lines throw light on the character of an employee as:

**Maine Manager Ko bola, Muze pagar mangta hai*

(I asked the Manager for my salary)

**Manager bola, company ke rule se pagar ek tarikh ko milega...*

(The Manager replied, it will be given as per company rules)

(AKK: 1976:72)

An aggressive man demands his salary a few days earlier than the first of the next month. The employee picks up the manager's wrist watch, which lay on the table. The employee says that he is guided by his own rules and does not recognize the rules of the firm. This is a typical situation in our country which shows that workers in India have really become violently and aggressively arrogant bullies. The trade union movement has shown that the employees can paralyze any firm or industry.

3. The second section *Mai Bhabhi Ko bola*, means ‘I told Bhabhi’, is a psychological study of the ultra-modern society and relations among the family members. Overflow of passions of sex, hedonism and extra-marital relationship are the themes.

* Mai bhabhi ko bhola
(I told Bhabhi)

* Kya bhaisab ke duty pe mai aa jau ?
(May I have sexual intercourse with you?)

* *Mai bola ek randi ke waste?*
(for a cunt)

* *Chalav goli gandu* (Shoot me, you baster)

(AK K: 1976: 72)

Rehman’s brother is tempted by the beauty of Rehman’s wife. Therefore he wants to enjoy Rehman’s place in her bed. He appears on the scene with a gun to shoot his brother for having dared to insult his wife. In the opinion of Rehman’s brother, the relationship between two brothers is more important and more sacred than the relationship between a wife and her husband.

4. It is the section, *Mai Burma Gaya ... means* ‘I went Burma’, shows that a man may feel disgust for his country because of unemployment or financial stringency or the failure of his family life. The poet has rightly presented:

* *Police commissioner ne puchha Barma kyon ko gaya tha?*
(The Police Commissioner asked, why you went to Burma.)

... *India mein rakkhha hi kya hai?*
(What’s in India?)

(A KK: 1976: 73)

Actually, the man went to Burma to try his luck. He did not have a passport but he had taken a risk of entering Burma. He was sent back to his own country (Manipur). The police commissioner asked him what had taken him to Burma. He asks in return what there is in India to keep a man here. These three parts show that there is degradation and degeneration of crime, self-discipline, adultery, sexual violence, patriotism and violation of laws.

5. The poem *Ekati* means ‘Lonely’ , contains slang words as ‘ghoda’, ‘gajar’, ‘bamba’, ‘lalghotya’ etc. the words stand as sexual images and an exploitation of a lonely and without financial supported women by the rich class of the society.
6. The poem *Mumbai ne Bhikes Lawal* , means ‘Mumbai Made me Beggar’, describes the poet’s journey while using the slang words in ‘gadiwala’ (lorry), ‘mutne’ (piss), ‘randechya’ (son of prostitute), ‘bhosadichya’ (son of bitch), etc. are the abuses while describing the journey Kalyan, Nashik, Rotegaon, Kopargaon and so on.
7. The poem titled as *Kay Danger Wara Sutlay* means ‘Danger Wind’. To describe the speed of it, he has used many feminine inner garments or sari and others words. Even he has used ‘Punjabi’s galicha’, ‘Parshin’s flowerpot’, ‘Shindhinis’ sari’, ‘Benagolis’ Lenga’, and ‘Kulkarni’s photo’ and others to describe destructive condition because of wind.
8. The poem *Patient is RH Positive* presents the condition of patient’s by using words as RH, Bombay Hospital, urine, stool etc.
9. The poem *Pant Bhi Nikalna Padega Kya? – Sab Kapda*, it is in Hindi (means to remove trouser and other clothes in the hospital). The words barber, buttock hair, hot water and brush, armpit hair, barber’s instrument box, public hair etc., the words describe the situation before operation in a hospital with such slang or professional words.

10. *-Ho Gaya ? -Ho Gaya*, the poem describes the poet's condition by using slangs. He calls himself as 'chikana hijda' means cleaned eunuch before moving to operation.

More poems having such 'slangs' to describe modern psychological condition of either modern men or the poet himself. Such language is also he has used in his another volumes of poetry such as *Kala Ghoda Poems, Droan, Chirimiri* or *Bhijki Vahi* and others. All these words even throw light on the frustrated condition of modern men and the circumstances all around him. Most of the phraseology used by him is ambiguous and difficult to crack even the native speakers.

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