

Socio-anthropological dimension of the power of orality in popular folklore

Dr. Ibrahim Bentaiba

Djilali Bounaama University Khemis Miliana - (Algeria) –

b.bentaiba@univ-dbkm.dz

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Introduction:

The folk heritage was associated with oral tradition, and the oral system remained responsible for the transmission of the popular heritage, adding to it a set of technical and even objective characteristics, so that the texts of heritage or ornamental include oral and from them, trying to reproduce themselves, to maintain the reception habits that are a cornerstone in the process of production, preservation and transmission of the popular heritage. the oral penetration into texts and its gift of specificity makes it associated with them and their continuity, since the oral is not then a means of communication, or a material bearer of heritage, but is identified with this heritage, which becomes popular being oral and becomes oral being popular, has the oral interpretation become a power directing folklore? and what are the manifestations of this at the anthropological and social levels?

Through the descriptive method, we will try to trace the relationship of oral to folklore, identify its socio-anthropological dimensions, and trace the transformations of folklore from being an oral heritage to a popular heritage, taking advantage of analytical and comparative procedures.

1) knowledge localization of the most important research terms:

The term "folklore " consists of two combined words: " Folk" which means "in general and in particular villagers who share the basic sum of ancient folklore. " Lore", meaning ancient folk heritage and heritage.

Folklore emerged as a new field of study in the eighteenth century, when archaeologists and researchers in England and Germany began to care about the

ways of life of the lower classes. In 1812, the Brothers "Grimm" (Jakob 1785–1863 and Wilhelm 1786–1859") published a collection of books on oral folk stories, which had a great influence on the interpretations of Germanic mythology. The name they used to denote this topic was *Volkskunde*".

In August 1846, the English archaeologist "William John Toms" sent a letter to the "Athenaeum" magazine, which is interested in oddities, proposing to adopt the term "folk-lore" to be used from that time onwards instead of the phrase "popular antiquities ". It happened that the term was popularized and proved its value in defining a new field of knowledge that is folk heritage. It means the field of scientific research as well as the material studied by this heritage.

Recent years have seen the term "folklife" compete with the term "folklore". The proponents of the term claim that folklore focuses their attention on a very narrow aspect of the subject matter, namely literary forms, and neglects the tangible products created by the hands of folk craftsmen. They affirm that the study of popular life embraces all aspects of traditional culture, including oral heritage. Conversely, advocates of the term "folklore" assert that it also includes traditional arts and crafts. However, there is very little separation between the two terms and a great deal in common.

The definition of the term is developed by "verdant" in the dictionary of "Anthropology and Folklore", where folklore is defined as: Anthropology related to the primitive man, and this anthropology reflects a set of knowledge, experiences and arts, through which the human expressed his feelings, desires and experience, and made it a guide for him in the organization of life and social matters, and the society maintains its transmission from one generation to the next. Perhaps this procedural definition is the summary of long debates and studies in folklore societies and various schools.

B. Oral: Those who search for the semantics in Arabic dictionaries will find that they relate mainly to the meanings of speech and confrontation. It is stated in the Arabic language that "oral communication is speaking from your mouth to your mouth," and in the lexicon of the standards of language it is stated that "oral speech means confronting those in you to him." Thus, we can consider oral communication as a kind of direct communication without barriers.

"Oral" refers only to the sound of the mouth and is used as a name to denote the spoken word corresponding to the written word. Oral knowledge also refers to unwritten knowledge. In many studies, we see a connection between the term oral and the substance of the word, where it is defined that everything a person speaks after two periods of silence, whether one word or several words, sentence or several sentences, has a

useful meaning and follows a grammatical system characterized by generality.

2) the anthropological dimension of oral authority in folklore:

Oral speech was restricted at the beginning of the formation of human groups, which they adopted as a means of communication, communication and pride among themselves, and these restrictions came as a means of preserving the speech and the archives from loss and extinction. since the capacity of human memory is limited and subject to forgetting as time progresses, the interest in measured speech came as an important element through which the ancient man was able to preserve his heritage.

The oral system goes beyond being a communication mechanism, or a transporter of speech, to relate to everything; It is an expression that is reproduced; It is a utilitarian oratorical tradition agreed upon by the human group, a ritual that also engages the speaker and the listener, a peculiar emotional load of that presence, moment and interaction in the communicative process, which is "rich in live and representative situations and referrals, allowing the application of techniques of analysis." The oral heritage is therefore the customs and traditions of the human group, as well as the values, visions, objects and feelings expressed in the language, transmitted orally from generation to generation."these are all unwritten expressions produced by the individual from any group, having a certain form; Produced to be repeated and transmitted from one medium to another or within the same medium within the same community that produced it and thus part of its culture" (Lacoste de Jardin).

Folklore as an oral tradition: Folklore represents heritage or as anthropologists call it (culture), which is opposed by generations orally, that is, by spoken speech and not by writing; "the term is commonly used in relation to "innate" groups that do not have a written language, yet in modern industrial society there are many informal "oral" traditions that persist generation after generation without being written down,"and some scholars use the term "oral language" instead of oral, oral, or oral, it refers to oral or oral-narrated texts, which are the basic material in anthropological research. The oral component is attached to the language in the terminology, as it represents linguistic use, and cannot be limited or surrounded, and therefore the students collect the oral language material; it consists mainly of the fixed parts, irrigated, or frequent, these dates belong to different time periods, and this oral material is characterized as "rich in live and representative situations and references, allowing the application of techniques of analysis."

Oral tradition includes ordinary speech parallel to it, connected with everything; Are borrowed expressions; It is a ritual of words related to daily life, characterized by diversity and diversity such as rarities,

puzzles, everyday conversations, puzzles, forms of contact, labels, adjectives and descriptions, and all the phrases associated with physical postures such as greetings, forms of appeal, slogans of sellers, and the oral is associated with the rituals of "gathering or separation", and means that there is a set of rituals associated with phrases and oral statements that are always repeated despite their demise, but they are still repeated on occasions, are texts repeated by individuals. they believe in the power of the oral word and its great effect, by focusing on the description of what exists (living in passengers and not in the book, immortalizing men and flags and the warrior class, i.e. the horse).

This is evidenced by the following proverb: "the hadith is measured in silver and copper"; We also find many phrases that focus on the need for economy in speech and give priority to the audio-weighted word, such as always advising the listener with the following phrase: "Talk talk, good speech is with the diyah. Kane has his answer in his mouth, Kane has his answer in his punch, and Kane has his answer in his mother's mouth." We also find the parable that individuals return to the attraction: "do not linger before you have struck and held a correct knot; Don't talk until you have a scandal."

Thus, tradition or tradition, oral is the customs and traditions of people, the majority of opinions, feelings and ideas expressed in language, transmitted by generation to generation, the bulk of the heritage - oral tradition - consists of folk tales, proverbs and legends, including the arts of "utterances" such as songs, poetic tales, proverbs, puzzles, puzzles and superstitions that mainly stand out in religious ceremonies and festivals. It is a linguistic practice of a group of people who share at least one common communicator, perhaps geographic, ethnic, religious, or occupational (professional groups). All of them may share heroine stories songs and superstitious beliefs. And other colors that have not received enough attention and study.

According to Lacoste de Jardin, "All unwritten expressions produced by an individual from any group have a certain form; Produced to be repeated and transmitted from one medium to another or within the same medium within the same community that produced it and thus part of its culture, there is no "oral" effect except in which we find deep-rooted psychological deposits dating back to an ancient era; The oral tradition is truer in signifying the popular psyche than the documents and narratives of the owners of history."

Oral tradition has almost a meaning that goes beyond the linguistic aspect to symbolically denote the beliefs and customs of a civilization. These are linguistic forms that include at least two aspects, the first being sentimental and the second being ideological, a constant and frequent habit inherent to all human societies; "connected with mythological, liturgical, customs and traditions, which perpetuate the perpetuation of

the social, historical and mythological event, through language, is thus the re-creation and revival of the past," Oral tradition goes hand in hand with many non-verbal customs, which it interprets and provides a vision of.

B. Folklore as oral literature: This term is used as an alternative to the concept of "oral tradition, or folklore" referring to different subjects and varying in form and content, referring to the nature of oral cultural transmission (jokes, party, anecdotes, heroic tales, superstitions, wonders, etc.) which corresponds to the system of written transmission, this oral cultural transmission is related to knowledge, religion, myths, etc. the aesthetic aspect of these works cannot be denied; many scholars consider these materials "natural, collective, popular" to be incompatible with the written literature produced by enlightened elites, the latter including and encompassing subjects that are considered artificial, intellectual and belonging to the world culture. So oral literature is "bound up with the first humanity," and it is threatened with extinction and therefore must be subject to biblical confirmation, beginning with the Brothers Grimm, Arunutumbson and later with Vladimir Probe, Paul Zamztor, etc. Those who have shown that oral literature is characterized by complexity, overlap and is distributed across all societies (we can find the same "themes", the same subjects and the same oral material) are characterized by a permanent presence "even if organized according to restrictions that are partially different from the written literature".

Anthropologists were interested in oral traditions in "tribal" societies; they studied the performing arts (composition, transmission, and performance)" because it represented a special communicative situation, and they were interested in ways of transmitting and circulating it within "collectivism and non-biblical societies" or those societies where writing was a marginal function. the existence of "traditional literature", which is of the highest quality and accuracy of "world literature", has been recognized, the present form of which is the result of its historical nature and its social function; The oral tradition is "folk literature; It is an expression he says and talks about. A class of people to photograph their lives and draw the rhythms and details of their daily lives."

C. Folklore as popular literature: Its themes are inspired by the people, express its various classes, flow with its spirit, express its tastes and feelings, portray its mentality and standard of life, issued by an individual or group, originating in a village or a city, not necessarily in a vernacular language, but is all literature that depicts the life of the people; It is a linguistic expression of existing and anticipated behavioral practices." Note that researchers use the term folklore as an alternative to the term oral tradition. Many scholars have considered it the immaterial part of culture; "folklore" means the study of popular patterns, i.e. what is related to the "popular" group and its "folk" creations are the public;

Peasants, the lower class, the uneducated; The "Lur" is the old; the "oral literary legacy, oral tradition or folklore; It is the literature of the village and the literature of the people, but this does not diminish its value. It is an accumulation of intellectual and material experiences formed over generations, dynamic and dynamic. Most studies have agreed that it is difficult to separate the oral body from the context of the circulation, the performance and the various groups that believe in it and try to maintain it, i.e. the social environment in which it was created, it is related to the determinants of "here now-present" and the relationship with the "past". He wants to do "something". It is uttered to an end, such as referring to a time of a special nature that makes individuals associated with it. A condensed "symbolic" expression of a position on the part of the sender or producer that characterizes the statements on the one and the other; Statements of prohibition, order, appeal and question in order to influence persuasion, that is, it serves a function, and the purpose is to guide and induce behavior modification; It also includes other functions valued by the addressee, which are directly arrived at depending on the context of the case; Note that communicators, such as the sender, use the common lexicon of the community; They turn the body into a tacit discourse that hides values, and they compensate human actions with mythical and animal actions to serve an end and to perform a meaning. Oral is an implicit speech that does not express the facts and situations explicitly, but is understood according to the conditions of communication, such as the text of the exhortation, which is characterized by implicit - absolute - references that are intended to go beyond reality, referring to a successful experience on which we can measure all behaviors. an experience of rationality on the one hand and permanence on the other that is not "here now" connected with the general rules of conduct; An experience that goes beyond language, including warning and advice to establish statements as inescapable facts, the sender seeks to associate himself with an experience and references to other similar experiences, for example, we note that individuals move directly from the body to other experiences, for example: linking the successful experience of the sheikh with the experience of the promoter who is considered to be at the beginning of the road, or referring to an experience that collides with the experience of the other.

3) the sociological dimension of oral speech in folklore:

A. Oral as decrees and rituals: Far from the procedure that separates the body, produced and circulated on the one hand, and the manifestations and practices to which the language refers, on the other, we can realize that many oral linguistic forms have a symbolic dimension and a promotional function, it does not break the link with the sorcerer and the mythical -- it is seen as a permanent activity, linked to new and unusual situations and events, which intersect the verbal and ritual. Such

as the rituals of crossing, the rituals of blessing and healing, the researcher Hamid Bouhbib believes that they accompany - for example - the stages of pre and post-birth believed in their effectiveness as he believes that "what makes the arrival of a new child as a culmination of a magical therapeutic activity" the bulk of this activity is linguistic. in early childhood, the songs of the calendula will be used as a means of achieving purpose and function. it is seen as referring to magical practices - amulet or prophylactic oral talisman - to protect against all existing or potential danger; it is used to bless or heal "the intentions and spells which are supposed to be able to protect the target, it works as a protective tool or shield to protect its owner from the evil of another," a general characteristic inherent to the oral mtun, says researcher Hamid Bouhbeb: "popular poetry overlaps with the sacred, the magic, the metaphysical, and so the semantic field of the poem expands and identifies with other semantic fields, the word in popular memory may take on magic and holiness" "one can reproduce one's own truth every time, through the word and through it can express social and religious expression.

B. Oral as a custom: It represents a vast reservoir of representations and perceptions, taking various forms, which must be taken care of in their entirety without being separated from them, which may at first glance seem irrational; Of course, the researcher does not have to stand there and rely on this fragile explanation. For according to Strauss, "behind the apparent chaos of beliefs, practices and customs is a form of harmony," for example, myths should not be taken as sparse as all popular literature, "they may seem strange and illogical when taken separately, mythical thought resorts to images taken from the concrete world. the producer resorts to creating contradictions between heaven and earth, water and earth, light and darkness man and woman, raw and cooked, fresh and spoiled, in this way, he can establish a logic governing all the perceived characteristics" which may seem to be absurd and lacking in harmony if they are dealt with individually, but if they are linked to context and other types, then the conflicts associated with them can be understood, such as the I and the other, the sacred and the profane, the religiosity of a popular world and religion. masculine and feminine, it can be said that it is built on a logic that takes into account the production of conflict; This opposition to sending and sending an encrypted message, the meanings of popular literature "do not seem clear when examined individually, it must be analyzed in its entirety which we must make it enter into relationships among them", which enables us to understand its functions, its purposes of use and its relations with the structure and the social system.

The history of social groups and the nature of significant transformations – social changes – that have occurred within them can be understood through folklore. Oral traditions aim to define social organization (segregated), introduce the tribe, lineage, kinship, and existing forms of alliances, both prohibited and permitted: "Lineage is a

mechanism that individuals unconsciously resort to in order to establish a cooperative, cohesive, and communicative relationship between individuals." Despite the radical structural transformations that have affected the local, popular literature represented in myths and founding legends still perceives the social as merely a gathering of semi-closed units composed of clans linked by blood relations that share descent from a common ancestor. They coexist within a region or geographic area known to them, which imposes continuity on the social and strengthens forms of power and social bonds.

Footnotes:

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6- Abu al-Husayn Ahmad bin Faris bin Zakaria: Dictionary of Language Standards, Tah: Abd al-Salam Muhammad Haroun, Dar al-Fikr for Printing and Publishing, vol. 3, p. 200.

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-24Hamid Bouhabib: Kabyle Oral Poetry, op. cit., p. 674.

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-27Claude Lévi-Strauss, op. cit., p. 93.

-28Claude Lévi-Strauss, op. cit., p. 96.

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