

Folkloric Bangladesh: A Study on Recent Changes

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Abstract: Folklore, culture, heritage, folk literature, arts and crafts of a country as known 'pulse of the people'. Today, Folklore is practices in the remote areas only and centralized mainly to the rural people. In this age of globalization, we now identify several swings of changes in material folklore. Even, subject like trade and commerce are also influencing traditional cultures in multiple ways. In fact, many people of a country express their positive view towards the folk-culture, although a few of them cast their negative attitude to it. It is proved that; folk-material and culture is in threat all over the world but Bangladesh is an exception. It has a glorious and beautiful culture and heritage. Even though, it's traditional expressions are facing various obstacles. In this study, we have tried to find of its importance in real life and how to confirm benefit of the folk-artist and their works from different complications. In this connection, valuation of different folk-material shas been shown. Besides, we have given some recommendations for the recognizing of the folk-artist and how-to development of folklore management nationally. This study prepared according to the Exploratory research methodology with field investigation and followed the anthropological approach.

Key Words: Folklore, Craft, Tradition, Valuation, Culture

I. Introduction

Folklore may traditional instruments or intangible matters. All feature of folk-culture possibly was the creation of the individual and for the recreation which become a group product through constant variation. Basic material of folk art and craft mainly are soil, clay, bamboo, cane, thread, cloth and wood. Folk artists are ordinary people who create their works for other ordinary people rather than for museums or wealthy collectors. However, formation of folk art and craft in Bangladesh are simple but colorful; it expresses cultural identity and values; it reflects traditional art-form of several community people. On the other hand, folk-literature is a verbal and non-material expressions but these are co-related each other.

Rajshahi and Rangpur are the two-ancientland in north frontier region of Bangladesh. These two regions are connected each other and familiar as administrative Division. Geological landscapes of this territory are very ancient. At the same time, the human habitation and growing of kingdoms also too older. It has many Archaeological sites which were built before Crist and soon after beginning of the Century. The Great Emperor Asoka of the ancient India ruled this region. Many Indigenous people were inhabited in this land more than3500 years ago. They were identified as *Pundra, Sabara, kapali, Santal, Oraon* and *Paharia* etc. They were the first nation in this territory. These indigenous and tribal people have been designed their ownrituals, culture and material esthetic objects in this territory from early ancient period. Later, the Bengali people followed their Life-style, Thinking, Culture, Ritual, Folk-religion, Mana, Animism, Magic, Taboo, Kinship, Tattooing, Folk-believe, Folk-superstition etc. very closely. This are the root of Bengali culture and heritage. Hindu and Muslim Religion and Culture influenced by it strongly.

Statement of The Problem

Bangladesh is a treasures country of folklore. From the beginning of the civilization folk-art, craft, ritual, belief, folk-literature etc. were the wide forum of the nation for living. The mass people taken it as an obvious part of the life. In recent time, the glory of folk-expressions has been changed. Now, the cultural materials are not only tradition to the people; at the same time these are sources to earn and means of survive. But the creator of the art and craft and the folk-performers do not get their actual price. For that, the young people do not show interest to continue their traditional profession like potters, craftsman, folk-painter, weaver etc. In this study, we have presented a prosperous picture of folklore and at the same time, we have also specified how to overcome this situation.

Objective Of the Study

General Objective of this Research is to know the real picture of the magnificent folklore of Bangladesh. Specific Objectives are:

1. To identify the folklore items
2. To investigate why the artist are not interested to continue their traditional professions
3. To assess valuation of the art works
4. How to recognize the artist

5. How to develop artist and folk expressions
6. To determine that folk-culture is the root of a nation and not in a short global aspect but for the interest of mankind, traditional creations should not be destroyed.

II. Method of The Study

Tounderst and amusing trait and diffusion of Folklore of Bangladesh we had selected two divisional cities - Rajshahi and Rangpur and surrounding area as Sample. We have exclusively identified the items of Folklore, Folk-Arts and Crafts. For that mission, from July 2022 to November 2022 we have frequently visited different markets, shopping centers, production houses of the two cities and some near village markets and collected approximate annual prices from the Sellers. In addition, we have communicated with the leaders of the different cultural authorities, groups, associations and the active bearers of folk-songs, folk-drama and folk-performers. Then, we have summarized inferential values and prices according to the mentioned sources. In this study, we have followed Exploratory Method and prepared a descriptive picture on identification and valuation of the cultural expressions. After that, we have multiplied the estimated amount in context of the country. We have used anthropological approach in this study.

A General Picture of Folkloric Bangladesh

A. Non-Material Folklore

Folk Literature: Bengali Folk-literature is very rich in context of world Folk-literature. Like Finland, Germany and USA, a vast collection of Folk-literature has been stored at the *National Archive* and National Intellectual Organization *Bangla Academy* in the capital city of Dhaka. The innovative people created it verbally and carrying it from generation to generation. Folk-literature is the mirror and pulse of the Bengali people. These are called verbal arts by the Folklorists. The major organs of Bengali Folk-literature are: *Rhymes, Proverbs, Riddles, Folktales, Fairy tale, Ghost Tales, Animal Tales, Legends, charms, Foolish tales, Ballads* etc.

Many of the organizations is formed for carrying out research and published huge number of books on folk literature. The Universities has been awarded more than 50 Ph-D. degree to the Folk-Researchers. *The Bangla Academy* have been collected 34,480 folklore-item within the period of 1958-1967 (Haque, 2009). Nothing to say that, after continuous research on folklore for more than 50 years this figure must have been increase in to a large quantity. In our observation, the number of collected folk literature would not be less than one lakh and same or more than this figure is uncollected.

Folk Songs: Folk-Song is a very popular and widespread organ of Folk literature in Bangladesh. A very few item of it are like that : *Lalon* song (devotional song of a saint), *Baul* songs (spiritual songs), Songs of *Hason Raja* (devotional song of a Sylhet-saint), *Maiz Vandari* (another spiritual song of a Chittagong-saint), *Bhawaiya, Bhatiali, Baromashi* (Ballad with narration of couple's love and deserted heart), *Barashe* (Song of rainy season), *Malsi-Bondhu Panchali* (Social Folk drama with song and dance), *Sari Gan* (Group Song on a running boat), *Gajon-Jag Gan-Madarer Gan-Dak Gan- Dehototto-Iswarvokti Morshia-Baul-Murshidi-Marefati, Sottopirer Gan-Monosar Vasan* - all are the songs of spiritual devotion and fertility cult, *Kirton* (Radha and Krishno song), *Hudmar Gan* (A peculiar deity of Hindu religion who keep him always necked and puja-offerer women also keep them necked when they offer *puja* with songs and dance at deep night), *Beng bier Gan* (Frog-marriage ceremony. It is a fertility worship and *Mecheni Khelar Gan* -for wanting rain fall. (Both are performed as dramatic and dancing form with song for rain in dry season). These are fertility-cult of the farmer. *Koviganis* an interesting face to face momentous rhyme through the Question-answer and performed by the two-competitor village-poet. The winner poet get award.

Folk-presentations

Folk Audio-Video CD and VCDs: The last 15 years of 20th century and 10 years of early 21st of the new century, folk song and folk drama displayed through the Video, CD and VCDs. These were very popular to the village people, as well as city publics.



Performing Folk-song, Rangpur: 2022

Folk Drama: In General, the social features reflect in a folk-drama with indecorous way. It's main target and object are to create humor and witty sentiment. These are known as social-sketch. *Khemta* or *chokranach*(dance by a boy with girl's dress and gesticulation) is a must in a folk-drama. Some notable Folk-drama are:

Gambhira (with song and dance), *Alkap* (with song and dance), *Dham*, *Pala or Palatia*, *Hulir Gan* (social criticism based folk drama) etc.



Yatra Pala: Dinajpur 2022



Gambhira, Rajshahi:2022

Folk Dance: In context of original or regular or classic dance, Folk-dance is a relaxed dance-form in which no need of dancing grammar or accuracy of art technic; nor important of proper dressing. It is mainly some special physical movement of village-artist who are occasionally involved in it as enjoyment. Interesting thing is that, in this show, the young boys perform as a girl performer and putting on girl's dress. Musical instrument is very simple. Here is no need to closer connection of inner thought with dance and song where is classical dancer express implanted idea of dance and sing together. Groupwise performance and group-feelings is a common characteristic of a Folk-dance (Ahmed, Wakil: 1974). Some popular folk-dance are : *Lathi Nach* (Baton Dance, perform at various occasion), *BoliNach* (dance with physical exercise), *KhemetaNach* (Vulgar Dance by the boys but with the women dress and expression), *SokraNach* (same as *KhemetaNach*), *BederNach* (Gipsi dance), *JariNach* (Dance with Muslim religious story), *MadarerNach* (dance of *Madarpir*, a saint), *Kali Nach* (Hindu religious dance which devoted to Goddess *Kali*), *ArotiNach* (worship expression dance dedicated to Hindu Goddesses), *DhamailNach* (perform at the occasion of a marriage ceremony) etc.



Folk-Dance by the tribal people: 2022



Bengali Bas hontobaron-dance, Rajshahi: 2020

Tribal Ceremonies, Songs and Dances: Although, there are very few small ethnic/Indigenous people lives at hill tracts and plan land in Bangladesh but their cultural specialty is magnificent and attractive. All the citizen of the country familiar with it and get enjoyment. The aboriginal people are naturally festive community. Their lives are full of rites, songs, dances and *puja* (offerings). Dance and Music are important part of the indigenous life and in each festival. Most of the ceremonies are closely linked with the agricultural purposes.

Among the hundreds of ceremonies some are very famous rites and festivals are: *Boishabi*(*Bwisu-Sangrai-Biju*). These ceremonies are performed to Bidding current year and to Welcoming new year by the Hill-tract tribal people like Marma, Chakma, Tripura and coastal Rakhain community. In these ceremonies, the tribal people especially, young girls and boys splash water each other for

symbolically washing away their all the griefs and troubles of the past year. They also offer puja and enjoy with dance, songs and various traditional foods including traditional drinks. The *Tripuras* participate *Goraiya* dance and visit each other's home. The *Garo* tribes observe their major *Wangala* festival on the occasion of harvest ceremony in winter season. At this ritual, they offer their crops to their Gods *Missyand Saljong*). Another major aboriginal people of the plan land *Santal* celebrated *Sohorai*- the principal festival in the Bengali month of *Poush* (November-December) when they have got their main crop paddy in house. *Fagua*, *Sarhul*, *Karam*, *Baha*, *Dansai* etc. are the notable wildlife and agricultural ceremony of the Santals. In each rituals and ceremonies, group-dance, song and traditional foods and drinks is a must. The *Manipuri* tribes celebrated *Rass* festival in a colorful way. In this ceremony, Hindu God *Krishna* with *Radha* and her *Shakhis* (girl-friends) story is imitated and performed dance and songs for a whole night.

Folk Games: There are innumerable games performs in the villages of Bangladesh. Generally, kids, boys and girls are involved in the games. Some games are especially performed by the young people only. Such as national Sport *Ha-du-du*. It needs very strong two young group of people who show their physical strength and won the victory. Almost all the games have an anthropological background. Some game indicates the memory of pre-historic wild-life of aborigine people where they struggled with the wild animals and kept their existence. About *Ha-du-du*, it memorizes us when the two indigenous group of people attacked one-another group of the enemy and after showing their power and technic, the conqueror group returned to their own shelter. In Bangladesh, Games are not only for amusement, it has various imitation of life, heroic attitude, braveness, patience, inspiration of religion and intellectuality (Ahmed, Wakil:1974). Some other games are: *GollaChut*, *Chi Buri*, *KutKut*, *Bagh-Bokri* (Tiger and Goat), *Chakachechal*, *Batta*, *Danguli*, *BoroDokChotoDok*, *Lukochuri*, *Bourani*, *PutulKhela*, (Toy play), *Gaschua* (To touch a tree), *Mas Chua* (To touch a fish), *Kori Khela*, *Ekka dokka*, *Kanamasi*, *Noukabaich*(Boat-Competition)etc.



A Folk Game performing by the kids, Rangpur: 2022

Folk Festivals: In Bengali culture, there are hundreds of ceremonies observe all along every month and around the year. It called: *baro mashe tero Parbon* (13festivals in 12 month).

Some important festivals are: ***BanglaNoborsho*** (PahelaBoishakh: Festival for the welcoming Bengali New Year with traditional dress, food, dance, songs and folk-fair), ***Nobbanno***: Harvest Festival: Enjoying new fancy food made of new crops. ***BashontoUtsob***: Celebration of Spring season in a Festival. ***Borshamagal***: Festival for inviting Rainy Season. ***Eid Festival***: Muslim's main Religious ceremony. ***Poush-Parbon***: Celebration of the new food festival in the month of December-January.



Bangla New year Fair, Dinajpur, 2019

Puza: Various puja (Devotional Worship) Rituals celebrated for the series of Hindu Gods and Goddess, such as *Durga, Kali, Laxmi, Shiba, Manasa, Kartika, Ganesha, Basanti, Shoshthi, Bishohari, Tista Buri, Charok Puza* (3 days worship to the lord Shiva with procession around the village) etc.

Folk-Fair (Mela): *Boishakhi Mela* (Bengali New Year Festival held on 14 April of the year), *Folk-Craft Mela* (Occasional fair held at the village and the city), *Annual Festival:* Entertainment Fair where traditional goods, arts and crafts are purchasing and selling. *Animal Trade Fair* in the city and in the village. In a Mela (Fair), there sold pottery, earthen toys, fancy toys, different things made of bamboo, cane, wooden furniture, Flute, Kite, Balloons, iron made material, handmade stationary belongings, sweetmeat, fancy goods, folk foods, cottage handicraft, handloom Cloths, different goods of *Shola* (sponge wood), cloths and *Chador* (bed-sheet and decorated wearing cloth sheet) etc. For enjoyment item – *Circus* (Very big and wide event/show where being arranged in a round and large pavilion. There shows men-women and animal presentations and exercises), *Folk-Dance and Songs, 'Yatra'* (A very big popular traditional grand show with mythical and historical drama-dance-song and humorous act). Also arranged traditional *Puppet* show. It is to be noted here that, there is a huge commercial market value in each village fair.

B. Material Folklore

a. Art:

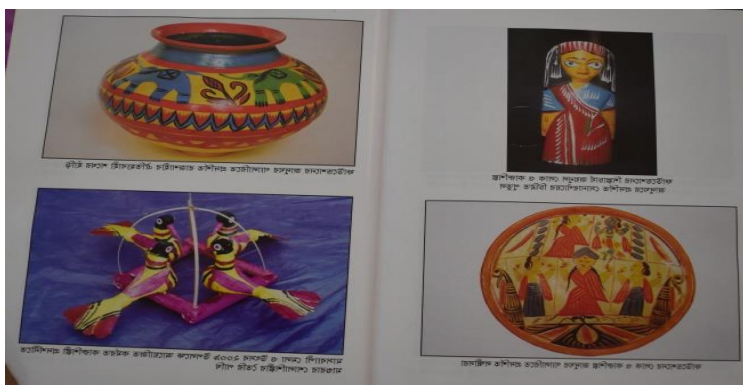
Folk Painting and engraving: *Alpona* (Illustration with the white color and design on the floor, road, religious and ceremonial places although other colors used at the non-religious events). *Alpona* is a popular folk-art associated with Hindu women's performance of religious vows (*Vratas*),

Painting on *Jar, Wall, Toy, Earthen Pottery, wood, furniture, Rikshaw* and figures of Hindu *deities* with *leaves, flowers, geometric design* etc.

Ulki or Tattooing: A traditional system for body decoration. Men and women of some Hindu castes and aboriginal people draw tattoo as a part of religious rites.

Dewalchitroor wallpainting: Images of deities, animals, objects, flowers, birds, geometric pattern and leaves are painted on the wall of mud houses.

Daruchitroor wood engraving used for decorating furniture.



Decorated Pottery and Toy, Dinajpur: 2021



Illustration on the wall, Rajshahi: 2022

Patochitro or scroll painting: The professional artists draw patachitro. In a traditional *patachitro*, there illustrates different episodes of a story from Hindu or Muslims religious books. **ShakherHandi** or decorated clay pots with motif (figures of birds, fish, lotus, leaves and geometric illustration). It is one of the best esthetic works of village artist. **Painted Musk** also is an amazing item of folk-festivals. Wearing with a musk, a man expresses his heroic or sadist or fascinating or threatening or funny metaphors. In a totem community, people display their own individuality with musk.



Painted Musk in a Village fair, Rangpur: 2022

b. Craft

Kantha stitching is an expensive hobby but a highly specialized art where sentiment, philosophy and romance play important roles. In the beginning of its journey, the kantha craft was not for trade. Artists gift it only to their favorite person as a token of love and respect. One's a time, many items of *kantha* were 'collectable' and made a wall hanging art-pieces among the urban elite people but presently have become one of the valuable commercial trade items. Nakshi kantha stiches and embroidered mainly by the rural skilled women. It's visual, form, line, color and space create a beautiful decorative art which might be accepted as universal feature of human cultures. It has verities of design and various of name. 'Motif' of nature, such as sun, water, fish, earth, life-tree, usable objects of women (looking glass, comb, ornament, design), utensils of kitchen, agricultural instrument, animal (birds, bride-groom, horse, cat, cow owl, festive painting, flowers (lotus, rose, sun flower,) and figures or geometric drawing are the main attraction of a Nakshi kantha. Different Name of *Nakshikantha*: *Shaal, Lohori, Sojoni, NakshiPankha, Chador, Ason Kantha, Dastorkhana, Rumal Kantha, Paechari, Jaenamaj, Balisher Dhaka (pillow cover), Gilaf, Aarshilota etc.*



Nakshikantha of Rajshahi: 2022

Jamdani Shari: Valuable traditional women's dresses. Very colorful and attractive craft of Bangladesh. It has also a developed technique and very rich heritage around the world since ancient and medieval period. Productive male artists of some specific villages embroidered colorful 'Jamdani'. Almost two or three thousand weavers make *Jamdani* at Demra, near Dhaka city. Jamdani Shari indeed a symbol of social dignity and a sense of cultural individuality. It has been recognized by the UNESCO as intangible cultural Heritage of Humanity list in 2013 (Source: UNESCO).

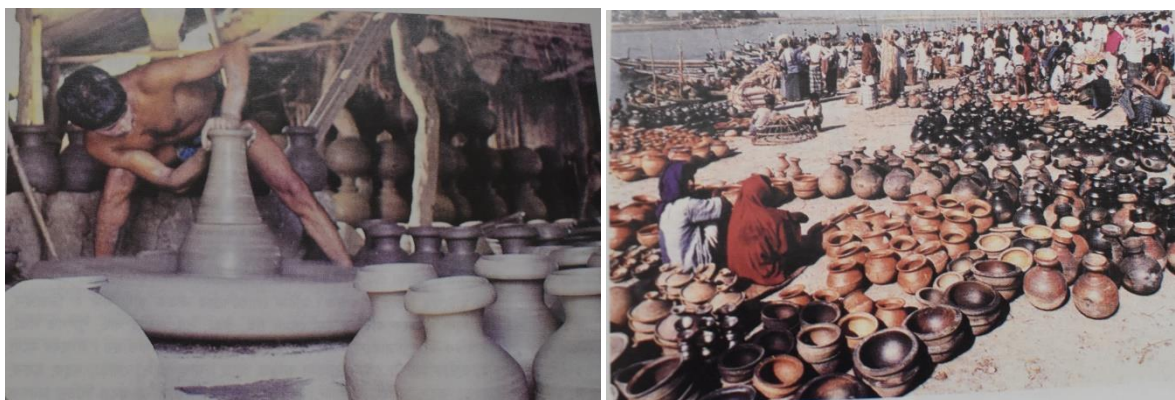
Shital Pati: (Cool and soft Cane knitting mat); A pleasant art work. spinning in Sylhet region, the *Shital Pati* is used by the people of all over Bangladesh as seating mat, bedspread and bed cover or prayer mate. It has been also recognized by the UNESCO in 2017.

Nakshipitha (decorated folk-cake): A very attractive traditional item of food to all the people of the country. *Nakshipitha* are made by shaping dough of pounded rice (flour) in to many designs. Traditional motifs of *Nakshipitha* are geometric patterns, wheels, betel leaf, flowers in bloom, fish, birds etc. Name of some common folk-pitha (cake): *Vapa* (Bowled Cake), *Chittoi*, *Pokuwan*, *Nunas* or *Tel Pitha*, *Rosh-pitha*, *Patishapta*, *Chandrapuli* (moon like), *Puli pitha*, *khirpitha*, *Dudh*(milk) *Koli*, *Tal Pitha*, *Narikel* (coconut) *pitha*, *ChalPitha*, *Dudh* (milk) *Pitha*, *Pata* (leaf) *pitha* etc. (Ahmed, 1974).



Nakshipitha of Rangpur:2021

Pottery and clay art: Some years before, Potteries were the essential household utensils in Bangladesh. It is a great traditional crafts item of the country. Pottery is little expensive household tools which are made of clay. Besides, *dolls*, *toys*, Small *elephant* and *horse* for festivals and kid's playing, small *figures*, *Penchi* and *Chunati* of marriage Ceremony, *Prodip*(lamp), *Flower vases*, *wall mats* and decoration pieces are made of clay. Clay and soil have great important role for forming and painting Hindu Gods and Goddesses during worship and devotional rites.



Pottery making and selling in a city bazar, Dinajpur: 2022

Pottery crafts is threatened now in Bangladesh. The Ceramic, steel, aluminum and plastic pots and articles have been swapped in the place of pottery.

Terracotta: (Burnt clay) A form of earthen decoration and creation of various figure of Hindu myth, epic story, deities, heroes, animals, ships, boats and abstract objects generated since pre-historic age. It was illustrated on the fort-wall, Temple-wall, building, palace and special structures. A rich and amazing treasures of Terracotta have been found on the wall of *Mainamati*, *Paharpur*, *Bangarh*, *Mangalkot*, *Mahasthangarhand Savar* architectural site in Bangladesh. It proved of rich cultural heritage of the country (Chowdhuri, *Banglapedia*).

Juten and jute made goods: Previously Jute was the main economic crop of Bangladesh and it was called as 'Golden Fiber'. It is mostly raw materials for hessian and carpets and also the raw material to made so many cloths for worn and other wearing objects. Besides, *Bags*, *mats*, *hanging bags*, *decorated wall mat*, *Shika* (fancy loop of spring), *basket*, *Shatranj* (Fancy small, medium and big size chess-carpet) etc. are made of jute by the village artisan.

Bamboo and Cane Handicraft: Bamboo and cane-made handicraft have a great tradition in Bangladesh. Bamboo-crafts materials have large commercial value. Almost all of the bamboo-made items sell in the public markets. *Pati* and *chatai* (various kind of mat and coarse mat) is very important, essential and popular product to the farmers and villagers. Besides, *Mora* (stool made of Bamboo), *Changari* (wicket basket), *side table*, *lamp stand*, *Flower pot*, *Chalni* (strainer), *Borondala* (basket containing pot for a ceremony of welcome), *Kula* (winnowing-fan), *Flower Vase*, *Khatia*, (seating bed), *Sleeping Khatia*, *Animal Musk*, *Vermilion Pot*, *Jhuri* (basket), *NakshiBera* (Fancy wall or partition), *Duli* (covered litter) etc. are made of Bamboo.



Wooden Craft of Rajshahi: 2022

Wooden Crafts: Traditional decorated wooden pieces or items also attractive with its colors, shapes and designs. Notable wooden crafts are: Furniture, door, window and comfortable products including furniture, chairs, tools, sofa set, book shelves, baskets, table lamps, partitions. divans, beds, couch, almirah, musical instruments, boats, flower vases, animal's figure, lamp stand, Pira (low seats), Big Boxes, Chakka (wheel), Palki (palanquin) etc. The Lotus, birds, flowery creepers, geometric design are the common motif in this craft.

Following Folk Musical Instruments are made of wood : Dhak (large drum), Dhol (Rounded drum), Tabala (small kettle-drum), Kansor (made of cooper and brass), Ektara (to create harmony with one stringed), Dotara (to create harmony with two stringed), Gopijontro, Bena, Khamok, Khanjani (tambourine), Mondira, Gubgubi, Karotal (hand instrument made of copper or bell metal), Dugdugi, Kara-Nakara (cattle drum), Zhumur (a bud form rounded instrument made of copper), Baya, Sanai (one kind of flute), Sarinda, Lau, Shankho (conch-shell), Shinga (horn used for blowing), Flute (made by branch of bamboo tree), Shinjini (bow-string), Madol (drum/tambour), Domoru (small hand drum) etc.

Wooden Agricultural Tools: Langol (plough), Joal (Yoke), Moi (small ladder), Kodal (spade), Kurish (scraper), Nirani (weeding hook), Chedni (Sickle), Cheni (chisel) Bedha (bale out), Khona (nasal), Khanti (small spud), Dhenki (husking pedal), Goruor Mahishgari (Coach by cow or buffalo etc.

All Boats are made of wood. Each boat has a beautiful name. such as: *Dingi*(Made of a full palm tree), *Maltola*, *Charandar*, *BaicherNowka* (a large boat used by a group of villager-competitor in a traditional occasion), *Saptadinga*(large decorated boat of ancient and middle age), *Mayurpankhi* (peacock-shaped boat), *Sorenga*, *Chowdhuri*, *Gayna* (large commercial and special boat), *BepariNouka* (large boat for transporting agricultural commodities) etc.

Fishing Instruments: Chip (fishing-rod), Jaal (Net), Vota Jal (tringle small net), Hura Jal (small net/trape set under water), kai jal (long net), Koch (harpoon), Henga-Jalanga-Daski-Dihiri-Temai-Thosa-Poloi-Doksha (made of bamboo-branch) etc.

Architecture: Threshed house (made of straw and bamboo), Chuarior Char Chala(4-part straw roof), AatChala(8-part straw roof), Zor Bangla (2-part straw roof), MachangGhar (One-part open room), MatirGhar (earthen house), TalirGhar (house of burned earthen tiles)etc.are the Bengali cultural house design.

Sculpture: Earthen Figure (Toy, animal, bird) and Structure of various Deities.

Other Crafts: *Silk*-made waving *Shari* (for the luxurious women), *kamij* (Shirt/Skirt of the young girls), *Chador/Shal/Orna* (decorated loos upper garment for the men and women). *Silk shirt*, *Shari and Kamij*are the dress of the elites and symbol of social dignity. Among the *Metal Crafts*,*Gold* and *Silver* made ornaments are the most important item for the women. Some of **Folk Ornaments are:** **For leg:***Baag*(leg ring), *Nupur* (tinkling ornament made of brass, *Char* (string), *Mol* (anklet, made of silver or cooper or gold), *Kharu* (one kind of ring), **For Hand:** *Churi*(colorful bracelet; made of crystal, cooper, brass and gold), *Bala/Bracelet*, (bangle; made of gold), *Baju* (arm-let), *Angut* (finger-ring). **For Neck:** *Hasuli* (kind of necklace), *Mongol Sutra* (Black color thread-necklace, gifted to the bride-groomat the marriage ceremonyto be safe from the evil power), *Necklace*, **For Coiffure:***Kanta* (spike made of silver or gold or cooper), *Hair-parting/tiara*, **For Ear :** *Makri* (ear-ring), *Bali* (bangle), *Jhumka* (ear-rig with a small passion flower), *Kanpasaha* (ear-ring), **For nose-***Nolok*(nose-ring), *Chira* or *Panpata* (ring with form of leaf), *Bakmoti*,**For Heap-***Bisa* (a large necklace mad of gold or silver or cooper).

Apart from, *Plates*, *glasses*, *Mugs*, *pitchers*, *flower vases*, *table lamps*, various *decoration pieces*, *containers* for *cosmetics* are being made of *Brass-Copper- Bronze* and *Bell Metal*. These are used as utensils and household articles since ancient period.

IV. Research Results

In this study, we have found the following outcomes:

1. At present, almost 20 thousand people connected with the traditional artistic works in Rajshahi-Rangpur cities and around the villages. However, countrywide total number of artisan people would bevery close to 2 lakhsbut their artworksnow facing manytroubles. Their tangible and intangible cultural works losing importance in context of alternative modern Plastic and Metal items.Moreover, they do not hold intellectual property protection.
2. The art-workssales in the village markets and the shop centersof the cities and earn a good price but obtained money does not goes to its real makers and owners. The middle men and sources take alargeportion ofearned-money by unfear technic. As a result, the artists losing interest tocreate artistic works. Inrecent years,many artistsare looking different jobs (Glassie, Henry, 2000).It causes threatened on Traditional Cultural works.
3. Two facets of folk-creations that demand attention, are:(a) *maintenance* and (b). *preservation*of its traditional form as well as protection of its intellectual property rights. It is both important and necessary to appreciate the creativity and achievement of the common people who are talented to produce different genres of folklore.
4. 15 to 20 years before, contemporary media of cultural expressions, such as *Cassettes*, *CDs* and *VCDs* of folk songs and verbal expressions (folk-drama)were highly popular in the market butit became less importantbecause of commercialization of material culture and new Mobile and Facebook addiction.
5. However, some utilitarian aspects of folklore still are attracting the city life. Among them, the *Nakshikantha* (embroidered quilt), *Jamdani* (Traditional dress), *Tangail Shari* (A colored print or embroidered 6-7 long yards Bengali women's traditional dress),*Lungi* (Men's traditional dress), *Gamsa* (Native Towel/napkin),*Panjabi* (Men's hand-made white and colorfultraditional dress)etc and varioustypes of handicrafts made of bamboo, cane, wood and clay are appealing the city people.
6. In the recent time, urban people have developed interest in rural food items. especially mentionable about `Pitha'- a beautiful, multicolored and interesting item of home-made cakes by rural women. Besides, some intangible items such as *Lalon Song*, *Bhatiali*(popular south-Bengal Songs), *Bhawaiya* (popular North-Bengal Songs), *Murshidi-Dehototto* (Sufism) and other kind of folk-Songs also attract the city people. It sung with modern *Band Song*procedure and musical instruments.

Valuation Of Some Commercially Viable Traditional Items

In Ancient and medieval period, Folklore and folk-arts and crafts of Bangladesh have not been commercially used. It had been only for pleasure and enjoyment. But at present, folkcrafts is a valuable commercial goods. The artisans, craftsmen, potters, painters, goldsmiths, brass smiths, weavers, carpenters etc earn their means of support from what they create. Not only that, Folk objects, performances, acts, songs, folk dramas and arts and crafts has an enormous financial value in the homemarket and the abroad. But because of middle men, the producer of these cultural expressions not getting actual price.

We have prepared below an approximate values/prices-list of folk materials and goods according to the market study (July-November, 2022) in Rajshahi-Rangpur city and some nearby village markets.

Market Prices/Values of folk-materials

Pitha (Folk-Cake. It sold around the year):

Vapa and Chitui Pitha. The annual selling price is 8 crore and 60 lakh BDT

Pakuwan: (cake. Sold around the year). The annual selling price is 2 crore 35 lakh BDT.

Pati (knitting mat of bamboo branch. Most important for farming and domestic requirements.

It has a vast market demand): The annual selling price of Pati craft is about 8 hundred crore and 7.5 lakh BDT.

Pottery: The annual selling price is 27 lakh and 50 thousand BDT.

Iron made Goods: The annual selling price is 23 lakh and 20 thousand BDT.

Jute made fancy goods annually sold 3 crore BDT.

Bamboo Craft: The annual selling price of Bamboo Craft is 5 crore and 60 lakh BDT. **Shola Crafts** (Sponge-wood objects used for Hindu marriage and worship). The annual selling price is 25 lakh BDT.

Cassette, CD, VCDs: The annual selling price of folk Cassettes, CD and VCDs is 18 crores and 62 Lakh BDT. It is to be noted here that, at present this item is less important for the marketing. Given figure estimated according to the previous proportion.

Estimated Selling Prices of Folk items in Rajshahi and Rangpur given below in the Table: (In BDT)

Name of the goods	Duration of the Fairs	Annual Selling price	Venue	Remarks
1. Cassette, CD, VCDs	-	18 crore and 62 lakhs	Rajshahi-Rangpur	Now these are less important to the people
2. Shola Craft	-	25 lakhs	Rajshahi-Rangpur	-
3. Folk-Cake (Pitha)	-	10 crore 95 lakh	Rajshahi-Rangpur	including village
4. Pati (Knitting Mat)	-	800 crore 7.5 lakh	Rajshahi-Rangpur	including village
5. Pottery	-	27 lakh 50 thousand	Rajshahi-Rangpur	including village
6. Bamboo Craft	-	5 crore 60 lakh	Rajshahi-Rangpur	including village
7. Iron made goods	-	23 lakh 20 thousand	Rajshahi-Rangpur	including village
8. Jute made fancy goods	-	3 crores	Rajshahi-Rangpur	Factory made Cloths are not included
9. Folk -Faire	One Day Fair (100 times)	5 crores	Rajshahi-Rangpur	Value of each one-day Fair is 5 lakh Tk.

10.Folk-Faire	Seven Day Fairs (100 times)	50 crores	Rajshahi-Rangpur	Value of each Fair is 50 lakh Tk.
11.Folk-Faire	One-month Fairs, (100 times)	200 crores	Rajshahi-Rangpur	Value of each Fair is 2 crore Tk
12.Folk Drama/ Pala	3 groups, 50 nights	7 lakhs and 50 thousand	Rajshahi-Rangpur	Per night 5000 Tk.
13.Additional Folk Goods/Handicraft and Folk objects	-	50 crores	Rajshahi-Rangpur	Regular sold in the Bazaar, Towns and Village markets
Grand Total of Annual Selling price of folk- Faire items	-	1497 crore 1 lakh and 20 thousand BDT		

We have demonstrated above a verified picture of tangible and intangible Cultural objects of two divisional cities and nearby area of Bangladesh. These estimable folk-objects are used not only for entertaining and aesthetic purpose but at the same time profitable financially. Presented selling price is assessed as a sample. If we would multiply it in context of Bangladesh (8 divisions), the total estimated amount will not be less than 10 thousand crore BDT. This finding gives a valuable picture regarding selling money which should go in favor of the village artists/makers (almost 2 lakhs in the country) but real craftsmen, artists, performers, entertainers, singers or musicians do not get this opportunity. Although the Government of Bangladesh occasionally arranged Arts and Crafts Fair and take measures in favor of folk-artists, after that, artists are not properly getting actual value and price from their creations. There is no security action for *Intellectual Property Protection* of folk materials. The middle men control the markets. As a result, Folk Creators deprived from gaining their artistic values and rights.

Bangladesh indeed a Treasures country of Art and Crafts. At present time, Handicraft are threatened by the aluminum, silver, steel and plastic utensils and materials. Fine arts also have lost its Heritage and brightness. Most of the artists are disappointed about leading their way of life. Besides, their creations do not recognize properly. Most of the young people denied to involve their fore-father's occupations. To recover this situation, following measures should be taken to attract traditional artists:

V. Recommendations

- Material and non-material cultural works and artists should be recognized.
- Measures should be taken against the middle men.
- A competitive market should be created to encourage the artists of folk goods.
- Folk arts and crafts should be preserved.
- Cooperation between the Government and the public enterprises is essential.
- Non-material objects should be exhibited at home and abroad through improved technology.
- Royalty system must be implemented.
- Business Community should take part as Sponsor for the Folk programs.
- With the assistance of Government and public initiators, electronic media should also take initiatives to telecast the folk Song/ Folk-drama and folk programs.
- Print media and movie-makers must take steps for marketing the intangible folk culture through books and movies.
- Senior artists should be paid a fixed allowance for life.
- A *National Academy of folklore* should be established immediately.
- *International Intellectual Property Protection Agreement* must be followed strictly.

VI. Conclusion

Cultural Expressions are not only tradition to a Nation; at the same time, these are sources of earn and means to survive of the folk people. *UNESCO, WIPO* and many International Organizations now shows interest on Preservation and Protection of Traditional objects and regional Heritages all over the world. Folk-goods are becoming popular in the world market. Folk creations are establishing as a cultural industry. In 1989, *UNESCO* take an agreement as *The Safeguarding of Folklore* by which it assure interest and preservation for all of the folk-art and artist of the world including Bangladesh. Most of the countries have been signed in this agreement. As a part of Asian Culture and Civilization, Bangladesh also needed to co-operate with it and run on the same track. Not in a short global aspect but for the interest of mankind, traditional creations should not be destroyed.

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