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An Analysis of Figurative Language in the Song Lyric *"Taar Bijli Se Patle Hamaare Piya"*

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Abstract:

This study concerns with the descriptive analysis of figurative language in the song lyric *"Taar Bijli Se Patle Hamaare Piya"* by Piyush Mishra and Varun Grover from the bollywood movie "Gangs of Wasseypur 2". The objective of the study is to find out the types of figurative languages used in this song lyric by both the lyricists. A descriptive qualitative method has been used to classify and analyze the sentences in the song. After investing the sentence in the song lyric, numerous occurrence of figurative language were observed in it. Seven kinds of figurative languages -- simile, metaphor, hyperbole, personification, synecdoche, symbol and oxymoron -- have been applied to analyze the song lyric.

Keywords: figurative language; simile, metaphor, hyperbole, personification, synecdoche, symbol and oxymoron.

Any written text "marked by careful use of language, includes features such as creative metaphors, well turned phrases, elegant syntax, rhyme, alliteration" is defined as literature (Meyer 4). Literary texts are "aesthetically read or intended by the author to be aesthetically read and are deliberately somewhat open in interpretation" (Meyer 4). Figurative language, one of the styles of language, is a way of saying something other than the literal meaning of the word.

There are some similarities between a song and a poem. A song has to be rhythmic and so does a poem. Rhythm is one of the important elements in both songs and poetry. In fact, there is even a form of poetry which is made into music called a lyric poem. They can be used in songs to express the thoughts and feelings of the author. Music without words is poetry, only not in the generalized sense. These days there are so many good songs with beautiful lyrics written by new comer and sung by famous singers. Some of them are Varun Grover and Piyush Mishra. Varun Grover is an Indian comedian, screenwriter and lyricist. Piyush Mishra is an Indian film and theatre actor, music director, lyricist, singer, scriptwriter. Piyush Mishra is an Indian film actor, music director, lyricist, singer, script and dialogue writer, and a well known theatre director and

Hindi playwright. After his graduation from National School of Drama (NSD), New Delhi in 1986, Piyush Mishra started his career as a theatre actor and went on to write and directed several plays as a part of Act-1 Group (1990-1995). In 1996, he joined Asmita Theater Group, and performed his popular one man show 'An Evening with Piyus Mishra'. Comedian and screenwriter, Himachal-born artist Varun Grover was a part of the TV series 'The Great Indian Comedy Show' as a staff writer. Previously an engineer, he has served as a lyricist in movies like Masaan (2015), Gangs of Wasseypur (2012), NH 10 (2015), Ankhon Dekhi (2013) and Dum Laga Ke Haisha (2015).

Problems of Study

Based on the background of the present study, two problems have been formulated that are as follows:

(i) What types of figurative language are found in the song lyrics by Piyus Mishra and Varun Grover in the song *Taar Bijli se Patle Hamaare Piya?*

(ii) What are the contextual meaning of the figurative language used in the song by both the lyricists?

Aims of Study

(i) To identify the types of figurative language found in the song lyrics by Piyush Mishra and Varun Grover.

(ii) To analyze and describe the contextual meaning of the figurative language used in the song lyrics by both the lyricists.

Research Methodology

In order to analyze the data and to solve the problems, an appropriate methodology is greatly required. Research methodology section of the study focuses on the data source and the method and technique employed for collecting and analyzing the data.

(a) Data Source

The data is taken from one of the song lyrics from the Bollywood movie (Hindi movie) titled *Gangs of Wasseypur 2*, which was released in August 2012. The song is entitled as *Taar Bijli se Patle Hamaare Piya*.

(b) Method and Technique of Collecting Data

This is a library research. First, the lyric of the song is copied from: http://www.glamsham.com/music/lyrics/gangs-of-wasseypur-2/taar-bijli/2074/4212 and

http://www.lyricsoff.com/songs/taar-bijli.html

(c) Method and Technique of Analyzing Data

The method applied in this study is the qualitative method. The data is descriptively analyzed. After finding the occurrences of figurative language in the data source and jotting them down, the first step in the analysis is identifying the types of figurative language as defined by Knickerbocker and Reninger. Theory from Halliday's *Language as Social Semiotic* (1978) was put to support the understanding of linguistic context from the song lyrics. The song was effectively analyzed and the background information related to the song was obtained from some reliable sites and presented to support the analyses of the contextual meaning of the figurative languages found.

Results and Discussions: The Analysis of Figurative Language and Contextual Meaning in Song Lyric Taar Bijli Se Patle Hamaare Piya

First of all, it is important to outline the context of situation. After knowing some information about the song, the *field*, *tenor*, and *mode* are analyzed based on Halliday's theory. Tenor refers to the relationships between the people involved in the interaction. The relationship , here, in the movie *Gangs of Wasseypur 2* is love relationship among the family members of the groom Faizal Khan (Nawazuddin Siddiqui) and bride Mohsina (Huma Qureshi). This is indicated by the character (groom's mother) singing the song (Taar Bijli Se Patle Hamaare Piya) indicating that the female members of both the family have participated in the ritual of pre-marriage ceremony called *Mahila Sangeet*. Field refers the subject matter. This song is about the feelings of the bride towards the personality of the groom. To express love and mutual bonding through the song, the lyricists have used the combination of literal and figurative languages with the most frequent figurative languages used in this study are metaphors, hyperboles and personifications. They are used to beautify the song and convey deeper meaning than that of the literal one. The literal language used supports the analysis of the figurative language used in the song lyrics. The *mode* can be spoken if this song is sung and written only if the lyrics are not sung.

(a) Symbols in *Taar Bijli Se Patle Hamaare Piya*

According to Diyanni, symbol is any object or action that represents something beyond its literal self. The meaning of any symbol whether an object, an action, or a gesture, is controlled by its context (Diyanni 569). From the *Taar Bijli Se Patle Hamaare Piya*, there are some symbols found and they are presented as follows:

From those lines, we can see that <u>*Taar bijli* se Patle Hamaare Piya</u> and *Sookh ke ho gaye hai* <u>*Chhuaare*</u>, the underlined terms in both the lines are identified as symbols because the phrase 'Taar Bijli' and the word 'Chhuaare' represent another thing. In one hand *Taar bijli* (Electric Wire) is a non-human object used in the electricity purpose, on the other hand *Chhuaare* (Date) is a dry fruit but in the song both the terms has been used to characterize the physic of the character.

(b) Hyperbole in *Taar Bijli Se Patle Hamaare Piya*

The use of exaggeration is quite common in literary works. Kennedy affirms "hyperbole is emphasizing a point with statement containing exaggeration. It can be ridiculous or funny. Hyperboles can be added to song to add colour and depth to a situation or character. Hyperbole is figure of speech that it is intentional exaggeration or overstating, often for emphasis or vivid descriptive" (Kennedy 496). From the *Taar Bijli Se Patle Hamaare Piya* lyrics, there are some hyperboles found and they are presents as follows:

Maare dukh ke jee phoote phuharein piya

Maare dukh ke jee phoote phuharein piya

Haan phuharein, phuharein, phuharein piya

Haan phuharein, phuharein, phuharein piya

These lines are identified as a hyperbole because we cannot show the sorrow by showers. These lines literally mean the depth of the sorrow the character is facing.

(c) Metonymy in *Taar Bijli Se Patle Hamaare Piya*

According to Perrine, "metonymy is the use of something closely related for the thing actually meant" (Perrine 57). It is figure of speech which the name of one object is replaced by another which is closely associated with it.

Metonymy appears in the *chorus*:

 Kha dhatura jee sutle hamare piya

Mara dhakka na uthle dulaare piya

O re **bapu** bataa toone yeh kya diya

O re **bapu** bataa toone yeh kya diya

Yeh kya diya, toone yeh kya diya

Gulabi chachha ke

Gulabi chachha ki kyaari mein kanta bhara

Na idhar na udhar hi sihare piya

…………………………………………

Arrah Chhapra ke baabuji yeh kya kiya

Loknayak jalaaye yeh kaisa diya

Arrah Chhapra ke baabuji yeh kya kiya

Loknayak jalaaye yeh kaisa diya

Bhaav koyla ke bikle, bhaav koyla ke bikle

Bhaav koyla ke bikle dihaadi piya

Dihaadi piya, Bihari piya

………………………………………………………….

Loknayak bataa toone yeh kya kiya

Jan-nayak bataa toone yeh kya kiya

Baba Saheb bataa toone yeh kya kiya

The words in the above lines are closely associated with the following:

Bapu- Mahatma Gandhi (the pre eminent leader of the Indian independence movement in British ruled India whose profound spirituality and belief in justice inspired the world.)

Gulabi Chachha- Jawaharlal Nehru (He was the first prime minister of India and a central figure in Indian politics before and after independence.)

Arrah Chhapra ke Babu Ji- Dr. Rajendra Prasad (He was the first president of India, a political leader, and lawyer by training.)

Loknayak/Jan-nayak- Jayaprakash Narayan (Jayaprakash Narayan popularly referred as JP or Loknayak was an Indian Independence activist, social reformer, and a political leader.)

Baba Saheb- Bhimrao Ambedkar (He was a Indian Jurist, politician and social reformer.)

(d) Simile in *Taar Bijli Se Patle Hamaare Piya*

Kennedy states that "simile is comparison of two things, indicated by some connective, usually like, as, tan or verb such as resembles. Generally, simile is defined as a type of figurative language that used to explain the resemblance of two objects (in shape, colour, characteristic etc.)" (Kennedy 490). The simile used in the verse is underlined and presented as follows:

Taar bijli se, taar bijli se

Taar bijli se patle hamare piya

Taar bijli se patle hamare piya

O ri saasu bataa toone yeh kya kiya

O ri saasu bataa toone yeh kya kiya

 The "Taar bijli" in the lines does not literally mean "electric wire". It represents the shape of the character who is a human being. This interpretation is supported by the lines following this simile. Along with this the comparison in the underlined line has been shown by using the connective "se" means "as" in English.

(e) Metaphor in *Taar Bijli Se Patle Hamaare Piya*

The second type of figurative language is metaphor. It is like simile that is a comparison but in metaphor, we do not use "as" or "like". According to Kennedy, "metaphor is statement that one thing is something else, which in a literal sense, it is not. It doesn't use connective words as "like" or "as"" (Kennedy 490). The metaphor used in the verse is underlined and presented as follows:

Sookh ke ho gaye hain chhuhare piya

Sookh ke ho gaye hain chhuhare piya

Bechaare piya, sab haare piya

Kuchh khaate nahin hain hamare piya

Kuchh khaate nahin hain hamare piya

The "chhuhare" in the first two lines doesn't literally mean "date". It represents the shape and characteristic of the character who is a human being.

(f) Paradox in *Taar Bijli Se Patle Hamaare Piya*

"Paradox is statement which seems to contain two opposite facts but is or may be true" (Oxford 298). Paradox occurs in a statement that at first strike us as self-contradictory but that on reflection make some sense (Kennedy 497).

Arrah Chhapra ke baabuji yeh kya kiya

Loknayak jalaaye yeh kaisa diya

Bhaav koyla ke bikle, bhaav koyla ke bikle

Bhaav koyla ke bikle dihaadi piya

Dihaadi piya, Bihari piya

The underlined lines in the above verse shows represent the paradox. The word "dihaadi (wage)" in the line "Bhaav koyla ke bikle dihaadi piya" is contradictory. It is not clear either the above word represents the wages or the character in the song is considered as wages.

(g) Oxymoron in *Taar Bijli Se Patle Hamaare Piya*

Murti affirms an "oxymoron is a figure of speech which is used to express two contradictory qualities of the same thing" (Murti 507). Oxymoron is when two words are put together that contradicts each other (opposite). The oxymoron used in the verse is underlined and presented as follows:

Ghupp andhera mein chalte dulaare piya

Ghupp andhera mein chalte dulaare piya

Zindagi kolbhari, koot paani bhara

Arrah Chhapra ke baabuji yeh kya kiya

Loknayak jalaaye yeh kaisa diya

The meanings of the first two lines sound impossible because the dark cannot exist in the sunlight or at night, there cannot be sunlight on the same place.

(h) Irony in *Taar Bijli Se Patle Hamaare Piya*

Irony has a meaning that extends beyond its use merely as a figure of speech. As stated by Diyanni, irony almost arises from a contrast or discrepancy between what happens and what has been expected to happen (Diyanni 933). The irony used in the verse is underlined and presented as follows:

Kha dhatura jee sutle hamare piya

Mara dhakka na uthle dulaare piya

O re bapu bataa toone yeh kya diya

O re bapu bataa toone yeh kya diya

Yeh kya diya, toone yeh kya diya

Gulabi chachha ke

Gulabi chachha ki kyaari mein kanta bhara

Na idhar na udhar hi sihare piya

Na idhar na udhar hi sihare piya

………………………………………………………….

Arrah Chhapra ke baabuji yeh kya kiya

Loknayak jalaaye yeh kaisa diya

Arrah Chhapra ke baabuji yeh kya kiya

Loknayak jalaaye yeh kaisa diya

Bhaav koyla ke bikle, bhaav koyla ke bikle

Bhaav koyla ke bikle dihaadi piya

Dihaadi piya, Bihari piya

O ri bhauji bataa toone yeh kya kiya

O re bapu bataa toone yeh kya kiya

O re chacha bataa toone yeh kya kiya

Loknayak bataa toone yeh kya kiya

Jan-nayak bataa toone yeh kya kiya

Baba Saheb bataa toone yeh kya kiya

The irony in the above written verse is available from beginning to the end. Each of the underlined sentences represents the situation of dilemma or contradiction regarding the expectation.

Conclusion

There are eight kinds of figurative languages found in the song lyric *Taar Bijli Se Patle Hamaare Piya* such as: symbol, hyperbole, metonymy, simile, metaphor, paradox, oxymoron, and irony. These kinds of figurative languages are used by the writers in order to make their creation. In this case, the song looks alive. So, we can feel the condition that the writers try to show in this song. The use of contextual meaning in this study also opens up all the meaning and the purposes from the song lyrics written by Piyush Mishra and Varun Grover. The words that look complicated can be elaborated in the contextual meaning so that they can be better understood. So, by using the figurative languages and their contextual meaning, the writer wants to attract our attention and slowly leads to the theme of the movie.

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