

THE LEXICAL-SEMANTIC ANALYSIS OF PROVERBS ON ZOONYMS IN URDU

Mohira Yusupova

Annotation: the purpose of the article is to clarify the concept of proverb and to analyse from the semantic point of view of the proverbs which the names of animals are involved in urdu language.

Keywords: proverb, the main code of culture, "qavlun", lexical aspect, phrase, structural aspect, paremia, paremiological unit, metaphor, judgment, discussion, intrinsic, apparent, experience and observation, linguoculturology, zoonym, paremiological fund, thematic diversity, semantic aspect, symbolic meaning, associative images

A proverb is a phrase that embodies a lexically blurred and erased feeling of excitement.

The proverb is derived from the Arabic word "qavlun" which means "the word" [1. P. 208].

The proverbs are regarded as "the language of daily culture, formed over the centuries" as one of the main "codes" of culture, reflect all the stages and points of view of the philosophy of life that belongs to the owners of language passing from generation to generation [6. P. 80].

Despite the fact that it looks structurally simple, proverbs are a complex language phenomenon that scientists in science do not have a unanimous opinion about the paremia, which is this paremiological unit.

To give a holistic definition to the proverbs is a very difficult matter. Any sentence is an obstacle to express an accurate opinion about whether it is possible to say the proverb or not. Therefore, any definition can not prove fully that this or that is the proverb [3. P. 14].

According to the idea of Dandis, "By XX, at the current influence of social subjects retreat began from the study of the literary and historical formation of famous proverbs" [3. P. 13].

We are far from that view. As long as we can clearly distinguish the existing and common signs of the proverb, it is possible to describe any concept. As well as, Russian scientist A.A. Potebnya counted a number of its peculiarities, such as the fact that the proverb is short, rich in metaphors, has an orderly compact speech [4. P. 45].

According to the meaning, the proverb has the form of a short fable; it says itself that "simple sentence is not a proverb". This is a judgment, discussion

and admonition that has been said ironically and has been polished and consumed by the people [2. P. 13].

”تجربات و مشاهدات کا بے کنار سمندر جب چند،
محصوص الفاظ کے کوہ میں ساجاتا ہے تو کہاوت ضرب المثال کا روپ اختیار کر لیتا ہے۔ مختلف قسم کے نسلی تجربات و مشاهدات (قصص و حکایات، عقائد و نظریات، نفسیاتی ردو عمل و فلسفیات خیالات، قوانین و ضوابط، پندر و صاحب، اقوال و ملفوظات، تاریخی و نئی و اقعات و دیگر حادثات، لوک کہانیاں اور شعری مکملروں وغیرہ کے ایسے قبول عام کلیدی جملوں، فقروں یا کلمات وغیرہ کو جن میں اختصار اور معنوی زور بھی ہو کہاوت یا ضرب المثال کہتے ہیں۔“

In the without coastal sea of experiences and observations, several special words take the form of a kahavat or zarbulmasal, when taking place from the pitcher. If experiences and observations of different races, narratives, belief and theories , spiritual rituals and philosophical thoughts, rules of law, advises, aphorisms, historical, semi-historical and other events, basic sentences of folklore and pieces of poetry emphasize brevity and meaning, they are called kahavat or zarbulmasal [8. P. 7].

The proverbs reflect reality directly through the conclusions, judgments of the people. This means that the proverb expresses not the course of events, but the conclusion and judgment about them. In the proverbs, the striving from judgment to experience is the leader.

”انسان کے سماجی تعلقات میں،“ According to Indian scientist Yunus Agaskar's words, عمل سو جھ بوجھ اور شعور عامہ کی اہمیت مسلم ہے۔ کہاوت میں اسی عملی سو جھ بوجھ اور شعور عامہ کی بہترین مظہر ہوتی ہیں۔ جو کہاوت انسانی رویے اور سماجی لین دین ایسا سکد ہے جس کا چلن ختم ہو جانے پر بھی اس کی اہمیت ختم نہیں ہوتی۔ سکے کی طرح کہاوت کی قدر و قیمت کے بھی دو پہلو ہوتے ہیں، اندر وونی اور ظاہری۔ دس پیسے کا بینی اندر وونی قیمت قدر کے عبارے دس پیسے سے کم قیمت کا ہو گا، لیکن لین دین کی ظاہری قدر کے عبارے وہ جس دھات سے بنائے۔ اس کی قیمت سے زیادہ اہمیت کا حامل ہے۔ اسی طرح وہ تجربہ اور مشاہدہ بھیں سے کہاوت وجود میں آئی ہے۔

The influence of intelligence and the importance of social consciousness in the social relationship of a person is obvious. Proverbs are the most perfect manifestation of this practical intelligence and the consciousness of society. Every proverb is such a coin of human behavior and social commerce that even when its use ends, its significance does not finish. Like coins, there are two sides of the degree and value of Proverbs: intrinsic and apparent. In terms of the internal rate, teen paise cost less, but in terms of its external level in commerce, it is made of metal. Its value is important. In this way, proverbs have been originated by experiences and observations [7. P. 10].

Based on this idea, proverbs are also not used in the original meaning as phrases, and there is no limited sign either. In this term, it has an unusual social significance, as it covers every aspect of life.

According to the scientist Yunus Agaskar, if the proverbs are properly studied and concluded, how many facets of the ancient and Middle Ages will be come across which we can not go [7. P. 100].

Definitely, proverbs are manifested as the main object of linguoculturology. The proverbs have been the focus of the word masters in every era from a literary point of view to ensure the elegance and fluency of language. However, nowadays it demands that proverbs are researched from the linguistic point. This article aims to analyse the lexical-semantic aspect of zoonyms in the proverbs of urdu.

The proverbs about animals include a wide layer in the paremiological fund of various nations and are characterized by a large thematic variety. In the proverbs regarding animals' name a main content demonstrates cunning, frivolity, laziness, expectation of benefit from others, dishonesty and deceit.

Long-term and extensive communication with animals naturally helps to understand the behavior of people and how to behave themselves in life. In an allegorical meaning thoughts about the behavior and nature of some animals describe interpersonal relationships and some social situations indicate that the actions of people and especially, the negative behaviours of man are the same as in animals. Thus, in the language appeared a lot of phrases, proverbs related to the names of animals. Based on the variety of experiments in different nations, their symbolic meaning in relation to animals is so rich and in each language their special associative images appeared.

In the dictionary of Rekhta, the image of "اونٹ" "A camel" is described below:

"The camel in the original Sanskrit language means "शुतुर्" [shutur], tall elongated neck, a creature with a small tail hanging on its back spine and a four-legged animal which is related to the desert.

Below we will analyze a few proverbs collected from "اردو کا ویکی" of Ahmad Quraishi.

We analyze the image of "The camel" in the following proverbs:

اونٹ کے گلے میں بلی

This proverb is said when people cheat others, but do not deceive God. From the semantic point of view, the proverb refers to deceptive people. This proverb can be translated directly in the style of "A cat on the shoulders of a camel".

اونٹ کی قیمت اونٹ کی پیٹھ پر، مجھ پر نہیں

The proverb is said when the benefit from any work is more than the harm that comes. It is translated directly as "The price of a camel is on the camel's neck".

دیکھئے اونٹ کس کروٹ بیٹھتا ہے؟

It is said when the end of any work is unknown. With this proverb, one can be said that God alone knows what will come from the fate. "Look at the camel, which settle does it take?" - this is a direct translation of the proverb, the proverb is used in its own meaning.

The proverbs in which the lexeme of "تھا" is involved also make a variety of meanings in different peoples. According to the Rekhta dictionary "تھا صل سنکرت- بالا گوشت خور چوپا یہ جس کی بہت سی قسمیں ہیں جگل جگلی، پاٹ، شکاری وغیرہ، یہ چوکیدار اور سراغ رسانی کا کام بھی کرتا ہے۔"

"تھا" is the original Sanskrit word and belongs to the breed of dog which barks. It has different kinds, for example: wild, tame, hunter and etc. It does both the guard and the work of seeking.

In the Urdu language, the images of lazy and angry people are reflected in the proverbs which the lexeme "تھا" is participated and these proverbs demonstrate basically a negative connotation.

آیا تا کھا گیا، تو بیٹھی ڈھول نج

In Urdu, the proverb is said when a person is very negligent to any kind of situation. The proverb is translated directly in the case of "the dog ate food, sat down and played a drum".

بڑھا کتا بانچے سون، لگی ہے تو مار گا کون

This proverb is said about lazy and idler people. It is known that laziness, idleness are condemned as the worst vices. This proverb is said when the people are reflected who are idle and lazy. The proverb is translated directly as "The old dog look at hard, who beats it?

کتے میں کون پڑے

The lexeme "بی" "A cat" also contains colorful semantic meanings in urdu poverbs. According to the Rekhta dictionary, "بی صل سنکرت- بالوں دار کھال کا ایک گوشت خور، جگلی اور پاٹو جانور جو شیر کے خاندان سے مگر اس سے بہت چھوٹا ہوتا ہے اور گھروں میں عموماً چھوٹے ہوں کا شکار کرتا ہے، بلائی چھوٹا سا خاکستری رنگ کا نیولے کی قسم کا بد بودا ر ایک گوشت خور چوپا یہ"۔

“The cat” is the original Sanskrit word which it is a furry and carnivorous, wild and tame animal. It belongs to the family of lion, but it is smaller than lion and generally hunts mice. The female cat looks like a gray mangus which is smelly and carnivorous four-legged animal.

بلی کے گلے میں گھنٹی کون باندھے؟

From the oppression of any tyrant all people make a complaint, but no one will be able to say nothing to him. This proverb is said when the way of liberation from the victim of the tyrant is said, but no one dares to take action against him. In the proverb, the image of a cat has shown the manifestation of cowardice and indecision semantics. The proverb is translated directly as "Who will tie a bell to the neck of a cat?".

نو سوچ ہے کھا کے بلی ج کو چلی

In the semantics of the lexeme “The cat” "بلی" the meaning is presented the people who commit many sins, and then repent. This proverb is said when a person commits a lot of sins in his life and repents at the end of his life. The proverb can be translated as ” A cat who ate nine hundred mice went on the Khaj".

There are the proverb which the lexeme "بدھیا" "A bully" is participated in urdu and it is considered basically in different meanings. According to the Rekhta dictionary, "بدھیا صل سنکرت-وہ بیل یا جانور جو مادہ کے کام کانہ رکھا گیا ہو" "the bully is an original Sanskrit word, an animal whose females are not used.

بدھیا مری تو مری، آگرہ تو دیکھا

In this proverb, the lexeme "بدھیا" "The bully" is used in the meaning of experience. A person gains experience because of mistakes. This proverb is said when a person starts any business because of benefit, then he changes his decision because of the harm. The proverb is translated directly like “Let your bully die, you saw Agra!“.

The lexeme "کبر" "A goat" is described in the dictionary of Rekhta as follows:

"کبر" صل سنکرت- تقریباً دو فٹ اونچا اور تین فٹ لمبا یک چوپا یہ جس کا گوشت کھاتے اور مادہ کا دودھ پیتے ہیں"

“The Goat is original Sanskrit word. It is four-legged animal which has approximately 2 foot height and 3 foot length. His meat is eaten and the milk of the female goat is drunk”.

تو پہلے بھی بکری تھی، تو اب بھی بکری ہے

In the given proverb, the lexeme of "گواں" "The goat" has a negative connotation, in the center of its semantic meaning stands people who know a work that is dirty or mistaken is right for itself. By this proverb, you were the same before, and now you are the same. This proverb is said when forbidden things or wrong works are considered rightly. The proverb is translated directly as "You were a goat before, and now you are a goat".

In the dictionary of Rekhta, the image of "گدھا" "A donkey" is described below:

"گدھا صل منکرت-سفید یا خاکستری رنگ کا جانور جو گھوڑے اور چرے سے چھوٹا ہوتا اور بوجھ لادنے یا سواری کے کام آتا ہے"

"گدھا" is the original Sanskrit word and an animal that is smaller than a horse and a mule in white or gray, and comes hand in hand in loading and riding.

جب خدا ہو میر بان تو ارہر کے کھیت میں گدھا ہلادے کان

The above proverb is said when God delivers to wealth that can not be hoped for and begged. In one word, the meaning of the lexeme "گدھا" "The donkey" shows people in this proverb who "bird of happiness" fall into suddenly their head. A direct translation of the proverb is considered such as "When God is kind, he shakes the donkey's ear in the field of urhar".

In the Urdu language, the layer of proverbs is quite extensive which animal names are involved, each of them contains a colorful semantics, which manifests the behavior of people with a peculiar way.

As a result of the study of urdu proverbs, which the names of animals are involved, we can say that in each of them different semantic meanings are understood, which reflect aspects of human character positively, sometimes negatively.

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