

Analysing Deep Meaning of Proverbs in Pashto Language

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| Mohammad Mustafa Safa^{1,*} | Mohammad Amin Hemat² |

^{1,2}Department of Pashto language and literature, faculty of languages and literature, Ghazni University, Ghazni city, Afghanistan

*mm.safa30@qmail.com



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ABSTRACT

As other ancient languages of the world, Pashto is one of them having rich folkloric literature. One of the most important part of this literature is proverbs, which makes a special part of history of this language. These proverbs shows different life styles, culture, customs, historical events and life lessons. In Pashto proverbs are easy and simple in form but deep in meaning. Some proverbs in Pashto language are having a story or social event behind them. If we do not know about these events and stories it means we can't understand their meaning and usage. Therefore the first meaning of these proverbs is real and the second meaning acts as irony. For example: (A broken hand lies in the neck.) Its meaning is clear that we can't move a broken hand we tie it in our neck so it can heal, but its ironical meaning is that when there is a criminal or poor person in our society, all members of the society are responsible for their actions, they should endure them until finding a way of solution. In the last thousands of years researchers have collected thousands of proverbs in Pashto language, that is why we have used library method in our research. There are still works to be done in researching and collecting proverbs in Pashto language. It is very important to translate this cultural heritage to other languages so their speakers can understand its meaning.

KEYWORDS

Extroversion; introversion; ambiversion; EFL learning; personality types.

INTRODUCTION

Proverbs are an important part of Pashto folkloric literature. There are more stylistic literary proverbs and surprising stories in these literatures that make it a cultural heritage of Pashtuns and Afghans. Proverbs in this language cover a wide area of subjects which are used in exploring mental and cultural stories of this language. These proverbs contain elements that can be used in history and ethnography to explore ancient lives of Pashtun people.

Majority of Pashtuns are using proverbs in their daily life, to attract listeners' attention and make their arguments strong. Some Pashtun writers are using proverbs in their stories to point out to an event, so they are the real actors of life. These proverbs are part of folkloric literature that is why their speakers are unknown. Literary researchers have gathered and printed thousands of proverbs in Pashto. One of the main carelessness about these proverbs is that they have not been translated to other languages nor the researchers have written any article about them. It is important to translate these proverbs to international languages like: English, French, German, Spanish, Russian, Arabic, and other languages, so world nations can hear about this cultural heritage of Pashtun people. Therefore, we have written this article to answer the following research questions.

1. What is the literary position or rank of proverbs in Pashto?
2. What are the findings and social values of these proverbs in Pashtun's society?
3. What parts of life lessons these proverbs cover?

RESEARCH METHODS

There are thousands of proverbs in the Pashto language, most of which have a folkloric basis. For the past hundred years, Pashto-language writers have been collecting and publishing Pashto proverbs in book form, but thousands of proverbs are still found in common Pashto-speaking areas that have not been recorded. In this study, we have examined the deeper meanings and reasons for their emergence of a number of proverbs that have appeared in a number of important books of Pashto proverbs. Therefore, the type of our study is bibliographical and its research method is descriptive-analytical.

RESULTS AND DISCUSSION

Meaning and nature of Pashto language's proverbs

Pashto proverbs are those oral pieces of folkloric literature that encompass philosophy of this language. These proverbs are under influence or they are affected by tribal laws and regulations. Pashtuns call their tribal culture as their language, though Pashto's literal meaning is their language but ironically it means fact and truth. In Pashtun society calling someone without Pashto is a big insult to them. Sometime promises in Pashtun community are also called Pashto.

Generally, Pashto is the collection and sign of respect that involves all Pashtuns. Everyone is trying to have characteristics of Pashtuns in their life.

(Attai, 2015: 72) mentions that: in Pashto language, proverbs are very important because they reflect life, behaviour and style of Pashtun people.

Another writer and literary researcher by the name of Raj Wali Shah Khatak says that (If anybody wants to know the image, experience, and life style of Pashtun people they have to think about meaning of these proverbs) states that: (Pashto proverbs are simple in form but deep in meaning). (Zurmati, 1380: 2)

Generally, Pashto proverbs have to parts the first one is to know the place of event and the second one is to know the place of usage. Usually, the first meaning of these proverbs are real but the second meaning acts as irony.

(که غر لور دی په سر لار لری) (There is always a way over a high mountain). (Samim, 2017: 310) The literal meaning of this proverb is clear, but its figurative meaning is that if humans or a society is engaged with problems again there is a solution for that. Here mountain is compared to a journey. Climbing over the mountain is hard but if we do not give up we will reach to the top of mountain, there are more ways at the top, by which we can get out of that. This means life is not empty of problems, these problems enable us to struggle with other obstacles of life. This battle and fight with problems in our life is the joy of life. There is always chance of falling while climbing the mountain, but if we do not give up and take care we can endure these challenges.

There are more reasons for having and existence of proverbs in Pashto language. As Proverbs are part of folkloric literature in Pashto their speakers and writers are unknown, but there are some proverbs that point out to real stories and experiences which are common and alive among people. For example: there is a proverb that tells قاضی ملامتولم ، (خو زه نه ملا متیډم .) (The judge was accusing me, but I couldn't be accused). (Hemat, 2008: 145)

This proverb tells that there were two people who were disputing for owning land, one of them was very troublesome person. People gathered to solve this dispute among them without referring to court, but they could not do that. So they referred that to court, the judge investigated the issue and blamed the troublesome man, he rejected this and called himself innocent. Finally the judge ordered the police to take out the blamed man and give verdict in favour of the innocent man. When the troublesome man arrived to the village, people asked about his dispute. He answered (The judge was accusing me, but I wasn't to be accused). People of Kandahar and south Pakhtunkhwa are using more this proverb for people who deny doing wrong, to accept their faults.

(بی ما به بی، شل نه کری) (You cant make it twenty without me). (Wafa, 2013 : 124)

This proverb shows that once there was a poor man, who did not have any land or wealth. His daily income was only enough for his daily needs. One day he decided to go to a foreign country for work. He found a job and started working. After some days of working he earned 19 rupees, then he decided to return back to his home, when he returned back his children and wife were very happy, he repeatedly counted the money they were 19. His wife stood up and brought one rupee which she was having for a long time and said (You cant make it twenty without me). Finally this proverb means that sometime we cant ignore help of others. There is another proverb which mean the same. (Moving one hand doesn't make a sound). This proverb has a social message for people to help with each other. No one can struggle with life alone, but with help of others.

(د خره مینه لغته ده) (Donkey 's love is kicking people). (Zurmati, 2001: 308) This proverb tells that once there was a farmer, he had a dog and one donkey. The dog loved the farmer. Sometime while the farmer was coming home, the dog was playing with him. The farmer liked these plays. One day when the donkey saw the situation the donkey wanted to act the same as dog. When the farmer came home the dog started playing with him. This made the donkey to start playing too. The donkey started jumping and came close to the farmer. Suddenly the donkey kicked the farmer in abdomen, the dog started barking and the wife of the farmer came. She saw the farmer lying in unconsciousness. She started shouting for help. When the neighbours came they asked the farmer what happened? The farmer told all the story. One neighbour mockingly said (Donkey 's love is to be kicked).

Majority of Pashtuns are using this proverb when a foolish man is doing something wrong but he thinks he is doing right.

(هر څوک غور لستونی ته گوري) (Every one is looking for a handsome and rich person) (Hemat, 2014: 138) Once there was a wise poor man, whose name was Bahlol. One day people invited him to a wedding party. He wore old clothes and went to the wedding party. The people standing in the door didn't allow him to enter the party because he was looking poor. He returned home and wore clean silky clothes and went back. This time he was warmly welcomed to the party. While people were eating meals, Bahlol was putting the meal in his sleeves. People surprisingly looked at each other and said what is this crazy man doing? Bahlol said: this meal is not for me this is for my clothes. So this proverb shows that money is not everything. People are looking for money not for humanity, honesty and nobility. In Pashto proverbs people are not looking to the writer and place of the proverb instead they are looking to its meaning. Followings are the examples and life lessons.

- (ځنگل چی اور واخلی وچ او لاندہ تول سوخی) (When a forest catches fire, both dry and wet trees are burned). (Sahar, 2008: 92) In this proverb forest is compared to a share and national property of people, like family, country humanity and culture that has a social value. When these values are lost, it endangers or destroys other properties of our community. It means if our society is engaged with problems everyone is

suffering. When one administration fails all members of that organization are suffered. More often people think that they have to solve their problems individually but this proverb tells that not only we have to solve our problems but problems of others too.

- (دبره چی چیری پرته وی هلته درنه وی) (A stone is stable and heavy at its own place) (Wafa, 2013: 291) This means that a person who works in specific field or has a specific job only fits there. He isn't effective other where. Everyone has his own world and place in our community, if we want to replace his place with ours or others it mean we make problems and we come in conflict with it. Sometime something must be left as it is, if we change it we may ruin it.
- (خو چی ماشوم ونه ژاری ، مور بی شیدی نه ورکوی.) (Until the baby cries , its mother gives it no milk.) (Zurmati, 2007: 165) In our usual life those babies who are under two need mothers milk. When they need something they cries, points or having special movements. If they are calm their moms think they are full. It mean if we don't try to get to our goals and targets we wont get it. Here mother is compared to nature and universe.
- (پره دی کت تر نیموشپو وی) (The bed of other is good is only for half the night). (Samim, 2017: 84) Pashtuns use this proverb when they borrow something from others and that thing is taken from them without caring of how long they need it. They say that everyone must have his own tools and pay back what they have borrowed. We our selves are responsible for our own life not others.
- (بی کاری لنگیری ، بی وزلی زیروی) (Idleness begets misery) (Hemat, 2014: 223) This proverbs shows that people who are jobless and have no work will face with material and spiritual poverty. Pashtuns also call waste as useless or jobless. When someone wants to marry daughters and sisters of Pashtuns they are asked about their job, if they are jobless then they are not expecting their sisters to marry with them.
- (ارمان چی وروستی عقل لومری وای) (it is regretful that the knowledge acquired after ward is not available before performance) (Benawa, 1989: 179).This proverb is used to show that when someone does something without thinking and later he feel ashamed. This mean we have to think before doing something. Humans are wise and smart but if they use their mind and brain in the right way.
- (اوبه د سر له خوا خریږي.) (The water has fouled at the source) (Zurmati, 2001: 19) There are more meanings for this proverb. When there is a corrupted leader in an administration the members will be corrupted too. When the base of something isn't stable its end will not stand either. When the teacher isn't capable of teaching, his students will fail too.
- (چی بد گرځي بد به پرځي) (The one who walks carelessly will have a bad fall) (Azmon, 2015: 212) This proverb means those who do something wrong will get a negative result. The same if we do good we get a positive result. Pashtuns think of this world as a mountain. When we shout in the mountain the mountain reflects our sound or our sound is echoing, turning back at us. So if the sound is good we will hear it again but if it is bad it may distract us.
- (چاره چي د سرو زرو هم شی څوک یې په نس نه منډي) (If someone owns a gold knife he is not supposed to stab it in his stomach). (Benawa, 1989: 134) This proverb is used when someone values material and spiritual wealth more than humanity, life and health. This also means we shouldn't destroy someone's life and respect for gaining spiritual and material wealth. Material and spiritual wealth can not replace someone's life and humanity.

Discussion

Pashto language is the official language of Afghanistan. This language has surprising collection of folkloric literature. This literature include an important genre of poems which is called (Landai) (Couplets) and other genre of this language is proverbs. There are more proverbs in Pashto where they are used by Pashtuns in their daily life to prove their arguments strong. In the past hundreds of years writers have gathered and printed proverbs of Pashto, but still there are proverbs in this seventy million community that have not been collected. There have not been any special researches neither they have translated these proverbs to other international language.

One important step in gathering these literary pieces is to talk and work with Pashto speakers of that language and translate the proverbs. A writer by name of (Ustad Benawa) has translated a book of proverbs to Persian but that is not enough. This wonderful and surprising proverbs need to be translated to every major language of the world so their readers can understand this cultural heritage of Pashtuns. There is an experience of Pashtun' lives behind every proverb. They should be introduced into the world of comparative literature, so that we can compare it with other languages folkloric literature. This will pave the way for more researches in Pashto language.

CONCLUSION

Pashto is one of those languages that has surprising and wonderful proverbs. These proverbs are part of Pashto folkloric literature and their speakers are not known, but they are a share cultural heritage and value of Pashtuns. heritage has been passed from one generation to another for having the message of peace, humanity, knowledge and endurance. They are the result of the experiences of different Pashtuns lives. There is a story behind every literary pieces, that is why earlier we pointed to that and analysed some proverbs in our article. Though there some proverbs that does not have any special story behind but they are speeches of some wise and smart Pashtuns which later became part of Pashto folklore.

Pashto proverbs are heavily effected or have been influenced by Pashtun tribes. Pashtuns call their culture as Pashto. Naturally there maybe different tribes but the message and meaning of Pashto is same and clear to everyone . Pashtuns lose their lives but never want to lose their Pashto. Bravery, honesty, culture, respect and loyalty are the characteristics of a real Pashtun, that is why these proverbs reflect the image and experience of Pashtun's lives. Some proverbs are having two meanings one is literary and the other is symbolic or figurative meaning, more often Pashtuns use its figurative meaning some of these are used to criticize wrong culture and bad deeds in Pashtun's society.

If anybody wants to know the psychology of Pashto language , exploring and analysing these proverbs maybe a source of information for them. As these proverbs are share values and heritage of Afghans, no one ignores it and tries to adopt their life to it. Analysing , translating and publishing these proverbs will attract more world readers to care and think of Pashto literature, therefore we have written this articles. Some old age Pashtuns know what these proverbs mean but as the new generation is modernizing and migrating to cities for a better life, they forget this heritage. So they have to keep a book of Pashto proverbs with them to remember and learn it.

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