

Analysis of folkloric terms in Pashto language

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ABSTRACT

The Pashto language encompasses a rich array of legendary terminology, with numerous words employed by past leaders that include both mythological and metaphorical connotations. In addition to their surface-level significance, a significant proportion of phrases within the Pashto language are employed to convey a secondary, or intrinsic, meaning like 'Diwali Xaro 'Bird of wall'. If we explain this kind of term, (Diwali Shiro) means the beautiful girls of the neighborhood. *De Aasman Kat*, "The Sky Bed." When elucidating the word "De Aasman Kat," it denotes an individual who resides within a realm of fantasy, wherein they inhabit an imaginative and non-existent world, persistently engrossed in fanciful musings and reverie. This individual may exhibit a tendency to disregard the practicalities of existence and instead engage in a deep involvement with their imaginative realm. This behavior can be attributed to individuals seeking to avoid unpleasant realities or distressing experiences, or alternatively, it may stem from a desire to engage in creative endeavors and construct novel narratives and realms.

Language serves as a significant tool for comprehension and communication, and folklore assumes a substantial role in the process of societal advancement. Significant contributions have been made in the domain of Pashto folklore, resulting in the compilation of many literary works. The motif has been observed in both poetic and prose literary works. The early and later works of Pashto literature encompass a plethora of folkloric compositions. Pashto grammar books serve as valuable resources for illustrating grammatical concepts, often incorporating elements of folklore within their textual content.

Keywords: Pashto language, folklore, expression, idioms, terms

Introduction:

The public culture of a nation can be understood as the collective recollection of its political and social history. Public culture can be regarded as the primary source and fundamental basis of human inspiration throughout the realms of literature and art. The collective term "cultural expressions" encompasses a wide range of elements within a society, such as folklore, popular beliefs, and traditional practices. These elements include legends, stories, music, oral history, proverbs, jokes, and medicinal practices, beliefs on fortune and omens, remedies for sore eyes, indigenous dance forms, rituals, and customary traditions. Folklore is primarily sought after in the study of the less educated segments of society. Additional instances of folklore are commonly discovered within ancient tribes, particularly those who resided outside of urban environments. The term "folklore" was initially introduced by William Thomas, an English antiquarian, in an article discussing the realm of folk knowledge, as well as historic practices and rites (Martha, 2005, p.23). The term in question has been integrated into the Iranian context and its literary works for almost fifty years. Over time, it has gained popularity among the general populace, leading to its categorization as popular culture, folk culture, and people's culture. Pashto authors have adeptly used folklore terminology into their literary compositions. The authors and scholars of Pashto language have made significant contributions in the realm of folklore collection. Various types of folklore terminology have been incorporated into written literature, and subsets of these terms have also made their way into poetic literature. Folk idioms exert a profound influence on individuals, compelling them to undertake certain actions, ultimately resulting in their participation in warfare and subsequent demise.

Folklore, as one of the main principles of the culture of any society, has a significant impact on the listener. This effect can be seen in many aspects of the listener's life. Below are the important influences of folklore on the listener:

1. **Creating cultural identity:** Folklore, as one of the main elements of the culture of any society, gives the listener a sense of cultural identity. This cultural identity can increase the listener's pride and connection with their own culture.

2. **Presentation of meaning and concept:** Folklore usually includes stories, songs and dances that convey certain concepts and meanings to the listener. These concepts and meanings can help the listener to better understand and understand the feelings and values that exist in folklore.

3. **Promotion of feelings and values:** Folklore usually has feelings and values that exist in society. By hearing and experiencing this folklore, the listener can increase his feelings and evaluate the values found in the folklore.

4. **Building communication and social cohesion:** Folklore usually exists as a social element in society and can help listeners to strengthen their social connections and cohesion. By participating in the folklore of his community, the listener can experience the feeling of belonging to the community and connecting with others.

5. **Entertainment:** Folklore usually includes the culture of entertainment and entertainment of a society. By hearing and experiencing this folklore, the listener can benefit from opportunities for entertainment and enjoy his life.

In general, folklore has a significant impact on the listener and can be influential in many aspects of the listener's life.

Research objectives:

This study aims to examine the nominal and present types of Pashto folklore terminology. Research plays a crucial part in acquiring comprehensive knowledge pertaining to various terminologies, encompassing their usage, significance, and their impact on societal dynamics in everyday life. In the Pashto language, phrases are consistently employed with either an exterior or interior connotation, frequently serving as illustrative instances of guidance relevant to contemporary culture or the present generation. As an illustration, the phrase 'Snake bites twice from the same cave' can be cited. This implies that in the event of committing an error, it is advisable to refrain from repeating the same action. The objective of this essay is to acquire knowledge on the influence of these terminologies on the everyday existence of society.

Research Methodology:

The data of this article are collected from Pashto language literary books and analyzed by library and descriptive-analytical method.

Language:

Language is a formalized and organized means of communication, characterized by the presence of grammatical rules and a lexicon comprising a collection of words and phrases. Language serves as the principal medium through which individuals communicate and express ideas, encompassing both spoken and written modalities, and extending to the realm of sign languages as well. The majority of human languages have evolved writing systems that facilitate the documentation and conservation of linguistic sounds or signals. Human language exhibits a notable degree of cultural and historical diversity, manifesting considerable variances across different cultures and during different periods. Human languages have the characteristics of production and displacement, facilitating the generation of an unlimited array of sentences and the capacity to reference entities, occurrences, and concepts that are not presently within the discourse. The utilization of human language is contingent upon social norms and is gained via the process of learning. (Z, 2003,p .6)

Pashto language:

Pashto is a member of the Eastern Iranian language branch within the broader Indo-European language family. In historical Persian literature, the language commonly referred to as Afghani is predominantly spoken by individuals of Pashton ethnicity. This language holds the status of being one of the official languages of Afghanistan, alongside Dari. Additionally, it serves as the second most widely spoken provincial language in Pakistan, primarily in the regions of Khyber-Pakhtunkhwa and the northern districts of Baluchistan. (John Leyden & William Erskine,1921). Population by Mother Tongue, Population Census– Pakistan Bureau of Statistics , Government of Pakistan Likewise, it is the primary language of the Pashtun diaspora around the world. The total number of Pashto-speakers is at least 40 million, Pashto (K, 2013). Although some estimates place it as high as 60 million. Pashto is "one of the primary markers of ethnic identity" among Pashtons.

Expressions and Idioms:

Expression is the process of effectively communicating thoughts, emotions, or concepts via various means such as verbal language, nonverbal cues, including gestures and facial expressions, as well as other types of communication. According to (Z M. , 2003,p.162) Ziyar, the act of expressing emotions, thoughts, or creativity is facilitated by this particular means. Expressions can manifest in diverse modalities, encompassing verbal discourse, nonverbal cues, artistic creations, musical compositions, written compositions, and other mediums. Social media platforms enable individuals to engage in communication and establish connections with others, facilitating the expression of their unique identities and the sharing of their personal viewpoints. Expressions can serve as potent instruments for self-expression, emotional catharsis, and fostering interpersonal connections. Emotions such as joy, sadness, rage, love, and various others can be effectively communicated. According to Ziyar, they have a significant impact on human interaction as they facilitate the development of comprehension, empathy, and interpersonal bonds among persons. (Z M. , 2003 p. 163)

In addition to individual self-expression, expressions can also possess cultural significance, serving as manifestations of the values, beliefs, and customs prevalent within a specific collective or culture. Cultural assets can be effectively preserved and transmitted through their utilisation. In its entirety, the act of expression holds significant importance in human communication and assumes a crucial function in our individual, societal, and cultural spheres.

Idioms:

The underlying premise posits that language analysis does not primarily focus on individual words, but rather on the amalgamation of words, encompassing phrases, fixed expressions, semi-fixed expressions, and clauses. The principle originated from research conducted on digital corpora, which unveiled the high frequency of recurring combinations of lexical words. (K, 2013) Idioms are a type of figurative language that consists of a group of words whose meaning cannot be understood by the individual words alone. Here are some examples of idioms: 'Break a leg" - This idiom is used to wish someone good luck, especially before a performance or presentation.

"Bite the bullet" - This idiom means to face a difficult or unpleasant situation with courage and determination.

"Cost an arm and a leg" - This idiom is used to describe something that is very expensive.

"Hit the nail on the head" - This idiom means to accurately or precisely address or identify a problem or issue.

"Piece of cake" - This idiom is used to describe something that is very easy or simple to do.

"Let the cat out of the bag" - This idiom means to reveal a secret or confidential information.

"A penny for your thoughts" - This idiom is used to ask someone what they are thinking about or to show interest in their thoughts or opinions.

"Kill two birds with one stone" - This idiom means to accomplish two tasks or objectives with a single action.

"The ball is in your court" - This idiom means that it is someone's turn or responsibility to take action or make a decision.

"Actions speak louder than words" - This idiom means that what someone does is more important than what they say.

These are just a few examples of idioms, and there are many more idioms in different languages and cultures.

Idioms in Pashto language are groups of words that collectively and unanimously have an exceptional and special understanding and meaning. The meaning of terms cannot be guessed from the meaning of each of the constituent words. Pashto language terms, like terms of other languages, are words, phrases and expressions that are commonly used in daily conversations of Pashto languages. They are often metaphorical and add variety and soul to the language. Idioms are related to the metaphorical part of the language and are intertwined with the culture of that language. Phrasal verbs are also considered as an idiom from the point of view of meaning and understanding. Pashto terms are classified into various types in terms of word structure, which include: verbal terms and nominal terms (K S. , 2012. P.55)

Nominals terms are those that consist of a name and have a special meaning in it, and the hidden meaning is more important in addition to the obvious meaning.

Examples of noun phrases:

1- *Tash Tapak* تش تپاک

Translate: Any way shaking hands

Explain: This term is used to someone who reaches out in every direction. interferes with other people's work.

2- *De Shelambo Mach* د شرمبو مچ

Translate: Buttermilk mosquito

Explain: This term means small birds that usually fly around houses and public places and cause disturbance and annoyance to people. In the same way, some people cause trouble for others.

3- *De Aasman Kat* د اسمان کت

Translate: The sky bed

Explain: If someone lives in fantasy, it means that he lives in an imaginary and unreal world and is constantly engaged in fantasy and dreaming. This person may ignore the realities of life and instead immerse themselves in their fantasy world. This may be due to escaping from unpleasant realities or frightening experiences, or due to being creative and wanting to create new stories and worlds. Although fantasy and dreaming can be a way to be creative and optimistic in life, it is not possible to live fully in this world without taking into account the realities and real responsibilities.

4- *De Lastonay Mar* د لستوناي مار

Translate: Snake of sleeve

Explain: The expression "the enemy of a friend is like a snake on the sleeve" means that a person who appears to be good and kind is actually dangerous and evil inside, like the design of the snake on the sleeve, which is apparently beautiful and attractive, but is actually a

symbol of danger and venom. This term is used to describe people who appear good and trustworthy, but in reality have undesirable and dangerous intentions and goals.

5- *Nok Va Oray* نوک و اوری

Translate: Flesh and nail

Explain: The term "flesh and nails" refers to the friendship and close relationship between two people or groups. This phrase states that friendship between people is such that they continue to support and cooperate and strengthen each other in all situations and times. Like the combination of flesh and nails that together form a strong and resistant unit. This term is used to express close and strong connections between friends, colleagues, family and other groups.

All these above terms are used in the inner or second meaning, and they have special value in improving the intellectual role of the people. (A, 2019, p.99)

Verbal terms:

Verbs constitute the fundamental constituents of such terminologies. Both independent verbs and independent or auxiliary verbs are used in the formation. The verb is positioned at the end of these constituents, and its meaning is discernible from the entire constituent. Verbal terms are those that are formed from a complete verb.

Examples of adverbs:

1- *Aasman pa kano vishtel* آسمان په کانو وپشتل

Translate: To throw stones at the sky

Explain: The term "to throw stones at the sky" means to make a big and unreasonable claim that probably cannot be proven or come true. This term means exaggeration and is usually used to describe the overstatement of opinions, information, or claims that seem too grandiose or illogical. In general, this term means an excess of any kind of claim or statement that is not consistent with reality and logic.

2- *Pa path chara halalawul* په پخ چاره حلاول

Translate: slow cutting

Explain: The term "slow cutting" means to perform a task or process slowly, carefully, using correct methods and precise steps. This term is usually used when there is a need for precision, patience and special attention in performing an activity or reaching a specific goal. For example, this term can be used in cases such as solving complex problems, performing surgery, preparing complex and lengthy meals, or producing precise and complex products.

3- *Aasman parivatel* آسمان پریوتل

Translate: Sky to fall

Explain: The term "sky to fall" means to experience a sudden and unpleasant failure. This term refers to the occurrence of an unexpected and uncomfortable event that causes sudden and complex changes in a person's situation or condition. For example, this term can be used when someone implements a big plan but the result creates negative and unpleasant reactions. Also, this term can also be used when a person hopes to achieve a great goal but suddenly faces a problem or failure.

4- Zan warkawol خان ورکول

Translate: self-transcendence

Explain: The term "self-transcendence" means to pass over oneself and forget or ignore personal issues and problems. In fact, self-indulgence means focusing more on the issues and problems of others and less on your own problems and needs. The term may be used in cases such as focusing on helping others, paying attention to public issues, or temporarily forgetting personal problems. Self-indulgence can usually help a person to distance themselves from their problems and help others (Hasam, 2009, P. 101).

Result:

Consequently, it can be asserted that Pashto language concepts possess a distinct significance and unique worth, with our forefathers consistently employing terminology imbued with a secondary or esoteric meaning as a means of imparting guidance. Certain terminologies are also employed in a literary context. The utilisation of this approach aims to enhance societal progress and foster the development of the younger generation by drawing upon experiential knowledge. Each term possesses a distinct literary and folk significance that exerts a beneficial impact on society. Additionally, it has been suggested that it alleviates individuals' psychological stress. One hand does not produce any sound. Alternatively, the arrival of spring is not characterized by the emergence of a solitary flower. These phrases exhibit both negative and positive charges under certain circumstances.

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