

RELATIONSHIP BETWEEN FARSI AND PUNJABI LANGUAGE IN THE LIGHT OF PHRASES AND IDIOMS

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ABSTRACT

A proverb is a short sentence based on a long experience and an idiom is a word or phrase which means something different from its real meaning. Idioms are common phrases or terms whose meaning are not real but can be understood by same group of people or at certain times. In every language there are so many proverbs and idioms, which makes any language different and special in his on way. Proverbs are earliest form of literature. This mode of expression is aptly suited to the early thinkers as it adequately manifests rudimentary observations and fragmentary experiences. In them certain elements of poetry, fiction were first manifested which subsequently differentiated and cultivated at later stages of human development. An idiom is an expression that can be understood only as a whole and not by analyzing its constituent parts. A proverb may or may not be idiomatic, but it express succinctly some form of philosophy, folk wisdom or advice.

KEYWORDS: Proverbs, Earliest Form, Literature, Punjabi People

INTRODUCTION

Punjabi is the native language of Punjab. Idioms and phrases are its unique characteristics which makes its unique identification.

A comparatively small number of Punjabi proverbs are of foreign origin. During the Mohammedan rule, Persian was the language of the state and its influence both on the masses and classes was deep and tremendous. But it is wrong to assume that each and every similar proverb and idiom is the result of diffusion. most of the similar proverbs prevalent in various races are the product of “independent reaction of the human mind to similar stimuli” A few resembling Punjabi proverbs may be polygenetic and are the independent and spontaneous creation of Punjabi people but a small amount of diffusion has definitely taken place from Persian, Arabic and English proverbs. Some of the Persian proverbs adopted into Punjabi not undergo much linguistic change. Their words almost remain the same except the minor grammatical change in their form. The main reason for this kind of adoption was that most of the word that these proverbs contain had already penetrated into Punjabi language and they were fully understood b the people. The following are few Persian proverbs, which are adopted into Punjabi with minor linguistic change:

ਯਕ ਅਨਾਰ ਸਦ ਬਿਮਾਰ

ਦਿਲ ਬਾ ਯਾਰ ਦਸਤ ਬਾਕਾਰ

ਮਾਲੇ ਮੁਫਤ ਦਿਲੇ ਬੋਰਹਮ

ਦੇਰ ਆਇਦ ਦੁਰਸਤ ਆਇਦ

ਹਰ ਰੋਜ਼ ਈਦ ਨੇਸਤ

ਕਮ ਖਰਚ ਬਾਲਾ ਨਸੀਨ

The influence exercised by English upon Punjabi proverbs in comparison to Persian is relatively small. The reasons are obvious, Punjab remained under the direct influence of Persian for centuries. Persian and Punjabi languages have close affinity and both belong to one stock. It was very easy to adopt Persian proverbs and idioms into Punjabi, which do not require much alteration as a few of the words remain the same and the same rhythm often echoed. Oriented countries have also comparatively many common traits and thoughts of one can easily and congenially be accepted by the others. English language and lore cannot exert the same degree of the influence due to lack of affinities with Indian literature..

A good number of proverbs and idioms conveying exactly the same piece of advice or thought in a similar formulation occur in the proverbial lore of various races. Some of them might have been inherited from a common heritage, Indians along with the many other nations of the world, have inherited certain Indo-European tradition, when their forefathers in their primitive home lived closely somewhere in central Asia. Some of the proverbs and idioms along with other rudimentary folklore material, might have spread all over the world from such common radiation centre. Take for example the following Punjabi proverb:

ਪਾਣੀ ਸਿਰ ਤੋਂ ਟੱਪਣਾ

آب از سرش گذشته

Some of the similar proverbs may be polygenetic as they are the outcome of independent thinking and their similarity is only accidental. Proverbs are the fruits of the experience and similar experience like similar seeds can produce the same kind of fruit.

If one compares representative collections of proverbs and idioms of Persian and Dari with Punjabi proverbs and idioms, many of them will be found common. It is not easy to discover whether all such are polygenetic or diffused. The following proverbs are so similar to their counterparts in Punjabi that they seem to be almost translation of the Punjabi proverbs:

واز دهل شنیدن از دور خوشه

ਦੂਰ ਦੇ ਢੇਲ ਸੁਹਾਵਣੇ

از تو حرکت، از خدا برکت

ਕਰ ਭਲਾ ਹੋ ਭਲਾ

از این گوش میگیره، از آن گوش در میکنه"

ਇਕ ਕੰਨੋਂ ਸੁਣ ਕੇ ਦੂਜੇ ਤੋਂ ਕਢਣਾ

اگه کلاغ جراح بود، ماتحت خودشو بخیه میزد"

ਅੰਨਾ ਵੰਡੇ ਰਿਊੜੀਆਂ, ਮੁੜ ਮੁੜ ਆਪਣਿਆਂ ਨੂੰ ਦੇ

These are the examples of proverbs of Punjabi and Farsi which seem completely word to word translation.

Proverb takes particular form according to the inherent needs of its content. As the thought takes birth in the minds, its very form also takes shape. A proverb may be poetical or prosaic. The reasons are obvious. Firstly proverbs are spontaneous utterances, each a bubble of thought suddenly foaming forth over the stream of experience. At the time of its

birth, it takes a form organic to the inherent needs of its content and it never follows any fixed form of expression. Secondly a person doesn't always remain in same state of mind. An ovation or reflection at a time, when passion is aroused or emotions depend, will naturally assume poetical form, when mind is thoughtful and reason in full play, it will definitely be prosaic. Thirdly the proverbs cover the wide range of the experience of life bubbling with various types of mental activities, some of them can be expressed adequately in poetical form, others in prosaic.

The bulk of Punjabi proverbs and idioms are poetical in form and these are like small germs of poetry, precise and forceful. Farsi has contributed to the majority of Persian borrowings in Punjabi language as it was administrative, official, cultural language in Mughal era and as well as in the reign of Maharaja Ranjit Singh. There are so many idioms which resembles to each other, we can take example from it:

ਸ਼ਰਾ ਵਿਚ ਸ਼ਰਮ ਕਾਹਦੀ

ا و يمن الرزق

.....

ਪਿੰਡ ਵਸਿਆ ਨੀ, ਮੰਗਤੇ ਤਿਆਰ

بنوز مسجده تعميل نه شد كه كورے بردش نشسته-

.....

ਬਿੱਲੀ ਨੂੰ ਛਿਛੜਿਆਂ ਦੇ ਖਾਬ

تشنه در خواب آب می بیند.

.....

ਆਪ ਮਰੇ ਜਗ ਪਰਲੇ

خد مرد جهان مرد

.....

ਆਪ ਡੁਬਿਆ ਬਾਹਮਣਾਂ, ਜਜਮਾਨਾਂ ਦੀਆਂ ਗਾਲ਼ੋਂ

خده آب فرو رفت و ديگرے را فرو بود-

.....

ਬੀਤ ਗਈ ਸੇ ਬੀਤ ਗਈ

گذشت آنچه گذشت

.....

ਆਪਣੇ ਪੈਰੀਂ ਆਪ ਕੁਹਾੜਾ ਮਾਰਨਾ

تیشه بیائے خود

.....

ਅੰਨਿਆਂ ਵਿਚ ਕਾਣਾ ਰਾਜਾ

خرس در كوه بوعلی سینا

.....

ਇਕ ਹੱਥੀਂ ਤਾੜੀ ਨਈਂ ਵੱਜਦੀ

صدا از يك دست بر نمی آید-

.....

ਇਕ ਪੰਥ ਦੇ ਕਾਜ

بيک کرشمہ دو کار

.....

ਜਬ ਲਗ ਸਾਸ ਤਬ ਲਗ ਆਸ

دنیا با میدان قائم

.....

ਸਬਰ ਦਾ ਫਲ ਮਿੱਠਾ

صبر بر شیریں دارد

.....

ਇਕ ਕਰੇਲਾ, ਉਤੋਂ ਨਿੰਮ ਚੜਿਆ

یک بود مجنوں دیگر سگ گنبد۔

.....

ਝੂਠ ਦੇ ਪੈਰ ਕਿਥੇ

دروغ گو را حافظه نباشد۔

Punjabi language is tremendously rich in proverbial and gnomonic culture. Idioms still play a dominant and vital role in the daily life of the people and are a living source of wit and humour and possess a clearly distinct entity. Punjab is the land of villages where most of the people living unsophisticated life. Proverbial philosophy is a creed with them and their daily utterances are replete with saucy proverbs and idioms.

Punjabi proverbs and idioms are the true manifestation of soul and mind of the Punjabi people, in them dwells the real spirit that pervades their character. They grew out of the social consciousness of the people. They are more practical nature than of a didactic and impart sagacious reflection on every situation that can arise in life.

Rhythm is the most potent single element in the form of proverb, which begins with the very first syllable and ends with the last one. The agreement in the sound obtained through the interplay of rhyme, alliteration and assonance adds strong musical elements are coordinated in a proverb through sound pattern. Various musical elements are coordinated in a proverb in such an artistic way that it turns out to be a unique pattern. Harmony also plays a vital role in the form of proverb. It is maintained by similar structure of each member by a syntactical parallelism and by maintaining the rhythmic balances of its members.

In Farsi and Punjabi proverbs, rhymes and harmony are often achieved by structural congruity, by melodious patterns, reiteration of vowel or consonant sounds and by rhymes. Generally, various musical elements are interplayed in a proverb according to the capacity of its thought content and their cumulative effect is marvelous. The structure of many Farsi and Punjabi proverbs congruent and symmetrical, having an equitable distribution of parts in the formation of a balanced whole. In such proverbs almost each word consists of equal syllabic instants:

1. ਕੇਈ ਤੇਲੋਂ ਭਾਰਾ, ਕੇਈ ਮੇਲੋਂ ਭਾਰਾ

4 4 4 , 4 4 4

2. ਜਿਹਾ ਤੇਰਾ ਅੰਨ ਪਾਣੀ, ਤਿਹਾ ਮੇਰਾ ਕੰਮ ਜਾਣੀ

3 4 3 4, 3 4 3 4

3. ਅਤਿ ਨਾ ਭਲਾ ਹਸਣਾ, ਅਤਿ ਨਾ ਭਲੀ ਚੁੱਪ

2 2 3 4. 2 2 3 3

4. صبر بر شرين وار

4 4 2 3

5. خد مرد جهاں مرد

3 3 3 2

6. تا توانی تا جوانی

5 2 5 2

7. پز عالی، جیب خالی

4 3 ، 4 2

Some of the proverbs have their parts not only equal in quantity of syllabic instants, but also identical in respect of long and short syllabic instants, exactly corresponding in both parts.

CONCLUSIONS

Idioms and phrases are the main Saul of any language. And these two elements from both of these languages are similar in the manner of tone, rhyme, expressions. Some proverbs not undergo much linguistic changes. Sometimes wording and formation of these proverbs and idioms is also same. Somewhere if any difference accrued in it then they can easily recognize.

As the time has changed we can't say that the more influence which language has made and which language has gain. The reasons are obvious, Punjab remained under the direct influence of persian for centuries. Persian and Punjabi languages have close affinity and both are belongs to one stock.

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