

## A LINGUISTICS ANALYSIS OF RHETORICAL DEVICES IN PAHARI PROVERBS

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### ABSTRACT

*This study aims to analyze the use of rhetorical devices along with their functions in Pahari proverbs. It also aims to explore how frequent is the use of rhetorical devices in Pahari proverbs. In order to achieve this aim, mixed-method approach was adopted for the study. The data was collected from a book titled "Akhaan" by Sagheer (2002). The population of the study included 473 Pahari proverbs. Those 473 proverbs were investigated in the current study. During the analysis, it was found that the Pahari proverbs exhibit the use of rhetorical devices which are Apostrophe, Satire, Paradox, Hyperbole, Assonance, Alliteration, Antithesis, Personification, Symbolism, Epizeuxis, Synecdoche, Metaphor and Euphemism. The major functions being performed by the rhetorical devices in Pahari proverbs include; create the musical or poetic impact, making the statement appealing, giving advice, prohibiting, addressing indirectly, ridiculing the human vice and overstating something. The frequencies of the rhetorical devices indicated that Satire is the most frequent rhetorical device in Pahari proverbs and Paradox was found as the least frequent rhetorical device as it was implied only 3 times. This study contributes to the documentation of the Pahari language by analyzing the rhetorical devices in Pahari proverbs, their functions, and frequencies. The findings not only preserve a key aspect of Pahari oral tradition but also serve as a valuable reference for future researchers working on Pahari proverbs and rhetorical practices.*

**Keywords:** Pahari proverbs, Frequency, Literary device, Critical Discourse Analysis, Language.

### INTRODUCTION

A verbal imaginative art form of a society, oral literature conveys political, religious, socio-cultural, historical, and economic aspects of that community. It is one of the most prominent genres of folk writing where proverbs are used extensively. It is common to classify proverbs as self-contained, traditional units with didactic content and fixed, poetic form. However, these descriptions have been used to a variety of terminologies with different subtleties and meanings. Setting proverbs apart from proverbial phrases, proverbial comparisons, superstitions, clichés, and idioms has been a concern for folklorists. Linguists have also attempted to describe the proverb using terminology like clause, sentence, idiom, and conversational turn, among others. The proverb is a well-known metaphorical statement that stands alone as a whole utterance. The proverb proper is distinguished from another conventional, figurative form, the proverbial phrase, by its capacity to create a complete utterance. The proverbial phrase, like "kick over the traces," cannot stand alone since it lacks a subject. Proverbs are commonly defined as recurring, concise, frequently formulaic and/or figurative, reasonably stable, and generally recognized pieces utilized to construct an entire utterance, contribute fully to a discussion, and/or carry out a speech act at a speech-related event.

Wittgenstein (1953) demonstrated that, in addition to sayings like proverbs that have been institutionalized, cultural institutions like games can only be described as families of connected activities as opposed to feature-by-feature. It's unlikely that any one proverb captures all the qualities we envision as archetypal. Those proverbs that we could regard as archetypal include the following: first, proverbs that provide a generalized scenario that can be

used to comment on a variety of similar scenarios like: *The early bird catches the worm; A rolling stone gathers no moss; A stitch in time saves nine.*

Even if it is not possible to understand the proverb or to know its meanings without seeing the use and the context in which a proverb is used, it seems quite consistent when Kirshenblatt-Gimblett (1973) says that “the meaning of any proverb ultimately changes with the proverb’s use in specific context and that it is not the meaning of the proverb that carries our central concern but it should be the meaning of proverb performances.” So, in this study, the proverbs are tried to transcribe as well as translate in order to understand the actual meanings conveyed by a speaker.

Proverbs, when expressed in lively and colorful language, provide a valuable set of guidelines for followers in almost every culture. These "words of wisdom" live on, teaching future generations about the importance of various cultural concepts. As Seidensticker says, “They say things that people think important in ways that people remember. They express common concerns.” Hence, “proverbs are compact treaties on the values of culture.” (Seidensticker, 1987). So if a symbol of any culture is a word or an object that depicts something in the culture, then we can see proverb as a certain kind of culture symbols.

According to conventional view, rhetoric has to do with the effectiveness of communication to persuade or convince the target audience (Tindale, 2004). Hence the speaker should focus on the words and meaning of what he/she is speaking. The way words are used in any context, largely contribute to the meaning of the language. Griffin (2003) stated that the rhetoric is the ability to see the available means of persuasion. It focuses on the intentional act of using words to have an effect. The richness and diversity of meanings conveyed by the text increases with the use of rhetoric devices. It is a different and elegant way to say anything.

Proverbs are not just a source of amusement, they also have intricate linguistic structures and a variety of rhetorical devices that make them intriguing and poetic to hearers or listeners. Therefore, it is important to examine the rhetorical devices employed in proverbs. While numerous studies on rhetorical analysis have been done, but the rhetorical analysis of Pahari proverbs has not been studied therefore, this study aims to look into the presence, frequency and purpose of rhetorical devices used in Pahari proverbs.

#### **1.4. RESEARCH OBJECTIVES**

The general aim of this study is to achieve the following objectives:

1. To find out the Rhetorical Devices used in the Pahari proverbs
2. To investigate the functions of Rhetorical Devices used in the Pahari proverbs
3. To identify the most frequently used Rhetorical Devices in the Pahari proverbs

#### **1.5. RESEARCH QUESTIONS**

This study will address these three research questions related to the use of rhetorical devices in Pahari proverbs:

1. Which rhetorical strategies are employed in the Pahari proverbs?
2. What are the functions of Rhetorical Devices used in the Pahari proverbs?
3. Which rhetorical devices are most frequently used in Pahari proverbs?

#### **LITERATURE REVIEW**

There are several studies conducted in the field of rhetorical analysis in Proverbs, speeches, riddles and many other fields. The studies related to the use of rhetorical devices in different languages and their purposes are reviewed here.

Sami and Rashid (2020) investigated the rhetorical devices found in Donald Trump and May’s speeches during the period of 2017-2019. Burke's and Fairclough's model was discussed and adopted to reach to the required conclusions and results in this research. The researcher

found that 15 times during the mentioned time rhetorical devices were used in total by Donald J. Trump including Metaphor, Metonymy, Synecdoche and Irony. The same rhetorical devices were used by May with different frequencies. Metaphor was used almost equally by both persons but, the usage of other three devices varied among two individuals. The study concluded that these rhetorical devices were used with a target of getting help in achieving the governmental, political and administrative goals. The reason behind the use of Metaphor is that it builds a solid character. And finally, the irony is used to convey a message in an indirect way.

Khajavi and Rasti (2020) conducted a study on the rhetorical devices being used by the political speakers during US elections. This study examined the strategies used by Barack Obama and Mitt Romney, two prominent social actors in the American politics, to draw attention to themselves during speeches during the 2012 presidential campaign. 30 speeches made by Obama in his capacity as the Democratic Party's representative made up the data. Between 2011 and 2012, Romney served as a representative of the Republican Party. Critical Discourse Analysis (henceforth CDA) were used to identify common devices in the speeches, most notably positive self-representation, criticism of others, legitimization, DE legitimization, and persuasion, which are frequently employed in political discourse to capture voters' attention. The research showed that Obama frequently emphasized evoking the "American dream" narrative, whereas Romney primarily employed the other candidates' negative representation method. In summary, it appears. In the current study, it was examined how Barack Obama and Mitt Romney, two prominent social actors in the American political sphere, presented themselves in order to draw attention from the audience during their 2012 campaign speeches. This research showed that Romney mainly employed the other's negative portrayal method, whereas Obama regularly emphasized evoking the concept of the "American dream."

Körkkö (2020) conducted research titled "Of words and persuasion: A study of the rhetorical devices in inaugural addresses of US presidents". The data in this study consisted of the inauguration speeches of the five most recent US presidents: Donald Trump, Barack Obama, George W. Bush, William J. Clinton and George H. W. Bush. Only the first inaugural speech was considered even if any of them had more than one speech. The study followed both quantitative and qualitative methodology and got the comparable data between the five most recent presidents. Content analysis was adopted as the method for data analysis. Critical Discourse Analysis was also adopted but a mix of Content Analysis and Rhetorical Analysis was more appropriate. The researcher concluded that there are certain rhetorical devices that are common in all of them. Similar devices were also discovered in investigations conducted by other researchers looking at prior presidents' inaugural addresses. This study indicated that both speeches are quite similar in terms of the devices they employ. In addition to using different devices when compared to one another, the findings also indicated that presidents may utilize other types of devices depending on the speech and its context. Because these methods might vary in use depending on the speech, it is impossible to draw any broad conclusions about the rhetorical devices used by one president based merely on those that are evident in their inaugural addresses.

Tabassum (2021) conducted a study on the rhetorical devices in the Holy Quran. Grammatical shift and communicated subject matters in Surah Al-Baqarah were also analyzed in this study. The researcher has investigated the occasions of Sura Al-Baqrah where grammatical shift of first and third person is happened. Tafsir Ibn-e-Kathir is used as a helping book to understand the original meanings of the text so the chances of misunderstanding the message of Holy Quran is minimized. The rhetorical devices and Grammatical Shift is used in

order to announce the ethical credibility of Allah Almighty. Exploration of underlying meaning is also tried to investigate but it demands further focus and study. That's why the researcher has concluded by telling the needs of further studies in the mentioned field.

Another study titled "Critical Discourse Analysis and Rhetorical Tropes in Donald Trump's First Speech to the UN" was conducted by Derakhshani, Qaiwer, Kazemian, and Mohammadian (2021). This study was based on qualitative research approach and followed the top-down process. According to the researcher there was a deliberate employment of rhetorical devices. According to the researchers these attempts were deliberate to get the attention and attraction of the people in order to get more audience responses and to leave a greater impact. The use of some words like Nation, People, US, Peace, War are also calculated and the word "Nation" is used most frequently 55 times by Trump. This also is assumed as a deliberate attempt by him to make the listeners think of the nation and make them aware of his concerns about his nation. He talks about the peace to announce the struggle of his country for the peace in the world. The word "War" is used to tell the audience about the struggles of US to avoid war.

Boonchuay (2022) investigated Personification as a rhetorical device in the speeches of American politicians. It was a descriptive qualitative study because the Personification was used in order to scrutinize the sentences and matter of the speeches. The research found that all seven US Presidents commonly employ the rhetorical device of personification to help the American people understand their ideas. In President Obama's speech during his second inaugural address in 2013, the rhetorical device of personification, along with his ideas and ambitions for America, were largely present. In their inaugural speeches, all US presidents from 1981 to 2021, particularly those of the last two decades (2001 to 2021) under George W. Bush, Barack H. Obama, Donald J. Trump, and Joseph R. Biden, Jr., frequently used personification to help the American people better understand and connect with their convictions, commitments, and goals for America.

Analysis of Simile and Personification used by Imran Khan at 76<sup>th</sup> Session of UNGA as Rhetorical Stylistic Device in Speech was carried out by Akram, Sarwat and Wazeer (2022). This research looks at Imran Khan's attempts to convince the audience through figures of speech like personification and simile. The researchers choose the Perrine Laurence theory of figurative language to examine the speech stylistically. They looked at the personification and metaphor used by Khan. The results of the study show that rhetorical techniques like personification and similes are frequently used in political speeches to influence listeners. The research investigates the employment of stylistic techniques to influence the speech's rhetoric via the lens of this idea. According to the researchers Khan seems to favor indirect comparison over direct comparison, as seen by his use of simile and personification. In his speech to the UN General Assembly, Imran Khan makes his views easier for the audience to understand and gives them a more compelling significance.

Another study was conducted titled "A Stylistic Analysis of Literary and Rhetorical Devices Used in the Animal Farm by George Orwell" by Ali, Bashir and Ajmal (2022). A total of seventeen literary and rhetorical strategies were identified by the researcher. It was also discovered that the author employed these strategies to highlight various themes and facets of human nature. Through the employment of literary and rhetorical tactics, a number of topics were demonstrated, such as hatred, sympathy, deceit, and abhorrence, among others. The author assumes that readers are familiar with the basic ideas behind figures of speech. Texts vary in style based on a variety of elements, including forms, arrangements, meanings, syntax,

and structure. A literary text's style can be examined from multiple angles using stylistic analysis.

The review of above-mentioned literature proves that there are lots of studies carried out in the field of rhetorical analysis but not much work in this field is carried out in the proverbs of Pahari language, spoken in Azad Jammu and Kashmir. To the best of my knowledge, this is the first study dealing with the use and purpose of rhetorical devices in Pahari proverbs. This study investigates the use of rhetorical devices in Pahari proverbs, explains the functions performed by them and shows their frequency.

## METHODOLOGY

This study employed a descriptive research design. A Mixed-method approach was used in the study as the researcher analyzed the proverbs in order to find the rhetorical devices and counted the frequencies of the rhetorical devices too. 473 Pahari proverbs were selected as a sample for this study from a book on Pahari proverbs "Akhaan" by Sagheer (2002). After collecting data, the use of the rhetorical devices in Pahari proverbs were analyzed in four steps. In first step the data was transcribed into IPA (International Phonetic Alphabet) and translated into English in order to have a thematic idea of it and make it readable for everyone. In second step, the rhetorical devices were classified under different themes. The themes of the devices being used were named and listed according to the names of the rhetorical devices. In the third step, the actual meaning being intended by the proverbs were investigated because we cannot rely on word by word meaning or denotative translations of the proverbs. In the fourth step, the proverbs with each rhetorical device were calculated and the percentage was calculated among the population of the study.

## 4. DATA ANALYSIS

This section addresses the research questions developed for the study. Section 4.1 will discuss the rhetorical devices and their functions in Pahari proverbs, section 4.2 will present the frequency of the rhetorical devices used in Pahari proverbs.

### 4.1 RHETORICAL DEVICES AND THEIR FUNCTIONS IN PAHARI PROVERBS

In this section analyzes and discusses the use of the rhetorical devices used in the Pahari proverbs. All these devices have been analyzed with their purpose of use in particular proverb.

#### 4.1.1 Satire in Pahari Proverbs

A satire is a artistic form, chiefly literary and dramatic, in which human or individual vices, follies, abuses, or shortcomings are held up to censure by means of ridicule, derision, burlesque, irony, parody, caricature, or other methods, sometimes with an intent to inspire social reform (George, 2016). It was found that there are different purposes of using Satire in Pahari proverbs including criticism, ridicule, and irony etc. Consider the following examples of using Satire as a rhetorical device in Pahari proverbs.

1. (a) Phopholy ni badshahi

*p<sup>h</sup>op<sup>h</sup>olē nɪ baɖʃaɪ*  
Hummingbird 's kingship  
Kingship of Hummingbird

- b) Har mory wich ungal dena

*hər mɔre vɪʃ əŋəl ɖenã*  
Every hole in finger put  
To put the finger in every hole

In example 1 (a) the word “*p<sup>h</sup>op<sup>h</sup>ola*” is a noun which refers to a very small bird commonly known as “hummingbird” in English language. This Pahari proverb means that a person who is ruling is a hummingbird. Hummingbird here is a symbol for weakness and incredibility. This proverb is being used to ridicule the government, head of an institute or any other person having the authority, who in fact is not credible of that authority. This proverb is also used when a person with power goes for the things that are not suitable for his/her position. The rhetorical device used here is Satire. The purpose of using satire here is to create humor and to criticize or ridicule the person with power.

When a person interferes with the irrelevant matters or every matter, this proverb is used in order to criticize or ridicule him/her. So, it is a Satire. The satire implied in example 1(b) is intended to create humor and also serve as an advice that a person should not get himself involved in irrelevant matters. It simply means that a person should only be concerned about his own matters. A human folly i.e., interfering in the irrelevant matters is also being ridiculed in this proverb. Here is another example of the implication of Satire in Pahari proverbs.

1. c) Hik asman parrna te duha takki laana  
*hek asmān p<sup>h</sup>arṇā ṭe dṽə takī lanā*  
 One sky tear and other grafting  
 One is tearing the sky, other is grafting

The proverb given in example 1(c) is used to satire two persons belonging from the same group or having any relationship between them. For example, when one friend ruins everything, other will try to fix it but everything ruined cannot be fixed. That’s why this proverb is used to ridicule them both. The purpose of using satire here is to criticize the targets in a humorous manner and make the listeners understand that the mentioned situation should not be acted.

It was found that most of the times, the Pahari proverbs use the Satire for the purpose of criticism and ridicule.

#### 4.1.2. Apostrophe in Pahari Proverbs

Apostrophe is ‘turning away’ from his immediate audience to address some other person, whether physically present or not (Wales, 2011). In Pahari proverbs the purpose of using Apostrophe includes to make the statement more appealing and convincing for the listeners. It may also serve as a motivation for the immediate audience. Consider the following examples:

2. (a) Phandy! Phokarni kiyan diyen? loken drani dius  
*p<sup>h</sup>ānde p<sup>h</sup>okarnī kījan dījen lōken drānī dīṽs*  
 Jackal howling why are people scaring am  
 Jackal! Why are you howling? I am scaring the people

- (b) Lang tiharya! khuss kharriye!  
*lan ṭeharīja k<sup>h</sup>ṽs k<sup>h</sup>arīja*  
 pass days Go away time  
 Oh days! Pass, Oh time! Go away

In example 2(a) the word “*p<sup>h</sup>ānd*” is being used for a female Jackal in Pahari language. This proverb is used for the situation where a person tries to show off and tells everyone about his/her achievement. The second part of the proverb consists of the reply by a Jackal that she

is trying to scare the people. This proverb says that why a person is making noise of his achievement

In the proverb given in example 2 (b) days and the time both are being addressed, but not the immediate targets of the communication, that's why it is an Apostrophe. When a person is not willing to give the attention to the things that actually need the attention, this proverb is used for that specific situation in Pahari language. The proverb is actually serving as an advice for the listeners by saying what not to do.

#### 4.1.3. Paradox in Pahari Proverbs

According to (Wales, 2011) "A paradox is a statement which is apparently self-contradictory, a kind of expanded oxymoron: Paradox simply brings together two apparently opposite things or ideas in order to get deep and appealing meanings. Pahari proverbs use paradox to bring two contradictory ideas or things in the comparison to complete the intended meaning.

Consider the following example for Paradox

3. a) Chal mul taary te mhun mhun chatti  
*tʃəl mʊl ɽaɾɛ tɛ mʊ̃ mʊ̃ tʃətɪ*  
Scintillating stars and mouth mouth snippets  
Scintillating stars, snippets till mouth

- b) Ghar azab ty bahr swab  
*kʰər ɛzab tɛ bar svab*  
Home punishment but outside reward  
There is punishment for not facilitating the home but a reward for doing so with outsiders

The proverb given in example 3(a) is used for a bipolar situation in Pahari. It refers to have the condition of pain and peace at the same time. Apparently, shining stars and the snippets of the rain is not possible at the same time, that's why we refer this technique as a paradox. The function performed by the paradox here is indicating that two different situations that are apparently not possible, can happen in exceptions.

In example 3(b), the proverb has paradox as it is explaining two different situations that are apparently contradictory, i.e. having a punishment and having a reward but it is a true statement that one has to facilitate his/her home first and outsiders later because we will be asked for our close ones. The paradox used here is highlighting the importance of the close relations.

#### 4.1.4. Hyperbole in Pahari Proverbs

Hyperbole is a Lexico-Syntactic device. It is utilized to make exaggerated claims. Alabi cites, "this is the use of exaggerated words, a figurative expression in which a fact or a situation is blown out of proportion" (2007). It is an overstatement of an idea or a fact used to emphasize it and is frequently used in contrast to the understatement. Furthermore, hyperbole emphasizes and enhances humor. It is also utilized to add a playful aspect to the text. This approach is specifically implied in Pahari proverbs to get a certain impact.

It was found that the Pahari proverbs also use paradox as a literary device in order to state the things that are not possible and sometimes to create the artistic impact in the proverb.

Let us consider the following examples from Pahari proverbs.

4. a) Hik asman parrna te duha takki laana

*hek asmān p<sup>h</sup>aṛnā ṭe ḡvə takı lanā*  
 One sky tears and other grafting  
 One is tearing the sky, other is grafting

b) Shery ny mhun vich hath dena  
*feræ ne mō vɪf<sup>h</sup> haṭ<sup>h</sup> ḡenā*  
 Loin 's mouth in hand give  
 Giving the hand in loin's mouth

In example 4(a), hyperbole is used as a rhetorical device because neither tearing the sky is possible nor grafting the sky. It is just an exaggerated statement intended to criticize someone. This proverb is a satire having hyperbole inside. It is used for the situation where two persons are acting like one is destroying the things and other one is trying to fix the things but the effort from both ends stays useless. Hyperbole implied here is also creating the humor in order to make it appealing for the listener. This proverb is depending on exaggeration to complete its meaning.

The proverb 4(b) means "to have competition with a way more powerful and dangerous person. It uses the hyperbole because giving hand in loin's mouth is only an exaggeration in order to inform the listener about the intensity of the risk. It is an overstatement having the humorous impact in some situations. It was found that the use of same rhetorical device can create different impacts depending on different situations.

Here is another example of Hyperbole in Pahari proverbs.

4. c) Sappy na khada sutriya kola v darna  
*sapæ nā k<sup>h</sup>aḡa sūtərija kola vɪ dər<sup>n</sup>ā*  
 Snake 's eaten string from also afraid  
 The person bited by the snake is afraid of the string too.

Being afraid of the string is clearly an exaggeration. The rhetorical device used in example 4(c) is hyperbole. The use of hyperbole here is intended to show the intensity of the carefulness. This proverb is also spoken in the form of advice in Pahari language. It is advising that when a person is aware of the loss caused by an action or a thing, he should be very careful about that.

#### 4.1.5. Assonance in Pahari Proverbs

According to Adam (1973) the repetition of a vowel sound in stressed syllables near enough to affect the ear is called assonance. The following Pahari proverbs were chosen at random for study of the rhetorical device Assonance. It was found that the Pahari proverbs use Assonance in order to convey the meaning and perform different functions. The function being performed by the rhetorical device and the meaning of certain proverb is discussed below.

5. a) maiya kola daiya pyara  
*maja kōla ḡaja pjara*  
 mother from midwife dear  
 Dear to a midwife, more then a mother

b) aaluiyan taaluyian cho'na  
*alojā ṭalojā tʃ<sup>h</sup>onā*  
 (not possible to translate word by word)  
 being talkative

When a person looks like he/she is dear for midwife more than his/her mother but actually it is not possible, the proverb given in example 5(a) is used for the situation. This proverb uses Assonance as a rhetorical device by having all the words ending with “a” sound (*maja*, *kola*, *qaja* and *pjara*). The purpose of using Assonance in the proverb is to create a musical or poetic impact in order to make the statement appealing for the listener. The proverb given in example 5(b) is used when one talks more than his/her capacity. The rhetorical device used in this proverb is Assonance, because the first two words “*alojã*” and “*qalojã*” have the same vowel sounds “ã” and “ã”. Assonance often serving the purpose of making the statement musical or poetic for the listeners in order to appeal him, and here it is performing the same function.

#### 4.1.6. Alliteration in Pahari Proverbs

Obafemi et al. (2007) define alliteration as “the repetition of the initial consonant sound in a sentence”. The use of this rhetorical device was observed in Pahari proverbs, Here are some randomly selected examples from Pahari proverbs:

6. a) Tharu ny ghar marru jamya marru ny ghar murli  
*ṭʰaṛʊ nẽ k̄ar maṛʊ dʒəmja maṛʊ nẽ k̄ar m̄orli*  
 Fat ‘s home weak born weak ‘s home stump  
 Khoddy kaany jamny lagy pehrun gai khurli  
*kʰode k̄āne dʒamnẽ lage pʰəron geɪ k̄orli*  
 Lame blind born being full is manger

Weak born in fat’s house, and stump in weak’s. Lames and blinds are being born and manger is full.

- b) Parhya ni paa, ty bani betha ulmaa  
*pəɽja nɪ pa ɽe bəni betʰa ulma*  
 Read not paa, but became scholar  
 Have not read Pe, but became scholar

In Pahari the proverb given in example 6(a) is used when we confront a group of people out of which everyone is useless and lazy, or if someone has number of useless children. In this proverb alliteration is used because the “m” sound of *maṛʊ* and *m̄orli* is being repeated. Alliteration implied here is making the statement rhythmical and more appealing in listening. The proverb is also indicating the uselessness of the mentioned entities and without the use of Alliteration, this would not have been possible.

In the proverb 6(b), alliteration is used as a rhetorical device because the consonant sound *p* in “*pəɽja*” and “*pa*” is repeating. In Pahari language this proverb is used when someone pretends to be a knowledgeable person or a scholar without having anything read. The alliteration here is used in order to create the musical or poetic effect.

#### 4.1.7. Antithesis in Pahari Proverbs

Antithesis effectively contrasts ideas by contrasting lexical items in a formal structure of parallelism (Wales 2007). It establishes a clear, contrasting relationship between two ideas by joining them together or juxtaposing them, often in parallel structure. Two apparently opposite ideas are presented together in Antithesis. Antithesis is used to get more emphasis and to draw attention of the listeners.

Consider the following examples for antithesis

7. a) ounthy kanny yaari ty dar niwen  
*õte k̄āne jarɪ ɽe ɽær n̄ve*

Camel with friendship and doors small  
Friendship with camel and small doors.

- b) bun maseet ty upper gurdwara  
*bun msi:t te opar gurdwara*  
Below mosque and top gurudwara  
Mosque below and gurdwara on top

In Pahari when a person tries to do something more than his capacity or keeps relationship with the people that are more than his status or social circumstances. In the proverb 7(a) two ideas are presented and being tried to develop relation between each other. So, this rhetorical device will be called Antithesis.

In example 7(b) two ideas or apparently opposite things are positioned together. So, it will be called Antithesis. This proverb is used when a person is acting sometimes like Muslim and other times like non-Muslim. It also refers to having a contradictory or split personality.

The following proverb can also be considered as an example of Antithesis as it presents two opposite ideas together.

7. c) Naan barry ty graan ujaar  
*nā: bar̃e te grā od̃zar̃*  
Name big but town deserted  
Names are famous but the towns are deserted.

In the proverb mentioned in example 7(c), two contradictory situations are being presented together. Having a famous name and having a deserted town are two apposite things. By using antithesis in this proverb, it is intended to criticize a person who does not facilitate his/her town despite of being famous.

#### 4.1.8. Personification in Pahari Proverbs

Obafemi et al. (2007) define personification as “a figure of speech in which human qualities are attributed to inanimate objects”. According to Panda (2013) this device is used to evoke sentimental responses of the individuals. In Pahari proverbs, personification often implies to give the deeper meanings of the text.

Let us consider the following proverbs as example of personification

8. a) Dhotarman kothy ny samny ayna ty chaar chukan kamniyan  
*ḍoṭarman koṭhe ne samne ēna te t̃far t̃fokā kāmānijā*  
Grandson home of in front come and four corners vibrate  
Four corners of home vibrates when a grandson (from daughter) comes.

- b) Motu maasi akhna  
*moṭu masi axānā*  
Death aunt call  
Calling death as an Aunt

The proverb given in example 8(a) is truly a depiction of the love for the grandsons (from daughter) in a Pahari society. It also shows the sensitivity of having such grandson that a person having such grandsons should be very careful about them. Shivering (*kāmānijā*) or vibrating by own strength is a human quality, so we can say this is a personification. The personification here is used to indicate the deeper meaning of the proverb or the intensity of the love for grandsons.

The second proverb (example 8(b)) is used when a person calls a risk or a misfortune by himself. It actually is the own flaw or weakness of the person that is the reason of that misfortune. Being “*masi*” or aunt is a purely human relationship, so it is a personified statement and the rhetorical device used here is Personification. The purpose of this proverb is showing the intensity of being foolish. Here is another example presenting the implication of Personification in Pahari proverbs.

8. c) Kaho smary salnan, naan barriya nuh na  
*keho smare salnē, nã: barja no nã*  
 Ghee fragrances curry, name elder daughter in law ‘s  
 Ghee is fragrancng the curry but credit goes to the elder daughter-in-law

In example 8(c), the proverb is using personification as “*smaarnã*” or giving fragrance to something is totally a human attribute but it is associated with “*keho*”. The purpose of using personification here is to make the proverb appealing for the listeners.

#### 4.1.9. Symbolism in Pahari Proverbs

A symbol is a sign, whether visual or verbal, which stands for something else within a speech community (Wales 2011). It is a person, place or thing that exists both in its own right as something real and tangible and also as something greater as it- an attitude, a belief, a quality, a value. So, the cross is a symbol of Christianity, and within British culture black garments a symbol of mourning. Let us discuss some examples in which the symbolism is implied.

9. a) Lohy na mhun  
*loe nã mō*  
 Iron ‘s mouth  
 Mouth of Iron  
 b) Ambri tara  
*ambəri țara*  
 Morning star  
 Star of the morning (which is indication of morning)

The proverb presented in example 9(a) is used for a person who stays in anger always and misbehaves with everyone. Having a mouth of Iron is humanly not possible; it is just a symbol for being angry. So, the rhetorical device used here is symbolism. Symbolism implied in this proverb is intending to communicate the purpose of criticizing on someone and also an advice i.e. not to have the mouth of iron.

In the example 9(b) “*ambəri țara*” is a symbol that represents the beauty of a person. In Pahari culture, when someone is beautiful and a speaker wants to compliment him/her for his/her beauty, he will use this proverb. *ambəri țara* is a symbolism for beauty. The purpose of using symbolism here in this proverb is to associate the fairness and shine of a star to a beautiful person. The word “*ambəri țara*” also associates the oneness of beautiful person because it is used for the first star that appears in the sky as a symbol of the morning.

The example 9(c) also presents the use of symbolism in Pahari proverbs.

9. c) Shery ny mhun vich hath dena  
*feræ ne mō vitf haț<sup>h</sup> denã*  
 Loin ‘s mouth in hand give  
 Giving the hand in loin’s mouth

In the proverb presented in example 9(c), symbolism is being used, because “*fer*” (Loin) is a symbol of bravery as well as horror. In this particular example, loin is presented as

a symbol of horror. The purpose of using symbolism here is to indicate the intensity of the risk while performing the particular task.

#### 4.1.10. Epizeuxis in Pahari Proverbs

According to Alabi (2007) “epizeuxis is when a word or phrase unbrokenly appears again and again”. It is a form of repetition in which one word or a short phrase is repeated in succession with no other words in between. In Pahari proverbs, the epizeuxis device is used for direct repetition to emphasize the content. Here are some examples for Epizeuxis from randomly selected Pahari proverbs.

10. a) Bur bur krna  
bur bur karna  
Babble to  
To babble

- b) Boun boun khoddy dekhy, ihiye jayi kehntoreent ni dekhi  
baũ baũ kode ðakhe i<sup>h</sup>je jei k<sup>h</sup>ĩtorĩ nĩ dāk<sup>h</sup>ĩ  
So so lame seen, like this discursion not seen  
Seen so many lambs, this discursion is not seen

When a person talks too much and talks about the useless things, the proverb given in example 10(a) is used for him in Pahari. The epizeuxis here is used to emphasize on the content and to mean that the person is talking too much. The word “bur” is repeated two times in the start of the proverb and there is no other word in between these two, so it will be called as Epizeuxis. The device used here is also indicating that the speaker is getting irritated with the situation.

When a person tries to show himself more than he actually is, or when a person tries to show off his wealth, the proverb 10(b) is used for him. The repetition of the word “baũ” at the start of proverb without having any word in between is the use of Epizeuxis. It again is used to put emphases on the content by showing that one has seen too many lambs. It also is showing the feelings of the speaker by the second phrase “i<sup>h</sup>je jei k<sup>h</sup>ĩtorĩ nĩ dāk<sup>h</sup>ĩ” that he has not seen this much discursion before.

#### 4.1.11. Synecdoche in Pahari Proverbs

Alabi (2007) claims that synecdoche is a literary device in which one part is put to represent the whole or vice versa. In this device it may happen that a part is used to denote the whole, the whole to a part, or name of entity for the thing made. Following are the Pahari proverbs selected for rhetorical analysis of synecdoche device. In addition, the researcher also identifies various functions which this literary device accomplishes in the different proverbs.

11. a) Adha phanda behla chalky  
aḍḍa pāda bela tʃəlke  
Half pot quick splash  
Half-filled pot splashes quickly

- b) Ambri tara  
ambəri ʈara  
Morning star  
Star of the morning (which is indication of morning)

Synecdoche is found in the proverb presented in example 11(a) as the word “*pāda*” is used for all the pots or all the persons falling in the specific category. It actually is referring the whole category of the persons that reveal their foolishness too early because they do not have knowledge or wisdom inside. The purpose of using Synecdoche in this proverb is to refer all the persons or entities that are half filled or have less amount of wisdom.

Synecdoche is used in example 11(b) in order to refer a whole with a single entity. “*ambəri t̪ara*” here is used for a beautiful or handsome person but it is referring the whole category of persons who are beautiful or handsome. Addressing the whole category of beautiful people or every beautiful person was not possible with the single word. Synecdoche is used in order to make it possible. The following proverb also implies Synecdoche.

11. c) ounthy kanny yaari ty dar niwen  
           *ōte kəne jarı t̪e d̪ær n̪ive*  
           Camel with friendship and doors small  
           Friendship with camel and doors small

Synecdoche is found in example 11(c) because the use of “*ōt*” here is actually referring to a group of people or every person having higher social status. “*d̪ær n̪ive*” is also used in the same case for every person having low social status. Synecdoche is occurring twice in above proverb. The purpose intended to perform here is also the same as Synecdoche performs in the previous two examples.

#### 4.1.12. Metaphor in Pahari Proverbs

According to Wales (2011), “metaphor is a device usually to make sense of relatively complex, abstract or unfamiliar experiences in terms of more familiar ones. It is a figure of speech that describes an object or an activity in a way that is not literally accurate but aids in the description of an idea or the comparison of two things. The following Pahari proverbs have been chosen for rhetorical examination of metaphor. The researcher also investigates its role in Pahari proverbs.

12. a) Anna keh lorry do akhin  
           *an̪ā kə loɾe d̪o akʰĩ*  
           Blind what want , two eyes  
           What does a blind want; two eyes

- b) Budhiya juju kola drana  
           *budija d̪ʒod̪ʒʊ kola d̪ərañā*  
           Old woman joke scare  
           Trying to scare the old woman from a joke

The use of word “*an̪ā*” in the proverb 12(a) is actually a veiled comparison between a blind person and a person with any type of disability or discomfort. This proverb actually means that a person will only need the thing he actually doesn’t have. That will be the biggest wish and also the achievement for him. So, the only similarity between the compared entities is having the disability, or having the absence of something. The metaphor used here in intending to show the intensity of the need.

The proverb 12(b) refers to the situation in which a person is attempting something useless by attempting it on a person having the experience of it or an experience of life. The metaphor is used here by having a veiled comparison between “*budr*” (an old lady) and a person having seen the ups and downs of the life and “*d̪ʒod̪ʒʊ*” is a joke used in Pahari context to scare the children. The similarity between the compared entities here is the length either of

experience or age. The purpose of using metaphor here is to indicate the uselessness of the attempt. The example given below also indicates the use of Metaphor in Pahari proverbs.

12. c) Phopholy      ni      badshahi  
*p<sup>h</sup>op<sup>h</sup>ole*      *nɪ*      *baɖʃaɪ*  
 Hummingbird 's      kingship  
 Kingship of Hummingbird

In proverb presented in example 12(c), the speaker is ridiculing someone by calling him hummingbird or a person who is not credible of kingship. Calling someone “p<sup>h</sup>op<sup>h</sup>ɔla” is actually a metaphor because of the similarity of a single property. Neither a hummingbird is credible of the kingship, nor the person who is target of the communication. It is a veiled comparison between two entities. The purpose intended by the use of metaphor is to create a humorous statement and making the listener understand the reality in an easier way.

#### 4.1.13. Euphemism in Pahari Proverbs

According to Jones and Peccei (2004) euphemism uses mild and polite language to soften the speaker's words. In order to prevent unwanted associations and maintain a sense of interlocutor in accordance with social norms, the euphemism is directly tied to politeness. This style is frequently employed to discuss taboo topics, such as using phrases like "passing away" instead of death. In simple word Euphemism is a polite way to say some harder statements or forbidden statements. See below some examples of Euphemism from the Pahari proverbs.

13. a) Pattar      peely      hona  
*pəɽer*      *pɪːle*      *hōna*  
 Leave      yellow      be  
 Leaves being yellow

- b) Pharya!      Khan      julna      i      loka      hoye aa  
*p<sup>h</sup>arija*      *kʰa*      *dʒolna*      *ĩ*      *loka*      *hoe a*  
 Weighted      where      go,      low in weight      be      to  
 Weighted man! Where are you going; to get low in weight?

In the proverb discussed in example 13(a), the time near to the death is being discussed by saying that the leaves are going yellow. Saying someone directly that you are about to die is not a polite statement, that's why in order to maintain the politeness, this proverb is using Euphemism to communicate its meanings. The yellow color of the leaves is actually the symbol of autumn. It is also being associated with the end time and death in Pahari.

In example 13(b) Pahari proverb, the terms “p<sup>h</sup>arija” is used to address the dignified and respectable man and the phrase “loka hoe a” means to get undignified. This proverb is used for the situation when a respectable man goes to the place where there is a chance of his insult. The example 13(c) also presents the use of Euphemism in Pahari proverbs.

13. c) Singen      mitti      laana  
*sɪŋe*      *miti*      *lāna*  
 Horn      clay      put  
 Claying the horns

When a person is ready for a quarrel, the proverb mentioned in example 13(c) is used for him/her. Saying directly to a furious person that he is ready for the fight is harsh but

saying “*siṃe mṛi lāna*” has an element of softness in it. In polite words, we cannot say anyone directly that you are going to get the insult from somewhere, that’s why this structure is used to say the same thing in a polite manner. This is Euphemism. The purpose of Euphemism here is just to maintain the positive and polite behavior and not to say a forbidden statement.

#### 4.2. FREQUENCIES OF RHETORICAL DEVICES IN PAHARI PROVERBS

After analyzing the data collected from the book “Akhaan” by Sagheer (2002), the following rhetorical devices were found in the Pahari proverbs. The below table is presenting the percentage of occurrence of each device with the numbers that how many time the device was found in the data.

**Table 4.1:** Frequencies of Rhetorical Devices in Pahari Proverbs

| Sr. No. | Rhetorical Device(s) | Frequency | Percentage |
|---------|----------------------|-----------|------------|
| 1       | Apostrophe           | 4         | 0.74%      |
| 2       | Satire               | 180       | 33.39%     |
| 3       | Paradox              | 3         | 0.55%      |
| 4       | Hyperbole            | 40        | 7.42%      |
| 5       | Assonance            | 32        | 5.93%      |
| 6       | Alliteration         | 50        | 9.27%      |
| 7       | Antithesis           | 22        | 4.08%      |
| 8       | Personification      | 18        | 3.33%      |
| 9       | Symbolism            | 82        | 15.21%     |
| 10      | Epizeuxis            | 10        | 1.85%      |
| 11      | Synecdoche           | 14        | 2.59%      |
| 12      | Metaphor             | 73        | 13.54%     |
| 13      | Euphemism            | 11        | 2.04%      |
|         | Total                | 539       | 100%       |

The data given in above table is the frequencies of the rhetorical devices found in proverbs and it portrays the answer of the third research question of current study. All the data i.e. 473 proverbs were analyzed and the rhetorical devices used in them were investigated. The outcomes of the analysis demonstrate that in 473 proverbs, the rhetorical devices; Apostrophe, Satire, Paradox, Hyperbole, Assonance, Alliteration, Antithesis, Personification, Symbolism, Epizeuxis, Synecdoche, Metaphor and Euphemism were found for 539 times.

In 473 Pahari proverbs Satire was used 180 times (33.39%), Symbolism for 82 times (15.21%), Metaphor was implied for 73 times (13.54%), Alliteration for 50 times (9.27%), Hyperbole was used for 40 times (7.42%), Assonance was implied for 32 times (5.39%), Antithesis for 22 times (4.08%), Personification for 18 times (3.33%), Synecdoche for 14 times (2.59%), Euphemism for 11 times each (2.04%), Epizeuxis for 10 times (1.85%), Apostrophe was used 04 times (0.74%), and Pahari proverbs finally implied Paradox only 3 time (0.55%) in whole population of the current study. Satire was found to be the most popular rhetorical device in Pahari proverbs as it is found on 180 occasions and 33.39%. Paradox was the least implied rhetorical device occurring only 3 times (0.55%).

#### Conclusion

The study reveals that Pahari proverbs employ a wide range of rhetorical devices, including Apostrophe, Satire, Paradox, Hyperbole, Assonance, Alliteration, Antithesis, Personification, Symbolism, Epizeuxis, Synecdoche, Metaphor, and Euphemism. These devices function similarly to their use in other languages, serving purposes such as appealing to listeners,

ridiculing weaknesses, exaggerating for humor, enhancing musicality and poetic effect, emphasizing contrasts, personifying ideas, creating symbolism, reinforcing meaning through repetition, denoting wholes by parts, softening expressions, and enriching comparisons.

A total of 473 rhetorical devices were identified in the selected Pahari proverbs). Satire is the most frequently used device in Pahari proverbs followed by Symbolism and Metaphor. Paradox is the least employed device in Pahari proverbs. . These findings highlight Satire as the dominant rhetorical device in Pahari proverbs, while Paradox appeared the least. The results both align with and differ from previous studies, demonstrating that rhetorical devices in Pahari proverbs carry unique cultural and linguistic functions, while also reflecting universal rhetorical patterns across languages.

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