

Sunil Sharma

# Metaphorical imagery of *honour* and *dishonour* in Hindi phraseology

**Abstract:** Being inspired by the Cognitive Theory of Metaphor (Lakoff and Johnson 2003) and the theory of Symbols in Language and Culture (Dobrovol'skij and Piirainen 1996), the current research article aims at analysis of metaphorical image components, symbolic motivational factors and cultural aspects which are associated with the socio-cultural concepts *honour* and *dishonour* in Hindi phraseological expressions. By analyzing the conceptualization of these socio-culturally prevalent concepts, this research article attempts to explore the potential of marginalized Hindi phraseology for further theoretical contribution to the international phraseology research.

**Keywords:** Hindi phraseology, honour, dishonour, metaphorical concepts and symbols

## 1 Introduction

The word combinations, such as *mūha kālā karanā*<sup>1</sup> “to blacken the face” “to lose dignity or honour”, *apamāna sahanē sē bēhatara hai mara jānā* “to die is better than to bear dishonour” and *honour killing* are very wide spread in India and often used in media, films and everyday communication. In India, irrespective of race and religion, *honour* (Hindi: Izzata) is one of the most prevalent, birth-based or acquired socio-cultural value ascribed to an individual, a society, family, caste or a community. Primarily, women are considered as repertoires of family's or caste's honour. In some cases, violation of honour, if it affects woman, leads to a cycle of revenge involving bloody conflicts and honour killings (Vishwanath & Palakonda 2011: 386–390). Honour as an egalitarian concept also plays a key role in social relations, marriages and political dynamics. However, the current research article does not deal with social and cultural dimensions of such a prevalent

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<sup>1</sup> The transliteration of Devanagari script follows the method International Organization for Standardization (ISO) 15919.

phenomenon in Indian society, rather it employs the Hindi phraseological expressions to decode and find out what it means to be socially honored and dishonored in Hindi speaking community. In addition, it is also the aim of this study to highlight the cultural artifacts associated with the metaphorical images of the concerned social values. Hindi vocabulary of honour and dishonour, including both the literal and figurative language, contains rich metaphorical images, with many of them having their origin in historical events, socio-cultural particularities and physical experience of a human being with his surroundings. The study of metaphorical structure or conceptualization of these values rests upon Lakoff and Johnson's (2003: 23) claim that the most fundamental values in a culture will be coherent with the metaphorical structure of the most fundamental concepts in the culture.

## 2 Corpus collection and method of study

To study metaphorical structure or image components of honor and dishonor, phraseological expressions which, according to Burger (2010; 1), are composed of at least two free or compound lexemes and are more or less idiomatic are collected from Hindi phraseological dictionaries of Tiwari (2012), Verma (2010), Trivedi & Paramhans (2007), Kapoor (2009) and Bhatia (2013). These examples are further examined in consultation with the native speakers of Hindi. The definition of honour and dishonour provided by the Oxford Dictionary (2010) underlies the semantic criteria for excerption of relevant examples. Dictionary suggests that the concept of honour is closely associated with the concepts such as high respect, glory, reputation, good name and pride, and so the concept of dishonour with concepts such as defamation, shame and violation of chastity. Definition of honour also includes the concept "a woman's chastity or her reputation for being chaste", for which there are some evidences to be found in Hindi phraseology. The corpus excerpted in this manner provides us a hierarchal set of phraseological examples which either describe the concerned social values with less number of examples, such as *apanī ijzata pē jāna dēnā* "to die for one's honour" or express the concerned social values with majority of examples, such as *nāka kāṭanā* "to cut sb's nose" 'to ruin sb's honour'. On the one hand, there are expressions which constitute the concerned values as key aspect and can be considered as authentic sources of cultural and linguistic symbols, like turban as symbol of honour in *pagaṛī khōnā* "to lose turban" 'to lose honour'. On the other hand, there are some polysemic phraseological units like *sira ūcā hōnā* "head is raised", which are primarily used to express the key nuances such as pride, followed by

the attribute *honour*. There are overall 160 phraseological expressions which have been included here for study of conceptual structures of *honour* and *dishonour*.

After selection and collection of relevant phraseological expressions, identification and description of metaphorical image components proceed in accordance with the Cognitive Theory of Metaphor in which Lakoff & Johnson (2003: 171) claimed that our conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature, i.e. concepts are metaphorically structured and, so the process of metaphorization which serves the purpose of understanding something inconcrete in terms of concrete is not merely a linguistic phenomena, but also a conceptual one. In addition, cultural background and symbols, both linguistic and cultural, are explained in context of the fact that phraseological expressions are carriers of cultural particularities and symbols which, in turn, function as their motivational factors (Piiirainen 1995: 273).

### 3 Metaphorical imagery

The entire corpus which is excerpted from monolingual phraseological dictionaries and examined in consultation with native speakers of Hindi is categorized into various sections with further subsections. Though, the metaphorical imagery of honour and dishonour corresponds to the well-studied universal source domains of body parts, physical punishment, life threat, spatial orientation, privilege, possession and valuable commodity, there are indeed some phrasemes which draw their motivation from socio-cultural systems, such as caste system.

#### 3.1 Dishonour is a life threat

The phraseological expressions which represent dishonour as a life threatening situation are purely based upon abstract imagery and belong to the category *structural metaphors* which metaphorically formulate one kind of experience in terms of another. For example, loss of honour is conceptualized as a life threat in the following expressions.

- a) *lōka lāja kē bhaya sē maranā* “to die of fear of people’ honour or dignity”
- b) *ijzata para jāna dēnā* “to give up life for honour”
- c) *ḍūba maranē kī bāta hōnā* “a matter of dying by drowning” ‘to be a matter of shame and dishonour for sb’
- d) *(cullū-bhara) pānī mē ḍūba maranā* “to drown oneself in (a handful of) water”

The combination of constituents, the compulsory one “drown oneself” and the optional one “in a handful of water” contains impractical meaning and used in a

sarcastic way to ask someone to go, die or commit suicide because he/she is in a situation of shame, embarrassment and loss of honour.

- e) *apamāna kā jahara pīnā* “to drink the poison of dishonour”
- f) *apamāna kē ḍara sē cupa rahanā* “to keep silent of dishonor’s fear”
- g) (*asahya*) *apamāna sē maranā* “to die of (unbearable) dishonour”
- h) *apamāna sahanē sē bēhatara hai mara jānā* “to die is better than to bear dishonour”
- i) *jindā lāśa/śava kī taraha jīnā* “to live like a living dead body” ‘to be lifeless after losing honour or having deep sorrow’
- j) *jītē jī mara jānā* “to die while living” ‘to be lifeless after losing honour or having deep sorrow’.

### 3.2 Dishonour is physical punishment

Most of the phraseological expressions which codify dishonour as a process of punishment are based upon the real historical events, folklores, social rituals and practices.

- a) (*parivāra/ghara/mā-bāpa/khuda kī*) *nāka kaṭanā/kāṭanā* “to get nose cut/to cut nose (of family/house/parents/him or herself)” ‘to lose honour’.

This idiom, particularly, has its roots in the holiest book of Hindus called *Ramayana* in which the brother of lord Ram, namely Laxmana, cuts the nose of *sūrpanakhā*, a sister of demon *Ravana*, after he identifies that she transformed herself from an ogress in to a beautiful woman to lure him (Poddar 2006: 27). Though the idiom is based on a real historical event and evokes a concrete metaphorical image, it is used exclusively in a figurative and abstract sense.

- b) *kisī kō gadhē para baiṭhānā* “to place sb on donkey”
- c) *kisī kī jūtiyā sira para rakhanā* “to put sb’s shoes on one’s head”
- d) *kisī kō jūtō kī mālā pahanānā* “to put garland of shoes on sb’s neck”

In the ancient India, there were socially accepted practices of punishing people involved in or suspected of immoral acts or crime by moving their procession in the community or village. Their procession used to be held after either their moustache or head were shaved or their faces were blackened with coal or other black substances. Sometimes, culprits or suspects were placed on a donkey and moved around the village (Mathur 2000:301) and they were also forced to carry a bundle of villagers’ shoes on their head. Though, such traditions were abolished after independence of India in 1947, minor incidents of such social practices are still reported from far-flung or rural areas of India.

- e) *kisī kī mūñchē/mūñcha ukhāṛanā/ kaṭanā* “to extirpate/cut someone’s moustache”

The act verbalized by this idiom was also among the punishment practices in ancient India, but evidences are primarily found today in movies and songs.

- f) *sira mūṇḍanā/muṇḍavānā* “to shave head/to get the head shaved”

As per basic Hindu rituals, the head of a son is shaved to offer the honour to his deceased father or mother (Olivelle 2011: 330). But, if the head is shaved while parents are living, it is seen as an act of maligning his parents’ dignity and social respect.

- g) *apamāna sahanā* “to bear dishonour”

- h) *sira para (lākhō/sēnkaḍō) jūtiyā/jūtē paḍanā* “lakhs/hundreds of shoes are struck on sb’s head”

- i) *kisī kī ṭhōkarō mē paṛē rahanā/palanā* “to lie/grow up under someone’s kicks”

The idioms g), h) and i) are verbalization of feeling of being in inhumane and indignifying conditions.

- j) *kisī kō kāna pakaṛakara nikāla dēnā* “to drag someone out by holding his ears”

- k) *kisī kō garadana pakaṛakara nikāla dēnā* “to drag someone out by holding his neck”

- l) *kisī kē mūha para tamācā jaṛanā/paṛanā* “to slap on someone’s face”

- m) *kisī kō ṭhōkarē dēnā* “to give sb kicks”

The acts codified by the above idioms are a matter of disrespect for the persons who are either *dragged out*, *kicked* or *slapped*.

### 3.3 Dishonour is stigmatization

It is often seen that a person, especially woman, is stigmatized if she loses her honour or her deeds causes defamation and shame to her family and community. The stigmatization as a visible identity mark has long been serving as a mean to separate a so-called impure person from the society.

- a) *ijzata/ābarū para kalanka/baṭṭā laganā* “honour is stigmatized”

- b) *mūha/sira/māthē para kalanka laganā* “face/head/forehead is stigmatized”

- c) *mūha kālā karanā* “to blacken the face” ‘to ruin dignity and honour’

- d) *mūha para kālikha pōtanā* “to paint black on the face” ‘to ruin sb’s reputation and honour’

- e) *kalamūhī/kalamūhā* “man/woman with black face” ‘a person who brings misfortune and shame to the family or relatives’

The idiom c) with variants d) and e) is used in two cases. Firstly, it is used for those people, above all for women, who mainly get involved in adultery and hence lose their honour or integrity. Secondly, it refers to the ancient practices of punishment among various castes whereby the faces of people who committed immoral acts or crimes were blackened with coal or other black substances, and after that they were forced to move in the village or community with their black faces (see Section 3.2). Today, this idiom is mainly used in the first sense, since such ancient practices of punishment have been abolished long ago. Here, it is also worth to mention that the symbolic value “evil” associated with the black color contributes to the extremely derogatory meaning of this idiom.

*Dishonour is stain or filth* is a lower concept in this category with the examples which mainly denote defamation and shame as key concept and dishonour as an attribute to them.

- f) *ijzata para dhabbā/dāga laganā* “honour is stained/tainted”
- g) *kisī para kīcara/gūha uchālānā* “to throw mud/shit at sb” ‘to harm sb’s image or reputation’
- h) *kōyalē kī dalālī mē hātha kālē karanā* “hands get blackened in coal’s brokering” ‘evil associations leave their impress and harm sb’s image’
- i) *kisī kē mūha para thūnkanā* “to spit at someone’s face” ‘to harm sb’s respect and public image’
- j) *gūha khānā* “to eat shit” ‘to be worth defamation, shame and dishonour’
- k) *kisī kī cārō tarapha thū-thū hōnā* “sb is spitted upon everywhere” ‘sb is ashamed and disreputed everywhere’
- l) *sira para dhula dālānā* “to put sand on the head” ‘to harm sb’s respect and public image’
- m) *mūha para syāhī puta jānā* “ink is painted on someone’s face” ‘sb’s respect or reputation is ruined’

### 3.4 Dishonoured is at periphery

Some of the idioms which are subsumed under the metaphorical image *dishonoured is at periphery* are representatives of orientational metaphor and draw their motivational factors from caste system, an elaborate hierarchy of birth-based communities, which is a basis of stratification in almost all parts of India and regarded as a set of codes of conduct for all the members of caste (Chakravarti 2005: 309). The violation of these codes is regarded as an attack on the honour of caste, and thus it gives the caste the right to retaliate or to take

revenge against the violator, since his deeds imbalance the structure of social power and discipline.

- a) *kisī kō samāja sē alaga karanā* “to separate sb from society”
- b) *jāta/jāti/birādarī sē bāhara/khārija hōnā* “to be expelled from the caste/community”
- c) *samāja/jāti mē ūṭhanā baiṭhanā banda hōnā* “getting up and sitting in society/caste is closed”

Idioms (a), (b) and (c) evoke the abstract imagery “caste/community is a container”, i. e. the person who is in it is considered honoured and one who stays out does not deserve honour and respect. But, its concrete imagery lies in the fact that these form of caste or community practices are still largely practices in the rural areas whereby the heads of the villages or orthodox communities order a person to leave the caste or community whose deeds are considered to be immoral or harmful for caste’s image and honour (Sullivan 2001: 150). The expelled ones are never honoured by the members of the concerned caste or community.

- d) *(samāja mē/sē) hukkā-pānī banda hōnā* “sb’s tobacco pipe-water (in/from society) is curtailed”

It was also a sort of social punishment whereby the caste heads used to deprive a caste member of receiving water and tobacco pipe from other members of the same caste (Hankin 2008: 208). Here, I would like to particularly point out that if the wrong doings or adultery of a caste member was seen as an act of harming caste’s image and honour as a whole, in turn, the caste also used to deprive him of his integrity and respect by punishing him publically, what rarely involved physical torture, but considered as same.

The metaphorical concept *dishonoured is a wanderer or homeless* can also be put in this category which borrows its image from the ontological metaphor *in is good* and *out is bad* or *center is good* and *periphery is bad*.

- a) *dara-dara bhaṭakanā* “to wander from doorstep to doorstep” ‘to be abandoned and unworthy’
- b) *dara-dara kī ṭhōkarē khānā* “to be kicked from doorstep to doorstep” ‘to be abandoned and unworthy’
- c) *galī-galī bhaṭakanā/ mārē mārē phiranā* “to wander from street to street” ‘to be abandoned and unworthy’
- d) *dhakkē dēkara ghara sē bāhara nikālanā* “to throw sb out of the house” ‘to abandon and disrespect sb’
- e) *mūha/ākhē chipānā/curānā (mūha chupātē phiranā)* “to hide/steal the face (to wander hiding the face)” ‘to be ashamed and disreputed’

### 3.5 Dishonour is down

Phraseological expressions posing *dishonour is down* and *honour is up* are excellent examples of ontological metaphors which are based on everyday experience with objects and situations. It is here worth to mention that most of these expressions evoke the image components of either kinetic idioms or pseudo-kinetic idioms.

- a) *mūha/sira nīcā hōnā/jhukanā* “face/head is lowered” ‘sb feels embarrassed or ashamed’
- b) *garadana jhuka jānā/nīcī hō jānā* “neck gets lowered” ‘sb feels embarrassed or ashamed’
- c) *bagala mē mūha ḍālanā* “to put head in armpit” ‘to be clueless, ashamed or embarrassed’
- d) *mūñchē nīcī hōnā* “moustache gets lowered” ‘sb’s reputation or image is compromised’
- e) *sira na uṭhā sakanā* “to be unable to raise head” ‘to be unable to face the people due to embarrassment or shame’
- f) *nazarō sē/mē giranā* “to fall from/in sight” ‘sb’s reputation declines’
- g) *nīcī dṛṣṭi sē dēkhanā* “to look at sb with low sight” ‘to consider sb unworthy or unimportant’
- h) *pagarī nīcī hōnā* “turban gets lowered” ‘sb’s honour is compromised’
- i) *sira ghuṭanō mē dēnā* “to put head in knees” ‘to be ashamed or embarrassed’
- j) *mūha/sira/garadana jhukākara calanā* “to walk with lowered head” ‘to be ashamed or embarrassed’
- k) *apamāna sē sira jamīna mē gaṛanā* “the head sinks in earth from dishonour” ‘to suffer from heavy loss of reputation and honour’
- l) *kisī kō pāva kī jūtī samajhanā* “to consider sb shoe of foot” ‘to consider sb unworthy or indignified’

### 3.6 Honour is located in body parts

*Nose, moustache, cloths* and *turban* are among the strongest cultural symbols associated with *honour*, whereas the constituents like *name, house* and *head* are among linguistic symbols. The overlapping of metaphorical concepts and symbols is evident here in many cases. For example, the metaphorical concept *dishonour is physical punishment* and metaphorical representation *nose is honour* coincide in the idiom *nāka kāṭanā* “to cut nose” ‘to ruin honour’.

- a) (*parivāra/ghara/mā-bāpa/khuda kī*) *nāka kaṭanā/kāṭanā* “to get nose cut/to cut nose (of family/house/parents/him or herself)” ‘to lose or ruin honour’
- b) *nāka kā savāla hōnā* “to be the question of nose” ‘to be the issue of reputation’



- c) *nāka rakha lēnā* “to retain nose” ‘to retain honour’
- d) *kisī kē āgē nāka ragaṛanā* “to rub nose before sb”

The idiom is basically used to convey the meaning: to rigorously request sb for sth by keeping one’s reputation aside. The negative connotation of this idiom relies not only upon the metaphorical mapping *dishonour is down*, but also on the symbolization of nose as honour.

- e) *kisī kī mūñchē/mūñcha ukhāranā/ kaṭanā* “to extirpate/cut someone’s moustache” ‘to harm sb’s honour and reputation’
- f) *kisī kī mūñchō kā savāla hōnā* “to be question of sb’s moustache” ‘to be an issue of sb’s honour or reputation’
- g) *mūñchē nīcī hōnā* “moustache gets lowered” ‘sb’s reputation is compromised’
- h) *kisa mūha sē* “from which mouth” ‘asked to a person who has lost his legitimacy, respect and, thus, right to say in a particular situation’
- i) *kyā mūha dikhāōgē* “which face will you show” ‘you can’t participate in an activity because you have lost your legitimacy and respect’
- j) *mūha dikhānē lāyaka na rahanā* “the face is not worth showing” ‘a person should not involve with others because he has lost his legitimacy and respect’

### 3.7 Honour is located in name

*Name* as metonymical representation or linguistic symbolization of honour plays central role in a number of phraseological examples. In many cases, *honour* or *respect* can be replaced with *name*.

- a) *nāma kamānā* “to earn name” ‘to earn reputation, honour and glory’
- b) *nāma karanā* “to make name” ‘to gain reputation and success’
- c) *nāma kā ḍankā piṭa jānā* “the drum of sb’s name is beaten” ‘sb is well-known, influential and reputed’
- d) *nāma na rahanā* “name doesn’t remain” ‘sb’s existence and reputation is compromised’
- e) *nāma miṭa jānā* “name is erased” ‘sb’s existence and reputation is lost’
- f) *nāma camakanā* “name shines” ‘sb gets reputation and well-knownness’
- g) *nāma ḍūbanā* “name sinks” ‘sb’s reputation and well-knownness are lost’

### 3.8 Honour is a valuable possession

Importance of honour for an individual, and particularly for caste as a whole, is also expected to give it a status of valuable commodity or object which can be *lost*, *snatched* and *sold*.

- a) *ghara kī ijzata dāva para lagānā* “to put the honour of home at bet or stake”
- b) *ijzata kamānā* “to earn honour”
- c) *ijzata pānā/milanā* “to get honour”
- d) *ijzata dēnā* “to give honour”
- e) *ijzata khōnā/gavānā* “to lose honour”
- f) *ijzata dō kōṛī kī karanā* “to make honour worth two cowries”

Cowrie, derived from the Hindi word *kauri*, is a type of sea shells and was in use as currency in South and Southeast Asia till 10<sup>th</sup> century (Thomas 1997: 324). The invention of coins made them lose their importance. So, if something is worth cowries, it simply means unimportant or unworthy.

- g) *ijzata para hātha ḍālanā* “to put hand on honour”
- h) *garibāna mē hātha ḍālanā* “to put hand in shirt collar” ‘to try to harm sb’s esteem or respect’
- i) *ijzata chīnanā* “to snatch honour”
- j) *ijzata (nāma) bēcanā* “to sale honour (name)”
- k) *ijzata lūṭanā* “to rob honour”

Intransitive case “to get honour robbed” is used only for women, if they are either raped or physically harassed, whereas the transitive case “to rob honour” refers to the perpetrators of such crimes.

- l) *ijzata thūnkanē lāyaka bhī na hōnā* “honour is not even worth spitting”

### 3.9 Honour is located in cloth and to dishonour is to strip

Apart from the body parts nose and moustache, cloths, i.e. the objects of material culture, also represent themselves as true symbols of social honour. There being and nonbeing makes a difference in a person’s social value. All the idioms given below in this section mean to harm sb’s honour and dignity.

- a) *(bīca bāzāra) kisī kē kapaṛē utāranā* “to strip sb (in the middle of market)”
- b) *kisī kō (bīca bāzāra) nangā karanā* “to denude sb (in the middle of market)”
- c) *kisa kī pagaṛī utāranā* “to take off sb’s turban”

Primarily in the North and Central India, the turban is seen as a symbol of honour among all the religious groups. It is commonly worn by the eldest members of the family, today mainly in rural areas. Common and prevalent is also a social ritual called *rasam pagṛī* “ritual of turban” in which the turban of a deceased male is put on the head of his elder son to make him realize that now he carries the honour and responsibility of the family (Copeman 2009: 60). Other phrasa-seological expressions which express the symbolic value of turban are as follows; *pagaṛī bāndhanā* “to tie turban (a ritual)” ‘to give someone honour and responsibility’, *pagaṛī rakha lēnā* “to retain turban” ‘to retain honour’, *pagaṛī uchālānā*

“to throw up turban” ‘to harm sb’s honour’, *pagaṛī bacānā* “to protect turban” ‘to protect honour’ and *pagaṛī khōnā* “to lose turban” ‘to lose honour’.

- d) *kisī kī langōṭa utāranā* “to put off sb’s breechcloth”
- e) *kisī kī cādara utāranā* “to put off sb’s wearing sheet”
- f) *kisī kī ṭōpī/pagaṛī uchālanā* “to throw up sb’s cap/turban”
- g) *kisī kī patālūna utāranā* “to put off sb’s pantaloons”
- h) *kisī kā ācala tāra-tāra hōnā* “sb’s chest cloth gets tattered (used only for woman)”
- i) *kisī kā ācala phāranā* “to rupture sb’s chest cover (used only for woman)”
- j) *kisī kī ṛḥanī/ṛḥanā utāranā* “to put off sb’s mantilla”
- k) *kisī kī nathunī/natha utāranā* “to pull down sb’s nose ring”

The idiom means ‘to ruin the chastity, dignity or girlhood’. It is verbalization of a ceremony among prostitutes in feudal times. In this ceremony, young girls used to step into the family profession of prostitution and were surrendered to a wealthy customer for the first time in return of reward and consideration (Wagenaar 1993: 410). A girl used to wear nose ring until she remained chaste.

### 3.10 Honour is fragile

Honor, being a fragile substance, brings responsibility to its bearers to preserve it so that it does not get mixed up with nothing of its kind. If it decays, gets watered, faded, pulped or mixed up, it can never be retained back.

- a) *ijzata miṭṭī/khāka mē milānā* “to mix up honour in sand/nothing of its kind”
- b) *ijzata miṭa jānā* “honour is erased”
- c) *ijzata para pānī phēranā* “to spread water on honour”
- d) *ijzata pānī-pānī hōnā* “honour gets watered”
- e) *ijzata bigāranā* “to spoil honour”
- f) *bāpa-dādā kī ijzata miṭaṭī mē milānā* “to mix the honour of father-grandfather with sand”
- g) *ijzata kā phalūdā banānā* “to make pulp out of honour”
- h) *ijzata kī dhajjiyā ūṛānā* “to blast honour”
- i) *ijzata kī dhula ūṛānā* “to make dust of honour”

### 3.11 Honour is water

In Hindi poetry, there are very famous verses by the poet Raheem Khan, which metonymically conceptualize honour as water of face; *rahimana pānī rākhiyē, bina pānī saba sūna. pānī gayē na ūbarē, mōṭī, mānuṣa, cūna* “Raheem says: keep water, because everything is dull without water. If there is no water; pearl, man

and lime: none can survive” (Mishra & Rajnish 2005: 19). In the case of pearl, man and lime, water refers to shine, honour and water respectively.

- a) *ākha/didē kā pānī ḍhala jānā* “water of sb’s eyes gets dried up” ‘sb has lack of emotion and self-esteem or self-respect’
- b) *kisī kā (mūha kā) pānī utāranā* “sb’s ( or face’s) water comes down” ‘sb loses self-respect and happiness’
- c) *pānī maranā* “water dries/dies” ‘happiness and self-esteem are lost’
- d) *pānī khōnā* “to lose water” ‘to lose respect and esteem’
- e) *patapānī rakhanā/khonā* “to maintain/lose honour-water”
- f) *pānī bacānā* “to save water” ‘to save self-respect and value’

### 3.12 Honour is up

The feeling of respect or honour reflects in one’s behaviour when one walks in a particular way, holds his head up and stays in a posture of stretched or elongated body. The examples listed below represent the image of such body postures and express the conceptual metaphor *honour/pride is body enlargement/elevated posture*. However, it also includes aspects such as arrogance, proud and feeling of superiority.

- a) *ūcī nazara sē dēkhanā* “to look at sb with upper sight” ‘to look at sb with respect’
- b) *nāka ūcī hōnā* “nose is raised” ‘sb’s social respect or reputation grows’
- c) *ūcē caṛhanā* “to climb up” ‘to get well-knownness, success and reputation’
- d) *sīnā ūcā/cauṛā hōnā* “chest gets up/wider” ‘to feel pride, happiness and higher respect’
- e) *sira ūcā hōnā* “head is raised” ‘to feel honour and pride’
- f) *chātī phūlanā* “to blow the chest” ‘to feel pride, happiness and high self-esteem’
- g) *jamīna para pāva na paṛanā* “feet does not come on land” ‘to be in a state of extreme happiness, pride and reputation’
- h) *nazarō mē caṛhanā* “to climp in sights” ‘to gain honour and reputation’
- i) *mūñcha kē bāla ūcē hōnā* “the hairs of moustache are raised up” ‘sb is very happy or proud’
- j) *ūca-nīca (kā ḍara) dikhānā* “to show sb (fear of) up-down” ‘to show sb (fear of) low and high esteem’
- k) *sira uṭhākara calanā* “to walk with raised head” ‘to walk with happiness, pride and higher self-respect’

- l) *sīnā/chātī tānakara calanā* “to walk with elongated chest” ‘to walk with pride and honour’
- m) *sira-ākhō para baiṭhānā* “to place sb on own head-eyes” ‘to honour/love sb or to be submissive to sb’
- n) *nālē kā patthara caubārē mē lagānā* “to place drain’s stone in chamber” ‘to give honour to a disreputated or low-esteemed person’

### 3.13 Honour is physical service

Touching or pressing the feet of elders is symbolized as a gesture of honour offering in India. There are various etiquettes of serving which are employed to show respect to elders, gurus (religious guides) and monks. All the gestures and service etiquettes mentioned below are seen as acts of honour offering.

- a) *kisī kē pāva pūjanā* “to worship sb’s feet”
- b) *kisī kē pāva chunā* “to touch sb’s feet”
- c) *kisī kē pāva dabānā* “to press sb’s feet”
- d) *kisī para/ kō mālā caṛhānā/pahanānā* “to put garland on sb’s neck”
- e) *kisī kā nāma/kisī kō pūjanā/pūjā jānā* “sb or sb’s name is worshiped”
- f) *kisī kē āgē sira navānā/ jhukānā* “to bow down the head before sb”
- g) *kisī kē caraṇō mē lōṭanā* “to roll in sb’s feet”
- h) *pāva kī jūti kō sira sē lagānā* “to touch sb’s shoe to own head”
- i) *kisī kē pāva/talavē dhō-dhō kē pīnā* “to wash sb’s soles and then drink this water”
- j) *(caraṇō kē nicē/rāha mē) palakē/ ākhē bichānā* “to spread eyelids/eyes below sb’s steps or on sb’s way”
- k) *kisī kē āgē sira kē bala calanā* “to walk on head before sb”
- l) *kisī kē caraṇa/kadama cūmanā* “to kiss sb’s foot/steps”

### 3.14 Woman is honour

Personification of honour also comes in form of a woman who, being a daughter or daughter-in-law, is seen as a repository of family’s honour, what some famous proverbs depict very expressively:

- a) *bēṭiyā ghara/ parivāra kī ijzata hōtī haī* “daughters are honour of home/family”
- b) *bahuē ghara/ parivāra kī ijzata hōtī haī* “daughter-in-laws are honour of home/family”

- c) *ghara/parivāra kī ijzata bēṭiyō kē hātha mē hōtī haī* “home’s/family’s honour lies in the hands of its daughters”
- d) *ghara/parivāra kī ijzata bahuō kē hātha mē hōtī haī* “home’s/family’s honour lies in the hands of its daughter-in-laws”

The attribute to a woman as holder or repository of family’s honour pushed for putting restriction on her movement and duties within the boundaries of her home since *with her* the *honour of family* may go out and get vulnerable to attack (Patel 2007: 65).

- e) *pāva ghara sē bāhara nikālanā* “to put foot out of house” ‘to cross the limit and put the family’s honour at risk’
- f) *ghara kī dēhalīja lāngḥanā* “to cross the doorstep” ‘to cross the limit and put the family’s honour at risk’
- g) *bāzāra mē baiṭhanā* “to sit in market” ‘to have loose-character and disreputation’
- h) *bājārū aurata* “woman of market” ‘a woman with loose-character and disreputation’
- i) *bājārū aurata kō ghara kī ijzata banānā* “to make the woman of market honour of home”

There are also some other examples which denote the metaphorical representation *honour is located in home*;

- j) *ghara ḍūbanā* “home sinks” ‘sb’s mean of existence or honour is lost’
- k) *ghara lūṭanā* “home gets robbed” ‘sb’s valuables are theft or sb’s honour is ruined’
- l) *ghara bēcanā* “to sale home” ‘to sale mean of existence or honour’

### 3.15 Honour is a privilege

Oxford dictionary defines honor as a special right or privilege which in form of structural metaphor finds its precipitation in idiomatic expressions of Hindi, with depiction of a more honorable or honoured person’s image ranging from having voice, right to say and make others listen him with authority.

- a) *kisī kī bāta kaccī paṛanā* “sb’s talk gets row” ‘sb didn’t meet his words and is embarrassed’
- b) *nāma kā ḍankā piṭa jānā/piṭanā* “the drum of sb’s name is beaten” ‘sb is popular and reputed’
- c) *bāta khōnā* “to lose words” ‘sb’s reputation is harmed because he did not meet his words’
- d) *kahanē kā adhikāra khōnā* “to lose the right to say”

- e) *kisī kī bāta raha jānā* “sb’s words are retained” ‘sb’s reputation is retained’
- f) *kisī kā bōlabālā rahanā* “sb’s sway exists”
- g) *kisī kī bātē sunanā* “to listen sb’s words” ‘sb must listen because he has lost sway or validity to say in a situation’
- h) *kisī kō bāta sunānā* “to make sb’s listen your words” ‘to make sb listen and obey you since you have higher legitimacy and esteem’

## 4 Conclusion

We have seen how application of basic postulates and concepts of the cognitive theory of metaphor, when combined with the traditional methods of cultural semiotics, can provide an excellent account of metaphorical image components which underlie the semantic fields, or the so called target domains, *honour* and *dishonour* in Hindi phraseological expressions. Both of the target domains draw their motivational factors from the source domains of everyday life, objects of material culture, traditional customs and socio-cultural particularities, such as caste system. Though there are certain conceptual characteristics which are unique to Hindi language, the real share of universal human experience and language specifics in conceptualization of world views encoded by the Hindi phraseology can only be determined with the help of further inter-lingual contrastive studies. The underdeveloped Hindi phraseological system which represents great scope and possibilities for international research work should first be studied in its particularities and characteristics.

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