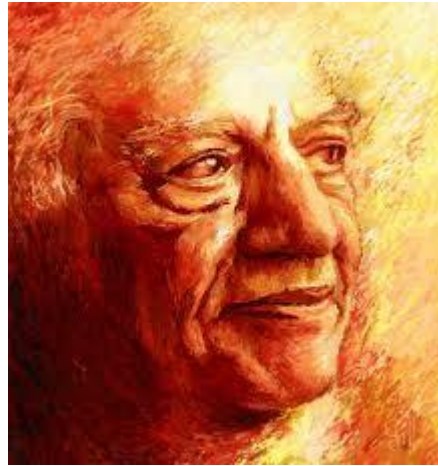


Animal Metaphors in Faiz Ahmad Faiz's Poem "Kutte"

Ali R. Fatihi, Ph.D.



Faiz Ahmad Faiz (1911-1984)

Courtesy: <http://sites.duke.edu/wordsonwalls/>

<http://beta.bodhicommmons.org/article/faiz-between-romance-and-revolution>

Abstract

No other nonhuman source has served as the basis for more metaphors than animals. Thornton (1989) argued that HUMANS were most often represented by the category mammals, mainly because of their similarity, familiarity, and closeness to mankind. Having in mind the pervasive use of ANIMAL metaphors in poetry, not much systematic research has been done to explain why animals and their distinctive characteristics so frequently serve as a poetic device. In this paper, we deal with some metaphorically used poetic expressions in Faiz Ahmad Faiz poem *Kutte* (Dogs) that is based on the ANIMAL metaphor.

Key words: Metaphor, animal metaphor, Faiz Ahmad Faiz, poem *Kutte*

Animal Metaphors

Language in India www.languageinindia.com ISSN 1930-2940 15:4 April 2015

Ali R. Fatihi, Ph.D.

Animal Metaphors in Faiz Ahmad Faiz's Poem "Kutte"

No other nonhuman source has served as the basis for more metaphors than animals and therefore metaphors can also be categorized as Animal Metaphors (AM). Among so many animal names which were used in different metaphorical expressions and which referred to people, mammals were the most used animal terms. Thornton (1989), thus, argued that HUMANS were most often represented by the category mammals mainly because of their similarity, familiarity, and closeness to humankind.

On the contrary, the smallest number of animal terms used with reference to HUMANS was derived from the class which was probably the least similar, familiar, and close to the human species, that is to say crabs, lobsters, crayfish, and shrimp.

Having in mind the pervasive use of ANIMAL metaphors in poetry, not much systematic research has been done to explain why animals and their distinctive characteristics so frequently serve as a poetic device. In this paper, we deal with some metaphorically used poetic expression in Faiz Ahmad Faiz poem “kutte” that is based on the ANIMAL metaphor.

The Poem *Kutte* (Dogs)

The terms that provide the corpus of the research are taken from Faiz poem *Kutte*;

*Yeh galiyon ke aawaaraa bekaar kutte
Ke bakshaa gayaa jinko zauq-e-gadaai,
Zamaane ki phatkaar sarmaayaa unkaa
Jahaan bhar ki dhatkaar unki kamaai.*

*Na aaraam shab ko na raahat sawere;
Ghilaazat mein ghar, naaliyon mein basere.
Jo bigde to ek doosare se ladaa-do;
Zaraa ek roti kaa tukdaa dikhaa-do.*

Language in India www.languageinindia.com ISSN 1930-2940 15:4 April 2015

Ali R. Fatih, Ph.D.

Animal Metaphors in Faiz Ahmad Faiz’s Poem “Kutte”

*Yeh har ek ki thokarein khaanewaale,
Yeh faaqon se uktaake mar jaanewaale,
Yeh mazloom makhlookh gar sar uthaa-e
To insaan sab sarkashi bhool jaaye.*

*Yeh chahein to duniyaa ko apnaa banaalein,
Yeh aaqaaon ki haddiyaan tak chabaadein.
Koi inko ehsaas-e-zillat dilaa-de,
Koi inki soyee hui dum hilaa-de. (by Faiz Ahmed Faiz)*

Dogs

On every street, these vagabond, good-for-nothing dogs,
on whom is bequeathed the appetite for beggary,
amass the slurs of their age as capital
and each rebuff from their world as wage.

No rest by sundown, nor relief at the dawn,
they make dwellings of dregs, domiciles of drains.
Should they dissent, domestic strife may be bred-
just flourish before them a stale scrap of bread.

They, who endure the boot-lash of each person,
condemned to perish, piteous with starvation;
should they, the oppressed, ever raise their heads
humankind would rue every condescension.

Should they desire to rule the world, they could;
and chew upon the very bones of their masters,
if only they were alerted to their deprivations.
O! For someone to tug on their insentient tails!
(translated by Mustansir Dalvi)

Language in India www.languageinindia.com ISSN 1930-2940 15:4 April 2015

Ali R. Fatihi, Ph.D.

Animal Metaphors in Faiz Ahmad Faiz's Poem "Kutte"

The Concept *People Are Animals*

Within the theoretical framework of Conceptual Metaphor Theory (Lakoff & Johnson 1980; Kövecses 2002), we deal with the more general PEOPLE ARE ANIMALS concept. It has been well established that there are inter-domain mappings of concepts in two different domains, and that the set of correspondences between them are called "conceptual metaphors." Research has also shown that in the most basic conceptual metaphors, the image-schematic structure of the source domain is preserved in the target domain.

Cognitive Semantics

Up till now, the focus has been on the conceptual metaphors based on the image-schematic correlation. While such metaphors are important for the research in cognitive semantics, other kinds of conventional metaphors deserve more attention. Recent development in this field of study, however, has seen other conventional metaphors identified and classified in a more elegant way.

In this paper an attempt will be made to demonstrate how certain aspects of animals and their instinctual and physical attributes as well as their behaviour patterns are mapped onto people. Such ANIMAL metaphors are metonymy-based, i.e., typical properties or salient features of an animal stand for that animal. Thus, in the process of metaphorisation only the most salient properties of animals (via metonymy motivated by the TYPICAL OVER NON-TYPICAL cognitive principle (Radden & Kövecses 1999: 49) are mapped onto people as a target domain..

Focus on Urdu Animal Metaphors

In other words, since ANIMAL metaphors in Urdu poetry always involve the “stand for” relationship in which salient features of animals chosen for the conceptual projection in Urdu may not be the same as in other languages and cultures. ANIMAL metaphors are common in many languages, which proves that “the domain of animals is

Language in India www.languageinindia.com ISSN 1930-2940 15:4 April 2015

Ali R. Fatihi, Ph.D.

Animal Metaphors in Faiz Ahmad Faiz’s Poem “Kutte”

an extremely productive source domain” (Kövecses 2002: 17) in the process of metaphorisation. Since much of human behavior may be metaphorically understood in terms of animal behaviour, it is not surprising that Faiz Ahmad Faiz generously make use of ANIMAL metaphors.

Function of Metaphor in Poetry

Poetic world is difficult to understand. In this field, therefore, metaphors serve, among other things, the purpose of understanding intangible, complex and abstract entities in terms of more concrete, simpler and easier-to-comprehend entities.

In an attempt to explain how the animal-related words acquired their metaphorical meanings, Kövecses states the following:

“The only way these meanings can have emerged is that humans attributed human characteristics to animals and then reapplied these characteristics to humans. That is, animals were personified first, and then the ‘human-based animal characteristics’ were used to understand human behavior. But it is not only human behavior that is metaphorically understood in terms of animal behavior; people themselves are also often described as animals of some kind.” (Kövecses 2002: 125)

Thus, the conceptual metaphor PEOPLE ARE ANIMALS structures our thoughts about human behaviour and its relevant aspects, meaning that “anthropo-morphization of animal attributes and behavior is almost always an input condition for the metaphorical applications of animal names” (Talebinejad & Dastjer-di 2005: 145).

Systematicity of Metaphor

As Fontecha and Natalan (2003: 774) state, several features characterise the ANIMAL metaphor. Firstly, these authors point out its systematicity, i.e. the same type of structure made up of a mapping or correspondences between a source (animals) and target domain (people) is identified.

*Yeh galiyoN kay aavaara bay-car kuttay
Keh bakhsha gaya jin ko zoq-e-gadaai
Zamanay ki phitkaar sarmaaya un ka
JahaaN bhar ki dhutkaar in ki kamaaii*

*Na aaram shab ko, na rahat savayray
Ghalaazat maiN ghar, naaliyoN maiN basayray
Jo bigRaiN to ik-doosray say laRa do
Zara aik roti ka tukRa dikha do
Yeh her aik ki thokeraiN khanay walay
Yeh faaqoN say uktaa kay mer janay walay*

On every street, these vagabond, good-for-nothing dogs,
on whom is bequeathed the appetite for beggary,
amass the slurs of their age as capital
and each rebuff from their world as wage.

No rest by sundown, nor relief at the dawn,
they make dwellings of dregs, domiciles of drains.
Should they dissent, domestic strife may be bred-
just flourish before them a stale scrap of bread.

Animal Metaphors Are Grounded in Experience and Making Generic as Specific

Secondly, the animal metaphor is grounded in our experience with people and animals. Thirdly, this metaphor is based on the GENERIC IS SPECIFIC metaphor which “allows the mapping of generic information from the source domain to a specific instantiation in the target domain” (Fontecha & Natalan 2003: 774).

Vertical Hierarchical Organization

Finally, it implies a vertical hierarchical organisation of beings, in line with the GREAT CHAIN OF BEING metaphor, which “allows us to comprehend general human

Language in India www.languageinindia.com ISSN 1930-2940 15:4 April 2015

Ali R. Fatih, Ph.D.

Animal Metaphors in Faiz Ahmad Faiz’s Poem “Kutte”

character traits in terms of well-understood non-human attributes” (Lakoff & Turner 1989: 172).

Animal Metaphors in Financial and Business Domains

However, it is not only people and the way they behave that are viewed in terms of animals and their behaviour. In financial and business semi-technical vocabulary we find numerous ANIMAL metaphors where “instinctual attributes and behavior” (Kövecses 2002: 126) of animals are mapped onto inanimate objects, such as institutions (companies, markets) as well as products.

In the following sections we will categorise two broad metaphors, PEOPLE ARE ANIMALS and INSTITUTIONS ARE ANIMALS into several submetaphors, to illustrate and explain the process of metaphorisation in those terms in which animal names are used metaphorically.

People Are Animals

In the PEOPLE ARE ANIMALS metaphor, salient properties of animals are mapped onto the properties of people as a target domain. In other words, the conceptual basis for this metaphor is that “there is a semantic transfer of the attributes that are associated with the animal to refer to the behaviour of humans” (Charteris-Black 2004: 182).

More specifically, in a set of epistemic correspondences we use the knowledge about a particular animal (its most relevant characteristics, via the metonymy THE SALIENT PROPERTIES OF AN ANIMAL STAND FOR THAT ANIMAL) to talk about people.

For example, in a metaphorically motivated expression “*KUTTI CIZ*”, a slang word used to describe a person who is evil, sinful and wicked, the conceptual mapping occurs, such that “quintessential properties” (Lakoff & Turner 1989: 196) of dog (aberrant, lust and vanity) are mapped onto people. In this term, an image of dog is

Language in India www.languageinindia.com ISSN 1930-2940 15:4 April 2015

Ali R. Fatihi, Ph.D.

Animal Metaphors in Faiz Ahmad Faiz’s Poem “Kutte”

conjured up as animal (=people) that consume more than an appropriate amount of food, thus becoming grossly gluttonous, voracious and wicked. In this case, negative aspect of an animal dog is mapped onto people.

However, there are other metaphorically motivated expressions (*shahin* “hawk” in the poetry of Iqbal), where animal-related metaphors capture the positive characteristics of human beings, zeal, enthusiasm, fervor, and hard work. The most salient property of a hawk is its sharp vision as this bird is reputed to have visual acuity several times that of a normal human being. Hawks, therefore, carefully monitor the world. Because of their sharp vision and the ability to spot the danger much faster than people, Iqbal has used it in his poetry. The term with the opposite meaning is *dove*, a bird which is most frequently used as symbols of peace and tranquility.

Analysis of *Kutte*

Let's re-examine the above example of Faiz Ahmad Faiz poem “*Kutte*”. In general perception *kutte* ‘dog’ is not perceived to be brave.

Then, the question to ask is:

- How can we account for resemblance metaphors whose source and target concepts do not have an apparent commonality but are associated under a socio-cultural concept?

In order to answer the above question, we propose a category of metaphor that we call “socio-cultural metaphor.” This is a kind of metaphor in which socio-cultural interpretations of the source and target concepts play a crucial role in the mapping.

Mapping of *Kutte*

Again, let's take “*kutte*.” as an example. This mapping requires several steps. First, the source and target concepts are associated by socially defined properties: bravery is socially defined for human beings, and the *kutte* is not determined as a proto-typical category that possesses bravery. Then, the source concept “bravery of *kutte*” cannot be

Language in India www.languageinindia.com ISSN 1930-2940 15:4 April 2015

Ali R. Fatihi, Ph.D.

Animal Metaphors in Faiz Ahmad Faiz’s Poem “*Kutte*”

mapped onto the target concept "bravery of human." Putting this process into a general model, we may get the following:

- (i) The property of the target concept can be defined socially.
- (ii) The property of the source concept can not be defined socially.
- (iii) The source concept cannot be mapped onto the target concept because the properties defined in (i) and (ii) are not alike.

The motivation for this mapping is that the source and target concepts should share a similar property that is socially defined. We will call this model the "socio-cultural metaphor model."

In this poem, dog is projected as an animal whose nature is to hunt other animals. In human society, hunters who risk their lives are considered brave and therefore lions are brave only in the sense of killing other animals, but those animals may not be harmful to the lions. Although many other animals hunt (e.g., cats hunt mice) they are not considered brave. However, Faiz Ahmad Faiz has added a new dimension in the projection of dog in this poem.

The dog aggression is reflected in growling, baring teeth, snarling, snapping, and biting .but it is basically a fear-motivated aggression. It is a defensive reaction and occurs when a dog believes he is in danger of being harmed. Dogs also show protective, territorial, and possessive aggression. Protective aggression usually refers to aggression directed toward people or animals whom a dog perceives as threats to his family, or pack. Dogs become possessively aggressive when defending their food, cubs, or other valued objects, including items as peculiar as tissues stolen from the trash.

Yeh chaahaiN to duniya ko apna bana laiN

Yeh aaqaa'oN ki haddiyaaN tak chabba laiN

Koi in to ehSaas-e-zillat dila day

Koi in ki soe hui dum hila day!!!

Language in India www.languageinindia.com ISSN 1930-2940 15:4 April 2015

Ali R. Fatih, Ph.D.

Animal Metaphors in Faiz Ahmad Faiz's Poem "Kutte"

Should they desire to rule the world, they could;
and chew upon the very bones of their masters,
if only they were alerted to their deprivations.
O! For someone to tug on their insentient tails!

The idea that lion is a prototype of brave animals is symbolic and arbitrary, however dogs like their ancestors wolves, remain cunning, swift, agile, strong, territorial and voracious, but they generally attack in their defense. Possibly this was the reason that Faiz preferred to use dog as metaphor.

To Conclude

This study has proposed a further distinction among resemblance metaphors by introducing the concept of "sociocultural metaphor." In this type of metaphor, the source and target concepts are socio-culturally determined, and the mapping between them is motivated by the similarity between socio-culturally interpreted source and target concepts. This has been illustrated by examining metaphor of dog in Faiz poem that conceptualize *aam admi* (common man) as dog. We have argued that it is necessary to examine our social and cultural backgrounds in order to understand the motivation for common man metaphors involving dog.

It is important to be aware of such metaphors because a complete typology of metaphor should include those that involve socio-cultural backgrounds in their mapping. Further research is needed to fully understand the nature of the mapping involved in the socio-cultural metaphor. For example, we should analyze data from other languages to see if similar socio-cultural motivation is found, investigate the relationship between interpretation of socio-cultural metaphors and the context in which they occur, and observe how other source-domain concepts are mapped

In spite of its limitation, our study made evident that metaphors are not independent of socio-cultural settings, but metaphor, and thus cognition, are deeply related to our understanding of society and culture.

References

- G. Lakoff, and M. Johnson, *Metaphor We Live By*. Chicago: University of Chicago Press, 1980.
- Lakoff, G. 1987. *Women, Fire, and Dangerous Things: What Categories Reveal about the Mind* (Chicago; London: University of Chicago Press)
- _____. 1992. 'Multiple selves: the metaphorical models of the self inherent in our conceptual system', in *The Conceptual Self in Context. A Conference of the Mellon Colloquium on the Self at the Emory Cognition Project, Georgia May 1992*. Available at: URL<http://www.ac.edu/%7Emarket/semiotic/lkof_msl.html>
- _____. 'The contemporary theory of metaphor', in *Metaphor and Thought*, ed. by A. Ortony, (Cambridge: Cambridge University Press, 1993), pp. 202-251.
- _____. 2004. *Don't Think of an Elephant! Know Your Values and Frame the Debate. The Essential Guide for Progressiveness* (Chelsea: Chelsea Green Publishing)
- Lakoff, G. and M. Johnson. 1980. *Metaphors We Live By* (Chicago; London: University of Chicago Press)
- _____. 1999. *Philosophy in the Flesh: the Embodied Mind and Its Challenge to the Western Tradition* (New York: Basic Books)
- Lakoff, G. and Z. Kovecses, 'The cognitive model of anger inherent in American English,' in *Cultural Models in Language and Thought*, (see Holland and Quinn above), pp. 195-221.
- Lakoff, G. and R. Nunez. 2000. *Where Mathematics Comes From: How the Embodied Mind Brings Mathematics into Being* (New York: Basic Books)
- Lakoff, G. and M. Turner. 1989. *More Than Cool Reason: A Field Guide to Poetic Metaphor* (London: University of Chicago)
- Langacker, R. W. 1986. *Language and Its Structure* (New York: Harcourt Brace)

_____. 1987. Foundations of Cognitive Grammar, Volume I, Theoretical Prerequisites (Stanford: Stanford University Press)

G. Lakoff, and M. Turner, More Than Cool Reason: A Field Guide to Poetic Metaphor. Chicago: University of Chicago Press, 1989.

Thornton, F.J. 1989. A Classification of Semantic Field 'Good and Evil' in the Vocabulary of English. Ph.D. Dissertation. The University of Glasgow.

Ali R. Fatihi, Ph.D.
Hankuk University of Foreign Studies
HUFS
Seoul
South Korea
fatihi.ar@gmail.com