

HAND (ha:θ)
***Embodiment and Metaphorical and Metonymic Expressions in
Kashika: Bhojpuri Spoken in Varanasi***

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Abstract: The present paper delineates a systematic analysis of metonymic and metaphoric expression of body part term *hand* in Bhojpuri in the light of relevant linguistics evidence in present day Bhojpuri in folk songs/ literature / movies or in colloquial language spoken by the Bhojpuri people that reveal the Bhojpuri conceptualization of hand as the faculty of cognition.

Key Words: Conceptualization, Hand, Cognitive, Bhojpuri, Metaphor, Metonymy

Introduction and Literature Review

It is rightly considered by the scholars from cognitive point of view that: “*our construal of reality is likely to be mediated in large measure by the nature of our bodies*” (Evans, Green 2006:45).

“*The concepts we have access to and the nature of the ‘reality’ we think and talk about are a function of our embodiment: we can only talk about what we can perceive and conceive, and the things that we can perceive and conceive derive from embodied experience*” (Evans, Green 2006:46).

The embodiment hypothesis is crucially associated with the Conceptual Metaphor Theory (CMT) introduced in Lakoff and Johnson (1980) and further elaborated in a rich bibliography

including most notably Johnson (1987), Lakoff and Johnson (1999). Within the theory of Conceptual Metaphor, the central idea is that metaphors, far from being purely linguistic devices, are conceptual in nature and grounded in bodily experience. Being conceptual in nature means that they are constitutive of cognition and being grounded in bodily experience implies that the body is a potentially universal source domain for structuring abstract concepts.

Similarly, metonymy is viewed in cognitive linguistics as one of the basic modalities of the working of cognition (Panther and Radden 1999): “Metonymy allows us to conceptualize one thing by means of its relation to something else; metonymic concepts structure not just our language but our thoughts, attitudes, and actions. Metonymic concepts are part of the ordinary, everyday way we think and act as well as talk” (Lakoff, Johnson 1980:37). The major difference with metaphor, it has been claimed by most cognitive linguists, is the fact that while metaphors involve mappings between two conceptual domains, metonymies operate within the same conceptual domain and are primarily characterized by a STAND FOR relation between a source and a target. The way they operate has been variously formulated: Langacker (1993) sees it as a process which consists in “mentally accessing one conceptual entity via another entity” (1993:30), Blank (1999) as “a linguistic device based on salient conceptual relations within a frame network” (Blank 1999:174), Radden and Kövecses (1999) as “a cognitive process in which one conceptual entity, the vehicle, provides access to another conceptual entity, the target, within the same Idealized Cognitive Model” (Radden, Kövecses 1999:21) so, for instance, English and Italian share the conventional metonymy EAR FOR ATTENTION: ‘She has a fine ear for music’ / *Ha un buon orecchio musical*.

It is now a widely shared view that it “plays a crucial part in the motivation of numerous conceptual metaphors, in prototype categorization, in certain types of symbolism and iconicity, in certain types of pragmatic inferencing” (Benczes,

Barcelona, Ruiz de Mendoza 2011:2)

Idealized Cognitive Model” (Radden, Kövecses 1999:21). Barcelona (2000) stresses the fact that, like metaphors, metonymies are at one time a fundamental type of experientially motivated cognitive models, and subject to cultural variation (“Metaphors and metonymies are to a large extent culture-specific”, 2000:6). While there is no denying that a great part of figurative meaning derives from our experiences with our own bodies, only a few extensive cognitive-

based linguistic studies exist comparing one specific body part in two or more languages, as Nissen (2006: 72) points out.

Objective and Methodology: The main objective of the paper is to highlight the metaphorical conceptualization of Hand in Bhojpuri and folk understanding of it from cognitive point of view. In Methodology, data cited from the general conversation with local people or heard in day to day conversation (specifically in Varanasi Region).

HAND (ha:θ)

Metaphoric or metonymic expressions of *hand* ,in Bhojpuri , point at culture-specificity as a necessary perspective from which analysis must proceed. If Bhojpuri *hand* raises for help, it may also raise to punish, pray, contribute, surrender, control or sometimes very skillful. Such related expressions of this body part are conceptualized to be wrapped with culture and experience.

Conceptual metonymies

HAND STANDS FOR SKILL

Many often heard proverbs, in Bhojpuri community, are related to *hand* in sense of skills. Here, we mean, *hand* stands for some skills. We can go through many such examples of *hand* metonymy which shows some skillful *hand in Bhojpuri*.

ha:θ kə səfa:i: (cleanliness of hand)

etəna: ni:k ka:m tə ha:θ ke səfa:i: se hola: (such good work is done with the cleanliness of hand/skillfulness hand.)

ha:θ ədʒəma:wəl (to try hand)

əb həməhũ ke ha:θ ədʒəma:wə ke ba: (even I have to try my hand)

təja:r ha:θ (ready or set hand)

təja:r ha:θ se ka:m ələge ba:t hola: (work with skilled hand is some thing different)

Here, the cognitive mechanism motivating the meaning of above example is *metonymy*. The conceptual metonymy **HAND STANDS FOR SKILL** linking its literal meaning to idiomatic meaning. In the above mentioned example *ha:θ kə səfa:i: (cleanliness of hand)* means

skillfulness or expertise of hand or the ability of a person to work . *Hand* is conceptualized in sense of to be skilled at its work, whether in example *ha:θ ədʒəma:wəl* (**to try hand**) means to show one's skill in doing some work. In example *təɾja:r ha:θ* (**ready or set hand**), the idiom, expresses the meaning of skilled or expert hand or expert person at work. Thus, the conceptual metonymy **HAND STANDS FOR SKILL** also motivates the conceptual metonymy **HAND STANDS FOR PERSON**.

HAND STANDS FOR ASSISTANCE

Hand is very logically stands for assistance even in Bhojpuri like Hindi, English, Italian and many other languages too. Nature of work may be any but in assistance of the work *hand* always plays an important role that's why the conceptual metonymy **HAND STANDS FOR ASSISTANCE** seems to motivating the meaning of the following idioms.

ha:θ bāta:wə (to give somebody a helping hand)

ha:θ bāta:wə se ka:m tənɪ a:sa:n ho dʒa:ɪ (giving helping hand makes work little bit easy)

ha:θ ləga:wə (to touch or give hand for support)

tənɪ mədəd ke lɪje ha:θ ləga: də (just give or touch with your hand for support)

Here, in above mentioned idioms *hand* is conceptualized as supporting hand or *hand* for assistance. Thus, the cognitive process or vehicle provides mental access to the target conceptualization of hand.

HAND STANDS FOR POSSESSION, POWER, AND CONTROL

The metonymic use of *hand* in Bhojpuri also shows **HAND STANDS FOR POSSESSION, POWER, AND CONTROL**. I find many *hand* metonyms where cognitive vehicle approaches to conceptualize Bhojpuri *hand* to possess, exert power, and to control somebody or something. For instance:

ha:θ ke ni:tʃe (to be under sb's hand)

səb həməre ha:θe ke ni:tʃe həʊ (everybody is under my hand)

In this Bhojpuri idiom, the *hand* is taken to mean to exert control over everybody. The concerned idiom expresses the meaning that how everybody is under control of somebody's hand. Thus, metonymically, *hand* can stand for a person too who controls everybody. This conceptual metonymy links the literal meaning to the idiomatic one on the basis of the actual use and experience of hand.

ha:θe me (to be in sb's hand)

səb kuʃʰ hāməre ha:θe me həʊ (everything is in my hand)

Similarly, idiom in example (2) also conveys the sense of hand 'under control'. The general conventional knowledge about the physiology of human being of having hands and the cognitive vehicle motivates to conceptualize the meaning of this idiom.

ha:θe se gəjəl/ bəhəre (get out of sb's hand)

ʊ hāməre ha:θe se gəjəl/ bəhəre həʊ (he got out of my hand *or* he is out of my hand)

The conceptualization of this idiom also comes out of the literal meaning when something is lost or left from or hand. The idiom conveys the meaning of 'lost control' over somebody. The meaning of this idiom is also motivated by the conceptual metonymy of cognitive mechanism.

ha:θe biʃa:ɪl (to be sold off to sb's hand)

həm kehu ke ha:θe biʃa:ɪl na həɪ (I am not sold off to anybody's hand)

The idiom *ha:θe biʃa:ɪl* conveys the sense of to hand over the control of somebody to someone else, and thus the person who has purchased can do anything with the purchased one. The same happens in reality with the commodity or item when we purchase and possess in hand. The experience with this body part term motivates the mind to create such thoughts where one can idiomatically says *həm kehu ke ha:θe biʃa:ɪl na həɪ* (I am not sold off to anybody's hand)

ha:θe kə kʰɪləʊna: (to be the toy of sb's hand/ to play into sb's hands)

səb hāməre ha:θe kə kʰɪləʊna: həʊ (everybody is toy of my hand *or* everybody plays into my hand)

Similarly, example (6), we can play with a toy as we like since it is unresponsive, insensible, and inert and therefore it is completely under our control and power. Consequently, our cognition induces us to construct such idioms when we treat somebody the way we treat with a toy.

Since *hand* plays prominent role to control and giving direction, possess things and use willingly that's why such experiences with hand compel mind to route thoughts accordingly.

HAND STANDS FOR SPATIALITY

The hand stands for space metonymically. The knowledge regarding the function of the hand during any activity and the given conceptual metonymy plays the role in understanding the meaning of the idioms. We have many more examples of hand express the meaning of *space*, *proximity/availability*, and *side* idiomatically.

ha:θe pər d^hərə (place on hand)

t^hoḍə t^hoḍ səbke ha:θe pər d^hərə (little bit place on every hand)

ha:θ pɑsɑ:rə (spread hand to have something on)

ha:θ pɑsɑ:rə ɔr lɑ: (spread hand and take it)

ha:θe pər ʊt^hɑ:wə (lift up on hand)

ha:θe pər rak^hə ke ʊt^hɑ:wə (lift up placing on hand)

Bhojpuri idioms related to *hand also* gives the sense of space . Metonymically *hand* plays the role of space where something can be put on. Example (1),(2) and (3) respectively communicating the same meaning.

e ha:θe (on this hand)

e ha:θe rak^hə (keep on this hand)

dusəre ha:θe (on other hand)

dusəre ha:θe rak^{hə} (keep on other hand)

The conceptual metonymy *hand* also expresses the meaning of *side* idiomatically.

e ha:θe rak^{hə} (keep on this hand) dusəre ha:θe rak^{hə} (keep on other hand) convey the sense of demonstrating *side to* keep the things there.

ha:θe pər (on hand)

i: səb tə ha:θe pər rahe la: tɔ dʒəb ʃa:he təb le la: (these are all on hand, you can take it whenever you wish)

Similarly, example (6), expresses the sense of *availability*, *ha:θe pər* (on hand) means things are available whenever wish to have.

Thus, the cognitive mechanisms of metonymy motivating the meaning of above idioms. In depth, of course, our experience pushes the cognition to consider this body part term into idioms accordingly and suitably.

Conceptual metaphors

Through tangible images, often metonymically rooted, metaphors with the words *hand* allow for expressions of abstract values, moods, attitudes of mind. Bhojpuri idioms, with *hand*, can also be understood with the help of one of the cognitive vehicles i.e. metaphors. Above mentioned idioms are explained by applying cognitive mechanism of metonymy.

HAND IS PRECIOUS METAL MEANS VERY SKILLFUL

sone kə ha:θ (hand of gold)

okər sone kə ha:θ ba: (he/she has golden hand)

The idiomatic meaning of the given construction *sonē kə ha:θ* (*hand of gold*) is to be capable of doing things of very high quality. Since gold is very precious and valuable and this meaning is conferred upon hand due to cognitive approach. A *hand* becomes valuable when it creates valuable things or as it is very skillful.

TO HAVE DIRTY HAND IS TO BE DISHONEST

gənda: ha:θ (dirty hand)

kehʊ kə deɪma:ni: kəɾ ke a:pən ha:θ kahe gənda: kare (why to make our hand dirty being dishonest for anybody)

Here, *hand* is conceptualized in sense of untruthfulness and treachery. This is our cognitive mechanism which makes the concept flow on differently in thoughts metaphorically. Thus, dishonesty and deception can be understood metaphorically by the concerned body part term *dirty hand*.

TO WASH HAND IS TO LOSE SOMETHING

ha:θ dʰo bəɪtʰanə (to sit washing hand)

əpne dʒɪd me həɾ ʃi:z se ha:θ dʰo bəɪtʰanə (in his insistence he washed hand from everything)

Here, washing hand from everything means to lose everything. Undoubtedly, metaphoric expression arise from people's normal and ordinary experiences of their bodies in action, and this serves as the source domain in conceptual metaphors. In Bhojpuri idiom *ha:θ dʰo bəɪtʰanə* (to sit washing hand), of course, has a cultural impact. When we wash hand nothing remains in hand, but, here it doesn't mean we have clean hand now. The idiomatic sense is quite different, it exerts a negative sense like *gənda: ha:θ* (dirty hand).

TO WEIGH HAND IS TO TEST THE SKILL

ha:θe ke təʊl (weigh the hand)

ka:m pəɾ rəkʰe se pahile ha:θe ke təʊl lewe ke ʃa:hi: (one should weigh the hand before keeping on work/ giving job.)

Here, Bhojpuri cognition approaches towards correctness of weight; it indicates the experience of Bhojpuri people that how much they ensure themselves in correctness of weighing things. This experience inspires to cognize the *hand* idiomatically by the idiom *ha:θe ke təʋl* (weigh the hand) in the sense to test one's skill. As we check the weight properly before having any object so we do with the *hand*. The conceptual metonymy THE HAND STANDS FOR SKILL and the metaphor TO WEIGH HAND IS TO TEST THE SKILL seems to be motivating the meaning of the above idiom.

TO HOLD SOMEONE'S HAND IS TO MARRY OR TO SUPPORT

ha:θ t^hamhəl (to hold hand)

kehʊ gəri:b ke ha:θ t^ham^h la: (hold the hand of some poor one)

ʊ baʃəpəne me hama:r t^ham^h ke etəna: baɖ^h kəɪnə (he brought me up to this much holding my hand in childhood)

Holding hand of someone, in Bhojpuri, points out to marry or to support someone. Holding *hand* is conceptualized as to marry or to support someone. This is all on the basis of our experience with *hand* that how hand always comes first for support, it is with the *hand* only we help others, on the other hand there is a cultural aspect of *hand* in Bhojpuri as during marriage ceremony this is one of the practices to hand over the bride's hand into bridegroom's by the daughter's father, this shows that now the bride's whole sole responsibilities are all yours (bridegroom). Here, the cognitive vehicle moves on to create such metaphors in sense of support and marriage. Thus, *hand* is the source domain for 'to marry' or 'to support' as the target one.

HANDS ARE CONTAINER

This is another very general conceptual metaphor which motivates the idiomatic meaning of numerous idiomatic constructions in Bhojpuri too.

1) *ha:θe me* (in hand)

kʊʃ^ho ʊnke ha:θe me rək^h da: (put something in his/her hand)

2) *k^ha:li: ha:θ* (empty hand)

a:ɖʒ ka:l hama:r ha:θ k^ha:li: həʋ (now-a-days my hand is vacant)

These idioms invoke an image of containing something in hand. The more specific conceptual metaphor THE HANDS ARE CONTAINERS TO PUT SOMETHING seems to be the motivating mechanism when speakers of Bhojpuri make sense of the idiomatic meaning of these idioms that is ‘to be able to contain something’. Example (1) *k^ha:li: ha:θ* (empty hand) implies ‘to be running out of money’ means earlier it contained money and now it is empty which gives the sense of an empty container. Example (2) *koj^ho ōnke ha:θe me rək^h da:* (put something in his/her hand) means to give money as a token to a guest (in sense what Bhojpurian takes), thus, these idiomatic constructions are also motivated with the conceptual metaphor THE HANDS ARE CONTAINERS

YELLOW HAND IS MARRIAGE

ha:θ pi:jar (yellow hand)

lāiki kə ha:θ ha:l pi:jar kər da: (get the girl’s hand yellow soon)

Here, *yellow hand* is conceptualized as marriage. As usual, the meaning of the idiom is motivated by the cognitive mechanism. In Bhojpuri culture yellow (in marriage) stands for turmeric, it plays a very significant role in marriages as a ritual (both, bride and bridegroom have the massage of turmeric paste). Thus, our cognition motivates the mind to assume the yellow hand for marriage.

CONCLUSION

The functioning of our bodies is crucial for the structure of our conceptual system. In this chapter *hand* is the source domain to describe certain targeted senses through metaphors and metonymy, for language does not directly mirror personal experiences and beliefs of people’s cultures and conventions. There are many more expressions in Bhojpuri *hand* but some of the linguistic expressions need native like control over the language to understand the inherent cultural meaning. For example:

bitija: kə ha:θ pi:jar kəj ke səmdʒ^ha: gəŋga: nəha: lehəlir

The meaning of the above expression is “married off a daughter means took a dip in holy Ganga river”. In this example ‘*pi:jər ha:θ*’ stands for the marriage because in Bhojpuri culture at the time of marriage it is mandatory to apply turmeric ‘*həldɪ*’ especially on the hand, leg and face of the bride and bridegroom too which makes it yellow, thus it is cultural specific to infer the meaning of the yellow hand.

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