A comparative study of Pashto and English proverbs

Shah Khalid Khan[[1]](#footnote-1)🟊

Dr. Badrul Hakim[[2]](#footnote-2)🟊🟊

**Abstract:**

Proverbs are the multidimensional genre of folklore, exist approximately in every culture of the world. It is also of great importance that universal distribution of proverbs throughout the world, irrespective of time, place, and level of technical and economic development, language or culture. Because of their central role in many aspects of traditional, non-literate societies, the study of proverbs has attracted scholars for centuries. Proverbs main era of collection especially in Pashto and English literatures according to scholars mainly in the eighteenth and nineteenth centuries and still it continues. We can say that the proverb is a universal object because of its existence in every culture. And it comes under some circumstances for the fulfillment of some objectives. In this paper the author pointed out similarities and dissimilarities in Pashto and English proverbs and showed that both nations have the same observations in the same condition and vice versa.

**Keywords**: Comparative proverbs, English language, Pashto language, proverbial expressions, Cross-cultural analysis, Cultural nuances.

In the folklore of a language, a proverb is a tool that has roots in every culture of the world because a proverb has a universal thought. We can say that in the social transmission of a proverb, many social actions are safe because the proverb leads to a social structure that corrects a single culture by avoiding a specific characteristic and thus creates a license for various cultural festivals and a social life where the foundations of different cultural institutions are built. This speech has no place in the proverb, which time or place it is, which technique was used in its construction, and which language and culture it belongs to.1

Within a culture, the proverb plays the role of the backbone, and the reason is that because of its importance, scholars have always come to the proverb. Why do some Western scholars believe that the use of proverbs in literature in the Western world has been given importance in the 14th century, which is connected with the period of their own Enlightenment? It is not compatible with the views, but it cannot be left behind, and with such conscious efforts, the literary writings should be presented, the proverbs that can go with the requirements of the time.2

If we talk about the importance of proverbs in Pashto folklore, then it will be clear that the attention towards folklore in Pashto is much later and less. Hidayatullah Naeem writes:

"The study of Pashto folklore is completely silent until 1850 AD".3

After the mentioned dates, the European scholars who were in the important positions in the Ferangi army came to writing and some of them were Christian scholars. Some of them made collections of early Pashto literature and translated it into English language in order to the local language is easy to understand and the government officials are not aware of the wishes and customs of the common people or their every kind of situation when making any policy regarding them. There were all sorts of reasons behind this, but did their suffering play a big role in the development and prosperity of Pashto literature. According to scholars of Pashto literature, S.S. Thorn has made a conscious effort to create a class of Pashto proverbs. He was an administrative officer in British Army at that time. The name of his book, Banu R and Afghan Frontier, which was published in 1876, is also important because this book introduced Pashto folklore to the world for the first time and after this conscious effort, the paths towards the attention of Pashtun folklore were returned.4

It has been a challenge for scholars of literature since the beginning of time to provide such clear clues about the identity of proverbs that a common reader can easily believe a proverb in one sentence.5

During the development of the language in Europe, there are a number of societies and organizations in which discussions come up from time to time and debates on small things are saved. Under the mentioned work, in 1984, Wolfgang Mieder asked fifty-five (55) people about the familiarity of proverbs who had nothing to do with literature. It is strongly believed that folklore is the literature that takes unconscious life in the society and is passed down from one generation to the next. All of them have been presented in this way, he said that proverbs are shared knowledge that is in a statement, word, sentence or speech that contains knowledge, truth, ethics, experiences, lessons and advice about life. And it is transferred from one generation to another generation. Meider's idea is that we do a brief exploration of the proverb in such a way that it will be that the proverb is the knowledge that can be expressed in one sentence.6

"A proverb is basically a word, sentence or phrase that is about a story, an event or an important event, a business leader, a scholar, etc., and this sentence, word or phrase It has the right meaning and is useful for such an occasion, so that other people will use it on this occasion, and when it becomes more common among the people, it will become a proverb.''7

If we open this knot further, we can say that

"The example of a proverb is a stone that has been damaged in the depths of the earth for a long time and then a precious stone or diamond has been made from it, which means that the proverb is a collection of our testing experiences."8

Sometimes it is thought that there are many traits that are universal. They are seen the same in every life and society.

"Most of the proverbs are unknown but very ancient - that is, most of them came into existence due to some story, historical event or some special experience. Why the most unknown thing is that some proverbs Some of the words of different societies and eras have the same meaning and the same use.'' 9

For example:

In Pashto we say that;

* د خپل څادر سره پښې غزول وغېره ـ

In English we say that;

* Cut your coat according to your cloth.

According to scholars of literature, proverbs have a big hand in daily relationships and the development of attitudes. Therefore, in addition to the Linguistic identity of proverbs, the social role of proverbs cannot be denied, which exists among the speakers and listeners. Bringing proverbs into the conversation also takes the speaker's speech or words before, and in addition to this, the effect of the proverb speaker's words on other people of the society increases because this is proverb which brings the good and bad aspects of the society. Brings it to the front in a specific way and points it out to the people.9 Proverbs have such wisdom and metaphors in a correct social style that serve in special purposes.11

In this world, proverbs have been shown in social life for thousands of years. We know that there are many peoples and tribes living on this earth and they have different languages. These peoples and tribes have their own languages and proverbs in which their cultural traditions are protected. We know that culture is the life of a people. Passing is a special method, so this is the reason why proverbs are more important because during proverbs we can get all kinds of information about a nation. It is difficult to deny the importance of the proverb.

In the literature of the language, translation is also greatly developed. For the translation of a book of literature, it is very important to know the proverbs of this tribe, because as it was mentioned earlier, the traditions of a tribe in the proverbs are very important.

In the proverbs, the same idea tells us that the people come from the same pool and the necessities of life are also the same. The other thing is that all people live under the same sky. This can also be a reason that people go through the same events, observations and experiences. But in addition to this, the proverbial structure of a language. The choice of words in every society seems to change due to the fact that their objective conditions change, whether they are earthly, political, historical, or under the cultural conditions of a nation.

Under the circumstances mentioned above, we will see in the comparative judgment of Pashto and English proverbs how much information the proverbs of both languages give about their social life and how to do this, the list of several important proverbs is in this article. It can be presented in the next section.

Common Pashto and English proverbs about advice:

* اوبه په ډانگ نه بېليږي
* چې وې کړې پۀ خپله ګيله مۀ کړه د بله
* اول وخوره د ځان غوښې بيا وخوره د ښکار غوښې
* ګرانه بې قيمته نۀ وي ارزان بې علته نۀ وي
* If you want to go fast, go alone. If you want to go far, go together
* There is no shame in not knowing; the shame lies in not finding out
* A large chair does not make a king
* A large chair does not make a king
* It’s better to light a candle than curse the darkness

Pashto and English proverbs about choosing friends:

* چې څنګه يې مجلس وي هغسې مېلس وي
* هسې خو هزار دي خو ملګري مې د شمار دي
* د یو کلي د دله د بل کلي د دله سره تعلق وي
* یار هغه چې دې په سخته کښې پکار شي
* Choose your friends with caution; plan your future with purpose, and frame [your life with faith](https://quotlr.com/quotes-about-faith).
* A friend is someone who knows the song in your heart, and can sing it back to you when you have forgotten the words.
* Without friends no one would choose to live. — [*Aristotle*](https://quotlr.com/author/aristotle)

### I learned that everybody is not your friend.

Pashto and English proverbs about helping each other:

* انسان هغه چې پکار شي د انسان
* نن په تا سبا په ما
* د انسان خدمت د الله پاک عبادت دے
* ورکړه عزت واخله عزت
* Give, but give until it hurts.
* A fine glass vase goes from treasure to trash, the moment it is broken.
* Strong people don't put others down... They lift them up.
* Your life will become better by making other lives better.

Pashto and English proverbs about women and men:

* سړي غرونه ښځې يې اړامونه
* هره ښځه درخو ده چې خاوند يې آدم خان وي
* د سړي عزت د ښځې په لاس کښې وي
* که ښځه که سړے دے د الله مخکښې يو شے دے
* A good husband makes a good wife.
* A good man is hard to find.
* A man is as old as he feels, and a woman as old as she looks.
* Behind every successful man is a woman.

Pashto and English proverbs about food and drink:

* که غوښه وسوزي د پېتي نه ښه ده
* پېاز د وي په نېاز دې وي
* چې ګوړه وي مچان ورله راځي
* چې اوږه يې نه وي خوړلې بوئي ترې نه ځي
* It’s no use crying over spilt milk.
* Let them eat cake.
* Man does not live by bread alone.
* The apple of my eye.

Pashto and English proverbs about luck:

* چې والوځې مارغه شې د نصيب نه به خلاص نشې
* چې خر وي نصیب يې غر وي
* چې خوار وي په هندوستان هم خوار وي
* چې نصیب کښې دولت وي خپل يې ټول مهلت وي
* Every man is the architect of his own fortune.
* Fortune favors the prepared mind.
* When fortune knocks open the door.
* Your faith is your fortune.

In addition to the above-mentioned titles, proverbs in Pashtun and British society have many themes, and this is because people face various experiences in social life, and such experiences become part of the language of a society, which is then We see it in the folklore of the language of this community.In the following lines, there will be some important Pashto and English proverbs that have been changed into words for expressing feelings under objective situations.

* د بد کار انجام بد وي
* A bad way has a bad end.
* رشوت هر چرته لار ووباسي
* A bribe will enter without knocking
* چې څنګه يې مۍ هغسې يې جۍ
* He is his father’s son
* چې څومره خلې ومره خبرې
* Many men, many words.
* عزت کوه عزت اخله
* He that respects is respected.
* ښځه چې شتمنه شي خوي باندې پمنه شي
* He that marries for wealth sells his liberty
* کار په کولو خلاصېږي
* You cannot do anything by doing nothing.
* ګټ په ګټ ماتيږي
* Diamond cuts diamond
* د زړه نه زړه ته لار وي
* Love begets love
* چې څه کرې هغه به رېبې
* As you sow so shall you reap
* د پېښې نه تښته نشته
* You cannot run from your fate
* نه سل دارو نه يو پال
* Prevention is better than cure
* چې ډېر يې مال يې بد يې حال يې
* The more the wealth, the greater the worry.
* توکلې لاړې بېرته خلې ته نه راځي
* It is of no use to crying over spilt milk.
* زه څه وېم او دا رباب مې څه وائې
* I talk of chalk and you of cheese
* پړق د يو لاسه نه خېژي
* It takes two to make a quarrel
* اول ځان دے بېا جهان دے
* Charity begins at home
* سترګې په بڼو نه درنېږي
* One owns burden feels light
* د ازل لېکلي نه بدلېږي
* Fate cannot be changed

And so on……….

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1. 🟊 PhD Scholar Bacha Khan University Charsada [↑](#footnote-ref-1)
2. 🟊🟊 Lecturer Pakhtunkhwa study Centre Bacha Khan University Charsada [↑](#footnote-ref-2)