

Relevance Theory and Balochi Proverbs: Exploring Matriarchy through Implicatures and Explicatures

Durdana Rafique¹

Dr Zia ur Rehman²

ABSTRACT

The present study explores the relationship between language and gender in the folk oral tradition of Balochi Proverbs. Folklore, and particularly proverbs are repositories of a community's memory that may bear the traces of an older culture that may have changed today. The purpose of this study is to examine the impacts of matriarchy on Balochi proverbs. This study aims to analyze the positive representation of women and their role in Balochi proverbs. Woman in any relation emerges to be the center of the society. In present study purposive sampling technique is used to collect data. The data collected from four books on Balochi proverbs among them 15 proverbs were critically analyzed using Sperber and Wilson Relevance theory of implicature and explicature. All those proverbs which represent women's role and stature were selected and analyzed. Goetner-Abendroth (2012), theory of matriarchy helped the researcher to find out the matriarchal aspect of 15 selected proverbs from Balochi language related to the images of women. Moreover, the theory also helped the researcher to divide the proverbs into categories on women in general. The researcher finds out how woman is associated with all things that enhances and adds quality to life.

Key Words: Balochi, Proverbs, matriarchy, Women, folk oral tradition Implicatures and explicatures.

¹ Assistant Professor, Department Of English, University of Turbat (UOT), durdana.rafiq@uot.edu.pk

² Assistant Professor, Department of Pakistani languages, AIU, Islamabad
zia.rehman@aiou.edu.pk

Introduction

Discourses have their certain interpretations of our everyday life, thought process and social approaches. Each language has a relationship with its speakers and influences the way its speakers think. Unquestionably, proverbs are the most significant epigrams in a language that reflect different social codes.

Language in its fundamental role, as a medium of communication, is not gender biased itself. However, with the passage of time and development of society it emerged as an indicator of traditions and social norms. As a result, language becomes the mirror of society and performs several functions such as conveying social norms and beliefs from one generation to the other.

Folklore, and particularly proverbs are repositories of a community's memory that may bear the traces of an older culture that may have changed today. Matriarchy is a system where woman holds a very important place in terms of morality, social authority, and leadership. With the emergence of patriarchy, almost all the major languages developed elements of gender **discrimination**.

Languages of the world. Even though Balochi language is spoken only by a small population of the country, but its role and importance cannot be denied. The ethnic conflict which is going on in Balochistan is not hidden by the people all over the world (Khosa, 2012). Baloch people feel pride in using their own language and show negative attitudes towards using other languages. Khosa (2012) also asserted that English language being the global language is considered as a neutral language in Baloch dominated areas of Balochistan.

The purpose of this study is to examine the impacts of matriarchy on Balochi proverbs. This study aims to analyze the positive representation of women and their role in Balochi proverbs. In present study purposive sampling technique is used to collect data. The data was collected from four books on Balochi proverbs among them 15 proverbs were critically analyzed. All those proverbs which represented women's role and stature were selected and analyzed. The current study fills this gap within Relevance Theory by applying Relevance-Theoretic principles to the interpretation of proverbs in context.

Statement of the Problem

Though women are depicted both positively and negatively in Balochi proverbs, focus of this study is to examine and explain the positive depiction of women. Being patriarchal, like many other patriarchal societies, the Baloch society shows a vivid discourse describing women as inferior and weak. Such sort of gender discrimination can easily be noticed in the expression of proverbs. All the previous works on the subject mainly focus on the artistic and intellectual aspects of Balochi proverbs as well as patriarchal perspective of proverbs. This study is designed to analyze Balochi proverbs to trace out the positive representation and high status of women. Studying gender inequalities in Balochi proverbs can play a key role to illustrate the outdated and gender biased norms of this region. This study will be productive for those who are interested to understand the relationship between Balochi language and matriarchy in Baloch society.

Research Objectives

This study deals with two fundamental objectives:

- 1- To trace out the matriarchal aspects in Balochi proverbs.
- 2- To analyze the proverbs implicitly and explicitly through the lens of Relevance theory.

Research Questions

This study attempts to answer the following questions:

1. How do Balochi proverbs reflect matriarchy?
2. How proverbs do are analyzed implicitly and explicitly through the lens of Relevance theory?

Limitations of the Study

This study solely focuses on the positive representation and high stature of women in Balochi proverbs. It does not include comparative study of Balochi proverbs representing patriarchy. The study is also limited to 15 Balochi proverbs representing positive stature of women in Baloch community.

Significance of the Study

In Balochi proverbs, it can evidently be observed that the outmoded version of traditional wisdom examines every side of a woman's life, and the patriarchal view continues to degrade the woman and her role. The major significance of this study is to reveal the matriarchal discourse and to examine the positive representation of women in Balochi proverbs.

This study is innovative in a sense it discusses the area of Balochi proverbs which has not been discussed in terms of matriarchy and linguistics perspective. This study helps the readers and the future researchers to understand the matriarchal perspective of Balochi proverbs. Several studies have been done on folklore literature and proverbs in many Pakistani languages but so far, no work is done on matriarchal perspective of Balochi proverbs linguistically. The current study fills the gap within Relevance theory by applying relevance theoretical principles to the interpretation of proverbs in matriarchal context.

Literature Review

Different people defined proverbs differently but there is so far no single definition of proverb. However, it can be said that proverbs are the results of oral tradition. So, the documentation of oral tradition is very important so that one can preserve its literature of folk oral tradition. According to (Grzybek, 1994, p.227). All the genres of proverbs are not possible to cover in a single definition.

Language is deeply embedded in any culture. When we discuss any language, we discuss it in relation to its culture. According to Goddard (2001), acquisition of language is related to the acquisition of thought processes, by acquiring any language we can also acquire the thinking

process of the language. Proverbs show the struggle of power in society. It is assumed that by unpacking the proverbs one can also unpack the hidden ideologies. Hamilton (1987) reveals that proverbs are underlined with hidden ideologies. It shows the struggle between the ruler and one who are ruled by.

Gender based proverbs exist in all the literature of the world. These gender-based proverbs are promoting the concept of sexism among the masses. So, it is necessary to expose these proverbs to make the readers sensitized towards the description of the women gender. Lau (2004) asserted that proverbs are difficult to define because of the absence of uniform structure and content.

Researchers have devoted so much time and effort to identify the proverbs and their functions as well as very comprehensive proverbs. There are many proverbs showing the place of the women in some culture as some of the proverbs in Balochi language give reference to the status of the woman like A woman 's wisdom is under her heel, and —A woman is well either in the house or in the grave (Thorburn, 1978). All these are based on the experiences of the people from society. According to the Finnish folklorist named as Granbom (2010), Proverbs are originated as the representation of patriarchal society where women were shown as suppressed and submissive creature by underestimating their role. Lois Kerschen (2012), also asserted in her book about American proverbs about the representation of women as sharp tongued, cunning, frail and not responsive. In Turkish society the role of the women is highlighted as the maker of the family, as the responsibility of the entire family relies on the skills and intellect of the woman. As mentioned by Dorn (1986), the burden to uplift the family and the grooming and proper education of the children depends upon the behavior of the women, in this regard men should be very watchful in assessing the behavior of the women.

According to Mdluli (2007), in women folk songs the status of the women is very ironical. Women should not be very happy and proud to feel that they are getting married, their real struggle, the struggle of social justice and equality continues till the last breath of her. As mentioned by Pollert (1996), the concept of patriarchy seems to be confused it is related to the domination to the power relation rather it tends to be reflection of the relationship between a male and female.

Abendroth (2018), gave the concept of matriarchy initially matriarchy was associated with the

concept of rule by woman and emotionally weak lead it towards a misconception regarding this concept. In matriarchal societies women are given due importance and their positive representation in all walks of life are also highlighted.

The language of the proverb is easy to understand, and it also underlies some hidden meanings with hidden messages. The history of the people is closely associated with the description of the proverbs or riddles. As mentioned by Mieder (2008, p. 14), Proverbs riddles and other folk story are not mythical, and they are not directly coming out of the sky rather they are coined and uttered by the people having high wisdom and knowledge of their culture.’

Women are represented in the proverbs differently. Different culture manifested the role of women differently in their culture. Men and women are two different genders on the basis of not only biologically but also, they are born to perceive the world differently. Women are grown differently in the society as compared to men. So, the proverbs give insight how different culture represent women differently. Oral tradition plays a very influential role in understanding the representation of the gender in one’s community (Dominguez, 2010, p.54) born to serve their family

In all the patriarchal society women are assigned with different roles. Women are considered as submissive; they are not allowed to do anything about their wish and happiness. They are not even allowed to do the tasks which are solely dedicated to men. There are many proverbs in which the women are represented as creatures having no brain, frail, fragile, who have no power to and intellect to lead their life in a better way. As according to Schipper, (2010) women are born to be beautiful, and men are born to be intelligent.

Women are equated with negative attribute in some folk proverbs. They are considered evil, devils who are deprived of any sense. As asserted by Rasul (2015), women are represented in folkproverbs as what they are expected to be rather than what they are. Proverbs are discussed by scholars in their studies differently. They worked on the artistic as well as linguistics perspectives of the proverbs. Kabaji (2005) discussed about the complicated and essential way of representation of gender in the folk tales. Women play different roles in the society. She plays the role of a daughter, mother, sister, and wife. The different roles played by her make her important in all aspects of life. Proverbs are the treasure of any society. Proverbs provide

information about the geographical and topographical description of the society. According to Dahl (2005), proverbs not only give information about the philosophical interpretation of the society, but it also gives richness of linguistics diversity. "

Proverbs are a great source of understanding the ideology of any community. Women seemed to be victimized in their representation in folk literature especially in Proverbs and maxims. According to Ssetuba (2002), Proverbs provide suggestive role to the communities. They are designed to reflect the wisdom of the indigenous people belonging to that society.

Another researcher mentioned in his work Hiroko Storm (1992) In Japanese proverbs women are not considered as value able, they are inferior to men. They are not given voice. They are immature, ir- responsible and in expressive as compared to men. Language and sexism is present everywhere in the works of the authors. Hegemonic struggle is going on in many societies as according to Noor Sanauddin (2015) in Pashtun societies women are given prior importance as compared to men. Men language represents the hegemony of the male dominating society and the essence of the voices of females in the discourses of life.

Language is used as a tool for the representativeness of the comparison. It is deemed necessary to give awareness to the youth of our generation for the reconstruction of the role of the women in proverbs. Balogun (2010), mentioned that the negative representation of the women in the society and folk oral literature should be revised to awake the consciousness of the people for the positive manifestation of women in their culture. Belfatmi (2013), discussed in the article that in Moroccan society and folk oral tradition women are considered as evils and attributed evil qualities to women. They are devalued and compared with animals like dogs and horse.

Fayemi (2009) is of the view that proverbs are cultural moral and wisdom expressions received from generation to generation. They are cultural traits that portray the norms and culturally accepted values. Proverbs establish the basis of verbal interaction, and they are used in certain speech context. On the other hand, Grant & Asimeng (2006) claim that such expressions in fact, are universalized in nature and applicable to other contexts as well.

In fact, each nation has its own language and culture. It is definite that both reflect each other in several ways: such as through words, expressions and attitudes (Krasniqi, 2019). Proverbs play the most essential role in this regard. Mieder (2004) defines proverb as “a short, generally known

sentence of the folk which contains wisdom, truth, morals and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation” (p.3). Proverbs are lingo-cultural expressions of their users. They are rich in values, customs, norms, and social ethics. However, they may share conservative and unproductive traits as well. One such example is the fallacious representation of women (Haniah, et al, 2019).

According to Holmes (1992) “sexist attitudes stereotype a person according to gender rather than Judging on individual merits” (p. 336).

Gayle Rubin, a famous feminist, used the term gender. This term covers the case of socially constructed partition of both sexes. “Gender discrimination” simply means the imbalanced conduct of one gender by the opposite gender, particularly the biased treatment of women by men, which reveals that one gender is higher to the other (Pearsall, 2001).

Proverbs have a vivid role to support gender stereotyping and construction. They are dominant factors in defining the place and function of women within the society as stated by Setuba (2002), a proverb institutes a “noble genre of African oral tradition that enjoys the prestige of a custodian of a people’s wisdom and philosophy of life” (p. 1). Jeylan (2009) states that it is not the case always that proverbs represent wisdom. In fact, some proverbs are used to support gendered life. Such gender discriminatory proverbs are established to reinforce male superiority. Consequently, they draw a submissive and weak role for woman. These talks reflect the male dominated psyche of any society. Mieder (1993) states that “every proverb touch on women contains a severe negation of values in society” (p. 65). He adds that views expressed in such proverbs would not disappear overnight. It would take a long time.

All the examined proverbs of this paper are taken from the four major books: Balochi Batal by Rahim (2017), Batal Rabeedage Bunze by Luqman (2012) and Batal Gwashtin o Galband by Ragaam (2012) and Batal Ganj by Farooq (2011). According to Rahim (2017), it is impossible to trace the age and originators of proverbs in any language. However, there are a limited number of proverbs, which are associated with some backgrounds and their creators are known. He further adds that like other prominent languages, Balochi also has an infinite number of proverbs. These proverbs are based on several historical and social incidents. Luqman (2012) is of the view that proverbs have an essential role in literature. They reveal the historical and psychological traits of a nation. Each language has its own proverbs that reflect the

norms of its speakers. Ragaam (2012) states that there are different types of proverbs including those which are based on general facts, those which disclose cultural traits and those which are taken as guidance. Consequently, proverbs represent the psyche of a nation. However, with the passage of time, some of them might seem to be irrelevant.

Balogan (2010) cited in Beatrice (2014), accepts that the use of proverbs certainly diverges from society to society. They have a common characteristic that they trace a widespread range of human norms and views. Proverbs have a vibrant role in thought process of Baloch people.

Proverbs have their own significance in cultural traits as well. Certain expressions are used to stress a particular point throughout any debate. They also explain diverse roles between men and women that suggest that there is a clear gender implication within the meaning and versions of proverbs.

As already been discussed, proverbs give a general overview of the culture and mindset of a nation. As far as the definition of proverb is concerned, it contains precision, experience, cultural traits, and general truth. However, the truthfulness of proverb can certainly be questioned as it is not the absolute truth, rather it is the socially constructed and interpreted one (Rasul, 2015). All the previous works on the subject mainly focus on the artistic aspect of Balochi proverbs. As a result, the issue of gender inequality remains a neglected area. This paper attempts to examine the socially constructed gender-based representation of women in Balochi proverbs.

Beside the fact that Baloch society depicts some vivid traces of patriarchy in its customs and values, there are several certain proverbs that possess a clear reflection of matriarchy. In certain proverbs, a woman's social role, her contributions in society and her positive image are some of the fundamental areas of focus. Such statements attempt to give a more powerful and confident image of women.

In patriarchy, women are discussed on different levels. In certain discussions, they are usually subject to senseless criticism and objections. Factors such as body structure, color and class are under debate in this regard. Among them, age is often considered as one of the major elements used to devalue someone's significance. Women are frequently mocked because of the age gap

between them and their male partners. In patriarchy, women are particularly derided for this gap by male members of the society. Even in some cases, the elder male partner mocks his younger wife about her age. However, in Balochi language, one can certainly find such proverbs that exclude and discard any sort of mocking about women's age.

Relevance theory is a very important theory of pragmatics, and it is used for the purpose of translation in many studies. Very little work has been written on the description of the proverbs using Relevance theory. According to Ramirez (2015), many works have been done on Grecian pragmatics and other theories of pragmatics on the analysis of proverbs, but no work is done by using the implicatures and explicatures aspect of the theory in the analysis of proverbs. Relevance theory helps to understand the utterances in a better way.

Research Methodology

The nature of research is subjective; therefore, it was conducted in qualitative mode study.

Research Design

The design of this study is descriptive by the function to describe and interpret the collected data related to the subject.

Data Collection

In this study, all the data were collected from secondary sources, such as research article, books and papers published on Balochi Proverbs. All the examined proverbs of this paper were selected from the four major books: Balochi Batal by Rahim (2017), Batal Rabeedage Bunze by Luqman (2012) and Batal Gwashtin o Galband by Ragaam (2012) and Batal Ganj by Farooq (2011). These books were selected because these are famous in Balochi language and literature, and their writers are also renowned literary figures in Balochi literature and language. Books were selected through purposive sampling techniques. These books were thoroughly read and all proverbs which were related to the role and status of female genders were collected.

Theoretical Framework

The researcher adopted Goetner (2012) theoretical tool for identifying matriarchy in Balochi proverbs. According to Goetner –Abendroth matriarchy is not the opposite of patriarchy.

It is not a rule govern by women. In this way it has nothing to do with domination.

Women by virtue are the initiator of life. Goetner-Abendroth theory of matriarchy helped the researcher to find out the matriarchal aspect of 15 selected proverbs from Balochi language related to the images of women. Moreover, the theory also helped the researcher to divide the proverbs into categories on women in general. The researcher focuses on how woman is associated with all things that enhances and adds quality to life.

The researcher has used the linguistics theory of Relevance by Sperber and Wilson (1995) to explore the proverb through implicatures and explicatures. The components of relevance theory of pragmatics have endeavored to explain various linguistics phenomenon such as metaphor, irony, and idioms. It has helped the researcher to analyze how proverb meanings carry as base meaning as well as implied meaning.

Relevance theory can bring a deeper understanding of the unique characteristics of proverbs. According to Relevance theory, the reader will search for meaning in any given communication and having found meaning that fits the expectations of the reader will stop processing. The researcher analyzed the proverbs based on the implicature and explicature nature of relevance theory where the explicatures of the proverbs are what is explicitly said and implicature aspect deals with what is implicated.

Relevance theory is a very important theory of pragmatic that emphasizes that human beings always search for relevancy in the context. To infer the intended meaning is the main task of relevance theory, for this purpose Sperber and Wilson give two principles. One is related to the cognition of the human brain leading to the maximization of relevancy.

Human cognition helps to understand any concept by breaking any perception into information based on our experiences of the world. In this regard while inferring the meaning the researcher has interpreted the meaning as best suitable for the context. The researcher has focused on the deeper meaning of the proverbs. To find out the base meaning of the proverbs it is important to know the culture, cultural information leads towards the better understanding of the proverbs. According to this theory there will always be an explicature meaning related to the traditional meaning in the culture and there is an additional meaning which is implied. Proverbs are uttered with reference to the real world in the context. Developing

an analogy is important for the interpretation of proverbs.

Analysis

1. “Zaal pa peeri daur dayag nabeet.

(زال په پیری دور دنیگ نه بیت)

A woman cannot be abandoned on her aging.”

(Rahim, 2017, p.400)

The base meaning of the proverb shows that women cannot be left alone based on being aged and old. Patriarchy depicts woman as weak, unworthy, and sentimental. It attributes no proper characteristics defining her significance and role in human society. On the contrary, the in-depth meaning shows that matriarchy has its own representations regarding woman. It does not see woman as a poor hapless creature, rather a powerful, courageous section playing its worthy role in all the domains of life. The proverb given above is a fine example to show the significance of woman’s say. Though she is oppressed, victimized, and humiliated, she is powerful and can clearly question the chains of patriarchy. Her words are essential. They express her worth. They demonstrate her resistance. She speaks because her power is innate.

2. “Janina machaar pa syahi, Karani bechaar pa dil Prahi.

(جنین ء مچار په سیائی، کارانی بچار په دل پرائی)

Do not judge a woman by her color, but by her actions.”

(Rahim, 2017, p. 290)

The base meaning of the proverb shows that woman is not important due to her physical outlook rather her action and role. As it is said earlier, unlike patriarchy, matriarchal culture characterizes woman as powerful and frequently emphasizes on her significance. Matriarchy observes woman as an influential and prominent figure having her own purpose in society according to Goetner (2012). Her role is beyond her color, her age, or her class. From the home to public domains, her existence has a certain unquestionable significance. Hence, her color does not determine her status. Superficially this proverb gives information about the physical appearance of the woman but if we look at it in deep, we can see the beauty of a woman is in her role, in other areas of life. She is the one who has added beauty to life by making life meaningful for others. Her outer

appearance does not matter when she is showing compassion and care towards others. Such things make her more beautiful. The outer and inner beauty of a woman work in harmony and equilibrium.

3. *“Jan ast o jenek ast, Karaana darbarook ast.*

(جن است او جنک است، کارانی دربروک است)

If there is woman, there is performance.”

(Rahim, 2017, p. 282)

If we look at the base meaning of this proverb, we find that it shows women should not be judged by her presence rather by their actions. But in Balochi proverbs, one can straightforwardly witness that woman being depicted with her essentiality and indisputable character. Though patriarchy has established its discourse on misogyny attempting to prove woman as sluggish and inactive, it could not hide the fact that woman has an undeniable role. The given proverb states the very fact that woman possesses an essential place in society. In matriarchy societies the status of woman is highlighted with reference to the roles assigned to them in the society. Women are associated with the providence of essentialities in life. It is due to woman the sustainability of life occurs. According to Goetner woman performs many functions in family, she is a caretaker, a mother a guidance and a great help for her husband. Women are given due importance in the society like Baloch community.

4. *“Noorathoon gon panchen kathaaran, Braath nadran pa anchen guhaaran.*

(نور آتون گون پنچین کتاران، برات ندران په انچین گهاران)

sisters” warrior there to sacrifice offer Brothers

(Rahim, 2017, P. 570)

The base meaning of the proverb shows that brothers can give sacrifices for their warrior sisters. But the intended meaning of the proverb shows that in the entire history of patriarchy, characteristics such as war, violence, patriotism, and aggression are attributed to man. There is a universal legend celebrating woman’s bravery and her war adventures. Woman has nothing to do with war. Her role is limited to the domain of her house. Nevertheless, matriarchy observes woman as a warrior. Matriarchy claims that she can actively participate in wars. She has guts to fight. In Baloch society women take active participation in war. They are considered as warrior,

They are the protectors of their homeland. In this way their role is equally important as compared to the role of the male in the societies. In addition, if she wages a war, her male family members are supposed to feel proud for the sake of her appreciation.

5. “Janin key hub kant, aartha pa lebz thar kant.

(جنين كه هب كنت آرت ء په ليز تر كنت)

If a woman wants, she can achieve the impossible.

(Rahim, 2017, p. 279)

The base meaning of the proverb shows that a woman can achieve that she wants. The in depth meaning of the proverb shows, if woman is powerful, if she is confident, she is proficient to achieve her desired target with proper efforts. No matter how hard the situation is, she can break all the obstacles and reach her destination one day. Matriarchal discourse claims that though woman has always been the subject to the absolute authority of man, she is spirited enough to handle the complications of her social status. If we look at the implicature meaning of this proverb, woman, deep in her nature, she is powerful, bold, and witty. She can achieve the impossible if she wants. She is the one who brings stability and development not only for herself but for the entire society. In Baloch matriarchal society women are empowered with the liberty of taking decision and stance on their will. The women sense of self-worth is highlighted through this proverb. This proverb is showing reflection of Goethe concept of matriarchy showing how a woman is independent of taking her decision.

6. “Jan e kant taj pa sar, jan e kan haak ba sar.

(جن ء كنت تاج په سر، جن ء كنت باک په سر)

” A wife can create, . A wife can destroy

(Ragaam,)2001, P 160

The base meaning shows that the woman has the capability to destroy and to create. The in depth meaning shows that Patriarchy sees no dynamic role of woman in the progress of her male

partner. As a result, patriarchal culture illustrates woman in such a way as if she does not have any role to influence anybody. However, on the contrary, matriarchy represents her leading characteristics, and as she is vigorous, she possesses certain qualities that play a major role in the life of her male partner. She is influential. She is active. She does not change only her fate, but the fate of her partner. If she desires, she can destroy him, and if she wants, she can construct his life. Because she is not passive, she directly influences the life track of her partner. According to Goetner (2012), matriarchy theory a wife not only guards her honor, but she can also guard her husband honor. In this regard she is the creator as well as destroyer of relationships. She is the one who moves toward sustainability of relationships.

7. *“Man hama injeeran pathan thaken, burz hama kohani sara rustan.*

Sar mani hich gwatha nachandinta, bun mani hich haura namissenta.

من ہما انجیراں پتن تاکیں برز ہما کوہانی سر ء
 رستگان
 سرمنی ہج گوات ء نہ چنڈینتگ بن منی ہج ہور ء نہ
 میسنتگ

I am the broad-leaved wild fig tree on the top of mountains.”

(Ragaam, 2007, p. 168)

The base meaning of the proverb shows how the woman is related to the leaf of the wild fig. But if we look at the in depth meaning of the proverb which is holding a history of Baloch nation. Proverbs originate from different sources. One of these sources is particularly classical poetry. In Balochi, poets such as Mulla Fazul and Mast Taukali are famous for their witty aphorisms. In the same case, there are certain proverbs taken from the old poems in Balochi. Lines given below are parts of Mahnaz’s long poem addressing her husband Shahdad. In this poem, Mahnaz addresses her husband and states that she is not an object to be treated brutally. She is a woman and has a self-respect. She is tough and courageous as a wild fig tree which faces the harshest meteorological conditions. Here she uses the metaphor *wild fig tree*, an ancient wild tree with heavy stem and large leaves, known for its strength and consistency. With the passage of time, these lines have converted to a celebrated proverb expressing woman’s power.

8. *“Shirzaalen mathani bach lagoor nabanth.*

(شیر زالیں ماتانی بچ لگور نہ
بنت)

Brave mothers give birth to daring sons.”

(Ragam, 2017, p. 31)

Women occupy a very special status in the history of Baloch nation. The base meaning of the proverbs reflects the bravery of the mother as it shows brave mothers give birth to brave sons. But if we look at the in depth meaning of the proverb, we can see that mothers are the guardian and caretaker of their children and older. According to Goetner (2012), mothers play an important role in the life of her children as she is the one who is responsible for the upbringing of her child by making him the beneficial member of the society. The explicit meaning of the proverb shows that brave mothers always give birth to brave sons. But if we look at the implicit meaning of this proverb it underlies a history of Baloch nation. This proverb is referring to the brave son of Balochi folk stories, his name is Baloch khan. He is the hero of Balochi folk lore. Children of brave mothers never become cowardly and weak, because their mothers have always brought up their children with courage. The children use to listen the stories of brave people from their mother and these stories remain alive in their minds and they try to implement those stories in their practical life. This proverb reflects the bravery of the Baloch mother who raised a brave son like Baloch khan.

9. “Sharren jan marda shar kant.

(شریں جن مرد ء شر کنت)

A good wife makes a good husband.”

(Farooq, 2011, p. 132)

The base meaning of the proverb is indicating towards the value of the good wife. If we look at the in depth meaning of the proverb it reflects that matriarchy gives a significant status to women. It allows her a wide space with proper roles to play. Unlike patriarchy, it does not limit her strength. According to the above proverb, a woman is influential enough that she can even change the fate of her husband. This statement certainly produces several other indirect claims such as, a woman is more powerful than man is, she is more active or even she is a better leader than man is. In fact, all these unsaid claims hidden in this proverb advocate the essential slogans

of feminism. According to Goettner-Abendroth's concept of matriarchy woman in any relation emerges to be the center of the society. The embedded tone in this proverb is that a good wife makes a good husband through her care, self-services, and sacrifices. So, in this regard the life of a good community revolves around a good wife. The care and compassion which she shows towards her husband makes her husband a fruitful person for society.

10. "Peth Mireeth mardum waar bith, math mireeth mardum gaar bith.

پت میریت مردم وار بیت
مات میریت مردم گار بیت

Father's death leads to poverty. Mother's death leads to nothingness."

(Rahim, 2017, p. 248)

In patriarchal settings, the father is generally presented with higher respect. He is depicted as breadwinner, protector, or leader. Whereas mother is often described as a weak, helpless, and insignificant character that just gives birth. Here the base meaning showing that the death of the father leads towards the loss of wealth and ultimately results poverty. Whereas the death of mother leads towards the loss of everything. However, this proverb denies the socially constructed presentation of parents and validly claims that mother's role is not merely limited to food or shelter, rather she is the protector of child's existence. She gives identity to her child. Without a mother or motherly care, the survival of a child is impossible. The mother plays a very important role in the family because the development of the generation rests on the shoulders of the mother. The bond between a child and mother is everlasting. As mother is the symbol of life and existence with the death of mother life becomes meaningless and useless.

11. "Jal hama mathaani dila baathen. bach ish bandeegan kahren zindaana.

جل ہما ماتانی دل ء باتیں
کہ بچ اش بندیگان کاڑیں زندان ء

Braves are those mothers whose sons are confined in dungeon.

(Luqman, 2012, p. 256)

The base meaning of the proverbs is that man is portrayed with different positive characteristics in male-dominated societies. Most of these qualities attempt to justify his bravery, courage, and active role. War is a major theme to glorify man and his so-called masculine character. But if we

look at the intended meanings of the proverb. Conversely, no one considers the role of woman in the time of war. She not only faces great trouble managing her house but also plays a vibrant role in motivating her family members to participate in war for the security of their homeland. According to the above proverb, it is mother who inspires her children to face the hurdles of war. Mother teaches her children the lesson of courage and bravery. Hence, this proverb discards all the male-glorifying notions in the context of war. According to Goettner (2012) theory, motherhood is ranked at the highest pedestal of life. Like matriarchy society the role of the mother is of worth value. She is the source of inspiration and source of motivation for her children.

12. “Do paad cha maatha, chaar paad cha petha.

دو پاد چه مات ء ، چار پاد چه پت ء

An animal may associate to its father, but a human belongs to its mother.”

(Rahim, 2017, p. 267)

If we look at the base meaning of the proverb, we can see that animals are associated with father and human is associated with its mother. The implied meaning shows that matriarchy claims that mother plays the most essential role not only in child’s birth but also in the entire process of schooling. She tolerates the hardest situations at the time of birth. She looks after her baby when the baby grows older; mother provides her/him the most suitable settings to understand the complexities of life. Consequently, it is the mother that establishes the personality of her child. That is why human child is mainly associated to mother in terms of schooling. The space which she occupies in Baloch society is prevalent in proverbs. Her centrality in Balochi folk lore is prominent. Here in this proverb the identity and inheritance revolve around the character of the mother. According to Goettner (2012), theory mother is the home maker of the house. The education of the kids is totally in her hands. She is one who can make productive people for society. So, in this regard her role is expanded from home to society. She is the light for her family and the one who nurtures her children. A mother accepts the diversity found in her family, through her role as protector of maternal values of her children.

12. Janin e dap wath lashkar e

جنين ء دپ وت لشكرے

A woman with her tongue is an army.”

(Rahim, 2017, p. 292)

The base meaning of the proverb is highlighting towards the physical description of the women. In patriarchal society women are not given such importance. Their intellect, beauty, skills, and creativity are not appreciated by society. If we look at this proverb through the lens of relevance theory of implicature it is highlighting the positive representation of women. The tongue of woman is as powerful as an army. It is referring towards the wisdom of woman. It shows that a woman is intellectually so powerful that no one can defeat her in her wit and wisdom. In matriarchal society women are appreciated about their wisdom, they are involved in making important decision of family. They are considered empowered and strong as an army. She has the strength and force of an army.

13. “Jann paa izm naan na warth

(جن پہ ازم نان نہ وارت)

A wife is not dependent of artifice.”

(Rahim, 2017, p. 272)

A wife is not dependent on artifice. The base meaning of this proverb is that a woman (wife) is never dependent of her man (husband). The underlie meaning of the proverb shows that a woman is dependent and superior to man. According to Goetner (2012), the role of woman as wife holds an important place in matriarchal society. Generally, in patriarchal society women are considered inferior to men, but this proverb denies such concept and dependency of women. It clearly shows that a wife is never dependent on her husband. It depends upon the woman what she decides for her. She makes her own fate. The fate and fortune of the man is not very important to her. This thing makes her superior in status as compared to man. So, it can be truly said that a wife is not dependent of artifice.

14. Imroz e Jannat Jawanein Jan Inth

امروز ء جنت جوانين جن انت

A good wife is heaven in life.”

(Farooq, 2011, p. 187)

If we look at the explicit and base meaning of this proverb is that a good wife is like heaven for a husband's life. But if we look at the implicit meaning of this proverb underlies that a good life partner is truly a grace and blessing in life of her husband. In Baloch society, mostly men are the bread earners, and their wives are supposed to look after the entire matters of the home including domestic chores, brought up of children and many folded other issues. In matriarchal society the role of woman is appreciated in all aspects of life. Woman carries out all these important matters of life in a smooth way. She undertakes every responsibility of the house in a smooth manner and her husband will be free from all such worries related to these matters. Such wives are compared with heaven as they are the reason of happiness and love for the men. In this way the so called granted role of women is denied and negated by this proverb. According to Goetner (2012), matriarchy is not the opposite of patriarchy but rather deals with all the care, nurturing and love provided to society by the mothers. As the society based on matriarchy is based upon maternal values and the worth of mothers in every walk of life, such a view makes matriarchal society more practical and humanistic as compared to any other society. Moreover, the matriarchal society shows the balance between the societies working on the concept of equality.

Conclusion

In a nutshell it can be said that proverbs play an important role in understanding the oral tradition of any culture. So, to have an in-depth analysis of any culture it's important to understand its folk oral tradition. The documentation of oral literature is necessary because if we do not document it the features of the oral tradition will be lost with the dead of the people. Each language possesses a long-detailed history of its speakers. It depicts their lifestyle, thought process, moral values, and socially constructed codes of life. All these traits take place with the course of time. Due to its unpredictable nature, culture starts to filter certain values and consequently, several codes get outdated and rejected with the passage of time. Patriarchy precisely is an outmoded social system advocating the male dominated society. It establishes a male-controlled structure that has an extended history and can be traced in almost all the societies. Patriarchy claims that man is unsurprisingly governing and superior to opposite gender (Habiba et al, 2016). However, in matriarchal society the role of woman is appreciated in all aspects of life. Woman carries out all important matters of life in a smooth way. According to

Goetner matriarchy is not the opposite of patriarchy. It is not a rule govern by women. In this way it has nothing to do with domination. Women by virtue are the initiator of life. Unlike all the other patriarchal societies, Baloch society do not have some sort of gender-based perceptions related to women and their social role. These views are valid or even applicable in modern Baloch society. Generally, in patriarchal society women are considered inferior to men, but all these proverbs deny such concept and dependency of women. Woman in any relation emerges to be the center of the society.

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