

Reaction to Some Sociological Variables: Some Proverbs of Kashmir Language

Mr. Shahzada Saleem*

Abstract

Folklore is the face of a culture. Various societal processes can be well understood by understanding the folklore of a particular society. Sociology is the scientific study of the society. Ethnomethodology is that perspective of sociology that deals with different practices undertaken by the people of the society. Kashmiri folklore can be well dealt in this perspective. Many sociological variables like authority, gender discrimination, marriage etc. have been explained in this paper in relation to various proverbs of Kashmir.

This is indeed a fact that folklore reveals the culture and life style of the people in every context. The folklore especially the folk proverbs help us to understand the taste and perceptions of the people belonging to particular culture. It is also due to the analysis of these folk proverbs that all the dimensions of the society can be understood.

Sociology is the scientific study of the society which helps us to understand the behaviour and social relationship of individu-

als within the group. Ethnomethodology is such a theoretical orientation of the sociology which analysis various methods practices and ideologies people attach with their different actions. This paper helps us to understand some of the sociological variables in relation to some of the folk proverbs of Kashmir.

1. Gender Discrimination:

Gender discrimination as we all know is a big sociological problem where males are preferred in various dominant social roles over women which affects in total the socio-economic status of the women to a greater extent in the society. Kashmiri's have also witnessed an age old problem of gender discrimination. The famous mystic poetess of Kashmir Lala Arifa has herself admitted the fact of gender discrimination.

Hand maertan Ya Kath

Lali Nilwath Tsalno Zah

"Whatever may be dish in the home, Lal would be served with the same big stone in the food vessel". It is said that the mother-in-law of Lal Ded used to keep one big stone into her food pot. So that it would seem heavy in food to her father-in-law who is said to have some sympathy over Lala.

The torture of the mother-in-law on bride was not the only example of gender discrimination. The bride grooms sister was equally coercive and use to leave no moment to taunt the bride.

Zam Agar Gam Ti Asi

Tati paithan Soazi Pam

"Even if bride Grooms sister would be some where in the far flung village, she would not forget to taunt the bride".

The newly married bride was a sign of alarm for everybody since the day of her marriage; everybody remained alert not to share the secrets of the home before the bride as this proverb depicts:

Korzin Chi Sarni

Dum Ghachan

“Means everybody becomes silent at the birth of a female baby”.

Apart from the folk proverbs the tragic picture of the Gender discrimination is depicted even from the folk songs also. As the famous verses of the all time favourite poetess of the valley Haba Khatoon admits. Birth of a female child was always considered a misery and an occasion for lamentation.

Warwan Seth war chasno

Chari Kar to Maon Malnow Ho

“Means I am not satisfied by the treatment of in-laws O’ my parents please tackle the problems”.

2. Authority:

The authority is one of the important sociological variable dealt with many sociologists especially by Max weber. Weber classifies the authority into three types;

Traditional Authority: Where authority is imposed on the people in a traditional way; like if father is the king the son would be his successor.

Charismatic Authority: Where a person holds authority due to his exceptional caliber, inborn leadership quality, manifesting high level of skilled personality or have some supernatural tendencies to hold authority in the society.

Legal Rational Authority:- In this type of authority people are choosen some legal procedures on the basic of will of the people in a rational way like in a modern democracy.

Kashmiri’s were highly concerned towards the authority. But their nature says us that they do not love as much to the personality of the ruler as much they were saluting his chair only. The

proverb.

"Dami's sait chui Namskar'

Means it is your authority which makes people to salute you. On the other hand, the people of Kashmir had developed a psyche as if people were afraid by the brutality of the authorities who are never accountable. The folk saying.

Yami's Lagi Temi's Lagi Sarkairi

Mahraji Saibin Zimider

Means those who are injured would be the liability on and responsibility of the maharaja. In other words Maharaja is never accountable over his misrule and misleadings.

But one thing is very remarkable that Kashmiri, possess a childlike faith over the doings of their authorities.

The Kashmiri's have never accepted the dogmatic and self styled, self centered leadership of religious leaders. Many so called ulemas are butt of ridicule for most of the people and are rejected by the people of all the times.

Malan Khaiyo Dandi Kali

Mali Toti Fakai

"Means the self centred molvi is always hungry, even if you give him the food in abundance even the head of Ox to eat".

Even the mystic poet Sheikh Noordin R.A. has rejected the orthodox authority of these self styled leaders who always think of belly and have become fatty due to excessive eating.

Mala Akh Wachuna Purmoti

Kaj Wath Hyo Gurmot's

Dilas Hai Asis Surmutu

Muz asis Husmuti

(Sheikh-ul-Alam R.A)

(I saw a molvi as clean and sharp as if he had been carved

out of stone; had he been really a God fearing and ascetic he would have been fatty like this).

3. Marriage:

Marriage is the socially approved relationship and union of male and female. The function of marriage is associated with many socially approved practices which may be simple or complex in nature.

But as for as Kashmiri's are concerned, marriage here is always viewed as a kind of burden and a very hectic and money and energy consuming activity. The folk proverb

Babe Nether

Yami Dami

"Means Oh father I want marriage right now."

It is used to refer to a person who demands everything in a haste or in very less span of time not taking into account the necessary preparations. Coupled with another proverb

Betaibis Antis Kayth

It portrays the character of the person thus always in hurry and what he recieves back.

4. Cooperation and Unity:

This is very important as Kashmiri's have always wished co-operation and unity.

Akh ti Akh Go Kah

"Means one and one makes eleven" is spoken with the same Zeal and stress in Kashmir as in other great cultures and is always used to propagate unity among different individuals of the society and even between diverse religions. The proverbs

Kahan Ramiz Gao

"Means Eleven men have lost the Cow" is used for high criticism when there are traces of disunity and dispute between

different individual or parties of the society.

Even in the folk mystic poetry we found the commands to manifest unity and cooperation. So to live successful life and cultivate peace and harmony.

Sari Samto Aksi Razi Lamto

Adma Rayeha Kahan Gao

Let all we assemble and hold one rope together so that cow may not be lost by (eleven). This is in accordance with the Holy Quran:

Watasimu Bihablilayi Jamiya

Wal Tofarako

Come and hold the rope of God together and do not produce Sects.