

An Analysis Of Pashto Proverbs About Marriage



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Abstract: *The derogation of woman in cultures through discourses has remained a universal phenomenon, which has continued throughout the ages. Since the beginning of patriarchal structures, man has remained in command about the formulation of language, as language as a tool has remained in the hands of the powerful. It is through language that the marginalized in social structures have been brought down to inferiority. Proverbs as a genre of the folklore and the larger number of proverbs of different cultures have portrayed woman as inferior in different faculties and potentials and so fit for secondary role in the domestic sphere and her annihilation from the social sphere. Marriage is an important social and religious institution, which brings into existence the institution of family and in which woman is an important actor. The treatment of woman in the discourse does not value the role and significance of woman for the institution of family. It is woman, who is the major partner in the making of home and it is again she, on whose efforts the institution of marriage has stood intact in cultures. The portrayal of woman in Pashto proverbs attach little value to the role of woman in the relationship of marriage and the larger number of Pashto proverbs about the relationship are belittling and denigrating. These proverbs about marriage and the significance of woman to the institution of marriage are clearly expressive of the fact that throughout the ages of human history man has remained in control of language. He has shaped, molded and utilized language as a hand-maiden for his own motives. The dominant presence of man in the discourse of proverbs shows that woman has remained absent from it as she has never been allowed to express herself through language.*

Keywords: Proverbs as a discourse, institution of marriage, stereotypical image of woman, derogation of woman through proverbs, dominance of man over language.

Introduction

According to Tatyana et al (2015), proverbs are the representative of the folklore of a nation, about the common perceptions and approaches of its people in speech, which have recently been put into recorded form. These also express the social and cultural stereotypes about different classes and about different aspects. These different aspects cover the whole culture and make the social history of a nation. The study of the proverbs of different cultures portray women to be members of the underprivileged groups and that they have not a say in the formulation of discourses. Their ideas are ignored even when

they try to speak as the social perspective is that worthy ideas cannot come from them. The crux of the discussion is that language has been manipulated by man in order to shape power relations. It would not be wrong to say that the dominant perspective in discourses about woman is that of man and the practice has continued and has been perpetuated by him, which has been more often termed as the social perspective. The perspective about woman in proverbs of different cultures can also be termed as masculine perspective as the genre has also been termed as masculine genre.

Pashto proverbs about woman more often

portray woman with derogation and denigration. The larger number of proverbs of this language underestimate and diminish woman's traits, potentials and capabilities and so declare her unworthy of carrying out responsibilities, with poor managerial skills. The proverbs of this language about marriage also undervalue the capabilities of woman. The significance of marriage and its relationship to the smooth flow of domestic activities and the building of positive personalities of children cannot be denied. The Pashtun society bestows cardinal value upon the institutions of marriage and considers it a union not between two individuals but between two families (Badshah et al 2020). Marriage is the root of many other institutions and the role of woman is primary in its success. Pashto proverbs about marriage do not recognize the cardinal role of woman in the smooth and harmonious flow of the relationship. The larger number of collected proverbs for the study reveals the inferior and belittling treatment of woman about the relationship of marriage. These proverbs explicitly convey man's perspective about woman.

ANALYSIS OF PASHTO PROVERBS ABOUT MARRIAGE

Proverbs as a social discourse portray the social identity and security of woman through man in different relationships. Outside these relationships and identity through man, woman is considered as socially insecure. Moreover, woman is denied the identity and respect, as she is not considered worthy of any identity without man, especially the relationship with man through marriage. As has been portrayed through different discourses, the most secure relationship for woman in traditional cultures is that of husband, where she gets a secure home by becoming the social and financial liability of husband. Traditional cultures do not accept the separate identity of woman as an independent human being. The complete domination and servility of woman in different relationships and specifically in the relationship of marriage is damaging to the identity of woman as a human being. The idea of the identity of woman through man exists in all cultures of the world. According to Lema (2021, pp. 24- 25), among

the Chaga of Machame, an African community, shared by maximum members of the community, marriage is an established institution. Through the ceremony of marriage, a transformation takes place, where a woman changes her identity of a girl. Marriage changes her status from a girl into woman (Mbiti, 1998). Lema further elaborates upon the point and says that among the Chaga of Machame, there are proverbs about putting limitation on the sphere and influence of woman as a wife. The general perception among the Chaga community is that woman is the greater beneficiary from the relationship of marriage. She gets a home, financial security and the status of an independent woman. A Chaga proverb says in this regard: "An unmarried woman dies wandering." The proverb stresses the idea of marriage as a social obligation and compulsion for woman, otherwise, she will live purposeless and remain homeless. The Chaga maxim mentioned above brings woman down to an utter dominated position by ascertaining the social and cultural truth that woman can get home, identity and respect through marriage.

The idea of woman's social insecurity without is persistently in the discourses of different cultures across the globe. Moreover, there are also negative perceptions about marriage, where woman is held responsible for the negative image about marriage. In a study on English and Russian proverbs about marriage by Orlova (2021, p. 1079), the author has collected both positive and negative proverbs about marriage. Here are some English proverbs collected by Orlova (2021), which reflect ambivalent negative attitude towards marriage in the context of woman: "A young man married is a young man marred," "He who marries does well but he who marries not, better" and "Why buy a cow when milk is so cheap?" This proverb, according to Orlova, is in the form of a rhetorical question and its argument is against marriage, with an animal imagery. There are Russian proverbs, which express negative and ambiguous attitude towards marriage like "Married ____ pawn for a century" and "You get married once and you cry for ever." The proverbs of English and Russian language speak of the universality as well as

similarity of ideas in the discourses of cultures across the globe. The similarity of these ideas about marriage in the discourse of proverbs speak about the interconnection between power and language (Daniel, 2008).

Pashto proverbs about woman also portray ideas about the role of woman as a wife and the relationship of marriage. As has been mentioned that woman in Pashtun culture has been assigned a subsidiary role and position. According to the Pashtun code of conduct, known as Pashtunwali, man as a husband is the protector and supporter of woman (Khattak, 2008). The code declares woman inferior to man in the relationship of marriage as he is her social protector and financial supporter. The proverbs of Pashto as a social discourse have set a social code for woman, where is dependent on man in all relationships. Moreover, in all relationships, man's honor has been associated with woman and any wrong act on her part can bring dishonor to the good name of man (Sanauddin, 2015). Man, in this regard is free and is not answerable to woman in any of the relationships. Pashto proverbs restrict woman to the household and restrict the social world to her. The safest relationship for her is considered marriage, where she becomes the responsibility of one man. A Pashto proverb says about a woman without husband "Bekhawanda khaza be angana bagh dey" (A woman without husband is like an orchard without fence). An orchard can be entered into by anyone to pluck and steal fruit from there, so, the chastity and piety of woman without the strong protection can be violated by anyone. The proverb about marriage reinforces the idea of indispensability of for woman as it is he who provides her with the shield of social security and protection from the tumults of the world.

There can be no doubt about the fact that it the institution of marriage which has helped to sustain social structures since the beginning of human civilization. The institution of marriage brings into existence family, the root from which all other relationships spring. Islam also declares marriage and family as the biggest institution in cultures and civilizations. The greatness of the institution is also expressive of the fact woman

deserves a place of honor and respect in societies, as it in every age has stood firmly due to her sacrifices, compromises, care and attention, which she extends to family at the cost of her personal discomforts and troubles. The treatment of woman in cultures and her portrayal in discourses tell how societies value the integral institution of marriage, family and the role of woman in its sustenance. Woman is the maker of home. Orlova (2020), in this context has cited those English and Russian proverbs, which highlight the importance of marriage and its meaning in human life. The study and comparison of proverbs of different cultures is effective in understanding the similarity of ideas across cultures and further stimulate interest in intercultural comparison (Norrick, 2015). The proverbs cited by Orlova (2020) are as follows: "A man without wife is but half a man," "Single is half a person," "A man with a family is strong" and "Health is the first wealth and the second is marriage." The proverbs of English and Russian language cited here highlight the positive aspects of marriage. There are also some Pashto proverbs about the positive aspects of marriage, especially the ones where woman has been drawn positively. A Pashto proverb says that "Kor pa khaza joregee (Woman is the maker of home) and "Kaafira khaza da zbage ingoor na kha da" (Even a worse wife is better than the best daughter-in-law). Both proverbs express the importance of good wife for man in the relationship of marriage. The first Pashto proverb out of the cited two sheds light on the inevitability of woman for the successful and harmonious relationship of marriage. The institution of marriage and family has remained intact in cultures due to the steadfastness of woman. Marriages have mostly broken, where woman has become selfish like man and whenever she has preferred her personal freedom and independence over the family.

The critical analysis of Pashto proverbs about marriage reveal the fact that woman's positive aspect has been more often been ignored, thus making the discourse representative of a masculine perspective about her. There is a Pashto proverb, which says that "Be khazey sarey kha dey na pa kor ke hamesh jang" (Better

to remain single than to have a quarrelsome woman at home). The proverb implicitly conveys the social message that a quarrelsome and trouble making woman cannot make a good home. Moreover, it is better for a man not to marry than to fall into the hands of a woman, who is a trouble-monger. The proverb, as a social discourse puts the entire responsibility on woman for making a peaceful home and family. The discourse remains silent on what will a woman do if she gets a wrong man through the relationship of marriage. Most of the proverbs of different cultures express the view that the responsibility for the fulfillment lies more on woman. It seems as if cultures have exempted man from responsibilities in this context. The discourse has mostly remained silent on man's share, efforts and sacrifices for the success of the relationship. Marriage is a relationship, in which both the partners have to go through hazards, to make the relationship a success. The proverbs of different cultures portray woman to be quarrelsome, to the extent that she makes a hell out of man's life. It is, in fact women, who suffer more at the mistreatment at the hands of man in the relationship. The silence of the discourse on this side of the relationship, project it be more male-oriented and the argument that proverbs are masculine genre seems true. Orlova (2021), in a subgroup has collected those proverbs, which are with negative views about marriage: "A young man married is a young man marred" The married man has many cares, the unmarried one many more." Daniel (2008) says that although the English word "marriage" is gender neutral but all the advantages and disadvantages of marriage reflect the interest of man in most of the cases. The sorry thing is that discourses have always remained silent in social expectations from man in different relationships, including the relationship of marriage. Discourses in different cultures across the globe and also in the Pashtun culture have successfully overlooked the negative traits of man and have presented the negative traits of woman hyperbolically. There are also Pashto proverbs on the same subject, which can be cited here as an instance: "Nakaara khaza kor dozakh kawee" (An evil woman makes a hell out of home), "Che khaza wee besharma sarey prey baasee la barma" (A man

loses honor just because of a shameless wife) and "Khaalee kandol naskoor kha dey la kam asley khazey daggar kor kha dey (An empty cup, if topsy-turvy, is well: an empty house is better than a shrewish wife) (Maghmoom, 2014, p. 94).

All traditional cultures have strategically molded the social views in favor of man, so as to keep him superior at the hierarchy. On the contrary, discourses have utilized for bringing woman down to an inferior level in the social setup. Emphasis in discourses has been laid to bring woman down to obedience, subservience, loyalty and faithfulness. Whenever she has failed to fulfill the standard required of her, she has been labelled with charges of a bad woman. A woman with this label faces social condemnation and even threats to mend her ways. There is a Pashto proverb, saying that "Khaza sapley da ka khwa de na wee no badala ye ka," meaning that woman is footwear, if you do not like, then change it (Sanauddin, 2015). A woman, who remains obedient and surrenders her likes and dislikes, becomes the favorite of husband. If she is honored and respected by husband, then she will be honored by everyone. A Pashto proverb relates to the same idea by saying that "Che pa khawand drana wee no pa har cha drana we, che pa khawand spaka wee no pa har cha spaka wee (A woman's social status depends on her husband's treatment of her) (Ghilzai et al 2020, p.4). It happens only when she fulfills the standard of a good woman, set for her by the social norms and comes up to the expectations from her as a partner in the relationship, otherwise, the social view through the discourse is that she should be substituted by another one as soon as possible.

As has been mentioned earlier in the study that family is a cardinal institution for the existence of human society and for that matter marriage and family are a compulsory obligation for it. In traditional cultures a strong and dominant role is played by husband. The role of wife is also important for being the maker of home, a caring partner to the husband and mother to children. She is the one who is the symbol of unity for the family, signifying the fact that she has a bigger share in the making of home and family. The study of Pashto proverbs in this context adopt a

contradictory approach towards marriage, by ignoring the positive role of woman and focusing more on her negative role. There is only one positive proverb about the importance of woman in the formation of family and home, which says “Kor pa khaza joregee” (Woman is the maker of home). Most of the proverbs emphasize the advantages of bachelor life, in order to avoid nuisance created by trouble-making wife in the life of man. Pashto proverbs about this aspect of marriage are “Be khazay sarey kha dey na pa kor ke hamesh jangg” (Better to be single than to have quarrels at home all time) and “Da kam asley khazay na jarra tob kha dey” (Better to remain single than having a wife of ill-breed).

In patriarchal structures discourses have evolved to serve the interest of the powerful groups. Through these discourses the perception about the weaker groups about their weakness is formed. The evolved perceptions and views are then strengthened in the social structure through repetition and then the weaker groups cannot escape from them. Foucault's emphasis is on the specific aspect of discourse is that it associated with relations of power as he strongly believes that power is the ability of one entity to influence the actions of another entity (1978, p. 92). So power, according to Foucault, exists in different relations. Moreover, in “The Order of Discourse” (1980), he describes the different procedures through which discourse is produced. One of the procedures, through which discourse is produced, is the distinction between “true” and “false” (Mills, 2005, p.55). If viewed in the Foucauldian context, the idea about the weakness and negativity of woman is social construct, conveyed throughout the historical periods from one generation to another and has taken roots in the social structure. The discourse of Pashto proverbs about the weakness of woman in general and in the relationship of marriage in specific conveys the idea that it woman's piety and goodness which *has* to be questioned. These ideas have taken root in the perception and psyche of cultures and societies, where woman has been held responsible and accountable for each act of her, while is free to answer any such question. Rather woman is

answerable to him for each and every act of hers. There are Pashto proverbs about marriage, which are eloquent of this fact. There are Pashto proverbs about the selection of wife which say “Gghwaa da gannr kawa Khaza da Jannr kawa” (Buy a cow out of a herd and select a wife after having a thorough knowledge of her) and “Da aseeley rawastal gran wee kho saatal ye asaan wee, da kam asley khazey rawastal asaan wee kho saatal ye graan wee” (to marry a woman of noble and respectable family requires effort, while a woman of ill-breed can be won easily but it is difficult to keep her). In the first proverb out of the two mentioned above has brought into use animal imagery for the selection of wife, while the second one says that woman from lower family is not to be trusted in marriage. Both proverbs lay stress on the idea of carefulness and vigilance in the selection of wife. The social norms do not allow this right to woman. The discourse of proverbs regard woman inferior in the power of decision-making. It has been declared as man's sphere of influence. It is he who enjoys the decision-making and he has been warned to remain careful while entering into the bond of marriage. The discourse of proverbs does not present female view in selection of partner for marriage.

Cultures have ignored female perspective, rather her perspective and voice is being mocked at in discussions among men. According to Orlova (2021), English proverbs do not take into woman's view about the advantages and disadvantages of marriage. He says that Russian proverbs more highlight the merits of marriage and the difficulties which both the husband and wife go through in keeping the relationship intact. Moreover, there are large number of Russian proverbs about the severe life, which woman goes through for maintaining the relationship. There are very few Pashto proverbs which are expressive of woman's perspective like “Da mozegee na konda kha yem (Better to be widow than to be wasting life with a worthless man), “Ka zzwey aw wror pa khwast de meera har bootee ta naasth dey (Though a son and brother are obtained by prayers, yet a husband is sitting at every bush) (Maghmoom, 2014,94) and “Na kawom moozee, daney ba

mechan annra kawom zaan ba saatam (I will not marry a worthless man, I will grind grains on the grind-stone and earn for myself). Woman does not get the chance to express herself openly, as it is also considered going against the norms. The cited proverbs provide a view into woman's perspective about marriage or what will she do if she is provided with the opportunity to make a decision about her life. Woman's views are not valued even in real life about family affairs as he is the stronger of the two genders with total command over economic affairs. She has to look up to him for her economic needs and has been denied the right to raise her voice even the injustices done to her or the decisions made about her life. She has been excluded from the public sphere and the household is her only specified domain. According to Thornburn (1876) and as has been cited by Maghmoom (2014, 89) that the idea amongst Pashtuns about the social exclusion of woman was based on necessity. As an instance he says that Marwats and Wazirs allow as much liberty to their women in going outside home as is allowed to men. The reason is that both the tribes are extremely poor and their women go to distant places, to work in the field and also bring water from far off place. According to Thornburn (1976), Bannuchis are comparatively well off compared to other tribes. They make their women do the spinning at home and make them observe strict purdah. Traditional discourses are not the ultimate truth but have evolved according to the necessity of different times and situations.

The significance of marriage as a relationship and an institution, vital to the progress of human race and civilization cannot be denied. It has existed since the beginning of human race and human civilization. According to Tatyana et al (2015), there are proverbs and sayings of the structural and semantic themes, which convey the idea that man without wife and woman without husband cannot live a full life. The authors have even cited Russian proverbs in support of their argument saying that "The wife is good when there is husband next to her," "A husband without wife is like a goose without water" and "A husband without wife is like a horse without bridle." These proverbs speak

about the significance of marriage and the harmony and serenity of peaceful married life and a happy home. In a happy and united life, the two spouses can raise happy children, with stable personalities, who can prove useful citizens to society. Tatyana et al (2015) further are of the view that in Russian folklore the positive and peaceful relations between husband and wife are the symbol of God's presence and such couples are protected by heaven's providence and protection. They have cited a Russian proverb in this connection, saying that "A husband by marriage is a friend forever." Compared to the Russian proverbs about the positive aspect of marriage and where woman has also been portrayed positively, there are few Pashto proverbs, which portray woman with positivity. Out of the collected Pashto proverbs about marriage there is only one positive proverb, which says that "Kor pa khaza joregee" (Woman is the maker of home).

According to the Standpoint theory by Harding et al (2004) "Cultures are not experienced similarly by all the members of a culture. Cultures are hierarchically shaped in which different members possess different power. Moreover, the different classes in cultures are offered different opportunities and they go through different experiences. On this basis feminist standpoint theorists are of the view that women are the underprivileged in different cultures, while compared to them men are the over-privileged. This difference leads to a huge difference in the socio-economic fabric. The lower positions of women and other underprivileged groups create a "Looked down upon location." Furthermore, The Muted Group Theorist, Cheris Kramarae (1999) says that the language of a culture does not serve all its group members equally. All the members do not contribute in an equal manner to the formation of its language. Women as members of the dominated groups are not free to express in language what they want to say. Important discourses for them are shaped by men as members of the dominant group. In this context, it is true to say that Pashto proverbs about gender in general and about marriage in specific have been formulated by men as members of the

dominant group. On the basis of this assumption that proverbs with derogatory language like “Khaza shareeka kha da kho maal shareek na” (Sharing wife with another will be better than to make him sharer in property), “Sar Khrayeley kha da kho meera sharrele na” (To be bald-headed is better than to be thrown out of home by husband) and “Khaza sapley da ka khwakha de na wee no badala ye krra (Woman is footwear, if you do not like, change it). All these cited proverbs refer to man as the dominant group in social structures, with full command over language, which he brought into use for keeping woman inferior in the hierarchy.

Discourses across the globe have overlooked the negative of man and have hyperbolically portrayed the negative traits of woman in different capacities. Same is the case with Pashto proverbs about woman as a strong discourse in the Pashtun social structure. Furthermore, there are unconditional expectations from her in different relationships, including the relationship of marriage. The discourse of proverbs lays emphasis on woman’s obedience, subservience, commitment, loyalty and faithfulness and is silent about any expectations from man in this context. Whenever woman has tried to speak or raise voice for her rights, she has been labelled with going against the norms. There are Pashto proverbs which look with suspicion at the moral uprightness of woman, where she has been portrayed from man’s perspective and that too in demeaning manner. There is a Pashto proverb, which says that “Raanda khaza pa khudai sparaley da” (A blind man has entrusted the chastity of his wife to God). The cited proverb conveys a negative image of woman’s morality in a derogatory manner. The language of the proverb gives vent to the fear of man in patriarchal structures of giving freedom to woman. The language of the proverb reflects the conspiracy of man against woman’s freedom, as in that case she will question and challenge the piety of man. There are few proverbs, which express woman’s perspective like “Na kawom mozee, daney ba pa mechan annra kawom zaan ba saatam” (I will not marry a worthless man, I will grind grains on the grind-stone and earn for myself). The

proverb is about the innermost feelings of a woman, who strongly resents marrying a man who is not worthy of the relationship. As proverbs are a masculine genre of the folklore, such feelings of women are rarely found in them. On the contrary, tappa is a feminine genre, feminine feelings are frequently found in it. As women in Pashtun culture can seldom express their feelings openly, so tappa as an anonymous genre of the folklore has provided them with a platform for the expression of their feelings and without being known to the world. Pashto tappa is replete with those feelings of women, where they lament the injustices and cruelties done to them, especially in the form of forceful marriages to

men whom they detest and never wish to be their partners in marriage:

Khudaya moziano ke marrg gadd krey

Che da ghairat lewanay joona patey sheena

TRANSLATION (Oh God, affect these worthless with the epidemic of death, so that poor honorable girls are spared of forced marriages).

The implicit meaning in the tappa conveys an impression that the innermost feelings of Pashtun woman in it go contrary to the ideas expressed through Pashto proverbs from man’s perspective.

As the social and economic security of woman in the Pashtun social structure is associated with man, so she has to go through even the worst humiliation at the hands of husband for the sake of her survival. A married woman has no independent shelter of own except the home of husband, where she has to tolerate insult and humiliation at the hands of husband, as outside his home she will be left alone with no one to support her. The relations of power have given rise to the formation of such discourses about the marginalized groups and woman also as a member of the marginalized group has become a victim to the humiliating discourses about herself. A Pashto proverb related to marriage says “Sar khrayeley kha de kho merra Sharraley na” (A woman with shaven head by husband is not so bad as to be thrown out of home). The

shaving of head is considered as the punishment for the worst of sins. The proverb as a social discourse declares it not the worst punishment for a woman, in comparison to be thrown out of the husband's home, as outside his home she will be socially and financially insecure.

Cheris Kramarae (2005) believes that man's domination and control of power of the social and public sphere of the structure is an expression to the bitter reality that woman's expression and her views will be overlooked. According to Harding and Wood (2004, p.450), gender differences cannot be attributed to biology but to cultures expectations from men and women on the basis of their gender. The two theorists cite Sethe, a character in Toni Morrison's novel, *Beloved*, who says that otherness is engendered, the way men respond to women. These power disparities are found in all cultures. According to these discrepancies men become the advantaged and women the less advantaged groups of societies. The study of Pashto proverbs in the light of these views reveal the same. There are proverbs

CONCLUSION OF THE STUDY

The unfair treatment of woman in different cultures of the world has also been revealed through different discourses, as language is mirror to societies. Everything recorded through language first comes into social thinking through the general perceptions of the different social groups. In the social hierarchies some groups become the privileged ones through power relations and others become the marginalized sections, in order to maintain the superiority of the powerful ones. Proverbs of different cultures, as a genre of the folklore and as a social discourse have portrayed woman with inferiority and derogation. The inferiority with which woman has been depicted, is about her traits and different relationships, out of which one of the most significant and primary relationship is that of family through the institution of marriage. Marriage is the primary and foundational relationship to all human societies and to the continuation and perpetuation of the human race.

The underestimation and devaluation of woman's services and sacrifices to the

relationship of marriage and the institution of family and the manner in which it has overlooked throughout the ages across different cultures of the globe has been an injustice to her. Pashtun culture, which stands on the rigid and traditional rules of patriarchy has been an amalgam of contradictions, is no exception to the way it has treated woman through the folkloric discourses. Woman's wishes and desires have been sacrificed at the altar of customs, traditions and norms and she stands as a symbol of compromises, when it comes to keeping marriage intact. Societal norms have manipulated against woman and she is held responsible if her marriage is not a success. Woman out of the fear of the blame being put on her for the unsuccessful relationship, goes to any extent, even out of the way for proving herself worthy of the relationship. The sorry thing about it is that woman through discourses has remained the target of ridicule and mockery, with hyperbolic treatment of even her minor shortcomings. Cultures through discourses have given her an impression of her own inferiority and weakness, which through repetitions has been instilled into her psyche, so as to admit the idea of inferiority about herself. Besides the discourses, there have been demeaning jokes about her potentials and about her incapability in making the different relationships a success, specifically the relationship of marriage. There has been a conscious social strategy through the gender proverbs of Pashto language of bringing woman to belittlement and subsidiary level, in the context of marriage and its significance. The ironical fact is that the real picture of woman in this relationship is different from the way she has been presented through the discourse of proverbs. In the real world she mostly goes through trials and miseries and mistreatment at the hands of man, while the proverbs portray her the otherwise. It will not be wrong to say that proverbs as a discourse through social manipulation prepares woman psychologically to bear all the injustices and inequalities by remaining silent.

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