

RESEARCH NOTES

**A study of socio-cultural elements in common proverbs in
Khorasan Razavi with emphasis on Kashmar city**

**Un estudio de los elementos socioculturales en proverbios comunes
en Khorasan Razavi con énfasis en la ciudad de Kashmar**

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Summary

One of the manifestations of culture and civilization and even literature of any country is the proverbs, rulings and short and rich words that arise from the greats of science and literature or from the common people and in our vast and ancient language there are thousands of proverbs and words which have taste, thought and kindness and good interpretation in saying the meaning. The people of a society, when they find their experiences and reserves and those of the past as accepted and certain facts, express them in short sentences, in the form of poetry or prose, so that when they use them, the audience immerse themselves in deep thought and leave a lasting impression on them. In fact, proverbs are the essence of a nation's collective wisdom that has been polished over time and passed down to us heart to heart. In our country, due to its ancient history, there are many proverbs. Although in different Iranian ethnic groups these proverbs have differences in language and dialect, but many of them are common in terms of meaning or concept. This article tries to examine the socio-cultural elements of the proverbs common in Kashmar city, its roots, dialect and their uses.

Keywords: Proverb, culture, community, elements of social culture, Kashmar city

Resumen

Una de las manifestaciones de la cultura y civilización e incluso la literatura de cualquier país son los refranes, sentencias y palabras cortas y ricas que surgen de los grandes de la ciencia y la literatura o de la gente común y en nuestro vasto y antiguo idioma hay miles de refranes. y palabras que tienen gusto, pensamiento y amabilidad y buena interpretación al decir el significado.

Las personas de una sociedad, cuando encuentran sus experiencias y reservas y las del pasado como aceptadas y ciertos hechos, las expresan en frases cortas, en forma de poesía o prosa, para que cuando las utilicen, el público se sumerja en pensamiento profundo y dejar una impresión duradera en él. De hecho, los proverbios son la esencia de la sabiduría colectiva de una nación que ha sido pulida con el tiempo y transmitida de corazón a corazón. En nuestro país, debido a su historia milenaria, existen muchos refranes. Aunque en diferentes grupos étnicos iraníes estos proverbios tienen diferencias de idioma y dialecto, muchos de ellos son comunes en términos de significado o concepto. Este artículo intenta examinar los elementos socioculturales de los proverbios comunes en la ciudad de Kashmar, sus raíces, dialecto y sus usos.

Palabras clave: Proverbio, cultura, comunidad, elementos de la cultura social, ciudad de Kashmar.

Introduction

Iran is the center of proverbs and the people of this land mostly speak the language of poetry, irony and artistic language. As the saying goes, people can express a lot of things in a short sentence, and therefore it is acceptable and worthy among the people.

Some parables are used by the common people and others are mostly used by the educated class. The first type is usually extracted by the common people from their daily lives so that they can persuade or encourage the other party with a few words. The second type, however, appears in prominent literary works and arrays. They use words such as simile, prostration, ambiguity, etc., especially brevity.

Some proverbs have historical and mythical stories and backgrounds, the story of which is either specific or the creative mind of the common people creates that story. But in contrast to these proverbs, there are also proverbs that have no story; In such a way that out of nearly thirty thousand proverbs and wisdom mentioned in "Proverbs and Judgment" of Dekhoda, only the story of 181 proverbs is mentioned.

Superstition is one of the main features of popular culture; Because this culture is a reflection of the life of simple and illiterate people who are looking for a cause for everything and if they do not find the cause; They themselves find a reason for it by relying on imagination.

One of the salient features of slang proverbs is the recklessness and frankness of their speakers in using rude words, which, despite their unpleasant appearance, can be considered a positive aspect from an anthropological point of view; Because the speakers have openly and uncensoredly, recklessly stated the social realities, thus paving the way for the seekers of popular culture. They even openly and simply complain to the Creator of the universe: "God, you hear to bald the bald head, but to fill it with gold coins, deafness" and this is the same sincerity and intimacy that is whispered We see the shepherd with God in the story of "Moses and the Shepherd".

The proverb is a concise picture of the social, political, governmental and economic life of the past and present of a nation, and of course every nation and country with a richer cultural history uses more proverbs.

General purpose of the research

The purpose of this article is to classify Khorasan proverbs accurately with emphasis on Kashmar city in terms of content, prevalence and antiquity, roots and arrangement of proverbs and to study its socio-cultural elements. This is done with the aim of studying the proverbs more closely.

At the beginning of the article, while referring to the value of proverbs, a definition is presented that the components of this definition form the basis of the classification of proverbs. Then we quote and critique the existing classifications and examine the cultural and social elements in it.

Partial objectives of the research:

- 1- Collecting, writing and perpetuating the proverbs of Kashmar city in order to prevent these proverbs from being forgotten.
- 2- Spreading the popular literature of Kashmir city and the collected proverbs.
- 3- Providing a suitable background for conducting more extensive studies in this field.

Research questions:

- 1- What categories of social, moral and cultural concepts does the study and analysis of the content of Kashmir proverbs include?
- 2- How are cultural concepts and values such as participation, solidarity, patience, goodwill, etc. expressed in the proverbs of Kashmar?

3. How to recognize the relationship between attitudes and values that reflect public beliefs with the dominant structures (cultural, social) of the city.

Vocabulary definitions:

In this section, the key and basic words studied in this research are defined in detail using various sources as well as the opinions and definitions of experts.

1- Proverb: Proverb is a kind of expression that usually has an instructive history and story behind some of them. Many of these stories have been forgotten, and the background of some proverbs is not clear to some people; However, it is used in speech. The correct form of this word is "proverb" and multiplication is added at the beginning. In other words, "proverb" means to tell a proverb (in Persian: to tell a story).

2- Culture: Culture is one of the words that has always been disputed among experts over its definition. For this reason, it is very difficult to provide a single definition of it. The word culture in Persian is composed of Far + Hong. "Far" in a separate sense means spiritual power, glory and grandeur; And in prefix it means forward, up and forward. "Regiment" is of Avestan origin and means pulling and heavy.

3- Cultural elements: The cultural element is the smallest unit of a culture. The cultural element consists of a component or part that is not divisible into other elements and parts. Some cultural elements are no more than a simple object, such as a ring, scissors, or cane, but there are other elements that are not material but are examples of behavior, such as shaking hands, greeting, and praying. Objects are called the first category of material elements, and the second category of immaterial elements of culture.] 1]

4 - Community: Community is a name that refers to the life of a group that in a small geographical area, relatively durable residence and have common beliefs and emotions, in large cities, due to large population, the interaction of individuals significantly It is reduced and distanced from society, and as a result it is referred to society.

5. Social elements: Relatively stable and almost stable relations of social structure are called to be established between individuals or social groups of a society that are gathered under a common set of values and cultural norms. In fact, social structure is a set of relationships and connections. Which is established between different individuals, groups and classes of a society and social or cultural institutions and behaviors in that society are arranged according to these relations.

6- Kashmar city: "Kashmar" is located in the center of Greater Khorasan province and 217 km southwest of Mashhad and is considered in the country divisions of Khorasan Razavi cities. This city is from north to Neishabour and Sabzevar, from east to Torbat Heydariyeh is connected to Gonabad from the south and to Khalilabad from the west. Its altitude is 1215 meters above sea level. The city is located at 35 degrees and 11 minutes north latitude and 58 degrees and 72 minutes east longitude and its climate is diverse due to the elevation of the earth and other factors.

PS:

1- Coen, Bruce; Fundamentals of Sociology, Gholamabbas Tavassoli and Reza Fazel, Tehran, Samat, 2009, 22nd edition, p.72.

Proverbs in the culture of the people of Kashmir:

Proverbs are sometimes in the form of prose or a simple and short poem and often slang and in short verses have emerged from the depths of people's culture and are the most original and heartfelt element of the pillars of this ancient culture. It should be noted that the proverbs each have a historical background and are related to a social event and the encounter and conversation between two or more people are expressed in a comprehensive way and are located in the depths of people's culture.

Proverbs express happiness, joy, pain, suffering, advice, command, prohibition, training and accuracy in decision-making and other notable points, and for this reason they are passed from mouth to mouth and often have similar shapes. And they become believable, and this is because proverbs themselves express cultural cognition based on experience in the event.

Proverbs are abundant both in classical Persian literature and in half-languages and dialects of Iran, and Kashmir is one of the major regions whose people, despite the cultural attacks on Persian origin in recent years, use proverbs. Persian language symbols and symbols are used extensively in their daily conversations.

The local dialect, the preservation of customs, rich traditions, the behavior full of sobriety and tolerance that is characteristic of the people of Khorasan, along with the humor in speech, has provided the ground for cultivating punctual nature in Kashmar. Has culminated Kashmir, so that in the speech of the Kashmiris there is a proverb in each sentence and they try to use the terms and proverbs common in Persian literature and sometimes specific to the people of Kashmir, to mean Induce the listener.

For example, the palm (symbol of the coffin of Imam Hussein (as)) in the village of Fadafen (1) in this city, due to its grandeur and weight, is carried by at least forty burly men. They use the proverb:

Maghe meyi naxle fedifen re harkat beti

1- Fadafan is the name of a village in the central part of Kashmar city in Khorasan Razavi province. Fadafan is one of the most populous villages in Kashmir, which is located in the upper part of the province.

Or the mill of the old village of Kundar (1) has always flourished thanks to the six-level water (it is the name of a village), and this prosperity attracted the attention of women, invaders, Turks, Uzbeks and villains of the surrounding areas. Sometimes they announced their presence by stealing the middle bar (the middle wooden axis of the main stone) of Asia and demanded ransom. Of course, sometimes when they returned empty-handed, they would damage this mill and this bar. The bar was stolen or tilted. It means mourning, terror and chaos. "Everyone in the area is innocent and accused of doing something," he said.

Certainly (again) and (again) the desire of the Asian (mill) to steal (steal)! "
Yeghen wâz mile asiyey kondore dozidan

Cultural and social features in Kashmir:

The customs of a nation and the way they deal with each other on a daily basis are noteworthy. Customs are considered as a subset of a society's culture. The development of a society is completely dependent on the cultural excellence of that society.

Proverbs is a part of social culture that is rooted in the cultural realm and historical geography of the lands of ancient nations and peoples. Among the cultural features that are known in the

analysis of the cultural situation of the city and its manifestation can be found among the proverbs are:

Cultural features: Among the cultural features that are known in the analysis of the cultural situation of the city and its manifestation can be found among the proverbs are:

1- Kunder is the center of the six-section section of Khalilabad city. Kunder used to be a village and its becoming a city was approved by the then president on August 1, 2005. Kunder is the birthplace of the famous minister Tughral Bey of Seljuk, namely Amid al-Mulk Kunderi.

A- Social resources:

Tolerance or social tolerance means the appropriate treatment of each member of society with other members of society in social and public environments, which is formed by accepting the differences of each person living in society. Social tolerance requires that all members of society walk together comfortably and without physical fear or emotional assault or violence, whether physical, psychological or prestige. In general, tolerance and tolerance can be associated with components such as diversity and difference, dissatisfaction and dissatisfaction, existence of awareness and intention, respect, agreement, the existence of power and ability to intervene, and finally, self-control and self-control in intervention and resistance. And accompanied.

For example, the proverb "to get up from eating, to forgive big".

Az Xordi Xizidan, az bozorgh beeXšidan.

Vocabulary: eating = slipping = slipping and making mistakes

Meaning: to make a mistake from a small person and to make a big one.

Concept: forgiveness is greater than.

This proverb is equivalent to the proverb if you give a kingdom, if you kill a butcher, if you sell a merchant. It is stated in history that this phrase was said by the emperor after his captivity by the Seljuk emperor and he was pardoned by him.

B: Social solidarity:

Social solidarity literally means unity, harmony, and loyalty that results from shared interests, feelings, empathy, and actions. This correlation has factors that threaten or reinforce it. The following are examples of these threats and reinforcements that have led to the construction of proverbs in the culture of the people of Kashmir.

1. Amin Khazraei, Dictionary of Iranian Proverbs and Rulings, Shiraz, Navid Shiraz, Ch 1, 2003, p. 265.

1- B: Rush of cultural and social reprehensible behavior:

About haste and haste can be well received hasty, impatient and thoughtless people who do not have the capacity to look to the future of their speech and behavior and always and whenever they face fruitless regret or shame, never the qualities of camaraderie and friendship. They do not have the secrets of human life, kinship or intimacy, and they should be treated in a gentle and gentle way and separated from them without any reaction.

One of the common proverbs in this region, such as

Baša baša Xale Xedija, Xamadom be sar deriča.

Vocabulary: I will come

Meaning: Well, well, Aunt Khadijeh, I'm coming to the door

Concept: not rushing in all matters is equivalent (the night is long and Qalandar is awake)

2. B: Condemnation of selfishness and disregard for others:

There are many cool and indifferent people in the world, especially those who see everything through the lens of personal interests and interests. Such individuals and human beings have nothing to do to the detriment of others. As much as their rain reaches home and their goal is achieved, if it floods the world, it will put them to sleep. If this group of people is criticized for not paying attention to social interests, they will shrug their shoulders and finally reflect on this proverbial coldness and disregard and say:

"I am here, I am here.

Xodom ja Xarom ja. Zane sabXana Xah beza, Xah naza

Vocabulary = the owner of the house beza = gives birth slowly neza = does not give birth

Meaning: I myself, Khorram Ja, the housewife wants to give birth, she does not want to.

Concept: What do the profits and losses of others have to do with me? One should think about securing one's own interests and interests.

3 B- Blame for cunning and deception:

One of the causes of obstacles to human perfection is deception, deceit and betrayal. Cheating in affairs with people is a disgusting and dangerous thing that weakens the foundation of mutual trust. In a social life, trust and honesty are the two basic principles. If the principle of mutual trust is not there, everyone will be afraid of each other and the consistency of society will be disrupted.

One of the proverbs that refers to this theme is the following proverb.

Xareš kelak bar dara.// Xareš fereb bar dara.

Vocabulary: Farb = deception, trick

Meaning: The donkey has a raft. // The donkey is deceived.

Concept: There is a trick in his work. It has a bowl under half a bowl.

Result

The noteworthy point in this research is that we should not look at the proverbs only on the literary approach and aesthetic methods to design the experiences of society; But also proverbs alongside artistic features and Literature is an epistemological phenomenon and is one of the most powerful forms for transmitting cultural and social ethics and values. Due to the widespread use of proverbs among the strata of society, proverbs can play a significant role in the production, revival and development of social and cultural capital of society. Examining the position of different types of participation in other proverbs and also comparing the position of different types of participation in different proverbs along with examining and comparing the functions of these types is one of the research topics that thinkers can study and add to the scope of human science. Provide a platform for the development and exploitation of human experiences.

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