

**PROVERBS AND CULTURAL LINGUISTICS:
A STYLISTIC ANALYSIS OF BALTI AND
ENGLISH**

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Proverbs and Cultural Linguistics: A Stylistic Analysis of Balti and English

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ABSTRACT

Title: Proverbs and Cultural Linguistics: A Stylistic Analysis of Balti and English

This study investigates the similarities and differences between Balti and English proverbs and impact of culture on proverbs of these languages. It also conducts Stylistic analysis of proverbs to explore Parallelism as a Stylistic aspect of these proverbs. For this purpose Theory of Cultural Linguistics by Farzad Sharifian (2017) and Palmer (1996) have been used to investigate the cultural significance of proverbs. Qualitative and textual analysis methods are employed on 50 randomly collected proverbs from both English and Balti languages. The Balti proverbs are collected from Ghulam Hassan Hasni's book *Tam Lo* (2004) while the English proverbs are collected from two online sources namely *The Oxford Dictionary of Proverbs* by Jennifer Speake & John Simpson and *A Handbook of Proverbs* by Henry G. Bohn. The results show that proverbs of both languages use cultural conceptualizations and cultural objects to produce proverbs and they are significantly affected by the native cultures. The English and Balti proverbs are similar with respect to Stylistics and Semantics. The collected proverbs in both languages have common themes. Moreover, parallelism has been explored in proverbs of both languages as a Stylistic device which enhances rhythm and beauty of proverbs. This research contributes to the field of Linguistics, Stylistics, Anthropology and Paremiology. Future researchers can carry out researches using other perspectives and other regional languages.

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DEDICATION

This work is dedicated to my beloved father, Chairman Ghulam Raza (late) who proceeded to eternal life in 2013.

CHAPTER 1

INTRODUCTION

This chapter contextualizes the study by providing a background of the proverbs of Balti and English. It gives a rationale for selecting Balti and English proverbs. The main focus of the study, its objectives, research questions and significance of the study are also explained in this chapter.

Language is the source of communication among human beings. The Oxford English dictionary defines proverb as a short, well-known pithy saying, stating a general truth or piece of advice.

Degener (2022) says that proverbs reflect notions about society and human behavior; they express common observations and experiences as well as normative values. Their status as culturally transmitted and formalized figurative utterances qualifies proverbs as indicators of the values and habits predominant in a society. This study aims at exploring the similarities and differences between selected proverbs of Balti and English languages. These proverbs are analyzed on two levels: Semantic analysis and Stylistic analysis.

1.1 Background of the Study

Villers (2014) says that proverbs have been studied extensively by linguists and folklorists. Paremiology, the study of proverbs and sayings has three masters: Archer Taylor, Matti Kuusi and Wolfgang .Definitions in dictionaries are not precise. These definitions don't allow us to separate proverbs from other short forms. Some scholars like Whiting (1932) argue that proverbs must have an archaic or antique form, but this criterion does not account for a great number of proverbs whose structures are modern and diachronically "up-to-date".

Scholars seem to agree that proverbs are complete sentences or full statements. Some scholars like Norrick(1985) argue that proverbs should not be called sentences as they are not "grammatical" or at least not canonical. Many linguists think that proverbs must contain logical implications.

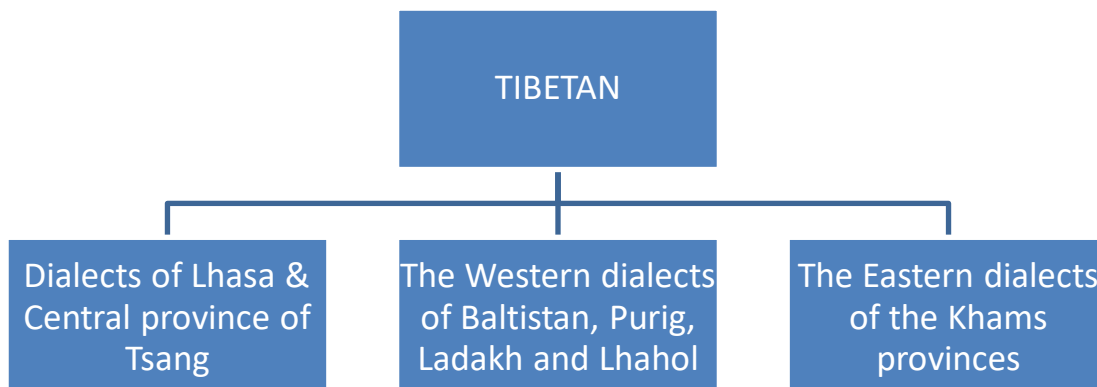
The proverbial genre is present in many literary works, from Chaucer's didactic use of proverbs, to Villon's proverbial ballads, including John Lyly's and Ben Johnson's

plays. The 16th and 17th centuries can be considered as “golden age” of proverbs in paintings and other places. Many scholars claim that proverbial genre suffered a crisis during the 18th century. Malik (2019) worked on the significance of proverbs in English language. He thinks that proverbs are reflection of communication activities. They show the presence of an ongoing mentality, countless senses, intentions, experiences and purposes of people in spoken and written communication. They are used as an intrinsic estimation of the communication process. They emphasize different values of instructive functions, moral considerations, knowledge, wisdoms and experiences of human lives. In fact, proverbs are the precious products of human thoughts, realities, attitudes, feelings and beliefs.

Ivanov & Petrushevskaja (2015) found that according to its origin, English proverbs are divided into native and borrowed (mainly from Latin and French) proverbs. The English proverbs originated from folklore, the Holy Scripture and literature. They collected a sample of 800 English proverbs. The ranked list of the languages of origin showed that 59% of the English proverbs came from the British English, 20% from Latin and 7% originated from French. Similarly, the rank list of English proverbs showed that 59% of English proverbs came from folklore. The least 0.25% of English proverbs came from Persian language. They concluded that the research proved the status of English as a major language in international contact.

Asfandyar, K. (1998) says that the main settlements in Baltistan are Skardo, Shigar, Kharmang and Ghanche valleys. These valleys or districts collectively form the Baltistan Division of Gilgit Baltistan. Skardo is the capital and commercial center of Baltistan region. More than 90% of the total population of Baltistan considers Balti their mother tongue (Pha-skad or Father’s tongue). Predominant population is a mixture of Tibetans with Mons and Dards. Also some Turkish and Kashmiri influences are there. Balti is a sub-dialect of Ladakhi- which is very similar to Purik and Sham languages. In Balti, words are pronounced phonetically. Movements to revive Bodyig or Balti script, which was lost 600 years ago, intensified in the last fifteen years. Although Balti is written in Persian and Urdu scripts yet these scripts are not suitable to preserve the phonetics of Balti language.”

Ali (2011) has comparatively studied Balti and English languages regarding word order. In his work, he has mentioned the dialects of Tibetan language in this way:



Hussainabadi (2004) in his book *Tarikh e Baltistan (History of Baltistan)* says that Balti belongs to the Sino-Tibetan language family. Balti is spoken in Baltistan region and in some parts of Ladakh (Kargil) in India. With the advent of Islam in Baltistan by Amir Kabir Syed Ali Hamdani, the religious and cultural ties of Balti and Tibetan broke. Gradually the Persian and Arabic scripts took place of the old script. Proverbs are an integral part of Balti language.

In the preface of Hasni's book *Tam Lo* (2004), a famous Balti writer Mr. Muhammad Hassan Hasrat expresses the importance of proverbs in this way: "A language without proverbs is like food without salt and spices". In the same book, Professor Tournadre from University of Paris says, "Proverbs tell us about the ways of life and experiences of people evolved over hundreds of years". Moreover he says that the Balti proverbs show the older stage development of Tibetan language and contain archaic form of pronunciation. Understanding the importance, Mr. Hasni traveled all around Baltistan and collected more than 900 proverbs and sayings in his book 'Balti Tamlo (Balti proverbs)'. Hasni was an eminent Balti writer, poet, columnist, radio commentator and play-wright. The writer also wrote the book *Sambi Melong (Mirror of Thoughts)*. His book *Balti Tamlo Vol-II* is under the process of publication.

1.2 Proverbs and Culture

Xiangyang (2016) explains that language and culture are closely related and shape each other. Proverbs, gems of a language, are not only an important part of language, but also a "window" through which one can observe the cultural facets of a nation. Culturally speaking, proverbs may provide interesting clues about a nation's geography, history,

social organizations, social views, attitudes, experiences etc. A study of socio-cultural elements in common proverbs in Khorasan Razavi has been conducted by Zende dil et al (2021). They explored that one of the manifestations of culture, civilization and literature of a country is the proverbs, rulings and short words. These proverbs arise from the Science, literature or from the common people. In fact, proverbs are the essence of a nation's collective wisdom that has been polished over time and passed down to us heart by heart.

1.3 Why Balti and English?

Balti is the extreme western branch of Sino-Tibetan language family while English belongs to the Indo-European language family. English and Balti cultures are two distinct cultures. The purpose of selecting two different cultures is to avoid Golton's problem quoted in Lavinson and Ember (1996) which is about an undeniable flaw in the cross-cultural approach. Golton found that the same social orders could acquire customs by borrowing them. The adhesion conditions would influence the understanding of the cases. He offered that we should not take cultures within the same geographical region to avoid misunderstandings and influence of cultures. This will help us to do a multifaceted cross-cultural study. Therefore the Balti language from Sino-Tibetan language family and the English language from Indo-European language family are selected to avoid Golton's problem.

1.4 Statement of the Problem

Balti and English belong to two different language families. The comparative analysis of English and Balti proverbs is the main focus of this study. It focuses on similarities and differences between English and Balti proverbs on Stylistic and Semantic levels. Although the way of expression and language choice is different, yet common universal themes are explored in this study. This comparative study works on getting a deeper understanding of these two cultures. This study explores the impact of culture on language.

1.5 Research Gap

Researchers have worked on the comparative analysis of proverbs in English and other languages. But less work has been done on the comparative analysis of Balti and English proverbs. Degener, A (2022) has focused on the family relationships in Proverbs

from Northern Pakistan and Fatima et al (2024) have worked on proverbial treatment towards women in Balti Patriarchal Society. These writers have not worked on Balti proverbs using Cultural Linguistics. Thus this study fills the gap by analyzing the Balti and English proverbs at Semantic and Stylistic levels. It also explores the impact of Culture on language and proverbs of a society.

1.6 Objectives of the Study

1. To analyze the similarities and differences between the proverbs of Balti and English at Stylistic and Semantic levels
2. To explore representation of culture in proverbs and their common themes

1.7 Research Questions

- Q1. What are the similarities and differences between proverbs of Balti and English at Semantic and Stylistic levels?
- Q2. How do cultures represented in the proverbs of Balti and English languages have common themes?

1.8 Significance of the Study

This cross-cultural study gives insight into how cultural values, beliefs and perspectives are evident in linguistic expressions. It also gives a deeper understanding of the languages as well. It explains the linguistic structures and meanings embedded in proverbs, which can be helpful for language learners and linguistic research. Analyzing proverbs from Balti and English sheds light on the cultural similarities and differences, enhancing cultural awareness and understanding.

The research shows linguistic diversity by exploring the stylistic features of Balti and English. This contributes to language preservation and linguistic inclusivity. The analysis of proverbs provides insights into cross-cultural communication which is crucial in today's globalized world.

Moreover, it is a good source for language educators, enabling them to incorporate culturally relevant materials and teaching methods that promote cultural and linguistic competence.

This research showcases the value of inter-disciplinary research by combining the disciplines of linguistics, cultural studies and anthropology. It is a good source of

preserving the Balti language and proverbs. This work preserves the almost vanishing Balti proverbs and Balti cultural heritage.

1.9 Delimitation of the Study

This research covers only a limited number of proverbs (50) from each language. It is not possible to explore all the Semantic and Stylistic features of the proverbs. Only thematic analysis, figurative language use and semantic relations are explored. With that, it is not possible to explore and explain all proverbs in English and Balti. The Balti language spoken and written in Baltistan region of Gilgit Baltistan is the focus of the study and the British variety of English is the focus of this study.

1.10 Organization of the Study

This thesis consists of five chapters which are as follows:

Chapter 1: Introduction

Chapter 2: Literature Review

Chapter 3: Research Methodology

Chapter 4: Data Presentation, Analysis and Results

Chapter 5: Discussion, Conclusion and Recommendations

CHAPTER 2

REVIEW OF LITERATURE

Introduction

This chapter explores previous literature already available on different perspectives of proverbial studies. The former section 2.1 discusses some basic concepts about cultural studies, semantics and stylistics. The later part 2.2 discusses the related articles and researches done around the topic. Finally, the researcher has tried to find a gap and fill it using this research.

2.1 Proverbs and Intercultural Communication

Mahmud & Islam (2005) say that proverbs are mainly linguistic artifacts. Though it is not mandatory to relate these proverbs to utilize and link language and culture, they are very reliable and acceptable to common people. We don't differentiate culture, nation and language while utilizing such proverbs. We normally observe different realizations and feelings in different cultures but proverbs break such differences and make bridges. They also develop intercultural communication. English proverbs are being highlighted much. People try to relate them to human values, attitude and behavior using semantics.

2.2 Semantics

Yule (2010) in his book *The Study of Language* says that Semantics is the study of the meanings of words, phrases and sentences. In semantic analysis, there is a focus on what the words conventionally mean, rather than on what an individual speaker might want them to mean on a particular occasion. He moves forward and then tries to make a broad distinction between *conceptual meaning* and *associative meaning*. Conceptual meaning covers those basic essential components of meaning that are given by the literal use of that word. We can call it dictionary meaning. For example, the conceptual meaning of a word Needle in English may include "a thin, sharp steel instrument". While its associative meaning may include connotations like "pain, illness, hard to find" etc.

2.2.1 Leech's Seven Types of Meaning

(1) Denotative Meaning

It is also referred to as "conceptual" or "cognitive" meaning. (Udofot, 1999, p.22) clarifies that "it is the ordinary dictionary everyday meaning of a word or

expression”. For example, the Denotative meaning of a ‘boy’ is a young man of human kind.

(2) Connotative Meaning

According to Udofot (1999) connotative meaning denotes the kind of meaning that an utterance or a text transforms other than its real meaning. It comes from the emotions, point of view and coloring which are related to a certain word or expression. For example, December as a lexical item may refer to “bad weather” or “festive period” etc.

(3) Collocative Meaning

We know which words tend to occur with other words. When we ask a person what he thinks of when we say ‘hammer. He will definitely think about a nail.

(4) Affective Meaning

Badatunde (2000) defines affective meaning as the meaning which a word has. The meaning is derived from human feelings in the method of interrogation. For example, the sentence “Please, stay back” is taken to be familiar using a certain pitch of sound, but it is considered as hostile when used with another pitch of sound.

(5) Stylistic Meaning

Leech (1974) says that stylistic meaning is what a portion of saying transmits about the social condition in which it is used. He also says that we decode the stylistic meaning of a text using our recognition of different dimensions and levels of usage in the same language.

(6) Thematic Meaning

For Babatunde (1995) thematic meaning is how addressers or writers arrange the text by means of sequence, concentration and emphasis. It has relationship with follow up of our words. Thematic meaning is related with the sequence of a sentence and the meaning that this sequence transforms. For example: “Ade killed the cat” and “The cat was killed by Ade” show various meanings related to their various sequences.

(7) Reflexive Meaning

Leech says that Reflexive meaning is the semantic relationship which appears in relation to multiple meanings, when certain meaning of an utterance forms portion of our reaction to other senses. For example:

It becomes quite sophisticated to use the expression “ejaculation” ,”intercourse” and “erection” in “innocent” meanings without showing their sexual relation.

2.2.2 Semantic Relations

The words not only contain meanings or take semantic roles but they also have relationship with each other. Such relationships are called semantic relations. Some of the semantic relations are:

- 1) Synonymy e.g. conceal-hide
- 2) Antonymy e.g. rich-poor
- 3) Hyponymy e.g. vegetable/carrot
- 4) Prototypes e.g. Best example of category of birds is Robin
- 5) Homophones e.g. meet-meat are Homophones
- 6) Homonyms e.g. bank (of a river) and bank(financial institution) are homonyms
- 7) Polysemy e.g. The word “head” used to refer to different ideas

2.2.3 Importance of Semantics for current Study

The lexical items used in proverbs can give different types of meanings based on the intention of the writer and the already shared knowledge. By using Semantics, we can analyze the Denotative and Connotative meanings, conceptualization, Semantic roles and figurative language used in the collected proverbs.

2.3 Stylistics

Giovanelli et al (n.d) say that stylistics is a discipline within linguistics. Stylistics is interested in style in spoken and written language. While using language, we choose the lexical items and syntactic structures consciously or unconsciously. It is related to how authors create effects through their linguistic styles and how the readers interpret them. Stylistics is thus defined as “the linguistic study of style, which is the way in which language is used” (Leech & Short 2007:1)

Stylistics has its roots in rhetoric, dating back to Ancient Greece and later Rome. Rhetoric was basically concerned with exploring and examining the effects of language and how particular choice could make a speech more or less persuasive and compelling. Moreover, in those days, the people were not allowed to hire a lawyer to prove some point, rather everyone had to speak for himself/herself.

Stylistics is an approach which emerged in the middle of 20th century as a reaction to what many perceived as the vague and impressionistic nature of many literary criticism. As an approach, it creates a good balance between your interpretation of a text and the close reference to the language to support your analysis. Moreover, stylistics sits between language and literature, seeing them as closely related and mutually dependent.

2.3.1 Parallelism and its Definitions

Coinnigh (2015) says that **parallelism** is one of the most significant and frequently occurring devices. There are types like structural parallelism and semantic parallelism. It is a rhetorical device used for the purpose of emphasis or foregrounding. It involves the juxtaposition of syntactically parallel elements of the proverb text. Individual lexical items, phrases, clauses or sentences are placed parallel for creating analogical relationships or comparison.

Abed, A. (2021) worked on the **Parallelism** in William Wordsworth's selected short poems. He states that some people can memorize easily some lines of short poems or songs that they have studied or listened. This is because of the structures of these literatures which are characterized by being parallel. It simply means putting sentences or parts of sentences in similar structures. This is done in order to create connection or to make them be easily memorized. He mentions different definitions of Parallelism according to different writers. The first definition is of Crystal (2003:466) who states: "Parallelism is the use of paired words or constructions".

A similar definition is presented by Cook (1989:15) who illustrates that parallelism is "a device which suggests connection, simply because the form of one sentence or clause repeats the form of another".

Mathews (2007:286) looks at parallelism as "the use of stylistic effect of sentences or other units that are parallel in form".

2.3.2 Types of Parallelism

Coinnigh (2015) says that there are two main methods in which the elements can be placed parallel. They are:

- **Syndetic coordination:** The type of coordination in which the terms are linked using conjunctions like *as*, *and*, *or* and *but*. Thus the elements are bound together is a cohesive grammatical unit.

For example: *Better the knowledge of misfortune than misfortune without knowledge.*

- **Asyndetic coordination:** In this coordination, the conjunctions are absent. But the parts are syntactically coordinated so as to suggest an analogical relationship between the elements.

For example: *God has given, God has taken.*

The structural feature that increases the level of analogy or comparison is syntactic parallelism. It is of two types. The first is *grammatical parallelism*, which is a more rigid form of syntactic repetition in which the grammatical class of each individual element is mirrored in the structure that follows. This is extremely common in short phrases where the grammatical structure is quite basic. The second feature is that of *lexical repetition*, where lexical items are duplicated in the structure. This is an integral part of syntactic parallelism that is almost impossible to examine in isolation. For example: *Other countries, other customs.*

In some instances, the parallel noun-phrase or clause may be syntactically reversed in the second half of the proverb, which may be termed as inverted parallelism. For example:

Better the knowledge of misfortune than misfortune without knowledge.

Similarly, Cook (1989:15) mentions that there are three types of parallelism which are:

a) *Grammatical Parallelism*

This is simply achieved when “the form of one sentence or clause repeats the form of another. This type is used in speeches, prayers, poetry and advertisement.” For example, in Christian prayer:

“teach us, Good Lord, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest,....” (ibid).

b) *Phonetic Parallelism*

It is that kind which suggests a connection of meaning through an echo of form”.

c) *Semantic Parallelism*

It is achieved “when two sentences are linked because they mean the same thing.

Quirk and Greenbaum (1989:308) refer to grammatical parallelism, which is explained above by Cook, as Structural Parallelism. For them, it is achieved when two or more sentences or phrases are alike structurally and lexically. For example:
George prefers fish. Mary likes chicken.

The above two sentences both have a similar structure (SVO) and similar lexical items (NVN).

Another group of writers, Kendenan et al (2020) studied the types and functions of parallelism in *Mathew Henry's commentary on the Whole Bible*. According to them, parallelism has following types and functions:

- a) Synonymous Parallelism functions to beautify, emphasize, repeat, clarify and intensify phrases, clauses or statements that have been mentioned earlier.
- b) Antithetic Parallelism serves to emphasize the reverse side of the thought previously mentioned.
- c) Synthetic Parallelism serves to add and complement the thoughts that have been conveyed in the first line.

2.4 Review of Related Works

In this section, the researches already done in the area of paremiology are mentioned.

2.4.1 Proverbs and Translation Studies

Many researchers have worked on the study of translation of proverbs. Some of those works are mentioned below:

Issa et al (2022) worked on the translation and gender in proverbs. It was a critical analysis of Urdu translation of Shina proverbs. The study used Farahzad's Model (2009) of translation criticism. It was an analysis of proverbs in regional language. Balti and Shina are the two major regional languages spoken in Gilgit Baltistan. Different features and objects have been analyzed by researchers. Issa and his co-workers focused on the Gender in proverbs. The model used for this study is relevant and accurate. The objectives of the research are fully met. But the cultural aspect expressed in Shina proverbs needs to be addressed by the researchers. So there is a need to carry out analyses of culture in proverbs.

Similarly, Khan (2014) has analyzed comparatively the English idioms and proverbs with their Urdu translations. The purpose of her study was to analyze the

procedures used by the translators in translating the culture-bound items like idioms and proverbs from English to Urdu. The writer used the theories of *Translation, Equivalence and Cultural Translation*. The textual analysis of the translated works showed that most of the translators used the communicative, semantic and domesticating approaches of translation. Thus the theories and methods are used efficiently by the writer to attain the required objectives. Comparative study of English and Urdu is done, which encourages the researcher to work on Balti as well.

2.4.2 Linguo-Cultural Approach

There are different researches where the writers have used the linguo-cultural approach for their studies. Eshdavlatovna (2021) did a structural-semantic analysis of the syntax of English proverbs. While studying the comparative aspects of proverbs, it was impossible not to focus on their linguo-cultural aspects. The writer tried to show the similarities and differences of the languages and unique culture and mentality of the people. Thus the use of linguo-cultural approach for study of proverbs is quite suitable. But the writer has not compared the English proverbs with proverbs of other languages. Ahmed et al (2021) have also worked on the cross-cultural analysis on how proverbs or idioms are treated in Chinese and Bengali languages. The purpose of this study was to analyze the proverbs in Chinese and Bengali to shed light on the socio-cultural differences. It was a cross cultural comparative study. Proverbs or idioms as metaphoric expressions or as cultural discourse are codified on semantic structures. Thus the proverbs and idioms are interpreted and negotiated with its significance at linguistic, philosophical and cultural levels. So, the cross-cultural perspective used by the writers is relevant and suitable for such comparative studies. There is a need to carry out such studies on the regional languages of Gilgit-Baltistan.

Khan and Awan (2020) carried out a work on the ethnography of speech. It was a comparative linguo-cultural analysis of Punjabi and African proverbs. They said that the cross-cultural research began with the assumption that a culture's proverbs give an idea about its ideologies, preferences and code of conduct. They selected speech-related proverbs from both Punjabi and African cultures. They used Linguo-Cultural Approach given by Petrova (2019). It was about talk and silence as represented in proverbs. This research confirmed the hypothesis that the population density of a speech community

affects the positive or negative attitude towards speech. They found similarities and differences related to attitude of language use. Thus there is a gap and a need to carry out such linguo-cultural studies on other regional languages like Balti, Khowar and Shina.

Khan, L (2020) also worked on the Conceptualization in speech in oral Cultures. She used the linguo-cultural approach to compare the proverbs of Yoruba and Punjabi. She used Linguo-Cultural Approach proposed by Petrova (2016, 2019). This study confirmed the hypothesis by Fischer and Yoshida that the population density of a speech community affects the positive or negative attitude towards speech.

2.4.3 Stylistic Study of Proverbs

Stylistics refers to the specific style of a writer. There are different stages of stylistic analysis of literature. A Semantic analysis of proverbs has been done by Hassan (2022). It was a conversation analysis. The purpose of this study was to shed light on the importance of proverbs and types of thoughts expressed through proverbs. The writer used Leech's model of meanings. Same model has also been used in the current research. It was a quantitative study that expressed the percentage of each type of meaning conveyed by the proverbs. Thus the semantic quantitative analysis of proverbs has been done successfully.

Similarly, Anila (2021), a Balti researcher, worked on the use of stylistic features to depict the dogmatic belief by Haji Mehmood Firdosi in his Balti poems. This is a stylistic analysis of Balti poems. The study is qualitative in nature. The writer has used the lenses of stylistic and textual analysis frameworks to accomplish the objectives. Thus textual analysis is a good framework for such stylistic studies.

Enstitusu (2019) researched on the Structural and Stylistic analysis of Turkish proverbs. The writer used 338 proverbs as sample for his study. The descriptive statistics was used to analyze the data. The number of samples was obtained according to the total number of proverbs corresponding to each letter and they were randomly selected. The writer concluded that most of the metaphors were used in nominal sentences because it resembles one thing to another by using the structure X is Y. Thus the writer has used stylistic analysis to get the research objectives. His research was focused on structural analysis of proverbs in Turkish only. The current research focuses on the stylistic analysis of Parallelism as a syntactic device.

Qiling Wu (2019) has worked on the comparative study of English and Chinese proverbs using natural semantic Metalanguage Approach. This study investigated the similarities and differences in the equivalent proverbs of Chinese and English. The writer integrated the natural semantic metalanguage (NSM) into a semantic and pragmatic analysis to explain differences in proverbs as cultural linguistic artifacts. NSM has enabled the cultural meanings behind the artifacts to be brought into contrast for careful qualitative discourse analysis. The findings of the study indicated that it is not only important but also practical to carefully examine Chinese and English proverbs. In the same way, the current study also took those proverbs from English and Baltic which are equivalent in theme and message. The comparative study of English and Chinese has been done but there is a space in the area of comparison of Baltic and English proverbs.

Park and Milaca (2016) studied the proverbs as artistic miniature. They used the stylistic approach to their study. The stylistic approach mainly focused on the discursive and textual traditions that influenced the author's style. The analysis also showed the author's specific style to put negative communication into effect. They also made use of the structural functional models to explore paremiological invariants and the relationships between them. To explore the author's specific style and its effect is the purpose of current research.

2.4.4 Representation of Different Objects in Proverbs

A Structural and Semantic analysis of English and Russian proverbs about marriage as a source of expression and national identity has been done by Orlova (2021). The writer used comparative approach to study the proverbs of English and Russian about marriage. The meanings of the proverbs were identified and systematized. This research also studied the views of men and women about the matters of marriage. It also revealed the lexical components, syntactic structures, artistic techniques and figurative means related to the proverbs of both linguistic and cultural ethnic groups. The presence of unique proverbs in these languages showed the peculiarities of the historical and cultural experience of the two peoples. The writer also found similarities in these proverbs which were caused due to the community of human nature and knowledge as well as borrowing from common sources. This research work is closely related to the current study but the writer has analyzed representation of Marriage only.

Klegr (2019) worked on the messages of proverbs containing the word ‘death’. The paper examined a sample of Czech proverbs in order to determine the range and frequency of the messages contained in those proverbs. From the sample of 56 proverbs, the writer found 20 different semantic readings of the word ‘death’.

2.5 Finding and Filling the Gap through this Research Study

To summarize, the research works mentioned above focused on different aspects of proverbs. Some of the works describe Proverbs and Translation studies, use of Linguo-Cultural Approach to study proverbs, Stylistic study of proverbs, and representation of different objects in proverbs and syntax of proverbs. The worth mentioning theories are Farahzad’s Model (2009) of translation criticism, theories of Translation, Equivalence and Cultural Translation, Linguo-Cultural Approach, Leech’s model of meanings, Pragma-Stylistic approach, Lakoff and Johnson’s conceptual metaphor theory etc. Some of the researchers have also worked on the comparative analysis of proverbs in regional languages. Balti and Shina are two major regional languages of Gilgit Baltistan.

Issa et al (2022) worked on the translation and gender in proverbs. It was a critical analysis of Urdu translation of Shina proverbs. This current study focuses on the semantic and structural analysis of Balti and English proverbs using Cultural Conceptualizations and Language by Frazad Sharifian (2015), Theory of Cultural Linguistics (1996) by Gary.B.Palmer and Stylistic Approach by Sanding (2007). Qualitative and Textual analysis methods are used in this thesis to analyze data.

CHAPTER 3

RESEARCH METHODOLOGY

In this chapter, we are going to elaborate the theoretical framework, research approach, methods, design, sampling techniques, data sources, data collection methods and data analysis procedures.

3.1 Theoretical Framework

The researcher has used three theories and concepts to set a base for the research as follows:

- (a) Theory of Cultural Linguistics (1996) by Gary.B.Palmer and Frazad Sharifian (2015)
- (b) Stylistic Approach by Sanding (2007)
- (c) Semantics

3.1.1 Cultural Conceptualizations and Language by Farzad Sharifian (2015)

As a sub-discipline of linguistics with a multidisciplinary origin, Cultural Linguistics focuses on the interface between language and cultural conceptualizations (Palmer, 1996; Sharifian, 2011). The term cultural linguistics was first used by one of the founders of the field of cognitive linguistics, Ronald Langacker, while emphasizing the relation between cultural knowledge and grammar.

“*Cultural Linguistics: Cultural Conceptualizations and Language*” is written by Prof Farzad Sharifian (2015), the chair of cultural linguistics and its founder. He gave theoretical foundations, robust analytical tools and practical implications of cultural linguistics. He also gave fundamental theoretical and analytical concepts including cultural cognition, cultural schema, cultural category and cultural metaphor. He named these tools as cultural conceptualizations (Sharifian, 2011). These four tools are explained below:

a) Cultural schemas and language

Cultural schemas are a culturally-constructed sub-class of schemas i.e they are generated by being abstracted from the collective cognitions associated with a speech community. To some extent, it is based on shared experiences, common to the group. It is not generated directly from an individual’s idiosyncratic experiences.

b) Cultural categories and language

Glushko et al (2008) stated as:

“Categorization research focuses on the acquisition and the use of categories shared by a culture and associated with language-what we will call cultural categorization. Cultural categories exist for objects, events, settings, mental states, properties, relations and other components of experience (e.g birds, weddings, parks, serenity, blue and above). Typically, these categories are acquired through normal exposure to caregivers and culture with little explicit instruction”.

c) **Cultural metaphors and language**

Research in cultural linguistics is interested in exploring conceptual metaphors that are culturally constructed (Palmer, 1996; Shrifian, 2011). Several studies have explored cultural schemas and models that give rise to conceptual metaphors. For example, in Indonesian, it is *'hati'* (the liver) that is associated with love, rather than heart (Siahaan, 2008).

In short, Cultural Linguistics explores human languages and language varieties to examine features that draw on cultural conceptualizations such as cultural schemas, cultural categories and cultural conceptual metaphors, from the perspective of the theoretical framework of cultural cognition.

3.1.2 Theory of Cultural Linguistics by Palmer (1996)

Sharifian (2017) says that cultural linguistics is a multidisciplinary research area that explores the relationship between language, culture and conceptualization. Originally, this area of study came into being when linguists tried to integrate cognitive linguistics with three traditions present in linguistic anthropology. Those are Boasian linguistics, ethno-semantics and ethnography of speaking. For Cultural Linguistics, many features of human languages are entrenched in cultural conceptualizations, including cultural models. In the recent years, cultural linguistics has created certain disciplines and sub-disciplines such as complexity science and distributed cognition. Application of Cultural Linguistics has made it possible to carry out fruitful works in the investigation of cultural grounding of language. It is applied in different domains like world Englishes, inter-cultural communication and political discourse analysis.

In practice, however, the role of culture in shaping the conceptual level of language and the influence of culture as a system of conceptualization was not dealt

adequately until the publication of *Toward a Theory of Cultural Linguistics* (1996) by Gary.B.Palmer, a linguistic anthropologist from the University of Nevada, Las Vegas. In this book, Palmer clearly told that cognitive linguistics can be applied directly to the study of language and culture and their correlation.

Palmer proposed that “*language is an act of uttering verbal symbols that are formed in imagery, which is culturally created*.” He claimed that imagery includes all aspects of language like figurative language, semantics, discourse, grammar and phonology. He also talked about a notion of *imagery* but this imagery is not limited to visual imagery. He explains that imagery is what we see in our mind’s eye. Since, for Palmer, the notion of imagery captures the conceptual units such as cognitive categories and schemas, thus Palmer’s proposal called for bringing in three traditional approaches found in anthropological linguistics to bear out research carried out in the field of cognitive linguistics, as follows:

“Cognitive linguistics can be tied into three traditional approaches that are central to anthropological linguistics:

- Boasian linguistics: It is named after the German-American anthropologist Franz Boas. He related language with people’s mental life and culture, and these linguistic types aim to affect the thought of their speakers. (Lucy, 1992)
- Ethno-semantics: “It is the study of the ways in which different cultures organize and categorize domains of knowledge, such as those of plants, animals and kin”. (Palmer, 1996, p.19)
- Ethnography of speaking: it is largely associated with the work of Dell Hymes (1974), explores culturally distinctive means and models of speaking in general.

For Palmer, these three traditional approaches, directly or indirectly, show a great concern in cognition and awareness. Cultural linguistics opened a new path in terms of developing a theoretical framework that would present an incorporated understanding of both concepts: cognition and culture.

To the synthesis that results he has given the name *cultural linguistics*. (Palmer, 1996: 5).

3.1.3 The Stylistic Approach

Rankambe & Patil (2016) worked on the stylistic approach to the study of literature. Linguistics and literary criticism play key role in the teaching of literature. Stylistics is a connecting link between these two. Stylistics is the study of varieties of language. It includes the particular choice made by individuals and social groups in their use of language - the use of dialogue, regional accents, people's dialects and the use of grammar. It is helpful in the investigation of language items used in the text at the same time, it develops interpretative procedures in readers' minds. Its coordination with linguistics can be suitably used for literary analysis.

Stylistics is a branch of linguistics, which deals with the study of varieties of language, its properties, and rules behind choice, dialogue, accent, length and register. It also attempts to establish principles capable of explaining the particular choice made by individuals and social groups in their use of language, such as socialization, the production and reception of meaning, critical discourse analysis and literary criticism. Other features of stylistics include the use of dialogue, including regional accents and people's dialects, descriptive language, the use of grammar, such as the active voice or passive voice, direct speech or indirect speech, the use of particular language registers, etc.

The present research comparatively studies the stylistic features of Balti and English proverbs. The focused feature is known as Parallelism. This stylistic feature of proverbs can best be explained and explored using stylistic approach. Thus this approach is used to analyze the structure of proverbs.

The current study also focuses on the Semantic analysis of Balti and English proverbs to explore the cultural significance of proverbs. It aims to explore the inter-relation of language and culture. Moreover the impact of culture on language is checked using the collected data. Thus the Cultural Linguistics serves as a lens to study the relation of proverbs and culture. Cultural linguistics has included three traditions present in linguistic anthropology which are Boasian linguistics, ethno-semantics and ethnography of speaking. Thus ethno-semantics helps the researcher to study proverbs semantically.

3.1.4 Theoretical Implication

The theory of Cultural Linguistics proposed by Sharfian consists of framework of cultural conceptualizations. He also gave fundamental theoretical and analytical concepts including cultural cognition, cultural schema, cultural category and cultural metaphor. He named these tools as cultural conceptualizations. Palmer also worked on Cultural Linguistics. Thus these theories help to carry out the Semantic and Cultural analysis of Balti and English proverbs. These analytical concepts can be used for analysis of representation of culture through proverbs.

Secondly, the researcher used Stylistic approach and framework for analysis of parallelism used in proverbs. Stylistic analysis of proverbs gives us insight into use of parallelism as a specific style used for different functions and purposes. The Semantic investigation of proverbs helps in exploring the Stylistic features of proverbs. These theories and concepts are used as a lens for the analysis of the selected proverbs.

3.2 Research Methods

3.2.1 Qualitative Data Analysis

Ngulube (2015) says that qualitative data analysis is one of the most important steps in the qualitative research process because it helps researchers to make sense of their qualitative data. The process of qualitative data analysis is labor intensive and time consuming. (Lofland, 2006). This is partly due to the fact that qualitative research produces large amount of contextually laden, subjective and richly detailed data. Qualitative Data Analysis is concerned with transforming raw data by searching, evaluating, recognizing, coding, mapping, exploring and describing patterns, themes and categories in the raw data. This is done in order to interpret them and provide their underlying meanings. Patton (2002) refers to this process as inductive analysis and creative synthesis.

It is not always possible to separate data analysis from data collection in qualitative studies as an analysis sometimes occurs during data collection as well. But most of the time, the data analysis is done at the end of data collection. It is at the end that answers are sought to the questions such as: What does this data mean? What are the

major themes emerging from the data? Does the data contribute to a further understanding of the field?

The current research used qualitative method of research where the writer has done qualitative analyses of the randomly collected proverb data. The qualitative data analysis of the proverbs includes the description and comparison of semantic features of Balti and English proverbs. The cultural representation of proverbs is done with the help of qualitative analysis of proverbs.

3.2.2 Textual Analysis

Arya (2020) said that textual analysis is a term familiar to every researcher doing qualitative research. It is one of the key methods of research methodology used in cultural studies. Based on interpretive approaches, textual analysis is a type of qualitative analysis that focuses on the hidden cultural and ideological assumptions of a text. Textual analysis is all about making sense of the text.

Textual analysis varies based on the differences that affect sense-making, such as the differences in cultures, differences in value judgement; differences in the existence of abstract things, differences in the existence of concrete things, differences in relationship of things etc. Because of these differences, we can get the idea about various cultures. The writer concludes by saying that for textual analysis, there cannot be a final signified: no one true meaning can ever come to light. All we can be sure of, in other words, is the signifier, and this cannot be tied up to any unique reading-to-end-all-readings. , and the meanings are almost always ultimately un-decidable.

3.2.3 Importance of Methods for Current Study

The methods of qualitative analysis and textual analysis have been used in this research. The exploration of themes, figurative language and semantic relations are qualitative in nature, thus qualitative method is suitable for the analysis of proverbs. Textual analysis is a more specific approach that focuses exclusively on text data. It is used to explore underlying meanings, interpretations and contexts. It is commonly used in literary analysis, linguistic and cultural studies to interpret texts. Therefore, the textual analysis method is suitable for the cultural analysis of proverb text in Balti and English. It helps to explore the underlying meanings, interpretations and contexts of these proverbs. The impact of culture on language can be done using this method.

3.3 Research Design

Akhtar (2016) says that research design can be considered as the structure of research. It is the “glue” that holds all elements in a project together. In short, it is a plan of the proposed research work. There are six phases in research designing as follows:

- 1) Specifying the problem / topic of study
- 2) Framing research design
- 3) Planning a sample
- 4) Collecting the data
- 5) Analyzing the data
- 6) Preparing the report

All these steps have been followed to carry out this research work.

3.4 Data Sources

The primary data are collected from three books. The writer has done textual analysis of a book written on Balti proverbs. The Balti proverbs are collected through purposive sampling from the book **Tam Lo** written by Hasni (2004). This book is a reliable source of data and the only available book on Balti proverbs. This book contains more than 400 Balti proverbs with their literal translation in English and its explanation in Urdu. The writer has collected these proverbs from the Balti speakers of all the districts in Baltistan region. The English proverbs are collected randomly from **The Oxford Dictionary of Proverbs** written by Speake and **A Handbook of Proverbs** written by Bohn, H.

3.5 Criteria for Data Sampling

The first criteria for data sampling from the books is that only those Balti and English proverbs are selected for comparative analysis which have common themes. Moreover, while selecting proverbs randomly, the representation of following ideas and concepts in Balti proverbs are focused:

- Representation of household utensils
- Representation of time
- Representation of clothes
- Representation of religion
- Representation of farming

- Representation of animals
- Representation of mother
- Representation of kings and public
- Representation of speech

3.6 Data Analysis Procedures

The collected proverbs are analyzed in the light of objectives, theory and research questions. The Balti proverbs are written in Romanized letters with literal English translations. The English proverbs are written along-with Balti proverbs in a table. The analyses are based on use of semantic and stylistic features in the proverbs. For these analyses, the theories and concepts mentioned in section 3.1 are used as lens. The Connotative as well as Denotative meanings are analyzed. With them, the use of Stylistic features, Semantic relations, themes and figures of speech are also compared and contrasted. The relation between proverbs and culture and the impact of culture on language are analyzed.

CHAPTER 4

DATA PRESENTATION, ANALYSIS AND RESULTS

In this chapter, the collected data are analyzed keeping in view the research objectives and questions. The proverbs collected from both English and Balti are analyzed on two levels, one on semantic level and the other on stylistic (structural) level. The lenses and frameworks guiding for data analysis are:

- i. Theory of Cultural linguistics by Palmer and Sharifian.
- ii. Stylistic Approach
- iii. Semantic analysis

It is checked that each Balti proverb is collected from the data source only if its equivalent proverb is available in English language. In the first section, the study focuses on the semantic analysis of the proverbs in Balti and English. The representation of culture in the literature is tried to be explored. With that, the stylistic analysis of all proverbs is described.

Following are the sources for the semantic and stylistic explanation of the proverbs:

- *The Oxford Dictionary of Proverbs* by Jennifer Speake & John Simpson
- *A Handbook of Proverbs* by Henry G. Bohn
- *Tam Lo* by Ghulam Hassan Hasni (2004).

4.1 Semantic and Stylistic Analyses of Proverbs

Table 1

Effect of Company

Balti Proverb	English Proverb	Common theme
<i>Towana Byarna Skinoq, Rgomna Biyarna Phe</i>	A man is known by the company he keeps.	Effect of company.

Translation: If you sit near the cooking pot, you will certainly be soiled; if you sit near the flour box, the flour will color your dress white.

Analysis:

In the table above both the proverbs are basically about the effect of company which a person keeps. If a man has a company of good people, people will judge him as good. But if a person lives in a bad company, he will be judged as bad in a society. In Balti, the writer has tried to deliver meaning using metaphors like cooking pot and a flour box. In Baltistan, most of the people save the flour in wooden boxes. Definitely, if a person stays near a cooking pot, he will be soiled. He cannot avoid it. The English proverb is saying that an individual's social circle or friends have strong influence on his/her public image. If his friends are well-reputed, he will also be well-reputed. And if the friends are notorious, people will form a negative perception about him. Thus they will judge him through his friends. Hence in English society, the social circle of a person is considered important and this is how they judge the characters of others.

The Balti proverbs has used Metonymy for the change of name. "Towa" means "pot" in Balti, is used to show bad company while "Rgom" the flour box has been used to show good company.

The Balti proverb has used *synonymous parallelism* as a syntactic feature to create an arrangement, beauty and sequence. The sequence has two ways. To become soiled is related with sitting near the cooking pot. And the flour will color your dress white when you sit near the flour-box. The common lexical item used in both halves is "*byarna*"(to sit). So Balti proverb has conveyed the meaning emphatically. While same theme is given by English proverb without any use of parallel ideas. The effect of company is described using a statement.

Table 2

Laziness

Balti Proverb	English proverb	Common Theme
<i>Trangmoy dunsukks, hlenmi gyabdas.</i>	Lazy folks take the most pains.	Don't be lazy. Be punctual.
Translation: A straight-forward man is always on time while a lazy man has to run after.		

Analysis:

Both the proverbs above tell us about the importance of time and punctuality. We can find similarity because both proverbs criticize people who are lazy and get late. The Balti word “*Trangmo*” is an Adjective which means a simple and straight-forward man. A simple man reaches on time while a lazy starts working at the eleventh hour. As a result, he gets late and faces crisis. The writer has used semantic relation of *Antonymy*. The English proverb also teaches us that we should not be lazy and work-shy. Otherwise we will take most of the pains. Persons having different qualities are used in both languages to deliver the message.

Here the Balti proverb has *antithetic parallelism* as a device to create a reverse idea. “*Trangmo*” means a straight-forward man while “*hlenma*” means a lazy man. The consequences of punctuality and laziness are clearly mentioned. Thus it shows a parallel comparison of two ideas. While the same theme has been incorporated in English language by using a simple statement.

Table 3***Greed***

Balti Proverb	English proverb	Common Theme
<i>Roa tsale songfikha tsyuna bral.</i>	Greed is a curse.	We should not be greedy.

Translation: The hoofs were also lost while searching for the horns.

Analysis:

The proverbs above are advising us not to be greedy because greed is a curse. In Balti, this theme has been presented with the help of a *cultural metaphor* of an animal. When the animal went out to search for the horns, the hoofs were also lost. This metaphor is used for the greedy people. Sometimes, people have never ending wishes. They don't rely on the things which they already have. They try for more and more. In this way, they lose everything. In English, the writer says that greed is not a good attribute. This universal theme has been conveyed to us using differently by writers.

In Balti and English languages, greed is being criticized and is considered a bad quality. The fate of the greedy has been described by using the example of an animal. The animal lost his hoofs while searching for the horns. Similarly, the theme is depicted in English with a simple concise statement that “Greed is a curse”. But both proverbs haven’t used any type of parallelism.

Table 4

Expert Person

Balti Proverb	English proverb	Common Theme
<i>Niyala skiyalba malsob.</i>	Don’t teach your	You should not teach
Translation: Don’t teach a fish to swim.	grandmother to suck eggs.	an expert person.

Analysis:

Fish is thought to be expert in swimming. The Indus River is home to different types of fish. One of the famous fish is trout which is found in Indus. Using this specie as a *Cultural category*, the Balti proverb advises us that we cannot instruct a person how to do his work. Similarly, the elders in any society are considered experts. We cannot and should not advise them how to behave. The elders better know how to handle situations. This message is beautifully expressed by these proverbs using different choice of situations and categories. The English proverb uses the personality of an elderly woman to describe the theme.

Both these proverbs advise us not to teach experts how to do their work. Every person knows his own work and skill. Both are imperative sentences and have not used any type of *parallelism*.

Table 5

Spendthrift

Balti Proverb	English Proverb	Common Theme
<i>Sangoni thikna kama hrkyong.</i>	Cut your coat according to your	Don’t be
Translation: Spread your legs according to your blanket.	cloth.	spendthrift.

Analysis:

In table 5, both proverbs convey the moral theme that we should not be spendthrift. “*Sangon*” is a special type of *cultural category* of blanket worn in Baltistan in winters. So, through this category, the elders advise us to spend money according to the pocket. Similarly, in English proverb, same theme is presented using the example of a coat. Coat is quite an essential part of dressing in English society, People wear different types of coats outdoors according to the weather and indoors according to social setting, hence this garment is used as symbol to advise common people to spend their money carefully.

Both Balti and English proverbs emphasize the importance self-contentment. We should spend according to our pocket and should not be spendthrift. But *parallelism* has not been used by both the writers. Instead, the message has been delivered using imperative sentences only.

Table 6

Reward of Hard-work

Balti Proverb	English proverb	Common Theme
<i>Diring tabpho,haske zdus.</i>	As you sow, so shall you	Reward of hard-work.
Translation: One who sows today shall reap tomorrow.	reap.	

Analysis:

Baltistan is a rural area where agriculture is a source of income. The Balti proverb says that whatever a farmer sows in the field, he will get the crops accordingly. This has a connotative meaning as well that people get reward according to their hard-work. The English proverb has also been used in the same context. It says that you will be punished or rewarded according to your deeds. So writer has used figurative language of allusion, as the source of this proverb is Galatians, V,7:

“Whatsoever a man soweth, that shall he also reap”

The English and Balti proverbs have beautifully used the syntactic feature of *Synthetic Parallelism*. The writer has put two objects to show the cause and effect situation. Sowing the seed in the field is the cause while the crop is the reward or response. It says that you will be punished or rewarded according to your deeds. The good or bad deed is the cause and the reward is the effect.

Table 7***Relative Competency***

Balti Proverb	English proverb	Common Theme
<i>Jarbi yuling, ghander cho.</i>	In the country of the blind,	Relative competency
Translation: In the country of the blind, a one-eyed person is the ruler.	the one-eyed man is king.	

Analysis:

In both the proverbs above, a relative comparison has been established between two individuals. In Balti “*jarba*” means a blind man and “*ghander*” means one-eyed man. “*Cho*” (king) is a term taken from culture of Baltistan. This *metaphor* means that among a group of all dull and fools, a person having some mental capacity is considered a leader or king. Proverbs of both languages have used same symbols to express the same thought. The word “King” is socially constructed in the English culture. Both Balti and English proverbs have no use of any type of *parallelism*.

Table 8***Importance of Old Things***

Balti Proverb	English proverb	Common Theme
<i>Sarpha sning kholchan, sningma thadkha chan.</i>	Old is gold.	Importance of old things.
Translation: New things get to be troublesome and old things prove to be pleasing.		

Analysis:

According to the Balti proverb, new things when bought, tend to be troublesome and disturbing. While, older and familiar things are easier and pleasant to use. This theme has been conveyed by using semantic relation of *Antonymy*. In English proverb, the word “old” is used to emphasize the value and worth of things that have stood the test of time. The word “*gold*” symbolizes something of great value and significance. Together, these two words suggest that the things that have been around for a long time are valuable.

The Balti proverb has used *antithetic parallelism* for contrast. “*Sarpha*” means new and “*sningma*” means old. These two opposite qualities are placed in the structure. The same message is being delivered by the English proverb by saying, “old is gold”. In Balti, parallelism is used a syntactic instrument while English proverb delivers the idea in a simple declarative sentence.

Table 9

Destiny /Fate

Balti Proverb	English proverb	Common Theme
<i>Spalbing medna , thalbing met.</i>	Man proposes, God disposes.	Destiny /Fate

Translation: If it is not in the destiny (lit. forehead) it won't be on the field.

Analysis:

In Balti, the *conceptual metaphor* of forehead has been used to show the fate and destiny of a person. The proverb says that if something is not written in the fate of a person, he cannot achieve that goal. In English, it is said that human beings make plans but success or failure of those plans is ultimately determined by fate or destiny. The word “*propose*” here means to plan or intend and “*dispose*” means to throw away. Thus this proverb has used semantic relation of *Antonymy*. As a whole, both the proverbs accept that there is an external or unseen force that can influence the final result.

Synonymous parallelism is used in both of the above proverbs to develop an attractive syntactic pattern. In the first half of the Balti proverb, the metaphor of forehead has been used to show the fate. And in the second half, the field has been described as a result. In English proverb, the writer has used Antithetic parallelism to contrast two opposite ideas.

Table 10

Weak Arguments

Balti Proverb	English proverb	Common Theme
<i>Anmedi xloa chhogho.</i>	Empty vessels make the most sound.	If someone has weak arguments, he will make a lot of noise.

Translation: A weak man (always) has large lungs.

Analysis:

“xloa” in Balti language means “lungs”. The proverb uses a cultural category which is common to Balti speech community. Hasni (2004) explains that a weak person has always large lungs so he makes louder sounds. When a person is weak physically, morally and facing crisis, he becomes angry in every situation. The English proverb has used empty vessels as a symbol for those people who have low intellect and weak argument; they raise their volume and make a lot of noise to prove they correct. Both languages use simple sentences and statements to convey the intended themes. So, no syntactic or semantic parallelism has been used in both cases.

Table 11***Good reward for Good Actions***

Balti Proverb	English proverb	Common Theme
<i>Himmat na rozi, amalna rongkhang.</i>	The laborer is worthy of his hire.	Reward

Translation: Livelihood according to one’s labor, judgement according to one’s character.

Analysis:

The Balti proverb has used two borrowed words from Urdu language. “*Himmat*” is an Urdu word which means steadfastness and “*Rozi*” means reward. This proverb uses *cultural schema* and points towards a religious belief of *Balti* people. “*rongkhang*” literally means the “room for dead” or graveyard. A dead person will get reward from Allah after his death according his deeds. The proverb points towards a common belief of Balti Muslims. Similarly, the English proverb describes the worth of a worker according to his performance and hard-work. Both proverbs are culturally significant. The Balti proverb uses synonymous parallelism to put two parallel ideas in two clauses to create a rhythm and relation: Livelihood according to one’s labor and judgement according to one’s character. English proverb has not used parallelism which makes the proverb ordinary and less-attractive.

Table 12**Soft Talk**

Balti Proverb	English proverb	Common Theme
<i>Chi nuru, tam nuru.</i>	A soft answer turns away	Speak softly.
Translation: What thing is good? Soft word is good.	wrath.	

Analysis:

In both these proverbs, soft talk has been preferred. The Balti word “*Nuru*” in English means “good” or “virtuous”. The Balti proverb asks a question: Which thing is virtuous? The answer is, soft talk. In a society, people meet each other and they talk. Soft and polite answers and sweet words have a soothing effect on the listeners and communicators. On the other hand, harsh words can be bitter and bring animosity. Both proverbs have emphasized the positive effect of courtesy.

“*Chi nuru, tam nuru*” uses **Synonymous Parallelism** to clarify the idea. One part asks a question and the second part is answering that question. Thus, we can find syntactic parallelism as well as semantic parallelism here. But the English proverb has described the same theme without the use of parallelism. It uses a statement in a simple sentence which shows stylistic significance of the proverb.

Table 13**Majority**

Balti Proverb	English proverb	Common Theme
<i>Chi zer la maltos, chi bya la hltos</i>	When in Rome, do as the Romans do.	Try to act like majority of people when you are new there.
Translation: Don’t focus on rumors, see what people do.		

Analysis:

In Balti proverb, it is advised not to focus on rumors rather see what majority is doing. People should do the same if they are new in a place. In English proverb, there is reference to the city of Rome, which is sacred city for Christians. In addition to that, Romans established their Roman empire throughout the globe. Saint Monica and her son,

Saint Augustine, discovered that Saturday was observed as a Fast day in Rome. However, it was not a fast day as they lived in Milan. They asked Saint Ambrose and he said, "When I am here (in Milan), I don't fast on Saturday, when in Rome I do fast on Saturday."

(//en.m.wikipedia.org/wiki)

The Balti proverb has used *antithetic parallelism* to create an opposition between two ideas. Thus two opposite suggestions are given in both parts. But the English proverb has not used parallelism as a device. It just declares that while you are in a new situation; follow the people of that situation.

Table 14

Bad planning, Negative consequences

Balti Proverb	English proverb	Common Theme
<i>Soso hrkospoeng soso jukpha.</i>	As you make your bed, so you	Poor planning brings
Translation: One falls into a pit which was dug by himself.	must lie upon it.	negative consequences.

Analysis:

This Balti proverb advises not to dig pits for others. This metaphorically means that we should not have ill-will for others. In English, this has been described using a symbol of a bed. If someone prepares a bed, he himself must lie upon it. Both proverbs convey the message that bad planning has negative consequences.

This Balti proverb describes the message using a declarative sentence. In English, the writer has used a complex sentence to describe the theme. But both proverbs have conveyed the theme without using any parallelism.

Table 15

Slow but Steady

Balti Proverb	English proverb	Common Theme
<i>Thikchu thikfa rgymso.</i>	Slow and steady wins the race.	Be regular in work.
Translation: Little drops make a river.		

Analysis:

“*Rgyamso*” means a river. Baltistan is the starting point of river Indus in Pakistan. As this word has cultural significance, the ancestors have metaphorically used the water-drops and river to show the significance of slow and steady work. In English, the same theme has been delivered using the example of a race which is an important sports for the English people. In the famous English moral story of tortoise and rabbit, the rabbit takes a couple of jumps and then stops. While, the tortoise continues to move slowly but steadily. At last, the tortoise wins the race. Thus, these proverbs advise us to work continuously to reach goal.

Both English and Balti proverbs have no use of parallelism as a stylistic device.

Table 16***Greed***

Balti Proverb	English proverb	Common Theme
<i>Laqpi shona sa bral, chhui ngyona sa bral.</i>	Greed is a curse.	We should not be greedy.

Translation: To lose both the meat in the hand and the fish in the water.

Analysis:

When a man becomes greedy, he loses a lot. He faces double loss. To explain this message, the Balti writer has used the symbols of meat and fish. When a greedy man tries to catch a fish from river Indus, he puts a net in the river. When he fails to catch a single fish, he loses, many pieces of meat which he already has. In this way, he faces double loss. Same moral theme has been presented in English with a moral story of a *Greedy dog*. Thus, the moral lesson is that we should not be greedy in our life.

“Meat in the hand” and “fish in the water” have been used side by side to create a pattern. These two ideas create a synonymous parallel pattern which develops an attractive emphatic effect. A person loses both the meat in the hand and the fish in the water if he is greedy. While, the famous proverb “Greed is a curse” is just a statement which has not used any parallelism. Thus different proverbs in different cultures convey the same theme using different structures.

Table 17***Importance of Silence***

Balti Proverb	English proverb	Common Theme
<i>Zerbo xmul in, chupchade dukpo xser in.</i>	Speech is silver and silence is gold.	Importance of silence

Translation: Talk is a piece of coin, silence is gold.

Analysis:

Both the Balti and English proverbs have pointed out the importance of silence by using symbols of metals. Both proverbs have compared Silver and Gold. Both proverbs have highlighted that speaking is good (silver, less valuable and expensive) but silence is gold (more valuable and expensive). Silence is better than speaking. In other words, a person who speaks less, commits lesser mistakes. Thus a similarity of word choice as well as theme is explored.

Both the Balti and English proverbs have used parallelism for the purpose of emphasis and comparison. In the first half of these proverbs, speech is compared with silver and in the second half, the writers compare silence with gold.

Table 18***Imitation***

Balti Proverb	English proverb	Common Theme
<i>We xpela singge gh dumina bud.</i>	Imitation is the sincerest form of flattery.	Don't imitate others blindly.

Translation: The leg of the lion was broken due to imitating of fox.

Explanation:

Baltistan is famous for wildlife. “*Wa*” is a Balti word which means fox. It is considered to be clever and cunning. “*Singge*” means a lion. These denotative meanings are used to convey a connotative meaning. When a person imitates others, he thinks that he is complementing others. We should not imitate people to make them happy. Rather we should be satisfied with the way we are in our lives.

Both the proverbs consist of simple and declarative sentence types. But the writers have not used Parallelism as a stylistic device here. Structurally and thematically, they are quite similar.

Table 19

Haste makes Waste

Balti Proverb	English proverb	Common Theme
<i>Gorba la dalba.</i>	More haste, less speed.	Haste makes waste

Translation: More haste, less speed.

Analysis:

Both the proverbs use *Antonymy* to teach us not to haste in any situation because haste makes waste. It emphasizes the idea that rushing through tasks or decisions can lead us to errors, wasted effort and inefficiency. It focuses on careful planning, patience and attention to details. People are encouraged to take their time and think thoroughly to achieve better outcomes.

In the first half of English proverb, the writer mentions the habit of people making fast movements and hurrying. In the second half, the opposite idea is presented that the action becomes even more slowly.

Thus these opposite actions are placed parallel to develop antithetic parallelism.

Table 20

Democracy

Balti Proverb	English proverb	Common Theme
<i>Cho rgyala khor rgyal? Khor rgyal.</i>	The voice of the people is the voice of God.	Democracy

Translation: Who is better, the Raja or the subjects? The subjects.

Analysis:

The cultural category “*Cho*” means the Raja or the ruler. In olden times, Baltistan was ruled over by the kings called “*Raja*”. While “*chor*” means Subjects or public. These cultural terms are used to show the importance of majority’s opinion and subjects in a

territory. In English, the majority has been compared *metaphorically* with the voice of God. For the western people, democracy is the best policy. And in the Western democracy, the opinion of majority has great weight-age.

Structurally, the Balti proverb consists of a question and an answer. The question gives two options. The writer himself answers the question which accepts that majority has a power. For delivering this theme, the English proverb used a simple declarative sentence. But there is no use of parallelism in both proverbs.

Table 21

Unity

Balti Proverb	English proverb	Common Theme
<i>Smaq loqna hyaq rdop.</i>	Unity is strength.	Unity is strength.
Translation: If people unite, they should overcome the yak.		

Analysis:

Hasni(20 14) says that according to research, “yak” is the later form of the Balti word “*hyaq*”. Yak is the biggest animal which lives on a high altitude of 20 thousand feet. It is also known as *Himalayan Bull* which has been used as a symbol here. It is strong, large beautiful but stubborn animal. The Balti proverb says that if people are united, they become stronger. They can control and defeat the mighty Yak. Same wisdom has been conveyed by the English proverb that when people are united, they can defeat great powers. That’s why unity is strength.

The Balti sentence is a conditional sentence. The message has been delivered using simple language and no parallelism is applied in its structure. Similarly, the famous English proverb declares that unity is strength. It has been described using a declarative and simple sentence. The proverb is concise.

Table 22

Relationship

Balti Proverb	English proverb	Common Theme
<i>Bono pshikpi ang.</i>	Like mother, like daughter.	Daughter follows her mother
Translation: A mother spoils her daughter.		

Analysis:

The Balti proverb says that mother spoils her daughter. In Baltistan, the overall grooming of a daughter is done by a mother and the daughter follows her mother a lot. Therefore, when a daughter shows a rude behavior with her husband, the mother is blamed for this act. It is said that the mother develops the whole plan to separate a wife and a husband. In English proverb, it is suggested that daughters often inherit traits, behaviors and values from their mothers which reflects the intergenerational transmission of culture, traditions and values. It also shows the family dynamics and role of mother in creating and values of their daughters. Both proverbs used the cultural categories of “mother” and “daughter”. Thus it is clear that this theme is of universal importance and inter-cultural similarity.

The Balti proverb has not used structural device of parallelism to convey the meaning. While, the English proverb has beautifully conveyed the meaning using *Grammatical and Lexical Parallelism*. The word “like” has been repeated in both the halves. The structure here becomes: Like +NP1, like+ NP2. Thus this creates a sequence and order in the structure.

Table 23

Regretting after the Loss

Balti Proverb	English proverb	Common Theme
<i>Bila buday karkum la</i>	It is no use crying over spilt milk.	It is of no use regretting after the loss.
Translation: After the cat has fallen into the chimney.		

Analysis:

The cultural category “*Bila*” means a cat. The writer says that it is useless to regret after the cat has entered the house through the chimney. In Balti culture in old times, the milk obtained from goats and cows was kept in buckets and they were cured from cats. The proverb advises that we should take care of things in advance. Once the thing is lost, it is useless to be angry and regret about it. This is because we cannot reverse the loss. This general rule has been represented in both Balti and English using the example of milk. We should not dwell on past mistakes, instead, we should try to find solution to a problem and move forward.

It is no use regretting after the loss. But this important theme has been delivered without the use of any structural parallelism. Both proverbs are statements and simple sentences.

Table 24

Death

Balti Proverb	English proverb	Common Theme
<i>Buxha la shisa med, bustring la skesa med.</i>	Death keeps no calendar.	Fate and Death
Translation: Man can die anywhere, woman can deliver newborn anywhere.		

Analysis:

The Balti writer has used *semantic Antonymy* in this proverb. The reality of life and death is being taught in the above proverbs. Generally, the common observation is that man may die anywhere due to any accident. Thus his place of death is not known to him. Similarly, a pregnant woman may feel labor pain anywhere. These facts are well determined by fate and destiny. In English, the same fact is explained by the use of date and a calendar. Thus, the idea of unpredictable death has been expressed in both proverbs differently. Both are culturally significant.

The Balti proverb shows the use of antithetical parallelism in its structure. The phrase “no place” has been repeated in both the halves of the proverb. English proverb has no use of any structural parallelism. It is based on just a statement. Both proverbs declare that death can meet us anywhere.

Table 25

Successors

Balti Proverb	English proverb	Common Theme
<i>Ati Chorong bula</i>	Such a father, such a son.	Like father, like son.
Translation: The father’s basket is for his son.		

Analysis:

The Balti proverb has used the *symbol* of a basket (*Chorong*). In Balti folk tales, it is narrated that once a son planned to throw his father from a peak. He put his father in a big basket and reached that place. When he was about to throw his father, his father said, "Keep this basket safely at home". When the son asked the reason, his father told, "Your son will put you in the same basket and throw in the same way". The son realized it and brought his father back to home. That's why it is said symbolically that father's basket is for his son. Hasni (2014) also says it also means that a son will adopt his father's profession. The English proverb also uses the same relationship of a father and a son and says that a son is the mirror images of his father.

Balti proverb has used a short structural pattern in which the words *Ata*(father) and *bu*(son) are used in the same clause. Thus a lexical relation is used in this clause. Similarly, the English equivalent proverb has been created using structural parallelism. The formula here becomes: Such+NP1, such+NP2. In this way, the proverb is sequential and attractive for the readers.

Table 26***Advice /Counsel***

Balti Proverb	English proverb	Common Theme
<i>Graqkhan mathobna bukhmona groq.</i>	If you wish a good advice, consult an old man.	Importance of taking advice /counsel.
Translation: If you don't find a counselor, consult yourself.		

Analysis:

The importance of taking advice and counsel is emphasized a lot in the above proverbs. The Balti proverb says that if a man cannot consult a counselor, then he should take advice from himself. But think before taking any decision. The English proverb advises to take suggestions specifically from elders because old people have wisdom due to life experiences.

Both English and Balti proverbs are structurally conditional sentences. But no parallelism is used in the structures of these proverbs. Both proverbs emphasize the importance of taking advice and counsels. We find structural similarity in the syntax of these proverbs.

Table 27***Forgetfulness***

Balti Proverb	English proverb	Common Theme
<i>Ngang byung, ngang baps.</i> Translation: I climbed up, I myself climbed down.	The danger past and God forgotten.	Human nature of forgetfulness

Analysis:

In Balti folk tales, it is narrated that a once a man climbed up a long tree. Due to storm the tree started waving. He prayed to God and intended that he would slaughter a goat in the way of God if he is saved. Gradually he succeeded to come down on the ground. Then he said, "I climbed up, I myself climbed down." This is an *allusion* to that historical event. In the same way, same reality has been expressed but differently. It says that God is forgotten when the danger is over. It is common human nature to pray for help from God and once the issue is resolved, people behave ungratefully and appreciate only their own efforts.

The structural analysis of Balti proverb shows that it has used the antithetical parallelism. Thus the structure here becomes: I +VP1, I+ VP2. In the English proverb, the same theme has been conveyed using a compound sentence. The stylistic analysis shows that this proverb has not used parallelism.

Table 28***Effect of Words***

Balti Proverb	English proverb	Common Theme
<i>Ragi tsonpa tam tson hlcho.</i> Translation: The wound caused by words is heavier than the wound of a sword.	Many words hurt more than swords.	Use words carefully.

Analysis:

In the above proverbs, a common observation about human sensitivity in communication is explored. The Balti proverb says that the hurt/wound caused by harsh words to humans is heavier and more disturbing than the actual wound of a sword. Same example has been used in the English culture that words cause a great emotional

disturbance to listeners. “*Ragi*” is a Balti word which means a sword. All over the world, in olden times, the battles were fought using swords. Both the proverbs have used the similar instrument to express the theme that our words have long-lasting effects on others.

In the structure of Balti proverb, the wound caused by the words and the wound of a sword are being compared. Similarly, the English proverb also compares the wound caused by the words and the wound of a sword. In both cases, we don’t find any structural parallelism.

Table 29

Mother’s Love

Balti Proverb	English proverb	Common Theme
<i>Ma sningpo bu, bu sningpo rdoa.</i>	The good mother saith not, will you, but gives.	Mother’s love.

Translation: A mother’s heart is her son; the son’s heart is a stone.

Analysis:

Mother’s love is a universal theme present in all cultures. Same is the case with Balti culture. This metaphor says that mother’s heart is son but son’s heart is a stone. A mother loves her child a lot but the child’s heart is hard and emotionless. This means that a child cannot love his/her mother the way she loves him/her. The English proverb is almost saying the same thing that mothers do everything for their children without any show off. Thus the universal THEME is present in both cultures.

In Balti language, upon careful analysis, we can find that this proverb has used parallelism. The lexical item “*sningpo* (the heart)” has been repeated in both the halves. The complex structure used here is:

A+ *Sningpo* +B , B+ *Sningpo*+A. In this way, a sequence has been developed to deliver theme effectively. But in the English proverb, the same theme has been presented using simple structure in a statement.

Table 30**Importance of Distance**

Balti Proverb	English proverb	Common Theme
<i>Thaqringi spang sngongpo.</i> Translation: Distant greenery is more gratifying.	The grass is always greener on the other side.	People always want what they don't have

Analysis:

Both the proverbs, though taken from two different languages and cultures, have used the same entity to express the reality that people always want to have what they don't have. The metaphor of grass has been used to convey the same theme. The grass or pasture that is far from us, seems more pleasing and charming to us. These proverbs also criticize that people don't acknowledge the blessings which they have.

In both the proverbs above, the same theme has been presented to the readers using same example. Both proverbs are statements and structural or semantic parallelism is not found in these proverbs.

Table 31**Grapes are Sour**

Balti Proverb	English proverb	Common Theme
<i>Wa suyuikha ma tharbana</i> <i>suyu skyurmo.</i> Translation: Grapes are sour.	Grapes are sour	To criticize a thing that is difficult to achieve

Analysis:

In Balti, the fruit used is "pomegranate" while in English, the writer has used the word "grapes". In Balti folk tales, it is said that a fox tried to climb a pomegranate tree to get pomegranates. But when he fails to climb it, he says that the pomegranates are sour; I will not eat them. Same is the case with the fox and the grapes in the short moral story in English. Both proverbs depict the nature of human beings who usually become critical about those things which are impossible for them to achieve. The difference in choice of words is due to cultural category difference.

In Balti, the writer has used the example of pomegranate while in English it is grapes. But the situation is the same. The writers have simply conveyed this theme without using any kind of parallelism.

Table 32

Love for Children

Balti Proverb	English proverb	Common Theme
<i>Kesar yotna yul phshik, metna yul stong.</i>	Where there are children, there is love.	Love for children

Translation: The presence of “Kesar” in the country is reason for disturbance, but his non-presence is also painful.

Analysis:

The Balti proverb uses *semantic Antonymy*. The presence of “Kesar” in the country is reason for disturbance, but his absence is also painful. “Kesar” is a famous fairy-tale hero who is also mentioned in the Balti folk tales. This symbol has been used to show a mother’s deep love and care for her children. When they are at home, their naughty behaviors and quarrelsome nature creates happy but disturbing environment. Similarly, the mother misses them a lot when they are absent. The same theme is described in the English proverb by saying that where there are children, there is love.

The Balti proverb has used two opposite ideas in the two halves. In the first half, the writer says, “The presence of “Kesar” in the country is reason for disturbance”. And in the second half, it is stated as “but his absence is also painful”. Thus *antithetical parallelism* has been used as a structural technique to convey theme. Similarly, the English proverb has not used parallelism as a structural device.

Table 33

Reward and Punishment

Balti Proverb	English Proverb	Common Theme
<i>Lasmi thadchuk, hrkunma bretchuk.</i>	Hard work pays off.	Reward and punishment

Translation: Entertain the worker and punish the thief severely.

Analysis:

In early days, people in Baltistan used to do farming collectively. People in a village helped one another on the occasion of sowing seeds and harvesting. Such helpers are called “*lasmi*” in Balti. They don’t take money as a reward. Instead, they just eat the meal from the field’s owner. So, it is advised to serve them wholeheartedly. Similarly, if you catch a thief, punish him so severe that he may quit stealing for the next time. Thus, the writer has beautifully used antonyms to convey the message. In the English proverb, the importance of reward is emphasized. The writer says that diligent and persistent efforts likely lead us to positive outcomes, success and rewards.

The theme has been delivered by Balti proverb without using any parallel idea side by side. Similarly, the English proverb has given us the same theme using a statement. Again, no structural parallelism is found in English also.

Table 34**Hypocrisy**

Balti Proverb	English proverb	Common Theme
<i>Kho khara, sning po ara.</i>	Mouth of honey, heart of gall.	Hypocrisy.

Translation: A malign person with a sweet tongue.

Analysis:

“*Khara*” means sweet and “*Ara*” is a loan word taken from Urdu language and it means “saw”. The literal meaning is that mouth is sweet while the heart is a saw. This conceptual metaphor means that a hypocrite face of a person may hide a foul heart. Similarly, in English it is said that mouth is sweet like honey and heart has bitter anger and feeling of ill-will. “Heart of gall” suggests that beneath the surface charm, there is negativity, deceit or lack of genuine kindness. Both these proverbs advise us to avoid ill-will and hypocrisy. There should be harmony between a person’s intension and talk. What is in the heart, should be on the mouth. Both proverbs show the mentality and behavior of hypocrites in the society.

A clear sequence can be explored in the Balti and English proverbs. Both proverbs have used the antithetic parallelism to place opposite ideas together.

Table 35***Opponents***

Balti Proverb	English proverb	Common Theme
<i>Khara khuray khra hling.</i>	Diamond cuts diamond.	Opponents

Translation: To hunt the falcon carrying a falcon.

Analysis:

In Baltistan, some of the people have a hobby to hunt birds. Using a cultural category of birds, the writer talks about hunting a falcon using a falcon. It carries the same meaning as diamond cuts diamond. This conveys the idea that two equally skilled persons are engaged in a conflict or competition. It suggests that when two highly capable people interact with each other, the clash will be challenging and intense just like a diamond can only be cut with another diamond due to its hardness. This is used in a situation where opponents with similar potentials face each other.

The stylistic analysis of Balti proverb shows that it has not used parallelism as a structural tool. Rather, the lexical item “*Khara*” has been repeated two times. Similarly, the English proverb also consists of a statement in a simple sentence. The word “diamond” has been repeated again to put emphasis on it. But as a whole, no parallel ideas are placed in these proverbs.

Table 36***Importance of Silence***

Balti Proverb	English proverb	Common Theme
<i>Mimanging tam mazer, chu manging rap mabyos.</i>	Silence seldom doth harm.	Importance of silence

Translation: Don't talk at gatherings, don't cross a flooded river.

In Baltistan, mostly people invite their relatives and friends on special occasion for meal. So, the ancestors advise the youth that don't talk about secrets in a gathering because someone will catch it and disclose to others. And, it is suggested that don't cross the flooded Indus river because you may drown. In Balti literature, the abundance of

crowd and flooded river is interesting. Both are harmful for us if we don't take care. In other words, silence is preferred over speaking. Similarly, in English language, it is said that silence never harms.

Balti proverb uses synonymous parallelism to put two parallel ideas in one proverb. When they are kept in parallel, they create an emphatic situation. While in the English proverb, the importance of silence is being described using a simple sentence.

Table 37

Laziness

Balti Proverb	English proverb	Common Theme
<i>Ngit ongphi bongbu la hrtswa met.</i>	Lazy folks take the most pains.	Laziness.

Translation: A sleeping donkey gets no grass.

Analysis:

“Language is an act of uttering verbal symbols that are formed in imagery, which is culturally created. The figurative language used here is culturally-constructed. In olden times, the means of transport in Baltistan was horses and donkeys. The writer has used the metaphor “a sleeping donkey” that it will never get grass to eat. But when it is active and awakens, it gets grass to eat. Thus people should be active and awaken. In English proverb, same theme has been depicted in simple statement. It says that lazy people cannot get any benefits and have to face a lot of difficulties in life to achieve anything.

In both the proverbs, no parallelism has been used as a syntactic or stylistic device.

Table 38

Out of Sight

Balti Proverb	English proverb	Common Theme
<i>Ma thong khi ma zuk.</i>	Out of sight, out of mind.	We forget things which are not before us.

Translation: When I don't go before the dog, how will it bite?

Analysis:

Using the *cultural category* of dog as a symbol of danger, the Balti proverb tells that when someone does not go before the dog, how can it bite us? This shows being out of sight. The English proverb says that we cease to worry about things or people when they can no longer be seen. Absent friends are soon forgotten by us. In other words, if we cannot see or experience something, it's easy for it to slip from our thoughts or memory. This is opposite to the proverb which says, "Absence makes the heart grow fonder". Both proverbs declare that whatever is out of sight, it is out of mind.

The Balti proverb has repeated the lexical item *ma* (means not) to create a pattern. The translation becomes: "I did not see the dog, the dog did not bite me". Thus we can explore a structural parallelism in this case. Similarly, the English proverb has used the syntactic structure: Out of NP1, out of NP2 to create a pattern and a rhythm.

Table 39*Unity*

Balti Proverb	English proverb	Common Theme
<i>Smaq chi loqpana, khar chi loq.</i>	United we stand, divided we fall.	Unity is strength

Translation: When a group of people tried together, they were able to abolish a fort.

Analysis:

"*Smaq*" in Balti means a crowd and "*khar*" means a King's Fort. In Gilgit Baltistan, before independence, there were rulers called *Cho or Raja*. The Forts were constructed very strongly to save Raja from enemies. These forts are still a part of historical artifacts in districts *Shigar, Kharmang and Skardu*. The writer says that when a group of people work together, they can even abolish a great fort. This shows power of public unity.

In English proverb, using semantic relation of *Antonymy*, it is advised that as long as people stick together, they are safe. But when they quarrel, their enemies destroy them. It is equivalent to the English saying, "There is safety in number".

This Balti proverb uses *synonymous parallelism* to emphasize and clarify the idea. In the first half, the writer talks about a group of people who work with unity and in the second half, the writer declares the result or output. The writer has tried to create a link between two lexical items: *smaq*(crowd) and *khar* (fort).

Similarly, the same theme is depicted in the English proverb. It has used Antithetic Parallelism which makes this proverb well-structured and attractive.

Table 40

Responsibility of Parents

Balti Proverb	English proverb	Common Theme
<i>Ro rongkgangla, bono khangsala.</i>	Daughters are flowers that are to be given away.	Responsibility of parents

Translation:

Analysis:

Using cultural schema and the shared knowledge of people, the Balti proverb advises to perform two actions very soon on time. The dead must be buried soon and the daughter must be married soon. These two responsibilities are to be performed well on time. Islam also emphasizes to bury a dead very soon. The proverb also shows worries of parents about their daughters and the family system in Baltistan. The English proverb talks about the marriage of daughters. They are the flowers which are to be given away to others. The parents must perform the responsibility of daughter's marriage as soon as possible. Thus both proverbs emphasize the timely marriage of daughters.

Synonymous Parallelism can be seen in the Balti proverb as two ideas are placed in sequence. In the first half of this proverb, it is suggested to bury a dead soon. While in the second half, it is advised to send daughter to her husband's home soon. Conversely, the same theme is described in the English proverb by using a statement without using parallelism.

Table 41

Self

Balti Proverb	English proverb	Common Theme
<i>Rang lasla chhu maskom.</i>	Self preservation is the first law of nature.	Self is important

Translation: One never feels thirsty while doing one's own work.

Analysis:

People in Baltistan earn their livelihood mostly by farming. This scene has been used as imagery that when a man is working in his own field, he never feels thirsty working in the sunlight. Same idea has been described in English proverb as well. It says that self-preservation and self-benefit are laws of nature.

On careful analysis of the structure of these proverbs, it is clear that no syntactic or semantic parallelism has been used by the writers.

Table 42

Kind-behavior

Balti Proverb	English proverb	Common Theme
<i>Anchani chik ching, khaspa bgya ching.</i>	Softly, softly, catchee monkey.	Effect of kind words

Translation: Power gets hold of on, pleasant talk gets hold of hundreds.

Analysis:

“*Anchan*” has the denotative meaning of “powerful”. It also alludes to *Ali Sher Khan Anchan* who was a great ruler of *Anchan Dynasty* in Baltistan. The Balti proverb describes a common observation about behavior of people that a powerful man gets hold of one while a polite man wins the hearts of hundreds of people. Courtesy and politeness always have positive effect on the mood and hearts of others. We can get information about digests in Balti language as well. The English proverb originates from the Creole cultures of Carribean. It is used to give the idea of patience, soft talk and gradual approach. “Catchee monkey” does not literally refer to capturing a monkey. Rather, it is figurative language for achieving a goal.

The Balti proverb above has used synonymous parallelism. In the first half, the verb “*Ching*” (to get hold) is repeated in both the halves creating a sequence. While, the

same theme is presented in the English proverb in a simple and affirmative sentence. There are no parallel ideas but the adverb “softly” has been repeated two times.

Table 43

Fix a Problem

Balti Proverb	English proverb	Common Theme
<i>Dusay skudpa chatpa, jukla thaqpa chatpa.</i>	A stitch in time saves nine.	It is better to fix a problem when it is small.

Translation:

Now it is like cutting a thread,
afterwards it will be like
cutting a rope.

Analysis:

Hasni (2004) explains that when a husband and a wife have bad relations, they must resolve the issue. On this occasion, the elders advise the husband and wife to get divorced if they have no children. When they have children then divorce is discouraged. Thus cutting of a thread is compared with easy divorce. The English proverb also talks about the importance of time in resolving issues but it used different symbol which is stitching. It says when someone repairs a garment in the beginning, one stitch is required but when time passes more stitches or more effort is required to resolve the issue. Hence a stitch in due time saves us from a lot of work later.

The Balti proverb has used a synthetic parallel structure to add something to the previous idea. The same theme is delivered by the English proverb using a simple structure. It has not used any parallelism.

Table 44

Trouble

Balti Proverb	English proverb	Common Theme
<i>Sosay kaming stary matyong.</i>	Don't make a rod for your own back	Don't put yourself in trouble.
Translation:		
Don't put ax in your own feet.		

Analysis:

The metaphor in Balti proverb (Don't put ax in your own feet) shows that we should not do such things that are harmful for ourselves in future. Same is the case with the English proverb. It has used the symbol of a rod which is used to hurt a person. In fact, we should not create troubles for ourselves.

The Balti writer delivers the message in a simple and imperative sentence. The writer has not used parallel ideas to create sequence. Same is the case with the English proverb.

Table 45***Gain vs Pain***

Balti Proverb	English proverb	Common Theme
<i>Smulchu metna xser met.</i>	No gain without pain.	No pain, no gain.

Translation:

No sweat, no gold.

Analysis:

“*Smulchu*” has two meanings in Balti. It means “*sweat*” or “*gold-water*”. Thus the writer has used semantic relation of *Homonymy*. But here it has been used for “*sweat*”. Until a person works hard, he will not get gold (wealth). Basically, the drops of sweat are similar to gold-water. For achieving a goal, a person should be industrious and eager. In English, the same reality is declared without using any symbol like sweat or gold, it says no pain no gain. It means if you don't work hard, you will not get reward.

Both the above proverbs have used almost the same structure. In Balti it is: No NP1, No NP2. The place of NP1 is taken by sweat and the place of NP2 is taken by gold. In English, we have: No NP2 without NP1. The difference is that in English, the reward is presented earlier. Thus both proverbs have used two items which are dependent on each other. So it makes these proverbs well-structured.

Table 46***Home sweet Home***

Balti Proverb	English proverb	Common Theme
<i>Bu met rgaskha maru, nung met sham kharu.</i>	There is no place like home	Importance of home

Translation: One who has no son is affected in old age, the homeless is affected in the evening.

Analysis:

The Balti proverb compares two situations. The first situation is the time when an old man faces difficulty in his old age because he has no son to help him. And the second situation is the time when a homeless person is worried when he has no place to stay. Thus the importance of home has been depicted in this Balti proverb. Similarly the English proverb says that home is the place where a man feels safe and happy. The proverb is taken from the famous song *Home, Sweet Home* written by John Howard Pyne. The Balti writer has placed two synonymous ideas parallel to create an analogy while English proverb has not used parallelism as a syntactic device.

Table 47***Spend Carefully***

Balti Proverb	English proverb	Common Theme
<i>Thoqchi paxy thikchi rgyal.</i>	Spend and be free, but no waste.	Spend carefully.

Translation: It is better to spend less than to grow a full crop.

Analysis:

In Balti, the proverb teaches us not to be spendthrift. The writer compares two actions. One is to spend money carefully and the other is to grow a full wheat crop. The writer says that spending less is far better than growing a full seasonal crop. Thus Balti proverb is culturally constructed. The English proverb teaches us that we should spend money with care and should not waste it.

Upon stylistic analysis, both proverbs are found ordinary. There is no use of syntactic parallelism in the above proverbs.

Table 48

Co-incidence

Balti Proverb	English proverb	Common Theme
<i>Mi nan bukpikha thon.</i>	Talk of the devil and he is sure to appear.	Co-incidence
Translation: We back-bitted a person and he appeared.		

Analysis:

In both the above proverbs, the writers tell us about a common observation. When people talk ill about some third person, usually that person appears suddenly on that occasion. Then the speakers say” Talk of the devil and he is sure to appear.” The English proverb has used the metaphor of devil. It has the same meaning as “Think of the devil and Devil is there”.

Both proverbs have no use of parallelism as a stylistic art.

Table 49

Power of Money

Balti Proverb	English proverb	Common Theme
<i>Phe metna zde met.</i>	Money talks	Power of money.
Translation: If you have no flour, you have no reward from anybody.		

Analysis:

“*Phe*” means flour and “*Zde*” means reward. These cultural categories are applied to tell that if someone does not have money, he/she will have no reward and respect from anyone. Generally in the society, people invite each other on meals. But the writer calls such invitations a show-off of the wealth. If these meals are based on sincerity, it’s good. But if they are meant to show-off, they are worthless.

The Balti proverb has repeated the lexical item “met” (not) in both halves of the proverb. The structure used here is: *NP1 met na NP2 met*. Thus the use of this parallel structure makes this proverb emphatic and ordered .On the other hand, the English

proverb has simply stated the idea in a simple sentence using a statement. Both proverbs convey the common theme that money is powerful.

Table 50

Idle People

Balti Proverb	English proverb	Common Theme
<i>Mi manging ro mangpha.</i>	Idle folks have the least leisure.	Idle people

Translation:

There is an abundance of dead bodies amongst the crowd.

Analysis:

In this Balti proverb, the ancestors talk about work-shy and lazy people who are trying to work in a crowd. It is a common observation that the people try to avoid work whenever it is a public-welfare work. In Baltistan, for clearing canals, the common public works collectively. Everyone tries to take rest and be lazy. The work is not done on time and people take rest like the dead bodies (Ro=dead body).

The English proverb also criticizes the lazy people. Those who are lazy, they are reluctant to take charge and work. They show themselves so busy that they have no spare time. This shows human psychology and nature. The idle people have been described using different situations.

4.2 Results

On the basis of the analyses above, following results are obtained.

4.2.1 Semantic Analysis of Balti Proverbs

On the semantic level, the selected proverbs were analyzed for different meanings.

i) Cultural conceptualizations including cultural cognition, cultural schema, cultural category and cultural metaphor by Sharifian: These elements of cultural conceptualization are explored in majority of the Balti proverbs.

(ii) Leech's seven types of meanings and semantic relations: Using this lens, majority of the Balti proverbs are found where these semantic relations are used to convey meanings.

(iii) Parallelism and its types: All the three types of Syntactic parallelism have been used as a major stylistic device to perform different functions in the Balti proverbs.

(iv) *Palmer's proposal that "language is an act of uttering verbal symbols that are formed in imagery, which is culturally created."* It has also been observed in most of the proverbs.

(v) *Figurative Language:* The Balti proverbs used figures of speech and literary devices to increase the stylistic beauty and attraction of proverbs.

(vi) *The cultural artifacts:* These are further categorized and weight-age of each is shown in the table below:

Table 4.1 Cultural representation in Balti

S.No	Cultural elements in Balti proverbs	Number of proverbs
01	Domestic tools	2
02	Human traits	5
03	Animals	11
04	Clothes	1
05	Farming	1
06	Body parts	4
07	Speech	4
08	Reality of Life	6
09	Kings /Rulers	2
10	Relations	4
11	Plants	2
12	Tools	4
13	Water / river	2
14	Elements	1
15	Foods	1

Singh (2019) worked on the cognitive-semantic analysis of proverbs in Persian, Polish and Spanish languages. He focused on the representation of implied systems of value, ethics and morality realized through proverbs. Similarly, Khan & Awan (2020) worked on the 'cultuemes' found in proverbs either literally or metaphorically. The table above shows the choice and representation of different cultural objects in the Balti proverbs. It shows that the representation of *animals, reality of life, human traits,*

body-parts, speech, relations and tools has highest frequency. This means that these objects, artifacts and ideas are of supreme value for the people of Baltistan. Rest of the above mentioned objects and ideas are less frequent in the 50 proverbs. The frequency of animals in proverbs is recorded as 11 which shows that the thought in proverbs is dominantly affected by the animals of Balti culture. This is true because Baltistan is a hilly area and diverse animals are found in the forests and mountains. The elders mostly speak about the reality of life on the basis of their realizations and experiences. Thus the effect of culture on language and proverbs is inevitable and natural.

4.2.2 Semantic Analysis of English Proverbs

i) Cultural conceptualizations including cultural cognition, cultural schema, cultural category and cultural metaphor by Sharifian: These elements of cultural conceptualization are explored in majority of the English proverbs.

(ii) Leech's seven types of meanings and semantic relations: Using this lens, some of the English proverbs are found where these semantic relations are used to convey meanings.

(iii) Syntactic parallelism and its types: All the three types of Syntactic parallelism (Synonymous Parallelism, Antithetic and Synthetic) have been used as a major stylistic device to perform different functions in the English proverbs.

(iv) Palmer's proposal that "language is an act of uttering verbal symbols that are formed in imagery, which is culturally created." It has also been observed in most of the proverbs.

(v) Figurative Language: The English proverbs used figures of speech and literary devices to increase the stylistic beauty and attraction of proverbs. Some of the worth mentioning figurative techniques are metaphor, simile, imagery etc.

(vi) The cultural artifacts: These are further categorized and weight-age of each is shown in the table below:

Table 4.2 Cultural representation in English proverbs

S.No	Cultural elements in English proverbs	Number of proverbs
01	Friends	1
02	Reality of Life	10
03	Relations	6

04	Clothes	1
05	Religion	7
06	Kings	1
07	Domestic tools	6
08	History of English	1
09	Speech / Silence	4
10	Death	1
11	Plants	1
12	Fruits	1
13	Money	3
14	Body parts	2
15	Human traits	2
16	Nature	2
17	Home	1

The table above shows that different objects from the society are taken for expressing ideas in proverbs but the statistics shows that *reality of life, religion, relatives* and *domestic tools* are described frequently.

4.2.3 Similarity between Balti and English Proverbs

Table 4.3 Semantic Similarity in Balti and English

S.No	Common cultural objects and ideas expressed in Balti and English
01	Reality of life
02	Body parts
03	Human traits
04	Domestic tools
05	Clothes
06	Speech
07	Kings
08	Relations
09	Plants

4.2.4 Stylistic analysis of English and Balti Proverbs

Following statistical data shows the summary of Parallelism used as a structure in proverbs to enhance beauty, create rhythm etc.

4.4 Parallelism in Balti and English

S.No	Languages	Total collected proverbs	Number of proverbs having Parallelism	% use of Parallel structure
1.	English	50	14	28 %
2.	Balti	50	27	51.9 %

The statistics in table 4.4 shows that from the 50 Balti proverbs, 51.9 percent of the Balti proverbs used Parallelism. While, the percentage usage of Parallelism in English proverbs is 28. Majority of the proverbs have used the three types of parallelism. The frequency of synonymous parallelism and antithetic parallelism is high but the frequency of synthetic parallelism is low.

CHAPTER 5

DISCUSSION, CONCLUSION AND RECOMMENDATIONS

This chapter involves analyzing and interpreting the research findings in relation to the research objectives and questions. The key findings are summarized and interpreted in the context of existing literature. The new results and its contribution to the existing body of knowledge are explained. Also, the future avenues for research are suggested. Finally, the researcher concludes by emphasizing the implications and significance of this research.

5.1 Major Findings

In this research, there were two research questions. The first research question was about the similarities and differences between proverbs of Balti and English on Stylistic and Semantic levels.

It has been found that the Balti and English proverbs are similar on semantic and stylistic levels. The comparative study of English and Balti proverbs has revealed that both languages have common themes. The Semantic analysis has shown that out of the 15 cultural objects, 9 objects and ideas are expressed similarly in the proverbs of Balti and English. This similarity of two different cultures is a significant finding of this research. Both English and Balti proverbs have used cultural conceptualization, Figurative language and semantic roles. But the Balti proverbs are found using more figurative language technique. Thus, it is concluded that there are fewer differences and more similarities in the proverbs of these languages.

The stylistic analysis of the 50 proverbs shows that Parallelism is a common stylistic feature of both Balti and English. But the frequency and percentage are different. Parallelism is used in 51.9% of Balti proverbs and 28% of English proverbs. This means that Parallelism as a syntactic device is used more in Balti proverb but less in English proverbs.

Upon the stylistic analysis of Balti and English proverbs, the results of table 5.2 show that Parallelism is a useful stylistic device which is used in the proverbs of English and Balti languages. All the three types of parallelism (Synonymous, Antithetic and

Synthetic) are explored upon analysis of 50 proverbs. The results also show that 51.9 % of Balti proverbs used Parallelism. While, the percentage usage of Parallelism in English proverbs is 28. Thus it is concluded that majority of Balti proverbs have used Parallelism as a stylistic device. Parallelism serves to beautify, emphasize, repeat, clarify, intensify, emphasize the reverse side of the previous thought and add or complement the previous thoughts. It makes proverbs artistic and attractive for readers.

The second research question was about the representation of cultures in the proverbs and common themes. Xiangyang (2016) says that language and culture are closely related and shape each other. Proverbs, gems of a language, are not only an important part of language, but also a “window” through which one can observe the cultural facets of a nation. Culturally speaking, proverbs may provide interesting clues about a nation’s geography, history, social organizations, social views, attitudes, experiences etc.

This claim has been proved true on the basis of the results obtained from semantic analysis of proverbs in Balti and English. The proverbs are deeply affected by the native cultures of Baltistan and Britain. Some of the cultural artifacts explored are: reality of life, relations, religion, kingship etc. The world-views, experiences, habits, aspirations and beliefs of native people are represented in their proverbs. The proverbs have common themes/ messages although they belong to different cultures, geographical areas and language families. Some of the proverbs have used the same concept or situation to deliver the same theme. Thus the similarity of themes is a universal attribute of proverbs.

5.2 Discussion

This section consists of the findings and results of the data which were analyzed using the lenses and frameworks given by the theories.

The results show that cultures of English and Balti people are represented in the proverbs of their languages. The comparative analysis shows that Balti and English proverbs have nine (09) common cultural objects and ideas incorporated in the proverbs. Thus, the researcher found a large extent of similarity between English and Balti proverbs with respect to cultural representation in proverbs. The equivalent themes of almost all Balti proverbs are available in English proverbs’ list. The semantic analysis of proverbs reveals

their underlying meanings which are often rooted in culture, beliefs and observations. Moreover, the stylistic analysis of the randomly collected 50 proverbs shows that majority of the proverbs have used the device of parallelism to make proverbs attractive, emphatic and clear. The frequency of synonymous parallelism and antithetic parallelism is high but the frequency of synthetic parallelism is low.

Eshdavlatovna (2021) did a structural-semantic analysis of the syntax of English proverbs. While studying the comparative aspects of proverbs, it was impossible not to focus on their linguo-cultural aspects. Similarly, for the current research, it was impossible not to focus on their linguo-cultural aspects.

Khan and Awan (2020) explored that the population density of a speech community affects the positive or negative attitude towards speech. They found similarities and differences related to attitude of language use. The current research found out that *language is an act of uttering verbal symbols that are formed in imagery, which is culturally created.*

Anila (2021) worked on the use of stylistic features to depict the dogmatic belief by Haji Mehmood Firdosi in his Balti poems. She found out the underlying beliefs in the poems. Similarly, the semantic analysis of Balti proverbs shows that the culture and religion of Baltistan is deeply-rooted in the proverbs.

5.3 Conclusion

The comparative study of proverbs in Balti and English through semantic and stylistic analysis reveals both similarities and differences in cultural expressions, linguistic patterns and underlying meanings. There are more similarities and fewer differences between proverbs of these languages. While majority of proverbs in Balti and English share similar themes or concepts, their stylistic and semantic analyses show some differences as well. The representation of culture in proverbs of these languages differs due to unique cultural contexts and worldview of each language. But the proverbs are definitely affected by native cultures and societies. This analysis provides insights into the richness of language diversity and the ways in which cultural values and beliefs are encoded and transmitted through proverbial expressions.

5.4 Contribution to Paremiology and Language

The current study is a contribution in the field of paremiology. It adds new perspective to the existing body of knowledge related to proverbs in Balti and English languages. The structural and semantic analysis of proverbs offer pathway to the future researchers to work on other stylistic features as well. Other regional languages of GB like Shina, Brushaski, and Khowar etc. can also be compared for their similarities and differences.

This research contributes to preserve the Balti proverbs for future use. This is because, with the impact of technology and Urdu and English, Balti proverbs are being lost rapidly. People do not use more proverbs in the daily conversations. Thus there was a need to save these proverbs in the form of academic document. The only collection of Balti proverbs is *Hasni's* book. It is a contribution to the field of Anthropology as well.

5.5 Recommendations for Future Researchers

Balti is a regional language of Gilgit Baltistan, Pakistan. Similar studies can be conducted on the other regional languages of Pakistan and Gilgit Baltistan like Pashto, Shina, Khowar, Saraiki etc. The researcher took two areas for Analysis i.e Stylistics and Semantics. Moreover, the other areas of linguistics like phonology, pragmatics, sociolinguistics etc. can also be taken for analysis. Other than proverbs, comparative study of idioms may also be done in the future. The representation of different objects and ideas in proverbs is a good area of research.

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