

Eng124: Language and Society

Language, Culture and Cognition-I

Language and Culture

- Two popular myths about mankind
- The Greek myth of Prometheus
- The Hebrew myth of Tower of Babel
- Language is a tool of the culture.

Myth of Prometheus

- The Greek myth is about mankind's greatest tool: Fire.
- Prometheus, the hero of our story, loved the creatures that he had helped Zeus to create...man and woman, huddled, cold and fearful.
- He wanted to gift them fire to help them from the cold, but Zeus, the king of Olympian gods, forbade it.
- Yet Prometheus smuggled a burning charcoal out of Olympus and out of love, gifted it to his creatures.
- Prometheus had to pay a big price for the indiscretion.

- Zeus condemned him to the eternal pain of being chained to a rock in the Caucasus, where each day his liver was consumed by a vulture, regenerating every night in order to fuel his pain for the next day.
- It was left to the mighty Hercules to kill the vulture and free Prometheus of his chains.

Power of Fire

- The myth of Prometheus, like all good myths, offers answers to keep the *homo curious* satisfied until a new answer comes along.
- In this myth, we take away the belief that fire originated as a gift from one who loved humans.
- And such would be the power of humans with fire that gods did not want them to have it.

Prometheus and Hercules



The Hebrew myth: Tower of Babel

- The Hebrew mythology also includes a narrative about their gods coming to fear the power of humans.
- The Hebrew God is not threatened by the human control of fire but by the human power of language.
- The myth of the Tower of Babel is an appreciation of the power of language (BAB: gates; EL: god).
- God is not worried about the fire but about the human ability to work together through language.

Power of Language

And the Lord said, “Behold, they are one people. And they all have the same language. And this is what they began to do, and now nothing which they propose to do will be impossible for them.”

“Come, let us go down and there confuse their language, that they may not understand one another’s speech.”

So the Lord scattered them abroad from there over the face of the whole earth; and they stopped building the city.



Equation

- In the Hebrew myth, power of language is equated with the power of fire.
- Language is a tool, a cultural artifact.

Language and Culture

- Language is how we talk. Culture is how we live.
- Language includes sounds, structure, meaning, stories, narrative etc.
- Culture is a set of values shared by a group and the relationship between these values, along with all the knowledge shared by a community of people, transmitted according to their respective traditions.

Culture

- A community attribute rather than a prerogative of some.
- Anthropologists
 - Material culture
 - A community's artifacts: pottery, clothing, food, literature, music, films, fine arts, technology. . .
- Culture as socially acquired knowledge:
 - A society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members . . . Culture being what people have to learn as distinct from their biological heritage, must consist of the end product of learning: knowledge in general sense of the term.
Goodenough, 1957
- Sanskriti Vs. Prakriti

Culture as knowledge

- Knowledge: episteme and techne
 - knowing 'that' as well as knowing 'how'
- Knowledge of facts and knowledge also of the 'good'
- If culture is knowledge, then it must exist in peoples' minds.
 - how do we know what the cultural knowledge of X is?
 - worse still, how do we know what the collective cultural knowledge of a community is?
 - The same methodological tools that we employ in studying language: collective judgments of the community
- Language is one of culture's artifacts /inventions.

Language and culture

- A two-pronged relationship:
- Equating language with culture
 - Language is culture.
- Language as a mode of cultural expression
 - Language is a vehicle of culture.

Language happens to be a bit of both.

Language and culture

- Universals in language:
 - Languages share certain properties which constitute their invariant core
 - Recursion
 - A typology of structure
- Despite all the universal properties that we associate with language, culture gives dimensions to it that go beyond the universals.

Language and culture. . . contd.

1) Naming practices

- How counter culture challenges the normative naming practices
 - Slang

2) Syntactic choices

- modality and honorificity

3) Usage conventions

- metaphorical and proverbial expressions

Naming

- Naming is a socio-cultural practice.
 - Referential possibilities are defined by how cultures view reality.
 - Kinship, food, colour, rituals
 - Cultures in conflict leading to gross misinterpretations – *santhara*
 - State colonising culture?
 - Why ‘Triple Talaaq’ is a contentious issue but *kanyadaan* is not?
 - Perfunctory solutions that remain in denial of worse inequities propagated by our culture

Slang as renaming

- Slang is a socio-cultural practice of renaming.
- A subversion of the standard or departure from the norm
- Driven primarily by the need to ensure exclusiveness and sometimes even secrecy for a sub-culture.
- Emergence of slang in subcultures exploits the referential possibilities of language as one of its major tools - **relexicalisation.**
- Slang has traditionally been regarded as marginal dialect with a low-prestige.
- The ideology of post-standardisation brings slang into the mainstream of the linguistic landscape of a culture.

Slang

- In its earliest attested use the word *slang* referred to the vocabulary of "low or disreputable" people.
- The first ever compilation of slang was by Francis Grose
Dictionary of Vulgar tongue: “A special vocabulary used by any set of persons of a low and disreputable character — underworld, street gangs etc.”(Grose 1785)
- The 19th Century lexicographers imparted some respectability to slang - language of a highly colloquial type, below the level of educated speech.
- The gutter, the street, the stable, the workshop, the ranch, a place where men work and play (women did neither so they didn't evolve slangs ? — only a half truth)

Slang as an attitude

- Chapman, the lexicographer: slang has little to do with communication; it is more of an attitude, a feeling, an act.
- Whitman, the poet: Slang as the Shakespearean clown who participated in all the royal ceremonies in the palace of language, “an attempt of common humanity to escape from the bald literalism and express itself without any barriers”.
- Etymology: two of the many – Verb *slang*: attack someone using abusive language; Verb *sling*: throw with great force

Ambivalence

- An ambivalence towards the construct
- Attitudes to slang range from ‘poetry of the gutter’ to ‘wordwatchers’ paradise’
- Still considered inappropriate in formal discourse
- ‘Language with its sleeves rolled up, its shirt tails dangling, and shoes covered in mud’ – Cuddon
- ‘Speech forms which have a right to exist in informal discourse’
- Guru-Chaandala dosha – an aesthetic incongruity

Subversion of the standard

- **Slang** consists of a lexicon of non-standard words and phrases in a given language.
- Use of these words and phrases is typically associated with the subversion of a standard variety (such as Standard English) and is likely to be interpreted by listeners as implying particular attitudes on the part of the speaker.
- In some contexts, a speaker's selection of slang words or phrases may convey prestige, indicating group membership or distinguishing group members from those who are not a part of the group.

Partridge: "Slang Today and Yesterday"

- Eric Partridge, credited as the first to report on the phenomenon of slang in a systematic manner, observed that a term would likely be in circulation for a decade before it would be written down.
- Nevertheless, it seems that slang generally forms via deviation from a standard form.
- This "spawning" of slang occurs in much the same way that any general semantic change might occur. The difference here is that the slang term's new meaning takes on a specific social significance having to do with the group the term indexes.

Why do people use slang

- Eric Partridge, the most celebrated defender of the slangs calls it a colloquial departure from the standard usage, imaginative, vivid and ingenuous.
- For the fun of it
- An exercise in wit and ingenuity
- To be different
- To be arresting
- To enrich language
- To reduce seriousness
- To ease interaction
- To induce intimacy
- To exclude others

Slang and the standard

- It is often difficult to differentiate slang from colloquialisms and even from standard language, because slang generally becomes accepted into the standard lexicon over time.
- The literature on slang discusses mainstream acknowledgment of a slang term as changing its status as true slang, because it has been accepted by the media and people in general, and is thus no longer the special insider speech of a particular group.
- Words such as "spurious" and "strenuous" were once slang, though they are now accepted as standard, even formal style words.

Dating

- Old slang either drifts into obscurity or finds a place in the standard language.
- Words like clever, fun, sham, banter, mob, stingy began life as slang
- Expressions like barge in, wind bag, full of beans have lost some of their slanginess, filling expressive gaps in the language
- Some long-standing slang expressions:
 - cash, dough, bucks for money
 - grub, scoff, chop, chuck for food,
 - canned, stoned, sloshed, sozzled, top-heavy for being drunk

Relexicalisation: Some examples

- Geneology:
- Booze – Dutch bousen ‘drink in excess’
- Mob - Latin mobil ‘movable or excitable’ metaphorization from physical to emotional plane
- Metaphorisation at its best: twicer (deceitful), wall flower (a socially neglected person), zig-zag (drunk), clock-watcher (good for nothing), telu
- College slang in the US : peeps (parents), dog (a friendly person) (mamaflage (to hide sthing from parents) (1994)
- Coinages: sob-sister, bad actor (mean person), bad news (a bill for money owed), all wet (mistaken)

Some recent slang

- **Accidental Jedi:** Someone who routinely does things that would be awesome if intentional.
- **Crosstext:** Sending the wrong text to someone when engaging in multiple text based conversations.
- **Antistalking:** Methodically learning another person's routine in order to systematically avoid them.
- **Fappy:** A combination of the words "fat" and "happy".
- **Friendscaping:** The act of trimming ones friends lists in various social media sites.

How slang evolves

- The development of slang is considered to be a largely “spontaneous, lively, and creative” speech process.
- Still, while a great deal of slang takes off, even becoming accepted into the standard lexicon, quite a bit of it simply dies out, sometimes only referencing a group.
- For a slang term to become a slang term, people must use it, at some point in time, as a way to flout standard language.

A post-standard construct

- Slang is usually associated with particular groups and plays a role in constructing group identities.
- Therefore, using the slang of a particular group will associate an individual with that group, it will also serve the function of excluding the outsider.
- As subcultures are also often forms of counterculture and counterculture itself can be defined as going against a standard, slang has come to be associated with countercultures.
- As a form of resistance to the dominant culture, slang has come to be viewed as a post-standard construct.

Summing up

- Slang is preciously guarded by the group as a membership badge.
- It makes the subculture impenetrable to outsiders.
- It becomes one of the measures of growth of a language by filling expressive gaps in the standard language.

Syntactic choices

- Combinatorial procedures
 - Rules of a language are not static.
 - They are being constantly redefined by the situational constraints.
- Cultures differ in the way they approach syntactic choices.
 - Preponderance of certain structures over others
- How does a culture ask questions?

Syntactic Choices: Modality

- One of the most basic distinctions in the use of language: Statements of facts vs. Statements of perceptions, beliefs, judgments, and attitudes.
- Modality concerns the class of expressions involving speaker perceptions, beliefs, judgments, and attitudes.
- **E.g. *You ought to wake up early in the morning.***
- The presence of *ought* in the expression reflects the speaker's judgment about the modalised proposition of *waking up early in the morning* as being highly desirable.
- Different types and degrees of modality reflect different cultural predilections and biases.

Types of modality

- Epistemic Modality: Degree of speaker commitment to the truth of the modalised proposition in terms of its necessity, probability, and possibility (e.g. *may* in English)
- Deontic Modality: Obligation, prohibition (e.g. *ought* in English)
- Dynamic Modality: Real world ability, willingness or intention (e.g., *can* in English)

Examples

1. *Ashok must be home already.*
 2. *Ashok may not be able to join you for dinner.*
 3. *The effort Ashok has put in should bear fruit.*

 4. *Ashok must be home by ten.*
 5. *You may leave the room.*
 6. *Ashok should be given his due.*
- The modal auxiliaries *must*, *may* and *should* function as epistemic modals denoting modal necessity (1-3) and as deontic modals denoting modal obligation (4-6).

Examples

- The third strand of modal meanings, *dynamic* modality, includes the categories of real world ability, possibility , intention or willingness as in (7) and (8):

7. *He can play several musical instruments.*

8. *He will be a renowned musician one day.*

Modality in Hindi

- Dynamic modals *sak*, *pa:* as in *ga: sake:ga:* and *ga: pa:yega:*, both of which have a clear abilitative import.
- Epistemic modality is expressed through the verb *ho:* as in *ga:na: ho:ga:*, which is ambiguous between possibility and necessity.
- Deontic modality is expressed through modals *paD* as in *ga:na: paDe:ga:* and *Ča:hiye:* as in *ga:na: Ča:hiye:*
- Further, *ho:ga:* also appears to be ambiguous between epistemic and deontic modal meanings, as in *a:pko Čalna: hi: ho:ga:* and the ambiguity is resolved through the emphatic particle *hi:*

Degrees of Deontic modality in Kashmiri

Several shades of deontic modality:

- *p^yeyi* has an obligative import of the circumstantial kind best described as a compulsion. Closest in Hindi is *paDe:ga:*.
- *pazi* has the force of a strong moral obligation.
- *gatshi* has a weaker obligative import of desirability.
- *laq^yi* has a prohibitive import and always occurs with negation (except in interrogatives).

Honorificity or Social Deixis

- Cultures differ in the way they approach social distance in an interactive setting.
- Speaker / addressee / Bystander and their social roles vis-à-vis one another.
- Each social role entails a certain proximity or distance — deferential, humiliating, and intimacy-based roles
- Honorific expressions are a linguistic culture's way of expressing the attitude of the speaker towards the addressee or the bystander in an interaction.
- Languages differ in the way they encode honorificity.
- Both lexical and syntactic devices are used to express honorificity.

Examples

1) Pronoun Usage in English and Hindi:

The under-differentiated pronominal system of English as against the over-differentiated system of Hindi and several other Indian languages

2) Verbal Agreement

- In English, Verbal Agreement is a marker of Person, Number and Gender features of the noun.
- In Indian languages, Verbal Agreement, in addition to encoding PNG features, also indicates the degree of familiarity between the speaker and addressee or the bystander.

Honorificity across languages

- Feynman's experience with learning Japanese
- Urdu: *hama:re gari:bkha:ne par tashri:f la:yiye*
na:chi:z a:pki khidmat mei ha:zir hai etc.
- Reversed options are not available in Urdu.
- Hindi: encoding an event in past tense has an honorific import — *mai keh raha: tha: ki...*
- In Kashmiri, every utterance carries an honorificity marker indicating the social distance between the speaker and the addressee.

Language and Culture. . . contd.

1) Naming practices

- How counter culture challenges the normative naming practices
 - Slang

2) Syntactic choices

- Modality and honorificity

3) Usage conventions

- Metaphorical and proverbial expressions

What is a Metaphor?

- Metaphor is widely regarded as a literary embellishment or a figure of speech, as it is commonly known.
- The assumption is that metaphorical expressions are a non-literal departure from the ordinary, literal use of language.
- Typically a metaphor entails a mapping across two distinct domains of experience, as in:

*All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances. . .*

- William Shakespeare: As You Like It

What is a Metaphor?

*All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances. . .*

- The world being spoken of in terms of a theatrical performance, and men and women as actors, life and death as entrances and exits in a theatrical performance.
- Cross-domain mapping from the domain of THEATRE to the domain of LIFE
- LIFE conceptualized in terms of THEATRE
- An obvious rhetorical impact – a persuasive message
- An obvious ornamental effect - hence an embellishment

Metaphors We Live By

- The approach just outlined misses two fundamental facts about metaphor.
 - 1) Metaphorisation is an unconscious part of all linguistic behaviour.
 - 2) It is manifested in language but is not exclusive to language. Rather, it is a cognitive phenomenon that enables humans to access concepts through a cross-domain mapping, and express such transference in language.
- Metaphor is foundational to our conceptual system.
- We *live* by metaphors (Lakoff and Johnson 2003).

Food for Thought

- We *devour* a book of *raw* facts
 - ...try to *digest* them
 - ...*stew* over them
 - ...let them *simmer on the back-burner*
 - ...*regurgitate* them in discussions
 - ...*cook* up explanations
 - ...hoping they do not seem *half-baked*
 -to say nothing about *vomiting them out* in exams
- All the above expressions involve the metaphor of food for thought.

Conceptual Metaphor

- Metaphor is not just a literary device but rather a mental “process” grounded in cognition.
- Cross-domain mappings: Mappings across different conceptual domains
- Fundamentally a conceptual phenomenon, and a linguistic phenomenon only derivatively.

Conventionalised Metaphors

- Love is a journey

1. Our relationship has hit a dead-end street.
2. Look how far we've come.
3. It's been a long, bumpy road.
4. We can't turn back now.
5. We're at a crossroads.
6. We may have to go our separate ways.
7. We're spinning our wheels.
8. Our relationship is off track.

- We're driving in the fast lane on the freeway of love.
(when you drive in the fast lane, you go a long way
in a short time, and it can therefore be exciting but
is also dangerous.)
- My relationship got waylaid at the on-ramp.

Conventionalised Metaphors

- Time is money
 1. How do you *spend* your time these days?
 2. That flat tire *cost* me an hour.
 3. I've *invested* a lot of time in her.
 4. I don't have enough time to *spare* for that.
 5. You're *running out* of time.
 6. You need to *budget* your time.
 7. Is that *worth your while*?
 8. He's living on *borrowed* time.
 9. You don't *use* your time *profitably*.

Novel Metaphors

- **Life as coffee spoons:**

*I have known the evenings, mornings, afternoons, I
have measured out my life with coffee spoons.*

Novel Metaphors

Time as a liquid:

*A liquid clock flows backwards
to moments frozen in memory.
Squeezing between the hour marks
are some never-ending passages
and thresholds of rooms
where life once broke free.*

Picasso



Culture-specificity of metaphor

- Whether a metaphor works or not is constrained by the world view in which it evolves

Argument is War

1. Your claims are *indefensible*.
2. He *attacked* every weak point in my argument.
3. His criticisms were right on *target*.
4. I *demolished* his argument.
5. I've never *won* an argument with him.
6. You disagree? Okay, *shoot*!
7. If you use that *strategy*, he'll *wipe you out*.
8. He *shot down* all of my arguments

Culture Specificity of Metaphor

- It is important to see that we don't just talk about arguments in terms of war.
- We actually win or lose arguments.
- We see the person we are arguing with as an opponent.
- We attack his positions and we defend our own.
- We gain and lose ground.
- We plan and use strategies.
- If we find a position indefensible, we can abandon it and take a new line of attack.

Argument is war

- Many of the things we do in arguing are partially structured by the concept of war.
- Though there is no physical battle, there is a verbal battle, and the structure of an argument - attack, defense, counterattack, etc - reflects this.
- It is in this sense that the ARGUMENT IS WAR metaphor is one that we live by in this culture; it structures the actions we perform in arguing.

A different view of argumentation

- Try to imagine a culture where arguments are not viewed in terms of war, where no one wins or loses, where there is no sense of attacking or defending, gaining or losing ground.
- It's a culture where an argument is viewed as a dance, the participants are seen as performers, and the goal is to perform in a balanced and aesthetically pleasing way.
- In such a culture, people would view arguments differently, experience them differently, carry them out differently, and talk about them differently.
- But we would probably not view them as arguing at all: they would simply be doing something different.

- It would seem strange even to call what they were doing "arguing."
- Perhaps the most neutral way of describing this difference between their culture and ours would be to say that we have a discourse form structured in terms of battle and they have one structured in terms of dance.
- It is in this sense that we live by our metaphors.

The argumentative Indian

Argumentation is a way of life - Is it a war? Or a near-plea?

tarka-vitarka or va:d-viva:d

tarka *kho* diya:/ji:t liya:

mai apni *ba:t rakhti* hu:n.

a:pki *ba:t asmarthaniya* hai

usne me:re tarka ka: *virodh* kiya

mai a:pki baat ka: *khandan* karti hu:n.

mai a:pki *ba:t se sahmat* nahi:n hu:n

a:p apna tark *rakhiye/pe:sh ki:jiye*

a:p meri *ba:t par gaur ki:jiye*

usne mujhe tark me *paccha:d* diya

Culture Specificity of Metaphors

yeh duup kinaaraa shaam Dhale

(Faiz Ahmad Faiz)

yeh dhuup kinaaraa shaam Dhale

milte hain dono waqt jahaan

jo raat na din, jo aaj na kal,

pal bhar ko amar, pal bhar mein dhuaan

is dhuup kinaare pal do pal

hothon ki lapak baahon ki khanak

Culture Specificity of Metaphors

yeh meil hamaaraa jhuth na sach
kyon raar karein, kyon dosh dharen
kis kaaran jhuthi baat karein
jab teri samandar aankhon mein
is shaam kaa suraj duubegaa
sukh soyenge sab ghar dar vaale
aur raahi apni raah lega

Translating across Cultures

At fringe of the day comes dusk.

The sun sets

in an hour not of night,

nor of day. A point that is not today,

nor the unknown tomorrow

A moment eternal

and evanescent.

Translating across cultures

At this moment we meet,
a fleeting eternity.

This bond of ours, neither real nor unreal
why reproach then, and why deceive!

As the day folds up
in the depths of your eyes,
we move
beyond the trail we left behind
yesterday.

Limits of Translation

yeh duup kinaaraa shaam Dhale

yeh dhuup kinaaraa shaam Dhale
milte hain dono waqt jahaan
jo raat na din, jo aaj na kal,
pal bhar ko amar, pal bhar mein
dhuaan
is dhuup kinaare pal do pal
hothon ki lapak baahon ki khanak
yeh meil hamaaraa jhuth na sach
kyon raar karein, kyon dosh dharen
kis kaaran jhuthi baat karein
jab teri samandar aankhon mein
is shaam kaa suraj duubegaa
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Usage Conventions of the Folk Culture: Proverbs

- **Folk culture** refers to a culture traditionally practiced by a more or less homogeneous group, woven around their day-to-day practices, and handed down to future generations through oral tradition.
- It stands for the so-called "old ways" as against novelty and evokes to a sense of community inherited from the past.

Proverbs

- “A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorisable form and which is handed down from generation to generation.”

Mieder, 1985

Paremiology

Study of proverbs and its sub-genres such as proverbial comparison (“busy as a bee”) and proverbial interrogatives (“Does a chicken have lips?”).

Linguistic Structure

- Imperative, negative
 - Don't beat a dead horse. (a repetitive action which takes you nowhere)
- Imperative, affirmative
 - Look before you leap.
- Parallelism
 - Garbage in, garbage out. (GIGO: Garbage begets garbage.)
- Rhetorical question
 - Is the Pope Catholic?
- Declarative sentence
 - Birds of a feather flock together.

Some salient features

- Alliteration
 - Forgive and forget.
- Rhyme
 - When the cat is away, the mice will play.
- Ellipsis
 - Once bitten, twice shy.

Some salient features

- Hyperbole
 - All is fair in love and war.
- Paradox
 - For there to be peace there must first be war.
- Personification
 - Hunger is the best cook.

Metaphorisation

- Most proverbs are based on metaphor. Why?
- Indirect inference and abstraction has greater generalisability
- Anonymity??
- Evolve spontaneously, usually as part of the oral narrative tradition: *ghar kaa bhedi lankaa dhaaye* (Vibhīṣaṇa's story)
- Exceptions: It takes an evil nose to smell the devil. (Beowulf)

Why people use proverbs

- Proverbs are used as a way of saying something gently, in a veiled way.
- They are used to carry more weight in a discussion, a person with a weak argument is able to enlist authority of traditional wisdom to support his position (Rhetorical use).
- Proverbs can also be used to simply make a conversation /discussion more lively.
- In many cultures, the use of proverbs is seen as a mark of being a good orator.

Why study Proverbs?

- Those who study folklore and literature are interested in proverbs.
- They have been used to study abstract reasoning among children, acculturation among immigrants, the differing mental processes among people with mental illness, cultural themes, etc.
- Proverbs have been incorporated into the strategies of social workers, teachers, preachers, and even politicians.
- For the deliberate use of proverbs as a propaganda tool by Nazis, see Mieder 1982. Proverbs coined in Election 2014

Proverbs across cultures

- Cultures may or may not differ significantly in terms of what they regard as conventional wisdom.
- But they certainly differ in how the conventional wisdom is encoded in language.
- Cross-linguistic comparisons show that a language uses artifacts of the culture in which it evolves to encode what it regards as conventional wisdom.

Proverbs across languages

- demini kong laagun (Lit. Adding saffron to the waste mutton.)
- hatis khash ti hongni myuuth (Cutting the throat and kissing the chin.)
- huun voraan karkhaan pakaan (the dog is whining while the work goes on.)
- vanchen yaaren dai sund sag (trees in the forest are watered by the gods.)
- tsi ni kaanh ti bi ni kaanh (once the job is done, you are a nobody and I am a nobody.)
- krenjli krenjli ponyi saarun (Fetching water in a wicker basket)
- muulan drot ti vathran sag (Cutting the roots and watering the leaves.)

Anti-Proverbs

- Perverse proverbs
 - Questioning/subverting the received wisdom
- “Where there is a way there is a will.”
from “Where there is a will there is a way.”
- “See a pin and pick it up, and all day long you'll have a pin.”
from "See a pin and pick it up, and all day long you'll have good luck“.
- “A penny saved is a penny taxed.”
from "A penny saved is a penny earned".
- “Early to bed and early to rise makes a man healthy, wealthy and likely to talk about it.”

New Age Proverbs

Source: WhatsApp

- Age is a very high price to pay for maturity.
- Going to church doesn't make you a Christian any more than going to a garage makes you a mechanic.
- Artificial intelligence is no match for natural stupidity.
- A clear conscience is usually the sign of a bad memory.
- A closed mouth gathers no feet.
- If you must choose between two evils, pick the one you've never tried before.
- My idea of housework is to sweep the room with a glance.

New age proverbs:

An India Today compilation

- Political slogans, movie dialogues, advertising tag lines, society-speak, and even campus jargon give us our new age proverbs:
- *bad luck hi kharaab hai*: an endearing self-deprecatory statement
- *vaat lag gai*: trouble is brewing
- *naani yaad dilaa denge*: we will show them their place
- *dobaara mat poocchna*: any emotion ranging from irritability to unquestionability

New age proverbs:

An India Today compilation

- *too much gyaan*: a pompous display of one's knowledge
- *duundte reh jaaoge*: forever out of reach
- *item number*: not just the movie staple; stretched to connote the highlight of an event, a guest lecture for example
- *yeh andar ki baat hai*: secrecy, corporate politics and even hidden feelings
- *yeh dil maange more*. . . Pepsi to Vikram Batra to Gavaskar
- *we are like this only*. . . .
- Neighbour's envy, owners pride. . . Onida TV