

PROVERBS AND SAYINGS RELATED TO ANIMALS IN ARABIC, ENGLISH AND TATAR PRESS

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ABSTRACT

The present paper is devoted to the analysis of the Arabic, English and Tatar proverbs, in particular the usage of animal proverbs in Arabic, English and Tatar press. It should be mentioned here that the present research work deals with an attempt to study proverbs of three typologically and genetically unrelated languages. The initial purpose of this study is to reveal the types of the proverbs under study and show the examples from online press. Firstly, general information on Arabic, English and Tatar proverbs related to animals is given. Secondly, the three types of proverb usage (the usage of fixed proverbs, their variations and transformations caused by usual usage of proverbs are analyzed. Furthermore, the literature on discourse study of proverbs in Arabic, English and Tatar is overviewed. In conclusion, the paper focuses on the amount of the types of implementation of animal proverbs in Arabic, English, and Tatar periodicals.

Keywords: linguistic, proverb, Arabic, English, Tatar, semantics, pragmatics.

INTRODUCTION

Much is known about proverbs, their function, what they sound like, their age, and what the story is behind them, but there is still much debate as to what, exactly, constitutes a proverb [1] Russian scientist M.A. Kulkova notes that in the XX century there appeared a systematic scientific works on various aspects of linguistic study of proverbs: the syntactic structure (P.T. Glagolevskiy, A.N. Schramm, I.A. Filippovskaya, Z.K. Tarlanov, V.V. Chernyshev, L.P. Danilenko, M.M. Chernetskaya), lexis (V.P. Felitsyna, E.V. Fedorova), logical structure (G.L. Permyakov), semantics (A.A. Krikmann, Y.E. Prokhorov, S.V. Sidorov, L.B. Savenkova, N.V. Prekina), pragmatic aspect (G.D. Sidorova, S.B. Adonyeva, A.N. Ramazanov), stylistic features (Bochina T.G., L.A. Morozova). Comparative study of proverbs became well developed as well (E.V. Ivanova, S.G. Vorkachev, E. Gurbish, G. Meister, O.A. Dmitrieva, T.K. Kirsanova, T.A. Naymushina, L.V. Grichenko, etc.) [2]. It can be explained by the fact that the human mind, nature, history, ideology have manifested in proverbs, especially it concerns the proverbs related to animals. Metaphoric nature of animal proverbs, their inherent subjective-evaluative connotation, the specifics of their semantic characteristics and syntactic structures reveal their anthropocentrism. Therefore, when studying paremiological units, the identification and determination of the place of proverbs in different communicative situations, the intentional values and pragmatic functions of those units are of great interest to scientists. The behavior of proverbs and sayings can be investigated on the basis of mass media, especially online newspapers, magazines and so on.

METHODS

The primary purpose of the present paper is to find out how Arabic, English and Tatar proverbs function in modern newspaper and magazines where the paremiological fund is constantly updated as the result of changing the usual usage of proverbs to their variations. It should be mentioned here that this article is an attempt to analyze the behavior of proverbs in three genetically unrelated languages, such as Arabic, English and Tatar on the example of mass media.

Scientific-methodological basis of the present article is presented by the research papers of both Russian and foreign scientists: A.A. Izotov, A.A. Konstantinova, A.M. Melerovich, A.T. Litovkina, E.S. Kubryakova, I.V. Zakharenko, N.D. Arutyunova, V.I. Karasik, V.M. Mokienko, V.Z. Demyankov, Yu.S. Stepanov, D. McDonnell, A. Naciscione, C.L. Briggs, F.S. Bartlett, G. Urban, H.I. Paul, J. Gumperz, M. Silverstein, R.P. Heneka, W. Kintsch, W. Mieder.

The study includes 283 English, 200 Arabic and 300 Tatar Proverbs related to animals that have been found using the following lexicographic resources: Arabic-Russian dictionary by Kh.K. Baranov, Dictionary of Arabic Proverbs by al-Maydani, Oxford dictionary of English Proverbs by W.G. Smith, Tatar folk proverbs by N. Isanbet, Tatar-Russian dictionary of proverbs by R.G. Gizatullina-Startseva, I.G. Gizatullin, etc.

The following methods of scientific research are implemented: a method of linguistic description, including observation, interpretation, generalization, comparative methods, and approaches of corpus linguistics.

The selection of illustrative material has been carried out 1) on the basis of the Arabic, English and Tatar corpora, such as British National Corpus, Corpus of Contemporary American English, Corpus of Historical American English, corpus NOW (News on the Web), Arabic Corpus Tool, Written corpus of Modern Tatar language, Tatar corpus "Tugan tel", etc. The passages with Arabic, English and Tatar proverbs have also been retrieved from such on-line newspapers, magazines, websites such as Northern Echo, CNN, BBC, The Guardian, the Telegraph, Tatar newspaper Beznen Gazhit, Tatar newspaper Vatanyam Tatarstan.

RESULTS

As it was mentioned above, the paper studies 283 English, 200 Arabic and 300 Tatar Proverbs in Arabic, English and Tatar press, respectively. The search for proverbs in Arabic, English and Tatar press revealed the following usage of proverbs:

1) Proverbs can appear in the press as in the fixed form. Usually, they are well identified in the text and don't have any linguistic changes:

Eg.

مثل قول أهل الجزائر قول الفرنسيين "أفقر من فأر الكنيسة"، والعرب تقول في ذلك: "أجوع من كلبة حومل" وحومل هذه امرأة من العرب (Alyaum. 2004. 14 November)

*The promised referendum on changing to the alternative vote (AV) electoral system must happen, and happen soon. AV is less than the proportional representation Britain needs and deserves; but just because it is a less radical change, clearly keeping the MP's personal link with the constituency, it may have a better chance of winning the popular vote. A **bird in the hand is worth two in the bush**. If it passes, constitutional change will not stop there. (The Guardian. 2010, 12 May)*

Mr Prescott said that he could not "buy a pig in a poke" with the uncosted draft agreement drawn up by the employers and the FBU. He had called for Andy Gilchrist, the FBU general secretary, to delay the strike by 24 hours but the union had refused. (The Telegraph. 2002, November)

"Ам дагалаганда, бака ботын кыстырмый", дигән сүз күбрәк балалар һәм хатын-кызлар колагына яңгырый. (Lit. The words like "When the horse was harnessed, they don't mention the frog's leg" concern mostly children and women) (Retrieved from Written Tatar Corpus. Shahri Kazan newspaper)

Без, студент малайлар, бик озакка кадәр: «Этәч тагын ни эшли?» – дип шаяртып йөрдек. Билгеле, безнең шаяру «**тычканга үлем, мәчегә көлке**» дигән шигарьгә охиый иде. *We students have been asking for a long time “What does the cockerel do? It is known that our jokes resemble the proverb “What is death for a mouse, laughter for the cat” (Beznen gazhit, 2013, 22 May)*

2) Variations. N. Norrick also notes that in terms of productivity, proverbs, which have an extremely fixed form, may be used as input for the creation of proverbial expressions [3]

Eg. The only false note comes when, after much communion with an imaginary hawk, he is left cradling a bunch of feathers at the end. Perhaps the point is to suggest that a living dream has become dead reality. But it's a rare case of a bird in the hand being worth fewer than two in the bush. (The Guardian. 2009, 24 September)

*Андый чакларда: "Тычканга үлем, мәчегә - көлке", - ди безнең әни. (Lit. At that times our mother says that **What is death for the mouse, laughter - for the cat**" (Retrieved from Written Tatar Corpus. Vatanym Tatarstan newspaper)*

*Мәчегә көлке, тычканга үлем мәкаленә бик тап килә бу хәлләр. (Lit. These circumstances appropriate for the proverb **What is laughter for the cat, death for the mouse.**" (Retrieved from Written Tatar Corpus. Kaef nichkek newspaper)*

3) Individual author's new formation

It should be noted that the meaning of proverbs in context, is subject to various structural - semantic transformations caused by not only the specificity of the referent objects, events, situations, extralinguistic reality, but the intention of the addresser and the strategy that he chooses to express his thoughts and ideas. This strategy depends on certain contextual and situational conditions of speech as well as social, personal and psychological properties of the addresser. In other words, the process of actualization of the proverbs is accompanied by "adjustment" of their semantics and structure to the context, so the unity in the structural-semantic relation of context and proverbs is achieved. So, individual author's new formation of proverbs appears. [4]

Eg.

*Experience in 1989 showed that it makes an excellent garden stake. Politicians seem to work on the assumption that **the early bird catches the voter**. Not content with 8am and 8.30am press conferences, Mr Peter Allen, Liberal Democrat candidate for Langbaugh, this week announced daily press conferences at 7.30am. However he has at least promised the bleary-eyed hacks that they can attend an informal chat over breakfast. (Retrieved from BNC. Northern Echo newspaper)*

*Wladimir Klitschko dismissed British heavyweight hopefuls David Haye and Dereck Chisora as "barking dogs" before his world title defence against Alexander Povetkin on Saturday. Haye, Chisora and another British prospect, Tyson Fury, will be ringside in the Olimpiyskiy Arena in Moscow. Klitschko beat Haye in July 2011 while his older brother Vitali out-pointed Chisora last year. **"Barking dogs never bite and Povetkin is not a barking dog,"** said Klitschko. (BBC. 2013, 4 October)*

*Киекә үлем, мәчегә көлке - без тирләп - пешеп тәст эшлибез, укытучы "мыек" астыннан гына безне күзәтә. (Lit. **What is death for the fowl, laughter for the cat**" - we are doing the test, while our teacher is watching us (Retrieved from Written Tatar Corpus. Beznen gazhit newspaper)*

*Әмма эт әтлеген таушламый, һаман өрә, кайдандыр теушләргә дә омтыла. (Lit. But **the dog will always do you dirt**, always barks, and tries to bite. (Retrieved from Written Tatar Corpus. Yashel Uzen newspaper)*

DISCUSSION

A systematic study of proverbs, sayings and other paremiological units dates back to the twentieth century, when paremiology as a science moved to the next stage of its development. So, the Arabic proverb study from various perspectives began in the XX century. Despite the fact that the lexicographic studies of the English proverbs and saying has its roots to the XI century, the first fundamental work on the study and collection of English Proverbs and sayings “The Proverb” by A. Taylor appeared in 1931 in Cambridge. Tatar proverbs began to be studied only in the XVIII century, but a systematic study is associated with 40-50 years of the XX century. A lot of research papers related to the proverbs study in various languages have been conducted implementing lexicographic, translational, syntactic, structural, sociopsychological and comparative approaches.

The number of publications on animal proverbs and zoo-metaphors in proverbs is undeservedly small, considering that the semantic field of animals must be the most productive one in proverbial metaphors. Researchers have mostly touched upon animals either observing the relations between proverbs and fables or while discussing references to agriculture and veterinary in proverbs (most typical to German authors) [5].

In the Arabic linguistics, the scientists are interested in context analysis of the behavior of the proverbs. For example, Mohammed Farghal and Mashael Al-Hamly examine the semiotic/pragmatic value of employing 24 proverbs in the Arabic novel (banaat al-riyaadh) and the way translators deal with such proverbs when encountering them in discourse [6].

As for the English proverb, in this respect Russian scientist A.A. Konstantinova contributed greatly to the analysis of different types of discourse where transformed proverbs are used [7].

Tatar scientist S. M. Ibragimova, A. P. Gorbunov, V. I. Konkova, I. M. Nizamova, V. Z. Garifullin pays attention to study of the discourse greatly.

For example, E.P. Anisimova considers the main semantic and structural-semantic transformations of phraseological units on the pages of modern Tatar press, including the occasional transformations in the structure and semantics of Tatar phraseologisms [8].

SUMMARY

The chart given below illustrates the percentage of the usual usage of the animal proverbs, their variations and transformations. According to the chart, proverbs behave differently in the three analyzed languages (see Fig.1).

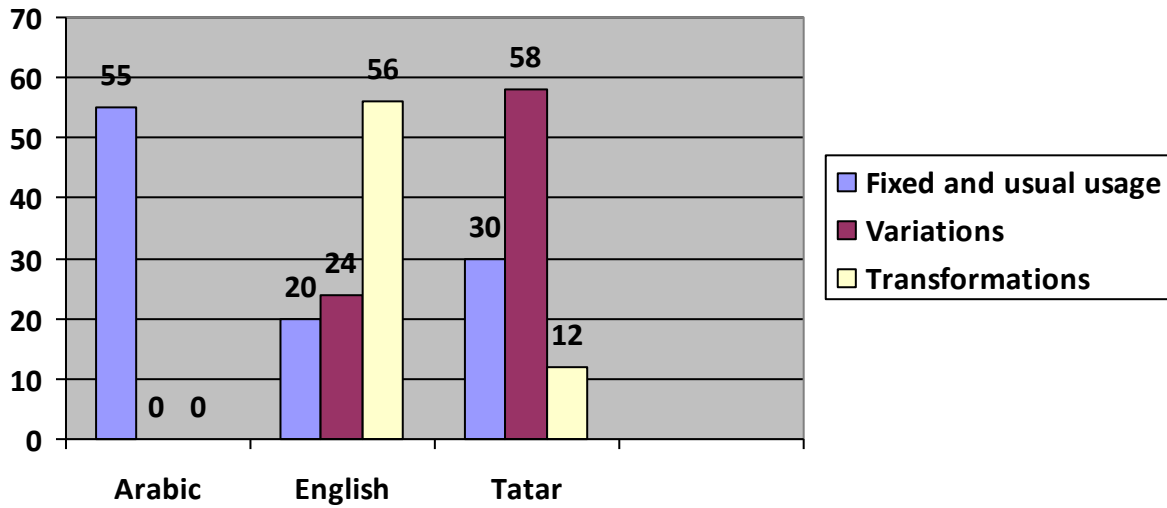


Fig. 1 Quantitative analysis of the behavior of proverbs related to animals in Arabic, English and Tatar press.

CONCLUSIONS

Proverbs can be regarded as tools of verbal communication since the use of proverbs by a language user/addresser is an attempt at supporting an individual point of view, in response to a particular situation, by referring to a collective view, representative of a particular culture [9].

Adaptation of proverbs used in their full form in the context cause the emergence of transformed proverbs. These changes can undergo at the lexical, morphological and syntactic levels, but associating with the usual prototype of a proverb. Thus, proverbs is influenced by two different factors: on the one hand, it's a tradition, ensuring the preservation of the proverb for centuries, on the other hand, it is the opportunity to adapt to new conditions and communicative tasks of the speakers. It is the context that fits to the meaning carried by information, updating or changing the information implied in proverbs. Thus, the role of context in forming the meaning of proverbs is essential, as E.I. Dibrova noted, the context is a linguistic space which reflects the interpretations of human life and activities [4].

The above mentioned types of transformations contribute to the formation of new proverbs, and increase the flexibility of the old ones, preserving and altering their meaning. Based on the illustrations given, it should be noted that the change of proverbs caused by situational necessity. When implementing methods of transformation speaker accesses recorded in the language model conversion paremiological units.

Important rule of the existence of variants of the usual proverbs and their transformations is an indispensable correlation with usual prototype of proverbs, otherwise they lose their relation to the certain proverbs, and it will be considered not as a proverb but as free combination of words. The intended meaning of a proverb cannot be effective unless the words are "associated with certain characteristics of the items to which they differ" [10].

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