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Bird-Related Proverbs in English and Kabyle: A Cross-cultural Cognitive Study

Presented by

Ms. Hassina OUKACI

Supervised by

Dr. Sadia BELKHIR

Board of Examiners

Ms. Nassima AZOUAOU 'MAA', Mouloud Mammeri University of Tizi Ouzou, chair.

Dr. Sadia BELKHIR 'MCA', Mouloud Mammeri University of Tizi Ouzou, supervisor.

Dr. Katia BERBAR 'MAB', Mouloud Mammeri University of Tizi Ouzou, Examiner.

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Dedications

It is with genuine gratitude and warm regard that I dedicate this work to:

My loving parents who have been constant sources of support my whole life.

My sisters, brothers, nieces and nephews.

My beloved friends ‘Amel’, ‘Mellissa’, ‘Lilia’, ‘Kenza’ and ‘Lilia’ who have been a constant source of encouragement throughout the process of conducting this work.

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Abstract

Various cross-cultural cognitive studies have been conducted on conceptual metaphors within animal-related proverbs. This work was an attempt to investigate the different conceptual mappings within bird-related proverbs and the influences culture has on the mapping process in both English and Kabyle languages. To meet this objective, I have used both the Conceptual Metaphor Theory (CMT) and the Cultural Cognitive Theory (CCT). The study covers a limited number of birds, including the general concept BIRD, HEN, COCK, EAGLE, CROW found in both languages, and a contrast between the GOOSE in the English language and the GUINEAFOWL in the Kabyle language. The results of the study revealed that both English and Kabyle do not share any similar conceptual mappings in all the bird metaphors. In addition, these differences in conceptual mappings are influenced by sociocultural factors such as power relations. Furthermore, I came to the conclusion that the conceptual metaphors within English and Kabyle bird-related proverbs are highly culture specific and do not reflect any universal aspect apart from the similar use of the source domain BIRD.

Key words: Metaphor, Cognition, Culture, Conceptual mappings, Contrastive Analysis , Bird-related proverbs, English, Kabyle

List of Abbreviations

CA: contrastive analysis

CCT: cultural cognitive theory

CM: conceptual mapping

CMT: conceptual metaphor theory

EFL: English as a foreign language

Hpt: hypotheses

MMUTO: Mouloud Mammeri University of Tizi Ouzou

Q: question

UK: United Kingdom

List of Tables

Table 1: Quantitative Accounts of the Bird-related Proverbs in Both the English and Kabyle Languages.....	26
Table 2: Example of Conceptual Mapping in Kabyle Cock Proverbs.....	28
Table 3: Conceptual Mappings in English Bird Proverbs.....	35
Table 4: Conceptual Mappings in Kabyle Bird Proverbs.....	38
Table 5: Conceptual Mappings in English Hen Proverbs.....	40
Table 6: Conceptual Mappings in Kabyle Hen Proverbs.....	41
Table 7: Conceptual Mappings in English Cock Proverbs.....	44
Table 8: Conceptual Mappings in Kabyle Cock Proverbs.....	45
Table 9: Conceptual Mappings in English Eagle Proverbs.....	47
Table 10: Conceptual Mappings in Kabyle Eagle Proverbs.....	48
Table 11: Conceptual Mappings in English Crow Proverbs.....	50
Table 12: Conceptual Mappings in Kabyle Crow Proverbs.....	51
Table 13: Conceptual Mappings in English Goose Proverbs.....	53
Table 14: Conceptual Mappings in Kabyle Guineafowl Proverbs.....	54

List of Figures

Figure 1: The mapping direction of the conceptual metaphor ARGUMENT IS WAR.....14

Figure 2: Hypothesized mappings between the domains of ‘ANGER’ and ‘FIRE’ (Adapted from Kovecses, 2017)16

Contents

<i>Dedication</i>	I
<i>Acknowledgement</i>	II
Abstract.....	III
List of Abbreviations.....	IV
List of Tables.....	V
List of Figures.....	VI

General Introduction

1 Statement of the Problem.....	1
2 Aims and Significance of the Study.....	3
3 Research Questions and Hypotheses.....	3
4 Research Techniques and Methodology.....	4
5 Structure of the Dissertation.....	5

Chapter One: The Review of Literature

Introduction.....	6
1 Definition of Concepts.....	6
1.1 Culture.....	6
1.2 Cognition.....	8
1.3 Metaphor.....	9
2 Conceptual Metaphor Theory.....	11
2.1 Origins and Principles.....	11
2.2 Conceptual Metaphor.....	13
2.2.1 The Relationship between Source domain and Target Domain.....	13
2.2.2 Conceptual Mapping.....	14
2.2.3 Culture Variation and universality.....	17
3 Proverbs.....	18
3.1 Origins and Definitions.....	18
3.2 Views of the proverb.....	20
3.2.1 Cultural view.....	20

3.2.2	Cognitive view.....	21
3.3	Proverbs in the Conceptual Metaphor Theory.....	22
	Conclusion.....	25

Chapter Two: The Research Design

	Introduction.....	25
1	Collection and Description of the Corpora.....	25
2	Procedure of Data Analysis.....	27
2.1	Contrastive Analysis.....	28
2.2	Criteria of Comparison.....	29
2.2.1	Existence Vs Absence:.....	29
2.2.2	The physical Environment.....	30
2.2.3	The Social Context:.....	31
2.2.4	The Cultural Context:.....	31

Chapter Three: Presentation of the Findings

	Introduction.....	31
1	Account of Conceptual Mappings in Bird Proverbs.....	31
1.1	Conceptual Mappings in English Bird Proverbs.....	31
1.2	Conceptual Mappings in Kabyle Bird Proverbs.....	33
2	Account of Conceptual Mappings in Hen Proverbs.....	35
2.1	Conceptual Mappings in English Hen Proverbs.....	35
2.2	Conceptual Mappings in Kabyle Hen Proverbs.....	37
3	Account of Conceptual Mappings in Cock Proverbs.....	39
3.1	Conceptual Mappings in English Cock Proverbs.....	40
3.2	Conceptual Mappings in Kabyle Cock Proverbs.....	41
4	Account of Conceptual Mappings in Eagle Proverbs.....	43
4.1	Conceptual Mappings in English Eagle Proverbs.....	43
4.2	Conceptual Mappings in Kabyle Eagle Proverbs.....	44
5	Account of Conceptual Mappings in Crow Proverbs.....	45
5.1	Conceptual Mappings in English Crow Proverbs.....	46
5.2	Conceptual Mappings in Kabyle Crow Proverbs.....	46
6	Account of Conceptual Mappings in Goose and Guineafowl Proverbs.....	48
6.1	Conceptual Mappings in English Goose Proverbs.....	48

6.2	Conceptual Mappings in Kabyle Guineafowl Proverbs.....	50
	Conclusion.....	51

Chapter Four: Comparison and Discussion

	Introduction.....	53
1	Comparison and Discussion of Conceptual Mappings in Bird Proverbs.....	53
2	Comparison and Discussion of Conceptual Mappings in Hen Proverbs.....	56
3	Comparison and Discussion of Conceptual Mappings in Cock Proverbs....	57
4	Comparison and Discussion of Conceptual Mappings in Eagle Proverbs....	59
5	Comparison and Discussion of Conceptual Mappings in Crow Proverbs....	60
6	Comparison and Discussion of Conceptual Mappings in Goose and Guinea fowl Proverbs.....	62
	Conclusion.....	63

General Conclusion

General Introduction

1 Statement of the Problem

After the publication of Lakoff and Johnson's book '*Metaphors We Live By*' in 1980, the world's views held upon metaphors switched. Metaphors, that were once viewed as rhetorical figures, mere ornaments of speech, and limited to literature, are now seen as pervasive in our everyday life and are the reflection of our conceptual mind. The way we think and act can all be reflected through metaphors. Lakoff and Johnson's Conceptual Metaphor Theory was the starting point for much research in the domain of metaphor. In fact, many anthropologists, sociologists, neurologists, psychologists, linguists, and many others have considered metaphors as a subject of their study, and each has tackled it from their own perspectives. Different figures of speech have been the subject of empirical evidence to prove the truthfulness of these different perspectives. One important figure of language, where metaphors are present, is the proverb.

Proverbs are present in every society, guiding people in their social interactions. They have been collected and studied as informative and useful linguistic signs of cultural thoughts and values (Mieder, 2004). Proverbs are also highly rich in metaphors, making them a valuable asset for research in the domain of conceptual metaphors. Another element that has shown people ways of behaving are animals. Animals have greatly contributed to the development of humans' social life. A great number of animal behaviours can be observed in humans. Hence, animals have been widely used metaphorically to transmit certain messages related to human beings. How animal-related words were assigned the meanings they have now was the concern of many scholars in the field of anthropology and linguistics. Nevertheless, the revolution in the field of metaphor studies, especially in the

The General Introduction

field of cognitive linguistics, shows that the origin of their meanings stems from a relation between language and culture. Zoltán Kövecses, a Hungarian linguist, has investigated the relation between culture and metaphor in most of his works. In his book, Kövecses (2005) emphasized on the metaphorical thought as relevant to an understanding of culture and society, and particularly on the aspect of universality and culture variations in metaphors. His advances attracted many researchers to study animal-related metaphors within proverbs. If we were to search any of the databases on recent research publication related to animal-related metaphors, we will be surprised to see a never-ending list of publications, articles, dissertations and books. Some of these studies compared between various cultures to investigate the universality of metaphorical conceptualization in proverbs. Some others compared between two specific cultures to seek the specificity of the animal representation in each culture.

At the national level (Algeria), especially in Kabylia, not many works have been registered on metaphors in proverbs, since Kabyle is not a widely spread language. The only work relevant to metaphors within animal-related proverbs that inspired the present research is Belkhir's (2014) PhD thesis entitled '*Proverbs Use between Cognition and Tradition in English, French, Arabic and Kabyle*'. In her thesis, she investigated the socio-cultural influences upon conceptual domain mappings characterizing the HUMAN BEHAVIOUR IS ANIMAL BEHAVIOUR characterizing the concepts of DOG, ASS, HORSE, CAMEL and OX in proverbs of four different languages. Moreover, in the department of English at MMUTO, no work in relation to the cultural influence on the conceptual mappings within bird-related proverbs has been conducted. Therefore, the present work is worth conducting in the department of English at the MMUTO, and even nationally. In what concerns the

international level, much research has been conducted on bird-related proverbs, but no researcher has contrasted between the English and Kabyle languages.

2 Aims and Significance of the Study

Birds are of significant importance in the life of humans. Each bird has its characteristics and its role in our everyday life. Though birds are found in all societies, the views and ideas assigned to them sometimes vary across cultures. Therefore, the aim of this study is to investigate the influence of culture on bird-related proverbs. Precisely, we try to show to what extent culture influences the way we conceptualize our thoughts, which are cognitively and linguistically mirrored in bird-related proverbs across two culturally different languages which are Kabyle and English.

The present research greatly invests, both nationally and worldwide, in the enrichment of conceptual metaphor research databases. Moreover, it paves the way for other researchers, especially Algerian EFL learners who have Kabyle as their mother tongue, to take part in the enrichment. The findings of this research can also facilitate the learning and teaching of English as a foreign language (EFL).

3 Research Questions and Hypotheses

The following questions are raised with the purpose of helping to investigate the possible influence of culture on the conceptual system in bird-related proverbs across the English and Kabyle languages:

- Q1: Do bird-related proverbs share similar conceptual mappings in English and Kabyle?

- Q2: Are conceptual mappings within bird-related proverbs influenced by sociocultural features?
- Q3: Do conceptual mappings within bird-related metaphors reflect universality or cultural specificity?

To answer the above-mentioned questions, we suggest the following hypotheses:

Hpt1: Bird-related proverbs do not share similar conceptual mappings in English and Kabyle.

Hpt2: The conceptual mappings within bird-related proverbs are influenced by sociocultural features.

Hpt3: Although conceptual mappings within bird-related metaphors reflect cultural specificity, they involve universality as well.

4 Research Techniques and Methodology

The main method used to conduct this cross-cultural cognitive study is contrastive analysis (CA). To investigate the differences and similarities between two elements, being on the cognitive, linguistic or cultural level, contrastive analysis is recommended to achieve satisfactory results. The contrast will be made between a set of bird-related proverbs of both the English and Kabyle languages.

Two different theories were adopted to assure effective analysis of the collected data. The first theory is the Conceptual Metaphor Theory (CMT) presented by Lakoff and Johnson (1980). CMT allows us to analyze the cognitive or metaphorical conceptualization of the bird-related proverbs; hence, determine whether the conceptual mappings are similarly used

in both languages. The second theory is an ameliorated version of CMT called the Cultural Cognitive Theory (CCT), which will help answer the second and third questions of the study.

Four criteria are selected for the purpose of the contrastive study. The first criterion is what Barcelona (2002) calls *Absence Vs Existence* of metaphor, the three remaining criteria are mentioned in Kovecses' book (2005) as the main factors that influence the conceptual system which are *the physical environment, the social context, and the cultural context*.

5 Structure of the Dissertation

This section is dedicated to the presentation of the dissertation's structure. Following the simple pattern or traditional format, this dissertation is divided into six sections including a general introduction, four chapters and a general conclusion. In the first part, we introduce our topic and situate it among other research by advancing specific questions and hypotheses. The literature review, in which we present some background information about different concepts related to the study and to explain the theoretical framework, constitutes the first chapter. The third is devoted to the methods and materials needed to conduct the research and serves as the dissertation's second chapter. Then, comes the third chapter which is concerned with the presentation of the findings obtained from the analysis conducted on conceptual mappings within English and Kabyle proverbs. The fourth chapter deals with comparing and discussing the findings. Finally, we conclude with a general conclusion, in which we summarize the most important parts of the study of and check out the hypotheses that have been advanced.

Chapter One: The Review of Literature

Introduction

The present study focuses on the analysis and comparison of conceptual mappings within bird-related proverbs in both the English and Kabyle languages. It also examines the way culture influences conceptualisation. In order to achieve this purpose, this chapter provides a set of definitions of the three concepts *metaphor*, *cognition* and *culture*, and explains the link between them. It also deals with the origins and principles of the Conceptual Metaphor Theory. Then, it moves on to the universality and cultural variation aspect of metaphors. Finally, it considers the definition and origins of a Proverb and its relation to the before-mentioned theory.

1 Definition of Concepts

Language, cognition and culture, as interdisciplinary fields, have attracted the attention of many scholars in the fields of linguistics, anthropology, philosophy, sociolinguists and many others. All hold different views over the nature and the relation that exists between these notions. However, to serve the interest of this study, it is preferable to replace the concept of language by metaphor; hence, metaphor is part of language. Therefore, at first some dictionary and scholars' definitions of these three notions will be advanced, and then moving on to consider the relationship between them.

1.1 Culture

The word 'culture' derives from the French word '*cultus*' meaning care and the Latin word '*colere*' or '*cultura*' meaning 'to cultivate', and so culture refers to what has been

nurtured or grown. Culture is defined in the Longman New Universal Dictionary (1982, p. 238) as:

1. Cultivation, tillage 2. the development of the mind through education 3(a) enlightenment and excellence of taste acquired by intellectual and aesthetic training (b) intellectual and artistic enlightenment as distinguished from vocational and technical skills 4(a) the socially transmitted pattern of human behaviour that includes thought, speech, action, institutions, and artifacts (b) the customary beliefs, social forms, etc of a racial, religious, or social group 5. (a product of) the cultivation of living cells, tissue, viruses, etc in prepared nutrient media.

In this definition, culture is sought to mean different things in different contexts (agriculture, education, anthropology and biology). However, for the present study, only the definition related to anthropology is relevant and taken into consideration (i.e. the one that views culture as those socially shared human patterns).

In anthropology, Tylor (1871, p. 62), the founder of cultural anthropology, denotes culture as similar to civilization and defines it as ‘that complicated sum of knowledge, beliefs, art, law, rituals, and many other faculties and habits that are acquired by the members of a society’. This implies that culture is a set of behaviours that include mental, linguistic and behavioural capacities that are shared among groups of people and passed on to next the generations.

A more recent definition is provided in by Kramsch (1998, p. 10), in the following words:

Culture can be defined as membership in a discourse community that shares a common social space and history, and common imaginings. Even when they have left that community, its members may retain, wherever they are, common system of standards for perceiving, believing, evaluating, and acting. These standards are what is generally called their ‘culture’.

These different but related senses of the word culture can be synthesised as follows. First, culture is a mirror to the mind of the social group that reveals the real essence, intellectual elaborations and genius of a given society in different areas like art, literature, architecture and agriculture. Second, it is a social phenomenon whereby similar patterns are

shared like thought, language, custom, artifacts, folklore, law and institutions. Third, culture is not something we are born with, but something we acquire. It is made by the members of society, sowed in the minds of the next generations and nurtured through schooling and socialisation. Like all the mutual patterns shared by a given society, proverbs are also a legacy left by our ancestors that carries their beliefs, thoughts, and habits which are mediated through language.

1.2 Cognition

The word ‘cognition’ refers to ‘The act or process of knowing. Cognition includes every mental process that may be described as an experience of knowing (including perceiving, recognizing, conceiving, and reasoning), as distinguished from an experience of feeling or of willing.’(Britannica Concise Encyclopaedia, 2006, p. 423).

A very recent but widespread area of study is concerned with the cognitive system and its functions. The word cognitive here is the adjectival form of cognition which describes anything ‘connected to thinking or conscious mental processes.’(Cambridge Dictionary, 2021).

Cognitive science, as defined by Thagard (2008), is an interdisciplinary field enfolding philosophy, psychology, artificial intelligence, neuroscience, linguistics and anthropology. It emerged in the mid-1950s as an intellectual movement, and it was not until the mid-1970s that the cognitive science society was formed. Cognitive science deals with the study of mind and intelligence (Thagard, 2008). Lakoff (1987) Lakoff and Johnson (1980), Langacker (1987), and Fauconnier (1997) are the early pioneers who have established an approach to language through the study of the mind or what is referred to as cognitive linguistics.

The 1970s and 1980s were the starting point of cognitive linguistics as a reaction to formal linguistics (Evans, 2007, p. 22). If the adjective ‘cognitive’ refers to anything connected to thinking or unconscious mental processes and linguistics is the scientific study of language; therefore, the combination of the two concepts results in a discipline that studies language in relation to thinking and to the different mental processes.

Cognitive linguistics, according to Evans (2007, p. 22), is:

A school of linguistics and cognitive science which emerged from the early 1980’s onwards. [It] [p]laces central importance on the role of meaning, conceptual processes and embodied experience in the study of language and the mind and the way they intersect’.

A more precise definition is provided by Dirk and Hubert (2007, p. 5) who argue that ‘cognitive linguistics is the study of language in its cognitive functions, where *cognitive* refers to the crucial role of intermediate informational structures in our encounters with the world’. According to these definitions, cognitive linguists view language as a tool for encoding, transmitting and conveying information by focusing on the different mental processes involved. One of the main discussed topics of cognitive linguists is ‘the structural characteristics of natural language categorization (for instance: prototypicality, systematic polysemy, mental imagery and metaphor)’ (ibid., p. 4). Thanks to the cognitive approach to language, the conception of the term metaphor has changed.

1.3 Metaphor

Gibbs (1999) argues that the modern scholars, who are willing to comprehend the way metaphors are made, understood and often used find their heads spinning before the great number of literature that exists on the topic. It is indeed very challenging to select the literature on metaphor. But mainly there exist two main distinguished views of metaphor: the classical and the contemporary.

The Review of Literature

Metaphor is for many a rhetorical device used for ornamental purposes in both poetry and prose. Aristotle (1475, p. 21), in his book *Poetics*, defines metaphor as ‘the application of an alien name by transference either from genus to species, or from species to genus, or from species to species, or by analogy’. This classical view of metaphor has been, for so many centuries, regarded as true. Though the different scholars who revolutionised the world of metaphor, in most dictionaries we still find definitions that stick to the old classical view. For example, in the Cambridge Dictionary (2021), we find that a metaphor is ‘an expression, often used in literature that describes a person or object by referring to something that is considered to have similar characteristics to that person or object’.

Moreover, any researcher in the domain of literature will view metaphor as a figure of speech, a subtle form of language that adds beauty to the work, and which is worth studying. However, Lakoff (1993, p. 4) argues that, instead of having people arguing about the truthfulness of the classical theory, they took it as definitional. But seeking the truthfulness of a theory is not a question of definitions but of empirical proofs. Hence, the latest theories that have been introduced by various scholars are based on empirical analysis.

After the publication of the book ‘*Metaphors We Live By*’ by Lakoff and Johnson (1980), the world of metaphor has changed. Metaphors, that were generally attributed to language alone and specific to prose and poetry, are found to be omnipresent in everyday life and is the characteristic of not only language but also thought and action, i.e. ‘our ordinary conceptual system is metaphorical in nature’ (Lakoff and Johnson, 1980, p. 4). For Lakoff, the epicentre of metaphor is the way we conceptualise one mental domain in terms of another. In *The Contemporary Theory of Metaphor* (1993, p. 1), Lakoff asserts that:

The generalizations governing poetic metaphorical expressions are not in language, but in thought: They are general mappings across conceptual domains. Moreover, these general mappings not apply just to novel poetic expressions, but to much of ordinary everyday language.

The conceptual metaphor theory is a very vast and complex entity of interrelated elements. The present study tackles only the most relevant elements to fulfil its purpose.

2 Conceptual Metaphor Theory

A few years ago we could not view metaphor as something other than a figure of speech, or even think of it outside the literary context. However, thanks to Lakoff and Johnson's (1980) theory of conceptual metaphor, today we witness a revolution in the domain of metaphor. But what do we mean by conceptual metaphor theory? What are its principles and how did it attract the interest of so many scholars?

2.1 Origins and Principles

The history of language studies has been marked by three main approaches: the structuralist, the functionalist and the cognitive/mentalist. Moreover, the focus which was on form is now stressed on meaning. The nature of meaning is for many ambiguous. As a multidisciplinary field, meaning was viewed from different perspectives. For instance, western linguists regard meaning as something natural and *intuitively accessible*. Whereas, in western Philosophy, philosophers of language ask questions like: how is it possible for anything to mean something? Or what is the link between X and Y so that we can say that X means Y? (Cruse, 2000, p. 11).

In the psychology of language, the major issue is how meanings are represented in the mind. When communicating we do not only convey concrete ideas but also abstract ones. Concrete facts are generally easy to understand as we acknowledge them by simply using our

senses. But what about the abstract facts? How can we assign meaning to them? How can we understand them? So meaning here cannot be a question of intuition but of a more complex system.

When Lakoff and Johnson first met in 1979, they discovered that they both consider the western philosophical and linguistic views of meaning to be lacking in consistency. Moreover, they reproached the western philosophers to have neglected the role of metaphor in comprehending the world and our thoughts, for they found that metaphors are omnipresent in everyday life. Hence, they both started their journey to investigate not only truth, metaphor and comprehending but also to question the meaningfulness of our daily life.

The publication of *'Metaphors We Live By'* in 1980 was the starting point of the Conceptual Metaphor Theory. With the new revolution in cognitive linguistics, Lakoff and Johnson, who were both linguists and philosophers, suggested that we rely on metaphor in our ordinary language to express meaning. Moreover, with the advance of cognitive psychology, we assume that all communication is based on one unique conceptual system. Thus, language is the perfect tool to analyse and understand the way the conceptual system functions since language reflects our thoughts.

In the very first pages, Lakoff and Johnson (1989, p. 4) claim that:

(...) metaphor are pervasive in everyday life, not just in language [,] but in thought and action. Our ordinary conceptual system, in terms of which we think and act, is fundamentally metaphorical in nature.

Firstly, this denotes that their theory is not one that will regard metaphor from just a linguistic perspective (i.e., the way figurative language functions), but one that uncovers the relation between language, cognition and reasoning. Second, it argues that metaphors, unlike the traditional assumptions, are omnipresent in our daily life and ordinary language, and unwillingly used in conversations containing very simple words. Therefore, it is most of the

time impossible to express meaning without relying on metaphor. Finally, meaning is shaped and processed in the mind metaphorically (i.e. we understand the meaning of X in terms of Y). The formula X is Y here is what Lakoff and Johnson (1980) called conceptual metaphor.

2.2 Conceptual Metaphor

‘Metaphors of thought’ (Gibbs, 2011, p. 530) or conceptual metaphors are ‘understanding one domain of experience (that is typically abstract) in terms of another (that is typically concrete)’ (Kövecses, 2017, p. 13). In other words, and according to the conceptual metaphor theory, our thinking is fundamentally metaphorical in nature (Lakoff and Johnson, 1980); therefore, the way we understand abstract ideas is by framing them in terms of more concrete ideas or concepts. For instance, emotions such as (anger, affection, and happiness) are understood in terms of more concrete concepts like (fire, warmth, and direction). The abstract concepts are called the target domains whereas the concrete ones are the source domains. Moreover, as Ritchie and Zhu (2015, p. 4) argue, the conceptual metaphors are written in small capital letters to show that the emphasis is on the relation between concepts and not between semantic units. Hence, ANGER IS FIRE, AFFECTION IS WARMTH and HAPPY IS UP are the usual forms of a conceptual metaphor.

2.2.1 The Relationship between Source domain and Target Domain

As mentioned earlier, metaphor is the process of explaining X in terms of Y as they share some characteristics. According to CMT, our conceptual system functions the same way, but instead of (X/Y) we use the word *concept*. For instance the concept ARGUMENT is explained in terms of the concept WAR, and together forming the conceptual metaphor ARGUMENT IS WAR. Lakoff and Johnson (1980, p. 6) argue that; there is no poetic or rhetorical language to the term argument here, but the truth is that we talk about arguments in terms of war because we conceive it like that. In other terms, the target domain ARGUMENT

(that is abstract) shares some characteristics with battling that makes us understand arguing in terms of the source domain WAR (that is concrete) (ibid., p. 7). Here, according to Lakoff and Johnson (1980, ibid., p. 4):

We don't just talk about arguments in terms of war. We can actually win or lose arguments. We see the person we are arguing with as an opponent. We attack his decisions and defend our own. We gain and lose ground. We plan and use strategies (...). Many of the things we do in arguing are partially structured by the concept of war.

In addition, Forceville (2002, p. 8) says that 'cognitive paradigm insists on non-reversibility of target and source'. The latter denotes that the characteristics of the source domain are the ones mapped onto the target domain and not the other way around. Therefore, we cannot speak about WARS in terms of ARGUMENTS.

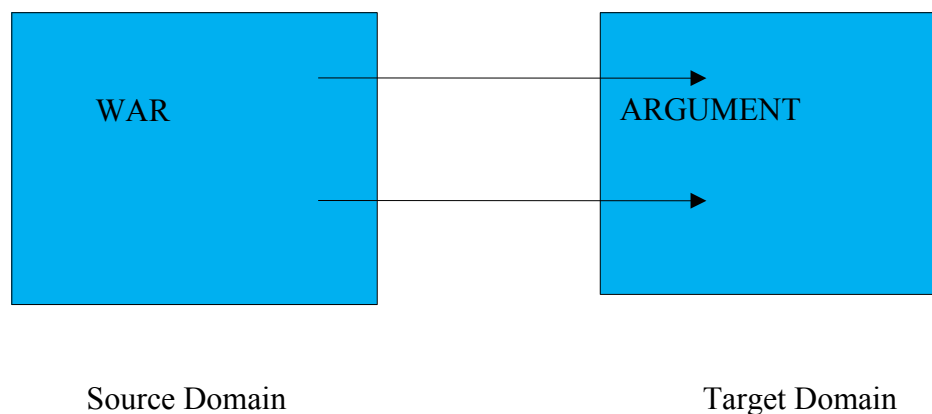


Figure 1: The mapping direction of the conceptual metaphor ARGUMENT IS WAR

2.2.2 Conceptual Mapping

A conceptual metaphor is a systematic relationship between two domains of experience (i.e. the source and target domains). The terms correspondences or mappings are used to show this existing relationship since elements of a domain (source) are mapped into another (target) (Kovecses, 2017). Conceptual metaphors manifest themselves in our daily expressions and are not comprised to one mapping for we can have many metaphor constructions within one

conceptual metaphor. For example, within these linguistic expressions: *Those are inflammatory remarks, that kindled my ire* (Kövecses, 2017), we can find plenty of conceptual mappings related to the conceptual metaphor ANGER IS FIRE. This means that *remarks*, that caused your angry state, are represented as something that can start or cause a fire or the thing that is on fire refers to the angry person like in the expressions: *She was burning with anger* and *Smoke was coming out of his ears*. Gibbs (1994) in his 'Poetic of the mind' speaks about dead metaphors saying the literal meaning of a word like *see*, to which are assigned many meanings in the dictionaries, must have been metaphorically extended from one meaning 'to perceive' into other meanings 'to know or understand'. According to Gibbs (1994, p. 10), the term *see* here is an ancient metaphor KNOWING IS SEEING. Kövecses (2017) gives the example of the different mappings that could be proposed to the following linguistic manifestations of the conceptual metaphor ANGER IS FIRE:

That kindled my ire

Those were inflammatory remarks

Smoke was coming out of his ears

She was burning with anger

He was spitting fire

The incident set people ablaze with anger

To these linguistic manifestations of the conceptual metaphor ANGER IS FIRE, this set of correspondences or mappings can be proposed:

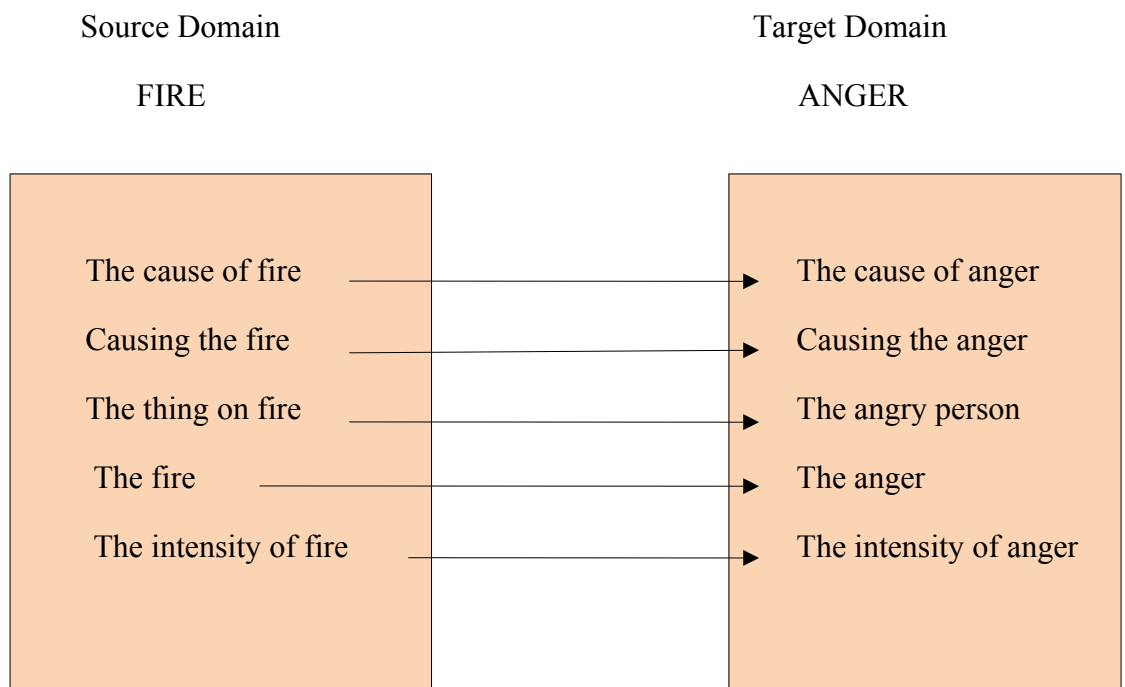


Figure 2: Hypothesized Mappings between the Domains of ‘ANGER’ and ‘FIRE’
(Adapted from Kövecses, 2017)

As it is seen in figure (2), two domains are linked to each other. Different aspects of the concept FIRE are used to understand the more abstract aspects of the state of being angry. Fire has degrees of intensity, it can generate from different causes and so does anger. Moreover, these mappings are said to be conventionally fixed within the community (Lakoff and Johnson, 1980). However, the advances within the field of metaphor led to the emergence of many versions of CMT. The Cultural Cognitive Theory (CCT) was introduced by Kövecses (2005) in which he stresses the influence of cultural factors or the conceptual system; thus questioning the universal aspect of conceptual metaphors.

2.2.3 Culture Variation and universality

Kövecses (2014, p. 21) argues that ‘in recent works on conceptual systems, the issue of embodied cognition and the universal nature of cognitive operations have been emphasized’. In his book entitled ‘*Metaphor in Culture: Universality and Variation*’, Kövecses (2005) wanted to catch the attention of researchers to consider the cultural aspect of the conceptual

system, saying that contrary to the many works conducted on the universality of conceptual metaphors, only few have been made on the cultural aspect of these metaphors. Here Kövecses put forward the issue of context. Barsalou (1999, p. 598) was also among the scholars who emphasised the role of context in modelling our cognitive operations and notes:

Variable embodiment allows individuals to adapt the perceptual symbols in their conceptual system to specific environments. Imagine that different individuals consume somewhat different varieties of the same plants because they live in different locales. Through perceiving their respective foods, different individuals develop somewhat different perceptual symbols to represent them. As a result, somewhat different conceptual systems develop through the schematic symbol formation process, each tuned optimally to its typical referents.

The term context is defined in the Longman Dictionary of American English (1983, p. 149) as having two meanings: ‘1) the words around a word, phrase, etc., often used for helping to explain the meaning of the word, phrase, etc.[...]. 2) the general conditions in which an event, action, etc. takes place’. According to this definition, the term context can be a linguistic phenomenon or a circumstance that governs a situation, or as Kövecses (2014) denotes it: *the linguistic* and *the non-linguistic contexts*. According to Kövecses (2005), there are various factors that could influence the variation in metaphors mainly *the physical environment*, *the social context*, and *the cultural context*. The physical environment represents the physical setting where every individual lives. It includes the particular geography, landscape, fauna and flora, dwellings, other people and others. As for the social context, it includes the social relation among different categories of a given society, such as the power relation between women and men. The social context also includes social pressure, for instance, the pressure of religion and laws. The final factor is the cultural context. Kövecses (2005, pp. 232-234) refers to the wider context that:

A culture or subculture provide for the understanding of any of its concepts, including all the (sub)culturally unique and salient concepts and values that characterize particular (sub)cultures – together with the governing principles of a given culture or subculture.

Proverbs are as old as humanity. They represent a register for all the stories and morals of different communities. They are the reflection of every culture; thus, they have become the core interest of the modern scholars who are willing to take part in the various works on conceptual metaphor. The following section intends to tackle the concept of proverbs from various aspects.

3 Proverbs

Most people are familiar with the word ‘proverb’ since it exists in all cultures manifesting itself through language. However, this does not mean that proverbs are unworthy of study. In order to make the relation between proverbs and the focus of this study, a small historical background of the origin and few definitions of the word proverb will be provided. Moreover, we will be looking at two main views of proverbs; namely the cultural and the cognitive view.

3.1 Origins and Definitions

According to Honeck (1997), historians cannot exactly know when the very first proverbs have appeared. However, it is believed that proverbs were used the moment people’s speech capacity developed. The proverbs inscribed on Sumerian cuneiform tablets were the first ever records found. The proverbs were listed in isolation without their context, and so it was difficult to understand their meanings (Honeck, 1997, p. 4). Proverbs are present in huge quantities, forms and languages and are found in all cultures, thus it is a valuable trope that cannot be left aside. Despite the large data that exists on proverbs, it is still hard to give a clear and precise definition of the notion ‘proverb’.

When we search in dictionaries, we generally find a small definition that denotes proverbs as popular short statements like: ‘a brief popular epigram or maxim.’ (Longman New Universal Dictionary, 1982, p. 785), and as ‘a short sentence that people often say, that

gives help or advice' (Oxford Basic English Dictionary, 2012, p. 306). Encyclopaedias, on the contrary, provide a longer and more precise definition of a proverb. The Britannica Concise Encyclopaedia (2006, p. 1558) defines it as:

A succinct and pithy saying that is in general use and expresses commonly held ideas and beliefs. Proverbs are part of every spoken language and folk literature, originating in oral tradition. Often a proverb is found with variations in many different parts of the world. Literate societies dating to the ancient Egyptians have collected proverbs.

In addition to being a short popular saying, a proverb is found in both the spoken and written language (i.e., used in literary works), it expresses the shared ideas and belief of a specific group, and that it is possible to find variants of a single proverb in other parts of the world.

Scholars like Aristotle define proverbs as part of figurative language used to embellish prose and poems. Others define it as a form of folklore, made and used by all common people, and serves as impersonal channels for personal communication. For example, when the parent directs his child's action or thought by using a proverb, the responsibility of directing is projected on to the anonymous or the person who uttered it in the past (Arewa and Dundes, 1964, p. 70). Another definition is the one proposed by Mieder (2004, p. 1):

Proverbs are the most concise but not necessarily the simplest form. The vast scholarship on proverbs is ample proof that they are anything but mundane matters in human communication. Proverbs fulfil the human need to summarise experiences and observations into nugget of wisdom that provide ready-made comments on personal relationships and social affairs. There are proverbs for every imaginable context, and they are thus as contradictory as life itself.

Here we can understand that a proverb is: (1) a genre of folklore and so a part of someone's culture,(2) it is as the proverb say '*the wisdom of one and the wit of many*',(3) they influence or direct our action and thought, but at the same time mirror our thought, experiences, and observations.

3.2 Views of the proverb

Advances in cultural linguistics and cognitive linguistics prove that there should be more approaches to proverbs than just the one mentioned by Mieder (2004). Honeck (1997) advanced seven views that contribute to our understanding of the proverb: *formal, literary, personal, religious, practical, cultural, and cognitive*. The four first views, as claimed by Honeck, do have peripheral roles in helping us to understand proverbs, for they do not adopt a scientific approach to the latter. The cultural and cognitive views, on the contrary, are seen to be very important. This is due to the fact that they both approach proverbs from a scientific perspective (Honeck, 1997, p. 5).

3.2.1 Cultural view

As Dundes (1965, p. 27) advances:

Culture has been referred to as a man's 'social heritage' and as 'the man-made part of the environment.' It consists essentially of any form of behaviour which is acquired through learning (...). Under it anthropologists include all the customs, traditions, and institutions of a people, together with their products and techniques of production. A folktale or a proverb is thus clearly a part of culture.

For Honeck (1997, p. 31), the focus of the cultural view 'is on the use of proverbs in sociocultural contexts. The basic premise is that proverbs are cultural linguistic products, created and used in social situations for social purposes'. The cultural approach's purpose is to study proverbs through culture and asks questions about the origin, content/theme, and the history of the diffusion of proverbs across time and cultures. The fact that proverbs are strongly tied to language and culture has a number of theoretical consequences:

First, the importance of the social context makes the figurative, literal and other meanings of a proverb unclear if not put in a context. The meaning of a proverb in context (*a*) may have a complete different meaning in context (*b*). Arewa and Dundes argue that the methods for applying proverbs cannot be studied only if the real life situations and experiences of

individuals are recorded along with the proverbs (Arewa and Dundes, 1964, p. 72). Second, in the cultural view there is not something called *'the creation of proverbs for personal use'*, for proverbs are viewed as having social purposes. Finally, since proverbs are a cultural linguistic product, then most people are familiar with all the proverbs. Therefore, the cultural view denies the existence of an unfamiliar proverb.

3.2.2 Cognitive view

On the basis of cognitive linguistic and psychology, the cognitive view is concerned with the mental structures and processes that supervise the learning, understanding and use of proverbs, and regards proverbs as theoretical mental entities. This scientific approach to proverbs according to Honeck (1997, p. 36), encourages the focus on the 'the mental background for proverb creation and production, the mental representation of proverbs, the phases in their comprehension, how proverbs categorize events and the pragmatic functions they perform' through experimentation. For Honeck (ibid., p. 38), The cognitive view of proverbs reject the idea that 'understanding proverbs is through the study of its cultural specifics'; instead it is based more on the universal stance of the Homo sapiens mental structures and processes that are based on the same theoretical principles.

However, with the advances in cognitive linguistics, a new view regarding proverbs has emerged which combines both culture and cognition called the cultural cognitive approach. The latter is an improved version of CMT which, according to Kövecses (2005), has contributed to very important discoveries in the domain of metaphor; but has paid less

importance to its cultural aspect. This approach was first introduced by Kövecses (2005) in his book '*Metaphor in Culture: Universality and Variation*' and it revolves mainly on the role of culture in the conceptualization of metaphors. Moreover, metaphors are present in proverbs; hence, the cultural cognitive view is also considered a new approach to proverb, and which inspired many scholars and researchers to conduct their works in the domain of metaphor through the study and analysis of proverbs.

3.3 Proverbs in the Conceptual Metaphor Theory

As mentioned above, the cognitive and the cultural view of proverbs hold different thoughts about proverb comprehension. Nevertheless, with the advances in proverb and metaphor studies it is possible to speak about a combined view called the cross-cultural cognitive view. This view is based on the idea that both the mental processes and culture are essential for a better understanding of proverbs.

The conceptual metaphor theory started a revolution in the field of metaphor. Lakoff and Turner in their *More than Cool Reasons* (1989, p. 311) argue that 'most psycholinguistic work on proverb comprehension acknowledges that proverbs tap into conceptual knowledge about abstract ideas and events, knowledge that often reflects significant cultural knowledge'. This new approach to conceptual metaphor through the study of proverbs, has paved the way for a great number of research in the domain of contrastive analysis to proverbs across-cultures. In order to show the way proverbs are dealt with within CMT, here are some studies that have been conducted world widely on metaphors within proverbs:

Belkhir's (2014) study is one of the very first studies that have been conducted on conceptual metaphor within proverbs at the national level in Algeria. She conducted a PhD thesis on animal proverbs within four languages entitled *Proverb use between Cognition and Tradition in English, French, Arabic and Kabyle*. To meet the objective of her study, she

referred to both the Conceptual Metaphor Theory (CMT) and its improved version the Cultural Cognitive Theory of metaphor (CCT). Her study on metaphor in cognition and culture has revealed that conceptual metaphors vary across languages and cultures under the influence of cultural features. The results of her research revealed a variation in conceptual domain mappings across the four languages and cultures due to cultural influences. Second, culture-specific features mould the metaphoric use of animals in the proverbs. Therefore, CCT was proved to be more performant than CMT does in the study of metaphoric proverbs across English, French, Arabic, and Kabyle.

'A Cognitive Semantic Study of the Impact of Socio- Cultural Factors on Meaning Construction in Selected English and Arabic Proverbs: a Contrastive Study' is a PhD dissertation conducted by Taher in 2019. The study aims at investigating the impact of socio-cultural factors on constructing the meaning of proverbs through the examination of the applicability of the Conceptual Integration Theory and CMT to the analysis of English and Arabic proverbs. The results of the study revealed the efficiency of the mentioned theories in showing the impact of socio-cultural factors on meaning construction in the English and Arabic proverbs.

Jianwen's (2013) study is an article entitled *'A Comparative Study of English and Chinese Animal Proverbs—From the Perspective of Metaphors'* published in *Theory and Practice in Language Studies*. It is a comparative and contrastive analysis study of metaphorical meanings between English and Chinese proverbs and the comparison of some representative animal proverb metaphors. The study is carried out from three main aspects: the same animal produce the same association and metaphorical meaning; the same animal produce different emotions and associations; different animals produce the same association and metaphorical meaning. The study revealed that different animal images can convey the

same metaphorical meanings, and the same animal images can also convey the different metaphorical meanings.

The study conducted by Pourhossein (2016) is a PhD dissertation entitled '*Animal Metaphors in Persian and Turkish Proverbs: a Cognitive Linguistic Study*'. The study aimed at investigating to what extent the neighbouring Persian and Turkish speaking folk similarly conceptualize the world around them by metaphorical use of animals in their proverbs relying on Lakoff and Johnson's (1980) CMT. The results revealed that the proverbs reflect notable points of culture-specificity and similarity between both languages at both conceptual and cultural level.

Conclusion

This chapter introduced the concepts and theoretical framework relevant to the understanding of the present study. It first provided definitions of the concepts of culture, cognition, metaphor, and explained the link between them. Second, it dealt with the origins and main elements of CMT and its universal and cultural aspects. Then, it moved to introducing the definitions, origins and views of proverbs. Finally, the chapter ended with a summary of some studies done on the influence of culture on conceptual metaphors within proverbs.

Chapter Two: The Research Design

Introduction

This chapter is devoted to the description of the methodological approach and the research procedures used to investigate the diversities and similarities between Kabyle and English metaphoric bird-related proverbs. In order to achieve this, a cross-cultural cognitive study was designed. The chapter is divided into two parts. The first section deals with the data collection (description of the corpora and the data collection procedures). The second part includes a description of the data analysis procedure.

1 Collection and Description of the Corpora

The coinage of proverbs is a very ancient practice. In fact, it was the very first approach to the study of proverbs. We count today an endless number of paremiologists among them: Kuusi et al. (1985), Paczolay (1997) and Gluski (1971) who have contributed to the enriching of the paremiographic collections all around the globe. Despite the various proverb collections that exist in both the English and Kabyle languages, the needed data were selected according to the availability of the proverb collections. The English proverbs were extracted from the third edition of the *'Oxford Dictionary of English Proverbs'* written by Wilson (1970), Ferguson's *'Penguin Dictionary of Proverbs'* (1983/2000), and the *'Oxford Concise Dictionary of Proverbs'* (1998) written by Simpson and Speake. As for the Kabyle proverbs, they were selected from one book and two dictionaries. The book is entitled *'Proverbes et Dictions Kabyle'* written by Nacib (2009). Concerning dictionaries, I have used At Mensur's dictionary (2010) entitled *'Dictionnaire des Proverbes Kabyle'*, and the dictionary written by Ben Taleb (2014) entitled *'Dictionnaire de Proverbes en Kabyle'*. It is important to mention

that the book and dictionaries did not include only proverbs, but also other idiomatic structures like idioms, popular sayings and expressions.

The large number of proverbs and the presence of other idiomatic forms made the selecting process one that required time and wit. The process of selection was divided into two steps. The first step consisted in meticulous research for all proverbs that contain bird names. After the selection of the bird-related proverbs, the second step was to check for any other idiomatic structures which were haphazardly included in the proverb collections. The synthesis of the different proverb definition denotes a proverb as a short statement that carries a piece of advice or wisdom. Therefore, every line that did not suit these criteria was omitted from the list of proverbs. After that, the list of the selected proverbs was finalised as for the English language with 59 proverbs (Appendix A) and for the Kabyle language with 47 proverbs (Appendix B). Therefore, both Appendix A and B make a total of 106 proverbs to be analysed.

Then, with the two appendices at hand, the final step consisted in translating the Kabyle proverbs (Appendix B) into the English language. In order to translate the proverbs from English to Kabyle and from Kabyle to English I have used dictionaries. The translation was sought to be important for the readers that are not familiar with the Kabyle structures. Another detail to point at is that this study does not cover all the different species of birds. Only the most prominent species that existed in at least moderate numbers among the collections were selected. The bird species selected are: Eagle, Hen, Cock, Guineafowl (present only in Kabyle), Crow, Goose (present only in English), and also bird as a broad term that englobes all the bird species. Table 1 gives the quantitative accounts of each bird species found in both the English and Kabyle languages.

Bird species	Number of the bird-related proverbs	
	English	Kabyle
Eagle	4	8
Hen	14	12
Cock	5	10
Crow	4	7
Goose	10	00
Guinea fowl	00	7
Birds	22	10

Table 1: Quantitative Accounts of the Bird-related Proverbs in Both the English and Kabyle Languages

2 Procedure of Data Analysis

The aim of the study is to investigate whether culture influences the conceptual mappings within bird-related proverbs across the English and Kabyle languages. This investigation requires the use of contrastive analysis. Therefore, this section deals with the procedure of data analysis.

The first step in analysing conceptual mappings consists in identifying the bird-related conceptual metaphor (HUMAN BEHAVIOUR IS BIRD BEHAVIOUR) that exists in every proverb, then classifying them in terms of the source and target domain mappings. In order to analyse the conceptual metaphor in an organised manner, a table including three columns was

designed. The first column was devoted to the display of the source domain (i.e., BIRD BEHAVIOUR). The second column contains the bird-related proverbs and translations of the Kabyle proverbs into the English language. Finally, the third column is concerned with displaying the target domain (i.e., HUMAN BEHAVIOUR). Moreover, each bird type will be analysed separately, as shown in the example below:

BIRD BEHAVIOUR	PROVERBS	HUMAN BEHAVIOUR
COCK EATING THE EAGLE (source domain mapping)	Ayaziḍ ičča afalku. (proverbs in Kabyle characters) The cock ate the eagle. (translation to English)	DOING SOMETHING IMPOSSIBLE (target domain mapping)

Table 2: Example of Conceptual Mapping in Kabyle Cock Proverbs

After the description of the corpora and the data collection procedure, we move on to the data analysis procedure; namely contrastive analysis (CA). An overview of what is CA and what are the elements that make an effective contrastive analysis are provided in the sections below.

2.1 Contrastive Analysis

CA is a subfield of contrastive linguistics which is concerned with comparing languages. It is based on comparing between distinctive elements of a language (intralingual), or between distinct languages (cross-linguistic) in an inductive investigative approach to language (Glossary of Linguistic Terms, 2021). The early contrastive analysts did not pay much attention to establishing an appropriate methodology of comparison. However, with the rise of modern linguistic theories, interest in the methodology of contrastive analysis started to grow. Krzeszowski (1990, p. 15) argues that: ‘one of the reasons why contrastive studies continue to

perform the role of the Cinderella of linguistics is the fact that its most fundamental concept, *tertium comparationis*, remains as hazy as ever'. This denotes that every object being compared to another must share some common features or references. In the present study, the collected data show that conceptual metaphors within proverbs are shared in English and Kabyle. This allows the contrast of conceptual mappings characterising the conceptual metaphors.

Krzeszowski (ibid) believes that when comparing two objects or more, the various features taken into consideration may result in the two objects turning out to be similar in some aspects and distinct in some others. Therefore, for an effective contrastive study, a set of criteria must be taken into consideration.

2.2 Criteria of Comparison

The main elements to be contrasted in the present study are the conceptual mappings of each bird-related proverb in both appendix A and B. The contrasting of these conceptual mappings is based on four criteria; namely the *existence Vs absence* criterion, *the physical environment*, *the social context*, and *the cultural context*.

2.2.1 Existence Vs Absence

In his study '*On the Systematic Contrastive Analysis of Conceptual Metaphors*', Barcelona (2002) contrasts between English and Spanish basic metaphors, and has established a set of factors to focus on in the contrastive analysis of metaphors. Therefore, the first criterion to be considered in the contrastive analysis of the conceptual mappings is what Barcelona calls the *existence Vs absence* of metaphors, or *existence of metaphor X in language A and absence of it in language B*. Here, Barcelona argues that there can be similar or different use of metaphors within different languages in such a way that: in the Spanish language there exist a great number of conceptual mappings of the BULL FIGHT source

domain mapped onto different target domains, whereas in the English language it is completely absent since it is not part of its culture (Barcelona, 2002, p. 136). The purpose of the contrast, says Barcelona (2002), is to facilitate the learner's understanding of the metaphorical mappings coded in the language he is learning through the metaphorical vehicle domain bullfighting. This criterion allows us to determine the possible existence or absence of conceptual mappings within the English and Kabyle bird-related proverbs; thus facilitating the EFL learners' understanding of the metaphorical mappings.

Kövecses (2005) believes that there are multiple factors that can affect the cultural variation of metaphors cross-culturally, and from which are derived our three other elements of contrast.

2.2.2 The physical Environment

The physical environment is defined by Kövecses (2005, p. 232) as 'the particular geography, landscape, fauna and flora, dwellings, other people, and so forth, that speakers of a language or variety interact with on a habitual basis'. In another book entitled '*Metaphor: A Particular Introduction*', Kövecses (2002, p. 187) argues that an individual:

Given a certain kind of habitat, speakers living there will be attuned (mostly subconsciously) to things and phenomena that are characteristic of that habitat; and they will make use of these things and phenomena for the metaphorical comprehension and creation of their conceptual universe.

Hence, different aspects of our lives; namely our thoughts and language, are linked to the place and the environment that surrounds us. Animals are also part of this physical environment, and serve as an important basis for metaphors. Kövecses (2005, p. 233) states that 'in societies where people and animals live in close contact with each other there is a greater likelihood that spatial relations will be conceptualized in terms of the animal body'.

Nacib (2009), in his book '*Proverbes et Dictions Kabyle*', argues that geography gives proverbs an original reference because the fauna and flora are not the same on the planet.

Hence, plants and animals are also not distributed equally on the planet. For instance, the fauna of the Djurdjura mountain is the habitat of many animals and birds such as: hens (*tayazit*), guineafowls (*tassekurt*), crows or ravens (*tagerfa*), eagles (*afalku*, *igider*, *iseyi*, *lbaz*), cocks (*iyuzad*), vultures (*iseywen*), owls (*imeEruf*), buzzards (*amergu*), starlings (*iEezzi*), jackdaws, and thrush birds (Nacib, 2009, pp. 80-84); whereas birds like penguins, parrots and kiwis, if not imported are inexistent in those mountains because the geography and climate do not allow them to live there. This second criterion helps us to find out whether aspects of the physical surroundings influence the conceptual mappings within the English and Kabyle bird-related proverbs.

2.2.3 The Social Context

According to Kövecses (2005), another factor that influences the cultural variation of conceptual metaphors across cultures is the socio-cultural context. The study of language as a part of social behaviour is the epicenter of sociolinguists. The social and environment influences our language use and hence our conceptual system. Kövecses (2005, p. 233) argues that there are different social issues that can have an impact on the conceptual metaphors such as the power relations (men/women, rich/poor, old/young), and the social pressure which is regarded as the direct or indirect influence of an individual on the attitudes and behaviours of another individual. Social history is also part of the social context which includes all the past events, stories, myths and experiences that remain in the memory of every individual (*ibid.*, pp. 241-242). The social norms or standard behaviours are also social aspects; therefore they can influence the conceptual system. The social context criterion and its various aspects help us to determine if the social aspects of the English and Kabyle societies influence the conceptual mappings within bird-related proverbs.

2.2.4 The Cultural Context

The cultural context as defined by Kövecses (2005, p. 234) is:

The broader context that a culture or sub culture provides for the understanding of any of its concepts, including all the (sub)culturally unique and salient concepts and values that characterize particular (sub)cultures – together with the governing principles of a given culture or subculture.

Therefore, the cultural context includes all the beliefs, values, norms, customs, symbolic representation, folklore, and practices shared by a community and which dictates their behaviours and thinking. Depending on this criterion, we can find out whether aspects of the English and Kabyle cultures influence the conceptual mappings within bird-related proverbs.

A bird is ‘any of a class of warm-blooded vertebrates with the body more or less completely covered with feathers and the forelimbs modified as wings’ (Longman New Universal Dictionary, 1982, p. 94). Birds are usually a symbol for ‘absolute freedom and transcendence of the soul from the body (...). Hence, a bird is often associated with divinity, immortality, power, victory, and royalty’ (Encyclopaedia, 2019). What animals represent for the people of a given group is also a cultural aspect influencing the conceptualisation of metaphors in thought and which manifests itself in language (animal proverbs). Here are some symbolic cultural representations of the different bird types selected for the research.

Nacib (2009) says that in Kabylia, especially in the fauna of Djurdjura Mountain, the general term bird includes large varieties of warders, gallinacean, columbidae and raptors. They generally symbolise freedom, fragility, and innocence. But when it comes to specific types of birds, we find that to each is attributed a different symbol. With his dark colour and loud croaking, crows and ravens (*tagerfa*) express ugliness and are an omen for bad luck and curse. Hens (*tiyuzad*) are known for their clumsiness and stupidity (ibid., pp. 82-85). Eagles or as they are referred to in Kabyle (*afalku, igider, isghi, and lbaz*) are according to Lacoste-Dujardin (2005, p. 27):

Un animal secourable; auxiliaire merveilleux du héros, il est apparenté aux génies. (...). On prend aussi cet aigle comme modèle pour de belles choses, par exemple, d'un beau jeune homme, on dit << c'est un aigle >>, et apercevoir l'oiseau le matin est de bonne augure. Il pourrait bien aussi être un gardien.

Lacoste-Dujardin here says that in the Kabyle culture the eagle represents a hero and all that is beautiful, for example we say to a handsome man 'you are an eagle'. Moreover, eagles are also seen as guards, and coming across with an eagle in the morning is a sign of good luck. Another bird specific to the Kabyle fauna and flora is the guineafowl (*tassekurt*). Guineafowls, says Lacoste-Dujardin (2005), are admired for their graceful walk, beautiful silhouette and feathers. In most Kabyle poems, the guineafowl is used to refer to the beauty of a woman (ibid, p. 281). Another bird type common to the Kabyle community is the cock. During Yennayer (i.e., the Berber's new year), a cock is sacrificed in order to keep away the bad eye and misfortune (Teussier, 2021).

The hen in the English culture is regarded, since antiquity and along the 19th century, as a symbol of motherhood. The Victorians relate both the hen and rooster (cock) with domestic happiness as they conceived it, where the hens were the dutiful, industrious, and prolific wives of the male. Both served their master by providing him with eggs. In the 20th century, the hen that was once a symbol of motherhood and affection was endowed as a "breeder" or a "layer" (Davis, 2002). The eagle is a symbol of honour, courage, nobility, and independence as it is known for its swiftness, soaring ability, and fierceness, as show in the poem *The Eagle* written by Alfred Lord Tennyson:

He clasps the crag with crooked hands;
Close to the sun in lonely lands,
Ringed with the azure world, he stands.

The wrinkled sea beneath him claws;
He watches from his mountain walls,
And like thunderbolt he falls.

The cock is often assimilated in Christianity as the risen lord because he announces the coming of daylight (Encyclopaedia, 2019). The goose is said to symbolise ‘peace and goodwill (...) associated with Jesus Christ himself in his role as saviour and redeemer’ (Meyer, 2021). The raven (crow) is a symbol of death and foreboding (McCarthy, 2011).

Conclusion

This chapter was concerned with the description of the methodological approach and the research procedures used to investigate the diversities and similarities between Kabyle and English metaphoric bird-related proverbs. It first explained the data collection procedure and provided a description of the corpora. Then, it introduced the data analysis procedure which is CA and presented the four criteria used to contrast the conceptual mappings characterising the conceptual metaphor HUMAN BEHAVIOUR IS BIRD BEHAVIOUR.

Chapter Three: Presentation of the Findings

Introduction

This chapter is devoted to the display of the findings. It is concerned with the presentation of the different conceptual mappings that are used in different bird-related proverbs. These conceptual mappings are the elements to be contrasted to reach the purpose of this study. In order to show the outcomes, two distinct sets of tables are designed. The first set is devoted to the English bird proverbs; as for the second, it is devoted to the Kabyle bird proverbs. Furthermore, each table is supported with commentaries.

1 Account of Conceptual Mappings in Bird Proverbs

This section provides descriptions of the conceptual mappings characterising the conceptual metaphor HUMAN BEHAVIOUR IS BIRD BEHAVIOUR involved in English and Kabyle bird-related proverbs. These descriptions are presented in the form of two separate tables followed by a set of comments.

1.1 Conceptual Mappings in English Bird Proverbs

The conceptual mappings characterising English bird proverbs are provided in Table (3).

BIRD BEHAVIOUR	Bird Proverbs	HUMAN BEHAVIOUR
PARTING WITH ITS FEATHERS	The older the bird the more unwillingly it parts with its feathers.	BEING EXTREMELY GREEDY
CHEEPING	May birds come cheeping.	BEING WEAK AND SICKLY
NOT CATCHING WITH CHAFF	You cannot catch old birds with chaff.	BEING WISE
BIRD AT HAND	A bird in the hand is worth two in the bush.	BEING CONTENT
HAVING A BIRD	A bird in the soup is better than an	BEING CONTENT

Presentation of the Findings

	eagle's nest in the desert.	
BIRD IN THE AIR	A feather in the hand is better than a bird in the air.	UNREACHABLE THINGS
LIVING TOGETHER IN NESTS	Birds in their little nests agree.	LIVING IN HARMONY
ILL BIRD	It is an ill bird that fouls its own nest.	BEING MALICIOUS
FLYING AWAY	Destroy the nests and the birds will fly away.	LEAVING A PLACE
SIMILAR BIRDS	Birds of a feather flock together.	SIMILAR PERSONS
BEING ENTANGLED	Birds are entangled by their feet, and men by their tongues.	BEING PUNISHED
SINGING NOTES	The bird is known by his note, the man by his words.	UTTERING WORDS
BEING ABSENT	There are no birds in last year's nests.	CHANGING CIRCUMSTANCES
LOVING ITS NEST	The bird loves her nest.	LOVING ONES HOME
SINGING FORCEFULLY	Little birds that can sing and won't sing should be made to sing.	BEING OBSTINATE
SMALL BIRDS	Small birds must have meat.	CHILDREN HAVING POOR APPETITE
BIRD LOVES HEARING HIS OWN SINGING	Every bird loves to hear himself sing.	BEING EGOCENTRIC
BEING CONTENT OF A NEST	A little bird is content with a little nest.	HAVING HUMBLE DESIRES
HAVING FINE FEATHERS	Fine feathers make fine birds.	BEING SUPERFICIAL
BEING EARLY	The early bird catches the worm.	BEING PUNCTUAL
NOT FEARING BUSHES	Birds once snared fear no bushes.	LEARNING FROM EXPERIENCE
IDLE BIRD	As good be an addled egg as an idle bird.	BEING USELESS

Table 3: Conceptual Mappings in English Bird Proverbs

Table (3) displays 22 conceptual mappings in English bird proverbs, and each reflects different bird behaviours in the first column. The latter are PARTING WITH ITS FEATHERS, CHEEPING, NOT CATCHING WITH CHAFF, BIRD IN THE AIR, LIVING TOGETHER IN NESTS, ILL BIRD, FLYING AWAY, SIMILAR BIRDS, BEING ENTAGLED, SINGNG NOTES, BEING ABSENT, LOVING ITS NEST, SINGING FORCEFULLY, SMALL BIRDS, BIRD LOVES HEARING ITSELF SINGING, BEING CONTENT OF A NEST, HAVING FINE FEATHERS, BEING EARLY, NOT FEARING BUSHES and IDLED BIRD; which in turn represent, respectively, human behaviours that are displayed in the third column as follows: BEING EXTREMELY GREEDY, BEING WEAK AND SIKLY, BEING WISE, BEING CONTENT, UNREACHABLE THINGS, LIVING IN HARMONY, BEING MALICIOUS, LEAVING A PLACE, SIMILAR PERSONS, BEING PUNISHED, UTTERING WORDS, CHANGING CIRCUMSTANCES, LOVING ONES HOME, BEING OBSTINATE, CHILDREN HAVING POOR APPETITE, BEING EGOCENTRIC, HAVING HUMBLE DESIRES, BEING SUPERFICIAL, BEING PUNCTUAL, LEARNING FROM EXPERIENCES, and BEING USELESS. Moreover, we notice that the conceptual mapping BEING CONTENT refers to two different bird behaviours which are BIRD AT HAND and HAVING A BIRD.

1.2 Conceptual Mappings in Kabyle Bird Proverbs

The conceptual mappings characterising Kabyle bird proverbs are provided in Table (4).

BIRD BEHAVIOUR	Bird Proverbs	HUMAN BEHAVIOUR
MORE TRAPS FEWER BIRDS	Yugar imendayen ifrax. There are more traps than birds.	UNFAIR CONDITIONS

Presentation of the Findings

NOT HAVING WINGS	Am frux mebla afriwen. Like a bird without wings.	BEING DEPRIVED OF FREEDOM.
SLIPPING BIRDS	Itensar w ufrux seg ifassen The bird slips between the hands.	SLIPPING OPORTUNITIES
PREPARING THE WHEAT	Ur t heggi iwezzan uqbel ifrax. Don't prepare the wheat before the birds.	EARLY ANTICIPATION
MAKING HIS NEST	Azemzum azemzum afrux ad ig lƎec-is. Branch by branch and the bird makes his nest.	PERSEVERANCE
BEING SWAGGY	Zzux yenyan afrux. The swagger that killed a bird	BEING PRETENTIOUS
YOUNG BIRD ORDERING HIS ELDERS	Yekkred ufrux isselqaden baba-s. A newly born bird orders his father.	BEING PRETENTIOUS
NEVER FLYING BIRD	Afrux ur nuffig laƎmer, asmi ara yaffeg ad yezzi i tmurt. The bird that never flew, the day he does he will fly around the country.	BEING INTROVERT
LOVING HIS OWN NEST.	Afrux ulama deg ixef n tseṭṭa, lƎecc-iw yif azeṭṭa. A bird even on the edge of a tree, but my nest is better than a weaving.	HAVING HUMBLE DESIRES
NOT FLYING NOR LANDING	A ṭṭir ur ttafeg ur tterus. O bird! Do neither fly nor land.	IMPOSSIBILITY OF DOING SOMETHING.

Table 4: Conceptual Mappings in Kabyle Bird Proverbs

Table (4) shows 10 different conceptual mappings of the Kabyle bird proverbs; where the first column is devoted to the source conceptual mappings reflecting the bird behaviours: MORE TRAPS BUT FEWER BIRDS, NOT HAVING WINGS, SLIPPING BIRDS, NOT

PREPARING THE WHEAT BEFORE THE BIRDS, NESTING, BEING SWAGGY, YOUNG BIRD ORDERING HIS ELDERS, A NEVER FLYING BIRD, LOVING HIS OWN NEST, and NOT FLYING NOR LANDING relevant to the target domains UNFAIR CONDITIONS, BEING DEPRIVED OF FREEDOM, SLIPPING OPPORTUNITIES, EARLY ANTICIPATION, REACHING GOALS, BEING INTROVERT, HAVING HUMBLE DESIRES, and IMPOSSIBILITY OF DOING SOMETHING, respectively. Moreover, the table shows that the two different source domains: BEING SWAGGY and YOUNG BIRD ORDERING HIS ELDERS share the same target domain which is BEING PRETENTIOUS.

2 Account of Conceptual Mappings in Hen Proverbs

This section provides descriptions of the conceptual mappings characterising the conceptual metaphor HUMAN BEHAVIOUR IS HEN BEHAVIOUR involved in English and Kabyle bird-related proverbs. These descriptions are presented in the form of two separate tables followed by a set of comments.

2.1 Conceptual Mappings in English Hen Proverbs

The conceptual mappings characterising English hen proverbs are provided in Table (5).

BIRD BEHAVIOUR	Hen Proverbs	HUMAN BEHAVIOUR
HORSE CORN	Hens are free of horse corn.	FALSE GENEROSITY
CAKCLING ENDURING	He that would have eggs must endure the cackling of hens.	BEARING INCONVENIENCES

Presentation of the Findings

NOT PRATING	If a hen does not prate, she will not lay.	SCOLDING WIFE
CROWING	It is a sad house where the hen crows louder than the cock.	SCOLDING WIFE
	A whistling woman and a crowing hen are neither fit for God nor men.	BAD LUCK
EATING	Grain by grain and the hen fills her belly.	PERSEVERANCE
HAVING A PULLET	A pullet in the pen is worth a hundred in the fen.	VALUABLE POSSESSIONS
	Better an egg today than a hen tomorrow.	
SCRAPING	He that comes of a hen, must scrape.	FATAL HEREDITY
PICKING	Children and chicken must be always picking.	SMALL APPETITE
THE HEN'S EGG	The egg shows the hen the place where to hatch.	SOURCE OF ADVICE
COUNTING CHICKENS	Don't count your chickens before they are hatched.	EARLY ANTICIPATION
HEN'S COLOR	A black hen lays a white egg.	JUDJUNG BY APPEARANCE
ROASTING	Curses, like chickens, come home to roast.	FACING CONSEQUENCES

Table 5: Conceptual Mappings in English Hen Proverbs_

Table (5) shows 12 conceptual mappings of the English hen proverbs, which reflects different source domains of bird behaviours. Behaviours that are displayed as follows in the first column: BEING HORSE CORN FREE, CACKLING, NOT PRATING, CROWING, EATING, HAVING A PULLET, SCRAPPING, PICKING, THE HEN'S EGG, COUNTING

Presentation of the Findings

CHICKENS, HEN'S COLOUR, and ROASTING. Moreover, CROWING targets both the SCOLDING WIFE and BAD LUCK human behaviours. The third column, on the other hand, displays the targeted human behaviours. The conceptual target domain SCOLDING WIFE was used twice, designating two different source domains which are NOT PRATING and CROWING. As for the other human behaviours, they are involved only once in the whole table. The behaviours included are FALSE GENEROSITY, BEARING INCONVENIENCES, BAD LUCK, PERSEVERENCE, VALUABLE POSSESSIONS, FATAL HEREDITY, SMALL APPETITE, SOURCE OF ADVICE, INADVISABLE ANTICIPATION, APPEARANCE JUDGING, and FACING CONSEQUENCES.

2.2 Conceptual Mappings in Kabyle Hen Proverbs

The conceptual mappings characterizing Kabyle hen proverbs are provided in Table (6).

Bird Behaviour	Hen Proverbs	Human Behaviour
NOT BREASTFEEDING	Lmeḥna n tyaziḍt ur nessutuḍ. The affection of the hen that does not breastfeed.	UNCONDITIONED AFFECTION
BEING THE IFLI'S HEN	Wiččan tayaziḍt g-giflis, ad yeyrem tinn-is. Who ate the Ifli's hen, shall refund it with his own.	IMPORTANT DEBT
EGG LAYING	tafḥuxt d tafḥuxt, mi turew d tayaziḍt. A pullet is a pullet when she lays it is called a hen.	GETTING MARRIED
THE HEN PUTTING ON KOHL	Yiwen was it kehḥel tyaziḍt yebbit u-falku. The day the hen put on mascara, she was taken by the eagle.	GETTING BETTER
THE HEN'S WALK	Tlehḥu am tsekkurt nettat d tayaziḍt.	BEING RIDICULOUSLY

	<p>She is walking like a guineafowl when, in fact; she is a hen.</p>	<p>PRETENTIOUS</p>
	<p>Win i wumi teεreq tikli n tsekkurt, ad yetveε tin n tyaziđt. The one, who forgets the walk of the guineafowl, will follow the walk of the hen.</p>	<p>BEING RIDICULOUSLY PRETENTIOUS</p>
<p>PLANTING A DIAMOND IN A HEN</p>	<p>Am min izaan ljuhar i tyuzađ. Like the one who planted a diamond in hens.</p>	<p>GIVING IMPORTANCE TO THE UNWORTHY.</p>
<p>DEPRIVED OF TEETH</p>	<p>Mi yezra Rebbi acu yellan di tyaziđt yekkes as tuymas. God knew what was in hens so he deprived them of teeth.</p>	<p>BEING DEPRIVED OF POWER</p>
<p>THE HEN KNOWING ONE WAY</p>	<p>tayaziđt n At Belqasem, yiwen n uvrid i tessan. The hen of At Belqasem knows only one way.</p>	<p>DOING SOMETHING REGULARLY</p>
<p>GOING UP THE PILLAR</p>	<p>Tuli tyaziđt ar wejgu, terra iman is d afalku. The hen went up the pillar and thought herself an eagle.</p>	<p>BEING AUDACIOUS AND PRETENTIOUS</p>
<p>DIFFICULTY TO LAY</p>	<p>La yetteqliliđ am tyaziđt deg tewqeε tmellalt. He is excited like a hen having difficulties when laying.</p>	<p>BEING EXCITED</p>
<p>EGG LAYING</p>	<p>Ad k-yeđđ Rebbi a ccix d-amuđin, ar d tarew tyaziđt-iw. Old man may god leave you sick, until my hen lays.</p>	<p>FALSE PROMISE</p>

Table 6: Conceptual Mappings in Kabyle Hen Proverbs

Table (6) indicates 11 conceptual mappings in the KABYLE hen proverbs. The concepts NOT BREASTFEEDING, BEING THE IFLI'S HEN, THE HEN PUTTING ON LEKHUL (mascara), PLANTING A DIAMOND IN A HEN, DEPRIVED OF TEETH, TAKING ONLY ONE WAY, GOING UP THE PILLAR, DIFFICULTY TO LAY, have been used only once. On the contrary to the concepts EGG LAYING and THE HEN'S WALK were each used in two different proverbs.

Moreover, Table (6) displays the target human behaviours corresponding to the bird behaviours present in the first column, and which are used only once. These behaviours are as follows: BEING EXTREMELY AFFECTIONATE, OWING AN IMPORTANT DEPT, GETTING MARRIED, GETTING BETTER, GIVING IMPORTANCE TO THE UNWORTHY, DOING SOMETHING REGULARLY, BEING AUDACIOUS AND PRETENTIOUS, BEING EXCITED, and FALSE PROMESSES. The only human behaviour, that was used more than once, is the concept BEING RIDICULOUSLY PRETENTIOUS which corresponds to the bird behaviour THE HEN'S WALK.

Hitherto, we have regarded the shared grounds that coexist between bird and human behaviours by looking at the conceptual domains found in hen proverbs in both the English and Kabyle languages. The next subsection will include the English and Kabyle cock proverbs and their target and source domains.

3 Account of Conceptual Mappings in Cock Proverbs

This section provides descriptions of the conceptual mappings characterising the conceptual metaphor HUMAN BEHAVIOUR IS COCK BEHAVIOUR involved in English and Kabyle bird-related proverbs. These descriptions are presented in the form of two separate tables followed by a set of comments.

3.1 Conceptual Mappings in English Cock Proverbs

The conceptual mappings characterising English hen proverbs are provided in Table (7).

BIRD BEHAVIOUR	Cock Proverbs	HUMAN BEHAVIOUR
BEING OLD	As the old cock crows, so crows the young	BEING OLD AND INFLUENTIAL
KEEPING A COCK	A servant and a cock must be kept but a year.	HIRING A SERVANT
CROWING CROWING ON A DUNGHILL	If the cock crows on going to bed, he is sure to rise with a watery head. Every cock will crow upon his own dunghill.	FORECASTING RAIN BEING CONFIDENT
BEING A GOOD COCK	There is many a good cock come out of a tattered bag.	HAVING GOOD LOOKS

Table 7: Conceptual Mappings in English Cock Proverbs

The Table (7) reveals 5 conceptual mappings in English cock proverbs. There are 2 proverbs in which the cock behaviour: CROWING/CROWING ON A DUNGHILL are implicated more than once. These two proverbs correspond to the human behaviours FORECASTING RAIN and BEING CONFIDENT. The 3 other cock behaviours, which are BEING OLD, KEEPING A COCK, and BEING A GOOD COCK have been used only once.

The 3 remaining targeted human behaviours, present in the second column, have all been used one time. These behaviours are BEING OLD AND INFLUENTIAL, HIRING A SERVANT, and HAVING GOOD LOOKS.

3.2 Conceptual Mappings in Kabyle Cock Proverbs

The conceptual mappings characterising Kabyle cock proverbs are provided in Table (8).

Presentation of the Findings

Bird Behaviour	Cock Proverbs	Human Behaviour
MOVING TAIL	Am ujeħniđ uyaziđ, ansi d-yekka wađu ad yerr yer din. Like the cock's tail, wherever the wind blows it follows it.	BEING EASILY INFLUENCED
SINGING AND BEING WHITE	IskwaƐ felli u yaziđ amellal. A white cock sang on me.	HAVING A BAD DAY
SLEEPING ON CORDS	Taguni u yaziđ yef iseywen. The sleeping of a cock is on cords.	SLEEPING UNCOMFORTABLY
BEING PICKED ON	Ayaziđ aberrani neqben-t madden d tirni. A foreign cock is always picked on by others.	BEING DISCRIMINATED
BEING EXPENSIVE	Akken txedmeđ iyuzadı ylayit. Whatever you do, cocks are still expensive.	LOSING THE PROPERTY
COCK EATING THE EAGLE	Ayaziđ ičča afalku. The cock ate the eagle.	DOING SOMETHING IMPOSSIBLE
PUTTING THE BLAME ON COCK	Llum yellan yef wuccen rrant id yef uyaziđ. The blame that was on the wolf was put on the cock.	PUTTING THE BLAME ON THE WEAK
MEASURING THE COCK'S EYE	Tiđ uyaziđ s irden. The eye of the cock is measured by wheat.	MEASURING SOMETHING VALUABLE
GETTING DRUNK	Ɛuhdey k a ccrab ur k swiy, imi d iyuzadı sekren. I promise that i will no longer drink you alcohol since even cocks get drunk.	VERY SHALLOW HABIT

HAVING HEADACHE	A	tayaziḍt tettarew, ayaziḍ iqerḥ-it uqarruy-is. The hen lays, and the cock has a headache.	COMPLAINING AND NAGGING
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Table 8: Conceptual Mappings in Kabyle Cock Proverbs

Table (8) shows that the Kabyle cock proverbs include 10 conceptual correspondences. The cock behaviours included are MOVING TAIL, SINGING AND BEING WHITE, SLEEPING ON CORDS, BEING PICKED ON, BEING EXPENSIVE, COCK EATING THE EAGLE, PUTTING THE BLAME ON COCK, MEASURING COCK’S EYE, GETTING DRUNK, and HAVING A HEADACHE. These concepts have been used only once.

The above table indicates also that the human behaviours, corresponding to cock behaviours, have also been used only once in all the selected Kabyle cock proverbs. These mappings are presented as follows: BEING EASILY INFLUENCED, HAVING A BAD DAY, SLEEPING UNCOMFORTABLY, BEING DISCRIMINATED, LOSING THE PROPERTY, DOING SOMETHING IMPOSSIBLE, PUTTING THE BLAME ON THE WEAK, MEASURING SOMETHING VALUABLE, HAVING A VERY SHALLOW HABIT, and COMPLAINING AND NAGGING.

Till now we have looked at the different conceptual mappings that are involved within the English and Kabyle cock proverbs. Furthermore, we have spoken about the number of times each correspondent has been used. In the following subsection, a description of another type of birds found in both English and Kabyle proverbs will be provided.

4 Account of Conceptual Mappings in Eagle Proverbs

This section will provide descriptions of the conceptual mappings characterising the conceptual metaphor HUMAN BEHAVIOUR IS EAGLE BEHAVIOUR involved in English and Kabyle bird-related proverbs. These descriptions are presented in the form of two separate tables followed by a set of comments.

4.1 Conceptual Mappings in English Eagle Proverbs

The conceptual mappings characterising English eagle proverbs are provided in Table (9).

BIRD BEHAVIOUR	Eagle Proverbs	HUMAN BEHAVIOUR
NOT CATCHING FLIES	Eagles do not catch flies.	BEING HIGHLY PRESTIGIOUS
GATHERED AROUND A CARCASE	Where the carcass is, there shall be the eagles gathered together.	BEING EXTREMELY GREEDY
HAVING AN EAGLE'S NEST	A bird in the soup is better than an eagle's nest in the desert.	HAVING VALUABLE ASSETS
NOT BREEDING DOVES	Eagles do not breed doves.	INHERITING PARENT'S QUALITIES

Table 9: Conceptual Mappings in English Eagle Proverbs

Table (9) comprises 4 conceptual mappings of English eagle proverbs. It shows that the bird behaviours: NOT CATCHING FLIES, GATHERED AROUND A CARCASE, HAVING AN EAGLE'S NEST and NOT BREEDING DOVES, are used only once. The same thing is for the target human behaviours: BEING HIGHLY PRESTIGIOUS, BEING EXTREMELY GREEDY, HAVING VALUABLE ASSETS and INHERITING PARENTS QUALITIES.

4.2 Conceptual Mappings in Kabyle Eagle Proverbs

The conceptual mappings characterising Kabyle eagle proverbs are provided in Table (10).

BIRD BEHAVIOUR	Eagle Proverbs	HUMAN BEHAVIOUR
COMING WITH FORCE	Wtend am igudar. They came in like eagles.	BEING COURAGEOUS
HAVING A BROKEN WING	Lbaz iwumi yerrez yifer, neqben degs igerfiwen. An eagle with a broken wing, ravens pick up on it.	LOSING FACE
BECOMING MINISTER	Lbaz asmi yenneyla, d isyan i yuyen ddewla. The day the eagle became a minister, vultures were the ones who bought the government.	BECOMING CORRUPTED AND GREEDY
SPEAKING ILL	Lbaz i yekkatén di gma-s, d iman-is i yessamas. The eagle, that speaks ill of his brother, dirties only himself.	GOSSIPING
CHASED BY THE OWL	Lbaz yenfat bururu. The eagle was chased away by the owl.	LOSING FACE
LIVING IN A NEST OF BRANCHES	Lbaz d lbaz, lƎec-is d isyaren. The eagle is an eagle but his nest is made of brunches.	HAVING AN ABUSIVE REPUTATION
TAKING POSSESSION OF TANINA	Tanina iwwi-t lbaz, win ibyan ad yeddu, yekker. Tanina was taken by the eagle, the ones that want to come along shall stand up.	DESERVING THE BEST

Table 10: Conceptual Mappings in Kabyle Eagle Proverbs

Table (10) shows 7 conceptual mappings in Kabyle eagle proverbs. The bird behaviours, which represent the source domain and which are presented as follows: COMING WITH FORCE, HAVING A BROKEN WING, BECOMING MINISTER, SPEAKING ILL, EAGLE CHASED BY OWL, LIVING IN A NEST OF BRANCHES and TAKING POSSESSION OF TANINA (female of the eagle), are included only one time each.

As for the target human behaviours, present in the second column of the Table (10), five of them have been used once and these correspondences are: BEING COURAGEOUS, BECOMING CORRUPTED AND GREEDY, GOSSIPING, HAVING AN ABUSIVE REPUTATION and DESERVING THE BEST. Meanwhile, the 2 remaining proverbs include the same target human behaviour which is LOSING FACE.

Up till now, we have seen the different mappings that are included in the selected English and Kabyle of the bird, hen, cock and eagle related proverbs. Hereafter, we will look at a different bird type which is the crow.

5 Account of Conceptual Mappings in Crow Proverbs

This section provides descriptions of the conceptual mappings characterising the conceptual metaphor HUMAN BEHAVIOUR IS CROW BEHAVIOUR involved in English and Kabyle bird-related proverbs. These descriptions are presented in the form of two separate tables followed by a set of comments.

5.1 Conceptual Mappings in English Crow Proverbs

The conceptual mappings characterising English crow proverbs are provided in Table (11).

BIRD BEHAVIOUR	Crow Proverbs	HUMAN BEHAVIOUR
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BEWAILING	Carrion crows bewail the dead sheep, and then eat them.	BEING HYPOCRITICAL
WHITE CROW	If the master says the crow is white, the servant must not say it is black.	FORCED TRUTH
CROAKING	The croaking raven bodes death.	BODING DEATH
EVIL CROW'S EGG	Of an evil crow, an evil egg.	INHERITING PARENT'S CHARACTER

Table 11: Conceptual Mappings in English Crow Proverbs

Table (11) reveals 4 conceptual mappings in English crow proverbs. Among the crow behaviours included above; BEWAILING, WHITE CROW, CROAKING and EVILCROW'S EGG, all have been used equally and no one stands out from the rest. The target human concepts are also used once and are presented as follows: BEING HYPOCRITICAL, FORCED TRUTH, BODING DEATH and INHERITING PARENT'S CHARACTERISTICS.

5.2 Conceptual Mappings in Kabyle Crow Proverbs

The conceptual mappings characterising Kabyle crow proverbs are provided in Table (12).

BIRD BEHAVIOUR	Crow Proverbs	HUMAN BEHAVIOUR
IMITATING THE GUINEAFOWL'S WALK	Tekkar tgerfa atlhu tikli n tsekkurt tƐerqas tikli-ines. The raven tried the walk of the guineafowl and found itself forgetting its own.	BLIND IMITATION
COMING IN LARGE NUMBERS	D aheyhay igerfiwen. It is a flock of crows	SPECULATING

IMITATING	Imeεanda u-gerfiw. The imitation of a crow.	BLIND IMITATION
CROW'S COLOUR	D lamana ig sevȳen tagerfa. The deposit is what dyed the raven.	BEING UNLOYAL
OWING A CROW	Amin yettalasen i tgerfa. Like the one that owes to a crow.	FEELING UNCOMFORTABLE
DANCING CROWS	Yiwen wass i yefraḥ yesȳi, ccethen-as igerfiwen. The day the vulture was happy, the ravens danced for him.	FAKE HAPPINESS
CROW'S FRIENDSHIP	Tekker-d lemḥibba ger ugerfiw d tyaziḏt. A friendship grew between the hen and the crow.	SUSPICIOUS FRIENDSHIP

Table 12: Conceptual Mappings in Kabyle Crow Proverbs

Table (12) comprises 7 different conceptual mappings within Kabyle crow proverbs. The crow behaviours COMING IN LARGE NUMBERS, CROW'S COLOUR, OWING A CROW, DANCING CROW, and CROW'S FRIENDSHIP. The latter are used only once, contrary to the behaviours IMITATING/IMITATING THE GUINEAFOWL'S WALK, which is used twice.

Table (12) presents also the human behaviours to which the crow behaviours correspond. These behaviours are SPECULATION, BEING UNLOYAL, FEELING UNCOMFORTABLE, FAKE HAPPINESS and SUSPICIOUS FRIENDSHIP, and all are used one time. However, the target concept BLIND IMITATION is used twice. Therefore, it is the most frequently used target behaviour.

After we have looked at the mappings used in crow proverbs of both the English and Kabyle languages, we will move on to the next subsection. The latter looks at the conceptual mappings used in goose and guineafowl proverbs.

6 Account of Conceptual Mappings in Goose and Guineafowl Proverbs

This section provides descriptions of the conceptual mappings characterising the conceptual metaphors HUMAN BEHAVIOUR IS GOOSE BEHAVIOUR involved in English bird-related proverbs and HUMAN BEHAVIOUR IS GUINEAFOWL BEHAVIOUR involved in Kabyle proverbs. These descriptions are presented in the form of two separate tables followed by a set of comments.

6.1 Conceptual Mappings in English Goose Proverbs

The conceptual mappings characterising English goose proverbs are provided in Table (13).

BIRD BEHAVIOUR	Goose Proverbs	HUMAN BEHAVIOUR
NOT KILLING THE GOOSE	Kill not the goose that lays the golden egg.	BEING CONTENT
HAVING A GOOSE IN THE SLEEVE	The friar preached against stealing, and had a goose in his sleeve.	BEING RELIGIOUSLY HYPOCRITIC
HAVING A SAUCE	What is sauce for the goose is sauce for	BEING TREATED

	the gander.	FAIRLY
BEING PLUCKED	Feather by feather, the goose is plucked.	REACHING THE GOAL
HAVING A GOOSE	He that has a goose, will get a goose.	BEING WEALTHY
NOISY GEESE	Where there are women and geese, there wants no noise.	TALKATIVE WOMEN
EATING THE KING'S GOOSE	He that eats the king's goose shall be chocked with the feathers.	COMMITTING A SERIOUS CRIME
BEING BLIND	It is a blind goose that comes to the fox's sermon.	ACTING FOOLISHLY
WEARING GEESE'S FEATHERS	If all fools wore feathers we should seem a flock of geese.	BEING A PROFESSIONAL FOOL
BEING AT A GOOSE TRIAL	A fox should not be of the jury at a goose's trial.	BEING SUBJECTIVE

Table 13: Conceptual Mappings in English Goose Proverbs

Table (13) reveals 10 conceptual mappings included in English goose proverbs. It is important to notice that all the goose behaviours i.e. NOT KILLING THE GOOSE, HAVING A GOOSE IN THE SLEEVE, HAVING A SAUCE, BEING PLUCKED, HAVING A GOOSE, NOISY GEESE, EATING THE KING'S GOOSE, BEING BLIND, WEARING GEESE FEATHERS and BEING AT A GOOSE TRIAL are used only once.

In addition, the targeted human concepts corresponding to specific goose behaviours are also used once. These human behaviours are presented as follows: BEING CONTENT, BEING DANGEROUSLY GREEDY, BEING RELIGIOUSLY HYPOCRITICAL, BEING TREATED FAIRLY, REACHING THE GOAL, BEING WEALTHY, TALKATIVE WOMEN, COMMITTING A SERIOUS CRIME, ACTING FOOLISHLY, BEING A PROFESSIONAL FOOL and BEING SUBJECTIVE.

6.2 Conceptual Mappings in Kabyle Guineafowl Proverbs

The conceptual mappings characterising Kabyle guineafowl proverbs are provided in Table (14).

BIRD BEHAVIOUR	Guineafowl Proverbs	HUMAN BEHAVIOUR
LEAVING THEIR NEST	Tasekkurt ma tfaq yemzar lƔec-is att ggaj. If the guineafowl knows her nest is found she leaves it.	NOT LIKING ANYMORE
THE GUINEAFOWL'S WALKING	Tekkar tgerfa atlhu tikli n tsekkurt tƔerq-as tikli-ines. The raven tried the walk of the guineafowl and found itself forgetting its own.	SOMETHING WORTH IMITATING
	Tleħhu am tsekkurt nettat d tayaziđt. She walks like a guineafowl and she is a hen.	GRACEFUL WALKING
HAVING A GUINEAFOWL AND ITS EGGS	Tasekkurt timellalin. Guineafowl and eggs.	BEING EXCESSIVELY GREEDY
BEING BAQAQA'S GUINEAFOWL	Tasekkurt n baqaqa, zzin leħdaqa. The guineafowl of baqaqa, beauty and good manners.	BEING OF A GOOD FAMILY
FINDING A WAY OUT	Tameđtut am tsekkurt, xas terriđ fellas tawwurt att id affeđ di berra. The woman is like a guineafowl, even if you lock on her the door you will still find her out.	LOVING BEING FREE

FORGETTING HER WALK	Win i wumi teεreq tikli n tsekkurt, ad yetbeε tin n tyaziđt. The one, who forgets the walk of the guineafowl, shall follow the walk of the hen.	HAVING DIFFICULTIES WHEN IMITATING
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Table 14: Conceptual Mappings in Kabyle Guineafowl Proverbs

Table (14) displays 6 mappings that include 4 guineafowl behaviours that are used only once. These behaviours are: LEAVING THEIR NEST, HAVING A GUINEAFOWL AND ITS EGGS, BEING BAQAQA’S GUINEAFOWL and FINDING A WAY OUT. Moreover, the guineafowl concept GUINEAFOWL’S WALKING/FORGETTING HER WALK is regarded as the most frequently used behaviour.

The table above also comprises 7 distinct human concepts corresponding to the source domain. These concepts are revealed in the third column as follows: NOT LIKING ANYMORE, SOMETHING WORTH IMITATING, BEING EXCESSIVELY GREEDY, BEING OF A GOOD FAMILY, GRACEFUL WALKING, LOVING BEING FREE, and HAVING DIFFICULTIES WHEN IMITATING.

Conclusion

This chapter was devoted to the presentation of the findings relevant to the research. The findings were presented in the form of tables divided into three columns. Moreover, the outcomes were a set of conceptual mappings related to the metaphor BIRD BEHAVIOUR IS HUMAN BEHAVIOUR to compare between the English and Kabyle bird-related proverbs.

Chapter Four: Comparison and Discussion

Introduction

The present chapter is devoted to the comparison and discussion of the conceptual mappings involved in the HUMAN BEHAVIOUR IS BIRD BEHAVIOUR metaphor within English and Kabyle proverbs presented in the previous chapter. The chapter is divided into six sections. The first section deals with the comparison of the general BIRD conceptual mappings within both languages. Then, it moves on to the HEN, COCK, EAGLE, CROW, GOOSE and GUINEAFOWL conceptual mappings, respectively. This chapter seeks first to find similarities and divergences by comparing bird-related proverbs and then discuss those findings. This is an attempt to find answers to the three questions raised in the general introduction.

1 Comparison and Discussion of Conceptual Mappings in Bird Proverbs

This section is concerned with the comparison and discussion of the conceptual mappings characterising bird-related proverbs. This is in order to find out whether culture influences the conceptualisation of metaphors depending on the four criteria of contrast mentioned in the previous chapter.

The comparison between Tables (3) and (4) shows that despite the existence of the conceptual metaphor HUMAN BEHAVIOUR IS BIRD BEHAVIOUR in both the English and Kabyle bird-related proverbs, there exist no shared conceptual mappings between them. Accordingly, Barcelona (2002) argued that there can be similar or different uses of metaphors within different languages in such a way that birds exist in both cultures but are differently mapped from source to target domains.

Most of the conceptual mappings displayed in tables (3) and (4) communicate that the human behaviours are understood in terms of the nature and habits of the birds. For instance in the English proverbs *you cannot catch old birds with chaff*, *there are no birds in last years' nests*, and *birds of a feather flock together*, relevant to the conceptual mappings BEING OLD BIRDS IS BEING WISE, BEING ABSENT IS CHANGING OF CIRCUMSTANCE, SIMILAR BIRDS IS SIMILAR PERSONS respectively, are examples showing the use of the nature, behaviours, and appearance of birds in reflecting typical human behaviours. It is said that what we find fascinating in birds has pushed us to seemingly link human behaviours with birds. For instance, the colour and diversity of plumage facilitate birds to recognise their fellows, as the way team uniforms allow us to recognise the teams in a match (Encyclopaedia, 2019). Similarly, in the Kabyle bird-related proverbs, we also find that the bird behaviours which are found fascinating are used to refer to human behaviours. For instance, in the proverbs *afrux ur nuffig laɛmer*, *asmi ara yaffeg ad yezzi i tmurt* (i.e., the bird that never flew, the day he does he will fly around the country), and *afrux ulama deg ixef n tsetta*, *Iɛcciw yif azetta* (i.e., a bird even on the edge of a tree, but my nest is better than a weaving), respectively relevant to the conceptual mappings NEVER FLYING BIRD IS BEING INTROVERT and LOVING HIS OWN NEST IS HAVING HUMBLE DESIRES.

Other than the nature of birds, we found that there are some conceptual mappings that are under the influence of social and cultural factors as Kövecses (2005) advanced. For instance, the proverb *the early bird catches the worm* relevant to the conceptual mapping BEING EARLY IS BEING PUNCTUAL is influenced by the social norm which states that being late is not appreciated in England and is considered very rude because British people are very punctual. The social norms are part of the social context stated by Kövecses (2005) as an influential factor for the mapping of conceptual metaphors. Moreover, in the *Concise Dictionary of Proverbs* (2003), we find that the proverb *may birds come cheeping* relevant to

the conceptual mapping CHEEPING IS BEING WEAK AND SICKLY refers to a popular superstition against marrying in May fearing that the children born of that marriage will 'die of decay' (Concise Oxford Dictionary of Proverbs, 2003). This superstition also falls into the cultural aspect of the English culture. As for the proverb *birds are entangled by their feet, and men by their tongues* relevant to the conceptual mapping BEING ENTANGLED IS BEING PUNISHED is related to the religious policy which argues against talking too much. In the Bible we find numerous verses that speak about the dangers of talking too much and that it always comes with punishments like in: 'the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell' (James3:6). The proverb *the bird loves her nest* relevant to the conceptual mapping LOVING ITS NEST IS LOVING ONCE HOME is also referred to in a verse of the Bible which is: 'As a bird that wandereth from her nest, so is a man that wandereth from his place' (proverb: 27:8). Religious policies and superstitions differ from one culture to another, and as Kövecses (2005) said they are factors that have an impact on the conceptual system, and this is clearly shown in these proverbs.

In the Kabyle bird-related proverbs, we also find conceptual mappings moulded by cultural and social factors. For instance, in the proverb *yugar imendayen ifrax* (i.e., there are more traps than birds) relevant to the conceptual mapping MORE TRAPS FEWER BIRDS IS UNFAIR CONDITIONS is related to a very common and appreciated activity by the Kabyle people, especially young children. The activity consists of catching birds using traps and especially *lazuq* (i.e., glue made out of melted shoe sole). Moreover, in the Kabyle society, it is considered rude for a young person to question any decision made by the elders being it a good or a bad one. The latter is communicated in the proverb *yekkred ufrux isselqaden baba-s* (i.e. a newly born bird orders his father). Hence here the daily life styles and power relations between elders and the young were conceptualised in the mind of the Kabyle community

through the use of birds; which corresponds to the social context mentioned by Kövecses (2005).

2 Comparison and Discussion of Conceptual Mappings in Hen Proverbs

This section is concerned with the comparison and discussion of the conceptual mappings characterising hen-related proverbs. This is in order to find out whether culture influences the conceptualisation of metaphors depending on the four criteria of contrast.

The results displayed in Tables (5) and (6) indicate that the conceptual metaphor HUMAN BEHAVIOUR IS HEN BEHAVIOUR is used in both the English and Kabyle languages. However, there are no similar conceptual mappings found within the selected proverbs. This supports Barcelona's (2002) *existence* of the conceptual metaphor HUMAN BEHAVIOUR IS HEN BEHAVIOUR Vs the *absence* of shared conceptual mappings in both languages. These differences are related to different cultural and social factors mentioned by Kövecses (2005). The hen behaviour CROWING, in the proverbs *it is a sad house where the hen crows louder than the cock* and *a whistling woman and a crowing hen are neither fit for God nor men*, is associated in English to a SCOLDING WIFE or a whistling woman, and BAD LUCK. In the English culture, a woman that whistles is unlucky. In the Kabyle, culture talkative women are also nicknamed *hens*; however; this relation was not mapped in the Kabyle proverbs.

In the Kabyle proverbs, we also find mappings that are very unique to the culture. The mapping PUTTING KOHL IS GETTING BETTER, in the proverb *Yiwen was it keh̄hel tyaziḍt yebbit u-falku* (i.e., the day the hen put on kohl, she was taken by the eagle). Here *lekhul*, which is the equivalent of mascara in English, is the typical make up of Kabyle women. Another mapping which is specific to the Kabyle culture is found in the following proverb: *Wiččan tayaziḍt g-giflis, ad yeyrem tinn-is* (i.e., who ate the Iflis' hen, shall refund it

with his own) relevant to the conceptual mapping BEING THE IFLIS' HEN IS IMPORTANT DEBT. The story behind this proverb is one where a man was invited to eat at a friend's house in the village of *Ifflissen*. The man was very satisfied with the meal (chicken), but after the meal the man was offered a tour around the village, where he found himself paying for the chicken he ate as he bought food for his friend. Therefore, the concept of EATING THE IFLI'S HEN is mapped onto having IMPORTANT DEBTS, and is influenced by a popular folktale. The latter is what Kövecses (2005) calls 'social history' saying that historical events influence the conceptualisation.

In the Kabyle culture, the hen symbolises clumsiness (Nacib, 2009) and this is clearly reflected in the hen-related proverbs: *am min izaan ljuhar i tyuzaq* (i.e., like the one who planted a diamond in hens), *tuli tyaziqt ar wejgu, terra iman-is d afalku* (i.e., the hen went up the pillar and thought herself an eagle), *win i wumi teEreq tikli n tsekkurt, ad yetbeE tin n tyaziqt* (i.e., the one who forgets the walk of the guineafowl, will follow the walk of hen). These proverbs are relevant to the conceptual mappings PLANTING A DIAMOND IN A HEN IS GIVING IMPORTANCE TO THE UNWORTHY, GOING UP THE PILLAR IS BEING AUDACIOUS AND PRETENTIOUS, and THE HEN'S WALK IS BEING RIDICULOUSLY PRETENTIOUS respectively. However, in the English culture the hen, which symbolises motherhood (Davis, 2002), is not reflected in the English hen-related proverbs.

3 Comparison and Discussion of Conceptual Mappings in Cock Proverbs

This section is concerned with the comparison and discussion of the conceptual mappings characterising cock-related proverbs. This is in order to find out whether culture influences the conceptualisation of metaphors depending on the four criteria of contrast.

The comparison between Tables (7) and (8), following Barcelona's (2002) *existence Vs absence* of metaphors, reveals that the conceptual metaphor HUMAN BEHAVIOUR IS COCK BEHAVIOUR is shared by both the English and Kabyle languages. Nevertheless, no similar conceptual mapping seems to exist between the two languages.

In the Kabyle culture, sacrificing a cock during the Berber's New Year (Yennayer) keeps the bad eye and misfortune (Teussier, 2021). However, this cultural feature is not reflected in the selected bird proverbs : *isekwaε felli uyaziđ amellal* (i.e., a white cock sang on me), *am ujeħniđ uyaziđ, ansi d-yekka wađu ad yerr* (i.e., like the cock's tail, wherever the wind blows it follows it), and *taguni u yaziđ yef isseywen* (i.e., the sleeping of a cock is on cords) relevant respectively to the conceptual mappings SINGING AND BEING WHITE IS HAVING A BAD DAY, MOVING TAIL IS BEING EASILY INFLUENCED, and SLEEPING ON CORDS IS SLEEPING UNCOMFORTABLY. The cock is used usually to map negative human behaviours.

In the English culture, cockfighting is a very appreciated activity. I find that this activity is reflected in one of the selected proverbs which is *there is many a good cock come out of a tattered bag* relevant to the conceptual mapping BEING A GOOD COCK IS HAVING GOOD LOOKS. It is said that a farmer whose building was out of repair but his stock in good condition (Concise Oxford Dictionary of Proverbs, 2003). This denotes that though the farmer had a really bad conditioned farm, it did not prevent him from having one of the best cockfighters. Furthermore, the conceptual mapping BEING OLD COCK IS BEING OLD AND INFLUENTIAL included in the English proverb *as the old cock crow, so crows the young* reflects another British social norm which is the respect of old people (Study in UK, 2021).

4 Comparison and Discussion of Conceptual Mappings in Eagle Proverbs

This section is concerned with the comparison and discussion of the conceptual mappings characterising eagle-related proverbs. This is in order to find out whether culture influences the conceptualisation of metaphors depending on the four criteria of contrast.

The findings shown in Tables (9) and (10) represent the conceptual mappings within English and Kabyle eagle proverbs. These results show that, although the conceptual metaphor HUMAN BEHAVIOUR IS EAGLE BEHAVIOUR is similarly used by both the English and Kabyle languages, there is no existence of a shared conceptual mapping. Accordingly, as Barcelona (2002) argued in his *existence Vs absence* of conceptual metaphors in different languages, the human behaviours are mapped onto the eagle in both languages.

In a poem called *The Eagle* written by Alfred Lord Tennyson, we see that the eagle is shown as a highly prestigious creature:

He clasps the crag with crooked hands;
Close to the sun in lonely lands,
Ringed with the azure world, he stands.
The wrinkled sea beneath him claws;
He watches from his mountain walls,
And like thunderbolt he falls.

In the English culture, the eagle is a symbol of honour, courage, nobility, and independence which manifest in the selected eagle-related proverbs: *eagles do not catch flies*, *eagles do not breed doves* relevant to the conceptual mappings NOT CATCHING FLIES IS BEING HIGHLY PRESTIGIOUS, and NOT BREEDING DOVES IS INHERITING PARENTS' QUALITIES.

The eagle in both cultures is associated with the concepts of courage, handsomeness of a man or hero. However, in the Kabyle eagle-related proverbs, the human behaviours mapped onto the eagle, considered mostly the bad qualities of the bird such as in the proverbs: *lbas asmi yenneyla, d isyan i yuyen ddewla* (i.e., the day the eagle became a minister, vultures were the ones who took the government), *lbas i yekkatén di gma-s, d iman-is i yessamas* (i.e., the eagle, that speaks ill of his brother, dirties only himself), *lbas yénfat bururu* (i.e., the eagle was chased away by the eagle), and *lbas d lbas, lʔec-is d iseyaren* (i.e., the eagle is an eagle but his nest is made of branches) which are relevant to the conceptual mappings BECOMING MINISTER IS BECOMING CORRUPTED AND GREEDY, SPEAKING ILL IS GOSSIPING, CHASED BY THE OWL IS LOSING FACE, and LIVING IN A NEST OF BRANCHES IS HAVING AN ABUSIVE REPUTATION, respectively. However, we find that the proverb *wtend am igudar* (i.e., they came in like eagles) relevant to the conceptual mapping COMING WITH FORCE IS BEING COURAGEOUS, reflects the symbol of courage associated with eagles in the Kabyle culture and reflected in the present proverb. Therefore, according to Kövecses' (2005) cultural context, the cultural representation of eagles has partially influenced the mapping of the human behaviours into the eagle behaviours.

5 Comparison and Discussion of Conceptual Mappings in Crow Proverbs

This section is concerned with the comparison and discussion of the conceptual mappings characterising crow-related proverbs. This is in order to find out whether culture influences the conceptualisation of metaphors depending on the four criteria of contrast.

According to the results displayed in Tables (11) and (12), and according to Barcelona's (2002) criterion of *existence Vs absence* of metaphor, the conceptual metaphor HUMAN

BEHAVIOUR IS CROW BEHAVIOUR exists in both the English and Kabyle languages. However, there exist no similar conceptual mappings in both languages.

In the English culture, raven (crow) is a symbol of death and foreboding (McCarthy, 2011). As shown in the proverb *the croaking raven bodes death* relevant to the conceptual mapping CROAKING IS BODING DEATH. On the contrary, we have the proverb *if the master says the crow is white, the servant must not say it is black* relevant to the conceptual mapping WHITE CROW IS FORCED TRUTH. The *Manciple Tale* tells the story of god Phoebus and his speaking white crow. One day, when Phoebus was on a trip, his wife treason with another man. The white crow tells everything to Phoebus who immediately kills his wife. At the sight of his dead wife, he gets mad and plucks all the white feathers of the crow leaving him black. The proverb is originated from this tale. The influencing factor here is Kövecses' (2005) social history.

Ugliness and an omen for bad luck and curse are the symbols associated with the crow (tagerfa) in the Kabyle culture. These representations are clearly shown in the Kabyle crow-related proverbs: *d aḥeyḥay igerfiwen* (i.e., it is a flock of crows), *d lamana ig sebyen tagerfa* (i.e., the deposit is what dyed the crow), *amin yettalasen i tgerfa* (i.e., like the one that owes something to a crow), and *yiwen wass i yefraḥ yesyi, ccethen-as igerfiwen* (i.e., the day the vulture was happy, the crows danced for him). These proverbs are relevant to the conceptual mappings COMING IN LARGE NUMBERS IS SPECULATION, CROW'S COLOUR IS BEING UNLOYAL, OWING A CROW IS BEING UNCOMFORTABLE, and DANCING CROWS IS FAKE HAPPINESS.

6 Comparison and Discussion of Conceptual Mappings in Goose and Guineafowl Proverbs

This section is concerned with the comparison and discussion of the conceptual mappings characterising guineafowl and goose-related proverbs. This is in order to find out whether culture influences the conceptualisation of metaphors depending on the four criteria of contrast.

According to the results communicated in Tables (13) and (14), we notice that the conceptual metaphor HUMAN BEHAVIOUR IS GUINEAFOWL BEHAVIOUR only exists in the Kabyle language, and HUMAN BEHAVIOUR IS GOOSE BEHAVIOUR is only present in the English language. This is, according to Kövecses (2005), due to the difference in the physical environment and more precisely the fauna and flora of both North Europe and North Africa. Guineafowls generally live on the African continent. Geese, on the other hand, are water birds and so prefer places in which there is water.

In the Kabyle culture, a guineafowl (*tassekurt*) is highly prized, and is the symbol for beauty and graciousness, generally used to refer to women. This is clearly mirrored in the following proverbs: *tekkar tgerfa atlhu tikli n tsekkurt tEerq-as tikli-ines* (i.e., the raven tried the walk of the guineafowl and found itself forgetting its own), and *tassekurt n Baqaqa, zzin lehdaqa* (i.e., the guineafowl of Baqaqa, beauty and good manners) relevant to the conceptual mappings THE GUINEAFOWL'S WALKING IS SOMETHING WORTH IMITATING, and BEING BAQAQA'S GUINEAFOWL IS BEING OF A GOOD FAMILY. Moreover, with the amount of prize given to the guineafowl gave rise to new correspondences, which symbolizes pretentiousness, such as: *tamettut am tsekkurt, xas terriḍ fellas tawwurt att id affeḍ di berra* (i.e., the woman is like a guineafowl, even if you lock on her the door you will still find her out), *tasekkurt ma tfaq yemzar lEec-is att ggaj* (i.e., if the guineafowl knows her nest is found

she leaves it), *tasekkurt timellalin* (i.e., guineafowls and eggs) relevant to the conceptual mappings FINDING A WAY OUT IS LOVING BEING FREE, LEAVING THEIR NESTS IS NOT LIKING ANYMORE, and HAVING A GUINEAFOWL AND ITS EGGS IS BEING EXCESSIVELY GREEDY, respectively.

In the English culture, the goose is said to symbolise ‘peace and goodwill (...) associated with Jesus Christ himself in his role as saviour and redeemer’ (Meyer, 2021). The proverb, *kill not the goose that lays the golden egg* relevant to the conceptual mapping NOT KILLING THE GOOSE IS BEING DANGEROUSLY GREEDY has its roots from a popular folktale that tells the story of a man and his family whom had a goose that lays one golden egg a day. However, the man was very greedy and wanted to get all the eggs from her. Hence he cut her belly open, killed the goose, and lost the source of the gold because he was too greedy. Another proverb related to the social history is the story of the friar who goes preaching and tells people the right thing to do. Whereas he was doing all the forbidden things he advised others not to do. The proverb, *the friar preached against stealing, and had a goose in his sleeve, is* relevant to the conceptual mapping HAVING A GOOSE IN THE SLEEVE IS BEING RELIGIOUSLY GREEDY.

Conclusion

This chapter was concerned with the comparison and discussion of the conceptual mappings HUMAN BEHAVIOUR IS BIRD BEHAVIOUR within English and Kabyle proverbs presented in the previous chapter. Its purpose was to find similarities and divergences between conceptual mappings characterising BIRD, HEN, COCK, EAGLE, CROW, GOOSE, and GUINEAFOWLS conceptual metaphors, and then discuss those findings. This is an attempt to find answers to the three questions raised in the general introduction.

General Conclusion

General Conclusion

The present study was an endeavour to shed light on the nature of conceptual metaphor within English and Kabyle metaphorical bird-related proverbs. It aimed at investigating, cross- culturally and cognitively, whether the conceptual mapping HUMAN BEHAVIOUR IS BIRD BEHAVIOUR is universal or culturally specific in both languages. In order to achieve this objective, the present study adopted the Conceptual Metaphor Theory (Lakoff and Johnson, 1980) and Kövecses' Cultural Cognitive Theory which is a cross-cultural cognitive approach to conceptual metaphors (2005) as the main and complementary theoretical framework. In the attempt to answer the research questions, English and Kabyle proverbial conceptual mappings within bird-related proverbs were analysed using Contrastive Analysis relying on four criteria. The first criterion is Barcelona's (2002) *existence Vs absence of metaphors in different languages*. The three other criteria are the ones mentioned by Kövecses (2005) which are: *the physical environment, the social context, and the cultural context*.

The first research question sought to investigate whether bird-related proverbs share similar conceptual mappings in English and Kabyle. The findings showed that the English and Kabyle bird-related proverbs do not share any conceptual mapping. This confirms our first hypothesis which states that bird-related proverbs do not share similar conceptual mappings in English and Kabyle.

The second research question seeks to determine whether sociocultural features influence conceptual mappings within bird-related proverbs. The results revealed that the physical environment influences the conceptual mappings found within bird-related proverbs of both languages. For instance, the existence of the guineafowl-related proverbs in the Kabyle language and its absence in the English language is influenced by the fauna and flora of both the languages homeland. Secondly, it showed that social context influences the conceptual

mappings such as in the *Manciple Tale* of the god Phoebus and his white crow. The tale is a social aspect that Kövecses (2005) calls ‘social history’. Finally, the findings showed that the cultural context also influences the conceptual mappings. For instance, the use of the kohl by the Kabyle women is typically specific to the Kabyle culture. This cultural aspect is found in the Kabyle hen proverb *yiwen was it keh̄hel tyaziḍt yebbit u-falku* relevant to the conceptual mapping PUTTING KOHL IS GETTING BETTER. Another example that shows the influence of the cultural context on the conceptual mappings is the cultural representation of eagles in the English culture. In the English culture, eagles are a symbol of honour, nobility, and independence which are reflected in the proverbs *eagles do not catch flies*, and *eagles do not breed doves* relevant to the conceptual mappings NOT CATCHING FLIES IS BEING HIGHLY PRESTIGIOUS, and NOT BREEDING DOVES IS INHERITING PARENTS’ QUALITIES, respectively. These findings confirm our second hypothesis which is the conceptual mappings within bird-related proverbs are influenced by sociocultural features.

The final question sought to investigate whether conceptual mappings within bird-related metaphors reflect universality or cultural specificity. The findings revealed that both the English and Kabyle languages use similar conceptual metaphors which are HUMAN BEHAVIOURS ARE BIRD, HEN, COCK, EAGLE, and CROW BEHAVIOURS. However, most of the conceptual mappings are influenced by sociocultural features; therefore, the conceptual mappings reflect cultural specificity which confirms our third hypothesis: although conceptual mappings within bird-related metaphors reflect cultural specificity, they involve universality as well.

The main difficulty that was encountered during the realization of this work was the collection of the bird-related proverbs, because it was difficult to find enough books and dictionaries to extract the proverbs needed for the study.

The findings of this research are open for further investigation from various perspectives. For instance, future studies could be conducted on other types of animals from a cross-cultural cognitive view.

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Appendices

Appendices

These appendices include English and Kabyle bird-related proverb. The birds are the hen, cock, eagle, crow, goose, guineafowl and the general term bird. They are taken from the following dictionaries and books: the English proverbs are originated from Rosalind Ferguson's *Penguin Dictionary of Proverbs* (1983/2000), Wilson's *Oxford Dictionary Of English Proverbs*, and *Oxford Concise Dictionary of Proverbs* (1998) by Simpson and Speake. The Kabyle proverbs are taken from Nacib Youcef's book entitled *Proverbes et Dictions Kabyle* (2009), Remdan At Mensur's *Dictionnaire des Proverbes Kabyle* (2010), and Ben Taleb's *Dictionnaire de Proverbes en Kabyle* (2014).

Appendix 1: English bird-related proverbs

- **Bird proverbs:**

The older the bird the more unwillingly it parts with its feathers.

May birds come cheeping.

You cannot catch old birds with chaff.

A bird in the hand is worth two in the bush.

A bird in the soup is better than an eagle's nest in the desert.

A feather in the hand is better than a bird in the air.

Birds in their little nests agree.

It is an ill bird that fouls its own nest.

Destroy the nests and the birds will fly away.

Birds are entangled by their feet, and men by their tongues.

The bird is known by his note, the man by his words.

There are no birds in last year's nests.

The bird loves her nest.

Little birds that can sing and won't sing should be made to sing.

Small birds must have meat.

Every bird loves to hear himself sing.

A little bird is content with a little nest.

Fine feathers make fine birds.

The early bird catches the worm.

Birds once snared fear no bushes.

As good be an addled egg as an idle bird.

- **Hen proverbs:**

Hens are free of horse corn.

He that would have eggs must endure the cackling of hens.

If a hen does not prate, she will not lay.

It is a sad house where the hen crows louder than the cock.

A whistling woman and a crowing hen are neither fit for God nor men.

Grain by grain and the hen fills her belly.

A pullet in the pen is worth a hundred in the fen.

Better an egg today than a hen tomorrow.

He that comes of a hen must scrape.

Children and chicken must be always picking.

The egg shows the hen the place where to hatch.

Don't count your chicken before they are hatched.

A black hen lays a white egg.

Curses, like chickens, come home to roast.

- **Cock proverbs:**

As the old cock crows, so crows the young.

A servant and a cock must be kept but a year.

If the cock crows on going to bed, he is sure to rise with a watery head.

Every cock will crow upon his own dunghill.

There is many a good cock come out of a tattered bag.

- **Eagle proverbs:**

Eagles do not catch flies.

Where the carcass is, there shall be the eagles gathered together.

A bird in the soup is better than an eagle's nest in the desert.

Eagles do not breed doves.

- **Crow proverbs:**

Carrion crows bewail the dead sheep, and then eat them.

If the master says the crow is white, the servant must not say it is black.

The croaking raven bodes death.

Of an evil crow, an evil egg.

- **Goose proverbs:**

Kill not the goose that lays the golden egg.

The friar preached against stealing, and had a goose in his sleeve.

What is sauce for the goose is sauce for the gander.

Feather by feather, the goose is plucked.

He that has a goose, will get a goose.

Where there are women and geese, there wants no noise.

He that eats the king's goose shall be chocked with the feathers.

It is a blind goose that comes to the fox's sermon.

If all fools wore feathers we should seem a flock of geese.

Appendix 2: Kabyle bird-related proverbs

- **Bird proverbs:**

Yugar imendayen ifrax.

(There are more traps than birds.)

Am frux mebla afriwen.

(Like a bird without wings.)

Itensar w ufrux seg ifassen

(The bird slips between the hands.)

Ur t heggi iwezzan uqbel ifrax.

(Don't prepare the wheat before the birds.)

Azemzum azemzum afrux ad ig lƎec-is.

(Branch by branch and the bird makes his nest.)

Zzux yenyan afrux.

(The swagger that killed a bird)

Yekkred ufrux isselqaḍen baba-s.

(A newly born bird orders his father)

Afrux ur nuffig laƎmer, asmi ara yaffeg ad yezzi i tmurt.

(The bird that never flew, the day he does he will fly around the country)

Afrux ulama deg ixef n tsetṭa, lƎecc-iw yif azeṭṭa.

(A bird even on the edge of a tree, but my nest is better than a weaving)

A ṭtir ur ttafeg ur tterus.

(O bird! Do neither fly nor land)

- **Hen proverbs:**

Lmeḥna n tyaziḍt ur nessutuḍ.

(The affection of the hen that does not breastfeed)

Wiččan tayaziḍt g-giflis, ad yeḡrem tinn-is.

(Who ate the Ifli's hen, shall refund it with his own)

Tafṛuxt d tafṛuxt, mi turew d tayaziḍt.

(A pullet is a pullet when she lays it is called a hen)

Yiwen was it keḥḥel tyaziḍt yebbit u-falku.

(The day the hen put on mascara, she was taken by the eagle)

Tleḥḥu am tsekkurt nettat d tayaziḍt.

(She is walking like a guineafowl when, in fact; she is a hen)

Win i wumi teḤreq tikli n tsekkurt, ad yetveḤ tin n tyaziḍt.

(The one, who forgets the walk of the guineafowl, will follow the walk of the hen)

Am min izaan ljuhar i tyuzad.

(Like the one who planted a diamond in hens)

Mi yezra Rebbi acu yellan di tyaziḍt yekkes as tuymas.

(God knew what was in hens so he deprived them of teeth)

tayaziḍt n At Belqasem, yiwen n uvrid i tessent.

(The hen of At Belqasem knows only one way)

Tuli tyaziḍt ar wejgu, terra iman is d afalku.

(The hen went up the pillar and thought herself an eagle)

La yetteqliliḥ am tyaziḍt deg tewqeɛ tmellalt.

(He is excited like a hen having difficulties when laying)

Ad k-yeḡḡ Rebbi a ccix d-amuḍin, ar d tarew tyaziḍt-iw.

(Old man may god leave you sick, until my hen lays)

- **Cock proverbs:**

Am ujeḥniḍ uyaziḍ, ansi d-yekka waḍu ad yerr yer din.

(Like the cock's tail, wherever the wind blows it follows it)

Iskwaɛ felli u yaziḍ amellal.

(A white cock sang on me)

Taguni u yaziḍ yef iseywen.

(The sleeping of a cock is on cords)

Ayaziḍ aberrani neqben-t madden d tirni.

(A foreign cock is always picked on by others)

Akken txedmed i yuzad ylayit.

(Whatever you do, cocks are still expensive)

Ayaziḍ ičča afalku.

(The cock ate the eagle)

Llum yellan yef wuccen rran̄t id yef uyaziḍ.

(The blame that was on the wolf was put on the cock)

Tiṭ uyaziḍ s irden.

(The eye of the cock is measured by wheat)

Ɛuhdey k a ccrab ur k swiy, imi d iyuzad̄ sekren.

(I promise that i will no longer drink you alcohol since even cocks get drunk)

tayaziḍt tettarew, ayaziḍ i qerḥ-it uqarruy-is.

(The hen lays, and the cock has a headache)

- **Eagle proverbs:**

Wtend am igudar.

(They came in like eagles)

Lbaz iwumi yerrez yifer, neqben degs igerfiwen.

(An eagle with a broken wing, ravens pick up on it)

Lbaz asmi yenneyla, d isyan i yuyen ddewla.

(The day the eagle became a minister, vultures were the ones who bought the government)

Lbaz i yekkat̄en di gma-s, d iman-is i yessamas.

(The eagle, that speaks ill of his brother, dirties only himself)

Lbaz yenfat bururu.

(The eagle was chased away by the owl)

Lbaz d lbaz, lƐec-is d isyaren.

(The eagle is an eagle but his nest is made of brunches)

Tanina iwwi-t lbaz, win ibyan ad yeddu, yekker.

(Tanina was taken by the eagle, the ones that want to come along shall stand up)

- **Crow proverbs:**

Tekkar tgerfa atlhu tikli n tsekkurt tƐerqas tikli-ines.

(The raven tried the walk of the guineafowl and found itself forgetting its own)

D aheyhay igerfiwen.

(It is a flock of crows)

lmeƐanda u-gerfiw.

(The imitation of a crow)

D lamana ig sevƣen tagerfa.

(The deposit is what dyed the raven)

Amin yettalasen i tgerfa.

(Like the one that owes to a crow)

Yiwen wass i yefraƣ yesyi, ccethen-as igerfiwen.

(The day the vulture was happy, the ravens danced for him)

Tekker-d lemhibba ger ugerfiw d tyaziƣt.

(A friendship grew between the hen and the crow)

- **Guineafowl proverbs:**

Tasekkurt ma tfaq yemzar lƐec-is att ggaj.

(If the guineafowl knows her nest is found she leaves it)

Tekkar tgerfa atlhu tikli n tsekkurt tEerq-as tikli-ines.

(The raven tried the walk of the guineafowl and found itself forgetting its own)

Tleħhu am tsekkurt nettat d tayaziḍt.

(She walks like a guineafowl and she is a hen)

Tasekkurt timellalin.

(Guineafowl and eggs)

Tasekkurt n baqaqa, zzin leħdaqa.

(The guineafowl of Baqaqa, beauty and good manners)

Tameṭṭut am tsekkurt, xas terriḍ fellas tawwurt att id affeḍ di berra.

(The woman is like a guineafowl, even if you lock on her the door you will still find her out)

Win i wumi teEreq tikli n tsekkurt, ad yetbeE tin n tyaziḍt.

(The one, who forgets the walk of the guineafowl, shall follow the walk of the hen)