

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
MOULOUD MAMMERI UNIVERSITY OF TIZI-OUZOU
FACULTY OF LETTERS AND LANGUAGES
DEPARTMENT OF ENGLISH



Domain: Foreign Languages
Branch: English language
Specialty: Language and Communication

Dissertation Submitted in Partial Fulfillment of the Requirements for the
Degree of Master in English

Animal Proverbs in English and Kabyle: A Cross-cultural
Cognitive- Pragmatic and Ecolinguistic Study

Presented by:

Ms. ABDELLI Romaissa

Supervised by:

Dr. BELKHIR Sadia

Board of Examiners

Dr. BERBAR Katia, MCB, Mouloud Mammeri University of Tizi-Ouzou, Chair.

Dr. BELKHIR Sadia, MCA, Mouloud Mammeri University of Tizi-Ouzou, Supervisor.

Mr.AOUINE Akli, MAA, Mouloud Mammeri University of Tizi Ouzou, Examiner.

Academic Year: 2021/2022

Dedication

I dedicate this work to:

Myself,

For my perseverance in learning and in completing this piece of work .For my future self who will sooner graduate to whom I wish you will always be proud of accomplishing this work.

To my dear mother Malika,

The most affectionate mom who has always been by my side during my tough moments in life.

To My aunties Nora and Ferroudja, my sisterly and brotherly cousins Mima and Redoine, my sisters Lydia and Samia who have showed me care and support.

To my dearest friend Enoch Kofi Ansah who has showed me moral support throughout the research work.

Also, To My little nieces Lina and Aya to whom I wish my academic achievements would be a source of inspiration in their life.

Lastly, to all the future readers,

To every person who would come across this work hoping it will assist you in your academic endeavors.

Acknowledgements

First and foremost, I am thankful to Almighty God for giving me the strength, knowledge and ability to undertake and complete this work.

Secondly, I would like to give special thanks to my respected teacher and supervisor Dr. BELKHIR Sadia for introducing me to the field of research and for her constant support, guidance, worthy professional comments, and her patience during the accomplishment of this work.

I am thankful to the board of examiners Mr. AOUIE Akli and Dr. BERBAR Katia who have accepted to read and evaluate my master dissertation.

Finally, I thankfully acknowledge the help of my cousin Mima and my friend Hamid, a former student of Tamazight, in writing the Kabyle proverbs in the standard style in Tizi-Ouzou.

Abstract

The present study is an integrative study that contributes to the field of sociopragmatics, cross-cultural pragmatics and ecolinguistics. It aims at investigating the use of English animal proverbs and Kabyle animal proverbs in communication. It also aims at investigating animal abuse in English Fauna proverbs and Kabyle fauna proverbs. The analytical framework of cultural linguistics is employed concerning the cross-cultural cognitive-pragmatic analysis of English animal proverbs. As to the ecolinguistic analysis of both fauna proverbs, the pragmatic meaning of the English fauna proverbs and the Kabyle fauna proverbs and the framing technique are used. The results of the study show the following: first, English animal proverbs and Kabyle animal proverbs are not only linguistic encodings, but they are also cultural encodings. Second, English animal proverbs and Kabyle animal proverbs encapsulate specific cultural schemas that contribute to the different way Kabyle people and English people perform actions. Third, the results of the study also show that both English animal proverbs and Kabyle animal proverbs cover neither un-ecofriendly undertones nor eco-friendly undertones. The study, however, does not account for possible overlaps in the use of English animal proverbs and Kabyle animal proverbs. Moreover, it does not consider other types of animal abuse other than beating. Nevertheless, the study suggests raising awareness of the sociopragmatic competence in EFL learning.

Key terms: animal proverbs, cross-cultural pragmatics, cultural cognition, cultural schemas, ecolinguistics, English, frame and framing, Kabyle, sociopragmatics, Speech acts.

List of Abbreviations

Hp: Hypothesis

Q: Question

List of Tables

Table 1: Framing in an English Animal Proverb and Kabyle Animal Proverbs.....	39
--	----

List of Figures

Figure 1: General Pragmatics, Pragmalinguistics and Sociopragmatics Adapted from Leech (1983: 11).....	12
Figure 2: The Theoretical and Analytical Frameworks of Cultural Linguistics Adapted from Sharifan (2017:6)	20
Figure 3: The Elements of Culture Adapted from Drew (2022).....	28

Contents

Dedication.....	I
Acknowledgement.....	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.....	4
4. Methods, Techniques and Methodology.....	5
5. Structure of the Dissertation.....	6

Chapter One: Review of the Literature

Introduction.....	7
1. Definitions of Concepts.....	7
1.1. Context.....	7
1.2. Culture.....	8
1.3. Proverbs.....	9
2. Sociopragmatics.....	10
2.1. Origins and Scopes.....	10
2.1.1. Austin: A Precursor.....	11
2.1.2. Leech's Contribution: Sociopragmatics and Pragmalinguistics.....	12
2.2. Cross Cultural Pragmatics: A Sub-field of Sociopragmatics.....	14

3. Cultural Linguistics.....	17
3.1. The Theoretical Framework of Cultural Linguistics.....	17
3.2. The Analytical Framework of Cultural Linguistics.....	18
4. Ecolinguistics.....	21
4.1. Definitions and Origins.....	21
4.2. The Framing Technique.....	22
5. Previous Studies on Animal Proverbs.....	23
Conclusion.....	24

Chapter Two: The Research Design

Introduction.....	25
1. Collection and Description of the Corpora.....	25
2. Procedure of Data Analysis.....	26
2.1. Procedure of the Cross-Cultural Cognitive-Pragmatic Analysis of English Animal Proverbs and Kabyle Animal Proverbs.....	27
2.2. Procedure of the Ecolinguistics Analysis of English Animal Proverbs and Kabyle Animal Proverbs.....	27
a. Sub-Procedure of the analysis of the literary Context.....	27
b. Sub-Procedure of the Analysis of the Cultural Context.....	28
c. Sub-Procedure of the Analysis of the Historical Context.....	29
Conclusion	29

Chapter Three: Presentation of the Findings

Introduction.....	30
1. Results of the Cross-Cultural Cognitive-Pragmatic Analysis of English Animal Proverbs and Kabyle Animal Proverbs	30
1.1 Presentation of the Cultural-Pragmatic Meaning of the English Animal Proverbs...	30

1.2	Presentation of the Cultural-Pragmatic Meaning of the Kabyle Animal Proverbs....	33
1.3	Presentation of the Cultural Schemas in the English Animal Proverbs.....	36
1.4	Presentation of the Cultural Schemas in the Kabyle Animal Proverbs.....	38
2.	Results of the Ecolinguistic Analysis of an English Animal Proverb and Kabyle Animal Proverbs.....	39
	Conclusion.....	40

Chapter Four: Discussion and Comparison

	Introduction.....	41
1.	Discussion of the Findings of the Cultural Cognitive-Pragmatic Analysis of English Animal Proverbs and Kabyle Animal Proverbs.....	41
1.1.	Discussion of the Link between Cultural Schemas and the Pragmatic Meaning of the English Animal Proverbs.....	41
1.2.	Discussion of the Link between Cultural Schemas and the Pragmatic Meaning of the Kabyle Animal Proverbs.....	42
2.	Contrast and Discussion of the Results of the Cross-cultural Cognitive-Pragmatic Analysis of English Animal Proverbs and Kabyle Animal Proverbs.....	43
3.	Discussion of the Results of the Ecolinguistic Analysis of English Animal Proverbs and Kabyle Animal Proverbs.....	47
4.	Comparison and Discussion of the Present Study with Previous Findings.....	47
	Conclusion.....	49

General Conclusion

	General Conclusion.....	50
	Bibliography.....	53

Appendices

General Introduction

1. Statement of the Problem

Language and culture are the essences of human life. In light of the history of mankind, we can undoubtedly approve that the evolution of human life has depended extremely on language. Through language, humans have communicated and exchanged their ideas, beliefs, knowledge and experiences which helped them thrive. As a consequence, human interactions have given rise to culture which governs the ways of living throughout the world. As a matter of fact, language is culture and culture is language as pointed out by Varner and Beamer (2005) that each time we send messages we do not only involve grammatical rules, but we also make cultural choices. Humans; thus, have long used language as a means of transmitting culture.

Humans are spread out across the globe inhabiting different areas in the world, yet they are brought together by means of language. Since language is a mental process, every human being is capable of producing language; however, the many different languages present in the world question our universality. Cross-cultural pragmatic studies have identified specifics in language use that discredit our universality. According to cross-cultural pragmatics, language use is impacted by cultural distinctiveness. Culture is the vehicle that drives our actions, for it contains our values and beliefs of the ways of life. In fact, according to Sharifan (2011) culture is a collective cognitive system. In other words, culture is produced in the minds of cultural groups when they interact. Therefore, when cultural groups communicate, they reflect their beliefs and values that are captured in the mental patterns of their experiences.

The study of language use considers studying speech acts across cultures. According to Austin (1962), speech acts are utterances produced to perform actions such as complimenting and predicting. The latter are conceptualisations that mirror social experiences. According to

Sharifan (2011) conceptualisations are cultural as they are a result of social interaction. Hence, in society, a cultural group performs actions that are part of their cultural cognition. In other words, it is not all societies that perform common actions such as predicting or complimenting because in some societies these actions might not be part of their cognitive system. The Kabyle culture and the English culture; for instance, include concepts of predicting, complimenting, complaining, condemning, advising, encouraging, warning and mocking. Yet, although shared cultural concepts indicate common cultural aspects, the different way these shared cultural concepts are processed in both cultures is a gap that we will attempt to bridge. In brief, language use is tied to our cultural conceptualizations which include speech acts.

In pragmatics, speech acts constitute language. Among what has been communicated by humans are proverbs; consequently, proverbs are speech acts. According to Mieder's (2004) definition of proverbs, we can say that proverbs are a rich linguistic and cultural "heritage" that manifest a society's values and beliefs and; thus, serve a valuable communicative purpose. In Kabyle and English, there are various kinds of proverbs. One common type of proverbs present in both languages and cultures is animal proverbs. Mostly, animal proverbs are culturally framed stories about animals that deliver lessons about human life and human relationships. Yet, animal proverbs also contain other cultural frames relevant to other concepts other than the animal concept. These frames are cultural conceptualizations about animals and other aspects of life which are involved to serve a communicative purpose. These cultural frames can differ from culture to culture which consequently might affect the communicative purpose.

Since animal proverbs contain stories about animals, they can serve as a great resource for understanding human relationships with animals. According to Haugen (1972), language

part of a larger environment where humans interact with one another, and they interact with the natural environment. Our relationship with animals is flawed as certain human actions have exhibited bad treatment of animals. According to Hrubenja (2022), animals suffer from abuse such as killing, testing, and beating. But, what about at the time of our ancestors? What can fauna proverbs tell us about animal abuse? In brief, since ancient times, animals have been companions of humans; as a result, this long journey of companionship yielded fauna proverbs, but what fauna proverbs say about animal abuse is subject to research.

In an attempt to examine animal proverbs, a considerable number of studies in various languages and cultures and from different perspectives have been conducted. At the international level, we make mention of *Animal Proverbs in Jordanian Popular Culture: A Thematic and Translational Analysis* done by Ferghal (2021) and at the national level, we mention a study conducted in the department of English at the university of Mouloud Mammeri of Tizi Ouzou entitled *Birds-Related Proverbs in Kabyle and English: A Cross Cultural Cognitive Study* that has been done by Oukaci (2021). Animal proverbs have earned great consideration from researchers since they are studied through different perspectives such as thematic, translational, and metaphorical. Lately, researchers expanded the study of animal proverbs to include other linguistics related-fields such as sociopragmatics and ecolinguistics; for instance, a study was conducted by Alghamdi in 2019 entitled *Socio-pragmatic Representation of Animal in Al-bahah Proverbs: An Ecolinguistic Analysis*. Consequently, the update of this topic inspired the present study entitled *English Animal Proverbs and Kabyle Animal Proverbs: A Cross-cultural Cognitive-pragmatic and Ecolinguistic Study* that has never been conducted before.

2. Aims and Significance of the Study

The study aims to explore the use of animal proverbs across the English culture and the

Kabyle culture and to underseek animal abuse in English animal proverbs and Kabyle animal proverbs. The study unfolds different social experiences: that of humans with humans and that of humans with animals which capture different beliefs and values of the Kabyle and the English society that are involved in their different way of using language ;therefore, it highlights the need for EFL learners to develop their sociopragmatic competence. In fact, the present study stresses the need to implement the idea of including highly cultural texts in the study of text analysis so that students will become more aware of the different ways English speakers use English. In addition, the study also brings to light the rich cultural heritage of the people of Kabylia that little is known about it worldly.

The present study deals with societies, cultures, proverbs, morality, and animal abuse. First, the study carries information on how people treat one another; thus, it gives insight on social relationships in different societies. Second, the study transmits the different cultures of different social groups. Third, the study uses proverbs as the main tool of analysis in which the translated form of the Kabyle animal proverbs is included and the pragmatic meaning of both animal proverbs is given. Fourth, the selected proverbs cover the universal themes of loyalty and justice which are innate ethics according to Haidt's (2012) moral foundation theory. At last, the stories of beating animals reflect our interactions with nature; in particular, animals. Therefore, we can say that our study can benefit many researchers of various disciplines such as sociology, anthropology, paremiology, Social psychology, phylogeny, social and cross-cultural psychology and ecology.

3. Research Questions and Hypotheses

In order to carry out this study, the researcher attempts to answer the following questions:

Q1: What is the connection between culture and English animal proverbs and Kabyle animal proverbs use?

Q2: How are English animal proverbs and Kabyle animal proverbs used differently?

Q3: What do English animal proverbs and Kabyle animal proverbs say and do about animal abuse?

In an attempt to answer the above-mentioned questions, the following three hypotheses are advanced:

Hp1: English animal proverbs and Kabyle animal proverbs embed cultural conceptualizations.

Hp2: English animal proverbs and Kabyle animal proverbs encapsulate different cultural schemas that contribute to the different ways English people and Kabyle people perform actions.

Hp3: English animal proverbs and Kabyle animal proverbs are eco-friendly because they do not promote animal abuse and they condemn animal abusers.

4. Methods, Techniques and Methodology

One data collection method is employed: dictionaries and books. English animal proverbs and Kabyle animal proverbs are conveniently selected based on the three following criteria: Fauna proverbs including elements of culture based on Drew's (2022) 18 elements of culture, animal proverbs sharing universal themes and animal proverbs containing stories about beating animals. The selected Kabyle fauna proverbs are presented in their original and translated English form. Besides, they are rewritten in the standard style in Tizi-Ouzou, 'the Mammerian'. The cross-cultural cognitive-pragmatic analysis of both animal proverbs is based on the theory of cultural linguistics. The last part of the analysis includes the ecolinguistic perspective which is based on the framing technique and the cultural pragmatic

meaning of animal proverbs.

5. Structure of the Dissertation

The work follows the traditional format. It comprises three parts: a General Introduction, four chapters and a General Conclusion. The first part introduces the topic and gives an outlook on the study. The second part constitutes four chapters: the review of the literature, the research design, the presentation of the findings and the discussion and comparison of the results. The review of the literature presents background information, theories, approaches and a technique relevant to the present study. The research design covers the methods, materials and techniques required to conduct the study. The third chapter discloses the findings obtained from the analysis of Kabyle animal proverbs and English animal proverbs from different perspectives: Cultural cognitive-pragmatic and ecolinguistic. The fourth chapter discusses and compares the findings in line with the theories adopted in the study in order to answer the aforementioned research questions that we raised. Finally, in the general conclusion, the researcher overviews the main points of the study and confirms or rejects the hypotheses advanced in the general introduction.

Chapter One: Review of the Literature

Introduction

This chapter reviews the main literature relative to our study entitled *Animal Proverbs in English and Kabyle: A Cross-cultural Cognitive-Pragmatic and Ecolinguistic study*. The first section of this chapter provides a set of definitions of the concepts of context, culture and proverbs, and it establishes a link between them. The second section deals with sociopragmatics, cross-cultural pragmatics and the theoretical and analytical frameworks of cultural linguistics. This section is divided into four sub-sections: The first sub-section deals with scopes, origins, and definitions of sociopragmatics, the second sub-section deals with cross-cultural pragmatics. Next, it moves to cover ecolinguistics: definitions, origins and framing as a technique of eco-linguistics. At last, it provides a summary of some previous works done on animal proverbs.

1. Definitions of Concepts

Since the present study is cross-cultural pragmatic, the analysis of proverbs is conducted in the sociocultural context. Regarding this, it is prerequisite to define Proverbs and the sociocultural context.

1.1. Context

Etymologically, the term ‘context’ comes from the Latin word ‘Contextus’ which means “a joining together” (Goodwin & Duranti, 1992:4). In the field of anthropological linguistics, the interest in context can be traced back to Hymes and Grumperz’ analysis of language in the mid 1960’s, for they studied language in regard to the indigenous settings and events that constitute the social life of the societies of the world (Goodwin & Duranti, 1992). We can draw an understanding from Hymes’ study that context includes the event i.e. activity or

action and the setting; the time and place. Besides, another definition of context was provided by Goffman. According to Goffman (1974; cited in Goodwin & Duranti, 1992: 3) “Context is thus a frame that surrounds the event being examined and provides resources for its appropriate interpretation.”

There are many types of contexts. Lawal (1997) identified six types of context that are linguistic, situational, psychological, social, sociological, and cosmological. In the present study, the sociological context is relevant. According to the definition of context, we can say that the sociological context is a frame that surrounds the event and society and culture as resources required for its interpretation. According to Lawal (1997), the sociological context includes the socio-cultural and historical settings in which the utterance takes place. The sociocultural context includes an important element which is central to our study that is culture.

1.2. Culture

Williams (1985) traced the origins of the term culture to the Latin words ‘Colere’ and ‘Cultura’ which early on meant “The tending of natural growth” and later on from the 16th c ,by metaphorical extension, culture referred to the intellectual and moral development of human beings (Williams,1985:87). A range of definitions of the concept of culture has been given. In our study we cannot account for all the definitions of culture or discuss the controversies that have been voiced. However, we can consider and select some definitions of culture in line with our study.

The concept of culture was first developed by anthropologists by the end of the 19th century. One of the earliest definitions is given by the British anthropologist Sir Edward Burnett Taylor. Taylor (1871:1) declared that culture is “that complex whole which includes

knowledge, belief, art, morals, custom, and any other capabilities and habits acquired by man as a member of society.” This definition suggests that culture is wholly i.e. it is not part of something else and that we can have access to it in society; in other words, it is plural not individual. Moreover, Brown (1991) assumed that culture is transmittable or not fixed in time by virtue of convention. He stated that “culture consists of the conventional patterns of thought, activity, and artifacts that are passed from generation to generation”. (Brown, 1991:40). But, Taylor and Brown’s definitions of culture carry a dilemma, for they do not dissociate behavior from abstract values, beliefs and perceptions of the world.

According to Haviland (1999:36) “culture is not observable behavior, but rather the shared ideals, values and beliefs people use to interpret experience and generate behavior, and that are reflected by their behavior.” Haviland (1999) stressed two main characteristics of culture: abstraction and sharingness. As culture is the home of our beliefs and that it is shared among society members, it “makes the actions of individuals intelligible to other members of their society” (Ibid.). In fact, culture and society are closely related; In other words, culture cannot exist without society (Ibid: 36-37). In addition, according to Haviland (1999) culture is transmitted through language, and as he accounted for culture as an abstract entity, he suggested that culture can be studied by studying language as an observable entity.

1.3. Proverbs

Since the time of Aristotle till the present time, many attempts to define proverbs have been made (Kindstrand, 1978; Russo, 1983). Mieder (1996; cited in Mieder, 2004: 4) stated that “a concise statement of an apparent truth...” This definition informs us that the proverb holds a certain truth, yet his use of the term “apparent truths” makes it questionable because the researcher assumes that proverbs carry implied meanings as Whiting (1994:80) stated: “Proverbs have both literal and figurative meaning.” A complete and clearer definition was

provided by Mieder. Mieder (2004) formulated a definition of proverb based on frequent words in over 50 definitions of proverb. He summarized his definition in the following words: “ A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation” (Mieder,1993:24).

It is important to note that definitions of proverbs are not all academic, for even the folk have a good idea of what a proverb is (Mieder, 2004). There are proverbs about proverbs such as “Proverbs are the children of experience” (Mieder, 2004:3) or “Proverbs are the wisdom of the streets” (Mieder, 2004:3). These definitions indicate that proverbs are not wasted words, but they are a product of everyday observations of the human nature which play the role of morals in society as stated: “Proverbs provide ready-made comments on personal relationships and social affairs” (Mieder, 2004:1).

Proverbs are part of two complex and vast fields of study, language and culture, which mirror the human nature and reflect how humans perceive the world; thus, it is necessary to study proverbs in the sociological context.

2. Sociopragmatics

In order to understand sociopragmatics, we put forward the following questions: what is sociopragmatics? What are its origins and scopes? And how can we base our study of animal proverbs on this discipline?

2.1. Origins and Scopes

Sociopragmatic is a field of pragmatics. Pragmatics is the study of “how language is used in communication” (Leech, 1983:1). One of the significant studies in pragmatics is the theory of speech acts. Speech acts theories such as “Austin’s (1962) and Searle’s (1976) were

relevant to sociopragmatics. Studies based on speech act theories offered characterizations of the realizations of speech acts in different languages which, in turn, have contributed to some universal and cultural-specific features of language use (Marquez Reiter & Placencia, 2005). Hence, it can be said that the profusion of speech acts studies paved the way for another discipline. On the foundation of sociopragmatics, we begin a glance with Austin's (1962) ideas on pragmatics, and then move to examine the theory of sociopragmatics.

2.1.1. Austin: A Precursor

The prevalent view in Austin's time was that of logical positivism which advocated that language is subject to falsity and truth determined by the criterion of verifiability. True and false verified utterances were regarded as perfect while those that do not enter into the verifiability condition were regarded as defective (Marquez Reiter and Placencia, 2015). Austin; However, opposed the philosophy of positivism,

Austin transformed the world view of language from saying is saying to saying is doing as he classified the utterance into constative and performative. On the one hand, according to Austin (1962) constatives are statement that report facts that can be verified. For instance, the weather is cold. On the other hand, performatives are statements that cannot be verified (Ibid): as an example, 'I promise to take you out tomorrow'. Later on; however, he came to the conclusion that all constatives are performatives because after all we do something with what we say. For instance, the weather is cold can be a form of request or command which indicates; for example, "close the window" or 'can you close the window?'. Prior to his self-criticism, Austin developed his theory of performatives to the study of speech acts. According to Austin (1962) a speech act is an action that we perform by producing an utterance. He identified three components of a speech act: the locutionary act is for the words of the utterance which establish the literal meaning of the utterance, the locutionary act refers

to the action we intend to convey and the perlocutionary act is the effect the action has on the hearer or others (Ibid). In addition to this, based on the study of speech acts verbs such as; to warn, to promise, he introduced the different functions of speech acts such as: warning, advising, recommending and complaining.

We conclude from what has been said that Austin is one of the earliest contributors to the field of pragmatics which paved the way for further studies on language use. However, Austin' study of speech acts focused on form and grammar such as speech acts verbs; for instance, to promise, to warn which based on Leech (1983)'s three distinction of pragmatic it does not account for the user.

2.1.2. Leech's Contribution: Sociopragmatics and Pragmalinguistics

The foundations of Sociopragmatics are deemed to be in the work of Leech (1983) and Thomas (1983) (Haugh et al., 2021). With the contribution of Thomas, Leech made a distinction between pragmalinguistics and sociopragmatics.

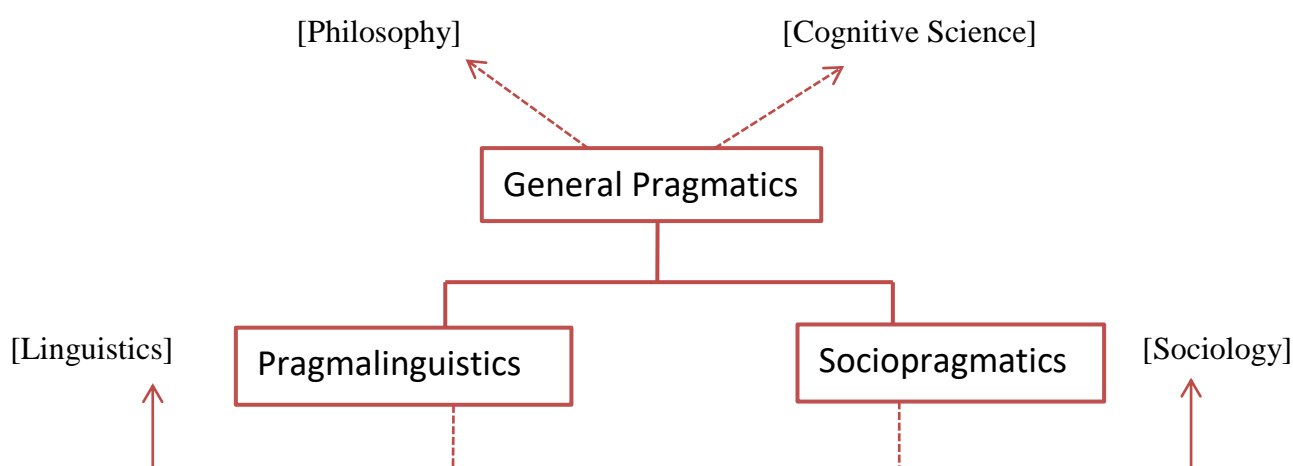


Figure 1: General Pragmatics, Pragmalinguistics and Sociopragmatics Adapted from Leech (1983:11)

Leech (1983:11) made the following three-way distinctions: “General pragmatics is the general condition of the communicative use of language, Sociopragmatics is more specific

‘local’ conditions on language use, and Pragmalinguistics is the particular resources which a given language provides for conveying particular illocutions.” These definitions help us decipher the way the three disciplines are arranged in the diagram. First, the lines that link the three fields of study display a connection that is pragmatics. On the one hand, sociopragmatics and pragmalinguistics are arranged in parallel because in their study of pragmatics they are two sub-fields of general pragmatics. They do not cross each other, for while pragmalinguistics has linguistic tendencies; sociopragmatics has sociological tendencies. On the other hand, general pragmatics interest is the study of language use in general rather than the study of the use of a particular language; for instance, it studies the cognitive system involved in language use such as inference and implicature as mental instruments. Yet, “these three areas of study are viewed by Leech as complementary areas of study within pragmatics as a whole” (Haugh et al., 2021:21).

Leech’s distinction of the three areas of study is but a reflection of his study of politeness, for the theory of politeness covers a large part of the study of sociopragmatics. Leech (1983) introduced the principle of politeness to the maxims of conversation which was regarded as a Post-Gricean theory. As a matter of fact, Grice was the first to propose the maxims of conversation in his study of speech acts in 1976, yet he did not consider the culture of language users. He ; rather, focused on the utterance taking into account the maxims quantity, quality, manner and relation, language users have to account for when using language in order to produce a perfect utterance that the hearer can interpret successfully. In contrast, Leech addressed the interconnection of the cultural background of language users with the way they use language in his study of politeness in 2007. His study of politeness gave birth to the maxims of politeness which are very much like Grice’s in the sense that they dictate strategies of perfect communication; however, Leech’s stresses the language users considering their cultural background while Grice’s focuses on the utterance only. The

maxims of politeness which dictate how people act politely in communication are six: the tact maxim, the generosity maxim, the approbation maxim, the modesty maxim, the agreement maxim and the maxim of sympathy. These maxims focus on the self and the other and on maximization and minimization. As an example, the maxim of modesty is stated as minimizing self-praise and maximizing dispraise of self, and the approbation maxim is stated as minimizing dispraise of self and maximizing praise of others (Leech, 1983). In addition to this, he also indicated that conflicts rise between the maxims (Ibid). In his study he explained of the English society, he explained that the approbation maxim and the modesty maxim come into conflict; for instance, an English lady friend (a) compliments an English lady friend (b) as follows: “Your make-up is fabulous!” , English lady friend (b) replies : “well!, it’s E-beauty , you should try it too”. In this example, the English lady friend (b) accepts the compliment; thus, maximizing praising the other and minimizing dispraising the other while she maximizes praising the self and minimizing dispraise of the self. Therefore, person (b) maintains the approbation maxim, but violates the modesty of maxim. This example; hence, points out to the conflictive nature of the maxims. In addition to this, Leech also gave examples of how Japanese ladies reply to compliments in which he pointed out a different use of language in comparison to the English culture as the Japanese culture tend to maintain the modesty maxim and violate the approbation maxim by denying the compliment.

Throughout this review, through the maxims of politeness, Leech highlighted the importance of the user since the essence of the maxims is the user which he explained by the self and the other. He also pointed out to differences in the use of language across cultures which consequently gave rise to the field of cross-cultural pragmatics.

2.2. Cross-Cultural Pragmatics: A Sub-field of Sociopragmatics

Thomas identified language use with cultures. According to Thomas (1983:99): “While

pragmalinguistics failure is basically a linguistic problem caused by differences in the linguistic encoding of pragmatic force, sociopragmatic failure stems from cross-culturally different perceptions of what constitutes appropriate linguistic behavior.” Thomas (1983) explained that communication breakdown is due to a pragmatic failure which is two types: pragmalinguistic and sociopragmatic.

On the one hand, According to Thomas (1993) the pragmalinguistic failure occurs when second or foreign Language users assign linguistic words or structure to the pragmatic force that is systematically different from the one assigned to it by native speakers. An example provided by Thomas’s (1983) to illustrate the pragmalinguistic failure: An English speaker asks the following question: Is it a good restaurant?, A Russian speaker replies by “of course”. However, the English person would perceive the answer of the Russian speaker as a mockery rather than an affirmative reply as follows: of course! What a stupid question! But, in fact the Russian speaker is only giving an affirmation using the word ‘of course’, that in his mind, it is just as using the word ‘yes’ in English (Ibid). Therefore, in the example, the failure is resulted from the systematic linguistic transfer from the mother tongue, Russian, into English (Ibid).

On the other hand, the sociopragmatic failure is concerned with linguistic assessments in terms of social errors reflected in language that result from our assessments of the world which are as follows: social, religious, moral, and political, rather than linguistic assessments in terms of the grammar used (Ibid). Thomas mentioned a few examples of the sociopragmatic failure. For instance, According to his personal experience as a teacher in Russia, the rector called a meeting in which he criticized each teacher individually on underfulfilling his norm. All the Russian teachers accepted the criticism and said that they would do better while Thomas found it unfair since he worked hard; thus, he could not do as

his colleagues did. His reaction; however, was seen as impolite since the criticism was regarded by the Russian colleagues as a matter of form (Ibid). Thomas' experience suggests that his misunderstanding of the rector criticism does not stem from the words or the structure that the rector used, but they are traced back to the lack of knowledge of the policy adopted in Russian universities concerning negative feedback which reflect a social norm. An another example of the sociopragmatic failure can be provided, on Steve Harvey's show "Family Feud Africa, Ghana", in season one, episode one, Steve Harvey hosted a group of Ghanaians among them was a group of males that represented the Assafuah Family. During the show, he asked one of them the following question: "Are you married?", the man replied: "No, please". The answer was regarded by Steve Harvey as odd. The interaction that followed between the male guest and the host clarified the peculiarity of his answer that was relative to different values. In the American culture, there is no need to use "please" after a negative answer as such in the example given; in fact, it is seen as rejecting the question or as Steve Harvey stated: "it ain't your business" because an answer with "please" to show respect to an older person is not part of their culture while in the Ghanaian culture, it is regarded impolite to answer an elderly without using the word "please".

In a nutshell, Thomas stresses the need to consider comparing language use across cultures because our use of language to perform actions can be considered appropriate and inappropriate depending on the cultural background of language users. Thomas' ideas on cross cultural pragmatics are; thus, significant to sociopragmatics. Yet, Thomas is not the only one worth mentioning in the field of cross-cultural pragmatics, for wierzbicka; as well, contributed to the study of cross cultural pragmatics relating the use of language to cultural systems.

Wierzbicka (2003) also addressed the different ways we use language in different societies in terms of cultural differences. She stated that our different ways of using language is “profound” and “systematic” and that it is based on “different established cultural values and priorities” (Ibid: 69). In addition to this, Wierzbicka (1991) indicated that our rationalizations and norms which are involved in our understanding of language use are sanctioned by cultural systems. As regards to cultural systems, Wierzbicka (1991) suggested the study of cultural conceptualizations which constitute our cultural system in the study of language use across cultures. On this account, we will base our study of English and Kabyle animal proverbs on the study of cultural conceptualizations. Hence, in order to conduct a cross-cultural pragmatic study on animal proverbs, we need to consider the field of cultural linguistics which gave rise to cultural conceptualizations.

3. Cultural Linguistics

On the general term, Cultural Linguistics is the discipline that explores the relationship between language and culture (Sharifan, 2017). Recently, cultural Linguistics refers to a more developed discipline that “explores the features of human languages that encode cultural constructed conceptualization of the whole range of human experience” (Sharifan, 2017:1). In order to investigate the cultural conceptualizations that underlie language use, Sharifan provided a theoretical framework and analytical framework.

3.1. The Theoretical Framework of Cultural Linguistics

According to Sharifan (2017) the core of cultural linguistics is the concept of cultural cognition. Cultural cognition is defined as networks of distributed information across the minds of a cultural group (Sharifan, 2011). Cultural cognition offers an understanding that cognition does not cease at the level of an individual mind (Clark & Charmers, 1998). In fact,

cultural cognition is generated from social and linguistic interactions between individuals across time and space (Cowley & Vallée-Touragneau, 2013). Cultural cognition is composed of cultural schemas, cultural categories and cultural metaphors which are called cultural conceptualisations (Sharifan, 2011). Cultural conceptualisations are patterns of distributed knowledge across a cultural group (Ibid.). They were developed as a result of the interaction of a cultural group which enabled them to think somehow as one mind (Ibid.). These models i.e. cultural conceptualisations are negotiated and re-negotiated through time and across generations; therefore, some tools were used to maintain these patterns such as oral narratives (Ibid.). Oral narratives; thus, carry instances of cultural conceptualizations. Yet, it is important to also mention that cultural conceptualizations are instantiated and reflected in other elements of culture other than language such as rituals and artifacts (Ibid.).

3.2. The Analytical Framework of Cultural Linguistics

This framework provides tools for analyzing the relationship between language and cultural conceptualizations. Cultural schemas are on type of cultural conceptualizations. They have other terminologies such as “cultural models” (Strauss & Quinn, 1997) and “folk models” (Keesing, 1987). Cultural schemas capture beliefs, values, norms and expectations of behavior which are based on experiential associations (Sharifan, 2011, 2017). An example of cultural schemas was provided by Schank and Abelson (1977): the event schema ‘paying a bill in a restaurant’ is evoked by ‘food’; thus, ‘bill’ and ‘food’ are related schematically as a result of a spatial experience. There are many types of cultural schemas; according to Sharifan (2011) the often discussed schemas in the literature are the following: event schemas, role schemas, proposition schemas, image schemas and emotion schemas. Relying on Sharifan’s (2011) account of cultural schemas, we provided the definitions of the five aforementioned cultural schemas and some examples as follows:

a- Event Schemas

Event schemas are concepts abstracted from our experience of certain events (Mandler, 1984; Schank & Abelson, 1977; cited in Sharifan, 2011). Besides, Sharifan (2011) mentioned that there are three types of event schemas: thematic, spatial and temporal. An example of an event schema is provided by Sharifan as follows: for the aboriginal people the word ‘funeral’ evokes the schema ‘funerals have long period of mourning’ (Sharifan, 2011).

b- Role Schemas

According to Nishida (cited in Sharifan, 2011:9) role schemas include “knowledge about social roles that denotes a set of behaviors that are expected of people in particular social positions”. An example of role schemas can be provided as follows: In Ghana, in the Akan tribe, the uncle is responsible for raising his sisters’ children.

c- Image Schemas

Image schemas are an intermediary between a mental image and an abstract proposition relevant to a bodily or a social experience (Palmer; cited in Sharifan, 2011). For example, in culture (x) ‘he is Muslim’ the related mental image is a person with a long beard, a covered body and a bomb which was evoked from a social experience.

d- Proposition Schemas

Proposition schemas are defined by Quinn (cited in Sharifan, 2011) as abstractions that act as models of thought and behavior. They are also defined by Quinn and Holland (cited in Sharifan, 2011:10) as “concepts and the relations which hold among them”, for example, “Marriage is enduring” (Quinn; cited in Sharifan, 2011: 10).

e- Emotion Schemas

They are social cognitive concepts associated to “feelings states or scenarios” (Palmer;

cited in Sharifan, 2011) which are explained and understood by reference to the situation or event in which they occur (Ifaulk; cited in Sharifan, 2011). An example of emotion schema, for the Aboriginal people, the schema ‘shame’ involves a feeling of discomfort and it is associated with different situations; for instance, the experience of being in the spotlight dancing or singing (Sharifan, 2011).

To sum up, Cultural Linguistics is based on the theoretical framework: cultural cognition, which is processing information generated from social interactions. Language stores the shared patterns of knowledge among members of a cultural group and transmits and retransmits them when communicating and interacting. Therefore, our communication and interactions are characterized by cultural encoding which are cultural conceptualizations instantiated in different elements of culture such as language. We provide the figure below to illustrate cultural linguistic theory in relation to the present study.

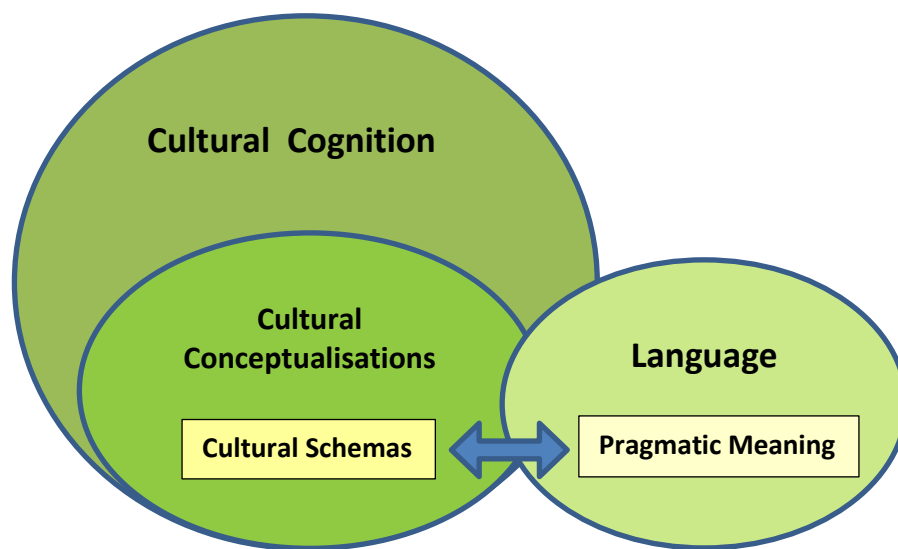


Figure 2: The Theoretical and Analytical Frameworks of Cultural Linguistics

Adapted from Sharifan (2017:6)

The diagram shows that cultural schemas are cultural conceptualisations which are part of cultural cognition. It also shows that cultural schemas are related to the study of the pragmatic

meaning of language.

4. Ecolinguistics

The use of animals in proverbs to deliver stories relative to human behaviors suggests that animals can inform us about humans, which in turn, may also inform us about humans' actions and attitudes towards animals. Hence, our study will extend to include ecolinguistics.

4.1. Definitions and Origins

The term 'ecolinguistics' came into use in 1990. Ecolinguistics is "the study of language interaction and diversity..." (Stibbe, 2015:8). Ecolinguistics was made possible thanks to the study of ecology. The latter is defined as "the interaction of organisms with each other and their physical environment" (Stibbe, 2015:9). The concept of ecology dates back to the 19th century to the work of Charles Darwin on evolution. However, it was Einar Haugen who made a theoretical connection between ecology and language (Fill & Penz, 2018). He defined language ecology as "the interactions between any given language and its environment" (Haugen, 1972: 325). Ecology and language; however, are two complementary strands that fall under the umbrella term ecolinguistics (Fill & Penz, 2018). The complete definition of ecolinguistics was given by Stibbe (2015:8) as follows;

Ecolinguistics is the studies of language interaction and diversity; studies of texts such as signposts which are outdoors; analysis of texts which happen to be about the environment; studies of how words in a language relate to objects in the local environment; studies of dialects in particular geographical locations, and many other areas.

Stibbe (2015) considers ecolinguistics as a means to analyze stories that shape the way humans live in this world and the stories of the different sources they believe. Stibbe (2015: 10) defined the stories-we-live-by as "cognitive structures which influence how multiple people think, talk and act". Besides Stibbe, Okri (1996:21) has given importance to the study of the stories-we live-by as he stated stories are "the secret reservoir of values" that influence

individuals and nations and the way to change individuals and nations is by changing the stories they live-by. Hence, we can say that through analyzing the stories-we live-by, we can reveal the values accorded to our environment and understand whether our language destroys our environment or protects it. Stibbe (2015) stated that ecolinguistics uses techniques of linguistic analysis. Among these techniques is the framing technique.

4.2. The Framing Technique

According to Lakoff (2006), Frames allow human beings to understand reality or sometimes create reality. Based on Lakoff's idea of frame, we can say that frames are of a great interest. As a matter of fact, Stibbe (2015) mentioned that frames are contained in a number of academic disciplines including artificial intelligence (Minsky, 1988); Sociology (Goffman, 1974), Linguistics (Tannen, 1993), and cognitive science (Lakoff, 2004). Ecolinguistics as well has interest in the study of frames, for they are used to reveal certain environmental issues and seek solutions (Stibbe, 2015). Stibbe (2015) provided definitions of two terminologies 'Frame' and 'framing': He defined frame and framing as the following: "a frame is a story about an area of life that is brought to mind by particular trigger words while framing is the use of a story from one area of life (a frame) to structure how another area of life is conceptualized" (Stibbe, 2015: 47). Framing; thus, according to Stibbe (2015)'s definition requires the source frame and the target domain. According to Stibbe (2015) the source frame is the different area of life brought to mind by trigger words and the target domain is the general area being talked about. In brief, Framing is a technique that can be used from an ecolinguistic perspective to reveal certain environmental issues and seek solutions by identifying the frames that contain our reality.

5. Previous Studies on Animal Proverbs

Analyzing animal proverbs use across the Kabyle culture and the English culture from two perspectives: cross cultural cognitive-pragmatic and ecolinguistic is a new study. Yet, there are significant works done on animal proverbs in other cultures that are worth considering.

A study done by Ni (2019) that is an article entitled *Cultural Awareness through Animal Proverbs in English and Myanmar* published in *World journal of Research and Review*. The study aimed to explore the social and cultural values through animal proverbs and analyze the similarities and differences of human characteristics through animal proverbs. The study explored the use of animal proverbs across two cultures referring to similar and different cultural values embedded in animal proverbs adopting the concept of reading and analyzing literature. The researcher found that animal proverbs share same cognitive processing based on the idea of human experience with animals.

Another study of Animal proverbs was conducted by Alghamdi (2019) which is an article entitled *Socio-pragmatic Representation of Animal in Al-Bahah Proverbs: an ecolinguistic analysis* Published in *Utopia Y Praxis Latinoamericana*. The researcher aimed to deduce the representation of human-animal relationships. It adopted two methods of study: a linguistic analysis of metaphorical proverbs and a social study. The study revealed that Al-Bahah animal proverbs are ecological specific.

We make mention of a last study done by Oukaci (2021) that is a Master dissertation entitled *Bird-Related Proverbs in English and Kabyle: A Cross-Cultural Cognitive Study*. The researcher based her study on the work of her supervisor Belkhir (2014) entitled *Proverbs Use between Cognition and Tradition in English, French, Arabic and Kabyle*. The study aimed to investigate the different conceptual mappings within bird-related proverbs and the influences

culture has on the mapping process in Kabyle and English languages adopting two theories: *The conceptual Metaphor* and *The Cultural Cognitive*. The results of the study revealed that English and Kabyle bird-related proverbs are highly cultural specific that they do not reflect any universal aspect apart from the use of the similar source domain: bird.

Conclusion

This chapter introduced and discussed concepts and theoretical frameworks relevant to our study. The first part provided definitions of three concepts: context, culture and proverbs and pointed out to the link between them. The second part covered the origins of sociopragmatics and different theories underlying and supporting it including cross-cultural pragmatics, pragmatic theories, and cultural linguistics. Then, we dealt with ecolinguistics: definitions and origins; as well as, the framing technique. At last, we provided a summary of some previous studies conducted on animal proverbs.

Chapter Two: The Research Design

Introduction

This chapter deals with the research procedures and methodology employed to analyze the pragmatic meaning of animal proverbs cross-culturally. The chapter is divided into two parts; the first part describes the corpora and the data collection procedure while the second part provides a description of the data analysis procedure.

1. Collection and Description of the Corpora

Collecting proverbs is an ancient practice. In English; for instance, according to the Encyclopedia Britannica (2022) one of the earliest collections is the so-called *Proverbs of Alfred* dating back to the 12 century .It contained religious and moral precepts. As regards to early collections, notably many proverbs collections have followed which nowadays are contained in a large number of books and dictionaries of proverbs in different cultures. Hence, in our search for animal-related proverbs, we consulted different resources in hand in English and Kabyle. The English fauna proverbs were extracted from the following dictionaries: *Dictionary of Proverbs* (1997) written by David Pickering, *The Oxford Dictionary of Proverbs* (2008) and *The Oxford Dictionary of Proverbs* (2015) edited by Simpson and Speake and *The Penguin Dictionary of Proverbs* (2000) edited by Rosalind Fergusson. Among other available dictionaries, we relied on the three aforementioned dictionaries, for they included at least one or two of the facilitative criteria to interpret the proverbs which are as follows: the literary works in which the proverbs were used, interpretations and thematic headings. The Kabyle Fauna proverbs were extracted from books that are the following: *Inzan* (2017) written by Ould Braham, *Le Grain Magique: Contes, Poèmes et Proverbes Berbères de Kabylie* (1966) written by Taous Amrouche, *Aspects du Conte et du Proverbe Amazighs* (2016) written by Youcef Nacib, *Inzan s Lmizan* (2016) written by Akli Djebra and *Proverbes*

et Dictons Kabyles (2009) written by Youcef Nacib. Also, *Proverbes et Dictons Kabyle: Traduits et Introduits: Oralité Sapientiale* (2002) written by Nacib. It is also important to mention that some of these resources encompassed translations and interpretations which served as a guide to our interpretation of the pragmatic meaning of animal proverbs. Next, our selection of animal proverbs is qualitative; it is based on three main criteria: animal proverbs that contain cultural elements based on Drew's (2021) eighteen elements of culture, animal proverbs that share similar universal themes and fauna proverbs that address beating animals relying on trigger words. The number of animal proverbs for analysis is 23 including 10 English animal proverbs and 13 Kabyle animal proverbs relating to different and same animals including lion, bear, duck, goose, dog, robin, wren, cock, hen, turkey, swine, and bird in English proverbs and involving dog (aqjun), rabbit (awtul), lion (izem), donkey (ayyul), ox (azger), partridge (afarug), and wolf (uccen), ilef (boar), izrem (serpent), afrik (sheep), and beeu (insect) in Kabyle proverbs.

As regards to the animal proverbs with ecolinguistic inclination, our study accounts only for the proverbs that are related to beating animals because other types of animal abuse are subject to complexity and ambiguity. Other human practices such as killing and skinning animals are seen as abuse, yet they are also considered as a vital source of food and clothing; thus, they are subject to ethics and need special attention while beating animals is a clear indicator of animal abuse. It is also important to mention that among the consulted animal proverbs, there is only one English animal proverb and three Kabyle animal proverbs that embed stories of animal abuse relevant to beating.

2. Procedures of Data Analysis

This section deals with procedures of cross cultural cognitive-pragmatic analysis and the ecolinguistic analysis of English animal proverbs and Kabyle animal proverbs.

2.1. Procedure of the Cross-cultural Cognitive-pragmatic Analysis of English Animal Proverbs and Kabyle Animal Proverbs

In order to conduct a cross-cultural cognitive-pragmatic study, we relied on the cultural cognitive-pragmatic analysis of the English animal proverbs and the cultural cognitive-pragmatic analysis of the Kabyle animal proverbs. Adopting Sharifan's (2011) account of cultural schemas and the analysis of the three contexts: the literary context, the cultural context and the historical context, we interpreted the proverbs pragmatically and extracted the cultural schemas involved in them. However, we did not identify the cultural schemas in animal proverbs that we analyzed ecolinguistically because cultural schemas are not a concern to ecolinguistics in our study.

2.2. Procedure of the Ecolinguistic Analysis of English Animal Proverbs and Kabyle Animal Proverbs

As to the ecolinguistic analysis, relying on the analysis of the cultural context and the historical context, we extracted the frames in English animal proverbs and Kabyle animal proverbs. Yet, in our discussion we also relied on the pragmatic meaning of both English and Kabyle animal proverbs, for it helped identify whether English animal proverbs and Kabyle animal proverbs are used to encourage or discourage animal abuse.

a. Sub-Procedure of the Analysis of the Literary Context

Animal proverbs collections such as books and dictionaries contain interpretations and some of them also mention other literary works of aesthetic values in which the proverbs are used such as novels and plays. Therefore, we relied on these interpretations and the use of

animal proverbs in artistic literary works. Yet, the literary context is not enough as these proverbs include cultural elements and historical events unfamiliar to the researcher, thus, they require clarification.

b- Sub-Procedure of the Analysis of the Cultural Context

Culture is seen as meaning-making; Hammersely (2019) stated that culture is the collective means by which people make sense of their experiences. Hence, we relied on information relevant to the elements of culture mentioned by Drew (2022) as represented in the following figure:

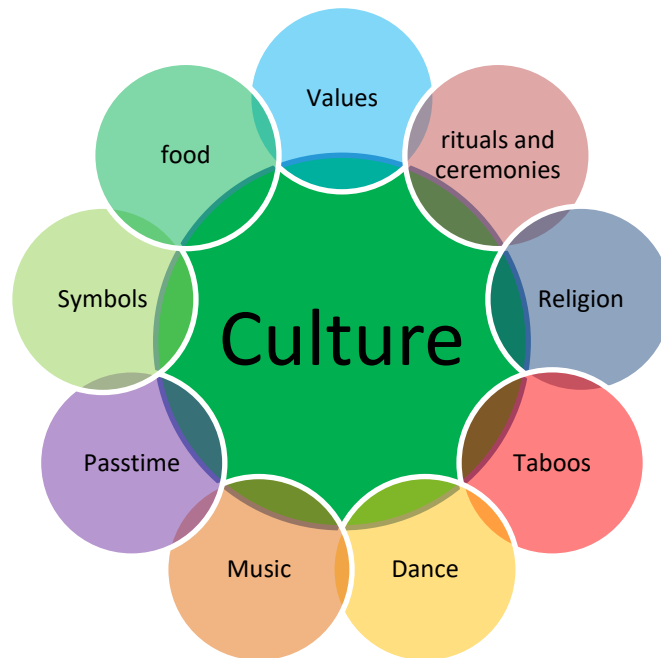


Figure 3: The Elements of Culture adapted from Drew (2022)

It is important to mention that according to Drew (2022), there are 18 elements of culture on which we relied in our selection of some animal proverbs. Yet, only these nine elements are relevant to our analysis.

c. Sub-Procedure of the Analysis of the Historical Context

Animal Proverbs are transmitted over generations (Mieder, 2004). Thus, culture is transmitted as well; and as a result, culture enfolds history. In our study, we relied on understanding of past events that surround the stories in animal proverbs; for instance, cultural elements such as symbols, or rituals and ceremonies carry a memory of certain past events such as Christmas in England. There are also beliefs that originated from past stories including superstitions, fables and myths .For instance, the English proverb “If not Bran, it is Bran’s brother” historically refers to an excellent dog, the hero of the Gaelic legend (Pickering, 1997:29).

Conclusion

In this chapter, we dealt with the description of the research methodology and research procedures. First, we covered a description of the corpora .Second, we presented the two types of analysis adopted in our study to investigate the use of animal proverbs in two cultures: English and Kabyle.

Chapter Three: Presentation of the Findings

Introduction

This chapter is concerned with the presentation of the findings and it is divided into two sections. The first section deals with the presentation of the results of the cultural cognitive-pragmatic analysis of English animal proverbs and Kabyle animal proverbs in a textual form. This section includes four sub-parts: presentation of the cultural pragmatic meaning of English animal proverbs, presentation of the cultural pragmatic meaning of the Kabyle animal proverbs, presentation of the cultural schemas in English animal proverbs and presentation of the cultural schemas in Kabyle animal proverbs. The second section presents the results of the ecolinguistic analysis of one English animal proverb and three Kabyle animal proverbs in the form of a table supported by a comment.

1. Results of the Cultural Cognitive-Pragmatic Analysis of the English Animal Proverbs and the Kabyle Animal Proverbs

This section presents the cultural-pragmatic meaning of the English animal proverbs and the Kabyle animal proverbs and the cultural schemas involved in them.

1.1. Presentation of the Cultural-Pragmatic Meaning of the English Animal Proverbs

(1) A good dog who goes to church

In the Cambridge English Dictionary (2022), the word ‘church’ refers to a sacred place of worship for Christians. The official religion in England is Christianity as stated in the British Council (2022). The term ‘church’ is socially representative of good conduct. Based on Pickering’s (1997) interpretation, the dog symbolizes a person who seems unworthy, yet He tries to behave well and appear good. Good conduct such as good speech, kindness,

spreading love, and seeking reconciliation, which mainly lead the Christian life as presented in the bible, is expected to be found among the congregation and priests yet, the proverb encourages everyone to behave well and become a good person.

(2) If it's not Bran, it's Bran Brother

Pickering (1997) stated that in the Gaelic legend, Bran is a dog that is celebrated for his excellent hunting skill. Hence, in the English culture, Bran represents excellence. The English People use this proverb to compliment someone or something for being excellent (Pickering, 1997).

(3) As a bear has no tail, for the lion he will fail

Historically, the proverb features the story of a battle between Spain and England over the Netherlands. Pickering (1997) stated that Robert Dudely, the commander of the English forces in the Netherlands, exchanged his crest of a two-tailed lion for the bear and the ragged staff of the Warwick. When his crest was raised to the public, beneath it, it was scrawled “Your bear for Lion needs must fail, because your true bears have no tail” It was pointed out that Robert Dudely will fail against the Spanish army as he was too weak to battle against it just as it was reported in the Encyclopedia Britannica (2022) that Robert Dudely was “an incompetent commander”. Hence, relying on Pickering’s interpretation (1997), we can say that the proverb mocks incompetent people who aspire to greatness.

(4) If the ice will bear a goose before Christmas, it will not bear a duck after

Christmas, as defined in the Encyclopedia Britannica (2022), is “a Christian festival celebrating the birth of Jesus” .It takes place every year on the 25th of December. On this time of the year, the ice is so thick in England (Pickering, 1997). Yet, the proverb predicts the ice melting after Christmas.

(5) The robin and the wren are god's cock and hen

The robin, the wren, the cock and the hen are all kinds of birds. Yet in the English culture, the robin and the wren hold a special value as legend says that the robin's red breast was acquired by the blood of Christ as it tried to remove the thorns from his brow or that it has served in hell taking water to the tormented souls (Pickering, 1997). The wren is also considered sacred because, traditionally, she is the wife of the robin. Thus, both birds were linked to some sort of divinity and sacredness. Yet, regarding the precious value of these birds, in the past, the English folk hunted a significant number of these birds. Hence, the proverb warned of not harming them, for harming them will bring misfortune to the doer (Pickering, 1997).

(6) Hawks will not pick up hawks' eyes

This proverb was listed in the loyalty theme by Fergusson (2000). In the literature, in the work 'Rob Roy III (1817), this proverb indicated that as much as the Hieldmen quarrel among themselves, they will surely join a fight against the civilized folk (Simpson & Speake, 2008). Therefore, this proverb is used to advise us not to seek benefits in blood kinship quarrels, for they are based on loyalty.

(7) One beats the bush, another takes the bird

Pickering (1997:16) explained this proverb in terms of a man and his master as he stated "One man does the work while his master takes the profit". Hence, the proverb is used to complain about unfairness.

(8) On Saint Thomas the Divine kill all turkeys, geese, and swine

St. Thomas was an apostle whose feast-day is on the 21st of December. As this celebration comes three days before Christmas, the proverb reminds farmers to make their last

slaughter for the Christmas table (Simpson & Speake, 2015).

(9) May birds come cheeping

There is a superstition in the English culture that children who are born in May will not prosper (Pickering, 1997); thus, we can say that the proverb predicts unhealthy offspring.

(10) It is easy to find a stick to beat a dog

In the Oxford Reference (2022), the proverb stands for people who easily find reasons to criticize vulnerable people. In the English culture, the proverb is used to advise people to stop criticizing vulnerable people.

1.2. Presentation of the Cultural-Pragmatic Meaning of the Kabyle Animal Proverbs

(11) Win yenyān tayemmat n ufaṛṛuḡ ula ayyer ara d-ḥuḡ. (He who killed the mother of the partridge shall not bother go on a pilgrimage.).

The Pilgrimage voyage or what we call in Kabyle ‘el- ḥeḡ’ is a religious voyage to the holy city ‘Maaka’ in Saudi Arabia which represents the fifth pillar of Islam. In Islam, it is believed that a person who performs this pilgrimage is forgiven his sins. In Kabylia, the person who performs this ritual is given the title ‘el-ḥaḡ’. El-ḥaḡ is highly respected and highly spoken of in the Kabyle society. Yet, the proverb points out that there are ugly sins that cannot be forgiven; for instance, killing a mother of a baby. The latter was represented by the partridge baby ‘afaṛṛuḡ’, a little bird that needs care. Hence, the proverb condemns the person who harms innocent people such as children.

(12) Awtul xfif, rnan -as idebbalen (Rabbits and idebbalen make a great show)

‘Idebballen’ are a group of musicians often of four people: one plays the drum, another plays the bendir (abendayer), and the other two play the flute. The band plays music at weddings or parties. The dance on this type of music is mostly known for its agility and exuberance. The latter is relevant to rabbits. The proverb; thus, ridicules people who take foolish decisions or actions.

(13) Larbuq heggan, izgaren di lğamaε uffela. (The plow is ready for use, but the oxen are at the mosque above).

‘lğamaε’ is a place of worship for Muslims. In the proverb, it also referred to as the place where the oxen were kept. The proverb explains that the plough required for plowing are ready while the oxen are missing, for they are in a place near the mosque which is miles away. Therefore, the proverb is used to criticize a precipitated situation or people who precipitate in doing things.

(14) Ucen ur itet gma-s (The wolf will not eat his brother wolf)

According to Nacib (2009), the wolf symbolizes intelligence in Kabylia. Yet, the wolf is known for his tricks on other animals; thus, he can never be trusted. In fact, in the Kabyle legend, the wolf was the friend of the dog, they both served as guards of herds when grazing (Sider, 2021). However, the wolf devoured an animal in a herd; as a result, it was cast away by the shepherd (Ibid.). Nevertheless, the proverb points out that the wolf is loyal to his family wolf, the wolf pack. The proverb is used to advise us not to underestimate blood relationships as humans with blood connections are loyal to one another.

(15) Ittruzu yizem, tetten wuccanen (The lion preys and the wolves devour)

Nacib (2016) explains that people grow excessively greedy to the extent of taking

advantage of others. The proverb is a reflection of the greed of human behavior that leads them to behave unjustly towards others. The proverb is used is to complain about unjust human beings.

(16) Beɛu yersed af lillu (The insect has landed on the jewel)

The proverb narrates the tale of a couple: Aisha and her husband ‘Bou Aisha’ (Nacib, 2002). It is said that one day some flies landed on Aisha; as a result, her husband ‘Bou Aisha’ started hitting the insects, but the strikes ended his wife’s life (Nacib, 2002). The proverb is used to advise people not to give too much importance to trivial things.

(17) Tiyenegmatin ticmatin s ut tmellalin g-zrem (Wicked are sisters-in-law who feed serpent eggs)

The proverb carries another tale of the Kabyle culture, the story of sisters-in law. Once a upon time, a lady poisoned her sister-in-law by feeding her serpent eggs (Nacib, 2002). The tale warns of the jealousy and wickedness of sisters-in-law.

(18) Yeḥrem am xenfuc g ilef (As defended as the boar’s snout)

The boar is a wild pig. In Islam, all types of pigs’ meat are forbidden. The proverb; thus, is used to condemn human action that cannot by any means be justified (Nacib, 2002).

(19) Tiddas n aasfur l-lehwa (They are the ploys of aasfur l-lehwa)

‘Aasfur l-lehwa’ is a cunning and witty mythic character whose mother is the ogre and who was engaged to a young lady (Nacib, 2002). The young spouse had to work for the ogre so that she will stay alive. So, every day, the ogre assigned heavy tasks to the young lady that she could not finish alone by the end of the day, but her husband ‘aasfur l-lehwa’ used tricks in order to help her. Yet, the ogre was best acquainted of the shrewdness of her son; thus, she guessed his ploys (Nacib, 2002). The proverb is used to compliment people who are able to use their shrewdness to get out of a bad situation.

(20) Mi t3edda l l3id tezlud ufrik (After ‘Eid’, you slaughter a sheep)

The proverb indicates that things are not done on time (Nacib, 2002). ‘Eid’ is a ritual celebrated by Muslims. On ‘Eid el-Adha’, in particular, Muslims slaughter an animal that is a sheep according to the Islamic doctrine, sometimes; however, it is replaced by another animal such as the ox. The proverb is used to criticize people who do not act according to schedule or those who do not use the normal sense in running their affairs.

(21) Wet aqjun, tsekded s imawlan (Beat the dog, then dare look at the owners).

In the past, Kabyle people lived in neighborhoods where respect was the governor of their relationships with one another. This proverb is used to advise people to respect those who respect them.

(22) A yayyul abou cama, yeğğan leḥbab yef tama (Scarred you not donkey who keep his fellows near).

In Kabylia, the ‘donkey’ symbolizes stupidity (Nacib, 2009). In the proverb, the donkey gets beaten by his fellows, humans, yet he still keeps them company. Hence, the proverb is used to complain about the stupidity of people who stick to bad company.

(23) Inna yas u-mcic: seksu yella tubbak llant (The cat said: “there is Couscous, but there are strokes”).

Couscous is an essential food for the Kabyle people (Nacib, 2002). The cat often dwells in Kabyle homes; thus, it feeds on what it finds in the dwelling such as Couscous. Yet, the cat often gets stricken for stealing food. The proverb indicates that “we get nothing for nothing” (Nacib, 2002: 182); hence, it advises us to work hard to satisfy our needs.

1.3. Presentation of the Cultural Schemas in English Animal Proverbs

English animal proverbs encapsulate event schemas, a role schema, image schemas, and

Presentation of the Findings

propositional schemas. The first animal proverb encapsulates the event schema of good conduct which is instantiated in the words ‘church’ and ‘dog’. Church is a place of worship; thus, English people regard church as a place of good conduct while dog is naturally an animal that barks and fights with other dogs. Church and dog; however, are associated together because in the English literature, in the literary work *Woodstock* by Walter Scott in 1826, there is a story about a dog who accompanied his owner to the church and behaved well i.e. he did not bark or fight as dogs would do. At the time of this event, it was the religious civil war in England; as a consequence, there were disputes among the segregation. Thus, the event schema of good conduct negotiates the role schema that of Church members were the model of good conduct in society. Next, in the second animal proverb, there is an image schema that of Bran is the image of excellence because Bran is an excellent dog according to the Gaelic legend which is part of the English literature. Then, in the third animal proverb, there is the thematic event schema of incompetence instantiated in the historical story of ‘the Bear with no tail and the lion with a tail’. ‘The bear with no tail’ is England that lost the battle to Spain ‘the lion with a tail’ which also gives rise to the propositional schema incompetence is failure. Moreover, the fourth animal proverb includes a temporal event schema of the weather which is instantiated in the ritual ‘Christmas’ and ‘ice’ as a result of ice melting after Christmas. Furthermore, in the animal proverb number five (5), there is the image schema of sacredness which is the robin and the wren since these animals are sacred animals according to the religious myth in the English culture. In the animal proverb number six (6), two cultural schemas are included, there is the event schema of loyalty instantiated in the words ‘hawks’ pick up’ hawks’ eyes’ which reflect a story about hawks quarrels in the English literature in which hawks quarrels do not end up giving up on each other to the foreigner. The other cultural schema is the propositional schema of loyalty is blood kinships since hawks belong to the same specie. In addition, the seventh animal proverb includes the

event schema of unfairness instantiated in the hunting game which associate the words ‘bird’ and ‘bush’. It also includes the propositional schema that of unfairness is one taking someone else’s benefit which is generated from the event of the hunting game as well. Also, the eighth animal proverb encompasses the event schema of slaughtering geese, turkeys on St. Thomas’ day. At last, the animal proverb number nine (9) includes the event schema of a continual feeble cry of birds that are born in May captures the belief that these birds are weak which also ,superstitiously, captures the belief that human offspring who are born in May are unhealthy and weak.

1.4. Presentation of the Cultural Schemas in the Kabyle Animal Proverbs

Kabyle animal proverbs encapsulate event schemas, image schemas and propositional schemas. First, the animal proverb number eleven (11) includes the thematic event schema of innocence instantiated in ‘ħağ’ which is a religious ritual that purifies people from sins. Second, the twelfth animal proverb encapsulates the image schema of foolishness: a rabbit dancing on ‘iḍebbalen’ that is created by combining two images of the schema ‘agility’ that of ‘rabbits’ and ‘iḍebbalen’. Third, the thirteenth animal proverb contains the spatial event schema which associates ‘oxen’ and ‘mosque above’. Fourth, in the animal proverb number fourteen (14), there is the image schema of loyalty that is ‘wolf’ instantiated in the animal story of wolfs , that of wolfs are tricky , but do not play tricks on their family. In the same proverb, there is also the propositional schema of loyalty is blood relationships. Fifth, the fifteenth animal proverb includes the event schema of unfairness is lions preying and wolfs devouring instantiated in the animal story of ‘lions’ and ‘wolfs’. This proverb also carries another cultural schema: a propositional schema that is ‘unfairness is someone reaping someone else’s benefit. Sixth, the sixteenth animal proverb includes an event schema that is evoked by the story of Aisha and Bou Aisha and the fly. This event captures the belief that

Presentation of the Findings

stressing on trivial things might lead to undesired consequences. Seventh, another event schema is present in the seventeenth animal proverb. It is instantiated in the tale of sisters-in-law and the serpent eggs and it captures the belief that sisters-in-law are malicious. Eighth, the eighteenth animal proverb includes an image schema of religious forbiddance in Islam that is the pig meat. Ninth, in the animal proverb number nineteenth (19), there is the image schema of shrewdness that is aasfur l-lehwa. Tenth, the tenth animal proverb includes the propositional schema: absurdity is slaughtering a sheep after Eid.

2. Results of the Ecolinguistic Analysis of an English Animal Proverb and Kabyle Animal Proverbs

	Animal Proverbs	Source frame	Target domain
English	(10) It is easy to find a stick to beat a dog.	Beating dogs using sticks.	People easily find reasons to criticize vulnerable people.
Kabyle	(21) Wet aqjun, tsekded s imawlan. (beat the dog, then dare look at the owners)	Beating dogs of others is shameful.	Kabyle people do not harm mischievous members of a respected family.
	(22) A yayyul abou cama yeğğan lehbab yef tama. (scarred you not donkey who keeps his fellows near)	A beaten donkey doesn't leave his beaters.	Only fools stick to bad company.
	(23) Inna yas u-mcic: seksu yella tubbak llant. (the cat said: “ there is Couscous, but there are strokes”.)	Beating cats that steal food	Everything has a price and nothing is for free.

Table 1: Framing in an English Animal Proverb and Kabyle Animal Proverbs

The table presents framing in an English animal proverb and Kabyle animal proverbs.

The English proverb **(10)** contains a story about beating animals which is brought to mind by the trigger words ‘beat and stick’. The story constructs another story about human behavior towards one another: criticizing vulnerable people. The Kabyle animal proverb **(21)** contains the frame: beating dogs of people who respect us is shameful, which frames the story: harming mischievous members of a respected family is shameful. The kabyle Animal Proverb **(22)** carries the frame: a beaten donkey does not leave his beaters, which constructs a story about fools that of fools who do not leave bad companions. The animal proverb **(23)** also carries a constructed story about the human life setting the example of the cat that steals food and get stricken for that.

Conclusion

This chapter was devoted to the presentation of the findings. The data highlighted two types of analysis: cultural cognitive-pragmatic and ecolinguistic. At first, we presented the findings of the cultural cognitive-pragmatic analysis of the English animal proverbs and the Kabyle animal proverbs. Second, we proceeded to the presentation of the results of the ecolinguistic analysis of an English animal proverb and the Kabyle animal proverbs.

Chapter Four: Discussion and Comparison

Introduction

The present chapter discusses and compares the use of animal proverbs in the Kabyle and English cultures. First, it discusses the connection between culture and animal proverbs use by discussing the cultural schemas involved in the selected animal proverbs. Second, it compares the use of English animal proverbs and Kabyle animal proverbs in terms of the communicative purpose they serve. At last, it discusses the stories of animal abuse in animal proverbs.

1. Discussion of the Findings of the Cultural cognitive-Pragmatic Analysis of English Animal Proverbs and Kabyle Animal Proverbs

One aim of our study is to understand the link between culture and animal proverbs use; hence, in order to realize that, we considered the link between cultural schemas and the pragmatic meaning of animal proverbs.

1.1 Discussion of the Link between Cultural Schemas and the Pragmatic Meaning of the English Animal Proverbs

English animal proverbs involve cultural schemas which contribute to their pragmatic meaning. First, in order to encourage people to behave well, they use the thematic event schema of 'good conduct' instantiated in 'church' and 'dog' that is part of the English literature. This event schema negotiates the role schema: church members are expected to behave well to the role schema: everyone can behave well and can become a good example to others. Second, to compliment someone or something for excellence, they use the image schema: Bran for excellence. Third, to mock, they use the event schema: the bear with no tail and the lion with a tail which mocks incompetent people who aspire to greatness. Fourth, they

use the event schema of the weather that is related to the experience of ice melting after Christmas in England which is used to predict the weather after December 25th in England. Fifth, in order to advise, they use the propositional schema: loyalty is blood kinships and the thematic event schema of loyalty instantiated in hawks' quarrels. Sixth, in order to complain, they use the cultural propositional schema: unfairness is one working hard, another taking the profit and the event schema of unfairness instantiated in the bird-hunting game. Seventh, English people use the event schema of slaughtering all of some types of animals on Thomas' day as a reminder. Finally, in order to predict, they rely on old superstitions that relate weak birds to unhealthy offspring. Indeed, the results show that animal proverbs are encoded culturally, for they include social experiences. Some of these proverbs capture beliefs grounded in the religion and history of England and some others capture beliefs and values which are related to their experiences of English people with animals.

1.2. Discussion of the Link between Cultural Schemas and the Pragmatic Meaning of the Kabyle Animal Proverbs

Kabyle animal people involve cultural schemas that contribute to the pragmatic meaning of animal proverbs. In order to condemn anyone who harms children, Kabyle people use the event schema of innocence instantiated in 'ħağ'. Also, in order to ridicule, Kabyle people use the image 'İdebballen' for the schema of agility and rashness. Then, the event: the oxen were kept at the mosque for the schema of place reference is used to complain. Next, in order to advise, they use the propositional schema 'loyalty is blood kinships' and the image schema of loyalty is wolf instantiated in the story of wolf and his brother wolf. Moreover, Kabyle people use the propositional schema of unfairness is as follows: one works hard while another takes the benefit and the event schema of unfairness instantiated in the story of the wolves and the lion that of wolves devouring the lion's prey. Consequently, this event schema is used to

complain about unfairness. Furthermore, Kabyle people use the event schema of Abou Aisha killing his wife Aisha in order to advise. What is more, a different event schema that of poisoning sisters-in-laws in order to warn. Also, Kabyle people use images schemas to compliment and condemn; they use the image schema of Aasfur l-lehwa to compliment and the image schema of pig to condemn. Finally, a propositional schema is also included, absurdity is slaughtering a sheep after Eid; it is used to criticize. In brief, what has been said leads to the conclusion that Kabyle people also use cultural schemas which capture beliefs and values generated from their social experiences with one another and with animals and which; consequently, explains the link between culture and Kabyle animal proverbs use.

2. Contrast and Discussion of English Animal Proverbs and Kabyle Animal Proverbs Use

Both English and Kabyle people involve cultural schemas in animal proverbs to perform certain actions. Hence, we can say that animal proverbs are culturally encoded which explains the connection between culture and animal proverbs use. Yet, how is the use of English animal proverbs different from Kabyle animal proverbs? In this section, we contrasted the use of English animal proverbs and Kabyle animal proverbs.

English people include specific cultural schemas in animal proverbs; as a result, English animal proverbs are used to encourage, compliment, predict, warn, mock and complain differently. First, the thematic event schema of good conduct instantiated in ‘dog’ and ‘church’ is not an event schema in the Kabyle culture as the kabyle culture is grounded on Islamic teachings which means that the church is not the place of good conduct in the Kabyle culture. Therefore, using proverb (1) the English folk encourage in a different way. Second, the image schema of excellence is ‘Bran’ is only relevant to the English culture because

'Bran' is part of the English literature, and it is not found in the Kabyle literature (legends). Consequently, Kabyle people do not compliment excellence using 'Bran'. Third, the thematic event schema: England losing the battle to Spain instantiated in 'a bear with no tail' and 'a lion with a tail' relates to English history only; thus, it is not part of the Kabyle culture. In brief, Kabyle people do not use this cultural linguistic encoding to mock. Fourth, the temporal event : ice melts after Christmas is not part of the Kabyle cultural schemas because it uses the element 'Christmas' as an association with ice melting which is not part of the Kabyle culture. So, relying on this cultural conceptualization about the weather, the English folk predict the weather differently from how Kabyle people do. Fifth, the image schema of 'sacredness' instantiated in 'the robin and the wren' is not part of the Kabyle culture because this schema is related to a thematic event schema which captures a religious belief that of 'the robin is divine because it carries the blood of Jesus', which is 'god' in Christianity. Kabyle people cannot draw on this mythological belief because it does not relate to Islam, the religion in Kabylia. Consequently, Kabyle people do not warn of killing these two animals. Sixth, in order to complain about unfairness , English people use the event schema of unfairness instantiated in 'bird' and 'bush' which refers to a famous hunting game in the 14th century in England .This game is not part of the games in Kabylia. In addition, English people advise about not seeking benefits in blood relationships quarrels reflect a shared belief with the Kabyle folk that of 'the propositional schema: loyalty is blood relationships', Yet, English folk use the event schema of loyalty instantiated in hawks quarrels and blood kinships while Kabyle people advise using the image 'wolf' of the schema: loyalty reflecting a shared human experience with humans, but a different experience with animals. Seventh, the eighth English proverb that is used as a reminder includes two religious rituals, St. Thomas and Christmas that are only part of the English culture as it is founded on Christian teaching. Hence, Kabyle people do not remind using that proverb. Eighth, English people use the ninth proverb in order to predict. The

proverb carries an old superstition that belongs to the English culture and not the Kabyle culture.

Kabyle animal proverbs also include specific-cultural schemas; therefore, the Kabyle folk use cultural-specific animal proverbs in order to perform actions differently. Firstly, proverb (11) carries the thematic event schema ‘innocence’ instantiated in ‘ḥağ’ which captures the religious belief ‘ḥuğ purifies humans. This concept is not part of the English culture because the latter is based on Christian teachings. Therefore, the Kabyle folk use this animal proverb to condemn in a different way. Secondly, proverb (12) includes an image schema of foolishness in which the mental image ‘idebbalen’ is particular to the Kabyle culture, for it relates to a kind of music and dance in Kabylia that is not part of the English culture. With this being said, we can conclude that Kabyle people use this animal proverb to mock distinctly than the way the English folk do. Thirdly, Proverb (13) encapsulates a spatial event schema which represents the Kabyle concept of referring to places. Kabyle people use the mosque as a point of reference because it is recognized easily in Kabylia. This event schema is cultural-specific since the mosque is not part of the English culture. Therefore, Kabyle people use this proverb to complain in a distinct way from the English folk’s way of complaining. Fourthly, Kabyle people complain about unfairness using the same propositional schema which reflects a shared experience with English folk that of unfairness is while someone works hard, another takes the benefit. Yet, the Kabyle folk use the event: the lion preying and wolves devouring of the schema unfairness while English people use the event schema : catching the bird and beating the bush which reflects a different human experience of the English folk and the Kabyle folk with animals. Fifthly, Kabyle people use the event schema instantiated in the tale of sisters-in-laws in order to warn. This event captures beliefs that constitute the Kabyle society. Family Matters such as arguments among sisters-in-laws are very common in the Kabyle life and it is part of the Kabyle literature. Yet, this event is not

present in the English literature and this type of family issues is not less common in the English society compared with the Kabyle society and that is maybe due to the shared dwelling that brings sisters-in-laws into constant contact. Sixthly, kabyle use a religious image schema of forbiddance in order to condemn. This schema involves condemning the pig meat. This abomination is part of the Islamic doctrine and; thus, the Kabyle culture. It is also part of the Christianity as it is mentioned in the old testament of the Bible, in Deuteronomy 14 (1-8). Yet, this abomination is subject to debate for Christians. In fact, many food products are made with pig meat and are consumed by many Christians in England. It can be said that pig meat is not a taboo subject in the English culture, but it is so in the Kabyle culture; as a result, Kabyle people use this abomination to condemn while English people do not. Seventhly, a mythic character that is part of the Kabyle literature and culture makes an image schema of complimenting shrewdness. This character does not make the English literature and, hence, it is not involved in the existent image schemas of complimenting used by English people. Eighthly, Kabyle people use another story that only belongs to the Kabyle literature, the story of Aisha and Bou Aisha, in order to advise. In other words, the story of Aisha and Bou Aisha is not part of the English literary account; therefore, English people do not advise referring to that story. Ninthly, a sacred ritual is part of the event schema present in proverb (20); it is slaughtering Sheep on Eid day. So, Kabyle people refer to this ritual in order to criticize. As this ritual is not part of the Christian rituals, English people do not criticize in this way.

One can infer from such findings that the English folk use animal proverbs to encourage, compliment, predict, remind, criticize, warn and advise differently than the way Kabyle people do and the Kabyle folk use animal proverbs to condemn, complain, advise, warn, and mock, and compliment differently than the way English folk do. The different ways of performing these actions using animal proverbs is related to cultural-specific linguistic

encodings of animal proverbs including cultural images and cultural events and cultural propositions, yet some cultural propositions are not relevant to the different ways of performing these actions as they reflect shared human experiences.

3. Discussion of the Findings of the Ecolinguistic Analysis of an English Animal Proverb and Kabyle Animal Proverbs

The findings displayed in table 1 (see chapter 3) indicate that both English and Kabyle frames reveal stories about beating animals, but the question is the following: through the stories in animal proverbs, do English and Kabyle people promote animal abuse or do they condemn it ?

Animal proverbs are used to frame a different aspect of life relevant to how humans ought to relate with one another. Relying on the results of the pragmatic meaning of the English animal proverb and the Kabyle animal proverbs, we can conclude that the framings in animal proverbs are not interested in how humans ought to relate to animals. To illustrate that, the English animal proverb **(10)** is used to advise people to stop criticizing vulnerable people, the Kabyle animal proverb **(21)** is used to advise people to respect those who respect them. The Kabyle animal proverb **(22)** is used to complain about stupid people and the last Kabyle animal proverb **(23)** is used to advise people to work hard in life. Therefore, the frames about beating in animal proverbs do not relate to animal abuse. In other words, animal proverbs neither do they credit animal abusers, nor do they discredit them.

4. Comparison and Discussion of the Present Study in Relation to Previous Findings

Several works have been conducted on animal proverbs from different perspectives and in different cultures. Our work, however, adds a new and richer insight on the study of animal

proverbs. Regarding Ni's (2019) study on English and Myanmar animal proverbs, the study included the sociopragmatic analysis while our study incorporated the ecolinguistic perspective as well. Besides, based on his sociopragmatic analysis of animal proverbs, he concluded that animal proverbs share the same cognitive processing based on shared human experiences with animals. However, our study shows that shared similar cognitive processing such as cultural propositional schemas are based on similar shared human experiences with humans while our experiences with animals are different; and thus, they result in specific-cultural conceptualizations. In addition, the present study highlights other experiences enfolded in animal proverbs which include concepts other than the concept of animal. Furthermore, Alghamdi's (2019) study combined two perspectives: sociopragmatic and ecolinguistic, yet it lacks the cross cultural pragmatic aspect which is part of our study. At last, Oukaci's study of Kabyle and English bird-related animal proverbs is a cross-cultural cognitive and semantic study which includes neither the sociopragmatic nor the ecolinguistic perspectives. Oukaci's (2021) study identifies cultural-specific and similar conceptual mappings without pointing out to the relationship between conceptual metaphors and animal proverbs use. In our study we identified cultural-specific and similar cultural schemas and discussed the connection between cultural schemas and the ways we use animal proverbs to perform certain actions present in the Kabyle and the English cultures. Oukaci's (2021) study is based on her supervisor's work on conceptual metaphors in animal proverbs which did not include conceptual mappings of bird-related animal proverbs, but rather conceptual mappings of other animal species in four cultures. Belkhir's (2014) study was a cross-cultural cognitive study; hence, it did not include the pragmatic aspect of animal proverbs. Moreover, it did not incorporate the ecolinguistic perspective.

Conclusion

This chapter was devoted to the discussion and comparison of the findings presented in chapter 3. First, we discussed the link between culture and the pragmatic meaning of animal proverbs. Second, we compared the use of animal proverbs in the Kabyle and English cultures. Third, we discussed the frames in an English animal proverb and Kabyle animal proverbs. At last, we compared the present study and previous works on animal proverbs and we discussed some differences between them.

General Conclusion

The present work is an integrative study that aimed at investigating Kabyle animal proverbs and English animal proverbs through different perspectives: a cross-cultural cognitive-pragmatic and ecolinguistic study. The diversity of this study is shaped by the three gaps that the research attempted to bridge. The first gap addressed the link between culture and animal proverbs use. The second gap put forward the question: How are English animal proverbs and Kabyle animal proverbs used differently? The third and last gap addressed the issue of animal abuse in animal proverbs. In order to fill in these gaps, the researcher relied on three fields of study: cultural linguistics, cross-cultural pragmatics and ecolinguistics. As regard to the cross-cultural cognitive-pragmatic analysis, the researcher adopted the theoretical and analytical frameworks of cultural linguistics. As to the ecolinguistic analysis, the framing technique and the pragmatic meaning of English animal proverbs and Kabyle animal proverbs were used. These three fields of study have something in common which is culture and language as culture governs the way people relate with one another and with animals reflected in animal proverbs use. The analysis of animal proverbs cross-culturally cognitive-pragmatically and ecolinguistically was based on three contexts: the literary context, cultural context and the historical context which helped interpret the English animal proverbs and the Kabyle animal proverbs and extract the cultural schemas and frames in English animal proverbs and Kabyle animal proverbs.

In order to fill in the first gap: “what is the link between English animal proverbs and Kabyle animal proverbs use and culture?” the researcher sought to investigate the link between culture and the use of English animal proverbs and Kabyle animal proverbs. The findings showed that the selected animal proverbs are culturally and linguistically encoded as English people and Kabyle people involve cultural schemas in animal proverbs. This confirms our first hypothesis which states that English animal proverbs and Kabyle animal proverbs

embed cultural schemas.

The discussion of the outcomes of the cross-cultural cognitive-pragmatic analysis has provided an answer to the second question which sat up the second gap. The findings showed that English animal proverbs and Kabyle animal proverbs are used differently. English people use animal proverbs to advise, predict, encourage, remind, complain, warn, mock and compliment differently than the way Kabyle people do and Kabyle people use animal proverbs to complain, advise, warn, condemn, compliment and mock differently than the way English people do. The different use of animal proverbs in the Kabyle society and the English society is related to the different cultural schemas of the concepts: complimenting, predicting, warning, advising, complaining, mocking, encouraging, reminding, and condemning, involved in English animal proverbs and Kabyle animal proverbs. These results validate our second hypothesis which suggested that animal proverbs are used differently.

The third research question: “what do English animal proverbs and Kabyle animal proverbs say about animal abuse?” which establishes the third gap is answered. The results of the ecolinguistic analysis of English animal proverbs and Kabyle animal proverbs showed that the stories in animal proverbs do not promote animal abuse, yet they do not condemn animal abusers. These results disconfirm the third hypothesis which suggested that both English animal proverbs and Kabyle animal proverbs reveal un-ecofriendly human actions, yet it reveals that both English and Kabyle animal proverbs do not promote animal abuse, but they condemn animal abusers.

We encountered three main limitations relative to the research design and the literature during the realization of this work. The first limitation was to select appropriate theories as there is a manifold of theories about language use. The second limitation was the size of our corpus which is due to the selective criteria that align with our research. The third limitation

was the pragmatic interpretation of both English animal proverbs and Kabyle animal proverbs, for it required a deep insight into literature, culture, and history of both societies. As regards to the limitations related to the content of the present study there are two. The study did not account for overlaps in the use of English animal proverbs and Kabyle animal proverbs and the other limitation is that our corpus did not consider other forms of animal abuse other than beating animals.

The findings of this research are open for further investigation from various perspectives. For instance, studies could be conducted on overlaps in the use of English and Kabyle animal proverbs or other types of proverbs. Investigating the sociopragmatic competence of EFL students in Algeria using English proverbs could be of an interest to other researchers. Further ecolinguistic studies could also be conducted on fauna or flora proverbs.

Bibliography

- Aberle et al. (1950). The Functional Prerequisites of a Society. *Ethics*, 60(2), pp. 100-11.
- Alghamdi, N.A.(2019). Socio-pragmatic Representation of Animal in Al-Bahah Proverbs: An Ecolinguistic Analysis. *Utopia y Praxis Latinoamericana*, 6.(24), pp. 274-284.
- Amrouche, T. (1966). *Le Grain Magique: Contes, Poèmes, et Proverbes Berbères de Kabylie*. France: La Découverte Poche.
- Austin, J. L. (1962). *How to Do Things with Words*. London: Oxford University Press.
- Belkhir, S. (2014). *Proverbs Use between Cognition and Trafiton in English, French, Arabic and Kabyle*. Sétif 2 University. Sétif.
- British Council (2022) Religion [Online] Available from;
<http://study-uk.britishcouncil.org> [accessed in August, 2022]
- Brown, D. E. (1991). *Human Universals*. Boston: McGraw-Hill.
- Cambridge English Dictionary (2022) SOCIETY | meaning, definition [Online].
Available from: <http://dictionary.cambridge.Org> [Accessed in July, 2022]
- Cambridge English Dictionary (2022) Church [Online] Available from:
<http://dictionary.cambridge.org> [Accessed in August, 2022]
- Clark, A. & Chalmers, D. (1998). The Extended Mind. *Analysis*,(58), pp. 10-23.
- Copp, D. (1992). The Concept of Society. *Dialogue*, 31(2),pp. 183.
- Cowley, S.J. & Vallée-Tourangeau, F. (Eds.). (2013). *Cognition Beyond the Brain:Computation, Interactivity and Human Artifice*. Berlin, Germany: Springer.
- Djebra, A. (2016). *Inzan S Lmizan: Proverbes Amazighs-Français*. (H. Hadid, Trans.) Tizi Ouzou: Identité.
- Drew, C. (2021). *18 Major Elements of Culture (Explained for Students!)*. Retrieved August 23, 2022, from Helpful Professor.: [Http://helpfulprofessor.com/elements-of-culture/](http://helpfulprofessor.com/elements-of-culture/).
- Encyclopedia Britannica (2022) Proverb Folk Literature [Online] Available from

<http://www.britannica.com> [Accessed in July, 2022].

Encyclopedia Britannica (2022) Christmas | Origin, Definition, Traditions, History, and Facts [Online] Available from: <http://britannica.com> [Accessed in August, 2022].

Encyclopedia Britannica (2022) Robert Dudley, Earl of Leicester | English noble available from: <http://www.britannica.com> [accessed in August, 2022].

Ferghal, M. (2021). Animal Proverbs in Jordanian Popular Culture: A Thematic and Translational Analysis. *Journal of English Literature and Language*, 2. (1), pp. 1-8.

Fergusson, R. (Ed.). (2000). *The Penguin Dictionary of Proverbs* (2nd ed.). England: Market House Books Ltd.

Fill, A. & Penz, H. (Eds.). (2018). *The Routledge Handbook of Ecolinguistics*. New York/ London: Routledge.

Goodwin, C. & Duranti, A. (Eds.). (1992). *Rethinking Context: Language as an Interactive Phenomenon*. Great Britain: Cambridge University Press.

Haidt, J. (2012). *The Righteous Mind: Why Good People Are Divided by Politics and Religion*. New York: Pantheon Books.

Hammersley, M. (2019). *The Concept of Culture: A History and Reappraisal*. Switzerland: Palgrave macmillan.

Harvey, S. (2020). What Instrument Would You Use in a High Life Band? What is a High Life Band? Episode 1. *Family Feud Ghana*. BBC Studios International Family of Production Companies. <http://m.youtube.com/c/FamilyFeudAfrica>.

Haugen, E. (1972). *The Ecology of Language*. Stanford, CA: Stanford University Press. Haugh, M., Kadar, D. Z. & Terkourafi, M. (Eds.). (2021). *The Cambridge Handbook of Sociopragmatics*. New York: Cambridge University Press.

Haviland, W. A. (1999). *Cultural Anthropology* (9th ed.). Fort Worth: Harcourt Brace College Publishers.

- Hrubenja, A. (2022). *35 Disturbing Animal Abuse Statistics (2022 Update)*. Retrieved October 2022, from Petpedia.
- Keesing, R. M. (1987). Models, "Folk" and "Cultural": Paradigms Regained. In D. Holland & N. Quinn (Eds), *Cultural Models in Language and Thought* (pp. 369-393). Cambridge: Cambridge University Press.
- Kindstrand, J. F. (1978). The Greek Cocepts of Proverbs. *Eranos*(76), pp. 71-85.
- Lakoff, G. (2006). *Thinking Points: Communicating our American Values and Vision: A Progressive's Handbook*. New York: Farrar, Straus and Giroux.
- Lawal, R. A. (1997). *Stylistics in Theory and Practice*. Ilorin: Paragon Books.
- Leech, G. N. (1983). *Principles of Pragmatics*. London and New York: Longman.
- Marquez Reiter, R. & Placencia, M.E. (2005). *Spanish Pragmatics*. New York: Palgrave Macmillan.
- Mayhew, L. H. (1968). Society. *The International Encyclopedia of Social Sciences*, 14, pp. 577-586.
- Mieder, W. (1993). *Proverbs Are Never out of Season: Popular Wisdom in the Modern Age*. New York: Oxford Universtity Press.
- Mieder, W. (2004). *Proverbs: A Handbook*. Westport: Greenwood Press.
- Nacib, Y. (2002). *Proverbes et Dictons Kabyles: Traduits et Introduits: Oralité Sapientiale*. Alger: Maison des Livres.
- Nacib, Y. (2009). *Proverbes et Dictons Kabyle* (2nd ed.). Alger: Enag.
- Nacib, Y. (2016). *Aspects du Conte et du Proverbe Amazighs*. Alger: Zyriab.
- Ni, T. (2019). Cultural Awareness through Animal Proverbs in English and Myanmar. *WJRR*, 2.(9), pp. 10-12.
- Oukaci, H. (2021). *Bird-Related Proverbs in English and Kabyle: A Cross-cultural Cognitive Study*. University of Mouloud Mammeri, Tizi Ouzou.

- Okri, B. (1996). *Birds of Heaven*. London: Phoenix.
- Ould-Braham, O. (2017) *Inzan*. Paris: Multimédia Berbère Inc.[Online]. Available [from: http://adrar-inu.blogspot.com](http://adrar-inu.blogspot.com) [Accessed in September, 2022].
- Oxford Reference (2022) Stick [Online]. Available from: <http://www.oxfordreference.com> [Accessed in August, 2022].
- Pickering, D. (1997). *Dictionary of Proverbs*. London: Cassell.
- Pietila, K. (2011). *Reasons of Sociology: George Simmel and Beyond*. Los Angeles/ New York: SAGE.
- Russo, J. (1983). The Poetic of the Ancient Greek Proverb. *Journal of Folklore Research*(20),pp. 121-130.
- Schank, R. C. & Abelson, R. P. (1977). *Scripts, Plans, Goals, and Understanding*. Hillsdale NJ: Lawrence Erlbaum.
- Sharifan, F. (2011). *Cultural Conceptualisations and Language* (Vol. 1). Amsterdam/Philadelphia : John Benjamins Publishing Company.
- Sharifan, F. (Ed.). (2017). *Advances in Cultural Linguistics*. Australia: Springer.
- Sider, A. (2021). *Inzan mek d-llan: Origine des proverbes et expressions Kabyles* (1st ed.). Algeria: IMAL.
- Simpson, J. & Speake, J. (Eds.). (2008). *The Oxford Dictionary of Proverbs* (5th ed.). New York: Oxford University Press.
- Simpson, J. & Speake, J. (Eds.). (2015). *The Oxford Dictionary of Proverbs* (6th ed.). New York: Oxford University Press.
- Stibbe, A. (2015). *Ecolinguistics: Language, Ecology and the Stories we live by*. London/ New York: Routledge.
- Strauss, C. & Quinn, N. (1997). *A Cognitive Theory of Cultural Meaning*. New York: Cambridge University Press.

- Taylor, E. B. (1871). *Primitive Culture* (Vol. I). London: London.
- Thomas, J. (1983). Cross-Cultural Pragmatic Failure. *Applied Linguistics*, 4.(2), pp.91-112.
- Thomas, J. (1995). *Meaning in Interaction: An Introduction to Pragmatics*. London: Longman.
- Varner, I. & Beamer, L. (2005) *Intercultural Communication in Global Workplace*. New York: McGraw-Hill.
- Whiting, B. J. (1994). When Evensong and Morrowsong Accord: Three Essays on the Proverb. In J. Harris, & W. Mieder (eds.) *Cambridge, Mass: Department of English and American Literature and Language, Harvard University*.
- Wierzbicka, A. (1991). *Cross-Cultural Pragmatics* (1st ed.). Berlin/New York: Mouton De Gruyter.
- Wierzbicka, A. (2003). *Cross Cultural Pragmatics: The Semantics of Human Interaction* (2nd ed.). Berlin/ New York: Mouton De Gruyter.
- Williams, R. (1985). *Keywords: A Vocabulary of Culture and Society*. New York: Oxford University Press.

Appendices

These appendices include English animal proverbs and Kabyle animal proverbs. They are taken from books and dictionaries. The English animal proverbs are selected from the following dictionaries: *The Penguin Dictionary of Proverbs* (2000) by Rosalind Fergusson, *Dictionary of Proverbs* (1997) by David Pickering and Jennifer Speake's dictionaries entitled *The Oxford Dictionary of Proverbs* (2008) and *The Oxford Dictionary of Proverbs* (2015). The Kabyle animal proverbs are extracted from books as follows: *Inzan* (2017) by Ould-Braham, *Le Grain Magique: Contes, poèmes, et proverbes Berbères de Kabylie* (1966) by Taous Amrouche, *Aspects du Conte et du Proverbe Amazighs* (2016) by Youcef Nacib, *Proverbes et Dictons Kabyles: Traduits et Introduits: Oralité Sapientiale* (2002) written by Youcef Nacib, and the last one *Inzan S Lmizan* (2016) by Akli Djebra.

Appendix 1: English Animal Proverbs

- (1) A good dog who goes to church.
- (2) If it's not Bran, it's Bran's Brother.
- (3) As a bear has no tail, for the lion he will fail.
- (4) If the ice bears a goose before Christmas, it will not bear a duck after.
- (5) The robin and the wren are god's cock and hen.
- (6) Hawks will not pick up hawks' eyes.
- (7) One beats the bush, the other takes the bird.
- (8) On Saint Thomas the Divine kill all turkeys, geese, and swine.
- (9) May birds come cheeping.
- (10) It is easy to find a stick to beat a dog.

Appendix 2: Kabyle Animal Proverbs

- (11) Win yenyān tayemmat n ufarruğ ula ayyer ara d-ħuğ. (He who killed the mother of the partridge shall not bother go on a pilgrimage.).

- (12) Awtul xfif, rnan -as iḍebbalen (rabbits and iḍebbalen make a great show)
- (13) Larbuq heggan, izgaren di lḡamae uffela (The plow is ready for use, but the oxen are at the mosque above)
- (14) Ucen ur itet gma-s (The wolf will not eat his brother wolf)
- (15) Ittruzu yizem, tetten wuccanen (The lion preys and the wolves devour)
- (16) Beɛu yersed af lillu (The insect has landed on the jewel)
- (17) Tiyenegmatin ticmatin s ut tmellalin g-zrem (wicked are sisters-in-law who feed serpent eggs)
- (18) Yeḥrem am xenfuc g ilef (As defended as the boar's snout)
- (19) Tiddas n aasfur l-lehwa (They are the ploys of aasfur l-lehwa)
- (20) Mi t3edda l l3id tezlud ufrik (After 'Eid', you slaughter a sheep)
- (21) Wet aqjun, tsekded s imawlan (Beat the dog, then dare look at the owners).
- (22) A yaɣyul abou cama, yeḡḡan leḥbab ɣef tama (Scarred you not donkey who keeps his fellows near).
- (23) Inna yas u-mcic: seksu yella tubbak llant (The cat said: "there is Couscous, but there are strokes".)