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Domestic Animals in English and Iraqi Rural Proverbs: A Pragmastylistic Study

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Abstract

Proverbs gain their importance not only from the fact that they represent a cultural record of the people of every nation, but they reveal the way they use language and how they exploit their environments as a good source of inspiration to enrich that language. Domestic animals, as part of every environment, play a major role in composing proverbs in every nation.

This study is an attempt to pragmastylistically analyse some selected English and Iraqi rural proverbs using domestic animals in their texts. It limits itself to investigate certain stylistic and pragmatic devices such as: the type of sentences, their lengths, their content and grammatical words, the part of speech used, metaphor, repetition, the kinds of illocutionary forces, the types of the speech acts and the anaphoric references.

This study draws some conclusions from which are the following:

- that the gap in culture does not affect the use of similar proverbs semantically and pragmatically,
- the English sentence is longer than the Arabic sentence, and
- the two types of proverbs use the same illocutionary forces.

Key Words: Proverb, Stylistics, Pragmatics, Pragmastylistics, and Speech act theory.

1. Introduction

Proverbs in every nation are part of its precious heritage. They form the main part in the ingredients of the popular knowledge. Nations might differ in their culture but have the same approaches to avail their environments for innovating proverbs that reflect their life. All nations are inspired by the existence of the domestic animals to compose a considerable part of their proverbs.

This study aims at analysing some selected English and Iraqi rural proverb using domestic animals in their texts. Within a pragmastylistic approach, the proverbs are analysed stylistically and pragmatically. The stylistic analysis investigates such devices like; types of sentences, their lengths, their content and grammatical words, the parts of speech used in them, metaphor, alliteration and repetition. The pragmatic analysis covers the semantic and pragmatic comparison between the two types of proverbs. The kinds of the illocutionary forces, the types of the speech acts and the anaphoric references are traced.

2. Proverbs

Kerschen (1998:3) states that "Proverbs are difficult to define. While much has been written on what a proverb is, it is more important to understand what a proverb does. A proverb is a short homely statement that teaches a lesson or gives practical advice" Proverbs gain their importance from their value in the life, language, and culture of every people. They are considered as the heritage of any nation of experience and expertise (Attia: 2004:3). Within the same sense Speake and Simpson (2004: v) define proverb as "a traditional saying which offers advice or present a moral in short and pithy manner" Proverbs are not only readymade expressions offering advice or cherishing morals, but they describe and present truths and human observation as well. Manser (2007:IX) highlights the meaning and function of proverb "A proverb is a saying, usually short, that expresses a general truth about life. Proverbs give advice, make an observation, or present a teaching in a succinct and memorable way". A proverb has certain characteristics that distinguish it from other expressions. Al-Hanafi (1962) in his introduction opines that the most important features of proverbs are brevity and splendor style. A proverb has to be common among people for a long time and must include a general and lasting wisdom. No saying elevates the rank of proverbs unless it proves its sincerity time after time.

A proverb can be defined generally as a common saying that holds the sense of advice or warning. *Oxford Advanced Learner's Dictionary* (2005: sv proverb) defines the word proverb as "a well- known phrase or sentence that

gives advice or says sth that is generally true" Stone (2006: xii) affirms that "proverbs are common to nearly all cultures, ancient and modern, literate and non-literate. Generally speaking, proverbs are popular sayings that express commonly held truths, with their chief ingredients"

Barajas (2010:50) explains that "one quintessential characteristic of proverbs is that they serve a comparative function between what appear to be at least two initially unrelated referents"

In addition to their socio-communicative situations, proverbs aim at:

- (1) to support an argumentative claim concerning behavior;
- (2) to teach or promote reflection by way of advice; or
- (3) to establish interpersonal rapport, and
- (4) to add variety to a conversation and thus entertain or engage the listeners by virtue of the verbal creativity manifested in the proverb's poetic quality (ibid:70).

Akmajian et al. (2001: 385) highlight the role of language in use, and explain that "proverbs are traditional sayings having a fixed general sentential form, alluding to common truth or general wisdom, with some (rudimentary) literary value, used to guide action, explain a situation, or induce a feeling or attitude"

2.1 Animals in Proverbs

Animals can be considered the most distinguished source of proverbs in every nation. They form a major part in the heritage of proverbs in every environment. Since proverbs reflect the morals and customs of people everywhere, it is easy for every researcher to discover the role of animals in them.

Arabs, like other nations have extracted a great deal of their proverbs from the animal words especially those of close contact with their environment. It is familiar to find that Arab proverbs compare between human and animal deeds. Rural proverbs in Iraq exceed all other proverbs in using animal in their texts.

No one can ignore the importance of proverbs among English people. Animal proverbs find their own considerable place on the pages of *The Oxford Dictionary of Proverbs* (2004), from which the English data of this paper is taken.

3. Pragmastylistics

As the name suggests and according to Hickey (1993:578) pragmastylistics is a combination of the components of stylistics with those of pragmatics. Pragmastylistics deals with how a speaker or a writer chooses certain features from a list which contains the same semantic equivalents in his/ her language, that achieve different performances. The choice is conditioned and

determined by the communicative regulations of the linguistic and physical context of situation. While the pragmatic role in language is using the intended and required utterances governed by their context of situation, the role of stylistics is to analyse the features and tools used in these utterances to highlight its strong bond as a linguistic approach to study spoken and written language.

3.1 Stylistics

Generally speaking, stylistics is known as a linguistic approach to study a written or a spoken language. It is also known that stylistics is the linguistic approach to study literature. The main characteristic of stylistics is 'objectivity' in describing the linguistic features that shape the style of a writer or a speaker in using a language. Hocket (1958:556) cited in Hickey (1993:573) simply defines style as "Roughly speaking, two utterances in the same language which convey approximately the same information but which are different in their linguistic structure can be said to differ in style" The choice between the structures or features available to the writer or the speaker is called stylistics. "By its very form the term "stylistics" suggests a scientific, orderly, objective study of style, as a distinct from an intuitive or impressionistic reaction to a particular text" (ibid:574).

The main task of stylistic analysis is to highlight the artistic principles characterize a writer's choice of language (AL-Janabi, 2015:255).

3.2 Pragmatics

Pragmatics is the discipline that approaches the meaning of the language according to its contextual situation. It deals directly with the use of language.

Verschueren (1999:1) gives a clear definition of pragmatics as "*the study of language use*". Yule (1996:3) defines pragmatics as "*the study of speaker meaning*" and he affirms that "Pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader)" Mey (1993:42) asserts that conditions of society govern the use of language. Thus, he defines pragmatics as "*the study of the conditions of human language uses as these are determined by the context of society*"

Pragmatics studies and gives solutions to the conversational situations through many areas of discourse. Levinson (1983:27) gives some of these areas "Pragmatics is the study of deixis (at least in part), implicature, presupposition, speech acts, and aspect of discourse structure".

3.2.1 Speech Acts

Speech act is a term used to refer to "a theory which analyses the role of UTTERANCE in relation to the behaviour of speaker and hearer in interpersonal communication".

Levinson (1983:236) mentions that Austin isolates three basic senses in which in saying something one is doing something" He mentions the following three kinds of acts that are simultaneously performed:

- i) **locutionary act:** the utterance of a sentence with determinant sense and reference
- (ii) **illocutionary act:** the making of a statement, offer, promise, etc. in uttering a sentence, by virtue of the conventional *force* associated with it (or with its explicit performative paraphrase)
- (iii) **perlocutionary act:** the bringing about of effects on the audience by means of uttering the sentence, such effects being special to the circumstances of utterance

Yule (1996:53-4) mentions that the general classification system lists five types of general functions performed by speech acts:

- **Assertives** are the speech acts that state what the speaker believes to be the case or not.
- **Directives** are the speech acts that express what the speaker wants
- **Commissives** are the speech acts that express what the speaker intends
- **Expressives** are the speech acts that express psychological states and can be statements of pleasure, pain, likes, dislikes, joy, or sorrow.
- **Declarations** are the speech acts that change the world via their utterance

3.2 Anaphoric Reference

Anaphoric Reference "is one way of marking the identity between what is being expressed and what has already been expressed' (Crystal, 2003:24). Anaphoric reference as Levinson (1983:85) explains "concerns the use of (usually) a pronoun to refer to the same referent as some prior term," as in:

Harry's a sweetheart; he's so considerate (ibid)

4. Data Analysis

Owolabi, (2010) opines that the study of proverbs as an important aspect of language now "has two approaches to it; paremiography and paremiology. Paremiography deals with collection of proverbs of different regions and cultures while paremiology is the study of the collected proverbs." Putting these principles in mind, the proverbs of this study are selected .

4.1 Domestic Animals in English proverbs

The selected English proverbs are extracted from *The Oxford dictionary of Proverbs* (2004). The selection of each proverb depends on two bases:

1. It must use an animal as its main topic.
2. It must have a counterpart in the Iraqi rural proverbs with the same semantic referent and can be used pragmatically in the same context of situation. All the proverbs of *The Oxford dictionary of Proverbs* (2004) are studied and investigated for animal proverbs. All such types of proverbs are extracted and ten of them are selected according to the availability of a counterpart or a semi- counterpart for each in the Iraqi Rural Proverbs.

4.2 Domestic Animals in Iraqi Rural Proverbs

The proverbs of this type are experienced by the researcher himself. As a member of an Iraqi rural area, the researcher finds no need for informants or resources to document them. The researcher is familiar with these proverbs, their uses in suitable contexts and their adoption as communicative approaches in pragmatic conversations. Ten proverbs that match the English proverbs in their conversational use are chosen from the researcher experience (they are familiar and well known by every rural person).

The following is a table for juxtaposing the English and the Iraqi rural proverbs selected for the purpose of analysis in this study.

Table 1 English and Iraqi rural proverbs

	English Proverbs	Iraqi Rural Proverbs
1	Love me love my dog	إحشيم إالجيب إالخاطر أهله
2	What can you expect from a pig but a grunt	إللي يلاعب البزون يتحمل خراميشة
3	The fish always stinks from the head downwards	السيمجة خايسة من راسه
4	Every cock will crow upon his own dunghill	إلديج ما يعوعي الا على مزبلة أهلة
5	Dog does not eat dog	چلب ما ياكل چلب
6	A bleating sheep loses a bite	النعجة ما تتغعي خاف تقوتهه لگمة
7	A bird in the hand is worth two in the bush	عصفور باليد أخير من عشرة عالسجرة

8	Big fish eat little fish	السِّمَجُ نَاسٍ تَأْكُلُ نَاسًا
9	When the cat's away, the mice will play	لَوْ غَابَ الْغَطُّ لَعَبَّ يَا فَارَّ
10	It is too late to shut the sable-door after the horse has bolted	يَحِلُّ الْكُرُّ وَيُظَلُّ بِحَاوِيلَةٍ

5. Methodology

The pragmatylistic study of the data is approached within the following steps:

1. Giving a key to the transliterating symbols.
2. Drawing up a comprehensive table with three main columns; the first for the number of each pairs of proverbs, the second for the English proverbs and the third for the Arabic proverbs with their transliteration and translation.
3. Each pairs of proverbs are juxtaposed in the table.
4. The main table is subdivided into two parts, one for the stylistic analysis and one for the pragmatic analysis.

Contents			Vowels and Diphthong		
Symbol	Letters		Symbols	Vowels	
ʔ	ء [māʔ] ماء	ā	آ	[bāb]	door
b	ب [baba] باب	ī	ي	[saʔid]	happy
t	ت [t īn] تين	ū	و	[qulūb]	heart
th	ث [thamī n] ثمين	o		[fog]	above
j	ج [jadīd] جديد	ō		[jōz]	husband
ḥ	ح [harb] حرب				
kh	خ [khubz] خبز				
d	د [daar] دار				
dh	ذ [dhayl] ذيل	aw	و	[mawt]	death
r	ر [ramz] رمز				
z	ز [zuhūr] زهور				
s	س [sayf] سيف				
sh	ش [shams] شمس	a	أ		
ṣ	ص [sābir] صابر	i	إ		
ḍ	ض [dayf] ضيف	u	أ		
ṭ	ط [ṭālib] طالب				
ẓ	ظ [ẓil] ظل				
ʿ	ع [ʿayn] عين				
gh	غ [gharb] غرب				
f	ف [f ī] في				

q	ق	[qamar]	قمر
k	ك	[kitāb]	كتاب
l	ل	[layl]	ليل
m	م	[milh]	ملح
n	ن	[nār]	نار
h	ه	[huwa]	هو
w	و	[walad]	ولد
y	ي	yawm]	يوم
tʃ	چ	[tʃān]	چان
g	گ	[gāl]	گال

5. The stylistic analysis covers the following devices: simple sentences, compound sentences, the length of sentence, the number and percentage of adjectives and adverbs), tracing the existence of metaphor, alliteration and repetition.

6. The pragmatic analysis aims at finding the semantic and pragmatic matching between the proverbs of each pairs. The illocutionary force of each proverb and the type of speech acts of the verbs, are investigated. Anaphoric reference is also examined as a pragmatic device.

7. Result analysis depends on a comprehensive table summarizing all the previous areas.

8. Drawing up a conclusion.

9. When the two proverbs are similar the same analysis is used for both.

6. Data Analysis

This paper adopts and limits itself to the steps of the methodology as a model of analysis

6.1 Key to Transliteration

The symbols in the following table are adopted in transliterating the Iraqi rural proverbs to facilitate their pronunciation.

Table 2 Key to the transliteration Symbols

Al-Janabi (2016: 2016)

6.2 Analysis of the Proverbs

The English and Iraqi rural proverbs are juxtaposed in pairs in the following table for purpose of semantic and pragmatic analysis. The English proverbs are marked by the numbers of their pages in *The Oxford dictionary of Proverbs* (2004). The Iraqi rural proverbs are transliterated and translated.

Table 3 Analysis of the Proverbs

No.	English Proverb	Iraqi Rural Proverb
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1	Love me love my dog p.189	<p>إِحْتِمُ الْجِيبِ الْخَاطِرِ أَهْلَهُ</p> <p>- ?ihshim ?itfalib ?ilkhatir ?ahalalah (transliteration)</p> <p>- Respect a dog for the sake of its owners (translation)</p>
Stylistic Analysis		
<p>The English proverb shows some stylistic devices like:</p> <ul style="list-style-type: none"> - The proverb contains 2 simple sentences. - The sentences contain 5 words. - There are 3 content words (<i>love</i> 2, and <i>dog</i>) with a percentage of 60.5% and 2 grammatical words (<i>me</i> and <i>my</i>) with a percentage of 40% -There are (1noun and 2 verbs). - Metaphor - repetition -Alliteration 		<p>The Iraqi rural proverb shows some stylistic devices like:</p> <ul style="list-style-type: none"> - The proverb contains 1 simple sentence. - The sentence contains 6 words. - There are 4 content words (الْجِيبِ- إِحْتِمُ (أَهْلَ-خَاطِرِ) with a percentage of 66.66% and 2 grammatical words (preposition الـ in الْخَاطِرِ and the pronoun هـ in أَهْلَهُ) with a percentage of 33.33% . -There are (3 nouns, and 1 verb) -metaphor -Alliteration
Pragmatic Analysis		
<p>Semantically, this English proverb has the meaning of loving a dog by the same way of loving its owner. Pragmatically, this proverb has indirect meaning to love not only the people but to love all their relatives, belongings, deeds, behaviours etc. To understand the exact area referred to by this proverb, one needs to be familiar with the context of situation of it.</p> <ul style="list-style-type: none"> - This proverb has the illocutionary force of <i>directives</i> (ordering). 		<p>Semantically, this Iraqi rural proverb has the meaning of respecting a dog by the same way of respecting its owner.</p> <p>Iraqi rural homes often protected by dogs. These dogs are usually trained as guard dogs. They are not chained but free to confront and chase strangers whether humans or animals. It is the tradition in Iraqi rural areas that dogs should be treated as members of their own families, and should be respected accordingly.</p> <p>Pragmatically, this proverb has indirect meaning to respect not only the people but to love everything belongs to them including their dogs.</p> <ul style="list-style-type: none"> - This proverb has the illocutionary

		force of <i>directives</i> (ordering). - Anaphoric reference between the pronoun(هو) and the word الجلب
	-The difference in wording between the two proverbs does not affect their meaning semantically and pragmatically. - The English proverb is longer than the Iraqi proverb.	
2	English Proverb	Iraqi Rural Proverb
	<i>What can you expect from a pig but a grunt</i> p.100	اللي يلعب البزون يتحمل خراميشه ?illi ylaçib ?ilbazūn ?ytaḥamal kharāmyshah (transliteration) <i>Who plays with a cat bears its scratches</i> (translation)
	Stylistic Analysis	
	The English proverb shows some stylistic devices like: -this proverb contains a simple sentence. - The total number of words in this sentence is 10. - there are 3 content words (<i>expect, pig, and grunt</i>) with a percentage of 30% and 7 grammatical words (<i>What, can, you, from, a, but, and a</i>) with a percentage of 70%. - there are (2 nouns and 1 verb).- - Metaphor	The Iraqi rural proverb shows some stylistic devices like: -this proverb contains a complex sentence. - The sentence is a (cause and result) one. - The total number of words in the sentence is 6. - There are 4 content words (يلعب - خراميش- يتحمل - البزون) with a percentage of 66.66%, while the number of the grammatical words(اللي هو) is 2 with a percentage of 33.33%. -there are (2 nouns and 2 verbs). -Metaphor
	Pragmatic Analysis	
	Semantically this proverb means that it is usual to hear the grunts of a pig when one comes near to it. In the broad sense of pragmatics, this proverb is used rhetorically with reference to coarse or boorish behavior (Speake and Simpson (2004:100). - According to the speech act theory, this proverb has the illocutionary force of <i>directives</i> (warning). It warns people of being deceived by	Semantically this proverb means that it is usual to be scratched by a cat if you play with it. Pragmatically, this proverb is used according to the context of situation which is no so far from avoiding the coarse or boorish behavior of others (ibid). - According to the speech act theory, this proverb has the illocutionary force of <i>directives</i> (warning). It warns people of being deceived by the

	the nurtured behavior and conduct of people whose nature is originally bad.	nurtured behavior and conduct of people whose nature is originally bad. -There is anaphoric reference between the <i>هـ</i> in <i>خراميشه</i> and <i>البزون</i> .
	<p>- The difference in wording between the two proverbs, though they have the same connotation, can be attributed to some cultural differences.</p> <p>- The English proverb is longer than the Iraqi proverb.</p>	
3	English Proverb	Iraqi Rural Proverb
	<i>The fish always stinks from the head downwards</i> p.113	<p>السّمجة خايسة من راسهه.</p> <p>?isimitf khaysah mir rashah (transliteration) <i>The fish head is stink</i> (translation)</p>
Stylistic Analysis		

	<p>The English proverb shows some stylistic devices like:</p> <ul style="list-style-type: none"> -The proverb contains one simple sentence. - The sentence contains 8 words. - There are 5 content words (<i>fish, always, stinks, head, downwards</i>) with a percentage of 62.5% and 3 grammatical words (<i>the 2, from</i>) with a percentage of 37.5%. -There are (2 nouns, 1 verb, and 2 adverbs). -Metaphor 	<p>The Iraqi rural proverb shows some stylistic devices like:</p> <ul style="list-style-type: none"> -The proverb contains one simple sentence. - The sentence contains 5 words. - There are 3 content words (السِّمِجَة , خايسة, and راس) with a percentage of 60% and 2 grammatical words (من, له) With a percentage of 40%. -There are (2nouns, and1 adjective). -Metaphor
Pragmatic Analysis		
	<ul style="list-style-type: none"> -Semantically this proverb means that the freshness of a dead fish can be judged from the condition of its head. - The use of this proverb is governed by its context of situation. Indirectly, this proverb has the meaning that when the responsible part (as the leader of a country, etc) is rotten, the rest will soon follow (Speake and Simpson (2004:113). - This proverb has the illocutionary force of <i>Representatives</i> (asserting). It Asserts that if the head of any group is corrupted, nothing will be expected from the other members of the group except corruption. 	<ul style="list-style-type: none"> -Semantically this proverb means that the freshness of a dead fish can be judged from the condition of its head. - The use of this proverb is governed by its context of situation. Indirectly, this proverb has the meaning that when the responsible part (as the leader of a country, etc) is rotten, the rest will soon follow (Speake and Simpson (2004:113). - This proverb has the illocutionary force of <i>Representatives</i> (asserting). - It assert that if the head of any group is corrupted, nothing will be expected from the other members of the group except corruption. -There is an anaphoric reference between the pronoun له in راسه and the noun السِّمِجَة
<ul style="list-style-type: none"> -The two proverbs have the same meaning semantically. Both have the same pragmatic use. -The English proverb is longer than the Iraqi rural proverb. 		
4	English Proverb	Iraqi Rural Proverb

<p><i>Every cock will crow upon his own dunghill</i> p.5</p>	<p>الديج يعوي على مزبلة أهلة ?idytf ?içõçy çala mizbalt ?ahalah (transliteration) A cock crows upon the dunghill of its owners.(translation)</p>
Stylistic Analysis	
<p>The English proverb shows some stylistic devices like: -The proverb contains one simple sentence. -The sentence contains 8 words. - There are 5 content words (<i>every, cock, crow, own, and dunghill</i>) with a percentage of 62.5% and 3 grammatical words (<i>will, upon, and his</i>) with a percentage of 37.5%. -There are (2 noun, 1 verb, and 2 adjectives). -Metaphor - Alliteration</p>	<p>The Iraqi ryal proverb shows some stylistic devices like: -The proverb contains one simple sentence. -The sentence contains 6 words. - There are 4 content words ((أهل مزبلة يعوي, الديج)) with a percentage of 66.66% and 2 grammatical words ((ه, على)) with a percentage of 33.33%. -There are (3nouns and 1 verb). -Metaphor - Alliteration</p>
Pragmatic Analysis	
<p>-Semantically this proverb means that every crow fears nothing while crowing upon the dunghill of its owners. -Pragmatically speaking, this proverb means indirectly that everyone is confident or at ease when on home ground (Speake and Simpson (2004:113). This proverb, from the prospect of speech theory, has the illocutionary force of <i>Representatives</i> (concluding). The majority of contexts of this proverb are the situations in which some people show off their unreal courage in a safe place that no one can challenge</p>	<p>-Semantically this proverb means that every crow fears nothing while crowing upon the dunghill of its owners. -Pragmatically speaking, this proverb means indirectly that everyone is confident or at ease when on home ground (ibid). This proverb, from the prospect of speech theory, has the illocutionary force of <i>Representatives</i> (concluding). The majority of contexts of this proverb are the situations in which some people show off their unreal courage in a safe place that no one can challenge them. -There is an anaphoric reference between the pronoun <i>ه</i>-in <i>أهله</i> and the</p>

	them.	noun .الديج
	<ul style="list-style-type: none"> -The two proverbs have nearly the same wording. - The English proverb is longer than the Iraqi rural proverb. -The two proverbs have the same meaning semantically and pragmatically. 	
5	English Proverb	Iraqi Rural Proverb
	<i>Dog does not eat dog</i> p.78	چلب ما ياكل چلب ʃalib ma yakil ʃalib (transliteration) <i>Dog does not eat dog</i> (translation)
	Stylistic Analysis	
	<p>The English proverb shows some stylistic devices like:</p> <ul style="list-style-type: none"> -This proverb contains only one simple negative sentence. -The sentence contains 5 words. - There are 3 content words (<i>dog</i> 2, and <i>eat</i>) with a percentage of 60% and 2 grammatical words (<i>does</i>, and <i>not</i>) with a percentage of 40%. -There are (2 nouns, and 1 verb). - Metaphor - Alliteration -Repetition 	<p>The Iraqi rural proverb shows some stylistic devices like:</p> <ul style="list-style-type: none"> -This proverb contains only one simple negative sentence. -The sentence contains 4 words. - There are 3 content words (چلب, ياكل and, چلب) with a percentage of 75% and 1 grammatical word (ما) with a percentage of 25%. -There are (2nouns, and 1 verb). - Metaphor - Alliteration -Repetition
	Pragmatic analysis	
	<p>-Semantically, this proverb means that dogs do not eat each others. This proverb is suitable in a context of situation when a bad person is asked to stand against other bad persons of the same career. A corrupted or disreputable person will never harm disreputable persons.</p> <ul style="list-style-type: none"> - This proverb has the illocutionary 	<p>Semantically, this proverb means that dogs do not eat each others. This proverb is suitable in a context of situation when a bad person is asked to stand against other bad persons of the same career. A corrupted or disreputable person will never harm disreputable persons.</p> <ul style="list-style-type: none"> - This proverb has the illocutionary

	force of <i>directives</i> (advising). It advises people not to ask the help of a bad person against another bad person.	force of <i>directives</i> (advising).It advises people not to ask the help of a bad person against another bad person.
	<p>-Both, English and the Iraqi rural proverb hold a complete wording, semantic, and pragmatic sameness in using this proverb.</p> <p>- The English proverb is longer than the Iraqi rural proverb.</p> <p>- The two proverbs have the same meaning pragmatically.</p>	
6.	English Proverb	Iraqi Rural Proverb
	<i>A bleating sheep loses a bite</i> p.28	<p>النعجة ما تتغني تخاف تفوته لكمة ?<i>in</i>çjah ma ?<i>it</i>thaghi ?<i>it</i>khaf la ?<i>it</i>fūtha lugmah (transliteration) <i>A sheep does not bleat while eating in order not to lose a mouthful</i> (transliteration)</p>
	Stylistic Analysis	
	<p>The English proverb shows some stylistic devices like:</p> <p>-This proverb contains only one simple sentence.</p> <p>-The sentence contains 6 words.</p> <p>- There are 4 content words (<i>bleating, sheep, loses, and bite</i>) with a percentage of 66.66% and 2 grammatical words (<i>a</i> 2) with a percentage of 33.33%.</p> <p>- There are (2 nouns, 1 verb and 1 adjective).</p> <p>- Metaphor</p> <p>-Alliteration</p> <p>-Repetition</p>	<p>The Iraqi Rural Proverb shows some stylistic devices like:</p> <p>This proverb contains complex sentences (reason and result).</p> <p>-The sentence contains 7 words.</p> <p>- There are 5 content words (النعجة , النعجة , تخاف , تفوت , لكمة) with a percentage of 71,42% and 2 grammatical words (ما and the pronoun هـ in تفوته) with a percentage of 28.57%.</p> <p>- There are (2 nouns and 3 verbs).</p> <p>- Metaphor</p> <p>- Alliteration</p> <p>-Repetition</p>

Pragmatic Analysis		
<p>Semantically, this proverb means that a sheep will lose some mouthfuls the time it bleats.</p> <p>Pragmatically, this proverb refers to the act of missing some good opportunities while involving in some fruitless actions -like chatters- see (Speake and Simpson (2004:28).</p> <p>- This proverb has the illocutionary force of <i>directives</i> (advising).It advises people notto lose good opportunities by bothering themselves in something not beneficial.</p>	<p>Semantically, this proverbs means that a sheep try not to bleat while eating in order not to lose some mouthfuls.</p> <p>Pragmatically, this proverb refers to the act of missing some good opportunities while involving in some fruitless actions -like chatters- (ibid).</p> <p>- This proverb has the illocutionary force of <i>directives</i> (advising).It advises people not lose good opportunities by bothering themselves in something not beneficial.</p> <p>-Anaphoric reference between the pronoun هـ and the noun النعجة.</p>	
<p>-The two proverbs have nearly the same wording.</p> <p>- The Iraqi Rural Proverb is longer than the English proverb.</p> <p>-The two proverbs have the same meaning semantically and pragmatically.</p>		
7	English Proverb	Iraqi Rural Proverb
	<p><i>A bird in the hand is worth two in the bush</i> p.26</p>	<p>عصفور باليد اخير من عشرة عالش جرة . çaşfūr bil?yd ?akhyr min çshrah çsjarah (transliteration) <i>A sparrow in the hand is worth ten on the tree</i> (translation)</p>
Stylistic Analysis		

	<p>The English proverb shows some stylistic devices like:</p> <ul style="list-style-type: none"> -This proverb contains only one simple sentence. -The sentence contains 11 words. - There are 6 content words (<i>bird, hand, is (main verb) worth, two, and bush</i>) with a percentage of 54.54 % and 5 grammatical words (<i>a, in, the, in, the</i>) with a percentage of 45.45 %. - There are (4 nouns, 1 verb and 1 adjective). - Metaphor -Alliteration 	<p>The Iraqi rural proverb shows some stylistic devices like:</p> <ul style="list-style-type: none"> -This proverb contains only one simple sentence. -The sentence contains 8 words. - There are 5 content words (يد , عصفور , عشرة , and سجرة) with a percentage of 62.5 % and 3 grammatical words (ـي , على , and من) with a percentage of 37.5 %. - There are (4 nouns, 1 verb and 1 adjective). - Metaphor -Alliteration
Pragmatic Analysis		
	<p>Semantically, this proverbs means that a bird in hand is better than two in the bush.</p> <p>Pragmatically, this proverb says that it is better to accept or be content with what one has than to try to get more and risk losing everything (Speake and Simpson, 2004:26).</p> <ul style="list-style-type: none"> - This proverb has the illocutionary force of <i>directives</i> (advising). It advises people not to risk things they have for unguaranteed things. 	<p>Semantically, this proverb means that a sparrow in hand is better than ten on the tree.</p> <p>Pragmatically, this proverb says that it is better to accept or be content with what one has than to try to get more and risk losing everything (ibid)</p> <ul style="list-style-type: none"> - This proverb has the illocutionary force of <i>directives</i> (advising). It advises people not to risk things they have for unguaranteed things.
<ul style="list-style-type: none"> -The English proverb uses the word bird instead of sparrow used in the Iraqi rural proverb, as a prototype of birds, to generalize the situation. - The English proverb is longer than the Iraqi rural proverb. -The two proverbs have the same meaning pragmatically and can be used in similar context of situation. 		
8	English Proverb	Iraqi Rural Proverb
	<i>Big fish eat little fish</i> p.25	السيمج ناس تاكيل ناس ?isimatf nas takil nas (transliteration)

		<i>Fish eat each other</i> (translation)
Stylistic Analysis		
<p>The English proverb shows some stylistic devices like:</p> <ul style="list-style-type: none"> -This proverb contains only one simple sentence. -The sentence contains 6 words. - There are 6 content words (<i>Big, fish, eat, little, and fish</i>) with a percentage of 100% and there are no grammatical words. - There are (4 nouns, 1 verb and 1 adjective). - Metaphore -Repetition -Alliteration 	<p>The Iraqi rural proverb shows some stylistic devices like:</p> <ul style="list-style-type: none"> -This proverb contains only one simple sentence. -The sentence contains 4 words. - There are 4 content words (السِّمِجَ , ناس, تاكل, ناس) with a percentage of 100% and there are no grammatical words. - There are (3 nouns, and 1 verb). - Metaphor -Alliteration -Repetition 	
Pragmatic Analysis		
<p>Semantically, this proverb means that big fish eat little fish.</p> <p>Pragmatically, this proverb indicates the state today... seems like nothing so much [as] a huge aquarium...Big fish eat little fish, and the great fish eat the big (Speake and Simpson,2004:26).</p> <ul style="list-style-type: none"> - This proverb has the illocutionary force of <i>directives</i> (warning). It warns us of the human whales and their dominant abilities to destroy the lower people. 	<p>Semantically, this proverb means that fish eat each others.</p> <p>Pragmatically, this proverb indicates the state today... seems like nothing so much [as] a huge aquarium...Big fish eat little fish, and the great fish eat the big (ibid).</p> <ul style="list-style-type: none"> - This proverb has the illocutionary force of <i>directives</i> (warning). It warns us of the human whales and their dominant abilities to destroy the lower people. 	
<ul style="list-style-type: none"> -The English proverb uses (big fish) while the Iraqi rural proverb uses (fish) to imply the nature of the big fish to eat the little one. - The English proverb is longer than the Iraqi rural proverb. -The two proverbs have the same meaning semantically and pragmatically and can be used in the same context of situation. 		

9	English Proverb	Iraqi Rural Proverb
	<p><i>When the cat's away, the mice will play</i> p.44</p>	<p>لو غاب الكُطّ العَبّ يا فار. lo ghab ?ilguṭ ?ilqab yā fār (transliteration) <i>When the cat's away, the mice will play</i> (translation)</p>
Stylistic Analysis		
	<p>The English proverb shows some stylistic devices like: -This proverb contains a complex sentence (reason and result). -The sentence contains 9 words. - There are 5 content words (<i>cat, is, away, mice, and play</i>) with a percentage of 55.55% and 4 grammatical words (<i>when, the 2 , and will</i>) with a percentage of 44.44%. - There are (2 nouns, 2 verbs and 1 adverb). - Metaphor -Alliteration</p>	<p>The Iraqi rural proverb shows some stylistic devices like: -This proverb contains a complex sentence (reason and result). -The sentence contains 6 words. - There are 4 content words (الكُطّ, غاب, فار, العَبّ) with a percentage of 66.66% and 2 grammatical words (يا, لو) with a percentage of 33.33%. - There are (2 nouns and 2 verbs). - Metaphor -Alliteration</p>
Pragmatic Analysis		

	<p>Semantically, this proverb means that a mouse plays only when there is no cat.</p> <p>Pragmatically, this proverb indicates discipline and opportunity taken (Speake and Simpson, 2004:44).</p> <p>- This proverb has the illocutionary force of <i>directives</i> (both warning and advising). It warns of the wicked people to avail the absence of power to break rules and orders.</p>	<p>Semantically, this proverb means that a mouse plays only when there is no cat.</p> <p>Pragmatically, this proverb indicates discipline and opportunity taken (ibid).</p> <p>- This proverb has the illocutionary force of <i>directives</i> (both warning and advising). It warns of the wicked people to avail the absence of power to break rules and orders.</p>
	<p>- The English proverb is longer than the Iraqi rural proverb.</p> <p>-The two proverbs have the same meaning semantically and pragmatically and can be used in the same context of situation</p>	
10	English Proverb	Iraqi Rural Proverb
	<p><i>It is too late to shut the stable-door after the horse has bolted</i> p.289</p>	<p>يحل الكر ويظل يحاولية ?iy hil ilkur wiydhal ?ihawylah (transliteration) <i>Untie the donley and beseeches it to come</i> (translation)</p>
	Stylistic Analysis	
	<p>The English proverb shows some stylistic devices like:</p> <p>-This proverb contains a complex sentence (reason and result).</p> <p>-The sentence contains 14 words.</p> <p>- There are 8 content words (<i>is, late, shut, stable, door, after, horse, and bolted</i>) with a percentage of 57.14% and 6 grammatical words (<i>It, too, to, the 2, has</i>) with a percentage of 42.85%.</p> <p>- There are (3 nouns, 3 verbs, 1 adjectives and 1 adverb).</p> <p>- Metaphor</p> <p>-Alliteration</p>	<p>The Iraqi rural proverb shows some stylistic devices like:</p> <p>-This proverb contains a complex sentence (reason and result)</p> <p>A -This proverb contains a complex sentence (reason and result).</p> <p>-The sentence contains 7 words.</p> <p>- There are 4 content words (يحل الكر, يحاولية) with a percentage of 57.14% and 3 grammatical words (ي, هـ) with a percentage of 42.85%.</p> <p>- There are (1 noun, and 3 verbs).</p> <p>- Metaphor</p> <p>-Alliteration</p>
	Pragmatic Analysis	

<p>Semantically, this proverb means that it is useless to shut the stable – door after the horse has bolted.</p> <p>Pragmatically, this proverb indicates foresight and hindsight; futality; and lateness (Speake and Simpson, 2004:44).</p> <p>-<i>Cambridge Advanced Learner's Dictionary & Thesaurus</i> defines this proverb "to be so late in taking action to prevent something bad happening that the bad event has already happened"</p> <p>- This proverb has the illocutionary force of <i>directives</i> (advising and warning). It advises people not to pay great attention to what they have and don not waste them irrationally</p>	<p>Semantically, this proverb means that some people untie their donkeys and bother themselves to catch them.</p> <p>Pragmatically, this proverb indicates foresight and hindsight; futality; and lateness (Speake and Simpson, 2004:44).</p> <p>-<i>Cambridge Advanced Learner's Dictionary & Thesaurus</i> defines this proverb "to be so late in taking action to prevent something bad happening that the bad event has already happened'</p> <p>- This proverb has the illocutionary force of <i>directives</i> (advising and warning). It advises people not to pay great attention to what they have and don not waste them irrationally.</p> <p>-Anaphoric reference between the pronoun <i>له</i> and the noun <i>الكر</i>.</p>
<p>-The English proverb uses (horse) while the Iraqi rural proverb uses (donkey), still the meaning is the same. The English proverb is longer than the Iraqi rural proverb.</p> <p>-The two proverbs have the same meaning semantically and pragmatically and can be used in the same context of situation.</p>	

7. Discussing the Results

The above table illustrates some similarities and differences between the two types of proverbs.

Stylistic analysis				
Fields of Analysis	English		Iraqi rural proverbs	
	No.	%	No.	%
Simple sentence	9	81.81	6	60
Complex sentence	2	18.18	4	40
Total words	82	100	59	100
Content words	48	58.53	40	67.79
Grammatical words	34	41.46	19	32.20
Nouns	24	50	24	60

Verbs	14	29.10	15	37.5
Adjectives	6	12.5	1	2.5
Adverbs	4	8.33	0	0
Metaphor	10	100	10	100
Alliteration	8	80	8	80
Repetition	4	49	3	30
Length of sentences (average)	8.2 words		5.9 words	

7.1 Stylistic Analysis (Results)

In addition to the analytical explanation within the borders of the previous table, the following table summarizes the results statistically.

Table 4 Stylistic Analysis (Results)

The table above illustrates that there are some differences in the number and percentages of the stylistic devices used in the two types of the proverbs. The descriptive nature of stylistics entails no need for justification for this difference. A look at the above table is enough to reveal the results of analysis.

7.2. Pragmatic Analysis (Result)

The table of analysis demonstrates the following results:

- The English and the Iraqi rural proverbs indicate the same semantic and pragmatic similarities.
- the English and the Iraqi rural proverbs show the use of the same illocutionary forces and show the same number of speech acts (4 warning, 3 advising, ordering, I asserting, and 1 concluding) .
- While Iraqi rural proverbs demonstrate 6 anaphoric references, the English proverbs demonstrate none.

Conclusion

Through a scrutinized study of the analysis of the proverbs and discussing their results, this paper concludes the following:

1. Despite the great difference between the environments of the English and the Iraqi rural proverbs, they demonstrate the same use of domestic animals in their texts.
2. The English and the Iraqi rural proverbs show exact semantic and pragmatic referents.
3. The English and the Iraqi rural proverbs are used in the same context of situation.
4. In the stylistic analysis the two types of proverbs show similarity in using the devices metaphor, alliteration and repetition, but they demonstrate some linguistic differences in some other devices:

- English proverbs use more simple sentences than Iraqi rural proverbs.
- The Iraqi rural proverbs use more complex sentences than the English proverbs.
- The average of sentences is longer in English proverbs than that in Iraqi rural proverbs.
- The frequency and percentage of content words are higher in the Iraqi rural proverbs than in the English proverbs, while the percentage of the grammatical words is higher in the English proverbs than in the Iraqi rural proverbs.
- The frequency and percentages of nouns and verbs are higher in the Iraqi rural proverbs than in the English proverbs.
- Pragmatically, the two types of proverbs show similarity in using the same illocutionary force and the same type of speech act. The distinctive difference between them is in the use of anaphoric reference; while the Iraqi rural proverbs demonstrate six of them, as in proverbs (1, 2, 3, 4, 6, and 10) they have no existence in the English proverbs.

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الحيوانات الأليفة في الأمثال الأنكليزية والأمثال العراقية الريفية: دراسة اسلوبية تداولية

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خلاصة البحث

تتأى أهمية الأمثال ليس فقط من كونها تمثل السجل الحضاري للناس في أية امة من الأمم، بل انها ايضا تبين الطريقة التي يستعمل بها اولئك الناس لغتهم وكيف يسخرون بيئتهم مصدرا جيدا للألهام لأغناء تلك اللغة.

تهدف هذه الدراسة الى تحليل بعض الأمثال الأنكليزية والعراقية الريفية والتي استعملت الحيوانات في متونها، تحليلا اسلوبيا تداوليا، وقد الزمت نفسها بتقصي بعض الصيغ الأسلوبية والتداولية مثل نوع الجملة وطولها وانواع الكلمات فيها واقسام الكلام التي استعملتها والكناية والاستعارة والقوى الكلامية المؤدية للفظ وانواع افعال الكلام والأحالة. وتوصلت هذ الدراسة الى بعض النتائج ومنها :

- ان الهوية الثقافية لا تشكل عائقا عن استعمال امثال متشابهة تشابها دلاليا وتداوليا ،
- ان الجملة الأنكليزية اطول من الجملة العربية،
- ان الأمثال بنوعها استعملت نفس القوى اللفظية المؤدية للقيام بذات الأفعال.

مفاتيح الكلمات: المثل، الاسلوبية، التداولية، اسلوبية تداولية، نظرية افعال الكلام

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