



Cultural Associative Meaning of Animal Words in English and Arabic and the Relevant Translation Strategies

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Abstract

Language is the mirror of culture, and culture with all its details and characteristics load language with different vocabulary and provide these vocabularies with specific meanings. Social, environmental, religious and other national factors have its noticeable effect on the cultural connotation. In this regard animal words have their established connotations in all languages. Animal Totems play huge roles in our lives. They aid in self-discovery and capture language user's imagination. Animal words have their established connotation in all languages. The study tries to figure out the similarities and differences as far as cultural associative meaning of ten selected animal words. Ten animal words are chosen randomly to be the data of the study. They are going to be analyzed and discussed regarding their cultural associative meaning. The study arrives at that 5 of the selected animal words have the same associative meaning in both cultures English and Arabic.



1- Introduction

Language is the mirror of culture, and culture with all its details and characteristics load language with different vocabulary and provide the vocabulary with specific meanings. Social, environmental, religious and other national factors have its noticeable effect on the cultural connotation of the vocabulary. In this regard animal words have their established connotations in all languages. However, animal signs are found throughout all cultures spanning the globe. Since time immemorial, animals have served as harbingers of personality traits we, as humans, all aspire to achieve. This makes animals some of the most powerful symbols in our spiritual toolbox.

However, the associative meaning of animal words and their reference differ from one language to another, and it is not coincided with their associative meaning in another languages or cultures. This cultural difference might return back to different geographical environment, convention, history, traditions, religious, education and all other cultural aspects that identify the different societies and their language feature and realization accordingly. The current paper tries to figure out the similarities and differences in the realization of associative meaning of selected animal words in English and Arabic with special reference to the Iraqi dialect. Finch (1998) stated that this kind of meaning is extra resonance, or echo, can be employed to powerful emotive effect. It is also acquired considerable understanding of the social and cultural context in which they are used. Figuring out the differences between the two languages and the two cultures in connecting these animal words is of real importance in translating the different patterns of speech whether translating the daily language or literary texts in general. Then cultures are very different, they produce what we might call "cultural translation", i.e. when in the source text contains an element that is culturally unfamiliar or extremely opposed to the target culture. That is why we explained that the task is not simply "translation" but rather "interpretation".

2- Associative Meaning: An Overview, types and classifications

Associative meaning is defined by Yule in (2006) as "that type of meaning that people might relate to the general use of words or their own usage of words", for example, the



word "needle" refers to painful state or sickness. And this meaning is not still part of the conceptual meaning. On the other hand, Leech (1974) states that various types of meaning that are distinct from denotation or conceptual Language, "The associative meaning of an expression has to do with individual mental understanding of the speaker". In semantics, associative meaning refers to the particular qualities or characteristics beyond denotative meaning that people commonly think of (correctly or incorrectly) in relation to a word or phrase. Also known as expressive meaning and stylistic meaning.

Associative meaning defined by Harvey and Higgins in (2002) as that part of the overall meaning of an expression which consists of expectations that are associated with the referent of the expression with the different contexts of words usage. As for Dickens (2004) who has the same opinion, he described the associative meaning as that part of overall meaning of an expression which involves features typically ascribed to the referent of the expression. While Crystal (1997) expresses the associative meaning as the term which is often found "in linguistic discussion-the non-linguistic feelings which a lexical item give rise to, or the range of psychologically connected items which come to mind". But Sarifah (2008) emphasized that associative meaning is the sense associations that are not part of a world's basic meaning and have variants meaning based on individual experience or the context of the sentences than affective meaning.

For many words or utterances, language user might know what they mean literally but they have certain association with those words that are cultural as well as own personal association, which sometimes is completely different from their literal meaning. For example, the reference to the animal 'pig' in Arabic and Indian cultures is associated with the dirty things. The associative meaning of a word often has very powerful communicative and argumentative consequences, so it is important to mention this aspect of meaning. To sum up, Howboldt (1998) expresses that "the differences between languages is not --- one of the sounds and signs but rather in the view of the word itself". As far as the types of Associative Meaning is an umbrella term. It refers to mental



correlations that arise when referential meaning comes to mind. This meaning can be further classified as:

1- Connotative Meaning

Connotative meaning according to Leech (1981) is "the communicative value an expression has by virtue of what it refers to". It embraces the properties of the referent and is, therefore, peripheral. In English language the word 'dog' might have a connotation totally apart from its referential meaning, according to social and cultural understanding and usage. In another culture, the word that denotes the same animal may have different connotation in using the same animal word. It will be clear enough that in talking about connotation, it means talking about the real-world experience one associates with an expression when using it in their usual communication or even when hear it in the different social contexts. Connotation is to somehow incidental to language rather than an essential part of the language. It is worth to mention also that connotative meaning is not specific to language system only, but it is rather shared by other communicative systems, such as visual art and music.

1- Social Meaning or Stylistic Meaning

Social meaning refers to what is conveyed about the social circumstances of the use of a linguistic expression, including regional or social overtones and formality. Social meaning can include what has been called "the illocutionary force of an utterance": for example, whether it is interpreted as a request, an assertion, and apology, a threat, etc. the function an utterance performs in this respect may be only indirectly related to its conceptual meaning. Leech (1981)

2- Affective Meaning

Affective meaning is also another type that can be categorized within associative meaning that a word can refer to within certain language or culture. It is what is communicated of the feeling or attitude of the speaker/writer towards what is referred to. Affective meaning is a largely a parasitic category in the sense that to express personal emotions one relies upon the mediation of other categories of meaning- conceptual,



connotative or stylistic. Also, there are elements of language (mainly interjections, like Aha), whose chief function is to express emotion. When we use these, we communicate feelings and attitudes without the mediation of any other kind of semantic function. Leech (1981)

3- Reflected Meaning

Reflected meaning refers to what is communicated through association with another sense of the same expression. It is the meaning which arises in cases of multiple conceptual meaning, when one sense of a word forms part of our response to another sense. It is the meaning given to the expression over and above the denotative meaning which it has in that context by the fact that it is also calls to mind another meaning of the same word or phrase (Leech 1981). For example, the word 'rat' in the sentence 'John was a rat' has two meanings:

- 1- Denotative meaning is, someone who deserts his friends
- 2- Connotative reflected meaning is the animal rat

We have such a meaning in Arabic language when we deal with animal word like 'حمار' which is used to mean a stupid person.

4- Collective Meaning

It is that type of associative meaning which refers to the associated meaning word acquires in line with the meaning of words which tend to co-occur with it. For example, the words 'pretty' and 'handsome' share the common grounds of 'good looking', but they are differentiated by the range of nouns with which they are likely to co-occur. Leech (1981)

Another classification for types of associative meaning is made by Dicken (2002) where he distinguished three types of associative meaning namely: extra linguistic based, linguistic based and scalar implicature based. Extralinguistic based associative meanings refers to those associative meanings which are determined or motivated by the facts of the extralinguistic world. An example of this type of meaning is the fact that the word 'nurse' has associations of females. Accordingly, the word nurse tends to be associated with females. Such extra linguistic based associative meaning, also, can be related to many



other careers in the Arabic world in particular and also in other languages in general, for example if we said 'taxi driver' this word has association with male only.

The second type is Linguistic based associative meanings, they are those associative meanings which are linguistically determined, i.e. determined by the semantics of the language involved, rather than by features of the extralinguistic real world. Linguistic associative meanings are illustrated with particular clarity by certain cases of what is sometimes known as "imperfect synonymy", i.e. pairs of words which have the same range of meanings, and thus the same denotation, but tend to mean different things.

While the third type is scalar implicature based associative meaning, this meaning typically analyzed as involving what Grice (1989) terms conversational implicature. For example, if I say "the house is big" I tend to mean that it is big, but not huge. This is despite the fact that in principle one can refer to a huge object by saying that it is 'big', this requires the speaker to be just as informative as is required. So 'big' can be said to have the associative meaning of '[big but] not huge'

2- Conceptual Meaning

Leech (1981) has defined conceptual meaning as "the widely assumed to be central factor in linguistic communication. He adopted the hypothesis that the meaning of, say, a noun is a combination of its denotation and a conceptual element, rather than from point of view of a linguist. In semantics, conceptual meaning is the literal or core sense of a word. Also called denotation or cognitive meaning and it is contrasting the connotation, effective of figurative meaning. Nida (1975) observed that conceptual meaning "consist of the set of necessary and sufficient conceptual features which make it possible for the speaker to separate the referential potentiality of any one lexical unit from that of any other unit which might tend to occupy part of the same semantic domain"

Also, Goathy (2012) defines the conceptual meaning as the "logical meaning, the meaning used to convey ideas in order to describe the world". In this regard, it is worth to mention a close related item which is conceptual metaphors. Lakoff and Johnson (1980)



states that "Basic conceptual meanings are part of the common conceptual apparatus shared by members of a culture". They are systematic in that there is a fixed correspondence between the structure of the domain to be understood and the structure of the domain in terms of which we understand it. They are largely unconscious though attention may be drawn them. They are widely conventionalized in language, that is, there are a great number of words and idiomatic expressions in our language whose meanings depend upon these conceptual metaphors'

Ossa (2012) defines conceptual meaning as "the clear and logical definition of a word based on the structure and form of the word". Concisely, we understand the concept of a word by reuniting all of the ways in which the word is formed and can be defined and the manner in which the word is used for a specific meaning. An example of conceptual meaning would be the word "cat". When thinking in the word, images, words, thoughts, and memories immediately become activated to provide you with the concept behind the three-letter word c/a/t. Hence, these thoughts and memories are the concepts under which one understands the meaning of the word.

There has been considerable debate among linguists whether there is a single, universal, conceptual framework common to all languages, or as many conceptual systems as there are languages. The general consensus is that, although languages differ widely in the way they classify human experience, they all share the same conceptual framework and approximately the same grammar. Some semanticists have even suggested that a universal property of the human mind has triggered a common basic conceptual framework for all languages. Indeed, most languages of the world possess words to name a number of basic things (house, land, man, horse), activities (to go, to eat, to learn), characteristics (good, bad, tall, blue), etc., because such referents are universal. Conceptual analysis is one of the most popular approaches to analyzing logical meaning. Conceptual analysis is based on de Saussure's idea according to which semiotic systems make meaning by paradigmatic choice and syntagmatic combination, which operate on all the



levels of the language. (Vizental 2009). Palmer (1981) and Ossa (2012) thought that conceptual meaning to be clearly understood can be classified into two types:

1- Contrastive Conceptual meaning

Contrastive is a type of classification of the conceptual meaning. The study of sound phonology had a way of classification of sound. A good example of phonology classification is the sound /d/. The sound /d/ has the features (+voiced +alveolar +plosive). The contrastive deal the same way, but with the meaning in order to handle a narrow and clear meaning. For example, the word man (+human + adult +male), also the word 'dog' (- human +animal +adult)

1- Constituent Structure

It deals with the sentence rather than the word. It handles the sentence as a whole unite. The example below shows the structure of sentence in a syntactic way. Word 'man' is (+human +adult +male), the verb likes requires a (+human) at the very least. The sentence meets the requirement to shape a well-formed sentence in part of syntax and semantics. Ex

A man likes eating pie NP VP

3- Analysis and Discussion of Cultural Associative Meaning of Animals in Arabic and English Languages

In the cultural literature and social reference, there was a clear reference and associative meaning to many animals. But the research preferred to select group of animals as they have a noticeable use in the English and Arabic cultures and their effect reflected on their languages in respective way. The study used the different forms of literary works as a data for the occurrence of the selected animal words and analyzed their contextual meaning accordingly

1- The Fox and the Wolf



Foxes and wolves are of the same family and mostly share the same characteristics, even in different literature whether the Arabic or English, sometimes writers refer to fox and others to wolf in the same occurrence and positions. (dictionary of animal denotations, 2014)

Regarding their conceptual meaning or the dictionary meaning that describe them, it said that fox and wolf are small-to-medium –sized, omnivorous mammals belonging to several genera of Canidae family. Foxes are slightly smaller than a medium – sized domestic dog, with a flattened skull, upright triangular ears, a pointed slightly upturned snout, and a long bushy tail. The global distribution of foxes, together with their widespread reputation for cunning, has contributed to their prominence in popular culture and folklore in many societies around the world. (Britannica 2015)

On the other hand, according to the Dictionary of Animal Denotation (2015) a fox denotes a "cunning, trickery, malice, or shrewd person. In children stories particularly what is known as Layla and the Fox (sometimes; the wolf), the fox reddish coat symbolizes fire and was seen as one of the devil's followers. And wolf is a dark, negative impression denotes a clever and evasive person, infers self-interest. A white wolf indicates a spiritual guide. It is an omen of victory, but represents the forces of Satan. It pretends to be lame before it attacks. They pretend to be utterly innocent and harmless but their hearts are full of deceit.

Gaiam (2014) says that Positive meanings of wolf reference emphasize a deep connection with your intuition and instincts. On the negative side, the wolf could represent a perceived threat or a lack of trust in someone or your own feelings or actions. The spirit of this animal also reflects sharp intelligence in dealing with important matters.

An English proverb says "if you deal with a fox, think of his tricks". So, in English culture this animal is related with character of being cunning and fraudulent. In English, fox is the symbolization of cleverness, being cunning and fraud. And there is a sentence used widely to describe a person who is sly and crafty " he is as cunning as a fox", which can be understood in the Arabic culture for the Arabic people have the same association of fox reflected in their mind. Also, in English, there are idioms like " a wolf in lamp's skin", "wolf



food down", "as cruel as a wolf" and "cry wolf", which comes from the shepherd boy who cries wolf in a fables, which is also a story narrates to children in the Arabic world. Puplett (2012) alleges that in Scottish folklore there are a number of tales of the Wolf and Fox. These tend to convey the Wolf as somewhat more gullible than the cunning Fox. In one tale Fox tricks Wolf out of a whole keg of butter, and in another Fox's, trickery results in Wolf losing his tail.

On the other hand, in classical Arabic the wolf might be a good characteristic to describe a person with, like these characteristics related to boldness that people sometimes need to face their problems and pass through all life difficulties. But still the most popular associative meaning to wolf is that related to perfidy and disloyalty. In the Iraqi society, fathers might encourage their children by saying "خليك ذيب" this sentence means "be like a wolf". Here they are interested in the positive aspect related to that animal like its ability to live in different circumstance and environments, also the ability of wolf to live independent and refusal of being control by human and refusal of hybridization like many of the other animals. In this way fathers encourage their sons (this association related to males only) to keep strength in facing life, be independent, and refusal of any attempts of change or leaving the traditions and principles of his group.

Also, the Arabic poetry associate their reference to wolf with disloyalty and love of victory whatever was the losses. Turfa Bin Al Abid said in one of his poems

فتي ليس بابن العم كالذئب أن رأى بصاحبه يوما دما فهو أكله

The conceptual meaning the poet mentioned here, that strangers are not like your close relatives, even if you were in strong relationship with them, they might bite you at a time during your weakness. The same characteristic was noticed in the behaviour of wolves who kill the weak members of their folk to be able to progress. Even in children literature the wolf is associated to very public Arabic story (Layla and the Wolf), where the wolf represents the evil part who deceive the heroin Layla and her grandmother in order to eat them.

Furthermore, the Iraqi proverbs refer to wolf in negative way in different proverbs of varied situations. Wolf is still the sample of deceptive and wily people, like it can be seen in



the proverb "الذئب يتعلم بالغنم" to describe a person who has bad intentions towards other people or situations. Also another proverb used to describe the importance of being ready to protect groups or properties when feel that danger is close "ذكرو الذئب وحضروا", means when you be in danger which is represented here by wolf image, you need to be prepared with your tools to avoid its harm.

Finally, Emru' Al Qais, one of the most famous poets in pre-Islam period, gathered the fox and wolf in one poetic line:

له ايطاليا ظلي وساقا نعامة وأرخاء سرحان وتقريب تتفل

It is worth to mention that in poetic language and particularly for poets of that period, they tend to use other names for the animals when referring to them positively. The poet here was describing a person positively and mention the wolf سرحان and the fox تتفل to connect positive and figurative characteristics of them to a specific person he tried to describe in his poem.

2- The Donkey

The donkey is a domesticated member of the horse family. The donkey has been used as a working animal for at least 5000 years. Working donkeys are often associated with those living at or below subsistence levels. Small numbers of donkeys are kept for breeding or as pets in the developed countries. (Britannica 2015)

According to the Dictionary of Animals Denotations (2014), donkey denotes an independent personality - perhaps stubborn. It represents procreation and fertility. It is also looked upon as a ridiculous character.

Katzman (2014) believes that Fables have portrayed donkeys as "clumsy and stupid since the time of the Ancient Greeks". And then there's [Buridan's Ass](#), a paradox developed by philosopher Jean Buridan in 14th century in France. The puzzle is a hypothetical situation wherein an equally hungry and thirsty donkey is placed exactly halfway between a bale of hay and a pail of water. In this illustration of free will (and with the ultimate assumption that donkeys are really stupid) the ass is unable to choose between the food and the water, and so dies. There are group of idioms associated to the male connecting it



with people behaviour in certain situations like; "Stubborn as a mule" because English people stereotype donkeys as stubborn. Also, English people say "donkey's years", donkeys can live for up to 40 or 50 years, whereas the lifespan of a horse is 25-30. Also, people say "Donkey's work", all across the world people use donkeys as pack animals, loading pounds of materials onto their backs for transport.

Donkey is an important animal in the Arabic culture, for it helps many farmers and other people in their work until the current time. This animal was the sample of patience and hard work in different circumstances and situations. This animal characteristics creates noticeable association of it with different aspects and situations in the Arabic culture, and not only in the current period but even in the early culture. Moreover, donkey has been mentioned in the Holy Qur'an in different verses, like in The Bee Sura as in below

"والخيل والبغال والحمير لتركبوها وزينة ويخلق ما لا تعلمون" (سورة النحل، الآية)

Donkey her was referred to directly as being that animal which created by Allah to help people in different cases. Besides, the holy Quran mentioned this animal in associative meaning as in Friday Sura

قال تعالى: "مثل الذين حملوا التوراة ثم لم يحملوها كمثل الحمار يحمل أسفارا" بئس مثل القوم الذين كذبوا بآيات الله والله لا يهدي القوم الظالمين" (سورة الجمعة، آية ٥)

The associated meaning of donkey in this verse connects Jewish, the intended people in this sura, and donkeys in the point of stupidity, stubborn and obedience of their leaders even when they have knowledge and ability to be the best, they choose to follow the worst like the donkey who follows its leader even to death for it is unable to think logically and correctly.

Also, this animal was associated during the Umayyad era as the surname of one of their strongest Calipha. Arab at that time used to call their caliph as "Marwan the donkey" not for slandering him rather for appraisal, as he was persistent during wars and stubborn like a donkey until achieving his aims.

But, in most case currently, Arab associates or calls a person as a "donkey" to reflect and introduce stupid person. It is very rare to use other positive characteristics of this animal in



association to the people, particularly in the current usage. On the other hand, in Europe they connect a specific people with donkeys in the points of hard work without any expectations, means they use the positive association of this animal. Example of the Arabic proverbs reflecting the stupidity of donkey are

الأمير الجاهل حمار متوج

اجلد السرج لكي تحمل الحمار على التديير

The first one associate the lout leader with the image of donkey in being unsuitable to lead others. The second proverb reflects the idea of donkey foolishness, where some people are like donkey, i.e. completely stupid, they work only when feel fear and touch danger. (Abdou, 2012)

3- The Parrot

Parrots are birds found in most tropical and subtropical regions. Characteristic features of parrots include a strong, curved bill, an upright stance, strong legs, and clawed zygodactyls feet. Many parrots are vividly coloured, and some are multi –coloured. They form the most variably sized bird order in terms of length. Parrots are the most intelligent birds, and the ability of some species to imitate human voices enhances their popularity as pets. (Britannica 2015)

The dictionary of animal denotation (2014) expressed that parrot denotes the inability to think for oneself, repeats only what others say. It is a symbol of babbling humans.

The parrot is usually used to derogate a person who copies, often without understanding, the words or actions of another (the Longman Dictionary of Contemporary English, 2010).

Pepperberg and Lynn (2000) explain that "Parrot" is one of those rare animals that have the ability of imitating man's language. As a result of this, it is always kept as a pet at home by people for fun. At the same time, it is just because of this reason that parrot is fond of imitating others' words. They blindly repeated the others' words, without thinking about the meaning by themselves. So, in both English and Arabic, parrot is always used to



represent those people who repeat somebody's words or imitates his actions without thinking. Obviously, parrot has the same associative meaning in both cultures.

The symbolic association of parrot is one of the modern symbolic association in the Arabic language. This animal is culturally related to Western life where it used to live and its current appearance in the Arabic literature or daily life usage is quoted through the effect of Western Culture on the Arabic one. The image of parrot was closely associated with the image of sailors, this reflection was clear in the English literature through novels like; "Treasure Island" by Robert L.B. Stephenson, where pirate or sailors must have a parrot landed on their shoulders, this image is regarded as part of their personality and reflecting their controlling characteristics of being the leaders for everything. They put it as a sign of owning precious and rare properties or to reflect their pride and power. In the global literature, parrot was the sample of inspection, eavesdropping and spying. The tales from Chinese literature spoke regularly about the rich man who leaves a parrot at his house to watch his wife and prevent her from betraying him.

In Arabic literature, the parrot has a simple appearance but still the Arabic writers tend to use the same associations like the English one. The Egyptian poet Dr. Jamal Mursi has a poem in describing the parrot, at the first look the reader might think that he is admiring that animal to a noticeable figure, but with the thorough reading, it will be clear that the poet connects certain characteristics of that animal to Arab people behavior and describes them as coward like the parrot as in coming line:

لم يعترض يوما ولم يُظهر أسى شجياً --- كمثل العُرب --- أو تنديدا

Bahnam (2014) has a detailed study to animal symbolism as reflected in the poetry of Ma'en Baseso. This poet is one of the modern pioneers in poetry, he wrote a detailed poem about the parrot under the title "Opium and the Parrot البغاء والافيون", the poet describes in a part of his poem:

البغاء

في الليل والنهار



في غيبوبة أسطوانة تدور

منقارها يشير

كما أراد أن يشير

السيد الكبير

The poet tries to reflect the idea that coward people are like the parrot, in the sense that they are in a coma. Although they can walk, speak, work, and eat, but they suffer from intellectual coma. The parrot is the animal who only give the figure and association in the idea of imitation and mimicry.

4- The Pig

A pig is any of the animals in genus *Sus*, within *Suidae* family. Pigs include the domestic pig and its ancestor. They are native to the Eurasian and African continents. Pigs are highly social and intelligent animals. (Britannica 2015)

According to Dictionary of Animal Denotation (2014) the pig denotes "one who takes more than one needs". Primarily a symbol of dirtiness. On the contrary, it represents fertility and prosperity in cultures of antiquity. In China, the pig is the 12th and last sign of the Zodiac, symbolizing manly strength. Pigs are considered unclean by the Egyptians ancient culture, but not as strenuously as the Jews and Muslims. The pig is a symbol of ignorance and voracious appetite. Dreaming of a pig usually denotes good fortune coming one's way.

When some people hear the word 'pig' they think of a particularly dirty and unhygienic animal. These associations are largely mistaken to some cultures, at least in comparison with most other farm animals (although their association with various cultural traditions and related emotional responses is real enough), so we would probably not include these properties in the connotations of the word.

Komins (2001) mentions that "Pigs figure in nursery rhymes, folk-tales, fables and classics of children's literature: A. A. Milne's nervous Piglet in the Winnie-the-Pooh stories, and Beatrix Potter's Pigling Bland and Little Pig Robinson, for example. Cartoon pigs



include Walt Disney's version of the Three Little Pigs, and the pin-up, Miss Piggy of the Muppets". Fictional pigs are rarely villains; George Orwell's 'gang of three' in Animal Farm must really be exceptional. They generally walk on their hind legs and wear clothes. With their pinkish bodies and snooty faces, pigs are more human-looking than other, furrier animals. In "Alice in Wonderland" by Lewis Carrol, the Duchess's baby turns into a pig while Alice is carrying it along: 'If it had grown up,' she said to herself, 'it would have made a dreadfully ugly child, but it makes rather a handsome pig, I think,' and she began thinking over other children she knew, who might do very well as pigs.

On the other hand, in the Arabic culture pig is very hatred animal associated with voracity, dirtiness, ugliness and impurity. This was clear in the Arabic proverbs when loving some people by saying **أقبح من خنزير** means ugliest than a pig, also they said **احرص من خنزير** to figure the stingy man.

The Arabic poetry reflects how culture hates this animal through many verses by different poets in different literary eras. One of those poets said

واني وتزييني بمدحي معشراً كمن علقوا دراً على جيد خنزير

means whenever the person has the characteristics and properties of pig won't be changed or get better look whatever you add to them even if you decorated them with the most expensive jewelry.

Also, in satire poems, some old poets associate the pig with the feature of ugliness; like in saying of the poet Abu Dulama in satirizing his ugly face by connecting it with the ugly faces of monkey and pig:

إذا لبس العمامة كان قرداً وخنزيراً إذا نزع العمامة

Similarly, the Iraqi proverbs, also, associate pigs with negative characteristics of human being. For example, there is a well-known proverb said " **خنزير وعاصي بجزرة** ", associated the wickedness of some people when they have power to be in that bad form of behaviour like a pig.

5- The Dog



The domestic dog is a domesticated caned which has been selectively bred for millennia for various behaviors, sensory capabilities, and physical attributes. Being the oldest domesticated animals, their long association with people has allowed dogs to be uniquely attuned to human behavior, as well as thrive on a starch-rich diet which would be inadequate for other caned species. Dogs perform many roles for people, such as hunting, herding, pulling loads, protection, assisting police and military, companionship and, more recently, aiding handicapped individuals. (Britannica 2015)

For Dictionary of Animal Denotation (2014), it can be seen that the first primary symbol for the dog is one of loyalty, vigilance and intelligence. Dogs are said to be able to see 'ghosts' and thus warn us of invisible dangers. A dark dog can denote negative aspects in one's life, a black dog was thought to be companions to witches. In the Muslim world, the dog is considered to be unclean, but a watchdog is tolerated. In ancient Mexico, a dog was sacrificed and buried with a dead person to guide its soul to the afterlife. In China, the dog is the 11th sign of the Chinese Zodiac with both positive and negative symbolisms. A white dog can denote a spiritual aspect and guidance that needs to be followed. (Yan-Hua, 2010)

The dog was very closed relation with people in many cultures. This can be reflected through English saying like " love me, love my dog", they have a dog as a family pet. They treat dog as the best friend to man. In most case, the word dog is commendatory in its connotation in English idioms. It is all right to refer to certain people as a top dog, a lucky dog, and a sly dog. "To help a lame dog over the still" means to help someone in difficulty. "To let sleep dog lie" means to make no trouble or not to disturb people. "Every dog has its day," means every person will in a day succeed or become fortunate.

In the pre- Islamic literature, a researcher can notice differences for the dog figure in life of people at that time. Some of people at that time believed in the idea of the proverb سمن كلبك يأكلك means whenever you produce charity to some people you will only hurt by them. Also, there was very popular proverb used till the current days, it says جنت على نفسها براقش which tell the story of a female dog betrayal to the family that saved and took



care of it, to be the reason of its death at the end of the story. On the other hand, there are certain positive figures connect the positive characteristics of dogs with human being especially that related to loyalty and being faithful safeguard of people or their properties. So when Arabic person said to describe a person "he is watching like a dog", means that person is doing his work faithfully and carefully.

It is worth to mention that dog in Arabic literature is associated with bad figures mostly. Some of poets refer to dog for satirizing some people in certain characteristics like ugliness, barking, humiliation, etc. Ibin Al Rumi (Arabic poet from Abased era) satirized a person and connect him with the figure of dog in negative form:

وجهك يا عمرو فيه طولٌ وفي وجوه الكلاب طولٌ
فأين منك الحياء قل لي يا كلب والكلب لا يقولُ

Moreover, Jareer is another famous Arabic poet satirized Al Farazdaq who is another poet, by a long poem, one of its lines said:

يهدي الوعيد ولا يحيط حريمه كالكلب ينبح من وراء الدار

The poet here said that people did not respect the dog and ignore its barking, so this is the same case in dealing with some people like Al Farazdaq (according to Jareer poem), people will never value his poetry and will treat him as the barking dog.

On the other hand, the Iraqi proverbs mostly associate dogs with figure of humiliation, defiled and ignobility, they say for example

إذا عزل الكصّاب كعد الكلب بمكانه to figure people in humiliation position

مثل كلب المحروك رجله to express defiled situations

مثل كلب المبلل to reveal ignobility that people might face in certain situations

Another Iraqi proverb reflected the negative association of dog by the saying:

شكّد ميسمن الكلب، لحمه مينكال

Means that some people you can't benefit from them or touch their good side and they will behave badly even if they were in good positions or were rich or having authority and



can produce help. Those people in such situations will have the same characteristics of that animal. (Abduo, 2012)

6- The Owl

Owls are birds from the order Strigiformes, which include 200 species of mostly solitary and nocturnal birds of prey typified by an upright stance, a large, broad head, binocular vision, binaural hearing, sharp talons and feathers adapted for silent flight. (Britannica 2015)

For the dictionary of animal's denotations (2014) owl denotes "wisdom, a symbol of knowledge, heightened observational skills, introspective, brooding, can see in the dark, developed awareness, high spiritual enlightenment". It can also mean to use more judgment in a life situation. On the contrary, in some cultures, it represents nocturnal "furtive" habits, solitude, silent flight, a plaintive 'harbinger of death' cry, and symbolize a turning away from spiritual light. In China the owl is a harbinger of misfortune, but it is the sacred animal of the rain-god it symbolizes a demonic night creature and considered an evil omen.

Owl is thought to be inauspicious in China, because of its wretched sounds. Once man hears its miserable sounds, they will associate the coming of some inauspicious things. In China, people believe that if an owl comes into your house, good luck may never find you. So, every time when people see an owl in their yard, the owl will be sure to be driven out. However, in English culture, owl is a very wise kind of birds. It represents wisdom. While, in English vocabulary, there are such expressions: "as wise as an owl".

In English, Owlish was used to describe an intelligent and solemn person. Because in Greece myth, owl stays with the wisdom goddess Athena, it was thought as a symbol of wisdom. In many cartoons, owl has a cleaver head, which was always asked to solve many troubles.

Oppositely, owl is a unlucky bird in our Arabic culture, in that it acts during night and sounds sad and sorrowful. Therefore, it was thought to associate with death by superstitious people. People are afraid of seeing it and hearing its sounds.

According to Gaian (2014) in the English culture, the owl is perhaps best known for being able to see in the dark. Usually the reference to owl means that the owl guides you



to see beyond the veil of deception and illusion; it helps see what's kept hidden. It also symbolizes the ability to cut through illusions. The owl is often a guide to and through the underworld, a creature of keen sight in darkness, and a silent and swift hunter. It can help unmask those who would deceive you or take advantage of you.

on the contrary, in Arabic culture, it has a very negative connotation, as it represents pessimism. People there have focused on the dark side of the Owl's symbolism. People have always been suspicious of the owl because of man's fear of the dark, or night. In general, the hooting of an owl is considered a portent of death or bad luck, and it may even prophesize death. The Arabic famous writer Gada Al Saman in her book entitled 'dancing with owls' likened herself with the owl by saying

أنا أشبه بالبومة، أي بالعاشقة الحزينة التي تنشر طوال الليل أحزانها بلا عزاء

She said in the sound of the narrator, that she is like an owl, she is that sad lover who spent all the night with her sorrow without any consolation. The owl also is that animal who spent all the nights alone without getting the companionship of anybody. In another part of her book, she associates the owl with the narrator character through the following:

حين تفاجئي صورتني في مرايا المخازن أتساءل من هذه المرأة السعيدة والأنيقة والواثقة من نفسها؟
ما صلتها بي، أنا الطفلة الخافية القدمين المتوحدة كبومة

She also reflected her the Arabic realization or conceptualization of the owl as the animal of sorrow, dark and loneliness. The narrator, from outside, have a good looking and appearance, but inside she feels lonely like an owl.

7- The Lion

The lion is one of the five [big cats](#) in the [genus Panthera](#), it is the second-largest living cat after the [tiger](#). The lion was the most widespread large land mammal after [humans](#). They were found in most of Africa, across Eurasia from Western Europe to India, and in the Americas. The male lion is easily recognized by its mane, and its face is one of the most widely recognized animal symbols in human [culture](#). While lions do not typically hunt



humans, some have. Sleeping mainly during the day, lions are active primarily at night, although sometimes at twilight. (Britannica 2015)

Lion, in the Dictionary of Animal Denotations (2014) denotes a strength of character, military valor, tremendous energy, effortlessly masterful, and dominion. It can represent the victory of human intellect over its animal nature. It can also be negative and denote a braggart, a roaring lion can denote anger and temper. Being eaten by a lion represents being eaten alive by one's own bad temper. A lion can be one extreme or the other, either a symbol of the devil whom Christ overcomes, or a model for a hero.

However, in a sense, lion has the same image of tiger in English. In the Western fairy tale, the lion was considered "the king of animals", and stands for brave and powerful. Webster's Third New International Dictionary of the English language, explains lion's implication meaning: a person felt to be like a lion especially in courage, ferocity, dignity or dominance. There are some idioms to describe a brave person, like "as bold as a lion, "put one's head in the lion's mouth". The Britain lion is a symbol of Great Britain. "The lion's share" means much more than one's fair share, almost everything, which is taken from Aesop's Fables. He took the lion's share, and by the time he had finished there was nothing left for the rest of us except for a few crumbs. "beard the lion" is taken from "Bible". The Scotland poet White Scotus (1771-1832) in his poem "Marmion" used this idiom, and "added in his den" on it, it said "And dar'st thou, Beard the lion in his den ...?" Percy Bysshe Shelley compares lion to the English people in his poem "Rise, like lions after slumber".

The symbolic meaning of lions, as one might imagine, primarily deals with strength. The fact that it is a nocturnal creature means that the lion is a symbol of authority and command over subconscious thought. It's interesting that the lion is considered by many ancient cultures to be a [solar animal symbol](#), however it is primarily a nocturnal creature, conducting its hunting activity mostly at night. This serves as a symbolic message of balance and sound judgment. In that the lion shares the world of both night and day, the



lion bears a message of prudence to us. In other words, the lion asks us not to overdo in certain areas of our lives. Rather, keep an even mind and an overall balance in our life activities.

On the other hand, in the Arabic culture lion is also an important animal and have recognizable reference and association that can be seen in many of folk tale, poetry, and prose too. In spite of the fact that lion does not live in any place within the area of Arabic speaking countries, put from the early periods literary works figures this animal in many occasions. Lion is a symbol of highness and greatness; it is the noticeable representative of power and control and in Arabic language there are more than four hundred names to lion in order to reflect its importance. For example, Jareer; the Umayyad poet said in one of his poems

نحن الملوك إذا أتوا في دارهم وإذا لقيت بنا رأيت اسودا

In this verse, the poet associates lion image with the idea of courage that distinguish Arabic people in wars. This is the same characteristic that distinguish the lion, who faces its enemy and never give up till reaching its target. Also, the poet Safi Al Dean A Hili, another Arabic poet, said

كالليث يحيي غابه بزئيره طورا وينشب في القنيص مخالبا

The figure above reveals the method of roaring that lion sometimes used in order to raise fear towards others for protecting its forest. But in other situations, the lion might prefer to catch its prey directly. This image is connected to people who sometimes use the power of their words and personalities to protect themselves and their followers and at other times those people can use their power and authority to attack their enemy and eliminate them.

Besides, lion represent the figure of pride and glory to itself and to others surrounding it. It is said that animal has a pride and patience on hunger but never eat from the prey of other animals. Al Mutanabi said in one of his poems describing himself and his pride and his self-esteem through this poetic line:

تتجنب الأسود ولوغ ماء إذا كان الكلاب ولغن فيه



The image, here, represents how lion abstain drinking from the same water drunk by the dog. The image describes the pride of lion and pettiness of dog according to the Arabic perspectives. So, the poet used lion to describe his pride and prettiness of others surrounding him.

8- The Cat

The domestic cat is a small, typically [furry](#), [domesticated](#), and [carnivorous mammal](#). They are often called house cats when kept as indoor pets or simply cats when there is no need to distinguish them from other [felids](#) and [felines](#). Cats are often valued by humans for companionship and their ability to hunt [vermin](#). Cats are similar in [anatomy](#) to the other felids, with strong, flexible bodies, quick reflexes, sharp retractable claws, and teeth adapted to killing small prey. Despite being solitary hunters, cats are a [social species](#) and [cat communication](#) includes the use of a variety of [vocalizations](#) ([mewing](#), [purring](#), [trilling](#), hissing, [growling](#), and [grunting](#)). (Britannica 2015)

Cats themselves are quite resourceful and tend to give messages of change, flexibility of adaptability. Often, when a cat makes an uncommon appearance in our lives it is a message for people to shake up their habitual routines and make some fresh changes in their lives, as well as be more flexible in their thinking. Cats can also be quite aloof, and this too is often a message to distance ourselves from people or situations. Sometimes the best cure for a problem is to step away from it - the cat inherently realizes this, and it would be wise to recognize this need as well. Lastly, the cat symbolism is about mystery. Simply put, the cat animal symbolism is synonymous with creativity and psychic power because of its sometimes unorthodox and "mysterious" behavior. The good news is, this mystery is a message to us that we have the power over illusion. Cat animal symbolism reminds us to not fall prey to false beliefs, not to be a fool out of ignorance and derive understanding from our own internal wisdom. The cat beckons us to realize that when we turn within to our own hearts, minds and souls, and trust in ourselves we will always be shown the truth of matters. (Dictionary of Animal Denotations, 2015)



Cat has lots of metaphor meaning in English idioms. For example, "rain cats and dogs", "bell the cat", "let the cat out of the bag", "a cat in the pan", etc. In other cultures, there are seldom such expression. Because of the culture distinguished, it is hard for people from other cultures like Chinese and Arabs to understand the meaning of these idioms from just comparing them to their own language association.

In Persian culture it is believed that "Cats have Seven lives" but in English culture "they have Nine lives". Therefore, both concepts are the same regarding Cats as die hard creatures but the numbers of their lives are different. These equivalents show that the Persian collocational elements of Cats and Seven lives are totally different from the English collocations of Cats and Nine lives. The employment of these proverbial collocations in both languages gives aesthetic effects to these proverbs. They are deeply rooted in people's beliefs and thoughts which cannot be denotatively understood through their lexical or grammatical meanings. The translators should deal with proverbial concepts and their pragmatic meanings based on SL and TL socio-cultural similarities and differences of the two languages. (Gorjian & Molonia, 1999).

Regarding the Arabic people relation with cats, it was differentiated in different views and opinions towards this animal. There is a belief by some Arabic people that cats have supernatural abilities or power, or they have a soul of goblin inside them. People even really feel pessimism from black cat in particular and think it is a sign of bad future events. The sample of the cat also was seen in children literature but it was associated with the laziness, it was always that lazy and sleepy animal who might sleep for long hours or just sitting in the same place waiting others to present it the food.

The Iraqi proverbs also associates the cats with many of situations and human features, most of these associations were of negative figure, like البزون تحب عى اهلها to describe a person who cause harm and pain to the nearest people or to family. Also they said مثل البزون بسبع ارواح to describe a person who ride out of death many times. Such an idea might be exist in the English culture too but they associate cats with nine souls rather



than the seven souls known in the Arabic culture. On the other hand in other cultures like the Turkish culture, connect the idea of a person who escapes from death time after with a wolf. So it is clear that sometimes people from different cultures keep the general idea and associate it with certain animals but they might differ in the kind of animal and the structure of that association.

9- The Horse

It is an [odd-toed ungulate mammal](#) belonging to the taxonomic family. There is an extensive, specialized vocabulary used to describe equine-related concepts, covering everything from [anatomy](#) to life stages, size, [colors](#), [markings](#), [breeds](#), [locomotion](#), and behavior. Horses' anatomy enables them to make use of speed to escape predators and they have a well-developed [sense of balance](#) and a strong [fight-or-flight response](#). Related to this need to flee from predators in the wild is an unusual trait: horses are able to sleep both standing up and lying down. Horses and humans interact in a wide variety of sport competitions and non-competitive recreational pursuits, as well as in working activities such as [police work](#), [agriculture](#), entertainment, and [therapy](#). Horses were historically used in warfare, from which a wide variety of [riding](#) and [driving](#) techniques developed, using many different styles of [equipment](#) and methods of control. (Britannica 2015)

Horses denotes a 'wild' nature. The horse is capable of quick starts but panics easily. The horse has tempestuous emotions. Dreams of horses striking out blindly are often interpreted as a longing for integration. (Dictionary of Animal Denotations, 2014).

Serving man in war, mobility, productivity, agriculture, development of all kinds, the Horse is by far one of the largest contributors to the enhancement of civilization. The Horse symbol meanings combine the grounded power of the earth with the whispers of wisdom found in the [spirit winds](#). The Horse has long been honored has helper, messenger, and harbinger of spirit knowledge.

Garcon and Nosrati (2013) expresses that symbol meanings of the Horse date back to prehistory, and the first civilized, written acknowledgement of the Horse comes in the third. Due to its natural companionship with man in both work and art, the Horse easily



wins a special seat in history, ranking high marks of honor, reverence and symbolism. Serving man in war, mobility, productivity, agriculture, development of all kinds, the Horse is by far one of the largest contributors to the enhancement of civilization. Although the horse was present in many different cultures, they represent the same concepts of freedom and power. In some cultures, white horses stand for the balance of wisdom and power. In others, like Christianity, the white horse is a symbol of death. The horse is a universal symbol of freedom without restraint, because riding a horse made people feel they could free themselves from their own bindings. Also linked with riding horses, they are symbols of travel, movement, and desire. The horse also represents power in Native American tribes. Native American tribes that possessed horses often won more battles than those who did not. They also had more territory. The number of horses a tribe possessed was telling of how wealthy they were. Within these cultures and others, the horse is often an emblem of war. In the Turkish culture horses represents beauty, even in the current days people might express their admiration of a women by linking her beauty with horse saying " she is very beautiful like a horse" for them this animal represents women of noticeable beauty. The mythological symbolism of white horses has been picked up as a trope in literature, film, and other storytelling. For example, the heroic prince or white knight of fairy tales often rides a white horse. And the English nursery rhyme "Ride a cock horse to Banbury Cross" refers to a lady on a white horse who may be associated with the Celtic goddess Rhiannon. A "white palfrey" appears in the fairy tale "Virgilius the Sorcerer" by Andrew Lang. It appears in The Violet Fairy Book and attributes more than usual magical powers to the ancient Roman poet Virgil. The British author G.K. Chesterton wrote an epic poem titled Ballad of the White Horse. In Book I, "The Vision of the King," he writes of earliest England, invoking the white horse hill figure and the gods: Before the gods that made the gods had seen their sunrise pass, the White Horse of the White Horse Vale was cut out of the grass. More contemporary examples include Terry Pratchett's choosing white as the colour for Death's horse Binky in his Disc world series, or J.R.R. Tolkien's



choice of white for Gandalf's horse Shadowfax in The Lord of the Rings. In film and television, the Lone Ranger rode a white horse. In the Shrek series of films, the cowardly Donkey turns into a noble white steed as part of a running joke in the second film. Duan et al (2014)

The image of the horse was very clear in different occurrence in the Arabic literature. This animal is closely associated with the Arabic characteristics and even the international image of the Arabic person associates it with the horse. This animal strong enough for it can live in the harsh Arabic environment and be with the Arabic man in peace and war. The reference to this animal mentioned in the Holy Quran to figure strength and dread that people need to be prepared by their strong tools to fight their enemies; and one of these tools of courage and strength is the horse; this is clear through the verse no 60 from Al Anfal Sura

(واعدو لهم ما استطعتم من قوة ومن رباط الخيل ترهبون به عدو الله وعدوكم ----)

Also, the Arabic proverbs associate human beings with horse when said "والخيل تجري على" "مساويها" which means that some people can be like horses who keep running even with pain and sickness, they are stronger and proud enough to express their weakness and inability.

Wilks (2015) studies the relation between horse and Arabic character through the adventures of the tribal leader Antar ibn Shaddad, Mounted on his horse, al-Abjar, Antar leads his people through many adventures and many battles. Horses of course are an essential element in all of this, their strength, endurance and speed crucial for crossing vast expanses of desert, their courage critical during battles. In the text, note is taken of the exhaustion of the horses during battles and of their wounds. The importance of having a mount is certainly never forgotten. One passage says: "When the men had turned into horsemen, they attacked." And the horses' own courage in battle is also noted: "The horses displayed their teeth with a frown ". But passages are also devoted to celebrating the horses' beauty in striking imagery. One challenger's horse is described thus: "The slaves brought him a noble steed, the size of an elephant. It had turned the desert upside down with its bellow ..."

10- The Fish



A fish is any member of a [paraphyletic](#) group of organisms that consist of all [gill-bearing aquatic craniate](#) animals that lack [limbs](#) with [digits](#). Fish are an important resource for humans worldwide, especially [as food](#). Commercial and subsistence fishers hunt fish in [wild fisheries](#). They are also caught by [recreational fishers](#), kept as pets, raised by [fish keepers](#), and exhibited in public [aquaria](#). Fish have had a role in culture through the ages, serving as [deities](#), religious symbols, and as the subjects of art, books and movies. (Britannica 2015)

Fish denotes spiritual aspects or people in one's life, and spiritual achievements. It was the early Christian sign or symbol which separated the hostile unbelievers from the believers. It also represents fertility and the life-giving principles of the maternal. 'To catch a fish' suggests growth of the divine self. To catch an ugly fish may imply spiritual weakness. In China, the fish represents happiness and plenty. It also stands for courage, strength, and endurance.

The cultural associative meaning of fish is widely divergent in English. In English, fish has a derogatory sense. Generally, people use it to describe some not very good persons or things. For example: "a poor fish", "a loose fish", "fish in the air"... All the phrases above are derogatory. In China, on the other hand, fish is worshiped so much that even people who live in an area where there are no fish will carve fish with wood and then place them on the table. So one can imagine the status of a fish in a Chinese's heart is non-fungible and how fish is loved by Chinese.

[Barbara Walker](#), in her book "[Woman's Dictionary of Symbols and Sacred Objects](#)", suggests that Ichthys was the son of the sea goddess Atargatis and that his symbol was a representation of sexuality and fertility. The fish has also been used to symbolize [Pisces](#), the Zodiac sign. The Sun was in Pisces, the fish, on the Vernal Equinox shortly before the founding of Christianity and, depending on the line of demarcation, may remain so for approximately 600 more years

In Arabic poetry, one can read a famous poem by the very well-known Arabic poet Nazar Qabani under the title "حوار مع سمكة جبانة" means "a conversation with a coward fish", here the poet started his poem by saying

لا تجلسي أمامي خائفة ومرتبكة
أيتها الباردة الشفاه اليبدين ... مثل السمكة



The poet configures the fish as a coward animal who cannot live in whatever place rather than its environment, he connects fish characteristic in this situation with his beloved who doesn't dare practicing the free love relationship with him and insists to be in her own environment and keeping her own personality.

The Iraqi proverb is affected by the general environment where fish are important part of the Iraqi environment, living and culture. Iraq is a country of rivers and Basrah as an Iraqi province is overlooking on the Arab Gulf, accordingly fish is part of their life and associated with many of their life situations as a lovely animal which can be owned by the poor and the rich people. One of the popular examples which is used widely in Basrah, said "مثل السمج من يطلع من الماي يموت" to describe a person who has one method or style of living and impossible to change it. Also, another proverb said "مثل السمج الكبار ياكل" to associated the life inside water where some kinds of big fish eat the small ones, with human being when people with power and authority can eat and control the simple or poor people. Another reference for this animal in the Iraqi proverb which said "مثل" to connect the person who vilified by people in spite of the benefit he produces to them.

4 Results and Conclusion

The study tried to figure out the associated meaning for ten selected animals according to the Arabic and English cultures, they are chosen randomly. In the table below, a reader can find:

- 1- The association of animal words and their characteristics based on gender and how each culture connect specific animal with certain human gender
- 2- The positive association of animal words in both languages' cultures
- 3- The negative association of animal word in the two cultures



Animal	Gender association		Positive association		Negative association	
	Arabic Language	English language	Arabic Language	English language	Arabic Language	English language
Wolf/fox	Male	Both	Many occurrence	Rare	Sometimes	Mostly
Donkey	Male (mostly)	Male (mostly)	Sometimes	Rare	Some times	Many times,
Parrot	Women	Both	Very rare	Sometimes	Many times	Sometimes
Pig	Both	Both	Never	Many times	Always	Very rare
Dog	Man	Man	Sometimes	always	Usually	Very rare
Owl	Women	Man	Rare	always	Always	Very rare
Lion	Man	Man	Always	always	Never	Never
Cat	Women	Both	Rare	Always	Usually	Never
Horse	Man	Man	Always	Always	Never	Never
Fish	Both	Both	Usually	Sometimes	Always	Rare

Through the comparison of cultural association of animal words between English and Arabic, it is clear to conclude that animal word is not only a sign of animal but also has profoundly cultural association in different cultures. This discrepancy of language is the epitome of the difference of two different cultures--English and Arabic. It is also necessary to enrich our knowledge of different cultures as much as possible and make clear the differences of cultures between English and Arabic in order to understand correctly cultural effect on language vocabulary. Only deeply acquainting themselves with the cultural convention and living customs, can people communicate with English-speaking people or Arabic speaking people confidently and successfully. So, the associative meaning



of language is closely related to the social culture. In verbal communication, it's easy to get the conceptual meaning, but the conveyed cultural information, i.e., the associative meaning which is attached to the conceptual meaning, is not easy to accept due to the strictness of the dual cultural differences. Therefore, it is necessary to recognize cultural characteristics and convey the language and the cultural information hidden in the words. Only by concrete and adequate contrast between two cultures, can it be possible to achieve relative translation equivalence. So, for us, it is important to pay more attention to the relationship between language and culture.

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