

# Semantic Analysis of Proverbs: A Conversation Analysis

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## Abstract:

Proverbs are considered as a major source of ancient events and happenings. Similar to other past events related to life, proverbs have many important and famous values in people's life. This study will shed lights on the use of proverbs as short sentences based on long experiences. The aim of the study is to explicate the roles, and the importance of proverbs in our life and how they are used to convey thoughts to people throughout simple words with denotation. Thus, proverbs explicate the truth and experience of our grandfathers when directed for criticism. Few proverbs were used by writers to criticize, mimic and reprint their personalities. Hence, proverbs will achieve portions of the unique roles of understanding. The model to be used accordingly is an eclectic model by Leech (1974), Odeunmi, (2002) and Udofot (1999). The results of the analysis have shown different scores of occurrence of semantic meanings as the following: Denotative meaning as 100%, Connotative meaning as 100%, Thematic meaning as 100%, Affective meaning as 92.307%, Stylistic meaning as 92.307%, Collocative meaning as 76.923%, Reflexive meaning as 30.77%. Referential theory as 92.307% ,and Image theory as 92.307%. Proverbs have been and keep highly and essential tools for the illustration of culture, social morality, manners and behaviors of insisters from one era to another. Proverbs may work as impersonal tool for personal interrogation. Parents can use proverbs to control their sons' behavior or ways of thinking.

*Keywords:* Affective meaning, Connotative meaning, Denotative meaning, Proverbs, Semantics, Thematic meaning.

## 1. Introduction:

Proverbs are used to represent human experience in different fields of life. Every proverb has meaning which has relation with historical background. The present study will shed light on certain proverbs which are chosen randomly to highlight the following areas:

1. The importance of proverbs in human life.
2. How the proverbs are used in storytelling and prevail experience.

The study will consult an eclectic model by Leech (1974), Odeunmi, (2002) and Udofot (1999) model of meaning as: Denotative meaning, Connotative meaning, thematic meaning, Affective meaning, Stylistic meaning, Collocative meaning, Reflexive meaning, Referential theory, Image theory.

## **2. Semantics: Definitions**

(Leech, 1974, p.78) sees semantics, as the studying of meaning, which is considered as central way of interrogation. Hence, as interrogation becomes with time the main element in social arrangement, the demand to comprehend it becomes with time important. Semantics is also at the center of sciences to shed light on man's understanding methods; perception and understanding. All the previous elements are basically titled the method by which it can rearrange and transmit our understanding of the surrounding around us via language.

(Katz, 1972, p. 11) states that "the meaning of an expression will be meaningful just in case it refers to something". Furthermore, (Katz, 1972, p. 11) explicates that expressions will own similar meaning in certain cases as expressions denote to the similar object. Katz's point of view is considered to be directed straight on to the main idea. The definition shows the speaker's words or utterances will be meaningful in case they allude to a specific object. (Palmer, 2001, p.1) states that semantics is the most important element used to refer to the investigation of meaning. As meaning is an important segment of language, semantics is part of linguistics. (Saeed, 2009, p. 3) explicates that semantics is a study of meaning transmitted via language. Furthermore, (Lobner, 2002, p. 3) shares the same previous attitude. Hence, for him, semantics is part of linguistics that is related to meaning. In his point of view, he implies that a person may reduce a given meaning which is transmitted by utterance, or transition of thoughts should be taken place. (Babatunde, 1995, p. 1) explains that semantics as "the study of meaning that seeks to convey and classify human experience through language". A person can reach a conclusion from this definition by Babatunde that expressions are consulted to allude and explain the meaning to make the listener capable of understanding things i.e. the whole things referring to objects "Getting the overall meaning is certainly the concern of semantics" (Babatunde, 1995, p. 2).

## **3. The Origin of Semantics:**

(Babatunde, 1995, p.2) explicates that "semantics" is derived from a Greek verb which shows similar meaning to "signify". Babatunde also stated that semantics is studying of meaning that looks for conveying and classifying human experience via language. This is based on words which are consulted to allude and efforts that make the receiver capable of perceiving the reference and the overall mode of referring. "Getting the overall meaning is certainly the concern of semantics".

(Palmer, 1981, p.206) mentions that semantics is not a single-well-interrelated phenomenon. It is not a well-defined level of linguistics. It is not even comparable to phonology or grammar. But it is a discipline of tackles the use of

language as related to many various facts of experience to linguistics and non-linguistic texts, to speakers of texts, to their understanding and previous knowledge, to the rules sub classified under certain portion of language is suitable. This shows us that studying of semantics is neither related only to the linguistic context nor to non-linguistic context. (Katz, 1972, p.11) explains that “the meaning of an expression will be meaningful just in case it refers to something”. He moreover declares that words will have the similar meaning only if such expressions allude to the similar object. Katz’s view of semantics is clear and straightforward explanation. This point of view indicates that our words or sentences will be meaningful provided that they are alluding to a certain text. (Palmer, 2001, p. 1) states that semantics is the technical phenomenon consulted to allude to studying of the meaning. This leads us to say that meaning is a part of language, semantics is part of linguistics. (Babatunde, 1995, p. 1) shows that semantics as “the study of meaning that seeks to convey and classify human experience through language”. A person reaches to decide from this speech by Babatunde that expressions are used to allude to efforts which are made by the listeners to understand the object and the underlying mode of object “Getting the overall meaning is certainly the concern of semantics” (Babatunde, 1995, p. 1).

#### **4. The Development of Semantics:**

The term “*semantics*” was presented by M. Breal at the beginning of the 20<sup>th</sup> century to subdivide the fields of linguistics that underlie and explain the *meaning* of linguistic tools (Bmann, 1983, p.78). Focus is done on set of the meaning of single word presents, the interrelation between those rules (e.g. synonymy), the meaning of sentences as whole meaning of its single lexemes is similar to the ungrammatical effect and the physical background. The study of semantics as part of “*formal semantic*” follows analytical methods from logic or natural language is of important goal (Abbott, 1999, p.9). The main point is to look for formal and concise word to describe the meaning of linguistic terms. Furthermore (Abbott, 1999, p.10) embraces the whole facts of the historical change of formal semantics. The earlier reporters in this part, Bloomfield logically found semantics as stimulus and response. The meaning forms are based on the similar state of the addresser gets what he wants from addressees. Hence, the experience pointed to the addressers’ world is essential to explain the meaning of form. This definition of formal semantics was immature and the studies did not develop until Chomsky has introduced his model of language. However, Chomsky himself acknowledged that the faculty of meaning might rely on developing the analysis of linguistic texts. Chomsky declares that the root autonomy of syntax, *i.e.* syntactic rules introduced in their initial phase of language do not depend on meaning (Joseph, 2002, p.45). As a response to the mentioned hypothesis (Abbott, 1999, p.10) rejected his idea and stated that there is no matter of dispute between natural languages and formal languages. As a basic knowledge, semantic and syntactic reformations reflect each other. This point of view got the approval of recent methods to formal semantics related to reality conditions. These circumstances,

which equal to models consulted in logic, are existential to show semantics as linguistic expressions depending on the meaning implies knowing the real conditions, hence. It interrelates language to the outside atmosphere (Joseph, 2002, p.45).

### **5. Proverbs as Unchanged Sayings:**

Proverbs come from folklore which declare general phenomenon and produce non-literal meaning (metaphorical or metonymic meaning). They may be furthermore explained, transformed and abbreviated. Proverbs equal to a sentence and are also prototypically described by specific rules, structural and prosodic characteristics (Gramley & Patzold, 1992, p.77).

Collocations have a list a certain different shapes, which produce variability as a feature of proverbs. Transformations like the cleft – sentence structure do not alter proverbs out of all recognition. "It is while the iron is hot that it should be struck" in the contrary with most idioms which are treated the same method, would become meaningless or permit only a literal meaning. Proverbs sometimes show ungrammatical rules in order to be more effective such as "like father, like son," which denotes a son will be just like his father in his behavior. Proverbs show a wide range, but may not be well known range. Validity of proverbs show grammatically or semantically tided which undergoes changes like relative clauses "people who live in glass houses should not throw stones," or "he who pays the piper calls the tune". Many proverbs are metaphorical and can cause troubles through comprehension of proverbs can reveal other characteristics like: hyperbole, metonymy and paradox (Gramley & Patzold, 1992, p.76).

Proverbs are unchanged speech consisting of not changed general sentence patterns, denoting to well-known truth general wisdom, with some literary essence consulted to guide expression, explicate a situation, or reduce emotion or point of view, for instance, "Sheila has a wasp nest that she wants to remove from the garage, and she is approaching it with a broom. Harry has communicated something – what and how? Harry advised Sheila not to whack the nest with the broom"(Gramley & Patzold, 1992, p.76).

Common reality or wide truth related to the expression, something as "sometimes it is better to leave things alone"(Gramley & Patzold, 1992, p.77). Sheila is thought to equal 'sleeping dogs' in the proverb with the wasp's nest, and 'let lie' in the proverb without denoting the nest with the broom is better to leave it alone. It is clear that proverbs are not said literally and straight on, and they are always used as indirect expression. In the same sense, proverbs are used literally. They are used as indirect expressions, and if proverbs are used directly they are not also used by words directly (Akmajian et al, 1995, pp. 367- 368)

### **6. Sources of Proverbs:**

The sources of proverbs are different. Some of them are found according to studying or forming language. The founder of proverbs can be related to Confucius,

Plato, Balthazar...etc. The other sources may be based on poetry, stories, songs, films, literature...etc. (Doyle et al., 2012, p.88).

Some proverbs are formed according to Shakespeare's works. Although at that time, they were original but with the time they became proverbs as "to be or not to be that is the question" (Doyle et al., 2012, p.88). Other proverbs can underlie stories just like "Who will bell the cat". It was the end of story which stated that how the mouse plan to set itself free from the cat (Kent, 1991, p.78). Some writers include proverbs in their writings just like J.R.R. Tolkien such as: "The bumper sticker pictured below"...etc. (Trokhimenko, 2003, p.88).

It is clear from the preceding sections, that interpreting proverbs to some extent is difficult. It can be shown that the context related to culture will facilitate explanation, opinions also have an interpretation (Jesensek, 2014, p. 23).

The researcher's observation is that proverbs are used in conversations, literature including (drama, film, forming music, visual form, cartoon, and advertisements).

### **7. Interpretation:**

Reference to incident of proverbs is difficult, but it must be referred to according to context and culture. Even in English spoken cultures, there is difficulty in interpreting the proverbs, for example: "A rolling stone gathers no moss". Some people justify it as criticizing people who are moving and moving aimlessly. Some others see it positive as moving and developing themselves (Flanell, 1993, p.90).

Another example is "One hand cannot clap". Some people see it as promoting teamwork, others comprehend it as conversation needs two people. It is worth mentioning that children interpret proverbs in its literal meaning but do not comprehend its metaphorical meaning (Michael, 2007, p. 34).

### **8. Proverbs Purposes:**

Every piece of work has an intended meaning or theme which the author wants to pass it to the readers which finally become the thematic and moralistic transition of the job. Early literary text is an interact of the invisible themes which the receiver must look forward and look forward; searching the visible to the invisible; taking into consideration each word no matter how unimportant that will show various invisible synonyms and assist a thorough comprehending of the meaning and real picture the writer wishes to transform (Adamis,1987,p.89).

The exploration of proverbs provides important method of forwarding culture, social morality, ethics and themes of human from one group of people to another. Proverbs show the ancient thoughts that depend on the ideas and action of certain individuals. (Abrahams, 1973, p.117) defines proverb as:

A short and witty traditional expression that arise as part of everyday discourse as well as in the more highly structured situations of education and judicial proceedings. Each

proverb is a full statement of an approach to a recurrent problem. It presents a point of view and a strategy that is self-sufficient, needing nothing more than an event of communication to bring it into play.

A proverb is considered as mentioning a famous talk to show mere talk and tangible theme depending on facts and the knowledge of individuals. As for (Bascom, 1964, p. 438), a proverb that is the well-known kind of aphorism in Africa has a deep significant than is mentioned by words; a significant that can be comprehend only by the analysis of the social incidence to which these incidents are mentioned. According to the previous definitions, one can briefly classify seven kinds of meaning, which will be used in the next section as devises for the researcher's data analysis (Bascom, 1964, p. 438).

## **9. Leech's Seven Types of Meaning:**

### **9.1 Denotative Meaning:**

Denotative meaning is also referred to "conceptual" or "cognitive" meaning (Leech, 1974, pp.10 - 11). (Udofot, 1999, p. 22) clarifies that "it is the ordinary dictionary everyday meaning of a word or expression". He moreover mentions that in denotative meaning, utterances are related to objects and refers to real incidents. Hence, it indicates that denotative meaning is considered as well known, i.e., the fixed and literal meaning of utterances.

As for (Leech, 1974, p. 11), conceptual meaning is of high importance because it has a complicated and arranged type which is as compared to, and cross interrelated to the same arrangement on the syntactic and phonological concepts of language i.e. the semantic level of real languages has its own main structure just similar the syntactic range has its own. Denotative meaning is the literal meaning of an utterance or a talk. (Odeunmi, 2002, p. 48) states that "conceptual meaning is the relationship that holds between a word and what it refers to is arbitrary". A person can mention that conceptual meaning is an important portion of language and what language is, in other words a person can seldom say that language without denoting to it (Leech, 1974, p. 13). Denotative meaning of 'boy' for example is a young male of human kind (Udofot, 1998, p. 22).

### **9.2 Connotative Meaning:**

Connotative meaning is the argument essence of a word which is valid to what it denotes to more than its neatly conceptual content (Leech, 1974, p. 12). It is related to that meaning of utterance, but it relays rigidly on surrounding text and different from history, culture or individual point of view (Odeunmi, 2002, p. 51). (Goddard, 1998, p. 32) states that it is the changing and idiosyncratic association that an utterance as for certain addressers but not for generalization. In the expression of (Udofot, 1999, p. 22), Connotative meaning denotes the kind of meaning that an utterance or a text transforms other than its real meaning. It comes from the emotions, points of view and colorings which are related to a certain word

or expression. It is raised from the mentality of the addressee when a certain utterance or a text is said. A person can reach to the fact that Udofot's attitude that connotative meaning shows individual differences of mood, understanding and experiences. Udofot moreover adds that connotative meaning is "classically unstable" and often affected by the age, gender, education and culture of the addressee and listener among others. An example about it, "December" as a lexical item might show "bad weather", "festive period".... etc.

### **9.3 Collocative Meaning:**

(Leech, 1974, p. 20) explains that collocative meaning as comprised of similarities. An utterance has a position in the meaning of expressions. It takes place to have place in its position. As for (Firth, 1968, p.179) as quoted in (Udofot, 1999, p. 29) "you shall know a word by the company it keeps". This indicates that collocative meaning cannot be surrounded by utterances which somehow take place in the similar position. (Crystal, 1999, p. 62) furthermore adds that collocation always alludes to the "habitual co-occurrence of individual lexical items". Collocations sometimes have rules or no. They are not changed when they are fixed in structure and meanings but they may be changed when their structure is changed. Collocations are unbounded when the mixture is flexible (Odebunmi, 2002, p. 53).

(Leech, 1974, p. 53) agrees with Crystal and adds that when utterances attached to each other in a context, they have fixed relations. For instance, "pretty" and "handsome" have the same environment in the meaning, "good looking". However, a person has "pretty girls", "handsome boy". This happens as a reason the words that follow maintains and have impact on their meaning.

### **9.4 Affective Meaning:**

(Babatunde, 2000, p. 25), in few words, defines affective meaning as the meaning which a word has. The meaning is derived from human feelings in the interrogation method. It is what meant and invokes when language is used to show persons emotions; it transmits points of view and emotion.

(Odebunmi, 2001, p. 52) has attitude towards affective meaning which is based on the emotional expression or user's point of view or a language. Affective meaning hence is considered as attitudinal meaning since it shows the addresser's points of view towards his listeners. For example, "Chief Odaran has many houses but no home". For (Leech, 1974, p. 18), affective meaning is "often explicitly conveyed through the conceptual or connotative content of the words used". The intonation and voice meaning of an addresser is of great value in reflecting semantics in relation to affective meaning. Affective meaning is basically a parasitic category for it shows our feelings, one can depend on the mediation of other kinds of meaning as: "conceptual, connotative, or stylistics" (Leech, 1974, p. 18). Intonation is said to be consulted word to shift its meaning. For example, "please, stay back" is achieved to be familiar, consulting a certain pitch of the sound, and also hostile, using another pitch of the sound (Leech, 1974, p. 18).

### 9.5 Stylistic Meaning:

(Leech, 1974, p. 17) mentions that stylistic meaning is what a portion of saying transmits about the social situation in which it is used. He continues to say that “we decode the stylistic meaning of a text through our recognition of different dimensions and levels of usage in the same language”. i.e. the historical ends and the social bounds of language speakers affect stylistic meaning.

(Babatunde, 1995, p. 15) furthermore adds that it is the roles sequences of your personality in order to manufacture things which become the method of using words. It is the idiosyncratic characteristics of how the person writes. The addressees are bounded by their relations between them the addressees, topic of text and the reason of interrogation. Thus, it chooses their options of utterances from the following:

- a. Stiff/relaxed
- b. Formal/informal
- c. Cool/warm
- d. Friendly/impersonal "(Odebunmi, 2002, p. 51)

### 9.6 Thematic Meaning:

(Leech, 1974, p. 22) explains that thematic meaning is related to how addressers or writer arranges the text by means of sequence, concentration and emphasis. Thematic meaning has relation with following up of our words (Babatunde, 2000, p. 26). It is the meaning transformed from the arranged of utterances in a text. Hence, thematic meaning is a way of choosing optional grammatical structures. For (Babatunde, 1995, p. 16), thematic meaning communicates with the method by which the addressers or writers arranges their speech according to ordering, concentration and emphasis. Thematic meaning is related to the sequence of a sentence and the semantic that this sequences transforms. e.g., “Ade killed the ram” and “the ram was killed by Ade” show various meanings related to their various sequences. While the previous justifications for the question “who killed the ram”. The following becomes subject matter, the idea, topic, and emphasis of the word.

### 9.7 Reflexive Meaning:

(Leech, 1974, p. 19) declares that Reflexive meaning is the semantic relation which appears in relation to multiple meaning, when certain meaning of an utterance forms portion of our reaction to other senses. The use of a word seems to ‘rub off’ on another meaning in this method only when it has a dominant suggestive power either by relative effects and familiarity or by the power of the relations Reflected meaning takes place when persons response to the use of an expression because of other meanings such an expression provoked. For example, it becomes enormously sophisticated to use expression as "ejaculation", "intercourse" and "erection" in "innocent" meanings without showing their sexual relation (Leech, 1974, p.19). (Odebunmi, 2001, p. 52) declares that, the meaning in



certain instances, is not straight on, it is only shown. Thus, individuals only consults asserts to prevent the taboo meaning.

## **10. Theories of Meaning:**

Two theories of semantics namely, Referential Theory of meaning and Image Theory of meaning will be presented in the following sections:

### **10.1 Referential Theory of Meaning:**

(Lyons, 1977, p. 174) declares that reference has relation with “the relationship which holds between an expression and what the expression stands for on particular occasions of its utterance”. (Fordor, 2001, p. 15) mentions that a word has meaning if it has referent. The schedule for a referential theory of meaning are proper names, which by no means at all are utterances that refers to as noun phrases do have referent. (Udofot, 1998, p. 35) agrees with Lyons, he presented an attitude denotes that “for any lexical item to be meaningful, it must have a referent which is existent (an object in the real word) or even non-existent (a mythical object, e.g. fairy)”. (Saeed, 2009, p. 12) mentions that reference is “the relationship by which language looks to the word”. The surface meaning shows that the definition which was mentioned before any speech should be meaningful, when it has relation to another theme. For example, “That is a rose flower”. Thus, reference is the relation which keeps between utterances and the objects, actions, qualities and state of affairs they stand for (Udofot, 1998, p. 33).

### **10.2 Image Theory of Meaning:**

Sapir's (1921) as reviewed in (Udofot, 1998, p. 57) declares that Image Theory meaning as the picture of the things shaped in the mind of a addressers or addressees when they see a physical thing and relates it with a sound picture (de Saussure's signifier). Sapir continues by mentioning that a person may have a mental picture of something he has not shown and speech related to it has meaning. As for (Ogunsiji, 2000, p. 46), the meaning of an utterance is the picture in the mind of the addressee or addressers' mind. This definition resembles that of Sapir. Hence, the fact that the seen pictures do not occur in talking when one mentions that tangible things, precisely if they are well known to us is not evident that the meaning of utterances is formed by picture, then the authors declares that pictures have relation (Sapir 1921), Ogden and Richards (1949) cited from (Udofot,1998, pp. 57 –59).

## **11. The Analysis of Proverbs:**

The theories that are presented by Leech (1974), Odebunmi (2002) and Udofot (1999) are applied to the following proverbs as:

### **1. A bad (or an all) workman quarrels (or blames) his tools.**

1. **Denotative Meaning:** Bad workman always blames his tools by which he works.
2. **Connotative Meaning:** If somebody fails in doing his work, he should not blame the era or circumstances. In the instance, he always blames the era which leads to this bad end.
3. **Collocative Meaning:** Relying on the tools or the era is wrong, one must depend on himself.
4. **Affective Meaning:** Depending on oneself is better than blaming others.
5. **Stylistic Meaning:** Being clever in work is better than blaming the others.
6. **Thematic Meaning:** The proverb is written in active voice, this reflects the aim of intensifying the doer of the action.
7. **Reflexive Meaning:** The words have only one meaning which intensify the action.

#### ***Theories of Meaning:***

1. **Referential Theory of Meaning:** There is no such words.
2. **Image Theory of Meaning:** There is an image of using tools and workman, throughout which the action is clear.

### **2. A bird in the hand is worth two in the bush.**

1. **Denotative Meaning:** It is preferable to catch one bird better than trying to catch ten on the bush.
2. **Connotative Meaning:** it is advised to take what is in hand better than being greedy to take birds (dreams) on that bush which is not handy.
3. **Collocative Meaning:** Bird stands for dreams and bush stands for what are handy to catch.
4. **Affective Meaning:** It is familiar to get one dream as it is handy and we should not go further in our dreams because it will be beyond our life.
5. **Stylistic Meaning:** It is an advice and friendly touch to get what is handy and do not go beyond the normal.
6. **Thematic Meaning:** Birds reflect dreams, hand stands for what can be achieved. Bush stands for what comes beyond the dream.
7. **Reflexive Meaning:** The words have only one meaning which intensify the action.

#### ***Theories of Meaning:***

1. **Referential Theory of Meaning:** There is a relation between the words and what human wants.
2. **Image Theory of Meaning:** There is an image between the dream and a bird from one hand and a bush and beyond dream from another hand.

### **3. Birds of a feather flock together**

1. **Denotative Meaning:** The similar birds live like each other.

2. **Connotative Meaning:** Human being which have similar attitude towards life live like each other.
3. **Collocative Meaning:** The word bird has similar meaning to human being so the proverb talks about human being.
4. **Affective Meaning:** It reflects the way of living of badly behavior of bad living.
5. **Stylistic Meaning:** It reflects stiff information about human.
6. **Thematic Meaning:** This proverb asserts the way of living, in other words, human of similar attitude of life. Hence human should live with each other i.e. a man of certain way of living should choose a women of similar way of living.
7. **Reflexive Meaning:** Birds reflect human and feather reflects similar way of living.

#### ***Theories of Meaning:***

1. **Referential Theory of Meaning:** Birds show the way of living of human being.
2. **Image Theory of Meaning:** There is an image of birds and feather as well as way of living.

#### **4. A blood is thicker than water.**

1. **Denotative Meaning:** The proverb reflects a fact. It shows that blood is thicker than water. Thus, water is lighter than blood.
2. **Connotative Meaning:** it reflects the relationship between married couple or friendship from one side and commercial relation from the other side it should be strong relationship.
3. **Collocative Meaning:** Blood refers to types of relation among persons. Water refers to soft relationships.
4. **Affective Meaning:** The proverb reflects friendly relation which occurs between human beings.
5. **Stylistic Meaning:** The proverb reflects informal relations between human beings.
6. **Thematic Meaning:** The proverb is written in passive voice to intensify the way of living.
7. **Reflexive Meaning:** Blood reflects the relation between human being. Thus, the relation should be strong one.

#### ***Theories of Meaning:***

1. **Referential Theory of Meaning:** Blood refers to strong relationship between human beings while water refers to weak one.
2. **Image Theory of Meaning:** There is an image of blood and water which has effect on human beings.

**5. It never (or seldom) rains but it pours:**

1. **Denotative Meaning:** When the sky rains it does not rain slowly but it pours.
2. **Connotative Meaning:** When misfortunes come to human they do not come one by one but they come as group.
3. **Collocative Meaning:** There is no Collocative Meaning.
4. **Affective Meaning:** It is a friendly proverb.
5. **Stylistic Meaning:** It is an informal proverb.
6. **Thematic Meaning:** It is written in active voice to refer to the doer of the action.
7. **Reflexive Meaning:** There is no Reflexive Meaning.

***Theories of Meaning:***

1. **Referential Theory of Meaning:** Rain refers to misfortunes which comes as groups or pour but do not come one by one.
2. **Image Theory of Meaning:** There is an image of misfortune which comes as groups but do not come one by one.

**6. One cannot get blood (or water) from a stone:**

1. **Denotative Meaning:** One cannot get liquid things just like water or blood from hard things which is represented by stones.
2. **Connotative Meaning:** One cannot get intimacy or good feeling from harsh people or hard heart person.
3. **Collocative Meaning:** The meaning of water or blood stands for kind behavior, whereas stone means hard heart.
4. **Affective Meaning:** The meaning presented through the proverb shows friendly emotions.
5. **Stylistic Meaning:** The meaning presented through social circumstances is formal.
6. **Thematic Meaning:** The proverb is written in active voice because it assists the subject of the proverb.
7. **Reflexive Meaning:** There is no Reflexive Meaning.

***Theories of Meaning:***

1. **Referential Theory of Meaning:** There is a reference between blood and water. The latter refers to kind behavior, whereas stone refers to harsh person.
2. **Image Theory of Meaning:** There is an image of stone which provides water or blood.

**7. Constant dropping wears a way a stone.**

1. **Denotative Meaning:** If water drops constantly on a stone, it will demolish the stone.
2. **Connotative Meaning:** As long as human beings keep constantly on doing something or saying something, this will change the attitude of the people who hear the speech.

3. **Collocative Meaning:** Constant dropping refers to the continuous action. A stone refers to a stubborn person.
4. **Affective Meaning:** This proverb reflects unfriendly action. This reflects unpleasant effect.
5. **Stylistic Meaning:** This proverb reflects unfriendly effect.
6. **Thematic Meaning:** The proverb is written in active voice which reflects the interest of the subject.
7. **Reflexive Meaning:** There is no Reflexive Meaning.

#### ***Theories of Meaning:***

1. **Referential Theory of Meaning:** There is a relation between the proverb in the sense of constant action and the effect of the action.
2. **Image Theory of Meaning:** There is an image of constant doing action and breaking the stone.

#### **8. Desperate disease needs desperate remedies.**

1. **Denotative Meaning:** Strong diseases need strong remedies.
2. **Connotative Meaning:** Strong problems need for witty remedies. Such problems need for radical remedies or solutions.
3. **Collocative Meaning:** Disparate disease stands for strong problems that face human beings. Disparate disease and disparate remedies stands for equivalent remedies.
4. **Affective Meaning:** It reflects unfriendly actions and unlimited doing to stop the problem.
5. **Stylistic Meaning:** The proverb shows informal setting.
6. **Thematic Meaning:** The proverb is written in active voice which reflects attention is done according to the subject.
7. **Reflexive Meaning:** There is no Reflexive Meaning.

#### ***Theories of Meaning:***

1. **Referential Theory of Meaning:** There is a reference to the relation between desperate disease and problems in general. Desperate remedies which reflect unlimited actions to be taken to solve the problem.
2. **Image Theory of Meaning:** There is an image of desperate diseases which are solved by desperate remedies.

#### **9. Do as you would be done by.**

1. **Denotative Meaning:** Do with people as you like them to do with you.
2. **Connotative Meaning:** Treat people as you like to be treated by them. If you harm people they will harm you, so treat them as good as you like them to treat you.
3. **Collocative Meaning:** There is no Collocative Meaning.
4. **Affective Meaning:** This proverb presents a bit of advice to human being in order to behave well with each other, so it is friendly proverb.

5. ***Stylistic Meaning:*** It is informal proverb.
6. ***Thematic Meaning:*** The proverb is written in active voice to denote a bit of advice.
7. ***Reflexive Meaning:*** There is no Reflexive Meaning.

***Theories of Meaning:***

1. ***Referential Theory of Meaning:*** There is a relation between doing the action and the way by which it is reflected.
2. ***Image Theory of Meaning:*** There is no image in the proverb.

**10. Gather ye rosebuds while ye may.**

1. ***Denotative Meaning:*** Gather the roses since you can do that.
2. ***Connotative Meaning:*** The proverb indicates that human beings should enjoy their life as they can do, because when they become old they cannot do that.
3. ***Collocative Meaning:*** Rosebuds stands for what human being can enjoy in their life.
4. ***Affective Meaning:*** The proverb gives advice for human being so it is friendly.
5. ***Stylistic Meaning:*** The proverb reflects warm feeling and relaxed feeling.
6. ***Thematic Meaning:*** The proverb is written in active voice to give emphasis towards the subject of it.
7. ***Reflexive Meaning:*** There is no Reflexive Meaning.

***Theories of Meaning:***

1. ***Referential Theory of Meaning:*** Rosebuds reflect young persons.
2. ***Image Theory of Meaning:*** There is an image of young persons who gather rosebuds (deeds).

**11. God's mill grinds (or mills grind) slow but sure.**

1. ***Denotative Meaning:*** God's mill grinds so small or tiny sooner or later.
2. ***Connotative Meaning:*** God punishes human about their bad deeds sooner or later. He never leaves them without judgment.
3. ***Collocative Meaning:*** There is no Collocative Meaning.
4. ***Affective Meaning:*** It shows unfriendly tone.
5. ***Stylistic Meaning:*** It shows impersonal thought.
6. ***Thematic Meaning:*** The proverb is written in active voice which reflects the intention of the subject of the proverb.
7. ***Reflexive Meaning:*** There is no Reflexive Meaning.

***Theories of Meaning:***

1. ***Referential Theory of Meaning:*** There is a relation between the proverb and what it refers to.
2. ***Image Theory of Meaning:*** There is an image of grind which reflects God's judgment.

**12. Hitch your wagon to a star.**

1. **Denotative Meaning:** If a person wants something should attach his wagon to a star.
2. **Connotative Meaning:** If somebody wants to get to a higher rank should assign for himself an ideal to what he wants.
3. **Collocative Meaning:** Wagon refers to dream, whereas star refers to an ideal.
4. **Affective Meaning:** It is a friendly advice presented to human beings.
5. **Stylistic Meaning:** There is a warm feeling towards that person to do what he wants.
6. **Thematic Meaning:** The proverb is presented as an order, in active voice toward the adviser.
7. **Reflexive Meaning:** There is no Reflexive Meaning.

***Theories of Meaning:***

1. **Referential Theory of Meaning:** There is a reference between hitch which means hold and your wagon which refers to a dream.
2. **Image Theory of Meaning:** There is an image of a star which should be followed if somebody wants to get or reach higher rank.

**13. Still waters run deep:**

1. **Denotative Meaning:** Calm water goes deep in the earth.
2. **Connotative Meaning:** The proverb contains warning from being cheated by people. Those people keep behind their calmness or silence evil intentions. Then, they cheat or harm people.
3. **Collocative Meaning:** Water refers to calm persons and deep water refers to bad behavior.
4. **Affective Meaning:** This proverb shows friendly behavior, for it advise people not to be cheated.
5. **Stylistic Meaning:** It is informal proverb.
6. **Thematic Meaning:** It is written in active voice in order to assist the doer of the action.
7. **Reflexive Meaning:** There is no Reflexive Meaning.

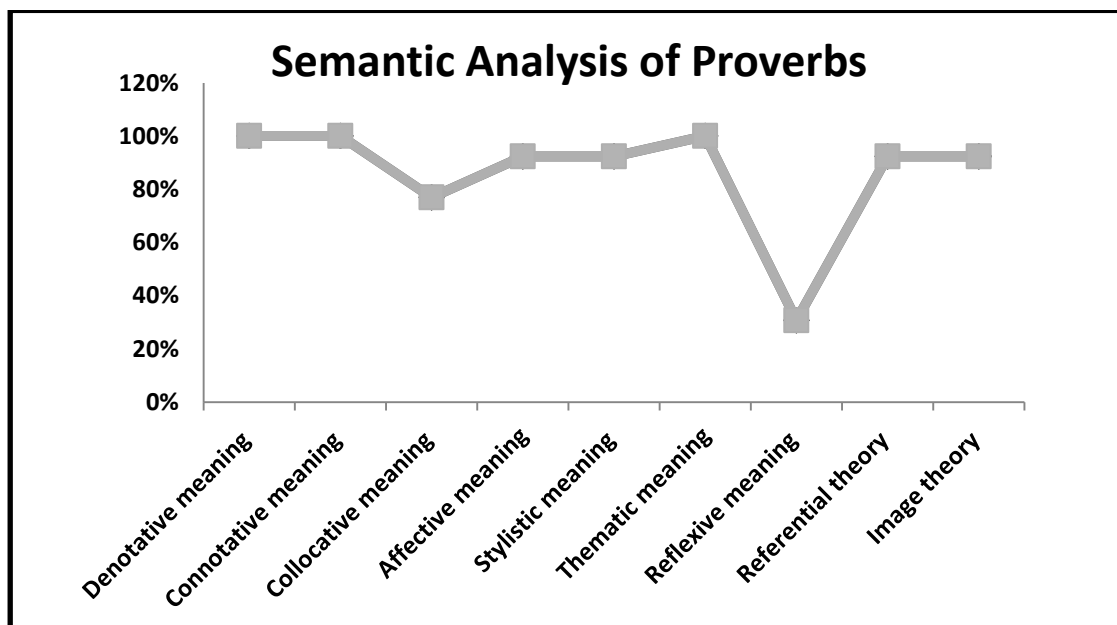
***Theories of Meaning:***

1. **Referential Theory of Meaning:** It is approved that water stands for calm persons.
2. **Image Theory of Meaning:** There is an image of calm persons who hide behind them wickedness and bad will.

**12. Results and Discussion:**

The results of the analysis for the previous proverbs have shown the following: Denotative meaning as 100%, Connotative meaning as 100%, Thematic meaning as 100%. This means that proverbs depend basically on them to convey meaning. Affective meaning as 92.307%. Stylistic meaning as 92.307%, Referential theory as 92.307%, and Image theory as 92.307%. This represent second rank of use.

Collocative meaning as 76.923%. It represents the third rank of use i.e. human do not depend basically on them. Reflexive meaning as 30.77%. It represents the fourth rank of use. It is noted that all types of meaning are used in the consulted proverbs. The results of the analysis are shown in the following diagram:



*Figure (1) Percentage of Occurrence of the Devices Used within Semantic Analysis of Proverbs.*

These numbers explain the existence and the absence of the items according to the model. This reflects how the proverbs are used to communicate ideas.

### 13. Conclusions:

1. Proverbs continue to have impact on the hearers and direct them to take actions according to the message behind the proverbs. The reason underlies the power of the proverbs is that proverbs contain wisdom words depending on people's experience. They reflect social values and sensibility of the people. Proverbs can be over consulted because of the fact they exist and still very vital in our day-to-day experience. Some of these proverbs have been there from old generation. They are born and still transformed from one generation to another.
2. Proverbs can be considered as shared language in the family. Since proverbs have special impact between parents and sons, e.g. parents can ask their sons do not lie and tell the truth. Similar to other shapes of tradition, proverbs work as impersonal tool personal interrogation in families. Parents may well use proverbs to direct their son's behaviors or thoughts, but by consulting proverbs, the parental imperative is removed somehow from one person to another. It is a tool to direct children in present by alluding to anonymous past, specifically folk talk. A sons know that some proverbs are consulted by the parents to scold



them. These are proverbs from past culture whose voice shows points of view to be transmitted to the hearers i.e. the proverbs have impact in directing people by past experience .

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## التحليل الدلالي في الأمثال: تحليل محادثة

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### المستخلص

يعتبر المثل واحد من عناصر الفولكلور. يحتوي المثل، مثل بعض العناصر الأخرى من الفولكلور، عدة أدوار كبيرة وهامة في حياة الإنسان. يدرس هذا البحث استخدام الأمثال كجمل قصيرة استنادا إلى الخبرات الطويلة. ان الهدف من ذلك هو تسليط الضوء على دور وأهمية ومغزى الأمثال في حياتنا. وكيف يستخدم المثل لنقل الأفكار الى الناس من خلال كلمات وتعابير بسيطة. وهكذا، تعبر الأمثال عن حكمة وأفكار أجدادنا عند تطبيقها للنقد. واستخدمت بعض الأمثال من قبل المؤلفين لانتقاد، وتأييد شخصياتهم. من خلال القيام بذلك، تلبي الأمثال جزء من وظيفة فريدة. استخدمت الباحثة نموذج انتقائي من ليج (1974)، ابنمني، (2002) واودوفت (1999). وأظهرت التحليلات درجات مختلفة من العناصر الدلالية كما يلي: المعنى الدلالي إلى 100٪، المعنى التلمحي إلى 100٪، و المعنى الموضوعي إلى 100٪، المعنى العاطفي 92.307، معنى الأسلوبية 92.307٪، ونظرية المرجعي 92.307٪، ونظرية صورة 92.307٪. المعنى التنظيمي 76.923٪، المعنى الانعكاسي كما 30،77٪. تعتبر الأمثال الأداة الأكثر قوة وفعالية لنقل الثقافة والأخلاق الاجتماعية والعادات وافكار الناس من جيل إلى آخر. قد يستخدم الآباء الأمثال لتوجيه الأطفال .

الكلمات المفتاحية: المعنى الوجداني ، المعنى الدلالي ، المعنى الضمني ، الأمثال ، الدلالات ، المعنى الموضوعي.