Socio-pragmatic representation of animal in Al-Bahah proverbs: an eco-linguistic analysis

Representación socio-pragmática de animales en los proverbios de Al-Bahah: un análisis eco-lingüístico

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ABSTRACT

The present study aims to reconstruct a synchronic eco-linguistic analysis of Al-Bahah animal proverbs to deduce the representation of the human-animal relationship. The collected data attested four classifications of Al-Bahah animal proverbs and proverb-like expressions into general truth, cultural, social, and apothegm groups. The study reveals that Al-Bahah animal proverbs are not only sociolinguistic-specific but also ecological-specific. To interpret the relevance of these animal proverbs to the Al-Bahah ecosystem, methodologically this study moves along two lines of analysis: a linguistic analysis of metaphorical proverbs, and the social analysis. The present study highlights the Al-Bahah culture and oral tradition.

Keywords: Apothegm, Eco-Linguistics, Metaphor, Relevance Theory.

RESUMEN

El presente estudio tiene como objetivo reconstruir un análisis eco-lingüístico sincrónico de los proverbios de animales de Al-Bahah. Los datos recopilados atestiguaron cuatro clasificaciones de los proverbios de animales de Al-Bahah y expresiones similares a los proverbios. El estudio revela que los proverbios de animales de Al-Bahah no son solo sociolingüísticos - específicos, sino también ecológico-específicos. Para interpretar la relevancia de estos proverbios animales para el ecosistema de Al-Bahah, metodológicamente este estudio se mueve a lo largo de dos líneas de análisis: un análisis lingüístico de los proverbios metafóricos y el análisis social. El presente estudio destaca la cultura y la tradición oral de Al-Bahah.

Palabras clave: Apotegma, Eco-Lingüística, Metáfora, Teoría de la Relevancia.

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1. INTRODUCTION

The interdisciplinary nature of proverbial studies stresses the interaction of comprehensive branches of knowledge, contexts, and cultures. Traditionally eco-linguistic studies mainly focus on language shift and endangerment; but they can also explore patterns of language that influence how people both think about, and treat the world (Stibbe: 2015). Since at least the 1990s, Eco-linguistics comes to comprise researches into how discourse can denote the relation between human beings and the environment, at the same time, revealing and uncovering the stories that shape people's lives and society as a whole. These stories are embedded in metaphorical proverbs echoing the speech community's conceptualization of life and the livings. Thus, the study of Al-Bahah animals representation can be considered to fall within eco-linguistics.

Stibbe (Stibbe: 2015) provided a comprehensive framework for understanding eco-linguistics through textual examples of destructive and consumptive lifestyles in magazines, ads, films, and fictional books. To raise awareness of human-environment interconnection, Maran (Maran: 2007, pp. 269-294) attempted an understanding of the relation between meaning and context from an ecological point of view inherent to Semiotics. He proposed a model of nature-text integrating biological and cultural eco-semiotics, which can portray a unidirectional human relationship with the environment.

Significant research in the rich oral tradition of African eco-proverb has been done from different perspectives. The eco-critical discourses were examined from a comparative prescriptive (within different contexts, cultures, and domains) or presented eco-descriptive analysis of the flora and fauna systems within various approaches. For example, Ayinuola and Edwin (Ayinuola & Edwin: 2014, pp. 29-40) conducted a critical discourse analysis of an English poetic text that reconstructed an eco-landscape driven from Yoruba proverbs.

Likewise, Olaosun and Akinwale (Olaosun & Akinwale: 2013, pp. 247-258) viewed Yoruba proverbs as a product of the eco-semiotics environment depicting human-nature relationships. Moreover, Melefa and Chukwumezie (Melefa & Thomas: 2014, pp. 81-89) traced Yoruba evidence in a literary play employing a pragmatic theory act drawn from the context of a shared situational and cultural knowledge and inferences to perform specific, pragmatic acts. Yuniawan et al.

(Yuniawan et al: 2017, pp. 291-300) promoted green discourse from an eco-critical dimension in the media discourse to reveal people's attitudes towards the environment. Likewise, Mubarok (Mubarok: 2017, pp. 6-8), Estaji and Fakhteh (Estaji & Fakhteh: 2011, pp. 1213-1217), Fontecha and Rosa (Fontecha & Rosa: 2003, pp. 771-797) provided classifications of proverbs (Mubarok in Sudanese, Estaji in Persian and Fontecha and Rosa in English and Spanish) in terms of animal semantic derogation. An extensive study of the changing representation of animals in Canadian English from the 1920s-2010s by Fusari (Fusari: 2018) explicated the signification of human-animals ecological relationship at taxonomy level and beyond it. Lauhakangas (Lauhakangas: 2007) collected his data from a multi-cultural *corpus* and studied the function of proverbs in social interactions.

Proverbs function mostly as culturally situated texts, and thus can only be understood through a theory of action (Odebunmi, in Melefa & Thomas: 2014, pp. 81-89). Therefore, approaching proverbs, according to pragmatic-acts' theory, will help to explain the socio-cultural metaphorical nature of Al Bahah fauna proverbs. As deduced by Odebunmi (Melefa & Thomas: 2014, pp. 81-89), a pragmatic interpretation of proverbs entails partly an interactional activity and partly a textual one, which refers to the context of the pragmatic act. Proverbs depend on their communication on the shared knowledge, inference, and relevance of the pragmatic act, which are usually related to asserting, unveiling, and criticizing.

A critical and comparative study of Modern Najdi Arabic proverbs conducted by Muhammad Alsudais (Alsudais: 1993) draws the structural features, the semantic fields and formal characteristics of the Najdi proverbs that. Studies related to eco contextualization of Al-Bahah proverbs are rare which motivated the researcher to investigate this topic. The richness of the Al-Bahah culture, the Arabic medium of expression

and above all animal eco-contextualization, which resulted in a rich bank of proverbs, requires researchers to investigate with an eco-critical reading and analysis. This study mainly aims to:

i. Highlight Al-Bahah culture and oral tradition deployed in proverbs; and
ii. Investigate the pragmatic-linguistic representation of the metaphorical animal proverbs as it relates to its ecosystem.

2. METHODS

In this section, a general outlook of the historical, geographical and demographical situations of Al-Bahah Province is discussed with particular reference to the Al-Bahah dialect or what is known as lahjat ghamed wa Zahran (the dialect of Ghamed and Zahran), the two chief tribes in the region. A quick review of the historiography and demography context that plays a great role in forming the speech community at Al-Bahah Province is significant and necessary for the subsequent analysis of Al-Bahah proverbs.

Ingham (Ingham: 1982) attempted a classification of Arabic dialects in Saudi Arabia. He categorized four dialectal groups: (1) the North-west dialects, (2) the South-west Arabian dialects, (3), the Hijazi dialects, and (4), the North-East Arabian dialects (spoken by large tribes in Najd). The Anazi dialect includes dialects of the Gulf countries and some of the north Bedouin dialects.

The kingdom of Saudi Arabia has 13 distinct regions for administrative purposes, of which Al-Bahah is one, located in the southwest region. Geographically, the districts of Western Saudi Arabia, known as Belad Ghamid and Zahrn "referring to the tribal population", are located in the highlands of southern Hejaz. The area is marked by the chain of mountains known as' alaqabat'. The regions of Ghamid and Zahran lie in a location of relative isolation (Nadawi: 1968, 1). It is situated in an area characterized by rich plant cover and agricultural plateaus.

From a historical point of view, the linguistic development of the vernacular forms of Arabic is controversial. It is claimed by some Arab authors that the dialect of Belad Ghamid and Zahran (Now known as Al-Bahah province in SA) is nearest to classical Arabic. Ahmad Abdul Ghafur Attar (Nadawi: 1968) reported in an article "Where Fusha is spoken/Where Classical Arabic is Spoken" that the language of the Hejaz (Lahjat AlHejaz), especially that which is spoken in Belad Ghamdi and Zahran "Al-Bahah dialect" is close to the Classical Language(Nadawi: 1968).

The primary sources of the present research data are constituted both by Ali Alsalouki's collection of Al-Bahah Proverbs (Alsalouk: 1415) and by old natives' interviews, and secondarily by books and both English and Arabic dictionaries. The data, consisting of 31 proverbs, are presented successively as follows:

(i) The animal proverbs text will be transliterated and, when possible, an English translation will be provided;
(ii) Each proverb will be analyzed in terms of a respectively theoretical stand of explicator and implicature (primary and secondary meanings);
(iii) The data will be examined by using eco-linguistic parameters of human-animal relationships,
(iv) The metaphorical proverbs' relevance to the cultural, social, and traditional development will be contextualized.

The grouping of animals in the analysis section is data-driven. The corpus imposes the categorization according to specific characteristics of either belonging to the same species or act in a somehow similar way. The most detailed account is given to those species frequently appearing in the data such as domesticated mammals (being the most economically, socially and culturally important to the speech community), followed by birds, insects, and wild animals.

In addition to their economic usefulness, domesticated animals are redundantly indicated in Al-Bahah

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fauna scene by contextual experiences as well as by the use of specific linguistic names, behaviors, and attributes. The proverbs related to wild animals are rare (wolves, snake, hyena). This scarcity fits the rural habitat of Al-Bahah where farmers are keen on protecting their cattle from any threat. Thus, it seems that physical detachment is echoed in the rarity of wild animal proverbs.

Al-Bahah speech community compromises homogeneous tribes of rural, urban and tahamah inhabitants connected by their unique cultural values as documented in the cultivated effort of Dr. Alsalouk (Alsalouk: 1415) in the fifth series of *Al Amthal* (proverb) and *Alhikam* (wisdom) (Almawrouthat Alsh'beiyah le Ghamed wa Zahran).

The author of the book collected the data from 1381s-1415s through an interaction with the local dialect native speakers in Al-Bahah. The author of the book was in constant contact with people due to the nature of his administrative work in the Al-Bahah Municipality. Alsalouk's proverbs are arranged alphabetically, and their contextualization is extensively provided. The researcher herself is Al-Bahah inhabitant, which facilitated documenting, explicating, and contextualizing the proverbs understudy with the aid of the old speakers of the dialect.

The data analysis will be qualitative linguistic, yet a quantitative statement is presented to give a proportional account of respectively the human-animal lexical involvements (hybrids, human attributes, animal naming and metonymy, the domination of domestic animals, and prototypical negative connotations of human-animal images.

As for the identification of proverbs' content, the researcher relies on the inhabitants of Al-Bahah dialect, on her close observation, being herself a member of Al-Bahah speech community, and on dictionaries. In terms of the transliteration of the Arabic proverbs, the system of APA style is adopted in this study (See Appendix B).

The theoretical backbone of the study is eclectic due to the challenging nature of the topic. The study benefited from the insights of Sperber and Wilson (Sperber & Deirdre: 1995; Wilson & Dan: 2008, pp. 606-632), Wilson (Wilson: 2005), Carston (Carston: 2008, pp. 633-656; Carston: 2009a, pp. 19-26; Carston: 2009b, pp. 35-62), Lakoff and Mark (Lakoff & Mark 1989), Lakoff (Lakoff: 1987) and Ramirez (Ramirez: 2015), along with the theories of both denotative-level of meaning and experiential level of language developed by Halliday (Halliday: 1978).

3. RESULTS

3.1 Eco-linguistic representation of camel

The proverb *(Ɂ ða dˤaxei:t Ɂlˤou d, fa Sx Ɂl xu tˤ a:m)*, which can be translated as 'If you forsake the stick, forsake the halter.' has the English semantic meaning of 'Pennywise, pounds foolish'. The proverb falls back on the earlier eco-environment (stick and halter) to impart that 'a small sacrifice does not harm if bigger sacrifices have been made.' The proverb calls for generosity among cattle owners by sacrificing what is socially and economically more profitable (the halter of a camel) instead of the camel's stick.

Abstract environmental elements (stick) and animal part-whole lexicons are employed to instruct a religiously-motivated intention of giving up the best by employing a partial Camel referent (halter). Naming inanimate referent reveals cultural specific folk terms and the conceptualization of the symbolic importance of certain animals and the degree of human-animal interaction, as shown in the proverb.

3.2 Eco-linguistic representation of sheep

The proverb (*koul ʃa:h mˤalaqah bkurɁa:ha*) articulates in English: 'Every sin carries its punishment.' The literal sense of the proverb broached a religious concept that is used till today: 'Every sheep is hanging by its limb.' The implicit reference of the image of the sheep hanging by its feet can easily be contextualized to the fact that everyone gets punished for his/her sins.

Moreover, the proverb (*La: tafna: ʔl ɣanam wala: yu: ħram ? l ði:b*) imparts the English sense of: 'No harm, no foul.' The explicator expresses that 'sheep will not die out (since they breed fast), and a wolf will not starve (as it will feed on sheep).' The indirect semantic sense relies on the contextualization of a socially observable condition of the ecosystem and calls for interdependence between species and neutrality of perspective. Sustainability among animals is skillfully articulated and can be imparted to any human conduct where harm or loss is inflicted in any situation of opposing interests. The context of the use of this proverb is that 'Offense can be overlooked if no lasting damage has been done.'

Besides, the animal lexeme of (*ʃa:h*), referring to female sheep, is repeated twice in the following proverb: (*leHyah teðbaH Iaha ʃah, la tedʒa:feha Ɛla ʃa:h*), which means: 'Do not lose a priceless person over a cheap matter.' In the context of Al-Bahah speech community, sheep are vital possession of the ordinary farmer, and it can be safely said that a sheep is equated with the property and that is why it is frequently mentioned in Al-Bahah proverbs. The explicit meaning can quickly be figured out regarding human-animal relation, *LeHyah* refers to the man's beard and (*ʃa:h*) to a female sheep. The prover is persuasively articulating the proposition that one should not lose a person due to a simple issue.

3.3 Eco-linguistic representation of the bull and donkey

Some al-Bahah proverbs developed from animal inabilities connected to the human ones accompanied by the mighty pragmatic acts of disapproving, rebuking and remarking. The bull in Al-Bahah proverbs maps the misbehavior of the animal to socially unapproved behavior of man through the employment of eco-related discourse. Six proverbs in the data articulate this animal-human interrelated behavior as in, (*ma yuxnug Cala nafsu ʔelaaløour*), 'He who strangulate himself is but a bull', (*çabar Ɛla: nafsak ya: θour*), 'Scatter sand but upon your horn', (*lou ka:n yuHru:θ ma: ba:Ɛouh*), meaning: 'Had it been plowing , it would not be put out for sale', (*la: yansa:q, wala yanqa:d*), 'Can't be jockeyed or forcefully driven', and lastly *θour si:fel* which denotes to 'An Ox of the bottom attic.' Two proverbs of the donkey communicate misconducts of animal-human in relation to the locality of Al-Bahah ecosystem , (*ma: ymout fi: marbatɛ ou ʔila ʔalHouma: r*), 'He who dies by his strap is but a donkey', (*kama: Houma:r ʔil með riyah*), meaning 'like a winnowing donkey'

These proverbs revolve around negative connotations and degrading actions and attributes of the bull and donkey designating them by their names in six proverbs and by the use of metonymy in two proverbs. When sifted through, these proverbs employ ecologically animate attributes of bull and donkeys, for example, and animate part-whole reference' lexicons and behaviors, as in the case of a horn- dusting, stall 'understood as 'a place where animals are tied and strapped.' The use of *ma yuxnug* refers to the behavior of the bull when circulating the rope blindly causing its choke. Likewise, the lexicon *marbatɛ ou* refers to the donkey that dies by its strap. These animate part-whole references have culturally specific names related to the animal physical environment, as the lexicon *ʔi: lmðarya:h* "a rural practice of clearing grains of chaff, that almost disappears nowadays". This conventional word relates the negative, static behavior of donkey in winnowing the crops to that of a similar negative human-helplessness context. The conventional sense of *si: fil* referring to the animal's bottom yard, and *marbatɛou*, to the action of tying up a donkey, conceptualize the inabilities of these two animals – bull and donkeys encoded in the respective inabilities of humans. When the speech community of Al-Bahah sought to express the experience of harshness in taming specific species of mammal animals, they always employ the symbolic representation of oxen and donkeys, which traditionally are considered difficult to deal with. This social experience is vividly described. The literal meaning of these proverbs might give the impression of the negative images of these two animals when they are understood in the social and physical environment of the human-animal context.

3.4 Eco-linguistic representations of birds

The proverb (*ʔiða ra: H ? LNA:s Sarah Ba:yƐar*) does not have any plausible English equivalent. The explicator/explicit primary meaning is: 'When farmers drew back home, *Ba:yƐar* (a species of birds known to

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be fearful) proceed freely.' The implicature/implicit secondary meaning concerns a similitude of oppositional behavior, deploying the bird as the object reference of a hesitant, fearful, and indecisive person that hides in the presence of people. The proverb counts on popular expressions, as *Sarah, ra: H*, that employs traditional wordings to express the daily social activities of farmers. The bird *Ba:yʕar* is identified in Al-Bahah literature as a dreadful, delicate bird. The observation of the bird's attitude reflects people close involvement with the behavior of this type of bird in the natural environment.

Another universally known fact about birds is (*ma: yenfer ʔTa:r ʔila bdʒanaHu:*) 'A bird can only fly by its wings.' The expression' secondary pragmatic meaning indirectly calls for self-reliance represented through the bird image. Yenfer (meaning to flee) is part of the old wordings of the dialect. The use of standard words and expressions in Al-Bahah proverbs, though some are archaic, significantly shapes their possible interpretation, as these traditional wordings are functional in different contexts.

3.5 Eco-linguistic representation of cows

Cows in Al-Bahah are called *ʔalhouʃ*, a noun meaning both male and female members of this species, although the term is often used only about male bulls as well. The plural noun *ʔlħouʃ* in the proverb (*ma baqa: fi: ʔlħouʃ ʔ ila: ʔa:xass ʔalhouʃ),* which implies: 'Nothing dwells in the yard except the worst cattle', works as a vague collective plural noun used to encompass all domestic members of the cow family in terms of age-groups and sex, including *ħasi:l* a young male calf, but not the female. This use runs counter to the English categorization of Heifer, which means 'a cow before calving'. The term *ʔ lħouʃ* is no more in use nowadays due to the increasing rate of modernity and industrialization. The term 'Hassel' is still in use and refers to locally brought up young cows that are fattened for their excellent meat, not imported from outside.

3.6 Eco-linguistic representations of insects

The locust dominates the insect scene of Al-Bahah Proverbs. Farmers' main concern is to protect their crops from locusts that cause famine and starvation. The proverb, (*kama dʒaradah ma: talmaħ i: la ʕnd ʕaynaha*), which has no equivalent English counterpart, has the following explicator: 'Like a she-locust that cannot see further than its ear.' The proverb reveals a biological understanding of locusts' sensory behavior of seeing and observing activated in a juxtaposition to human inabilities and limitations, according to the paradigm 'animal abilities-human inabilities.' Al-Bahah farmers, thanks to their close interaction with these insects, elaborated an accurate knowledge of how locusts perceive things. The proverb articulates: 'A locust sees but to the level of its ear' because this insect has a large compound eye usually found in arthropods insects. Compound eyes have poor image resolution; however, a locust possesses a huge view angel and the ability to detect fast movement and, in some cases, the polarization of light. The close eco-identification and meditation of the locust natural appearance and behavior are skillfully reflected in this proverb. The context of the use of this proverb is that 'Correct judgments need careful reflections.'

Likewise, (*ma yeħmi ? ldʒarad ? ila meħTar elk bed*), literally means that 'Only the landlord protects his land from locust.' The proverb has no English counterpart as it is a culturally-specific activity. The social activity of *yeHmei* categorizes a practice of the old days. It is similar to the farmers' use of scarecrow in English culture in the crop field to frighten birds. The practice of frightening locusts in Al-Bahah is done by the scarecrow and also by a unique tool called *mardʒamah*; meaning 'to stone using a shepherd's sling.'

3.7 Eco- linguistic representation of cats

The proverb (*madaħna bass salaħ fi ? atˤaħi:n*), which does not have any English counterpart, could be translated as follow: 'We complimented the cat; it shitted on the flour.' It expresses a blunt irony, employing the euphemistic term 'to shit,' to express metaphorically 'paying due admiration to those who turned out to be false,' through the socially observational knowledge of the behavior of cats seen as mischievous pets. Metaphorically, as in the above examples, the proverb juxtaposes animal and humans' vices to evoke mockery

and sarcasm. This proverb has been constructed on the concept of 'paying admiration to someone who turned to be false' and, in order to convey this message, it deploys the relation between cause (compliment the cat) and bad behavior (shit on the flour) in terms of human-animal relations' conceptual mapping where animals function as a vehicle to express human behavior.

3.8 Eco-linguistic representation of wild animals (hyena, wolf, and snake)

In the examined data, the shrewdness and cunningness of the hyena compared to that of the wolf are categorized only once. What strikes first in the proverb (*dʒuʕa: yrah taðʕħak ʕala ʔ ðe:y*), which means 'The she-hyena makes fun of a male wolf,' is the noun *dʒuʕa yrah* referring to female hyena, which biologically has both vicious and predatory connotations echoed in Al-Bahah speech community through this maxim. The female hyena is well known in zoology to be viciously more cunning compared to the wolf. Thus, al-Bahah folk literature has a symbolic categorization off *ʔ eldʒuʕri* interpreted, in this case, as a symbolic creature. The implicit communicative content of the proverb is easily deduced by the observable experience and cultural knowledge of the cunning behavior of the female hyena that surpasses that one of a wolf. In other words, the proverb proposes a juxtaposition of two animals and their intellectual stands in which the hyena outsmarts the wolf, 'Laughs at him' both metaphorically and physically. This cultural observation is mapped to the human context where the 'weak outfoxes the strong.'

The proverb (*ʔlʃartʕ Wdʒh ʔðe:YB, walmaʕazah Maka:Nha*), which can be rendered as 'Let us be friends, but let our purses be kept apart' reinforces a moral condition between partners through the symbolic reference to *ʔðe:yb-wolf*, an animal known for high self-esteem and dignity as it never preys on corpses. The central image of wolves in Arabic literature is that one of smartness, sheep-prey, yet in the current proverb, it stands as a symbol of dignity, pride, and cautiousness. The Explicator communicates the identification of double layers of 'the face of the wolf' and 'the positive human face and behavior', while the Implicature encoded that friends should be honorable to each other especially if friendship is tied to the business. The speech community integration of the biological features of the wolf as a symbol of dignity to that of the context of man conduct -saving renders assimilation of animal-human relationships with the environment.

4. CONCLUSION

Al-Bahah fauna ecosystem connects, mediates and translates double layers of meanings in human-animal relations, to recognize and explicate possibilities for textuality, meanings, and categorization of living nature, and to bring forth natural, animal and verbal aspects of human culture and its texts. The eco-linguistic analysis of Al-Bahah proverbs helps considerably in exploring the metaphors employed by this speech community and reveals some proverbs asserting behaviors that protect the earlier ecosystem, which supports the interdependence of sustainability between humans and animals and among the flora and fauna systems. For example, The unique word *ʔilmeðriyah, ʔlʕadʒlh* shows flora-fauna interrelation and interdependence. The first describes the grains winnowing process, while the second the early growth and priming of seed. What is interesting is that the root word '*ðaru*' " is derived from the process itself.

Al-Bahah proverbs are classified as proverbs and proverbial-like expressions, anecdotal in nature. The thirty-one animal proverbs record 21% proper naming, 20% animal metonymy and 28% human attributes, while the human-animal hybrids record the highest proportion (31%) (see Appendix A, Figure1). The richness of the human-animal lexical hybrids entailing animate and inanimate part-whole lexicons which reflects the socio-pragmatic eco-interrelatedness of Al-Bahah animal proverbs. This value is justifiable as the mapping relies on the inabilities and attributes of both species. Domination of domestic animals is significantly high (86%) compared to wild ones (13%), (see Appendix A, Figure2). Specific animal names entail conventional part-whole referents of archaic, conventional and standardized lexicons. Camel related metonymy is the highest (30%), followed by sheep and birds of equal (20% for each), bulls and cows of equal (15% for each)

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(see Appendix A, Figure 3). This is attributed to the diversity of Al-Bahah habitat where Taham and nomadic dwellers rely significantly on camels being helpful in transportation and economically crucial for their meat and milk.

Antonyms, contradictory terms of opposite meanings, are noted in the data as in *Sarah-raah* (in-out), *Barak-QA:m* (fill below–stand up) and *yinsa:q-yenqaad* (move inward-move backward). The images of female sheep, female camel, female cow and goat in Al-Bahah proverbs are related to mischievous and negative attributes while male sheep, male camel, male cow and to good ones. However, in some cases, there are also typological representations of specific human-animal negative connotations and the highest are noted for the bull followed by the donkey (see Appendix A, Figure 4). The structure of Al-Bahah animal proverbs is nominal and reason-result and conditional parallel sentences are the most dominant.

Al-Bahah animal proverbs have not only high economic value, but also cultural ones. Camel-related semantic lexicon, for instance, metonymy or inanimate physical parts, has specific cultural names, which are the derivative forms of the rich cattle lexicon. To comprehend some expressions, the study findings emphasize the need for a profound knowledge of the unique socio-cultural setting of Al-Bahah. Wordings and expressions such as *marbatˤ,ʔnaħla ʔlka ða: bah, yeħmi* 'to protect from locusts invasion', and *ʔelˤebah ,Sifi:l, ysouq, ʔil með riyah* indicate dynamic eco-images of classical wordings, endowed with cultural meaning and high economic value for Al-Bahah habitat. The environmental lexicon employed in Al-Bahah proverbs is related also to its eco-setting.

A variety of cultural activities involving human-animals' relations and interactions are derived from Al-Bahah's traditional lexicon, which enriches the fauna scene. Concerning cultural naming of animals or animal-part whole lexicons, traditional, conventional names are employed as, for instance, the words *'marbatˤ - sifi:l -yeħmi -ħa: sira, ʔelˤebah, ʔl xu tˤ a:'* related to the physical and social lexicon of Al-Bahah. Furthermore, these wordings are basically of a nominal category (except *yeħmi*) which, although it is ecologically non-biotic, yet are employed in the proverbs' animate context. Such contextualization intensifies earlier involvements of animate-inanimate eco- interdependence.
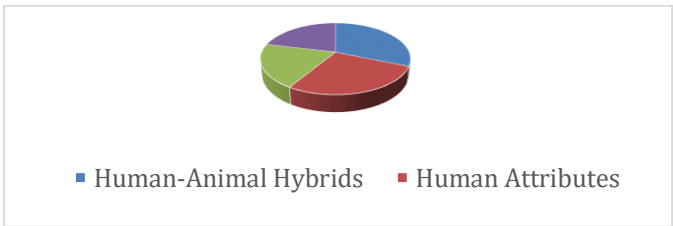
APPENDICES
Appendix A

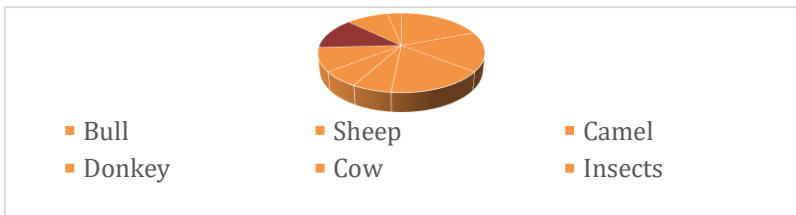**Figure1.** Human-Animal Lexical Involvements in Al-Bahah Proverbs

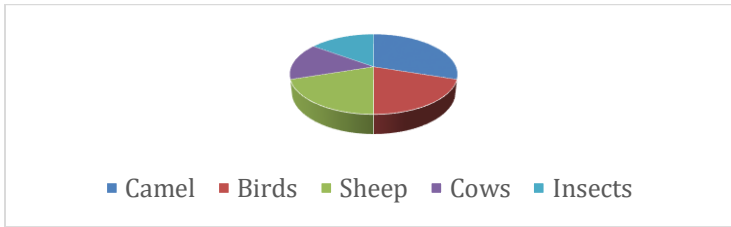**Figure 2.** Representation of Domestic and Wild Animal in Al-Bahah Proverbs
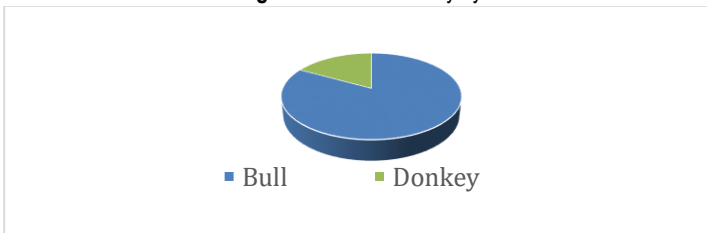
Figure 3. Animal Metonymy

Figure 4. Prototypical Negative Connotations of Animal-Human Attributes
FIGURE 4: Prototypical Negative Connotations of Animal-Human Attributes

Appendix B

IPA Arabic Consonants			
Arabic sound	Roman symbol	Arabic sound	Roman symbol
ء	/ʔ/	ب	/b/
ت	/t/	ث	/θ/
ج	/ʒ/	ح	/ħ/
خ	/x/	د	/d/
ذ	/ð/	ر	/r/
ز	/z/	س	/s/
ش	/ʃ/	ص	/sˤ/
ض	/dˤ/	ط	/tˤ/
ظ	/ðˤ/	ع	/ʕ/
غ	/ɣ/	ف	/f/
ق	/q/	ك	/k/
ل	/l/	م	/m/
ن	/n/	هـ	/h/
و	/w/	ي	/j/
ا	/a/	ة	/a, at/

IPA Arabic Vowels	
Sound	IPA
ā	/ʔaː
	/
لَا	/laː/
ُو	/uː/
◌ِي	/iː/
◌َا	/aː/

Table 1. Systems of Transliteration

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