



# An Analysis of Humor in English Anti-proverbs: A Script-based Semantic Approach

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## **An Analysis of Humor in English Anti-proverbs: A Script-based Semantic Approach**

### **Abstract:**

In paremiology, anti-proverbs are formed by transforming and twisting traditional proverbs to create humorous effects. The main purpose of creating anti-proverbs is to produce humor; therefore, the major of this study is to analyze humor in anti-proverbs. The study applied the hypothesis of the Script-based Semantic Theory of Humor to explain the reasons for describing anti-proverbs as funny texts; moreover, it discussed the proverb variations that are used to transform traditional proverbs into anti-proverbs. The results of the study showed that the script opposition between the first script, which is the traditional proverb meaning, and the second script, which is the anti-proverb's meaning, is the main cause of describing anti-proverbs as funny texts. The most used kind of script opposition is expected/unexpected opposition. It also showed that there are nine types of proverb variations used to form anti-proverbs. The most used type of these proverb variations is adding a tail to the original proverb; meanwhile, the least used types are substituting two or more words and adding two or more words to the traditional proverb.

**Keywords:** traditional proverb, anti-proverb, humor, proverb variations

**Introduction:**

Humor is a fundamental feature in human communication. Although it is used in different situations in our daily life, there is no specific definition of the term humor. Yang et al. (2015) argued that there is no certain definition of humor because of two reasons. First, the interpretations of any humorous utterance will vary from one person to another. The second reason is the need of some external background information to understand the context of a humorous utterance (p. 2367).

Despite the lack of a general definition of humor, some researchers tried to define it according to various research disciplines. From the psychological respect, Martin (2007) defined humor as "an emotional response of mirth in social context that is elicited by a perception of playful incongruity and is expressed through smiling and laughter" (p. 10). Another definition is presented by Mindess (1971) as " a frame of mind, a manner of perceiving and experiencing life. It is a kind of outlook, a peculiar point of view, and one which has great therapeutic power" (p. 21, cited in Raskin 1985, p. 7). Moreover, Long and Graesser (1988) defined humor as "anything done or said, purposely or inadvertently, that is found to be comical or amusing". (p. 37).

Furthermore, there are three traditional theories of humor which are the superiority theory, the relief theory and the incongruity theory (Raskin, 1985, p. 31; Morreall 2009, p. 9; Attardo, 1994, p. 47); each theory explains humor in a different way. According to the incongruity theory, humor happens due to the "incongruity" between the actual meaning of an utterance and the receiver's expectations of this utterance's meaning (Attardo, 2008, p. 104). Humor, for the relief theory, is sort of liberation that frees a person from certain some restrictions in form of some

"psychic energy". Meanwhile, the superiority theory introduces humor as a reaction of one's superior feeling over inferior people or things. (Attardo, 2008, p. 104)

### **Proverbs and Anti-proverbs**

Proverbs are considered as a source of wisdom and wit. They reflect a nation's traditions and values in a figurative speech. They could be used as an effective way of persuasion in oral or written communication. "Proverbs fulfill the human need to summarize experiences and observations into nuggets of wisdom that provide ready-made comments on personal relationships and social affairs" (Mieder, 2004, p. 1). Although the term proverb is commonly used, there is no specific definition of it. Different scholars tried to define the term proverb; for instance, Norrik (2015) argued that "what we generally call proverbs are recurrent, pithy, often formulaic and/or figurative, fairly stable and generally recognizable units. Proverbs are characteristically used to form a complete utterance, make a complete conversational contribution and/or to perform a speech act in a speech event" (p. 7). Another definition is presented by Mieder (1996) "proverbs are short, generally known sentences of the folk that contain wisdom, truths, morals, and traditional views in a metaphorical, fixed, and memorable form and that are handed down from generation to generation" (p. 597 cited in Mieder 2004, p. 3).

Proverbs are also known for their poetic language as they contain figures of speech such as metaphors in *All the world's a stage*, personifications as in *Actions speak louder than words*, similes as in *An honest man's word is as good as his pond*, etc., although proverbs are usually used to express a piece of wisdom or an advice, they have been twisted and transformed, in the last decades, to suit different situations and contexts (Litovkina, 2015,

p. 326). As a result of this excessive transformation a genre has been created; it was called anti-proverbs. The term anti-proverb was presented by the paremiographer Wolfgang Mieder (Litovkina, 2015, p. 326). Mieder defined (2004) anti-proverbs as "parodied, twisted or fractured proverbs that reveal humorous or satirical speech play with traditional proverbial wisdom" (p. 28). According to his definition, the main purpose to form an anti-proverb is to produce humor, therefore the main aim of the present study is to analyze humor on the semantic level by applying Raskin's (1985) theory the Semantic Script Theory of Humor.

There are various ways to transform or twist a traditional proverb to create an anti-proverb. Litovkina (2015) explained nine common ways of these proverb variation which are: (1) "replacing a single word", (2) "the substitution of two words", (3) "changing the second part of the proverb", (4) "adding a tail to the traditional proverb (the extended proverb)", (5) "adding literal interpretations", (6) "the use of puns", (7) "the repetition of some words", (8) "mixing two proverbs" and (9) "word-order reversal" (p.332). Anti-proverbs have been accepted by the scholars around the world and they have been used in different aspects of communications such as social media, advertising, slogans (p. 328). Anti-proverbs also are used to comment on social problems or to discuss social issues or to drag the attention to certain topic. According to Litovkina (2015), the most used themes in anti-proverbs are related to women, lawyers, doctors and politicians (p. 340).

### **Research Questions:**

The present study tries to answer the following questions:

- 1- What are the proverb variations that are used to form these anti-proverbs?
- 2- When can we describe an English anti-proverb as funny according to the Semantic Script-Based Theory of Humor?

### **Methodology:**

The present study aims at explaining the reasons behind describing some English anti-proverb as funny texts according to the Raskin's (1985) Semantic Script Theory of Humor. Therefore, the present study adopts an explanatory method to highlight the proverb variations that changed the traditional proverbs to their modified versions.

### **Data Collection:**

The used data was selected from Wolfgang Mieder and Anna Litovkina's book (2002) *Twisted Wisdom: Modern Anti-proverbs*. It is the first collection of Anglo-American proverbs and their anti-proverbs. The data analysis contains 20 traditional proverbs with their anti-proverbs, and they were classified in an alphabetic order.

### **The Script-based Theory of Humor**

Victor Raskin (1985) proposed a theory, in his book *Semantic Mechanism of Humor*, to analyze humor in texts on the semantic level. According to his theory, the semantic script theory of humor, we can describe a text as "a single-joke-carrying" text when if it meets the following two conditions:

- (1) "The text is compatible, fully or in part with two different scripts".
- (2) "The two scripts with which the text is compatible are opposite in a special sense". (Raskin, 1985, p. 99)

According to Raskin (1985), the first condition alone is not enough to describe a text as funny; because there are many "ambiguous" texts that contain different overlapping scripts but are not funny. Therefore, these different scripts must be opposite to each other in a certain way, and this opposition is the main cause for a text to be funny (p. 99).

The SSTH is based on the semantic meaning of scripts evoked by a joke. The term script was used in various research areas with different names such as "schema", "daemon", "frame", etc. (Raskin, 1985, p. 81). Raskin (1985) define it as "a large chunk of semantic information surrounding the word or evoked by it. The script is a cognitive structure internalized by the native speaker and it represents the native speaker's knowledge of a small part of the world. Every speaker has internalized rather a large repertoire of scripts of common sense which represent his/her knowledge of certain routines, standard procedures, basic situations, etc." (p. 81).

### **Script overlap:**

Due to the first condition of Raskin's theory, there are two different scripts that should be in agreement with the text of the joke. As a result, to this agreement, there will be an overlap between these two scripts. Raskin (1985) explained two kinds of script overlapping that might happen. The two kinds are (i) "a full overlap" and (ii) "a partial overlap" (p. 105). The full overlap happens when "the two involved scripts are both perfectly compatible with the text of a joke, and there is nothing in the text which can be perceived as odd, redundant or missing with regard to either script" (p. 105). However, this kind of script overlapping is rare to happen (p. 105). In the case of the partial overlap "there are some parts of the text which are incompatible with one of the evoked scripts" (p. 106).

### **Script opposition:**

The second condition of the semantic script theory of humor states that the two overlapping scripts must be opposite to each other in a special way to describe a joke as funny. Further, Raskin (1985) declared that a joke usually indicates two scripts. One of them is "real", while the other one is "unreal" and is fully or partially agrees with the joke's text (p. 108). Moreover, he introduced three sub-categorizations of the real/unreal oppositions. The first category is "actual"/"non-actual situation", the second category is "normal, expected state of affairs"/"abnormal, unexpected state of affairs", and the third category is "possible, plausible situations"/"impossible or much less plausible situation" (p. 111). He also (1985) presented other types of script oppositions including "death"/"life", "good"/"bad", "obscene"/"non-obscene" and "money"/"no-money" (p. 114).

### **Non-bona-fide communication:**

Raskin (1985) argued that normal verbal communication is covered by the bona-fide mode of communication. This mode is based on Grice's (1975) co-operative principles (Raskin, 1985, p. 100). according to this mode, the speaker must provide the hearer with "true" and "relevant" information and the hearer is aware of this commitment (p. 101). However, in humorous communication, the speaker does not provide the hearer with actual meaning of the utterance; therefore, the hearer is obligated to search for alternative ways to understand the utterance's meaning. In such cases, the non-bona-fide mode is activated. This mode is used in certain cases such as "lying", "play acting", or "joke telling" (Raskin, 1985, p. 101).

### **Semantic Script-Switch Triggers:**

According to the Semantic Script Theory of Humor, the point which changes the first script to second script in a joke is called the semantic script-switch trigger (Raskin, 1985, p. 114). Some examples of this trigger in simple jokes are "ambiguity" or "contradiction" (p. 114). Raskin (1985) declared that when the second script appears, there will be a different interpretation of the joke. This new interpretation highlights the kind of situation that is "non-actual, abnormal or even impossible state of affairs". The role of trigger is to "render this different interpretation more plausible and less non-actual, abnormal, or impossible" (p. 114- 115).

### **Data Analysis:**

First, in order to study the proverb variations in the analyzed data, the researcher highlighted the structural changes that happened to the traditional proverbs to create anti-proverbs. Second, the researcher compared the meaning of each traditional proverb with its anti-proverb to determine the overlapping scripts and the kind of opposition between them according to the hypothesis of the script-based semantic theory of humor.

#### **1- A dog is a man's best friend. (TP)**

#### **The remote control is a man's best friend. (AP)**

The type of proverb variation:

The traditional proverb was changed by substituting the noun phrase *a dog* and with the noun phrase *the remote control*; therefore, the type of proverb variation in this anti-proverb is replacing a single word.

The first script:

The first script exits in the meaning of the traditional proverb *a dog is man's best friend* which means it is difficult nowadays to find a true friend who can help and support you when you are in need. The proverb also indicates that sometimes dogs could be better and more loyal friends than humans themselves (Mieder & Litovkina', 2002, p. 9).

The second script:

We can get the second script from the meaning of the anti-proverb *the remote control is a man's best friend*. By replacing the word *dog* in the traditional proverb with the noun phrase *remote control* in the anti-proverb, the first script was changed to the second script. The meaning of the second script is men are usually lazy. They usually like to sit at home and watch TV for the whole day without doing anything useful. The use of the phrase *remote control* as a personification of someone's friend emphasizes the idea of men's laziness.

The scripts opposition:

There is an opposition between the two scripts and the kind of this opposition is expected\ unexpected. The first script indicates the expected condition that it is not easy to find true friends. Meanwhile, the second script symbolizes the unexpected case that men are supposed to be active instead of watching TV for a long time. As a result, and according to the SSTH's conditions, this anti-proverb could be described as a funny text.

**2- A little goes a long way. (TP)**

**A little gossip goes a long way. (AP)**

The type of proverb variation:

The anti-proverb was formed by addition of the noun *gossip* in the anti-proverb. Accordingly, the type of proverb variation in this anti-proverb is adding one word to the traditional proverb.

The first script:

The first script can be found in the meaning of the traditional proverb. It means tiny actions and efforts can have a significant impact (Mieder & Litovkina, 2002, p. 14). When you want to achieve a big dream, you can take it step by step; and these small steps will eventually lead you to this big dream. The first script represents the wisdom to do our best even, with small efforts.

The second script:

The addition of the word *gossip* to the traditional proverb switched the first script to the second script. The second script indicates that a small piece of gossip could cause huge harm to anyone.

The scripts opposition:

The kind of opposition between the first and the second scripts is a good\bad opposition. In the first script, there is an encouragement to do what we can, even if it is taking small steps to reach our goal. The second script points out to the harm that a small gossip could do. As a result, and according to the SSTH's condition; this anti-proverb could be described as a funny text.

### **3- A little knowledge is a dangerous thing. (TP)**

**A little knowledge is a dangerous thing. Very few of us are apparently out of danger. (AP)**

The type of proverb variation:

The addition of the independent clause *very few of us are apparently out of danger* to the traditional proverb changed its form to create an anti-proverb. This anti-proverb is classified under the category of adding a tail to the original proverb.

The first script:

The first script relies on the meaning of the traditional proverb *a little knowledge is a dangerous thing*. It means those, who are unaware of their ignorance regarding a particular subject should refrain from passing judgment on or providing

interpretations for matters in which they lack expertise (Mieder & Litovkina, 2002, p. 14).

The second script:

We can find the second script in the meaning of the anti-proverb *a little knowledge is a dangerous thing. Very few of us are apparently out of danger*. This script indicates that if knowing too much is a dangerous thing, then most of us are safe because of our ignorance.

The scripts opposition:

The kind of opposition between the two scripts is an expected\unexpected opposition. The first script, on one hand, explains that knowing a little is dangerous because it does not give you the right to make any judgments or to give an opinion regarding this thing. On the other hand, the second script mocks ignorant people and considers them in a safe position. As a result, and according to the SSTH's condition, this anti-proverb could be described as a funny text.

#### **4- All that glitters is not gold. (TP)**

**All that glitters is not gold, nor all that litters, literature. (AP)**

The type of proverb variation:

The traditional proverb changed by adding the conjunction *nor*, the noun phrase *all that litters* and the noun phrase *literature* at the end to create an anti-proverb; as a result, the type of proverb variation in this anti-proverb is adding a tail to the original proverb.

The first script:

The meaning of the traditional proverb implies the first script. It means not all good appearances indicate their true value (Mieder & Litovkina, 2002, p. 33). The first script presents a piece of advice that means superficial attractiveness may not indicate great value.

The second script:

The addition of the clause *nor all that litters, literature* to the traditional proverb switched the scripts from the first script to the second script. The meaning of the anti-proverb indicates the second script. It mocks the idea of some works in literature that do not deserve the attention or the appreciation they get. It also symbolizes these works as litters.

The scripts opposition:

The type of scripts opposition between the two scripts is good\bad opposition. On one hand, the first script exemplifies the high status of gold, and it indicates that not everything that has a good appearance has the same value as gold. On the other hand, the second script presents the bad and low status of some works of literature. As a result, this anti-proverb *all that glitters is not gold, nor all that litters, literature* is considered as a funny text according to the SSTH's conditions.

### **5- Appearances are deceiving. (TP)**

**Appearances are deceiving, but it is better to have them deceive for us than against us. (AP)**

The type of proverb variation:

The addition of the independent clause *it is better to have them deceive for us than against us* by using the coordinator *but* changed the structure of the traditional proverb to form an anti-proverb. The type of proverb variation in this anti-proverb is adding a tail to the original proverb.

The first script:

The meaning of the traditional proverb conveys the first script. It means that we cannot judge people by their appearances because sometimes these appearances are deceiving (Mieder & Litovkina, 2002, p. 43). The first script indicates a piece of advice to not use looks like criteria for assessment.

The second script:

The addition of the clause *but it's better to have deceive for us than against us* to the traditional proverb switched the first script to the second script. The meaning of the anti-proverb presents the second script. It means that it is acceptable to deceive others by our appearances rather than being deceived by their appearances. The second script accepts the idea of deceiving others by appearances only if it is for our benefit which contradicts the main idea of the traditional proverb.

The scripts opposition:

The type of scripts opposition between the first and second scripts is an expected\unexpected opposition. On one side, the first script indicates the expected advice of not judging others by their looks because appearances are deceiving. On the other side, the second script evokes the unexpected condition of accepting the idea of deceiving others by our appearances which contradicts the main concept of the traditional proverb. As a result, the anti-proverb *appearances are deceiving, but it's better to have them deceive for us than against us* could be described as a funny text according to SSTH's conditions.

#### **6- Beggars cannot be choosers. (TP)**

**Beggars cannot be choosers, but some of them seem to make more money than I do after taxes.**

The type of proverb variation:

This anti-proverb comes under the category of adding a tail to the original proverb. The addition of the conjunction *but* with the independent clause *some of them seem to make more money than I do after taxes* to the original proverb changed it to its modified form.

The first script:

The meaning of the traditional proverb reveals the first script. It means if someone asks another for something he needs, he has

not to be critical about it and accept it as it is (Mieder & Litovkina, 2002, p. 49). The first script represents a piece of advice that people in need should gratefully accept what is offered instead of dictating what others should give them.

The second script:

The addition of the phrase *but some of them seem to make money than I do after taxes* to the traditional proverb switched scripts from the first one to the second one. We can get the second script from the meaning of the anti-proverb. The second script changes the meaning of the traditional proverb (the first script) by treating the meaning of anti-proverb with its literal meaning instead of its figurative meaning. It means that beggars are sometimes richer than a man with a job, because a man with an income should pay a large amount of taxes. Meanwhile, the beggar will not have to pay any taxes, because he is supposed to be in need.

The scripts opposition:

The type of scripts opposition between the first and the second script is expected\unexpected opposition. The first script represents the expected condition that beggars should be satisfied with anything other people give. While the second script indicates the unexpected case that sometimes beggars might be richer than others as they do not have to pay any taxes. To conclude, this anti-proverb could be described as a funny text according to the SSTH's conditions.

### **7- Cleanliness is next to godliness. (TP)**

#### **Cleanliness is next to impossible. (AP)**

The type of proverb variation:

The category of this anti-proverb is replacing a single word. The anti-proverb *cleanliness is next to impossible* is formed by replacing the noun phrase *godliness* in the traditional proverb with the noun phrase *impossible*.

The first script:

The meaning of the traditional proverb *cleanliness is next to godliness* indicates the first script. It means that cleanliness is a very good property (Mieder & Litovkina, 2002, p. 60). The first script is a piece of advice to encourage others to always be clean, because cleanliness is a good property to have.

The second script:

The replacement of the word *godliness* in the traditional proverb with the word (impossible) in the anti-proverb switched the scripts from the first to the second script. The second script contradicts the concept of cleanliness in the traditional proverb by describing it as something impossible. It explains that most people are lazy, and they find cleanliness as something exhausting; moreover, it describes cleanliness as something impossible to happen.

The scripts opposition:

The type of opposition between the first and the second scripts is expected\unexpected opposition. The first script represents the expected status of describing cleanliness as godliness which is a great quality; however, the second script shows the unexpected condition of cleanliness as something impossible to happen. As a result, this anti-proverb *cleanliness is next to impossible* could be described as a funny text.

### **8- Confession is good for the soul. (TP)**

**An open Confession is good for the soul, but bad for the reputation. (AP)**

The type of proverb variation:

The kind of proverb variation in this anti-proverb is adding a tail to the original proverb. The anti-proverb is formed by adding the conjunction *but*, the adjective phrase *bad* and the prepositional phrase *for the reputation* to its traditional proverb.

The first script:

The meaning of the traditional proverb reflects the first script. It means when someone confesses that he had done something wrong and talks about it, he might feel better (Mieder & Litovkina, 2002, p. 62). The first script is a piece of advice to show the importance of the confession from the emotional side.

The second script:

The addition of the phrase *but bad for the reputation* to the traditional proverb switched the scripts from the first script to the second script. The second script means that although confession is sometimes good for mental health, if you confessed to the wrong person, he may take advantage of you and ruin your reputation.

The scripts opposition:

The kind of opposition between the first and the second scripts is good\bad opposition. On one hand, the first script indicates the good condition that confession has some good spiritual effects that may help people. On the other hand, the second script warns people against confessing to the wrong person. To conclude, this anti-proverb could be described as a funny text according to the SSTH's conditions.

**9- Don't build your castles in the air. (TP)**

**Neurotics build castles in the air. Psychotics live in them.**

**Psychiatrists charge the rent. (AP)**

The type of proverb variation:

The category of this anti-proverb is a combination of replacing a single word with adding a tail to the original proverb. By replacing the verb phrase *Don't build* with the noun phrase *Neurotics* and adding the independent clauses *Psychotics live in them* and *Psychiatrists charge the rent* to the traditional proverb changed this traditional proverb to its modified form.

The first script:

The meaning of the traditional proverb evokes the first script. It means do not put high expectations or goals in your life, because this may lead to disappointment and failure (Mieder & Litovkina, 2002, p. 70). The first script represents a piece of advice to not dream too much about unattainable goals or things.

The second script:

The replacement of the word *Neurotics* and the addition of the clauses *Psychotics live in them*, and *Psychiatrists charge the rent* to the traditional proverb switched the scripts from the first script to the second script. The meaning of the anti-proverb indicates the second script. It means that a neurotic person will have unreal thoughts in his mind, because he is not behaving in reasonable ways. A psychotic person will believe in allusions, because he is suffering from a mental illness that makes him lose contact with reality. The phrase *psychiatrists charge the rent* is used as a metaphor for a psychiatrist's fees as he is the one who will treat a neurotic or a psychotic person. The second script mocks the idea of building a castle in the air by relating it to a neurotic or a psychotic person's state of mind.

The scripts opposition:

The type of scripts opposition between the first and the second scripts is expected\unexpected. The first script indicates the expected advice of not having unreal or unattainable goals in our lives, while the second script represents the unexpected state of mind of a neurotic or of a psychotic person. As a result, this anti-proverb could be described as a funny text according to the SSTH's condition.

**10- Don't build your castles in the air. (TP)**

**Neurotics build castles in the air. Psychotics live in them.  
Psychiatrists charge the rent. (AP)**

The type of proverb variation:

The category of this anti-proverb is a combination of replacing a single word with adding a tail to the original proverb. By replacing the verb phrase *Don't build* with the noun phrase *Neurotics* and adding the independent clauses *Psychotics live in them* and *Psychiatrists charge the rent* to the traditional proverb changed this traditional proverb to its modified form.

The first script:

The meaning of the traditional proverb evokes the first script. It means do not put high expectations or goals in your life, because this may lead to disappointment and failure (Mieder & Litovkina, 2002, p. 70). The first script represents a piece of advice to not dream too much about unattainable goals or things.

The second script:

The replacement of the word *Neurotics* and the addition of the clauses *Psychotics live in them*, and *Psychiatrists charge the rent* to the traditional proverb switched the scripts from the first script to the second script. The meaning of the anti-proverb indicates the second script. It means that a neurotic person will have unreal thoughts in his mind, because he is not behaving in reasonable ways. A psychotic person will believe in allusions, because he is suffering from a mental illness that makes him lose contact with reality. The phrase *psychiatrists charge the rent* is used as a metaphor for a psychiatrist's fees as he is the one who will treat a neurotic or a psychotic person. The second script mocks the idea of building a castle in the air by relating it to a neurotic or a psychotic person's state of mind.

The scripts opposition:

The type of scripts opposition between the first and the second scripts is expected\unexpected. The first script indicates the expected advice of not having unreal or unattainable goals in our lives, while the second script represents the unexpected state of

mind of a neurotic or of a psychotic person. As a result, this anti-proverb could be described as a funny text according to the SSTH's condition.

**11- Even a warm will turn. (TP)**

**When the warm turns, that is all it accomplishes. (AP)**

The type of proverb variation:

The traditional proverb was twisted by substituting the adverbial phrase *even* with the conjunction *when* and by adding the independent clause *that is all it accomplishes* at the end. The category of this anti-proverb is a combination of replacing a single word and adding a tail to the original proverb.

The meaning of the traditional proverb indicates the first script. It means that a person who has been unsuccessful and weak can become successful and strong (Mieder & Litovkina, 2002, p. 79). The first script represents a piece of wisdom that anyone has the chance to achieve his\her dreams and to become successful.

The second script:

The addition of the clause *that is all it accomplishes* to the traditional proverb switched the scripts from the first script to the second script. The second script means it is true that any weak person has the chance to become stronger; however, this change might be unsuccessful or small.

The scripts opposition:

The type of scripts opposition between the first and the second scripts is an expected\unexpected opposition. On one hand, the first script represents the expected condition that there is always hope for anyone to become successful. On the other hand, the second script indicates the unexpected case which frustrates the hope of becoming successful or of achieving our dreams. To conclude, this anti-proverb could be described as a funny text according to the SSTH's conditions.

**12- Every little bit helps. (TP)****Every little bit helps, "as the old lady said when she pissed in the ocean to help drown her husband. (AP)**

The type of proverb variation:

The type of proverb variation of this anti-proverb is adding a tail to the original proverb. The anti-proverb was formed by adding the dependent clause *as the old lady said when she pissed in the ocean to help drown her husband* to the traditional proverb *Every little bit helps*.

The first script:

The meaning of the traditional proverb represents the first script. It means that even small steps could make a difference (Mieder & Litovkina, 2002, p. 80). The first script introduces a piece of advice to be patient and to do your best even if it is in small steps.

The second script:

The second script exists in the meaning of the anti-proverb. The addition of the phrase *as the old lady said when she pissed in the ocean to help drown her husband* to the traditional proverb changed its meaning totally. It uses the idea of the first script in an unexpected situation; that the effects of small steps are beneficial even in wrong situations such as drowning someone.

The scripts opposition:

The type of scripts opposition between the first and the second script is good\bad. The first script indicates the good case of encouraging others to do their best even with small steps. While the second script stands for the bad condition of encouraging others to do their best in bad situations like killing someone.

**13- Faith will move mountains (TP)****Faith will move mountains...but not furniture. (AP)**

The type of proverb variation:

The anti-proverb *faith will move mountains...but not furniture* was formed by adding the prepositional phrase *but not furniture* to its traditional proverb. The type of proverb variation in this anti-proverb is adding a tail to the original proverb.

The first script:

The meaning of the traditional proverb reflects the first script. It means if someone has faith in his\herself, he\she will be able to face any hardships or failure (Mieder & Litovkina, 2002, p. 83). The first script represents a piece of advice to never lose faith in ourselves or others.

The second script:

The addition of the phrase *but not furniture* to the original proverb *faith can move mountains* switched the scripts from the first one to the second one. The second script mocks the meaning of the traditional proverb; it indicates that with faith everything can be solved, even if it is a difficult problem, but when it comes to moving furniture, it will not work.

The scripts opposition:

The type of scripts opposition between the first and the second proverb is an expected\ unexpected opposition. The first script represents the expected case of having faith is a very useful thing because it will give you hope. The second script stands for the unexpected condition. It mocks and contradicts the meaning of the first script by saying that having faith could solve any problem, but it will not help you in moving furniture. As a result, this anti-proverb could be described as a funny text according to the SSTH's conditions.

**14- Give him an inch and he will take a yard. (TP)**

**Give a skeptic an inch and he will measure it. (AP)**

The type of proverb variation:

The type of proverb variation in this anti-proverb is substituting two or more words. The anti-proverb *Give a skeptic an inch, and he'll measure it* is formed by replacing the noun phrase *him* with the noun phrase *skeptic* as well as by replacing the verb phrase *take* and the noun phrase *a yard* with the verb phrase *measure* and the noun phrase *it*.

The first script:

The meaning of the traditional proverb indicates the first script. It means that if you are helpful and caring to someone, they might exploit you and want more from you (Mieder & Litovkina, 2002, p. 87). The first script is a piece of advice to not always be kind to some people who take advantage of others.

The second script:

The substituting of certain words in the traditional proverb with other words in the anti-proverb switched the scripts from the first one to the second script. The anti-proverb means skeptic people will always question and doubt everything, even the accepted and normal opinions.

The scripts opposition:

The type of scripts opposition between the first and the second scripts is an expected\unexpected opposition. The first script represents the expected condition that people should not take advantage of kind people who always provide help to those in need. The second script symbolizes the unexpected condition that skeptic people do not believe anyone or anything. As a result, this anti-proverb could be described as a funny text according to the SSTH's conditions.

**15- Handsome is as handsome does. (TP)**

**Handsome is what handsome does— is the motto of all unattractive people. (AP)**

The type of proverb variation:

The traditional proverb was twisted by replacing the conjunction *as* with the noun phrase *what* and by adding the verb phrase *is* followed by the noun phrase *the motto of all unattractive people* which function as a complement at its end. The type of proverb variation of this anti-proverb is a combination of replacing a single word with the addition of a tail to the original proverb.

The first script:

The meaning of the traditional proverb indicates the first script. It means what makes someone good is his good actions, not his good appearance (Mieder & Litovkina, 2002, p. 92). The first script is a piece of wisdom that means looks do not matter because good deeds are more important than appearances.

The second script:

The addition of the phrase *is the motto of all unattractive people* to the traditional proverb switched the scripts from the first script to the second script. The second script implies that the proverb *handsome is as handsome does* is only said by unattractive people who are not good looking.

The scripts opposition:

The type of scripts opposition between the first and the second scripts is an actual\non-actual opposition. The first script symbolizes the actual fact that appearances do not matter and good deeds are more important than good looking. The second script represents the non-actual fact that unattractive people are the only ones who believe in this proverb. As a result, this anti-proverb could be described as a funny text according to the SSTH's conditions.

**16- He who hesitates is lost. (TP)**

**He who hesitates is bossed. (AP)**

The type of proverb variation:

The type of proverb variation in this anti-proverb is replacing a single word. The anti-proverb *he who hesitates is bossed* was

formed by replacing the adjective phrase *lost* in the traditional proverb with the adjective phrase *bossed*.

The first script:

The meaning of the traditional proverb implies the first script. It means that hesitation will affect our decisions in a bad way (Mieder & Litovkina, 2002, p. 69). The first script reflects a piece of advice to not hesitate too much when it comes to our decisions.

The second script:

The replacement of the word *lost* in traditional proverb with the word *bossed* in the anti-proverb switched the scripts from the first script to the second script. The second script means the person who always hesitates will be controlled and bossed by confident people.

The scripts opposition:

The type of scripts opposition between the first script and the second script is an expected/unexpected opposition. The first script represents the expected condition that if someone hesitates a lot about anything, he will probably lose it; while the second script indicates the unexpected case of people who take advantage of others who suffer from hesitation. As a result, this anti-proverb could be described as a funny text according to the SSTH's conditions.

### **17- It is more blessed to give than to receive. (TP)**

**If It is more blessed to give than to receive, then most of us are content to let the other fellow have the greater blessing. (AP)**

The type of proverb variation:

The type of proverb variation in this anti-proverb is adding a tail to the original proverb. The anti-proverb *If it is more blessed to give than to receive, then most of us are content to let the other fellow have the greater blessing* was formed by adding the

adverbial clause *then most of us are content to let the other fellow have the greater blessing* to its original proverb.

The first script:

The meaning of the traditional proverb indicates the first script. It means that when you give things to other people is better than to receive things (Mieder & Litovkina, 2002, p. 133). The first script is a piece of advice to encourage people to be generous.

The second script:

The addition of the phrase *then most of us are content to let the other fellow have the greater blessing* to the original proverb switched the scripts from the first one to the second one. The second script totally contradicts the main idea of the first script. While the first script implies a piece of advice to be generous, the second script manifests that when it comes to the act of giving, most people prefer to receive rather than giving things to others.

The scripts opposition:

The kind of opposition between the first and the second scripts is an expected\unexpected opposition. On one hand, the first script refers to the expected state that it is good for people to give and to be kind towards others. On the other hand, the second script represents the unexpected condition that the nature of humankind tends to receive rather than to give. To conclude, this anti-proverb could be described as a funny text according to the SSTH's conditions.

**18- Judge not, that ye be not judged. (TP)**

**Judge not, that ye be not judged... at least wait until all the evidence is in. (AP)**

The type of proverb variation:

The type of proverb variation in this anti-proverb is adding a tail to the original proverb. The anti-proverb was formed by adding

the adverbial clause *at least wait until all the wait until all the evidence is in* to its traditional proverb.

The first script:

The meaning of the traditional proverb reflects the first script. It means that if you judge someone for any reason, he also has the right to judge you (Mieder & Litovkina, 2002, p. 122). The first script is a piece of advice that we should not criticize others on everything, because, in this case, they will have the right to criticize us for everything we do.

The second script:

The addition of the phrase *at least wait until all the wait until all the evidence is in* to the traditional proverb switched the scripts from the first script to the second script. The second script satirizes the idea of the traditional proverb by saying that when we have evidence, we are allowed to criticize others on everything.

The scripts oppositions:

The type of scripts opposition between the first script and the second script is a good\bad opposition. The first script represents the good state of not criticizing others for every act they do; while the second script symbolizes the bad condition of encouraging others to criticize people when we have a proof of their guilt or evidence. To conclude, this anti-proverb could be described as a funny text because it has two different scripts, and these scripts are opposite to each other.

**19- Love thy neighbor as yourself. (TP)**

**Love thy neighbor but don't remove the fence. (AP)**

The type of proverb variation:

The type of this proverb variation is changing the second part of the traditional proverb. The anti-proverb *Love thy neighbor but don't remove the fence* was created by changing the prepositional

phrase *as yourself* in the traditional proverb with the conjunction *but* followed by the independent phrase *don't remove the fence*.

The first script:

The meaning of the traditional proverb indicates the first script. It means that everyone should try to make good relationships with others (Mieder & Litovkina, 2002, p. 133). The first script is a piece of advice to socialize and to be careful of how you interact with others.

The second script:

The changing of the second part of the traditional proverb to form the anti-proverb switched the scripts from the first script to the second script. The second script means that we should treat people in a good way and at the same time we should put borders and limits between us.

The scripts opposition:

The type of scripts opposition between the first script and the second script is an expected/unexpected opposition. The first script represents the expected case that we should treat others in a good way; while the second script indicates the unexpected condition that we should put limits on others and the same way we should get along with them. As a result, this anti-proverb could be described as a funny text according to the SSTH's conditions.

**20– Man proposes, God disposes. (TP)**

**Man proposes and a mother-in-law opposes. (AP)**

The type of proverb variation:

The traditional proverb was changed by adding the conjunction *and* as well as by changing the noun phrase *God* with the noun phrase *mother-in-law* and the verb phrase *disposes* with the verb phrase *opposes*. The kind of proverb variation here is changing the second part of the traditional proverb.

The first script:

The meaning of the traditional proverb reflects the first script. It means that we could try to plan our lives according to what we believe is good for us, but we cannot decide the results (Mieder & Litovkina', 2002, p. 137). The first script is a piece of wisdom to not get disappointed if we tried to do our best to control our life, then we failed. We should not frustrate or become sad, because God has different plans for us.

The second script:

The changing of the second part of the traditional proverb switched the scripts from the first script to the second script. The second script satirizes the idea that when a man wants to propose to get married to a certain woman, her mother, most of the time, will try to ruin this proposal, if she does not like him.

The scripts opposition:

The kind of scripts opposition between the first and the second scripts is an expected\unexpected opposition. The first script indicates the expected state that we should do our best to plan our lives, but at the same time we should believe in God's plan. The second script symbolizes the unexpected situation in which a mother-in-law, most of the time, contradicts a marriage proposal only because she does not like the groom. To conclude, this anti-proverb could be described as a funny text according to the SSTH's conditions as it has two different scripts, and these two scripts are opposite to each other.

**21- Money is the root of all evil. (TP)**

**The lack of money is the root of all evil. (AP)**

The type of proverb variation:

The anti-proverb was formed by adding the modifiers *the*, *lack*, and *of* to the noun phrase *money* in the traditional proverb. The sort of proverb variation of this anti-proverb is adding two or more words to the traditional proverb.

The first script:

The meaning of the traditional proverb indicates the first script. It means that in some cases people do wrong deeds just to obtain some money (Mieder & Litovkina, 2002, p. 142). The first script is a piece of wisdom indicates that some people can do anything, even if it is bad or wrong, just to get rich.

The second script:

The changes of the traditional proverb *money is the root of all evil* to form the anti-proverb *the lack of money is the root of all evil* switched scripts from the first script to the second script. The second script totally contradicts the first script; it means that money is everything and the lack of money is the base of any evil deed.

The scripts opposition:

The sort of scripts opposition between the first script and the second script is a money\ no money opposition. The first script represents the effect of having money. It stated that the reason behind most of the evil action is money. While the second script symbolized the condition of having no money. It indicates that the lack of money is the main reason of evil deeds. As a result, this anti-proverb has two different scripts and at the same time these two different scripts are opposite each other.

## **22- Necessity is the mother of invention. (TP)**

**Necessity is the mother of invention especially the invention of lies. (AP)**

The type of proverb variation:

The traditional proverb was modified by adding the adverbial phrase *especially* and the nouns phrase *the invention of lies* at its end. The type of proverb variation of this anti-proverb is adding a tail to the original proverb.

The first script:

The meaning of the traditional proverb reflects the first script. It means when someone needs something, he will be motivated to think in a creative way (Mieder & Litovkina, 2002, p. 194). The first script indicates that a need encourages creative ways to be figured out.

The second script:

The addition of the phrase *especially the invention of lies* to the original proverb changed the scripts from the first one to the second one. The second script means when someone is in need, he will try to think in a creative way to get a solution even if he\she had to lie.

The scripts opposition:

The kind of scripts opposition between the first and the second script is a good\bad opposition. The first script represents the good state that when we are in a situation that requires us to get a necessary solution, our mind will automatically try to think in a creative way to find a suitable solution; while the second script symbolizes the bad condition of using this creative way of thinking to lie. This anti-proverb contains two different scripts and at the same time these two different scripts are opposite to each other, therefore this anti-proverb could be described as a funny text.

### **23- Opportunity knocks but once. (TP)**

#### **Opportunity knocks but once; trouble is more persistent. (AP)**

The type of proverb variation:

The type of proverb variation in this anti-proverb is adding a tail to the original proverb. The anti-proverb *Opportunity knocks but once, trouble is more persistent* is formed by adding the noun clause *trouble is more persistent* to its traditional proverb.

The first script:

The meaning of the traditional proverb reflects the first script. It means we should take advantage of any opportunity in life

(Mieder & Litovkina, 2002, p. 167). The first script is a piece of advice to take any chance we get in life, because opportunities do not come every day.

The second script:

The addition of the phrase *trouble is more persistent* to the traditional proverb changed the scripts from the first script to the second script. The second script means that troubles may happen to a person more than once a day while opportunity may come only once in whole life.

The scripts opposition:

The kind of scripts opposition between the first and the second script is an expected\unexpected opposition. On one hand, the first script indicates the expected case that we should try to use any opportunity in our favor. On the other hand, the second script symbolizes the unexpected condition of comparing the chances of opportunities and the chances of falling into trouble. As a result, this anti-proverb could be described as a funny text according to the SSTH's conditions.

#### **24- Procrastination is the thief of time. (TP)**

**Procrastination is the thief of time. So are a lot of other big words. (AP)**

The type of proverb variation:

The anti-proverb *Procrastination is the thief of time. So are a lot of other big words* is formed by adding the independent clause *so are a lot of other big words* to its original proverb; as a result, the type of proverb variation of this anti-proverb is adding a tail to the original proverb.

The first script:

The meaning of the traditional proverb reflects the first script. It means that procrastinating anything will cost you more

time later (Mieder & Litovkina, 2002, p. 175). The first script is a piece of advice to not delay any work for tomorrow.

The second script:

The addition of the phrase *so are a lot of other big words* to its traditional proverb changed the scripts from the first one to the second script. The second script mocks the traditional proverb by implying that the word *procrastination* itself wastes time because it consists of many letters that take time to write it down.

The scripts opposition:

The kind of scripts opposition between the first and the second scripts is an expected\unexpected opposition. The first script implies the expected case to advise us to not waste time by delaying what we must do now. The second script represents the unexpected condition of considering the word *procrastination* itself as a waste of time because it consists of many letters. To conclude, this anti-proverb could be described as a funny text according to the SSTH's conditions.

### **25- Rome wasn't built in a day. (TP)**

**Rome wasn't built in a day, probably because it was a government job. (AP)**

The type of proverb variation:

The type of proverb variation in this anti-proverb is adding a tail to the original proverb. The anti-proverb *Rome wasn't built in a day, probably because it was a government job* is created by adding the adverbial phrase *probably* followed by the dependent clause *because it was a government job* to its traditional proverb.

The first script:

The meaning of the traditional proverb indicates the first script. It means that any huge achievement will require lot of time and effort (Mieder & Litovkina, 2002, p. 176). The first script is a

piece of wisdom to teach people to be patient especially when they try to accomplish hard work.

The second script:

The addition of the phrase *probably because it was a government job* changed the scripts from the first script to the second script. The second script satirizes any work done by the government. It implies that any work is done by the government usually takes a long time to be done.

The scripts opposition:

The type of opposition between the first and the second script is an expected\unexpected opposition. The first script indicates the expected case that hard things with great results should take a long time and great effort. While, the second script symbolizes the unexpected condition that any government's work should be done quickly, but in reality, it takes a lot of time. As a result, this anti-proverb could be described as a funny text according to the SSTH's condition.

## **26- Strike while the iron is hot. (TP)**

### **Strike while your employer has a big contract. (AP)**

The type of proverb variation:

The category of this anti-proverb is changing the second part of the traditional proverb. The anti-proverb is formed by changing the dependent clause *the iron is hot* in the traditional proverb with the dependent clause *your employer has a big contract*.

The first script:

The meaning of the traditional proverb indicates the first script. It means we should benefit of any good chance in life (Mieder & Litovkina, 2002, p. 186). The first script gives a piece of advice to always take any good chance seriously.

The second script:

The changing of the second part of the traditional proverb switched the scripts from the first script to the second script. The second script means if you have an employer with a long-period contract, you should take an advantage of him and make him work very hard for you.

The scripts opposition:

The kind of scripts opposition between the first and the second scripts is a good\bad opposition. The first script represents a good situation that encourages people to pay attention not to miss any good opportunity in life. The second script symbolizes the bad condition that any manager should force his employers to work very hard for him. To conclude, this anti-proverb could be described as a funny text according to the SSTH's conditions.

**27- To err is human, to forgive divine. (TP)**

**To err is human, to blame it on someone else is even more human. (AP)**

The type of proverb variation in this anti-proverb is changing the second part of the traditional proverb. The anti-proverb was formed by changing the independent clause *to forgive divine* in its traditional proverb to the independent clause *to blame it on someone else is even more human*.

The first script:

The meaning of the traditional proverb implies the first script. It means that all human beings can commit sins and make mistakes (Mieder & Litovkina, 2002, p. 213). The first script stands as a piece of wisdom to give hope to anyone who makes a mistake and wants to repent.

The second script:

The changing of the second part of the traditional proverb to form the anti-proverb switched the scripts from the first script to the

second script. The second script means humans do not only make mistakes but also, they blame their mistakes on others.

The scripts opposition:

The kind of opposition between the first and the second scripts is a good\bad opposition. On one hand, the first script indicates the good state that it is a normal thing to sin because perfection is only for God. On the other hand, the second script represents the bad condition that some people make mistakes, but they refuse to commit them; moreover, they blame them on others. As a result, this anti-proverb could be described as a funny text according to the SSTH's conditions.

**28- You never miss the water till the well runs dry. (TP)**

**You never miss the waiter till our throats go dry. (AP)**

The type of proverb variation:

The type of the proverb variation of this anti-proverb is changing the second part of the proverb. The anti-proverb *We never miss the waiter till our throats go dry* was created first by substituting the noun phrase *water* with the noun phrase *waiter* and second by changing the adverbial clause from *till the well runs dry* to *till our throats go dry*.

The first script:

The meaning of the traditional proverb represents the first script. It means some people underestimate the value of something; and they only recognize its worth when they lose it (Mieder & Litovkina, 2002, p. 245). The first script stands as a piece of advice that we should know the value of everything around us and we should appreciate everything we have.

The second script:

The word play of the traditional proverb to form the anti-proverb switched the scripts from the first one to the second. The

second script means the only case we can recall a waiter again in a restaurant is when we order food, and it is delayed.

The scripts opposition:

The kind of scripts opposition between the first and the second script is an expected\unexpected opposition. The first script represents the expected case that we have to appreciate all we have and try to maintain it; while the second script symbolizes the unexpected condition of the word play to form the anti-proverb that means we call the waiter again when the order is delayed. As a result, this anti-proverb could be described as a funny text as it has two different scripts, and these two scripts are opposite to each other.

**29- Where there is a will, there is a way. (TP)**

**Where there is a will, there is a lawyer's bill. (AP)**

The type of proverb variation:

The type of proverb variation in this anti-proverb is changing the second part of the traditional proverb and the use of a pun. The anti-proverb *Where there's a will, there's a lawyer's bill* is formed by changing the noun phrase *a way* with the noun phrase *a lawyer's bill* of its traditional proverb; moreover, the use of the polysemous word *will* which means determination in the traditional proverb, and it means a legal document in the anti-proverb.

The first script:

The meaning of the traditional proverb represents the first script. The first script stands as a piece of wisdom (Mieder & Litovkina, 2002, p. 231). It means if you have a strong will and determination, you will always find a way to solve your problems.

The second script:

The changing of the second part of the traditional proverb to form the anti-proverb and the use of the polysemous word *will* which means, in the second script, a legal document was written by

someone before his death switched the scripts from the first one to the second script. The second script means if there is a will, there will be a fight on heritage between the family members and therefore there will be a lawyer's bill.

The scripts opposition:

The type of scripts opposition between the first and the second scripts is an expected\unexpected opposition. The first script indicates the expected case that if anyone has strong determination, he\she will find a way through his hardships; while the second script symbolizes the unexpected state by using the word *will* as a legal document that most of the family members fight on by hiring lawyers and paying a lot of money. To conclude, this anti-proverb could be described as a funny text according to the SSTH's conditions.

### **30- United we stand, divided we fall. (TP)**

#### **Divorced couples**

#### **United we stand, divided we can stand it better. (AP)**

The type of proverb variation:

The anti-proverb was created by adding the noun phrase *divorced couples* and by replacing the verb phrase *fall* with the verb phrase *can stand* followed with the noun phrase *it* and the adverbial phrase *better*. The type of proverb variation of this anti-proverb is a combination of adding two and more words and by replacing a single word.

The first script:

The meaning of the traditional proverb indicates the first script. It means that when people are united, they are considerably more difficult to defeat than if they were to split up (Mieder & Litovkina, 2002, p. 222). The first script is a piece of advice to always stay together and to not stay alone.

The second script:

The changing of the second part of the traditional proverb to form the anti-proverb switched the scripts from the first script to the second script. The second script satirizes the meaning of the first script. It means that the first script does not apply to the divorced couples, because they think that separating and being alone is much better than staying together.

The scripts opposition:

The type of opposition between the first script and the second script is expected\unexpected opposition. The first script refers to the expected case that union is better than separation. The second condition indicates the unexpected state that the only case in which being united is not good in the case of divorcing couples. As a result, this anti-proverb could be described as a funny text according to the SSTH's conditions.

### **Discussion:**

Although the main purpose of some traditional proverbs is to introduce a piece of wisdom or an advice, some proverbs have been twisted and manipulated to produce humorous effects. The purpose of the first research question is to highlight the proverb variations that transformed the traditional proverbs to anti-proverbs. The analyzed data showed that there are six different types of proverb variation used to create anti-proverbs. Some of these anti-proverbs were formed by mixing two different types of proverb variations. Moving to the second research question which discusses the cases of describing anti-proverbs as funny texts according to the semantic script-based analysis of humor, the results indicated that the opposition between the first script which is the traditional proverb with the second script which is the anti-proverbs is the main cause to produce humorous effects; hence, to describe these anti-proverbs as funny texts.

## **Findings:**

There are six different types of proverb variations used to twist and to transform traditional proverbs to anti-proverbs. The first type of proverb variation is replacing a single word. Anti-proverbs in this type are formed by changing one word in the traditional proverb with a new word as in TP1, TP7 and TP16. The second type is changing the second part of the original proverb. Anti-proverb, due to this type, are formed by exchanging the second part of the traditional proverb with a new one as in TP19, TP20, TP26, TP27, TP28 and TP29. The third kind of proverb variation used is adding a single word to the traditional proverb. The addition of a new word to a traditional proverb could cause a creation of an anti-proverb as in TP2.

The fourth sort of proverb variations used to transform a traditional proverb to an anti-proverb is adding a tail to the original proverb as in TP3, TP4, TP5, TP6, TP8, TP12, TP13, TP17, TP18, TP22, TP23, TP24 and TP25. The fifth type is substituting two or more words. Anti-proverbs, according to this type, are formed by exchanging two or more words in the traditional proverbs with new words as in TP14. The final type of proverb variations found in the data analysis is adding two or more words to the traditional proverb as in TP21.

The other anti-proverbs were formed by mixing two different kinds of the proverb variations. One of these cases is replacing a single word and adding a tail to the traditional proverb as in TP9, TP10, TP11 and TP15. The second case is adding two or more words and replacing a single word as in TP30.

Moreover, the data analysis indicates that the most used type of proverb variations is adding a tail to the original proverb;

meanwhile, the least used type of proverb variation are substituting two or more words, adding two or more words to the traditional proverb and adding a single word to the traditional proverb.

Considering the scripts opposition, the results of the data analysis showed that there are four different types of script oppositions between the first script and the second script which are expected/unexpected, money/no-money, good/bad and actual/ non-actual oppositions. The most used kind of scripts opposition found is the expected/ unexpected opposition as in TP1, TP3, TP5, TP6, TP7, TP9, TP10, TP11, TP13, TP14, TP16, TP17, TP19, TP 20, TP23, TP24, TP25, TP28, TP29 and TP30. The money/no-money opposition was found in only one case which as the TP21.

Furthermore, the good/bad opposition is considered the second most used kind of opposition as in TP2, TP4, TP8, TP12, TP18, TP22, TP26 and TP27. The actual/ non-actual opposition, which is fourth kind of script opposition, is used in only one case which is the TP15.

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## تحليل الفكاهة في الأمثال الإنجليزية المحرفة: نهج النص الدلالي

### الملخص:

تُعد الأمثال التقليدية مصدر هام على الحكمة والذكاء والفتنة، كما أنها تُعتبر عنصر رئيسي في اللغة للتعبير عن قيم ومبادئ وتراث المجتمع. وعلى الرغم من أنها تُعد مصدراً رئيسياً للحكمة والعظة فهي أيضاً يمكن استخدامها كتعليقات ساخرة أو فكاهية في مواقف معينة. فقد تم تحريف وتحويل هذه الأمثال التقليدية بشكل ملاحظ مما أدى إلى لفت انتباه الباحثين لدراسة هذه التغيرات. فقد عرّف العالم والفنانج ميدر هذه الأمثال المُحرفة على أنها أمثال ساخرة أو محرفة أو مفككة تُظهر الخطاب الفكاهي أو الساخر من خلال التغيير في هيئة ومعاني الأمثال التقليدية. لذلك تُعد الفكاهة هي المحور الرئيسي لتكوين هذا النوع من الأمثال. ولذلك فإن الدراسة المقترحة تحليل الفكاهة في الامثال الانجليزية المحرفة عن طريق تطبيق (نظريّة النص الدلالي للفكاهة) للعالم راسكن. كما أن الدراسة تناقش ايضاً الخيارات اللغوية المستخدمة لتكوين هذه الأمثال المُحرفة. وتحتوي هذه الدراسة على ثلاثين مثل تقليدي بالإضافة الى نظيرها من الأمثال المُحرفة. وأظهرت النتائج أنه التحليل الدلالي للأمثال أن تناقض النصوص هو العامل الرئيسي لوصف المثل المحرف على أنه نص فكاهي. كما أوضحت أيضاً أنه تم استخدام ست خيارات لغوية مختلفة لتحويل المثل التقليدي إلى مثل محرف، وأكثر هذه الخيارات المستخدمة هي إضافة تذييل إلى المثل التقليدي، بينما أقلها استخداماً هو خيار استبدال كلمتين أو أكثر في المثل التقليدي وخيار إضافة كلمة أو أكثر للمثل التقليدي.

**الكلمات المفتاحية:** أمثال تقليدية، أمثال مُحرفة، فكاهة، تباين الأمثال