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**ANALYZING THE STRUCTURE OF TURKISH, PERSIAN AND ENGLISH ANTI-PROVERBS
BASED ON REZNIKOV MODEL**

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ABSTRACT

In contemporary paremiology anti –proverbs are well-known category of proverbs. Researchers have conducted considerable researches on introducing anti-proverbs around the world and have looked up on them from various literary and linguistics perspectives. Along with those studies the present study aims to comparatively analyze the structure of Turkish, Persian and English anti-proverbs based on the Reznikov (2009) model in order to indicate that there are similarities and differences among the structures of Turkish, Persian and English anti-proverbs.

Keywords: Turkish /Persian/ English; Proverbs; Anti-proverbs

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1. INTRODUCTION

It is an established fact that proverbs are generally the quintessence of a people's collective wisdom. According to Adedimeji (2015) this is due to the evocative, emotive and rhetorical power of proverbs in reiterating, justifying, amplifying and accentuating discourse, with the underlining implicature of their incontrovertibility. Mieder, defines proverbs as a short, generally known sentence of folk which contains wisdom, truth, morals and traditional views in a metaphorical fixed and memorable form, and which hands down from generation to generation (Meider, 2004:3) and since they belong to the common knowledge of all native speakers, they are indeed very effective devices to communicate wisdom and knowledge about human nature and the world at large (Burger, 2007:406 as cited in Mieder, 2014). Proverbs spread knowledge, wisdom and truths about life from ancient times up until now. Proverbs change with time and culture. Some old proverbs are not in use any longer because they reflect a culture that no longer exists, e.g. let the

cobbler stick to his last, which has vanished more or less, because the profession of the cobbler nowadays is rare. However, individuals created new proverbs that reflect the contemporary society, e.g. Garbage in, garbage out, a proverb created due to our computerized time (Semenishena, 2013). In contemporary paremiology, anti-proverbs are a category of proverbs coined by Wolfgang Mieder which reflect changes in the word sequence of paremiological units to create humorous or ironical effects, i.e. "parodied, twisted, or fractured proverbs that reveal humorous or satirical speech play with traditional proverbial wisdom" (Ioan Miličă, 2013). Anti-proverbs are the result of many traits in human beings e.g. innovation; humor; satire which impact on social praxis and give birth to anti-proverbs (Bhuvaneshwar, 2003). What is important is that to have full effect an anti-proverb should be based on a well-known proverb "if at first you don't succeed, quit" is only a funny form of a standard proverb. Although Mieder (2007) considers most anti-proverbs as one-day-wonders in that they will never

enter general folk speech by gaining a certain currency and traditionality, but most of them express new wisdom which nowadays paremiologists accept them as innovatively expressed wisdoms based on traditional proverbial structures. While a number of linguistic studies in several languages have investigated these types of proverbs during past twenty-five years but they have ignored the cross-cultural structure of anti-proverbs as the source of new folk proverbs. Thus, the present article aims to analyze the structure of Turkish, Persian and English anti-proverbs based on Reznikov model (2009) in order to indicate that there are similarities and differences between their structures. The significance of this study lays in the expression of Mieder who asserts that antiquated proverbs might in fact drop out of usage, but there are those proverbs that will forever be applicable to the human condition, with new proverbs constantly being added to this treasure trove of folk wisdom (Mieder, 2005:1). He also emphasizes that paremiologists are in need of studying these new proverbs and paremiographers should definitely include anti-proverbs in their revised or new proverb collections (Mieder, 2007). Mieder also asserts that paremiologists must work empirically to establish what proverbs in standard collections and in oral speech are known to native speakers today (1997:409) thus studies with cross-cultural nature are also needed.

2. Review of literature

To the best of the authors' knowledge, there is no single and theoretical model concerned with the cross-cultural structure of anti-proverbs thus in this section authors review the literature related to some studies on English/Persian/Turkish anti-proverbs and proverbs' collections. As mentioned earlier anti-proverb is a category of proverb in which people twist familiar proverbs to change the meaning. Sometimes the result is merely humorous, but the most spectacular examples result in the opposite meaning of the standard proverb. Anti-proverbs are common on T-shirts, such as "If at first you don't succeed, skydiving is not for you" (Mieder and Litovkina, 2002). Popular culture, films, and the entire mass media play a major role in spreading such new proverbs. While proverbs continue to be

cited in their standard wording in the modern age, they quite often get changed into so-called anti-proverbs that intentionally vary the wisdom of the traditional wording, as for example "Nobody is perfect" (Nobody is perfect in which only a stress can change the meaning which reflects Americans' preoccupation with the appearance and health of their bodies) or "Home is where the computer is" (Home is where the heart is) in this example also the use of modern technology and the need to be connected to a computer and the internet most of the time is evident. In fact, these two anti-proverbs are presently well on their way of becoming new American proverbs in their own right (Mieder, 2005:10).

Litovkina and Mieder in their book gathered a collection of more than 5000 anti-proverbs for 580 traditional proverbs and about the international distribution of anti-proverbs stated that when translated from one language to another an anti-proverb more often than not will lose its message, nevertheless, there are the cases in which an internationally spread proverb inspires parallel anti-proverb in two or more languages that one can consider them as similar anti-proverbs (2006:9).

CAN (2011), in her M.A thesis investigated future English teachers' experiences of learning English proverbs in Anatolian Teacher Training High Schools (ATTHS) in Turkey. To this end, students' opinions were sought and course books were analyzed. Her study aimed to uncover how the English course-books are used in ATTHS to teach proverbs. To achieve these aims, a questionnaire was administered to 187 freshman ELT students; a semi-structured interview was conducted with volunteers and the course-books used by the majority were examined using an analysis form and a checklist. As a result, it is found that those teacher trainees have positive attitudes towards learning and teaching English proverbs, think that they do not have enough knowledge of English proverbs and that their English teachers and course-books did not teach proverbs sufficiently. Moreover, the conceptualization of participants about proverbs reflects traditional definitions. Besides, course book analysis revealed that while the examined local course-books contained almost no proverbs at all, the analyzed

international course-books include a relatively bigger number of proverbs. However, except for some of the semantic and cultural aspects of proverbs, there is hardly any explicit reference to other aspects of proverbs in all the analyzed course-books. In her article CAN (2011) only has studied the proverbs and since there was no trace of anti-proverb usage in course-books she only has mentioned the general structure of anti-proverbs in Turkish not the exact examples of it.

Adeyemi (2012) in his article examined the use of anti-proverbs in *QladejoOkediji'sRÉR é. Rún* within the Marxist theory. Among the findings in the work were that anti-proverbs in *RÉRòèòRún* not only elicit humor, but also add color and beauty to the language use. Anti-proverbs were also used to stimulate critical consciousness in the readers to fight for their rights but with wisdom. The conclusion of the paper was that the conscious manipulation of the so-called fixed proverbs could generate new proverbs, encourage creativity in the writers and expose hidden meanings of proverbs.

KolahdouzMohamadi (2012) in her M.A thesis collected 200 Persian proverbs and their anti-proverbs and comparatively analyzed Persian and English proverbs and anti-proverbs based on Hallidayan systemic functional approach of language. Her research aimed to apply experiential meta-function on Persian and English proverbs and anti-proverbs and investigated the type of the processes used in them. For this purpose, a descriptive and analytic research method was used and 400 Persian and English proverbs and anti-proverbs were collected. In this regard the findings revealed that the material process is of high use in the proverbs and anti-proverbs of both languages. She also concluded that like other languages Persian enjoys anti-proverbs and the way they are formed is almost the same as the way English or Russian anti-proverbs are formed.

Zaikauskienė (2012) in her doctoral thesis studied structural patterns of Lithuanian anti-proverbs and their substitution, addition, deduction, imitation, as well as semantic means. She asserts that 20th –21st centuries should be regarded as a folklore genre that is being actively used and reshaped, diversely renewed and adapted to the modern cultural

environment. As a rule, the media uses anti-proverbs on purpose, in order to reflect some situation of the nowadays life. She concludes that Lithuanian anti-proverbs mostly tend to reflect political, economic, technological, scientific issues, less frequently- cultural and local ones. The structural patterns of creating Lithuanian anti-proverbs are quite similar to the mechanisms familiar for other nations' proverbial development processes.

Neggaz (2013) studied semantic and structural transformation of Arabic proverbs into Anti-proverbs. According to him the linguistic transformations we observe today in Syria are the outcome of a battle between large speech communities with a diverging view of reality. These linguistic changes are all the more significant since they have been used by most Syrians since the start of the uprising and it was after the first revolutionary sparks in the country that Arabic language and its Syrian dialectal forms have evidenced new word formations, semantic changes.

KolahdouzMohamadi and KolahdouzMohamadi (2013) in their article studied the translation of English proverbs and anti-proverbs into Persian. Their paper aimed to investigate the methods of translating English anti-proverbs into Persian especially the ones that concern three corresponding SL/TL bases and proposes a theoretical model concerned with weak, moderate and strong versions of conceptual translation equivalents to translate English anti-proverbs to Persian to show that there are similarities and differences between translating English proverbs and anti-proverbs into Persian. To this end they used the weak, moderate and strong versions of Gorjian (2008) and Khoramshahi (2004) models in order to propose a model for the translation of English anti-proverbs into Persian thus first of all a brief review about the translation of proverbs was presented and then the proposed model was introduced for each stage. They concluded that there is a slight difference between translating English proverbs and anti-proverbs into Persian since both of them can be translated through weak, moderate and strong versions. It also can be said that what makes a significant difference between translating English

proverbs and anti-proverbs is that the latter uses proverbs in its translation but the former does not and what makes a difference between strong, moderate and weak version of English anti-proverb translation is that the first two use proverbs partially or as a whole but weak version does not and what is similar between translating English proverbs and anti-proverbs into Persian is that weak, moderate and strong versions can be applied while translating them into Persian. It is suggested that the translators should know the three strategies and their mechanisms in rendering anti-proverbs and should be acquainted with anti-proverbs then start to translate. In this case, they may utilize three steps for finding equivalents in SL/TL and simultaneously should think about choosing metaphorical or non-metaphorical translation for them.

Litovkina and Vargha (2014) studied punning in Hungarian anti-proverbs. The anti-proverbs discussed in this article were recorded by Anna T. Litovkina and Katalin Vargha and come from their corpus of over 7,000 Hungarian anti-proverbs. While the vast majority of the sources were from the Internet, other examples were provided in 2004–2005 by students attending Anna T. Litovkina's classes; these students in turn had collected the texts from their friends, relatives, and acquaintances. Anna T. Litovkina and Katalin Vargha recorded additional texts from recent Hungarian newspapers, fiction, and advertisements.

3. Methodology

The present study was a descriptive-analytic one and in order to analyze the structure of Turkish, Persian and English anti-proverbs based on Reznikov (2009) proposed model, both content and structural analyses were used. Since there was no comprehensive corpus of Turkish anti-proverbs internet websites were used to collect them. Two English and Persian corpora of anti-proverbs were also used. The former was collected by Mieder (2003) and the latter was the corpus of Persian anti-proverbs which was collected by Kolaahdouz Mohamadi (2012).

3.1. General Structure of proverbs

The popular proverb structures that have become the baseline formulas for many proverb alterations are \One X is worth a thousand Y • es., \Where there • es X, there • es Y., One man • es X is another man • es Y., \An X a day keeps the Y away., \A (n) X in the hand is

worth Y in the bush., \An ounce of X is worth a pound of Y., and \different X • es for different Y • es (Litovkina&Mieder, 2006:15 as cited in CAN, 2011:33). The knowledge of these structures can help one to identify anti-proverbs, especially in the languages which there is specific corpus of Anti-proverbs such as Turkish, Persian or many other languages in which not many studies have been conducted on anti-proverbs. Anti-proverbs are significant proofs that proverbs continue to be influential in our life as Litovkina&Mieder (2006:44) state that the great abundance of Anglo-American anti-proverbs ... shows that the proverb...continues to be used as an effective means of communication in our modern society (CAN, 2011:33).

3.2. Structure of English, Persian, Turkish Anti-proverbs

Due to the new technological developments some changes have been made on the nature of communication and proverbs undergone certain alterations (Ulusoy Aranyosi, 2010) this indicates the dynamic nature of proverbs. It can be said that even nowadays an idea that a proverb used to reflect old times should not be considered since those ideas were not fixed ones and not always indicate the same situation (CAN, 2011:106). While some proverbs are forgotten, new ones are created or the old ones are adapted as the title of Litovkina and Mieder's book (2006) illustrate —old proverbs never die, they just diversify. As a variation of proverbs Anti-proverbs are the new proverbs that are appropriate for the modern age (Litovkina&Mieder, 2006). As well as anti-proverbs, proverbs are also frequently used in their reduced forms (truncated proverbs) in everyday communication (Mieder, 2004) and thus, not necessarily in their fixed forms. Therefore, —the fixed form of proverbs does not appear to be as sacrosanct anymore today as it might have once been (Mieder& Holmes, 2000:90). Moreover, in contrast to the traditional definitions which indicate that proverbs express general truths, anti-proverbs show that the truth of the proverbs can be questioned (CAN, 2011:106).

According to Reznikov there are four types of anti-proverbs in all languages (2009:3) following are the examples of English proverbs along with anti-proverbs:

1. *Similar form-same wisdom*

(P) An apple a day keeps the doctor away. / (AP) A potato a day keeps high blood pressure away.

Despite lexical differences between this proverb and its anti-proverb in underlined words both of them imply same meaning that through eating healthy foods our body will always stay healthy.

2. *Similar form –new wisdom*

(P) Absence makes the heart grow fonder. / (AP) Absence makes the heart grow colder.

Despite lexical and phonemic differences between this proverb and its anti-proverb in underlined words the original proverb implies that if two lovers do not see each other for a long time their love grows bigger but the English anti-proverb implies that by being far from each other lovers separate.

3. *Extension of the traditional proverb*

(P) Opportunity knocks but once / (AP) Opportunity knocks but once and the neighbors the rest of the time.

The type of (AP) is an extended English anti-proverb in example (3) which along with or opposite to the content of original proverb adds some phrases or sentences to original proverb (P). In this English anti-proverb the content meaning of additional phrase (subordinate clause) emphasizes on the meaning of original proverb (main clause) that opportunity knocks but once.

4. *New form- new wisdom*

(P) An apple a day keeps the doctor away / (AP) A patient without health insurance keeps the doctor away.

In the above example (4) English proverb and anti-proverb along with lexical change totally convey different meanings. The original English proverb implies meaning about how human being can lead a healthy life but English anti-proverb means that doctors do not accept a patient without health insurance which is the sad story of today's modern society.

Similar / new form can range from the change of one letter /sound on one hand up to a completely new lexical content of the same syntactic structure on the other hand (Rezinkov, 2009:3). According to KolaHDouzMohamadi (2012) a comparison between Persian and English anti-proverb revealed that Persian

anti-proverbs only in a few cases change at letter /sound level and that is while adding negative morphemes most changes occur at lexical level and above but instead in English anti-proverbs these changes can occur at letter /sound/ lexical/ phrase levels for instance consider the following examples for Persian and English anti-proverbs at different levels. Note that here (P) stands for original proverb and (AP) stands for Anti-proverb:

1) *English anti-proverbs at lexical level:*

a) (P) Variety is the spice of life / (AP) Variety is the spice of collecting.

b) (AP) Variety is the spice of Europe.

c) (AP) Variety is the spice of love.

As it can be seen that in the above mentioned proverb instead of word *life* other words i.e. *collecting*, *Europe*, *love* are used in above three English anti-proverbs.

Or another example of English anti-proverbs at lexical level:

a) (P) Actions speak louder than words. / (AP) Actions lie louder than words.

b) (AP) Power speaks louder than words.

c) (AP) Transactions speak louder than words.

d) (AP) Numbers speak louder than words.

As it can be seen that in the above mentioned proverb the verb *speak* has been substituted by another verb i.e. *lie* in English anti-proverbs. But in the rest of examples the noun or the subject has been substituted by other choices *Power*, *Transactions* and *Numbers* instead of *Action* in the main proverb.

Or sometimes this lexical change occurs in the phonological level in a way that the word has different transcriptions and same phonological sound and they are homophone. A homophone is a word that is pronounced the same as another word but differs in meaning, and may differ in spelling (homophone, 2015). Consider the following examples¹:

a) (P) Children should be seen and not heard. / (AP) Children should be on scene and not heard.

In this example the words *seen* and *scene* are homophone /si:n/ based on the findings of

¹ It should be noted that in order to write the phonemic transcriptions of following words the website of <http://www.phonemicchart.com> and online dictionary of <http://www.oxfordlearnersdictionaries.com> were used in this study.

Due to the principle of least effort third algorithm may not occur.

KolahdouzMohamadi (2012) there was no homophonichange among Persian Anti- proverbs.

2) English anti-proverb at letter /sound level:

- a) (P) Truth is stranger than fiction / (AP) Truth is stranger than diction.
- b) (P) Birds of feather flock together/ (AP) Birds of feather flop together.
- c) (P) Clothes make the man / (AP) Clothes fake the man.
- d) (P) A woman’s work is never done/ (AP)A woman’s word is never done.
- e) (P) Haste makes waste. /(AP) Chaste makes waste/ (AP)Taste makes waist.
- f) (P)Honesty is the best policy. / (AP)Honesty is the bust policy.
- g) (P)Better late than never. / (AP)Bettermate than never.
- h) (P) He who hesitates is lost / (AP) He who hesitates is bossed.
- i) (P)A penny saved is a penny earned/ (AP)A penny saved is a penny yearned.
- j) (P)Familiarity breeds contempt/ (AP) Familiarity breeds consent.
- k) (P)A man’s home is his castle / (AP)A man’s house is his hassle.
- l) (P)Nothing ventured, nothing gained / (AP)Nothing vouchered, nothing gained.

In some of above mentioned examples one phoneme has been changed to another phoneme *fiction* /'fikʃən/ has been changed to diction /'dikʃən/,flock/'flok/has been changed to flop/'flɒp/, make/'meɪk/ has been changed tofake/'feɪk/, work /'wɜ:k/ has been changed to word /'wɜ:d/, haste /'heɪst/ has been changed to chaste /tʃeɪst/ and taste /teɪst/, best /best/has been changed to bust /bʌst/,late/leɪt/has been changed tomate/merɪt/ and lost/'lɒst/has been changed tobossed/'bɒst/, earned/ɜ:n/has been changed toyearned/jɜ:n/but in three other examples two phonemes have been changed to another phonemessuchascastle/'kɑ:səl/ has been changed to hassle /'hæsəl/ in which /k/ has been changed to/h/ and /ɑ:/ to/æ/and in two final examplescontempt/'kən'tempt/has been changed toconsent/'kən'sent/in which /t/ has been changed to/s/ and /mp/ to/n/ and ventured /'ventʃə(r)/has been changed in to vouchered/'vaʊtʃə(r)/in which /en/ has been changed into /aʊ/ therefore along with Zaikauskienė (2012) study it can be stated that deletion or addition within English anti-proverbs can occur even at phonemic level but this was not true about Persian anti- proverbs. Therefore for the above mentioned anti-proverbs the following formula can be stated:

Substitution at phonemic level (one or more phonemes)	/f/ → /d/	/X/ → /Y/
Deletion or reduction at phonemic level	/mp/ → /n/	/XY/ → /Z/
Addition at phonemic level*	/ɜ:/ → /jɜ:/	/Z/ → /Z Y/

1) Persian anti-proverbs at lexical level:

- a) (P) to mu mibini o mænpičėš-e mu/ (AP) to mumibini o mænrižėš-e mu
- b) (P) to mumibini o mænpičėš-e mu/ (AP) to ræg mibini o mænpičėš-e ræg
- c) (P) to mumibini o mænpičėš-e mu/ (AP)to pulmibini o mængærdesh-e pul
- d) (P)Gar sæbrkonize gore hælvəsâzi/(AP) Gærsæbrkonize gore loplopsâzi

As it can be seen that in the above mentioned proverb instead of word *pičėš* (curl of hair)in above Persian anti- proverb *rižėš*(hair loss)is used or in second example which was another anti-proverb for the same proverb *ræg*(vessel) is used instead of *mu*(hair), in third example which also was another anti-proverb for the same proverb *pul*(money)and*gærdesh*(return)are used instead

of*mu*(hair)and*pičėš* (curl of hair)respectively. In final example the use of *loplop*(Surprise eggs)instead of *halva*(a type of dessert) in original proverb.

2) Persian anti-proverbs at letter /sound level:

- a) Mâhirohærvægtazâbbegiritâzehæst/(AP) Mâhirohærvægtazâbbegiritâzenist

As mentioned above the study of Persian anti-proverbs revealed that only in a few cases change at letter /sound level and that is while adding negative morphemes and most changes occur at lexical level and higher levels such as phrase and sentence.

Since there was no comprehensive corpus for Turkish anti-proverbs only internet websites were used to collect them and while collecting Turkish anti-proverbs following anti- proverbs at lexical level were recognized:

1) Turkish anti-proverbs at lexical level:

- a) (P) Akakçekaragününiçindir / (AP) Akakçehergününiçindir
b) (P) Leyleğinömrülaklaklageçer / (AP) Leyleğinömrügöçlegeçer
c) (P) Bekleyendervişmuradınaermiş/ (AP) Bekleyendervişpastutar
d) (P)Gerçekçiolimkansızigerçekleştir/(AP)Gerçekçiolimkânsızıiste
e) (P) Süttenağziyananyoğurdu üfleyerekyer/(AP) Süttenağziyanan, yoğurduafiyetleyer

As it can be seen that in the above mentioned proverb instead of word *karagün* (rainy day), *hergün* (every day) is used in above Turkish anti- proverb (a). In second example instead of word *laklak* (the voice of clattering), *göçle* (hardly) is used in Turkish anti-proverb(b). In third example instead of verb *muradınaermiş* (attains his dream), *pas tutar* (rusts) is used in Turkish anti- proverb(c). In fourth example instead of verb *gerçekleştir* (make it possible), *imkânsızıiste* (want impossible) is used in Turkish anti-proverb (d). In final example *afiyetleyer* (Bon appetite!) is used in Turkish anti- proverb instead of *üfleyerek* (puff out) in original Turkish proverb (e).

2) Turkish anti-proverbs at letter /sound level:

- a) (P)Denizedüşenyılanasarılır/
(AP)Denizedüşenayılansarılmaz
b) (P)Üzümüzümebakabakakararır/
(AP)Üzümüzümebakabakaçürür.

J)Turkish and English anti-proverbs at letter /sound level plus lexical level:

During this study another type of was found in which both letter and lexical level changes were evident in original proverbs of Turkish and English but not Persian, consider the following examples:

- a) (P) GaripkuşunyuvasınıAllahyâpar/(AP) Garipkuşunyuvasını, belediyeyıkar
b) (P)kızınıdövmeyendizini döver/(AP)kızınıdövmeyentorununuerkensever

As it can be seen in the above mentioned proverb word *Allah* (Allah) has been changed to word *belediye* (mayoralty) in above Turkish anti- proverb (a) at lexical level and *âp* has been changed into *ik* at phonemic level. In second example instead of word *dizini* (knee) has been changed to word *torununu* (grandchild) in above Turkish anti- proverb (b) at

lexical level and */dö/* has been changed into */se/* at phonemic level.

- a) (P) Spare the rod and spoil the child / (AP) Spare the road and save the child.

As it can be seen in this English anti-proverb word *spoil* has been changed to word *save* at lexical level and *rod/röd/- /o/* has been changed into *road/ræød/- /əʊ/* at phonemic level.

3.3. Structure of Persian Anti- proverbs

According to Kolahtouz Mohamadi (2012) all four types of anti- proverbs classification by Rezinkov can be found in Persian language. Below are the examples, the order of examples are the same as above numbers for instance number (1) for *similar form-same wisdom*, (2) *Similar form –new wisdom*, (3) *Extension of the traditional proverb*, (4) *New form-new wisdom*:

1. (P) *Âftâbeh o lægænhæftdæstşâm o nâhâr hichi Ewers and basin seven piece dinner and lunch nothing*
(AP) *Câmmet o linkhæftdæstpost o uphichi Comment and link seven piece post and update nothing*

There are lexical differences between this proverb and its anti- proverb in which underlined words in Persian (P) are replaced with underlined words in Persian (AP) and both of them imply same meaning that we pay much attention to the details in a way that we forget the main issues.

2. (P) *MâhPošt-e æbrnemimânæd Moon -behind -cloud -not- stay (3SG)*
(AP) *MâhPošt-e æbræst Moon-behind-cloud -stay (3SG)*

There is a slight difference between Persian anti-proverb and its original proverb in example (2) since from the structural point of view original proverb is in negative form but its anti- proverb is in positive form. Original proverb implies that everything will be revealed; this proverb is used when somebody lies and we want to say him/ her that sooner or later truth will be revealed. But the Persian anti- proverb implies that still nothing is clear and we should wait to know the truth. Therefore although they have a slight difference in the structural form but their content meaning is different.

3. (P) *Bâyegolbâhâr nemişævæd with one flower spring not-come (3SG)*

(AP) Bâyekgolbâhâr nemîšævæd,
deræxthâyešomâl râgæt konimšâyædbešævæd
*with one flower spring not-come(3SG), tree(pl.)
North cut (3rd-pl) may be occur(3SG)*

The type of (AP) is an extended anti-proverb in example (3) which along with or opposite to the content of original proverb adds some phrases or sentences to original proverb (P). In this Persian anti-proverb the content meaning of additional phrase (subordinate clause) completes original proverb (main clause).

4. (P) Gædr-e âfiyætkæsidânædke be
mosibætigereftârâyæd
*Value health person know that an sorrow occur
(3SG)*

(AP) Gædr-e nân-e tâzehkæsidânædke be
nânxoškegereftârâyæd *Value bread fresh person
know that dry bread occur (3SG)*

In the example (4) Persian proverb and anti –proverb along with lexical change totally convey different meanings. The original Persian proverb means the same as English proverb ‘Misfortunes tell us what fortune is’ but Persian anti- proverb says something about not to waste bread.

3.4. Structure of Turkish Anti- proverbs

To the best of authors’ knowledge there is no single corpus for Turkish anti- proverbs and vast majority of them can be found in Internet websites authors used internet- based corpus to collect them. Following are some of Turkish anti- proverb examples based on Rezinkov model:

1. (P) Leyleğinömrülaklaklageçer
Demoiselle life make (3SG) sound spend
(AP) Leyleğinömrügöçlegeçer
Demoiselle life hard spend (3SG)

Turkish anti- proverb and proverb in example (1) despite their difference at lexical level implicitly carry the same meaning since the original proverb is used to convey the meaning about a person who does not have anything to do and spend his time in vain and the Turkish anti-proverb for this proverb convey the meaning that since this person doesn’t have any important issue to do therefore he spend his time hardily and it seems that time does not passes.

2. (P) Gerçekçiolimkansızigerçekleştir
Be realistic impossible make possible (3SG)
(AP) Gerçekçiolimkânsızıiste

Be realistic impossible want impossible (3SG)

Turkish anti- proverb and proverb in example (2) in addition to their difference at lexical level carry different meanings since the original proverb is used to convey the meaning that be realistic and makes possible impossibilities but its anti-proverb is about a person who is realistic but wants impossibilities!

3. (P) Anasınabak, kızını al
Mother look at (3SG) girl (3SG) get (3SG)
(AP) Anasınabak, bir de
babasının parasınabak, sonrakızını al
*Mother look at (3SG) once more father
money look at (3SG) get (3SG) girl*

The type of (AP) is an extended anti-proverb in example (3) which is along with or opposite to the content of original proverb adds some phrases or sentences to original proverb (P). In this Turkish anti-proverb the content meaning of additional phrase (subordinate clause) completes original proverb (main clause), in fact proverb says that look at the mother of girl and then marry her and Turkish anti-proverb says that look at her mother and her father’s money then marry her.

4. (P) beslekargayıoysungözünü
Raise (3SG) crow take out (3SG) eye- your
(Ap) Beslekargayihindidiyesatarsın
Raise (3SG), turkey assume sell (3SG)

In the example (4) Turkish proverb and anti –proverb along with lexical change totally convey different meanings. The original Turkish proverb means the same as English proverb ‘If you raise a snake, expect to get bitten’ but Turkish anti- proverb says you can get benefit even if you raise a snake.

4. DISCUSSION AND CONCLUSION

This study represented the structure of Turkish, Persian and English anti-proverbs based on Rezinkov model (2009), it was revealed that despite similarities in the structural form of Turkish, Persian and English anti- proverbs there is a slight difference between them, for instance while searching and content analyzing to find the appropriate sample for each section authors recognized that Turkish and Persian anti-proverbs uses changes at sound/letter level less than English anti- proverbs but the use of lexical and phrase level is approximately at the same which was in line with the findings of Kolahtouz Mohamadi (2012) about English and Persian anti-proverbs. Based

on what Joseph Raymond (1945), Hanzén(2007) and Семенишена (2013) assert about the universality of proverbs and analogous proverbs in different nations that are related to cultural patterns and according to what Litovkina&Mieder (2006) have provided about the anti-proverbs, the authors of the present article also found that this is also true about anti-proverbs where different nations make anti-proverbs out of the proverbs that have the same concepts. Below is an example of same anti- proverb in English, Hungarian, French, Persian and Turkish.

1. English: Don't do today what you can put off until tomorrow.
2. Hungarian: what I can do tomorrow, I do not do it today (*amitholnap is megtehetsz, ne teddmeg ma*)
3. French: why put off until tomorrow what can be done next week (*pourquoi remettre á demain Cequ'onpeut faire la semaineprochaine*)
4. Persian: put the work of today for tomorrow (*Kâr-e emrouzrâ be færdâbeyæfkæn*)
5. Turkish:put the work of today for tomorrow (*BugününişiniYarınaBırak*)
6. Turkish:put the work of today not for tomorrow but for one month later (*Bugününişiniyarınabırakma bi ay sonrasınafelanbırak*)

According to Litovkina (2004), Zakharova(2009) and others it seems that the same as proverbs the use of anti- proverbs and sayings at the lessons not only helps to diversify educational process also makes them brighter and interesting. Moreover it helps to solve a number of very important educational problems: proverbs and anti-proverbs in the classroom can improve students' learning experiences, their language skills such as substitution, elimination, addition while learning a new language and heightens their understanding of themselves and the world.

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