

**3º Colóquio Interdisciplinar sobre Provérbios – ACTAS /
3rd Interdisciplinary Colloquium on Proverbs – PROCEEDINGS**
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Tipografia Tavirense, Tavira, Portugal 2010, pp. 576

The third Interdisciplinary Colloquium on Proverbs was organized in November 2009 in Tavira, Portugal by the International Association of Paremiology¹. Over 60 paremiologists from all over the world participated in the ICP and papers based on their presentations constitute the volume titled *3º Colóquio Interdisciplinar sobre Provérbios – ACTAS. 3rd Interdisciplinary Colloquium on Proverbs – PROCEEDINGS*². The reviewed volume starts with the papers submitted by the keynote speakers, followed by other participants' papers. The focal issues discussed by the authors can be classified as follows: encyclopedic work, linguistic history, perception of proverbiality, translation problems, use of proverbs and anti-proverbs, special analyses, education, applied paremiology. The papers collected discuss a wide range of issues analyzed from a number of perspectives.

The first part of the proceedings composed of papers by the keynote speakers starts with a paper titled *Some Decades of Proverb Studies* written by Gyula Paczolay, in which he presents his studies of European and Far-Eastern proverbs. Galit Hassan-Rokem in her paper *Proverbs as Cultural Capital: a Structural and Functional Analysis with Special Reference to Judeo-Persian and Georgian Jewish Example* discusses the use of quotes from canonical texts in proverbial forms in terms of intertextuality. She analyses

¹ The International Association of Paremiology has been organizing the Interdisciplinary Colloquium on Proverbs in Tavira on a yearly basis since 2007.

² The volume contains a few papers not read at the ICP as well as some abstracts of the presentations delivered.

two examples: the use of lines from classical Persian poetry as proverbs by Jews who have immigrated to Israel from Iran and the use of lines from the Georgian renaissance epic *The Man in the Tiger Fell* (Vephisqaostani). František Čermák's paper *Frequent Proverbs and their Meaning: a Proposal of a Linguistic Description. The core and paremiological minima* described aims at tying together proverbial core, frequency, meaning and usage. The analysis is based on three languages: Czech, English and German. Hisashi Matsumura's paper titled *A Brief History of Japanese Paremiological Study and Problems We Are Facing: How Can the Japanese Contribute to the Realization of International Cooperation in Proverbial Studies* contains the outline of the history of proverb collections in Japan. Stanisław Prędoła in his paper *On the Meaning of Reyer Gheurtz's Adagia (1552) for Dutch Paremiography* discusses two previously unknown Dutch manuscripts containing Dutch proverbs and phraseological units compiled by Reyer Gheurtz.

The keynote speakers' papers are followed by participants' papers, the first of which written by M. Isabel Cabezudo de Rebaudi is titled *The Use of Proverbs, a Communicational Vehicle with a Great Impact on the EAD: the Place of Proverbs in a World of Paradigms*. The author discusses proverbs in the reality of a world of transformations, new technologies and mass communication. In the paper titled *A Corpus-Based Study of Proverbs and Proverbial Expressions* Hanno Biber presents the research perspectives, the methodological implications and several practical examples of a corpus-based study of proverbs and proverbial expressions, basing on the AAC – the Austrian Academy Corpus. Pavel Kats and Outi Lauha-kangas devoted their paper *Proverbial Databases, Variety and Challenges* to different approaches to making international proverb collections in the traditional ways as well as by means of new technologies.

The focal issue of the paper titled *O Ano da Morte de Ricardo Reis: situações cogitacionais proverbializadas* by Filipe Conceição Pires is the use of proverbs in the novel by José Saramago. Sunday Adetunji Bamisile's paper *Sexist Prejudices in Yoruba, English and Portugal* aims to compare gender bias and negative stereotypes of African and European women reflected in proverbs. Sabine Fiedler presents proverbs in Esperanto, providing their main characteristics. Her paper titled *Proverbs in Esperanto* discusses the usage of proverbs in Esperanto texts. Maria and Manuel Maia's paper titled *About Proverbs and Riddles from Beira Transmontana. Anticlerical Thoughts of the Nineteenth Century and their Survival during the Twentieth* focuses on some Portuguese anticlerical proverbs and riddles. In

the paper *Proverbs in Literature: the use of the proverbs in Chinua Achebe's Things fall apart* Ana Vrajitoru aims to analyse how some aspects of African mentality are reflected in the literary work chosen.

Anamarija Marinović's paper *In the Beginning There Was the Word: Portugese and Serbian Proverbs about language, word and similar concepts* focuses on words and language in proverbs viewed in a cross-linguistic perspective. Pekka Hakamies analyses what distinguishes proverbs from ordinary speech: metaphoricalness as well as various structural and stylistic properties. In his paper titled *Word Order, Information Structure and the Perception of Proverbiality in Finnish Proverbs* he presents the traits of Finnish proverbs. The title of Liisa Granbom-Herranen's paper is a question: *Is a Proverb always a Proverb?* The author aims to determine what is considered to be a proverb, presenting theoretical aspects of proverbs in various contexts. Joanna Szerszunowicz analyses axiology of fixed phrases in a contrastive perspective. The focal issue of her paper titled *Evaluation in Culture-Bound Proverbs and Proverbial Expressions as a Translation Problem* is the culture-specificity of axiological load of selected Polish units.

Vo Xuan Que analyses rhyme in Vietnamese proverbs, considered a very important factor in research in question. In his paper *Rhyme in Vietnamese Proverbs* he presents some types of rhyme common in Vietnamese proverbs. María del Carmen Ugarte García aims at answering the question, which is also the title of her paper: *Who Teaches Proverbs to Our Children?* Basing on survey results obtained in a school of Burgos in Spain, she discusses who transmits traditional knowledge, including proverbs. Amílcar Couvaneiro in his paper *Aforismos e Desigualdades de Género* draws attention to inequality expressed in proverbs, for instance, those of sexist character. Wolfgang Mieder's paper *"Proverbs and Poetry Are Like Two Peas in a Pod": the Proverbial Language of Modern Mini-Poems* contains many examples of the use of proverbs in poems, which can be classified as follows: poems with proverb titles, poems with unchanged proverbs, poems containing personalized proverbs, poems with proverb allusions, poems with anti-proverbs.

Kate O'Callaghan presents a brief introduction to the proverbs in which "local settings" from the Okinawan main island appear. Her paper *Local Colour in Uchinaguchi Proverbs* is based on her own research done in a group of Uchinaguchi speaking informants, in which she used Irosha garuta, which is a traditional Japanese matching proverb and picture card played since childhood. Arvo Krikmann devoted his paper titled *Meta-*

phor vs. Joke? Figurativeness vs. Funniness? to the problems of similarity and distinguishability of humour and figurative speech. Special attention is paid to those between the metaphor and punch-lined joke. Ramon Marti Solano in his paper *Proverbs in the Press: from Sentence-Like Units to Word-Like Units* aims to show how the British quality press makes use of selected subgroups of proverbs. He also discusses the stylistic choices determining the use of proverbs in the texts analysed.

Lina Maria Soares in the paper titled *Novembro em Portugal: Das Tradições Aos Provérbios* presents proverbs reflecting traditions observed in Portugal in November. Tamar Alexander and Ya'acov Bantolila's paper is titled *Quien madruga el Dió le ayuda – Between a Spanish Proverb and a Sephardic Proverb*. The authors aim to examine the affinity between the Spanish proverb and the proverb in Hakitia, the Judeo-Spanish spoken among the Sephardic exiles who reached North Africa. Mária Luisa Vega is the author of the paper *Proverbs, Refrains, and Sayings on "Sound Counsel"*, the focal issue of which is Scots-Gaelic proverbs expressing advice. The researcher used survey method in a group of Scots-Gaelic speakers in Benbecula to determine whether the proverbs selected are known to them and if they are, how often they are used.

Marinela C. R. Soares in her paper titled *Proverbs and Economy in the Crisis Epoch* presents the idea of introducing proverbial expressions to encourage students to learn about various economic phenomena as well as their implementation in the real world. Yumi Matsumura's paper *Food Culture Reflected in Japanese Proverbs* contains the presentation of the relation between food and family, which found its reflection in proverbs. Maria Helena Sampaio Sereno's paper titled *José Saramago, A Proverb Master* contains an analysis of the discursive functions of proverbs in narratives by José Saramago. In the article *Conceptualizations of Forgiveness in Proverbs among Young People* Félix Neto aims to examine the way in which proverbs conceptualize forgiveness among people. The objective of the research study is to determine whether proverbs about forgiveness have an internal structure among young people as well as whether young people agree with the conceptualizations found in proverbs.

The paper by Fionnuala Carson Williams, titled *Life, against its better judgment, goes on... Chick Lit and Proverbs and their Spread with Reference to Marian Keyes' Much-Translated Dublin-Based Novel Best Seller Watermelon*, discusses the use of proverbs in romantic fiction. In the novel chosen for the analysis there are conventional proverbs, with a few partially quoted,

anti-proverbs as well as some pastiches. Chu-Hsien Chen's paper contains a presentation of the dictionary of Taiwanese proverbs compiled by the author. In his article *When Wisdom Became a Dictionary: The Poster's Monologue* he describes how he classified 7,659 proverbs and by what orientation he treated the proverbs collected.

Gabriela Funk's paper titled *Women in Portuguese Proverbs: Facts and Myths* contains the presentation of the stereotype of a woman reflected in Portuguese proverbs. In the article "*The pen is mightier than the sword*" – *the European Union Explained Through Proverbs* John Hulin combines the presentation of the European Union with appropriate English proverbs. Julia Sevilla Muñoz, Ana Laura Rodríguez Redondo and Silvia Molina Plaza aim to discuss the linguistic problems and translation difficulties connected with working on a paremiological Spanish–English database. Their paper *English Proverbs in the Multilingual Paremiological Database* discusses the focal issues on the example of Multilingual Collection of Proverbs sponsored by the Cervantes Virtual Centre.

Simion Cristea in his paper titled *Language and Proverbs* presents proverbs from the point of view of Coseriu's philosophy. Maria João Couthino's article *Proverbs, We Wear Them* discusses proverbs which are written on *kangas*, traditional rectangular cloths worn on the Oriental Coast of Africa. Gustavo Adolfo Rodríguez Martín's paper *Modified Biblical Proverbs in the Plays of Bernard Shaw* contains an analysis of the role of the units selected from a discursive viewpoint. Jesús Ángel Marín Calvarro in his article *Cluster of Proverbs and Polyseic Terms in Otello, the Moore of Venice: Analysis and Translation* discusses some proverbs in the dramatic work by Shakespeare as well as their translation into Spanish. Rosalía Crespo Jiménez in her paper *Bible Doors* focuses on the door in the Bible, presenting an in-depth study on the problem chosen.

The paper titled *O Provérbio em Contexto Didático: Proposta de Trabalho* by Pedro Martins focuses on the importance of proverbs in the process of the Portuguese language teaching and presents a practical proposal how to incorporate proverbs into it. Rui JB Soares in his paper titled *Other Times, Other Manners* presents an educational strategy RUI?, which is adequate for sending a proverb using the Short Message System. It should be emphasized that it also serves as an interactive and collaborative communication resource among users.

Justus O. J. Nwachukwu-Agbada's paper titled *The Proverb as a Historical Resource: the Case in Igbo* aims at discussing a few Igbo proverbs

with a view to demonstrating their value in historical authentication. António Abreu Freire contributed a paper titled *Os Provérbios na Literatura de Cordel*, the focal issue of which is proverbs in literature. Oládélé Caleb Orímòdḡùnjé in his paper *Yorùbá Proverbs: An Insight into the Indigenous Healthcare Delivery System and Education* discusses the socio-cultural background of the verbal arts concerning the roles of proverbs in the Yoruba indigenous health practices.

The volume reviewed contains a section called *Miscelânea Proverbial* encompassing illustrations showing proverbs by Paula Nunes, a note from the paremiologist Wolfgang Mieder, a poem by Helena Leiria, a letter from a Mozambican writer Mia Couto. There is also a commemorative text about Jesús Cantera Ortiz de Urbina, an eminent Spanish paremiologist with a list of selected publications. The ending note by the organizers constitutes the last element of the section.

To sum up, it should be stressed that the volume of collected papers reflects the width of the scope of research studies currently done on proverbs in the interdisciplinary perspective. The articles discuss a number of various issues and many different methodologies are implemented in order to conduct the analyses. It is to be emphasized that a number of approaches are adopted by authors, which is inspiring and thought-provoking to the reader. The volume is of great interest not only to paremiologists proper, but also to the researchers focusing on translation, folklore, literature, to name but a few research disciplines. Thanks to the inclusion of papers on proverbs in many languages the collection of papers contains rich material and is of use to a great number of scholars. Therefore, the volume reviewed is definitely worth recommending to those interested in – broadly speaking – proverbs in the linguo-cultural perspective.

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