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دراسة لغوية اجتماعية لخرافات الشؤم في اللغتين العربية والروسية

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المستخلص:

يتناول هذا البحث الوسائل اللغوية للتعبير عن خرافات الشؤم في اللغتين العربية والروسية. الهدف الرئيسي للبحث هو اكتشاف مختلف أنواع معتقدات الشؤم في اللغتين العربية والروسية وتحليلها لغوياً اجتماعياً. تم جمع بيانات هذه الدراسة من خلال التطرق الى بعض المقالات والدراسات التي تناولت هذا الموضوع، بالإضافة إلى إجراء مقابلات غير رسمية مع أشخاص تم اختيارهم قصداً. باعتماد نموذج فليكينسكيخ وآخرون (2018)، تم تقسيم الخرافات إلى مجموعتين رئيسيتين: الأشياء التي تنتبأ بالشؤم والأشخاص المتأثرين بالشؤم؛ وتنقسم هذه المجموعات إلى مجموعات فرعية أخرى. تُظهر نتائج تحليل المجموعة الأولى أن أكبر مجموعة فرعية من الأشياء التي تنتبأ بالشؤم هي مجموعة "الأجهزة والأدوات المنزلية". كما وُجد أن المجموعات الفرعية لـ "المنزل" و"الجنائزات" و"الدرب" و"الأرقام" خاصة باللغة الروسية، بينما لا توجد مجموعة فرعية خاصة باللغة العربية. بالإضافة إلى ذلك، تم تمييز الشؤم الشائع والخاص والمتطابق جزئياً في كلتا اللغتين. هذه الاختلافات بين الخرافات العربية والروسية هي نتيجة للاختلافات التقليدية والثقافية واللغوية في كلتا اللغتين. وفقاً لنتائج المجموعة الثانية، تم اكتشاف أن الشخص الأكثر تأثراً بالنحس الخرافي هو "فاعل السلوك الخرافي".

الكلمات المفتاحية: الخرافة، النذير المشؤوم، اللغة العربية، اللغة الروسية، أشياء تنذر بالشؤم، مواضيع تنذر بالشؤم.

A Sociolinguistic Study of Bad Omen Superstitions in Arabic and Russian Languages

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Abstract



This paper tackles the linguistic means of expressing superstitions that predict bad omens in Arabic and Russian languages. Its main purpose is to find out Arabic and Russian bad omens beliefs of different types and to analyse them sociolinguistically. By consulting some articles and studies that tackle this subject in addition to conducting some informal interviews with people chosen purposely, data of this study are collected. Adopting Fliginskikh et al's (2018) model, superstitions are divided into two main groups: bad omen predicting objects and bad omen subjects; and these groups are subdivided into other subgroups. The results of analysing the first group show that the biggest subgroup of bad omen predicting objects is that of 'household appliances and items'. It is also found that the subgroups of 'house', 'funerals', 'pathway' and 'numerals' are specific for the Russian language, while no subgroup is completely specific for the Arabic language. In addition, common, specific and partially coincide bad omens are distinguished in both languages. These differences between Arabic and Russian superstitions are a result of traditional, cultural and linguistic differences in both languages. According to the findings of the second group, it is detected that the person that is most influenced by superstitious bad omen is 'the subject of action'.

Key words: superstition, bad omens, Arabic language, Russian language, bad omen predicting objects, bad omen subjects

1. Introduction

Cultural features and national mentality are reflected in language. Language is seen as units that have meaning in culture. These linguistic units are symbolised in folklore, legends, myths, rituals, customs and beliefs and become part of the literary texts, phraseological units, vocabulary, standards,



metaphors, stereotypes, symbols, proverbs, speech behavior, etc. (Karimova, 2023:48-49).

In studies that focus on the relationship between language and culture, superstition holds a unique position. Superstitious expressions are deeply rooted in language. They convey the cultural beliefs, values, and fears of a specific society through generations, forming the society's identity. These expressions are used in different forms, such as proverbs, sayings, and idioms, making the language richer and providing it with insights into the culture of the society. They help to reflect the hopes, fears and moral lessons of the community. They also supply a set of collective imagination of the culture and explain how people understand and interpret the events around them (Kalandarovna, 2023:260-261).

Superstitious thinking is a primitive behaviour of humans in old ages (Tashtush, 2011 cited in Katalo, 2021:149). Although this behaviour is odd and absurd, it governed the primitive people's lives because of lack of education and backwardness (Bhat et al, 2024:2-3). Also, it is because humans were exposed to natural phenomena that made them feel fear and scare (Tashtush, 2011 cited in Katalo, 2021:149). Resorting to such behaviour is thought to be useful to reduce anxiety (Bhat et al, 2024:9). In addition, humans are usually influenced by cultural heritage that superstition forms its integral part. Nowadays, man suffers from many sociological and psychological stresses that lead these superstitious beliefs to continue and even to appear new beliefs. Superstitious thinking is one of the problems in all societies with varying proportion, especially Arabic societies. It affects negatively on man's happiness and his psychological health (Tashtush, 2011 cited in Katalo, 2021:149). Superstitious thinking is prevalent among people of different ages in the society; especially two age groups: adulthood (which is the period of giving, achievement and creation) and old age (which is the period of weakness, some deficiency in bodily and mental functions and inability to accommodate most of the changes and developments in life) (Sawakir and Ibrahim, 2015 cited in Katalo, 2021:152). Despite the great development in technology and science, many people around the world believe that some rituals like 'knocking on wood' save them from bad luck. Even highly educated people think that superstitions and supernatural



powers have an influence on their lives. Such beliefs are inconsistent with the laws of nature. They are utilised to bring good luck or avoid bad luck. They are described as irrational behavior (Al Dilaimy et al, 2020:974). Other previous studies also show agreement with what is mentioned above. They indicate that people resort to superstitions of luck when they face difficult situations as an attempt to have a control over the expected results (Lasikiewicz and Teo,2018 cited in Katalo, 2021:149). Also, psychological disorder, worries, feeling deficient and weak are all reasons that can lead human to believe in superstitions, supernatural things and illogical thinking far from logical or scientific thinking (Aljamal, 2007 cited in Katalo, 2021:149).

Superstition is a social worldwide phenomenon. People in each country believe in superstitions related to their local area (Vijay et al, 2017:614). It reflects a folklore way of thinking about daily phenomena (Afhami et al., 2009:7). Superstitions affect most activities and decisions in everyday life. Some superstitious beliefs are popular in several communities, e.g., black cats, breaking a mirror, and the number 13, which indicate bad luck (Delacroix and Guillard, 2008:1).

Superstitious beliefs depend on a mistaken link between two different phenomena; each one has nothing to do with the other. For example, the superstitious belief that black crows foretell misfortune is likely owing to misinterpretations of the crow's presence near dead bodies in ancient times. There could be a rational interpretation for that. Crows have a good sense of smell, and that is the reason behind their attraction to the smell of death. At ancient time, that explanation was unknown (Delacroix and Guillard, 2008:2). Thus, the existence of crows near places where somebody had just passed away was understood as a subnormal phenomenon. Modern people don't believe entirely in the existence of this mistaken link (Delacroix and Guillard, 2008:3). They have what is called 'half-belief' in superstition, i.e., a kind of thinking which lacks rationality. They cannot justify their behaviours. They are characterized by rejecting superstitious thoughts but still influenced by these thoughts (Campbell, 1996). It is assumed that even intellectual groups of people, because of fear of unknown and burden of responsibility, rush around believing that random incidents occur for a



reason (Risen, 2016; Risen & Nussbaum, 2013 cited in Boyko, 2020:436). Superstitions are respected by many people, not because they think superstitions work, but because they want to avoid psychological discomfort and any kind of failure (Delacroix and Guillard, 2008:11). As a whole, all people are superstitious, but they differ in the degree of their beliefs (Bhat et al, 2024:2).

The universal acceptability of beliefs, folklore, and myths makes this subject eminent in cross-linguistic and cross-cultural perspectives. This phenomenon is beneficial for understanding the processes of conceptualization in forming beliefs, as well as for practical purposes in teaching foreign languages (Boyko, 2020:436).

2. Aim

The purpose of this paper is to provide a sociolinguistic analysis of superstitious beliefs of bad omens of different types to show the cultural differences between Arabic and Russian languages. By doing so, it could be detected which bad omens are common and which are specific in both languages.

3. Hypotheses

This study hypothesises the following:

- 1- Bad omen predicting object of 'household appliances and items' is the most common subgroup of beliefs.
- 2- The subjects that are most influenced by superstitious bad omen are 'the persons who perform the superstitious action themselves'.

4. Model of Analysis

To analyse the data, there is a sociolinguistic modified model adopted. It is based on a theoretical framework of Fliginskikh et al (2018). In this framework, superstitious beliefs related to death omens are tested and compared in three languages: English, Russian, and Mari. Superstitions predicting death are classified into two main groups: bad omen predicting objects and bad omen subjects. The first one involves subgroups of 'human



body', 'jewelry and shoes', 'house', 'household appliances', 'animals', 'birds', 'insects', inanimate nature', 'plants', 'food', 'reptiles and fish', 'funerals', 'pathway', 'religious symbols' and 'numerals'. The second group includes naming the subjects who are influenced by bad luck. These people can be: 'the subjects of action themselves', 'close definite people', 'definite people', 'close unknown people', 'unknown people in general'. In the present study, a similar procedure is adopted. However, some modifications are made. It is tackled in a way that accommodates this study and achieves its aim. First, the languages under study are Arabic and Russian, as both are full of superstitious beliefs, and the researcher knows Arabic culture well and has relatives and friends who are native or native-like Russian speakers. Secondly, some subgroups related to the first group (i.e. bad omen predicting objects) like 'clothes' and 'household items' are added to fulfill the aim of the study.

5. Data Collection

The data of this study are collected by:

1. Conducting informal interviews with several people who have good knowledge of this topic. With the help of one of the researcher's relatives, a native-like Russian speaker who lived in Russia for 22 years, earned his MA and PhD there, and holds a certificate in teaching Russian, the researcher conducted interviews with native Russian speakers. Ten informal interviews were conducted via phone calls with his Russian wife, his two Russian daughters, his Russian friends, and their wives. All these chosen informants speak Arabic fluently due to their relations and communications with Arab. As a result, communication with them goes smoothly. Another ten interviews are conducted with Arabic speakers to collect Arabic superstitions. All informants, whether Arab or Russian, are aged 20 and above, and all are asked to speak freely about the culture, national heritage, traditions, customs, and superstitions of their society. The researcher ignores irrelevant information but records anything relevant to the topic (e.g., bad-omen superstitions) for later analysis.



2. Consulting some articles and research that tackle this subject, e.g. Fliginskikh et al (2018), Petrova and Yang (2021), Boyko (2020) and Al Dilaimy et al (2020).

Hence, enormous data- 77 Russian bad omen superstitions, 38 Arabic bad omen superstitions, in addition to 3 common bad omen superstitions in both cultures- are to be analyzed according to the adopted model.

6. Sample and Population

The population of this study includes Russian speakers to represent Russian culture and Arabic speakers to represent Arabic culture. The sample of this study is generally chosen for those who are interested in the norms of their language and society, regardless of their age, gender, neighbourhood of residence, etc., as the focus of this study is not about investigating one or more sociolinguistic variables in one society, but investigating a sociolinguistic phenomenon in two different societies. Russian participants are selected based on their ability to speak Arabic so they can communicate with the researcher, because many Russians cannot communicate in English.

7. Superstition (Theoretical background)

Superstitions and omens are considered an integral part of the culture as they reflect the national as well as cultural features of the country (Fliginskikh, 2014 cited in Petrova and Yang, 2021:2400). Superstitions are verbalized language units that take the form of sentences serving a predictive function to express beliefs in supernatural forces (ibid). They cannot be explained logically or scientifically (ibid). In contrast, omens refer to people's remarks about some phenomena (ibid). They can be explained logically (ibid). However, superstitious behaviours have survived despite science and religion, which consider them extravagant (Delacroix and Guillard, 2008:2). Superstition cannot be regarded as irregular or abnormal behaviour (Abed and AlMamoory, 2024:13). It is not associated with only one culture, race, religion, or nationality (ibid). It is not just a matter of low consciousness and lack of education, but part of nature built into the human nervous system (ibid).



Many researchers have shed light on superstition and give it many related definitions. Some of them are as follows. Superstition is a supernatural belief of an event causes another without any physical link between the two events, which contradicts natural science (Oxford Latin Dictionary, 1982 cited in Bhat et al, 2024:2). Also, superstitions are defined as collective particular social beliefs that are in contradiction to the factual reality (George & Sreedhar, 2006:242). According to Al Dilaimy et al (2020:975), superstitions are a collection of beliefs that exist in every community. Delacroix and Guillard (2008:1) define superstition as practices and/or beliefs unrelated to religion or science. They make people think that specific objects or events may bring good luck or bad luck that lead to positive or negative consequences (ibid). Generally, superstitions mean believing that certain things and events have positive or negative implications (Farooq and Kayani, 2012:337). For example, certain colors, numbers, and days are referred to as lucky or unlucky in some communities (ibid). These beliefs impact people's social life by influencing their behaviours (ibid). Kramer and Block (2008) mention that superstition has both conscious and unconscious impact. Some research illustrates that superstition has strong economic effects. It can even lead to financial losses. Losses of more than \$800 million are recorded in business on each Friday the thirteenth because people do not go to work (Kramer and Block, 2008).

Superstitions are demonstrated in diverse verbal performances which are essential to cultural practices (Kalandarovna, 2023:260). It is thought that they can bring good luck or ward off bad luck (ibid). They depend on magical insight as a rule of life, i.e., a person can control his destiny by performing certain rituals (Fliginskikh, 2014:157). There are even some rituals people perform to avoid death (ibid). Language expresses these beliefs and the cultural bonds that unite people within one linguistic community (Kalandarovna, 2023:260). Superstitious language and cultural practices provide a common identity and make the individuals of one community understand and navigate the world in the same way (ibid:262). Over time, Superstitious expressions may undergo semantic shifts, such as acquiring new meanings, modifying existing ones, or introducing new ones



(ibid:263). Checking the linguistic changes that are connected with superstitions participates in people's comprehension of language dynamics and how cultural practices and beliefs affect linguistic evolution (ibid).

Superstition is viewed as a cultural construct arising from human experience and cognitive activity (Boyko, 2020:435). Ancient uneducated People created their own charms and beliefs in horror and bad luck intuitively, with misinterpreting of things around them (Bhat et al, 2024:10). These beliefs have passed down through generations, and accordingly, most of the new generation not only inherit them but believe in them as well (ibid). Beliefs are socially learned (Bord and Faulkner, 1975). Family and community have a significant role in the transfer of different social and cultural beliefs (Farooq and Kayani, 2012:336). Social learning facilitates superstition acquisition and maintenance in humans (Benvenuti et al, 2018:2). It is expected that noncontingent outcomes may lead superstitious behaviours to disappear, and only temporary ones may be remarked (ibid). Superstitious behaviours, generally, have relevance and recurrence in human life (Boyko, 2020:438). Hence, superstitious beliefs that are formed about spiders or cats are higher than those formed about other creatures whose presence in man's daily life is less, like elk or squirrels (ibid). Also, superstitious behaviours are exhibited in a combination of physical and verbal acts, e.g., in Russian culture, it is said to sit down for the road; then they do that before starting a long journey (ibid).

Superstition has different references in different cultures (Afhami et al., 2019:3). Some of these beliefs are shared by closely interconnected national societies (Boyko, 2020:438-439). Such superstitions usually have a common origin; meanwhile, others are specific to some cultural contexts, like numerical superstitions, which differ among cultures (ibid). In the Western world, people often believe the number 13 is unlucky, while in China, the unlucky number is 4. This is due to linguistic reasons (ibid). Interpretations of seeing a spider also vary across cultures (ibid). In Russian folk tradition, it brings a letter (ibid). In English and French cultures, it could bring good news, good luck, and guests (ibid:440). This spider image of bringing home



a guest or a letter could be related to the cobweb, which gives a concept of catching something or somebody (ibid). However, in other cultures, spiders do not have a similar positive reputation (ibid). Cultural and linguistic specifics form a significant part of communicative competence (ibid). Another cultural difference in tackling superstitions is the magpie (ibid). In Russian folklore, the magpie is described as talkative (ibid). So seeing a magpie indicates bringing news and the arrival of guests (ibid). In English and French folklore, the magpie is considered a sign of misfortune (ibid). There are even special rituals that should be done to avoid bad luck when seeing it (ibid). Thus, the former examples show the different cognitive perspectives and communicative practices among cultural traditions (ibid). Realisations of many superstitious beliefs differ not only among cultures, but also within one culture, i.e., there is a chronological variation of realisations (see Roud 2006 cited in Boyko, 2020:439).

The language system makes some superstitions specific to certain cultures (Boyko, 2020:439). It plays an important role in the formation of superstitious concepts (ibid). For instance, in the Russian language, a superstitious behaviour is interpreted according to the gender of the word that denotes the subject involved (ibid). E.g., if a fork or a spoon falls, a female guest will come because both nouns are feminine, while if a knife falls, a man will arrive because a knife is masculine (ibid). Although there is gender assigned to nouns in French, there are inconsistent interpretations, e.g. a dropped knife indicates an unexpected visit without gender association (ibid). In English, where there is no gender assigned to nouns, unclear interpretations appear on the surface, e.g. a falling knife denotes a man calls, a falling fork denotes a lady calls, and a falling spoon denotes a baby calls (ibid). This can be explained by imagining the knife as a weapon; hence, it indicates a man/male (ibid). The spoon, the safest item of tableware, indicates a child (ibid). Thus, language shapes beliefs, makes apprehensions and expectations articulable, and transmits them from one generation to another in various forms (Bobillon, 2017). In addition, superstitious beliefs, in both their verbal and behavioural forms, are ingrained in each national culture (Boyko, 2020:439).



In most cultures, nearly the same conceptual domains and subjects are used to create superstitions, but they focus differently on cognitive attention (Boyko, 2020:441). It is the linguistic factors that shape superstitious beliefs culturally and reflect cultural value orientations (ibid). In brief, the superstitious phenomenon, which is a product of cognitive activity of humans, needs more insight into the cross-cultural communication aspects (ibid). Verbal and non-verbal superstitious practices are part of any culture, and thus this 'linguistic behaviour' can be accounted for as a cultural idiom (ibid).

8. Data Analysis and Findings

Certain resources are consulted, and several participants are asked about commonly used superstitious beliefs and sayings in both Arabic and Russian cultures. The collected data are analysed sociolinguistically according to Fliginskikh et al's (2018) model. According to this model, superstitions that indicate bad omens are classified into two groups: the first group involves the objects (or factors) used to predict bad omens or bad luck. The second group refers to the subjects of bad omens (or who will have bad luck).

8.1 Bad Omen Predicting Objects

In relation to the **human body**, Russian culture has superstitions connected with *hair*. Hair on a woman's forehead or a hair whorl on a woman's forehead, or hair growing on her forehead, indicates that the woman will become a widow. Also, a baby will die soon if the wax within its hair sinks during the rituals of the baptismal font. In addition, it is forbidden in Russian culture to sleep if one's *feet* are towards the door or to carry a sick person on a stretcher outside the house with his feet towards the door, but with his head towards the door, to be different from the way of carrying away the deceased persons from the house to the grave in funeral traditions. Another superstitious belief is connected with *feet*. If one steps on another person's foot, they will quarrel with each other. The second person should step on the first person's foot in return to avoid quarrelling.



Moreover, an itch in the right *palm* means the man will be hit, while an itch in the left palm has a different meaning: getting money. Furthermore, left *ear*-ringing indicates hearing bad news, while right ear-ringing indicates hearing good news. As well, it is believed that black spots under one's *nails* predict a serious illness in Russian culture. The last superstitious belief in this subgroup is that if your nose itches, someone will die.

In Arabic culture, there are several superstitious beliefs related to **human body**. *Blue eyes* can envy others. Also, someone with diastema (*gapped teeth*) is envious. Cutting *nails* at night is inappropriate; it indicates ominous signs and brings evil. Ear-ring (tinnitus) in the left *ear* means someone backbites you, whereas in the right ear it means someone praises you. The left *hand* is not recommended to use, especially for eating. It is said that the devil would share you eating. An itch in the left *palm* foretells paying money, in contrast to an itch in the right palm, which foretells getting money. Additionally, combing *hair* at night is not preferred, as some Arabs believe that the strand of happiness falls at this time. Another superstitious belief about hair is that if a woman's hair at the front of her head forms a V-shape, she will give birth to girls only.

A common bad omen in the human body in both cultures is a *tooth*. A dream of a tooth falling out refers to the soon death of a close person because teeth symbolize close people or family.

Regarding **jewelry, shoes, and clothes**, Russian culture rejects searching for the second *slipper* when someone has already put on the first. It predicts the death of close people. They should be put on together. When slippers are separated is like the separation of close people. In addition, in Russian culture, someone has to spit on the upside-down *shoe* before straightening it; otherwise, he will have problems in his way. Spitting wards off any gathered evils on it. According to jewelry, gold cannot be given by hand, especially a wedding *ring*. If a lady gives her ring to another lady by hand, it implies that the second lady will take the first lady's husband away from his wife. If the ring is given to a man by hand, it implies divorce. It should be put on a place as a table, and then it is taken. Additionally, if one of the bridal couple drops



a *crown* during a wedding ceremony at church, it indicates that person's death soon. Furthermore, the drowning of the girl's *headband* is ominous. After any celebration or festival, a girl can throw her headband that is made from flowers, which she wore during that occasion, into the stream. Two ominous signs are related to the girl's flower headband. If it sinks, she will die. If it stops on the surface of the water, she will never marry. As for clothes, a man wearing his undershirt inside out expects a second wife. Also, a man wearing colourful *stockings* makes happiness and a high social position move away from him. Finally, if someone sews using a long thread to finish quickly, the sewing will not be finished because the devil will tangle the thread, which refers to a life full of complexity and entanglement.

In Arabic culture, they have approximate thought about the upside-down *shoe* or *flip-flop*. They think devils gather on it, so it will bring bad luck. Another superstitious belief is concerning *wedding dress*. The groom should not see his bride before the wedding wearing the wedding dress. It is an ominous sign and predicts a disaster that prevents the wedding from being done.

There is a common superstitious belief between the two cultures concerning this subgroup, which is about *sewing the clothes* while wearing them. On one hand, Arabs believe that such an action brings troubles to their owner. On the other hand, Russians think that persons who sew clothes while wearing them are just like those who are sewing their minds. Sewing clothes is rejected before a trip as well.

In reference to the subgroup of **house**, Russians believe that *building* or *repairing the house* can imply death. That is why they start a new house with a wedding to avoid death, or, according to other sources, by putting a cat there to avoid unpleasant consequences and bring good luck. Older people don't build a new house to prevent disasters. Also, one of the Russian's superstitions is associated with the *threshold*. Saying goodbye or kissing someone at the threshold anticipates quarrelling. As a result, they avoid such behaviours at the threshold. Another superstition is that in order the deceased person cannot figure out the way back home, the *logs* are drawn



away for this purpose. That's why logs drawn away can indicate death. Moreover, a dream of the log that is drawn out of the wall refers to death. One more superstition is about the *stairs*. If one falls from the stairs, it symbolises quick death. Moreover, sitting on the *windowsill* is an act girls should avoid. It is believed that the girl who sits on the windowsill will not get married. The last superstition of this subgroup is that they prevent *whistling indoors* in order not to lose money. Whistling in Arabic culture is also unpleasant behaviour, especially at night. It is thought that this behaviour summons the devils to gather at that place.

Concerning the **household appliances and items** subgroup, it is a bad sign in Russian culture if a *clock* that does not work suddenly starts working or if a broken clock chimes during a wedding or funerals. As well, they do not let a clock that has stopped without changing its battery, or at least turn the clock face down until they change its battery, because a stopped clock indicates a stop in life. Also, a *picture* that has been hung above the bed falling down on its top indicates the spouses having different ways and parting; in contrast, to its falling on its bottom indicates having the same way and continuing life together. Another bad omen sign in Russian culture is the blue *candle* flame, which is a death or frost omen. Another Russian superstitious belief deals with *mirrors*. The first belief is that if a mirror breaks, death will come without denial. The second one forbids sleeping in front of the mirror in order not to let the sleeper's energy be absorbed by invisible creatures. The third belief is that putting a mirror above the bed foretells problems between the spouses and parting afterward. Broken glass has the same meaning as the broken mirror. The cracking of a *shot glass* while giving a toast indicates death. Another superstition concerns the *wardrobe*. Putting the spouses' clothes in different wardrobes implies a future parting. Thus, spouses must put their clothes in one wardrobe to stay together forever. Furthermore, 'axe' and 'tableware' are common Russian images. An *axe* symbolises battle and death planned by a deity. For this reason, it is a disliked act to bring it into the house as it foretells death. In Russian, crossed *knives* and *forks* (or crossed *spoons* and *forks*) are a reference to death; they should not be put as a cross. Such a



cross represents the St. Andrew's cross image with the X-shaped cross, which was the tool of terrible torments. Other Russian images predicting bad omen are those connected with 'table'. The table symbolizes family communions and gatherings. All important family meetings and events happen at the table; for this reason, it is a bad omen to sit or sleep on the table. To sit at it hints a close person's death. Another bad omen superstition associated with the table is that the girl who sits in the table corner will never get married. That is why unmarried girl avoid sitting in the corner of the table. A dream of a *broom* falling to pieces can refer to family separation resulting from death. As the broom is composed of many pieces, it shows a family or unity. So, the dream of a falling broom into pieces predicts a close person death. Also, the broom should laid flat, not upright to avoid conflicts and causing problems. A *fallen knife* indicates that problems will happen. If someone has to hand a knife, it should be handed from its handle to avoid problems. *Money* can be related to this field as it is an everyday object utilised in the household. Two superstitious beliefs are related to money. One of them is that money is never given at night. This attitude hints cutting off his livelihood. The other is that money couldn't be put among the dirty clothes or among rubbish; otherwise it might be lost or go with the drainage ditches. Rubbish can also be one of the household objects. *Rubbish* is not put at the door of the house as putting it at the door of the house makes the secrets of that house be exposed to the public. One more superstitious belief is that *old calendar* can't be hung on the wall. It is thought that old calendar makes life pass by without feeling it. The last superstitious belief of household item is a *pin*. To see a pin laid and leave it foretells having bad luck all day. Instead, one can pick the laid pin up to have good luck all day.

In Arabic superstitious thoughts, if a man has two *tea spoons* in his cup, he will marry a second wife. The number of tea spoons refers to the number of wives. Another Arabic belief is that hanging *pictures* in houses is discouraged; they think such behaviour makes the angels get away from the house. If someone looks into a broken *mirror*, they bring themselves a bad



luck. If a pair of *scissors* is left open, it brings evil. Also, it is not advisable to direct the *teapot* towards a person to avoid the latter facing problems.

Regarding the subgroup of ‘**animals**’, if *dogs* howl at night, death will happen in the house. On one hand, dogs symbolize loyalty and are the first domesticated animals; they act as guardians and are regarded as a man’s best friend. For this reason, they can feel the death of people, especially their host. On the other hand, they accompany the deceased person on their night when crossing from the living world to the dead world. Another Russian superstitious belief is connected with mice/rats. Mice/rats chewing on furniture or clothes are a sign of the owner's death or coming misfortune. Mice/rats were associated with an old wives' tale about souls of the dead that live inside mice/rats. As a result, the appearance of any mice/rats is a certain death omen. In addition, the sounds or noises of livestock at night foretell the death of the host of the house. The last ominous animal is the *black cat*. If a person sees a black cat in their way, they should change direction to avoid trouble, or throw a stone to make it leave, or wait until someone passes so the bad luck strikes that person.

In Arabic culture, a *black cat* symbolizes pessimism, and some think that it is a devil or jinn appearing in the form of a black cat. Also, there are several superstitious beliefs related to *dogs*. It is said dogs bark when they see demons or other invisible creatures to humans. Others say that dog’s long and sad howling predicts somebody’s death in the region soon. Some other Arab people have a conviction that having a dog as a pet at home brings bad luck and a lack of blessing to the house. They also believe that the black dog is a jinn that appears in an image of a dog.

Another subgroup is of ‘**birds**’. If a *bird*, in Russian culture, flies into a house, one of the family members will die. They think the birds are the souls of decedents which explore sanctuary or they can be the dead relatives’ souls that get back home to roam or to take someone’s soul with them. When *birds* appear silent, a thunderstorm will be expected. Other superstitious negative symbols are *ravens* and *crows*. Their flying and croaking foretell troubles or grief or death. Also, if a raven perches on the rooftop and croak, a person in



that house will die. These negative beliefs come from Russians considering these birds as messengers, descendants' companions, as well as witches' assistants. That is why their existence or croaking indicates bad omen. An owl has the same ominous superstition. As a raven, an owl sitting on the rooftop and hooting refers to a death of someone in that house. A related idea is that of a dove. Although a dove symbolises a heavenly spirit and paradise, it is a symbol of a dead person. That is why if it flies inside a building through the window, a death or fire will happen there. Another negative superstitious belief is connected with sparrow. A sparrow flying into the house indicates coming news about death. Another fortune-telling is a cuckoo. It is supposed that if one hears a cuckoo while they have an empty stomach, it predicts a quick death. A cock also has a bad superstitious belief. Cocks' crowing in the village at an unusual time indicates someone's death. Another Russian superstition is connected with woodpecker. Woodpeckers' tapping on a house suggests the death of a family member.

In Arabic culture, owl hints a bad omen. People feel pessimistic when they see it. Hearing a crow's croaking foretells misfortune and a bad omen too.

As for the subgroup of 'insects', flies in Russian beliefs, which are a symbol of evil, agony and world plague, flying into the house at unusual season, e.g. winter, can bring death to that house. Another insect is spider. Although spider is a lovely insect, it could predict a bad omen. It indicates bringing a letter. This idea is connected with the cobweb which gives a sign of catching somebody of something. If the spider climbs down, it foretells bad omen or losing money; in contrast to climbing up which indicates good omen. Killing a spider foretells misfortune as well.

The appearance of colonies of ants at home refers to envy in Arabic culture.

As regards the subgroup of 'inanimate nature', to see a falling star in Russian cultural beliefs predicts quick death of the person or their close people. The other Russian superstition connected with inanimate nature is lightning which is a hint of danger for a person. In ancient time, lightning was a symbol of god's punishment of humans from the skies. The flash of



lightning and its disappearance in front of a person is a gesture of quick death. Besides, to leave a portion of a *field* uncropped in spring foretells a close person death. It is thought that this idea is created to warn the careless farmers not to leave the work undone, or there would not be food for the family. Others think that uncropped field seems like simple soil where the dead persons could be buried. Another belief related to this subgroup is the *ground*. If a girl sits directly on the bare ground without a mat or anything underneath whether inside or outside houses, it can make her infertile. So, according to this belief, each girl takes her mat to sit on while going out to play with her friends and neighbours. This superstition may come from the fear of having a cold in case of sitting directly on the ground. Hence, this belief appears to prevent this behaviour.

Concerning Arabic superstitious beliefs that are associated with this subfield are that of *sunset time*. It is believed that sunset is the time for demons to descend. Therefore, having shower or sweeping the house floor at sunset is unacceptable because it brings evil. Also, *solar eclipse and lunar eclipse* are ominous and assume doomsday if they last more than an hour. Another superstition concerning these phenomena is that going out during an eclipse is a cause for blindness. So, most people try to stay at home during an eclipse. Moreover, it is said that counting *stars* causes the appearance of warts on the body. What is more is the *hot water*. Arabs are usually afraid of pouring hot water down the drain to avoid being possessed by a jinn or demons. Even when they need to pour the hot water, they use certain sayings to protect themselves as 'cover your heads, the hot water is coming!'. That is because they think that the hot water will hurt the unseen creatures underground sewers who will, in turn, will take revenge.

Besides the preceding subgroups, there is a subgroup of '**plants**'. In Russian culture, if a summer-blooming *pot flower* blooms in winter; one of the family members will die. Also, *yellow flowers* are considered as a message for lovers to part. Thus, yellow flowers cannot be presented as a gift to people. They can only be presented to dead persons. There are also several superstitious beliefs related to planting and cutting trees. They imagine the



people who plant a *willow* like those who prepare a shovel for their burial. If one cuts an *oak tree*, a male dies and if one cuts a *linden tree*, a female dies. The reasons for viewing the cutting of such trees as a bad omen are connected with their cultural beliefs that the oak is a symbol of masculine power and strength and that the linden symbolises fertility and motherly aspects. Moreover, the pregnant woman does not have to tread on the *earth yield of potato, radish, beetroot, etc.* in an attempt not to lose her fetus.

As for Arabic beliefs, cutting *fig or olive or palm trees* anticipate the death of the head of the family.

With respect to ‘**food**’ subgroup, if *bread* cracks during its baking, it foretells guests or funerals. Bread was the food of soul and body and a symbol of perpetuation and fecundity. Consequently, cracks are seen as bad omens. Also, broken bread cannot be served to guests because it indicates you are serving food waste. Another belief related to bread is how it is placed. If one puts the bread with its front facing down, it refers to cutting off one's livelihood. That is why they are used to put it with its front facing up. Spilling *oil* at the table is a bad omen as well. It shows people's inaccuracy and inattention, which lead to unpleasant consequences. In addition, a cup of *tea* should not be served if it is full. A full cup of tea refers to the host's heart which is full of complaint and distress towards the guest. For the purpose of showing respect, the host should not serve a full cup of tea. If *salt* is spilled on the floor, they add sugar to the spilled salt and then clean it up to avoid causing problems. One cannot walk on the spilt salt likewise. They fear of that the salt might be cursed or under a spell. They prefer to pick the spilt salt up and sweep it.

As for Arabic beliefs, the first baking *bread* in the baking oven cannot be eaten. In case there is envy, it would not affect any of the family members if they throw the first baking bread and do not eat it. Also, if the woman bakes bread and it appears in an elongated not a round shape, it means somebody backbites her. Serving a cup of *tea* that is not full for a guest indicates that this guest is unwelcome. The other superstition of this subgroup is that eating the *flesh of the fish with yoghurt* together causes vitiligo.



A common superstitious belief is of *salt*. In both cultures, salt cannot be lent as lending salt to others foretells depriving the lender of means of living.

One more subgroup is that of '**reptiles and fish**'. The *pike* has a negative image in Russian culture. If it splashes a fisherman, their life will be short. This belief is due to the cross and lance pierced picture on the pike's forehead which indicates crucified Jesus Christ. For this reason, pike is considered to have a negative superstition.

Arabic beliefs of this subgroup are connected with *snakes*. Some Arabs believe that the jinn can manifest as snakes. Others think that seeing a snake before starting a journey or before starting a new job indicates pessimism and a bad luck.

Concerning '**funerals**' subgroup, there are some Russian superstitions related to the *corpse* of the deceased. Because the corpse is usually stiff, it is thought that if it remains supple, one of the family members will join it soon. Another common superstition involves *forbidding the pregnant woman* to go to funerals. She should not attend funerals or wear funereal garments in order not to invite disaster. There are other Russian superstitions connected with dreams. *A dream of soil and new panels* predicts death. Such a dream hints at burying someone in the near future. Soil and new panels refer to a new grave and a coffin. It is thought that the dead persons' souls manifest in dreams in order to call someone to another world, or to feel their death soon. Regarding the '**pathway**' subgroup, there are several Russian superstitious beliefs connected with a pathway or a road because it denotes the life journey and the soul path to another world. So, *the appearance of the pathway for a sick person in a disturbance state* foretells their death in the near future. If someone follows in another one's *footsteps*, a member of the latter person's family will die in a short time. It is believed that by following someone's footsteps, one can take another's energy. Another ominous superstition is that if *someone leaves home and forgets something*, they cannot go back to bring it. This behaviour makes the journey tiring and full of problems. In this case, they can look at themselves in the mirror to trick the evil and prevent the bad consequences of this behavior. The last Russian



superstitious belief related to this subgroup is *road hatch*. No one can tread on it in order to avoid disaster.

The 'religious symbols' subgroup includes some Christian images, as most Russians are Catholic and Orthodox. They usually believe that the cross wards off evil for its owner, e.g., they warn anyone *to swim without having the cross on*. He might become a victim of a mermaid.

In Arabic culture, this subgroup is associated with Islam as most of Arabs are Muslims. It is believed that *yawning* without taking refuge in God from Satan and putting the hand on the mouth lets the devil enter the human's body. They also believe that a *wedding dream* refers to death in reality. In addition, *seeing a snake in a dream* refers to a female relative who intends to harm the dreamer. Moreover, they believe that *singing* or *whistling* brings devils. Furthermore, *killing ants* or *killing spiders* is unacceptable as ants and spiders are blessing insects mentioned in the holy Quran. As a result, killing these insects could bring misfortune for their killers. One more belief is that *touching the dog's saliva* has a negative psychic effect on humans and it is not just a matter of Islamic purification.

The last subgroup is '**numerals**'. The numbers *three*, *thirteen*, and *forty* are ominous in Russian culture. If three candles are burning in one room, death is predicted. Additionally, if two people are talking together, a third person cannot pass between them. It foretells problems happening between the two speakers. Also, thirteen persons gathering at one table indicates the death of one of them. As for the number forty, it plays a finishing role. This number has religious implications. It is related to the forty days of Lent, forty days of Christ in the wilderness, forty days of resurrection that are from Easter to Ascension, as well as Moses' forty days on Mount Sinai. Such events give the sense that the number forty is fatal. Even in their culture, a hunter can hunt thirty-nine animals without any harmful consequences, but not forty, which can end the hunter's career and bring revenge upon all of the preceding thirty-nine. In addition, an *even number* is undesirable on some occasions, e.g., an even number of flowers cannot be presented.



The differences presented above between the two cultures are normal, as Russian and Arabic are totally different languages with different traditions and customs.

8.2 Bad Omen Subjects

This group is concerned with the subjects of bad omens. It can be the person performing the action, their close relatives, or other people. To make this group clearer, it is also divided into subgroups.

The first subgroup is '**subject of action**'. Many superstitions prohibit actions that can result in something undesirable or cause misfortune or death for the person performing these actions. Consequently, the person decides whether to perform such actions. This kind of superstition appears in many areas of people's lives and is prevalent in both languages under study. In Russian language, the subject of action is influenced by bad luck according to most of the beliefs presented above, they are: an itch in the right palm, left ear-ringing, black spots under nails, using a long thread to sew clothes, sleeping in front of the mirror, seeing a pin laid and leaving it, seeing a spider climbing down, giving others money at night, putting money among the dirty clothes or any rubbish, putting the bread with its front facing down, walking on the spilt salt, going back home to bring something forgotten there, treading on a road hatch, spilling salt and spilling oil at the table. Some other actions can predict the death of the subject, such as: sleeping with one's feet towards the door, falling from the stairs, putting knives/spoons and forks as a cross, hearing a cuckoo while having an empty stomach, seeing a falling star (it could predict the death of the person or their close people), seeing the flash of lightning, planting a willow, cutting the oak or linden tree, taking off the cross while swimming, and being fortieth or doing tasks with forty steps. In the Arabic language, the one who is affected by misfortune is mostly the subject of action. It is demonstrated in the following beliefs, like: cutting nails at night, left ear-ringing, using left hand for eating, an itch in the left palm, combing hair at night, looking into the broken mirror, leaving a pair of scissors open, seeing an owl, hearing a crow's croaking, having shower at sunset time, going out during an eclipse, counting stars, pouring hot water down the drain, eating the flesh of the fish



with yogurt, seeing a snake, yawning without taking refuge in God from Satan and putting the hand on the mouth, having a dream of a snake, killing ants, touching the dog's saliva, singing and whistling. No superstition that refers to the subject's death is noticed in Arabic.

In addition, there are common beliefs in both languages that assume the subject's influence by bad luck, like: lending salt, having an upside-down shoe in one's way, sewing the clothes that are worn, killing a spider, and seeing a black cat in one's way.

The second subfield is about '**close definite people**'. This subgroup refers to misfortune affecting a nominated family member. In the collected data, this subgroup includes only spouses. In Russian culture, some superstitions predict a Spouse's misfortune. Putting a mirror above the bed and presenting yellow flowers as a gift foretell problems between the spouses and parting afterward. Another bad-omen superstition affecting the wife is when the husband wears his undershirt inside out. It is believed that the man will have a second wife. Furthermore, a husband's death is foreseen by his wife's hair whorl on the forehead or hair growing on the forehead. In Arabic, having two teaspoons in a man's cup supposes having a second wife.

The third subgroup concerns '**definite people**'. This subgroup can include the individuals listed below:

Host of the house: In both cultures, superstitions foretell the death of the host of the house. In Russian culture, they believe that the sounds or noises of livestock at night or moving to a newly built house without having a wedding or putting a cat in it predict the host's death. In Arabic culture, cutting a fig, olive, or palm tree is believed to predict the death of the host.

Newborn/Child: A baby's death is foretold in Russian culture if the wax within its hair sinks during the rituals of the baptismal font.

Bridal couple: In Russian culture, one of the bridal couple may die if the crown falls during a wedding ceremony at church. In Arabic culture, there is a bad omen if a groom watches his bride wearing her wedding dress before the wedding party.

Man: In Russian culture, a man who wears colorful stockings keeps happiness and high social standing away from him.



Woman: In Arabic culture, it is a bad sign for a woman if she bakes bread and it comes out elongated rather than round.

Pregnant woman: A pregnant woman is affected by bad omen superstitions in Russian culture if she steps over the earth yield (e.g. potato, radish, beetroot, etc.) or if she attends funerals.

Married woman: In Russian culture, a married woman is believed to bring an ill omen if she gives her wedding ring by hand to others.

Unmarried girls: In Russian culture, there are beliefs that refer to the girl's failure to get married, like: the girl sitting on the corner of the table, sitting on the windowsill, as well as the girl's flower headband stopping on the surface of the water. Another bad superstitious belief related to girls is sitting directly on the bare ground without a mat, which can make her infertile. Another superstitious belief foretells the death of the unmarried girl, which is the drowning of her flower headband in the water.

Two persons involved in the same event: In Russian culture, some superstitious beliefs anticipate problems, quarrels or parting between two persons involved in the same event, for example: saying goodbye or kissing at the threshold, handing a knife from its blade, serving a full cup of tea, and presenting an even number of something. Sometimes, such an event can predict the death of a member of the other person's family. This is when following that person's footsteps. In Arabic culture, directing the teapot towards the other person makes the latter face problems.

Moreover, there are some superstitions in Russian culture foretell bad omens affecting certain individuals in the society, as the death of the *owner of mice/rats* can be predicted by mice/rats chewing on furniture or clothes, a *fisherman's* death could be anticipated if pike splashes him, *thirteen persons* gathering at one table indicates death of one of them, the death of *someone at the building* can be foretold if a dove flies there, and also the appearance of the pathway for a *sick person* in a disturbance state foretells their death. Finally, problems can happen between *two persons talking with each other* if a third person passes between them. In Arabic culture, *somebody's in the region* death can be predicted by the howling of the dog.



The fourth subgroup is associated with ‘**close unknown people**’. In this subgroup, the definite person is not named; only the close setting is indicated. It could be a blood relative or another family member. In Arabic and Russian, several superstitions foretell catastrophe for close people, whether they are blood relatives or family members. This subgroup is embodied in some cases. Some of these cases predict the death of close indefinite persons in Russian culture, like searching for the second slipper while putting on the first one, logs drawn away or a dream of the log that is drawn out of the wall, a dead clock suddenly coming back to life or chiming of a broken clock during a wedding or funerals, a blue candle flame, sitting at the table, and leaving a portion of a field uncropped in spring. Some other superstitious beliefs foretell particularly the death of one of the family members, they are: breaking a mirror, bring an axe into the house, a dream of a broom falling to pieces, a bird flying into a house, a raven’s croaking, owl’s hooting, woodpeckers’ dabbling a house, flies flying into the house at unusual season, a summer-blooming pot flower blooming in winter, a supple corpse and cracking of a shot glass while giving a toast. Other superstitions can predict problems for the family in Russia, like putting the broom vertically and dropping a knife, as well as whistling indoors, which foretells losing money for family members. In Arabic superstitions, a dream of a wedding can foretell the death of a close person. Other Arabic superstitions foretell bad consequences for family members, such as hanging pictures inside houses, having a dog at home, the appearance of colonies of ants at home, sweeping the house floor at sunset, and eating the first baked bread produced using the baking oven. A common superstitious belief in both cultures is dreaming of a fallen tooth, which hints at the death of a close person.

The last subgroup of bad omen subjects is ‘**unknown people in general**’. In this subgroup, a death or bad luck befalls an undisclosed person. In Russian language, it is incorporated in the images of an itching nose, a sparrow flying into a house, cocks’ crowing, a dream of soil and new panels, three candles burning in one room, and *bread* cracking during its baking. In



Arabic superstitions, solar and lunar eclipses lasting more than an hour are assumed to signal the approach of doomsday.

At the end, this study presents something new and different from the previous studies. It does not tackle one sociolinguistic variable in one society; instead, it compares two major international linguistic societies, analyses the collected data, and reaches a comprehensive conclusion.

9. Conclusions

The analysis of bad omen superstitions in Russian and Arabic languages reveals the following:

- 1- There are many linguistic means used to express bad omen superstitions in both languages. The first group of bad omen predicting objects consists of 15 subgroups and the second group of bad omen subjects consists of 5 subgroups.
- 2- The biggest subgroup of bad omen predicting objects is that of 'household appliances and items' with 15 superstitious beliefs related to Russian language and 5 superstitious beliefs related to Arabic language. Thus the first hypothesis is verified.
- 3- The subgroups of 'House', 'funerals', 'pathway' and 'numerals' are specific for the Russian language. However, no subgroup is completely specific for the Arabic language.
- 4- Common and specific superstitions are part of any culture. Common bad omen superstitions in both languages are those of 'salt', 'black cat', 'a dream of a tooth fallen out' and 'killing a spider'. Other superstitions are specific and related only to one of the languages and have no analogues in the other language. Specific bad omen Russian beliefs are: feet, an itching nose, slipper, ring, crown, headband, undershirt, colourful stockings, thread, building a house, threshold, logs, stairs, windowsill, clock, candle, wardrobe, axe, crossed knives/spoons and forks, table, broom, knife, money, rubbish, calendar, pin, mice/rats, livestock, bird, sparrow, cuckoo, cock, woodpecker, flies, lightning, uncropped field, ground, pot flower, yellow flowers, willow, oak tree, linden tree, earth yield, oil, pike, corpse, soil and panels, disturbing pathway, footsteps, going back home to bring something forgotten, road



hatch, cross and numbers three, thirteen, forty and even numbers. Some other bad omen superstitions are specific to Arabic, such as: blue eyes, gapped teeth, left hand, wedding dress, tea spoon, scissors, teapot, ants, sunset, solar eclipse and lunar eclipse, hot water, fig tree, olive tree, palm tree, fish and yoghurt, snake, yawning, wedding and singing.

5- Bad omen superstitions in Russian and Arabic languages partially coincide. The linguistic interpretations of the same objects differ widely because of the different national traditions of each culture in addition to the linguistic differences that create a culture-specific worldview of superstitions, such as: owl (In Russian, a hooting owl sitting on the rooftop refers to a death of someone in that house while in Arabic, seeing an owl is a sign of pessimism), serving a cup of tea (In Russian, if a full cup of tea is served, it refers to the host's heart which is full of complaint towards the guest. In contrast to Arabic in which if it is not full, it indicates that the guest is unwelcome), an itch in the palm (In Russian, the right palm itching means that the man is to be beaten, while the left palm itching foretells getting money. In Arabic, the left and right palms itching foretells paying and getting money respectively), ear-ringing (In Russian, left ear-ringing indicates hearing bad news, in opposite to the right ear-ringing which assumes hearing good news. In Arabic, left ear-ringing means someone backbites you in opposite to the right ear-ringing which means someone praises you), upside down shoe (In Russian, someone has to spit on it before straightening it to avoid having problems while in Arabic, it is thought devils gather on it, as a result, it will bring bad luck), sewing the clothes that are worn (In Russian, sewing clothes is just like sewing mind. In Arabic, it brings troubles), crow (In Russian, it refers to someone's death while in Arabic, it brings misfortune), picture (In Russian, a hanging picture above the bed falling down on its top indicates the spouses' parting while in Arabic, hanging pictures inside houses makes the angels get away from the house), woman's hair (In Russian, hair growing on a woman's forehead or hair whorl on her forehead indicates that she will become a widow, while in Arabic, combing hair at night let the strand of happiness falls, and also if the hair at the front of her head takes V-shape, she will give birth to girls only),



nail (In Russian, black spots under one's nails predict a serious illness, while in Arabic cutting nails at night is ominous), whistling (In Russian, whistling indoors hints losing money, while in Arabic whistling summons the devils to gather), broken glass (In Russian, it means death, while in Arabic it is a good omen which means evil has gone), mirror (In Russian, it means death, while in Arabic it is a bad luck to look into a broken mirror), howling of dogs (In Russian, it indicates death of a close person, while in Arabic it predicts somebody's death in the region), dove (In Russian, it is a symbol of a dead person while in Arabic, it is a symbol of peace), stars (In Russian, seeing a falling star predicts quick death of the person or their close people, while in Arabic counting stars causes the appearance of warts on the body) and finally bread (In Russian, if bread cracks during its baking, it foretells guests or funerals, and if one puts the bread with its front facing down refers to cutting the livelihood off. However, in Arabic, the first baking bread in the baking oven cannot be eaten to avoid being envied. Also, if the woman bakes bread and it appears in an elongated not a round shape, it means somebody backbites her).

6- The person that is most influenced by superstitious bad omen is 'the subject of action'. It is noticed that there are 53 misfortune and death omens related to the subject of action in both languages.

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