
RESEARCH ARTICLE

Translating the Persuasion Style of the Marribi Proverbs into English: From the Interpretive Theory Perspective

Ebrahim Mohammed Mansoor Almhab¹, Nabil Ahmed Ali Asemi²

¹Assistant Professor, Department of English, University of Saba Region, Marib, Yemen

²Assistant Professor, Department of English, University of Saba Region, Marib, Yemen

Corresponding Author: Ebrahim Mohammed Mansoor Almhab, **E-mail:** almhab75@gmail.com

ABSTRACT

Translation is a multicultural platform for exchanging culture, knowledge, and science among communities of different cultural backgrounds. Arabic proverbs represent the cultural heritage that contributes to the rich and civilized tapestry of various Arab tribes. Marribi proverbs serve as a means of communication, persuasion that spreading the culture of peace and war to enhance the coexistence and understanding within Yemeni and Arab tribes. This study aims to identify the persuasion style of the Marribi proverbs and translate them into their English equivalents. The theoretical framework of this study is based on the interpretive translation theory (1970) established by Danica Seleskovitch and Marianne Lederer. This study examines the most effective strategies for translating the Marribi persuasion proverbs into English. The present study used descriptive-analytical and comparative methods to describe, analyze, and compare Marribi proverbs with their English equivalents to identify their semantic, syntactic, and stylistic similarities and differences. Thirty Marribi proverbs addressing the persuasive style were collected from various sources and analyzed by using the qualitative method. The findings of this study showed that most of the Marribi proverbs are used to persuade people to adapt to various circumstances in their lives. The current study asserted that Marribi proverbs and their English equivalents utilize two distinct forms of persuasion: explicit and implicit. The present study found that semantic equivalence, free translation, paraphrasing, functional, and abstraction change strategies are the most effective strategies for translating Marribi's persuasive proverbs into English. This study contributes to preserving the Marribi proverbs so they are easily accessible worldwide. The current study is significant as it adds to the cultural translation of the Arabic Observatory of Translation in KSA. This study emphasizes the need for further studies on translating the linguistic styles of Yemeni and Arab proverbs.

KEYWORDS

Proverbs, Marribi Dialect, Persuasion Style, Interpretive Theory

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1. Introduction

Translation is crucial in exchanging knowledge, cultures, and sciences among communities with different cultural backgrounds. In Gaber's study (2005), translation defines as "rendering the meaning of a text (source text) into another language (target language) in the same way that the writer intended the text" (2005, P. 17). Translating proverbs, unlike other types of translation, requires semantic pragmatic knowledge and cultural linguistic knowledge of both the source and target languages, enabling the translator to achieve the accuracy of the message and similarity in meaning to the original text. In this sense, a new research study asserts the nature of proverbs, stating that "proverbs have been written briefly in small sentences to narrate long stories that are the main way to understand human culture and social reality.

Therefore, translating proverbs is more difficult for the translator, who is not familiar with them" (Farah, 2021, p. 13). Moreover, Al Mubarak (2017) asserts that cultural concepts and connotative significance are the most apparent challenges of translating

idiomatic expressions. Arabic proverbs are cultural values, experiences, wisdom, and knowledge passed down through generations. According to one of the recent studies, it indicates that "proverbs highlight the idea of shared knowledge or beliefs, which is quite important to the understanding of proverbial expressions on the part of a proverbial user as well as an addressee" (Shehab, 2023, p. 179). Another definition expresses the proverbs' nature and goal "Proverbs are exquisitely crafted sayings in which minimal words are arranged for maximal effect. They are shaped so as to be memorable and persuasive, to encourage virtue and discourage vice, but they do so indirectly or even covertly" (Miller & Naude, 2010, p. 309). Similarly, Manser (2007) defines a proverb as "a saying, usually short, that expresses a general truth about life. Proverbs give advice, make an observation, or present a teaching in a succinct and memorable way" (P. 4).

According to Meider (2004), the proverb can be defined as "a short, generally known sentence or folk tale that contains wisdom, truth, morals, and traditional views in a morphological and memorable form and that is handed down from generation to generation" (p. 4). The present study focuses on the similarities and differences of semantic, syntactic, and stylistic devices in the selected Marribi proverbs and their English counterparts. Marribi proverbs are means of communication, persuasion, and advice, to achieve social reform and educational persuasion. They are characterized by their unique style of influencing the listener, involving allusion, and avoiding embarrassment. Marribi proverbs possess a persuasive style, enabling their speakers and writers to use logical speech to introduce their opinions and thoughts acceptably and compellingly to the English audience.

2.1 Proverb function

Marribi proverbs are part of Arabic proverbs, revealing collective wisdom and social values that link Arab tribes with modern societies and reflect customs and cultural identity. These sayings provide insight into life, social norms, and the difficulties that the tribes face and addressing issues like war, wisdom, moral values, individual attitudes, and life challenges. These proverbs deepen one's understanding of the Marribi people's philosophy and enduring legacy. By promoting resilience and adaptability, they help people gain a better understanding of their way of making decisions and experiences. Proverbs convey a nation's political, cultural, and economic circumstances and succinctly express many people's experiences, sufferings, and desires. According to Bahameed (2023), Proverbs differ from other words and phrases because they are primarily metaphorical. This means that they often contain similes, metaphors, or metonymy. This quality comes from the speaker's connection between the literal meaning, which is abstract, and the deeper, proverbial interpretation (p. 21).

3.1 Translation Strategies

Translating proverbs is undoubtedly challenging, and the translator must choose the best approach to reduce the possibility of ambiguity and mistranslation. The Oxford Dictionary of English (2010) confirms that every word or phrase has a basic sense or meaning, to which various meanings may be explained. The primary interpretation is the one that the native speaker believes to be the most basic and accurate in everyday speech. Gorjian (2008) presents an alternative approach, proposing exact equivalency as a model that works well for translating proverbs. In his "Memos of Translation" book, Chesterman (1997) discusses translation's theoretical and practical facts. For Chesterman, strategies are "operations that may have to do with the desired relation between this text and the source text, or with the desired relation between this text and other target texts of the same type" (p. 89). Chesterman also distinguished between pragmatic, syntactic, and semantic modifications in translation techniques. As this study is based on the interpretive theory of translation, which focuses on meaning and form, the analysis will focus on semantic, syntactic, and stylistic devices in the Marribi and English proverbs.

4.1 Persuasive Proverbs

Proverbs are effective rhetorical devices that use narrative to discuss cultural experiences, values, behaviors, and attitudes. Metaphorical techniques like personification, metaphor, simile, and paradox convey the meaning of Marribi proverbs. They create a cause-and-effect relationship using logical arguments and a rich vocabulary, which enables the audience to comprehend and accept the message. Their ability to persuade is a powerful educational tool that helps people understand moral principles and teaches them through real-world experiences. The Marribi proverbs used persuasion to influence specific attitudes and promote a desired behavior in the community. There are two categories of the current strategy that Marribi proverbs used: explicit persuasion and implicit persuasion. While implicit persuasion uses direct assertion, metaphorical devices, comparative and conditional forms, and narrative expressions, explicit persuasion uses simple declarative, direct imperative statements, and rhetorical expressions.

5.1 Research Problem

This study intends to investigate the reasons behind the problems translators encounter when translating proverbs from Arabic into English. This results from a lack of linguistic, cultural, and practical understanding of proverbs in various languages. The first issue of this study is that the Arabic proverbs were not translated accurately because the most accurate techniques were not applied. This problem is due to the translators' poor comprehension of the translation methods. The difficulty in translating is caused by the absence of connections between form and meaning. The second issue is that many translation theories treat Arabic proverbs as cultural and communicational tools, utterly distancing them from the Arabic language styles required to uncover their implicit or hidden meanings behind metaphorical words of Arabic proverbs. This study examines the effectiveness of the interpretive translation theory in translating or interpreting Marribi proverbs into English.

6.1 Study Objectives

The primary objectives of this study are:

- 1) To conduct a semantic, structural, and stylistic analysis of Marribi's persuasive proverbs and their English counterparts from an interpretative translation theory perspective.
- 2) To identify and explore translation strategies that can be used to translate Marribi proverbs into English.
- 3) To examine the most effective strategies for translating Marribi's persuasive proverbs into English.

6.1 Research Questions

This study is designed to answer the following questions:

- 1) To what extent can the researchers make use of the interpretive theory to translate Marribi's persuasive proverbs into English?
- 2) What translation strategies have the researchers employed to translate Marribi proverbs into English?
- 3) What strategies has this study recommended for effectively translating the selected proverbs?

2. Literature Review

Today, translation plays a vital role in communication and information. According to Marais (2018), translation plays a central role in the functioning of culture, and new texts can bring about innovative experiences of culture. Communication is integral to human interaction, requiring the speaker and writer to communicate persuasively. Persuasion is a style or method in which a speaker or writer uses logical speech to introduce their opinions and thoughts. In this respect, a study by Gass and Seiter (2022) asserts that persuasion is one of the most common human abilities or capacities to change people's minds without force. The focus of persuasion is on the sender, message, and receiver. In Muholland's (2002) study, persuasion is regarded as an integral part of everyday life. Persuasive communication is the skill that enables an individual to influence and reshape others' behaviors, opinions, and attitudes. Rhetorical language can create persuasive communication using stylistic elements such as simile, metaphor, and personification. According to Bahameed (2023), Proverbs differ from other words and phrases because they are primarily metaphorical expressions that often contain similes, metaphors, or metonymy. This quality results from the connection between the literal meaning, which is abstract, and the deeper proverbial interpretation. In this respect, Aladel (2023) argues that metaphorical expressions reveal the linguistic richness of a language and play a significant role in communication. Aladel examines how speakers of the Najdi dialect employ body parts to convey messages and meanings. Another closely related study was conducted by Al-Sudais (1976), focusing on translating Arabic Najdi proverbs that are commonly used in the Najd area of Saudi Arabia. In translating these proverbs, Al-Sudais avoided mentioning the dialect embedded in the proverbs' body and limited the translation process to the translation theories. Ismail (2017) offers a study on the English translation of Najdi proverbs, with a focus on the translation of dialect, and brings up an important aspect when he states that the meanings of dialect terms can be shifted throughout the years, so this requires translators to carefully select the best translation technique. Fahmi concludes her study by stating, "It is best to aim for equivalence between the proverb standing within the context of the source cultures and the target culture" (Fahmi, 2016, p. 56). This research applies the interpretive theory (1970) that Danica Seleskovitch and Marianne Lederer established. Based on the interpretive theory, Lederer (2010) asserts that "its terminology distinguishes between the 'sense' (sense) of texts or parts of texts and the 'meaning' of words (signification), and between 'word correspondences' and 'text equivalences'" (p. 175). Similarly, Newmark (1988) definition of translation focuses on meaning as "often, though not by any means always, it is rendering the meaning of a text into another language in the way that the author intended the text" (p. 5). In line with the previous study, Chesterman (2016) classifies the translation strategies into three parts: syntactic, semantic, and pragmatic.

In Zitouni et al.'s (2022) study, the findings indicate that the translator uses literalness and paraphrasing, which foreignize most of the meaning, as his two primary methods for communicating the meaning of his ethnographic material. While a literal translation approach can effectively convey most of the pictures found in Najdi proverbs to the target language, a paraphrase eliminates most

of the markers that determine the phonic identity of the original language. The present study is essential as it provides a better understanding of the nature and roles of translating Marribi persuasion proverbs in light of the interpretive translation theory. It will also contribute valuable information to the strategies for translating Marribi proverbs into English to evaluate their effectiveness.

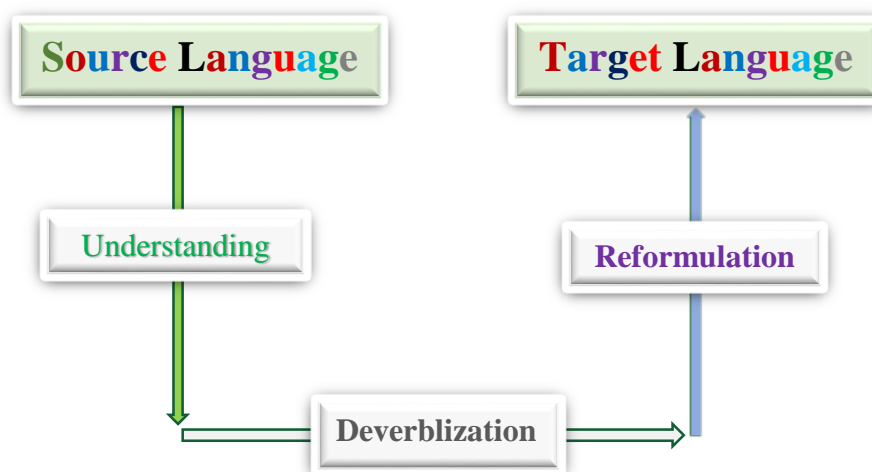
3. Theoretical Framework

This study is primarily based on the interpretive theory, also known as the theory of sense, established by Marianne Lederer and Danica Seleskovitch. This theory focuses on meaning as a critical component of the translation process, involving understanding, deverbilization, and reformulation. Lederer (2010) summarizes the translation process from an interpretive theory perspective and states that it consists of understanding the original text and then abstracting its linguistic form to express the ideas and feelings in another language through the reformulation phase. In this respect, another research study was conducted by Eddine (2020), asserts the importance of understanding the content within its context and how this understanding allows for accurately interpreting the message in the original language and effectively reproducing it to the target audience. The Interpretative Theory of Translation is a model of analysis begins with comprehension and the translation process of deverbilization and reformulation. The interpretive theory surpasses the cultural theory in translating proverbs, and focusing on meaning. This study underscores the interrelationship between the interpretive theory and proverbs, which reflect cultural nuances and meanings. Another study asserts that "the central premise of the interpretive theory is the re-expression of the meaning of the source text into another language" (Mounadil, 2023, p. 4). Similarly, in line with the focus of the interpretative theory, Verity & Larson (1986) introduce their views about the diversity of ways the form conveys meaning, even within a single language. The relationship between form and meaning is one-to-one when the primary meaning or function is employed. The secondary meanings or figurative meanings are the additional meanings. Therefore, translation is complex due to the diversity or absence of a direct correlation between form and meaning. Kamal (2022) emphasizes the importance of selecting the most suitable translation approach to ensure the target audience can understand the translated idiom while accurately conveying its contextual meaning. The relationship between form and meaning is one-to-one when the primary meaning or function is employed. The secondary meanings or metaphorical meanings are the additional meanings. Translation is complex due to the diversity or absence of a direct correlation between form and meaning. A new suggestion by Gorjian (2008) introduces the exact equivalence strategy as a suitable model for translating proverbs. Another research study by Ghufon et al. (2023) affirms that textual translation, cultural equivalence, and descriptive equivalence are appropriate for translating text from the source to the target language. According to Vinay and Darbelnet (1995), translation strategies are classified into two sections: direct and indirect translation, and the sub-types of indirect translation include the equivalence strategy. The social and historical background of Arab culture and Marribi, in particular, can help shape the meaning of words and phrases. Therefore, translators must understand this background to interpret the text effectively.

Figure 1 *Translation Stages from Interpretive Theory perspective*



Figure 2 *Process of translation proverbs According to (Seleskovitch & Lederer 1970)*



4. Research Methodology

1.4 Method

The present study used descriptive-analytical and comparative methods to describe, analyze, and compare Marribi proverbs with their English equivalents to identify their semantic, syntactic, and stylistic similarities and differences. These approaches are chosen based on the objectives, questions, and significance. This study employed a qualitative method to evaluate the collected data, which includes proverbs, rhetorical expressions, and stylistic devices. In Creswell's (2017) study, a qualitative method is "one in which the inquirer often makes knowledge claims based primarily on constructivist perspectives (i.e., the multiple meanings of individual experiences, meanings socially and historically constructed with an intent of developing a theory or pattern)" (p. 18). The translators analyze the context to understand the accurate meaning of the message in the source language, enabling them to create and convey the equivalent meaning of the source message in the target language. This study applies interpretive theory and other strategies for translating the selected proverbs to convey a similar or equivalent meaning as the source text. According to the interpretive theory, understanding, deverblization, and reformulation are the main stages for translating the Marribi persuasive proverbs rich in figurative words and stylistic devices that allow the translators to use an equivalent expression matching the message that the source language intended. Thus, the faithfulness of translation depends on the equivalent meaning that the translators render in the source and target texts.

2.4 Data Collection

This study uses a qualitative research method to analyze the collected data. According to Creswell (2017), the qualitative method can describe and interpret the collected data. This method focuses on meaning and experiences. Thirty samples of Marribi proverbs addressing the persuasive style were collected from different sources through personal communications and interviews with older adults in the Alwadi district in the Marrib area. The researchers also collected proverbs from the radio staff working in the Marrib governorate and presented a weekly program about Marribi proverbs. The researchers have meticulously selected the proverbs that belong to the persuasion style used on different occasions to achieve the desired social goals, touching essential human life subjects, such as life experiences, challenges, morals, war, values, wisdom, human relationships, and daily habits.

3.4 Procedures

To achieve the study goal, the researchers are dedicated to following the model of interpretive translation theory (1970). They identify 30 Marribi proverbs to examine their persuasive messages and translate them into English. In the initial phase, the researchers diligently ascertain the Marribi persuasive proverbs to be incorporated into this study. Subsequently, they employ various translation strategies to identify English equivalents and then undertake a comparative analysis of the Marribi proverbs with their English counterparts. After that, the researchers analyze and evaluate each applied strategy in light of the interpretive theory, which preserves original meaning, structural integrity, and stylistic consistency in the translated proverbs. This evaluation also highlights the compatibility of the writer's intentions with the current use and strategy of the target audience.

4.4 Data Analysis

The present study uses the qualitative method to analyze and evaluate the source data. In this respect, Mohajan (2018) describes data analysis as a dynamic process involving data collected from the literature, identifying important concepts or meaning units, and detecting new patterns. This study conducts a thorough descriptive analysis using a qualitative method for the selected proverbs in the Marrib area. The researchers analyze the selected Marribi persuasive proverbs from the interpretative theory perspective. The analysis begins with thoroughly comprehending the Marribi proverb and how translators could translate it. This undertaking has necessitated a high level of proficiency and encyclopedic knowledge, which is essential for providing an overall understanding of the source text. Seleskovitch and Lederer (1984) argue that polysemy and ambiguity are characteristics of words that are out of context but disappear when the words are placed in the context of the discourse.

Analyzing the collected proverbs begins with reading the selected proverbs, which allows for comprehending the implicit meaning behind the proverb's expression. The subsequent procedure entails elucidating the intended meaning of the source language through the interpretation of figurative expressions such as simile, metaphor, personification, or paradox or by referring to its known story guided by pragmatic indications. In the final stage, the translators or interpreters restate the proverb's sense in the target text. The researchers can evaluate the quality of the translation based on the frequency of the strategies employed.

5. Results and Discussion

This study examines the most effective strategies for translating the Marribi persuasion proverbs into English equivalents. This section analyzes the contents of these proverbs and strategies for translating Marribi's persuasive proverbs into English. The present study provides three main results. First, understanding the different persuasion styles employed in Marribi proverbs and their English counterparts. The second one identifies the strategies for translating Marribi's persuasive proverbs into English. The third one utilizes the most effective techniques for translating Marribi proverbs into English based on the interpretive translation theory. The researchers analyze Marribi and English proverbs through the syntactic structure (sentence type, sentence constituent), stylistic devices, cognitive semantics, and functional semantics. The practical strategies for translating Marribi's persuasive proverbs are semantic equivalence, free translation, paraphrasing, functional, and abstraction change strategies.

Contribution

Translating the Marribi persuasive proverbs will largely contribute to cultural translation as the first documentation. The present study takes the primacy in translating the persuasion style of the Marribi proverbs. These proverbs provide a new exploration of the valuable tapestry of Marribi society.

1.5 Translation Strategies

The translators utilized semantic equivalence, free translation, paraphrasing, functional, and abstraction change strategies to translate several Marribi persuasive proverbs into English.

Semantic equivalence: It is a strategy of proverb-to-proverb translation. This technique conveys the same meaning in the target language as the original. It tries to find an equivalent text expressing a contextual meaning similar to the original text to ensure a similar effect on the target audience.

Free Translation: This strategy focuses on achieving the accurate meaning and emotion of the selected text. Figurative words and phrases are translatable in literary and cultural translation. It enables the translator to re-express the original text in the appropriate target language that conveys the intended meaning without concern for the form and style of the original text.

Paraphrasing: This technique rephrases the original text in the target language, keeping the original meaning and message. It can be employed when there is a lack of equivalent text and style in the source or target language. This strategy has two forms: a ready-made equivalent and a paraphrased version implemented through different procedures.

Functional translation: This strategy focuses on the original text's function and context to convey accurate meaning to the target audience. The stylistic devices employed in this technique to get the same effect on the target reader.

Abstraction change: In its practical application, this strategy focuses on modifying the source language's original meaning to be conveyed effectively in the target language. Translators convey accurate meaning and original emotions to the target audience by applying this strategy. It clarifies the meaning by abstracting the original message to re-express it effectively in the target language. In light of the interpretive theory (theory of meaning), it is more appropriate and effective for translating Marribi proverbs into English.

The researchers meticulously describe and analyze each Marribi and English proverb in the following tables as a pair of items. The analysis of each proverb is comprehensive, including the type of persuasion, semantic, syntactic, and stylistic devices used in Marribi and English proverbs.

Table 1. Identifies the semantic strategy used by the translators to render Marribi persuasive proverbs into English.

Table 1 Semantic Equivalence Strategy

No	Marribi proverb & English translation	Meaning	Persuasion Type	Syntactic structure	Stylistic devices
1	لِيَمَانَ زَلَّتْ فِي الْبَسَارِ	Brothers have a strong bond even in their problem	Implicit	Simple declarative	Metonym
	The bond between brothers is unbreakable	Deep connection between brothers	Implicit	Simple declarative	Metaphor, Alliteration
2	جَرَادُهُ فِي يَدِكَ وَلَا عَشْرَ طَيَّارٍ	Small thing in hand better than more later	Implicit	Comparative declarative	Metaphor, Hyperbole
	Better an egg today than a hen tomorrow	A small value is now better than the possibility of more later	Implicit	Comparative declarative	Metaphor, Alliteration
3	صَايَحُ الْقَوْمِ وَلَا تَمَاسِيهِمْ	Person arrives early, gets his goal	Implicit	imperative comparison	Metaphor, Paradox
	The early bird catches the worms	Person comes first, has the best chance of success	Implicit	simple declarative	Personification, Symbol
٤	الْمُرَافِقَ مُوَافِقٌ	A person should agree with his companion	Implicit	Conditional declarative (advise)	Rhyme
	Two cannot walk together unless they have agreed	The relationship between two people is based on agreement	Implicit	Complex declarative	Metonymy
5	مَا يُؤْزِ طَيْرٌ إِلَّا مِنْ حَنْشٍ	A reaction of guilty person, signs to his sin	Implicit	Simple declarative	Metonymy
	A guilty conscience needs no accuser	Feeling guilty is a powerful confession	Implicit	simple negative	Metonymy
6	الَّتِي ضَاقَتْ إِنْقَضَتْ	Such hardship comes to relief	Implicit	Simple declarative	Rhyme
	After black clouds, clear weather	After hardship comes relief	Implicit	Conditional declarative	Personification, Alliteration, Rhyme
٧	الْمُضَيِّعَ أَعْمَى	A blind person unable to see significant opportunities	Implicit	Simple declarative	Metaphor
	He who loses opportunities is blind	Chances always slipped through blind hands	Explicit	complex declarative	Metaphor
8	تَذَلَّ عَلَى الْأَصُولِ الْأَفَاعِيلُ	Someone's action guides their origin	Explicit	Conditional declarative	Metaphor, Rhyme
	A tree is known by its fruits	A good man does good deeds	Explicit	comparative declarative	Personification

٩	الْجَمَالَةُ وَلَا وَقَرُ الْجَمَلِ	Favor is highly esteemed than big money	Implicit	Comparative declarative	Metaphor, Alliteration
	Favor is better than silver and gold	Good deeds are more valued than wealth	Implicit	Comparative declarative	Metaphor
10	الشَّيْبُ وَلَا الْعَيْبُ	Aged men are more honorable than immoral young	Implicit	Comparative declarative	Metaphor, Rhyme,
	Better gray than ugly	Older people are more respected than immoral young people	Implicit	Comparative declarative	Symbol,
11	مِنْ رَشْتِكَ بِالْمَاءِ رَشْتُهِ بِالْذَّمِّ	A minor attack leads to a violent attack	Implicit	conditional imperative	Metonymy, Alliteration
	Blood will have blood	People will use violence to get revenge for a violent act	Implicit	Simple declarative	Metaphor, Rhyme,
12	شَيْءٌ هَوْنٌ مِنْ شَيْءٍ	People should accept the less harmful option	Implicit	Comparative declarative	Symbol, Alliteration, Rhyme
	The lesser of the two evils	One should select the lesser evil option	Implicit	Comparative declarative	Metaphor
13	عِزُّهَا وَإِلَّا عِزَّاهَا	A life with honor and dignity or lose life	Implicit	Simple declarative	Metaphor, Alliteration, Rhyme
	Better to die on your feet than to live on your knees	It is better to live with dignity even it leads to death than to accept oppression	Implicit	complex declarative	Metonymy, Paradox

Proverb 1: لِيَمَانُ زَلَّتْ فِي لَيْتَارٍ - The bond between bothers is unbreakable

The Marribi proverb indicates that brothers have strong relationships despite their problems. This proverb gives persuasive advice to avoid sibling rivalry. These proverbs used metaphorical words, as in ST "لِيَمَانُ لَيْتَارٍ" reflecting their two hands "right, left" in one body, as well as in TT "bond, unbreakable" sharing similar meanings and signifying a sibling's intense relationship. Both the Marribi and English proverbs take the form of simple declarative statements, and they use various stylistic devices such as metaphor, metonymy, and alliteration that enhance the implicit persuasion of these proverbs. This translation provides an equivalent proverb that conveys the intended meaning of the original proverb. Therefore, this translation used a semantic equivalence strategy.

Proverb 2: جَرَادُهُ فَيَذُكْ وَلَا عَشْرَظِيَّارٍ - Better an egg today than a hen tomorrow

The Marribi proverb indicates that a thing of small value in hand is better than ten possible things later. Both the Marribi and English proverbs take the form of simple declarative statements expressed in comparative forms, as in the ST word "وَلَا" that stands for better, as well as "better than" in TT. These proverbs used metaphorical expressions that convey the same meaning, and they used stylistic devices such as metaphor, hyperbole, and alliteration that produce a message of implicit persuasion in the mind of the target reader. These proverbs used a persuasion style when they used comparative forms with rhythmic sounds to be attractive, memorable, and acceptable for the target reader. Therefore, the translation used a semantic equivalence strategy.

Proverb 3: صَابُغُ الْقَوْمِ وَلَا ثَمَاسِيهِمْ - The early bird catches the worms

The Marribi proverb urges people to choose the best time to obtain a lucky opportunity. While the Marribi proverb takes the form of a simple imperative that implies a comparison between the morning and the evening "صَابُغُ , ثَمَاسِي" the English proverb takes the simple declarative statement. Both proverbs imply a persuasion style through the imperative statement "صَابُغُ" comparative forms, and stylistic devices that include metaphor, personification, symbol, and paradox. They used the devices as mentioned earlier to employ and convey the same meaning persuasively. Therefore, this translation used a semantic equivalence strategy.

Proverb 4: المَرَافِقُ مُوَافِقٌ - Two cannot walk together unless they be agreed

This proverb indicates that companionship requires agreement to facilitate their walk toward common goals. The Marribi proverb takes the form of a simple declarative statement, containing a present participle مَرَافِقُ مُوَافِقُ to signify and persuade individuals about agreement. The English proverb is a complex sentence containing an independent clause, "Two cannot walk together," and a dependent clause, "unless they agreed". Syntactically and stylistically, they are different, but semantically, they are similar as they convey the same meaning. They used stylistic devices such as metonymy, and rhyme. The Marribi and English proverbs convey the same message using the conditional expression implied in ST and explicit in TT. This translation used a semantic equivalence strategy to signify the original meaning.

Proverb 5: مَا يُوزُ طَيْرٌ إِلَّا مِنْ حَتِيٍّ - A guilty conscience needs no accuser.

This proverb indicates that a reaction or feeling of guilt is considered a powerful confession of the sinner. The Marribi proverb is a simple declarative statement expressed in a cause-effect relationship, while the English proverb takes the negative form of a simple declarative statement. It is used to condemn the guilty person and persuade people of his guilt. These proverbs used metonymy, to effectively strengthen the message and convince the target reader. These stylistic devices were employed in these proverbs to convey the meaning more accurately. Both of these proverbs reflect the same meaning. Therefore, this translation used a semantic equivalence strategy.

Proverb 6: اللَّيُّ ضَاقَتْ إِنْقَضَتْ - After black clouds, Clear weather

This proverb means that relief and happiness occur after hardship and suffering. While the Marribi proverb is a simple declarative statement, the English proverb is a conditional declarative statement conveying the general meaning of having relief after hardship. It is used to persuade those facing hardship to patiently wait for relief. The Marribi expressions اللَّيُّ ضَاقَتْ and "انْقَضَتْ" refer to hardship and relief, while the English expressions "black clouds" and "clear weather" symbolize difficult times before relief. Metonymy, and rhyme are the stylistic devices used in the Marribi proverb; the English proverb uses personification, alliteration, and rhyme, differently. These devices enhance the metaphorical expressions and convey the meaning more accurately. Therefore, this translation used a semantic equivalence strategy.

Proverb 7: الْمُضَيِّعُ أَعْمَى - He who loses opportunities is blind

This proverb indicates that man has wasted all his chances by doing nothing. It is used to show empathy for those who have lost their chances. The Marribi proverb takes the form of a simple declarative statement. The English proverb forms a complex declarative statement containing a dependent clause "who loses opportunity" and an independent clause "is blind". These proverbs used stylistic device metaphor to ensure clarity of meaning and effectiveness. Structurally, they are different, but semantically, they are similar. This translation used a semantic equivalence strategy to convey the original meaning to the target reader.

Proverb 8: تَذَلُّ عَلَى الْأُصُولِ الْآفَاعِيلِ - A tree is known by its fruits.

This proverb indicates that good deeds are evidenced by the origins of people. Good people do good deeds, and evil deeds are done by bad people. As the Marribi proverb takes the form of a conditional declarative, the English proverb takes the form of a comparative declarative statement. These proverbs use stylistic devices such as metaphor, personification, and rhyme which make these proverbs easier to understand and remember. Both of these proverbs are identical in meaning, but they differ in syntactic structure. Therefore, this translation used a semantic equivalence strategy to render the original meaning to the target reader.

Proverb 9: الْجَمَالَةُ وَلَا وَفَرُ الْجَمَلِ - Favor is better than silver and gold.

This proverb indicates that respect and high esteem are more desirable than great wealth. It is used to encourage those greedy for wealth to be highly esteemed. This proverb introduces implicit persuasion through comparative forms and stylistic devices, including metaphor, and alliteration. The Marribi and English proverbs take the form of simple declarative statements. They used comparative expression forms that enhance the effectiveness of the message, making it more relatable to the target audience. Both of these proverbs refer to good feelings and charity. Therefore, this translation used a semantic equivalence strategy.

Proverb 10: الشَّيْبُ وَلَا الْعَيْبُ - Better gray than ugly

This proverb indicates that it is better for someone to grow old than engage in immoral behaviours. It is used to persuade the younger about the wisdom and morality of older men in opposition to the immorality of the younger people. The Marribi and

English proverbs take the form of simple declarative statements that use comparison and contrast as a powerful technique for persuasion. These proverbs used stylistic devices such as metaphor, symbol, alliteration, and rhyme. They share similar metaphorical meanings. This translation used a semantic equivalence strategy to ensure the accuracy and effectiveness of these proverbs.

Proverb 11: مِن رَّشِكَ بِالْمَاءِ رَشَّةٌ بِالدِّمِّ - Blood will have blood

This proverb indicates that any violent action will lead to severe consequences. It is used to warn others not to take violent action. The Marribi proverb takes the form of a conditional imperative statement "رَشَّةٌ" that stands for the imperative verb. The English proverb is a simple declarative statement that repeats revenge words (blood). The stylistic devices that enhance the implied persuasion include metaphor, metonymy, alliteration, and rhyme. The Marribi and English proverbs have similar images and rhythmic words represented in the repetition of similar words, as in the Marribi proverb "رَشَّةٌ ، رَشِكَ" and the English proverb "blood, blood" to convey an effective message to the target audience. Therefore, this translation used a semantic equivalence strategy.

Proverb 12: شَيْءٌ هَوْنٌ مِنْ شَيْءٍ - The lesser of the two evils

This proverb indicates that when someone faces a choice between two evil options, the least evil one should be selected. It is used to persuade those who face two problems simultaneously to patiently accept the lesser one. The Marribi and English proverbs have simple declarative statements expressed in persuasive comparisons that indicate the choice of lesser harm. The Marribi and English proverbs used stylistic devices such as metaphor, symbol, alliteration and rhyme in the repetition of "شيء" in two words to stand for a thing. These proverbs have the same structure and meaning. They used similar stylistic devices that effectively contributed to the persuasion effect of these rhythmic proverbs. Therefore, this translation used a semantic equivalence strategy.

Proverb 13: عَزَّهَا وَإِلَّا عَزَّهَا - Better to die on your feet than to live on your knees

This proverb indicates that it is better for someone to keep dignity and suffer even to risk death than to accept evil, oppression, and humiliation. It is used to encourage and persuade those suffering from oppression and evil to survive against evil and oppression. The Marribi proverb is a simple declarative, whereas the English proverb holds complex declarative statements. These proverbs have the same meaning, but they differ in syntactic structures. They used stylistic devices such as metaphor, metonymy, paradox, alliteration, and rhyme. The Marribi proverb used the opposition form of semantic antonyms, like "عزّه" that refers to dignity and "عزاه" that stands for ending everything or death, as well as the English proverb that uses "die on feet" rather than to "live on knees". They also used the propositional words "وإلا" in ST and "or" in TT to emphasize the persuasive contrast. Therefore, this translation used a semantic equivalence strategy to convey the same meaning in the abovementioned proverbs.

Table 2 Free Translation Strategy

No	Marribi proverb & English translation	Meaning	Persuasion Type	Syntactic structure	Stylistics devices
14	أَنْظُرْ خَالَهُ قَبْلَ تَسْأَلِهِ	Don't ask someone before observing their hidden feelings	Implicit	Simple imperative	Metonymy, Rhyme
	Don't judge the book by its cover	one can't judge someone's value based on their external appearance	Implicit	Simple imperative	Metonymy
15	حَشْرَةٌ مَعَ النَّاسِ عِيدٌ	Sharing a problem with people converted it into happiness	Explicit	Simple declarative	Metonymy, Paradox
	Gathering hearts ends calamities	A problem comes to an end when sharing it with other people	Implicit	Simple declarative	Personification, Symbol,
16	بَرُّوْا تَعَزَّوْا	A free man leaves a place without dignity	Implicit	Simple declarative	Metonymy, Rhyme

17	Better to live with honor and dignity than to face humiliation	Live a life with dignity or leave to find it	Explicit	Simple declarative	Paradox
	قُلْنَا تَوَرَّ قَالَ أَخْلِيُوهُ!	A stupid person responds illogically	Implicit	Simple exclamatory	Hyperbole, Irony
	A nod for wise man and a rod for a fool	A smart person easily understands but it is difficult for a stupid one	Explicit	Compound declarative	paradox, Assonance
18	تَغْدِي بِهِ قَبْلَ مَا يَتَعَشَّى بِكَ	Proactive action controls the situation	Explicit	Simple imperative	Metonymy, Rhyme
	Attack is the best form of defense	The first strike will achieve success	Explicit	simple declarative	Paradox
19	مَا مُعَاقَى يَشْتَكِي	People who are feeling tired complain	Implicit	Simple declarative	Metonymy, Hyperbole
	No cry without pain	Crying is an indication of pain	Explicit	simple declarative	Personification
20	أَلَيْ قَاتَ مَاتَ	Don't recall the past events	Implicit	Simple declarative	Metonymy, Rhyme
	It is no use crying over spilt milk	It is useless to worry about things that have happened	Implicit	Simple declarative	Metonymy

Proverb 14: أَنْظُرْ حَالَهُ قَبْلَ تَسْأَلِهِ - Don't judge the book by its cover

This proverb indicates that getting complete knowledge about the situation is better when judging someone. It is used metaphorically for those who make quick decisions to judge people or the value of something. The Marribi and English proverbs take the form of simple imperative statements, as appears in "إنظر" and "Don't judge", to convey the persuasive message. These proverbs used stylistic devices such as metonymy, and rhyme. Both of the two proverbs have similar meanings. Therefore, this translation used a free translation strategy.

Proverb 15: حَشْرَةُ مَعَ النَّاسِ عِيدٌ - Gathering hearts ends calamities

This proverb indicates that when someone shares the problem with other people, it will be lightened or completely end. It is used to encourage and persuade people to share their issues with others. The Marribi and English proverbs are simple declarative sentences using metaphorical expressions that enhance the meaning. They used stylistic devices such as metonymy, personification, paradox, and symbol. In the Marribi proverb, the word "حشرة" refers to mass death, and the word "عيد" represents universal happiness. These proverbs used symbolism, as in "حشرة" to represent mass death and "hearts" that stand for human interrelationships. This translation used a free translation strategy to convey the original meaning of the Marribi proverb into its English counterpart.

Proverb 16: يَرْوَا تَعْرُوَا - Better to live with honor and dignity than to face humiliation

This proverb indicates that someone should live a life of honor and dignity, or leave the place of humiliation. It persuades people to live a life of honor and dignity. The Marribi and English proverbs have the same meaning through different syntactic structures. The Marribi proverb is a simple declarative statement expressed in a conditional expression that can be used as a cause-and-effect relationship. In contrast, the English proverb contains a complex declarative statement expressed in a comparative expression that offers a persuasive image that helps the persuadee make decisions. The Marribi and English proverbs contain many types of stylistic devices such as metonymy, paradox, and rhyme as in "تعرؤا" و "يرؤا". Therefore, this translation used a free translation strategy to convey the equivalent meaning of the Marribi proverb to the target audience.

Proverb 17: قُلْنَا تَوْرَ قَالَ أَخْلَبُوهُ - A nod for wise man and a rod for a fool

This translation indicates that when someone argues with a stupid person, they will receive a silly answer that leads to their anger. It is used to mock a foolish person. The Marribi proverb is a simple exclamatory statement used to express anger from misunderstanding, while the English proverb takes the compound declarative statement containing two main clauses to contrast intelligence. These proverbs used stylistic devices, including hyperbole, irony, paradox, and assonance to emphasize and convey the same message. The Marribi proverb symbolizes stupidity, and the English proverb represents punishment. Therefore, this translation used a free translation strategy to produce the English equivalent meaning.

Proverb 18: تَغْدِي بِهِ قَبْلَ مَا يَتَعَشَّى بِكَ - Attack is the best form of defense

This proverb indicates that someone should proactively act before the situation favors the enemy. It is used to urge and persuade those who have enmity with others. The Marribi proverb takes the form of a simple imperative statement "تغدي" that is used for recommendation, while the English proverb takes the form of a simple declarative statement. Both Marribi and English proverbs explicitly express proactive strategies in dealing with challenges. These proverbs have the same meaning with different syntactic structures. These proverbs used stylistic devices, including metonymy, paradox, and rhyme. The Marribi proverb personifies the proactive strategy, while the English proverb uses the superlative form of recommendation. Therefore, this translation used a free strategy to convey the same meaning.

Proverb 19: مَا مُعَافَى يَشْتَكِي - No cry without pain

This proverb indicates that someone's complaint guides others to their pain. It is used to convince those people who cannot believe the complaints of others. Marribi and English proverbs are simple declarative statements dealing with the cause-and-effect relationship of pain and emotion expressed through cries and tears. The negation particle "ما" is used to convey the whole meaning of the sentence, while the English proverb uses "no" to link pain and crying. These proverbs employed metaphorical language to describe the most profound sense of human experience. The Marribi and English proverbs used stylistic devices such as metonymy, personification, and hyperbole. These proverbs have the same meaning and use different structures. Therefore, this translation used a free translation strategy to convey the original meaning.

Proverb 20: أَلَلِّي قَات مَات - It is no use crying over spilt milk

This proverb indicates that thinking about something that has happened is useless. It is used to remind those who feel sad about past actions to persuade them to think about the future. The Marribi proverb takes the form of a simple declarative statement, while the English proverb takes the form of a negative imperative statement. These proverbs used stylistic devices such as metonymy, and rhyme to enhance the musical effect that conveys the original meaning and describe a completed action that will not happen again. Both proverbs have different forms and images, so a free translation strategy expresses their intended meaning.

Table 3 *Paraphrase Strategy*

No	Marribi proverb & English translation	Meaning	Persuasion Type	Syntactic structure	Stylistics devices
21	مَا يَبْنِ عِيدَيْن مَقْضَاةَ عَارَة	Hardship will end in relief	Implicit	simple declarative	Metaphor
	The darkest hours has only sixty minutes	Difficult times will pass to end in relief	Implicit	Simple declarative	Metaphor
22	بَعْدَ مَا شَابَ وَدَّوهُ الْكِتَاب	It is too late for someone to learn new things	Implicit	Simple declarative	Metaphor
	You can't teach an old dog new tricks	It is difficult to teach someone a new habit	Implicit	Simple negative	Metaphor

23	يَلَاذْ يَصْلَهَا 'كُلْ مِنْ بَصْلَهَا	When you penetrate a land, eat its onions	Implicit	Simple imperative	Metaphor, Rhyme
	An onion a day keeps the doctor away	Eating onions improves health and protects the body	Implicit	simple declarative	Metaphor
24	سِلَاخْكَ أَقْرَبَ مِنْ أَخَوِكَ	Your gun is more protected than a brother	Implicit	simple declarative	Metaphor, Rhyme
	A gun is closer than a brother	A weapon will be more protected than a brother	Implicit	Simple declarative	Metaphor, Rhyme
25	ضِيَاغُ الشُّورِ مِفْتَاحُ النَّدَمِ	Ignoring advice often leads to regret	Implicit	simple conditional	Metaphor
	Better to consult than to regret	It is better to consult a wiser person to avoid regret	Implicit	simple declarative	Metaphor

Proverb 21: مَا بَيْنَ عَيْدَيْنِ مَقْضَاةَ عَاژَه - The darkest hours has only sixty minutes

This proverb indicates that hardship turns to relief. It is used to persuade those facing hardships that difficult times will become relief. The Marribi and English proverbs take the form of simple declarative statements. The Marribi and English proverbs have a rhythmic quality that enhances the balance of distress and hope. They only used metaphor as a stylistic device. The metaphorical expressions of these proverbs convey the message of hope and improve the sameness of these proverbs. These proverbs have similar meanings and different forms. Therefore, this translation used a paraphrasing strategy.

Proverb 22: بَعْدَ مَا شَابَ وَدُوهُ الْكِتَاب - You can't teach an old dog new tricks

This proverb indicates that old man will face challenges and difficulties learning new skills or habits. It is used for those who are old and cannot learn new things. The Marribi and English proverbs are simple declarative statements that are affirmative in the Marribi and negative in the English proverb. Marribi proverb uses metaphor and rhyme to create musical harmony and make remembering easier. English proverbs use metaphor and alliteration to attract attention to the form and meaning of the phrase. They used different images to convey the same metaphorical meaning, such as the image of a human in the Marribi proverb and the image of a dog in the English proverb. Therefore, this translation used a paraphrasing strategy, combining different images to convey the same meaning

Proverb 23: يَلَاذْ يَصْلَهَا 'كُلْ مِنْ بَصْلَهَا - An onion a day keeps the doctor away

This proverb indicates that you must eat from its onion if you reach any place. It is used to persuade those who get anywhere to eat its onion, protecting them from diseases. The Marribi proverb takes the form of a simple imperative statement as a powerful tool for persuasive style, while the English proverb takes the form of a simple declarative statement. These proverbs used stylistic devices such as metaphor, and rhyme. The English proverb uses the word "a day" to emphasize the continuum of a daily habit. Both of these proverbs have the same meaning but differ in structure. This translation used a paraphrasing strategy to convey the original meaning, urging people to eat an onion daily to prevent illness.

Proverb 24: سِلَاخْكَ أَقْرَبَ مِنْ أَخَوِكَ - A gun stays a closer than a brother

This proverb indicates that someone with a gun will protect himself more than his brother. It is used to persuade someone to have a weapon to defend themselves rather than waiting others to protect. The Marribi and English proverbs take the form of simple declarative statements. The Marribi and English proverbs used powerful tools of persuasion in the form of comparative expressions. Both proverbs used a metaphorical meaning to attract and influence the target audience. These proverbs used stylistic devices such as metaphor and rhyme. Semantically and syntactically, these proverbs are similar. Therefore, this translation used a paraphrasing strategy to convey the same meaning and form.

Proverb 25: ضَيَّاعُ الشُّؤْرِ مِفْتَاحُ النَّدَمِ - Better to consult than to regret

This proverb indicates that ignorant advice leads to regret. It is used to convince someone to consult a trusted adviser to avoid regret. The Marribi and English proverbs take the form of simple declarative statements. They share similar structures, forming conditional sentences that express a cause-and-effect relationship. Metaphor is a stylistic device used in these proverbs. The metaphorical word in the Marribi proverb "مفتاح" which emphasizes consultation to prevent regret, can also be used as a symbol of another kind of way, "path." On the contrary, the English proverb uses paradox to highlight the contradiction between consultation and regret. Therefore, this translation used a paraphrasing strategy to convey a warning message that can be memorable, understandable, and persuasive for the target audience

Table 4 Functional Strategy

No	Marribi proverb & English translation	Meaning	Persuasion type	Syntactic structure	Stylistic devices
26	أَبْعَدُ مِنْ عَيْنِ الشَّمْسِ	It is impossible to achieve one's goal	Implicit	Simple declarative	Metaphor, Hyperbole
	When Pigs fly	Something that will never happen	Implicit	Simple declarative	Metaphor, Irony
27	الْقُرْشُ الْأَبْيَضُ يَنْقَعُ فِي الْيَوْمِ الْأَسْوَدِ	The necessity for saving money	Explicit	Simple declarative	Metonymy, Alliteration
	Save your penny for a rainy days	Keep some money for a future need	Explicit	Simple imperative	Metaphor, Rhyme
28	الْحَرْبُ حَسُوكَهَا رِجَالٍ	War eats men	Implicit	Simple declarative	Metaphor
	War feeds on men	Men are the food of war	Implicit	Simple declarative	Metaphor

Proverb 26: أَبْعَدُ مِنْ عَيْنِ الشَّمْسِ - When pigs fly

This proverb indicates the impossibility of achieving the target. It is used to persuade people about the impossibility of something happening. The Marribi and English proverbs take the form of simple declarative statements. These proverbs used metaphorical expressions to convey indirect messages that effectively re-express the original meaning to the target language. Metaphor, hyperbole, and irony are the stylistic devices used by Marribi and English proverbs to convey the original meaning. Therefore, it is a functional strategy used to effectively re-express the intended meaning of the Marribi proverb in the English language.

Proverb 27: الْقُرْشُ الْأَبْيَضُ يَنْقَعُ فِي الْيَوْمِ الْأَسْوَدِ - Save your penny for a rainy days

This proverb indicates that someone should keep some money for a time when it will be needed. It is used to persuade people to save some money for the future. The Marribi proverb takes the form of a simple declarative statement, whereas the English proverb takes the form of a simple imperative statement. These proverbs differ in sentence structures; as a nominal phrase "القرش الأبيض" and "و"اليوم الأسود" in the Marribi proverb, and a verbal phrase "save" imperative verb for the object "penny", and a noun "rainy days" in the English proverb. Both of the two proverbs consist of metaphorical meanings, such as the opposition of "الأبيض" white and "الأسود" black, as well as "rainy days" in the English proverb. The Marribi and English proverbs used stylistic devices such as metaphor, metonymy, alliteration, and rhyme. These proverbs have the same meaning about saving, which conveys the same message to the target audience. Therefore, the functional strategy is used to render the intended meaning.

Proverb 28: الْحَرْبُ خَسَوَكَهَا رَجَالٌ - War feeds on men

This proverb indicates that war consumes men's lives. It is used to point to the loss of brave men who feed war. The Marribi and English proverbs take the form of simple declarative statements. Both proverbs carry metaphorical expressions, as seen in "خسوكها", which refers to feeds in the English proverb. The Marribi proverb has a personification, as in "الحرب" war as an entity that requires strength to attack with bravery. These proverbs used stylistic devices such as metaphors. These proverbs used similar meanings and forms. Therefore, this translation used a functional strategy.

Table 5 Abstraction Change Strategy

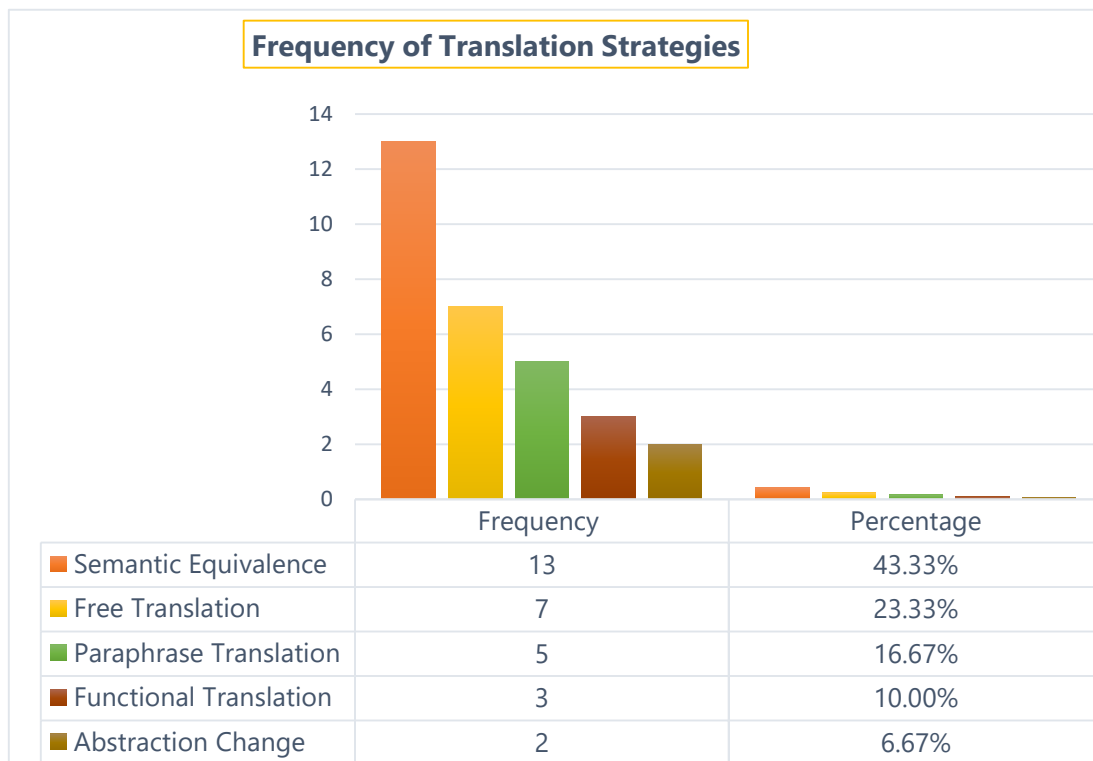
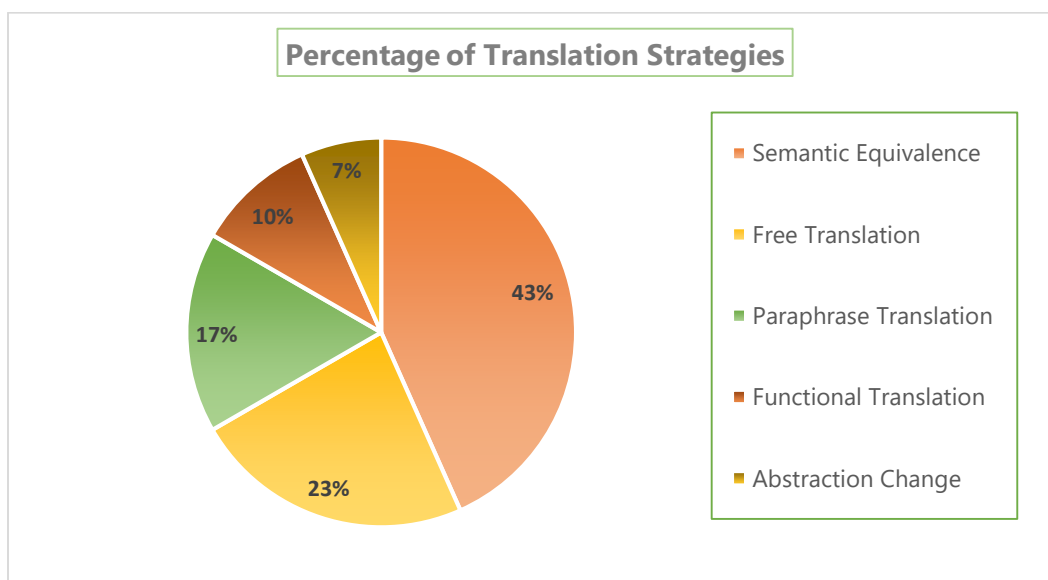
No	Marribi proverb & English translation	Meaning	Persuasion type	Syntactic structure	Stylistic devices
29	مِثْلُ مِطَاطٍ عَامِرٍ	Two person have a similar behavior or nature	Implicit	Simple declarative	Metaphor, Alliteration
	Cut from the same cloth	Persons or things are very similar to each other	Implicit	Simple declarative	Metaphor
30	الْتَمَنَ دَلَالٌ	The quality of a thing is reflected on its price	Implicit	simple declarative	Metaphor
	You get what you pay for	The quality of something equals its price	Implicit	complex declarative	Metonymy

Proverb 29: مِثْلُ مِطَاطٍ عَامِرٍ - Cut from the same cloth

This proverb indicates that two persons have similar qualities or natures. It is used to persuade someone about the similarities between two things. The Marribi and English proverbs take the form of simple declarative statements. These proverbs have abstractions ascribed human characteristics, as shown in the above proverbs in the words "مِثْلُ" and "cloth". In the Marribi proverb, the word "مِثْلُ" and the word "same" in the English proverb are words used in comparison. They used two stylistic devices: metaphor and alliteration. These proverbs express the same meaning through similes to transmit the exact meaning of the original proverb. Therefore, this translation used an abstraction change strategy that focuses on finding equivalent English expressions that preserve the meaning of the Marribi proverb.

Proverb 30: الْتَمَنَ دَلَالٌ - You get what you pay for

This proverb indicates that the quality of something can be found in its price. It is used to persuade those people who want valuable things cheaply. The Marribi proverb takes the form of a simple declarative statement, "الْتَمَنَ دَلَالٌ", while the English proverb takes the form of a complex declarative statement, "You get what you pay for". These proverbs differ in their syntactic structures but convey a similar meaning, relating the quality of a thing to its price. The Marribi and English proverbs employ stylistic devices, including metaphor and metonymy. The concise expression of ST "الْتَمَنَ دَلَالٌ" implies that the quality of a thing is related to its price. Therefore, this translation used an abstraction change strategy that preserved the original meaning of the Marribi proverb.

Figure 3 Frequency of strategies used in translating Marribi proverbs into English**Figure 4** Percentage of translation Strategies used in translating Marribi proverbs into English

2.5 The stylistic devices

The Marribi proverbs used stylistic devices more than the English proverbs, since the Arabic language prefers metaphorical expressions to enhance its cultural identity. Simultaneously, the English language tends to be more accurate and precise. The analysis of the 30 Marribi proverbs reveals the presence of various stylistic devices, including 16 metaphors, 10 metonymies, 2 hyperboles, 0 personification, 2 paradoxes, 1 symbol, 1 irony, 6 alliterations, and 10 rhymes. In contrast, the English equivalent proverbs comprise 15 metaphors, 6 metonymies, 0 hyperboles, 5 personifications, 3 paradoxes, 3 symbols, 1 irony, 3 alliterations, and 5 rhymes.

Table 6: *Stylistic devices in Marribi and English proverbs*

Stylistic devices	Marrib proverbs	English proverbs	Total
Metaphor	16	15	31
Metonymy	10	6	16
Hyperbole	2	0	2
Personification	0	5	5
Paradox	2	3	5
Symbol	1	3	4
Irony	1	1	2
Alliteration	6	3	9
Rhyme	10	5	15
Total	48	41	89

Figure 5 *Percentage of stylistic devices in Marribi proverbs*

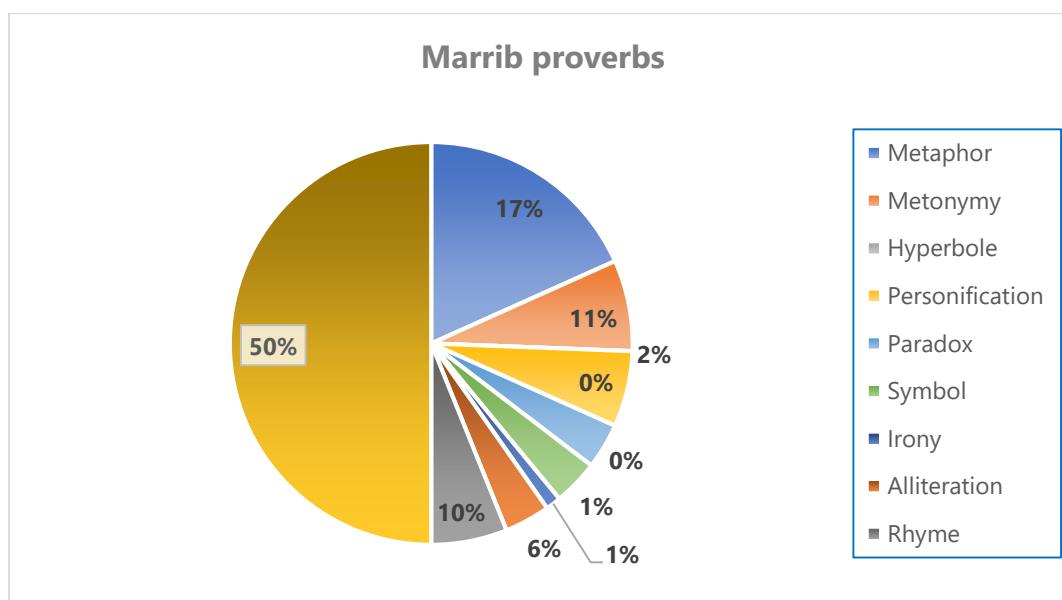
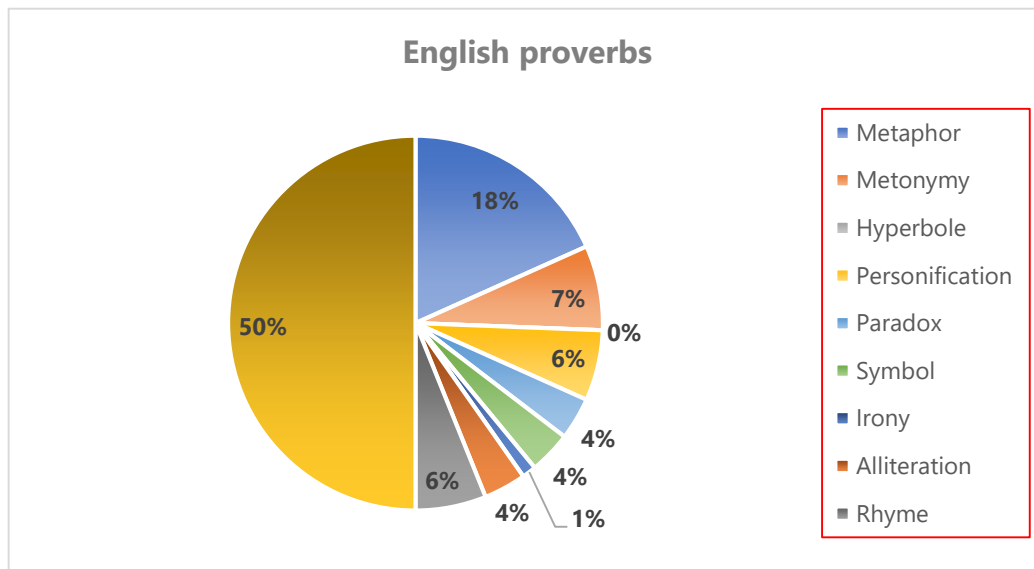


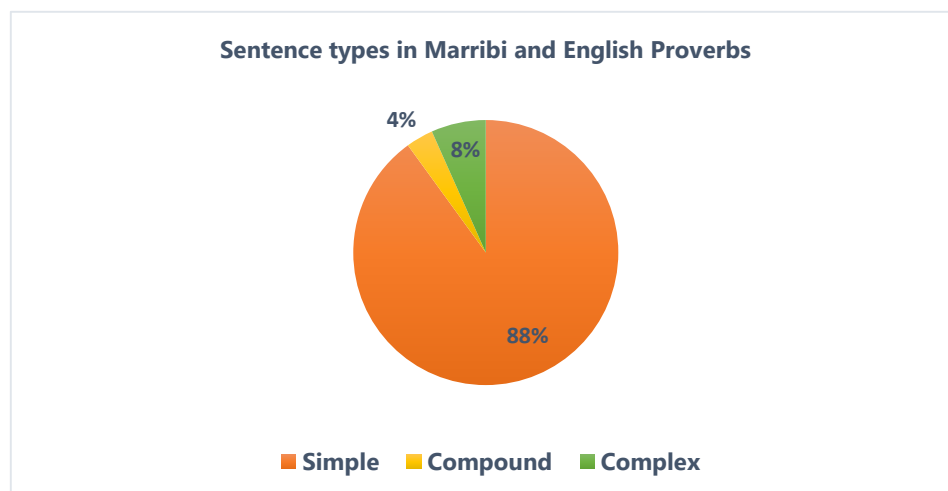
Figure 6 *Percentage of stylistic devices in English proverbs*

3. 5 The Syntactic Structures

A thorough analysis of the selected and translated proverbs reveals that many Marribi and English proverbs consist of simple declarative statements and some instances of affirmative and negative imperatives in the simple case. The second type of proverb is characterized by using complex sentences, while compound sentences frequently represent the third type.

Table 7 *Sentence Types*

Sentence Type	Marribi Proverbs	English Proverbs	Total
Simple	27	26	53
Compound	1	1	2
Complex	2	3	5

Figure 7 *Percentage of Sentence types in Marribi and English proverbs*

6. Conclusion

This study explores the effectiveness of translators in conveying persuasive proverbs from Marribi to English. These proverbs were a powerful tool for encouraging and persuading Marribi communities and effectively used figurative language, implications, and messages to shape and influence people's behaviors, emotions, and opinions. This study aims to translate the Marribi persuasive proverbs into English in light of interpretive translation theory. This theory starts with understanding Marribi proverbs and proceeds to the next phase of abstraction, to end with the final stage of reformulation into an English proverb, which brings the translation process to a conclusion.

The current study's findings have revealed that Marribi proverbs and their English equivalents utilize two distinct forms of persuasion: explicit and implicit. Explicit persuasion holds the forms of simple declarative, direct imperatives, and stylistic devices such as metaphor, and metonymy. In contrast, implicit persuasion employs direct assertion, comparative and conditional forms, and stylistic devices. The present study confirmed that semantic equivalence strategy, free translation, paraphrasing, functional, and abstraction change strategies emerge as the most effective strategies for translating Marribi's persuasive proverbs into English. The present study aims to exchange the cultural values and wisdom of Marribi tribes among Arab communities, ensuring the preservation and global accessibility of these proverbs. The significance of the present study lies in its contribution to a more profound comprehension of Marribi proverbs in persuasive communication from the interpretive translation theory perspective. The current study is significant as it adds to the cultural translation of the Arabic Observatory of Translation in KSA. This study emphasizes the need for further studies on translating the linguistic styles of Yemeni and Arab proverbs.

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