

Conceptualization of Pragmatic Language Through Proverbs: A Comparative Study of Arabic and English Proverbs

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Abstract

This study aims to analyze and compare several proverbs in Arabic and English from a linguistic-pragmatic perspective. Examining the similarities and differences of proverbs in different languages helps us appreciate the use of that language. Indeed, Arabic and English may constitute an excellent example of understanding the practical use of common proverbs and, more generally, the historical facets of these languages' background. In doing so, I identified twenty common sayings used in the two languages, Arabic and English, to investigate the parallelisms among them and observe their use in a particular cultural context. The study's originality focuses on the fact that until now, proverb cross-language studies on these languages from a metalinguistic point of view have not been examined.

Keywords: Translation, Proverbs, Cross-Cultural Concepts, Multilingualism, Intercultural Communication, Pragmatics, Meta-Linguistics.

1. Introduction

The proverb corpus of a specific country may serve to examine and understand its culture and describe its inherent characteristics. The proverb is "a short generally known sentence of the folk which contains wisdom, truth, moral and traditional views in a metaphorical and memorable form and which is handed from generation

to generation" (Meider, 2004, p. 3). The native speakers of a language are familiar with its proverbs, so much so that when part of a proverb is mentioned, the speakers are aware of the rest of the saying. The collection of a nation's proverbs constitutes an invaluable linguistic resource and a historical and cultural national wealth.

Research in comparative linguistics is merely an open ocean to understand the linguistic form of a particular language. More openly, it is significant when the study combines two languages that utilize distinctive features for the use of discourse and pragmatic contents. Coding practical meaning in *Proverb Unit* (PU)¹ for instance, integrates complex human thought processes, actions, or behaviors in a linguistic phrase formed to label certain human behaviors. In other words, PU constitutes any social behaviors and habits in a society that has been pragmatically encoded to translate peoples' actions, thoughts, ethics, or behaviors into a particular linguistic form in which they can be easily applied and traced for specific behavior.

The Oxford Dictionary defines a proverb as *a short, pithy saying in general use, stating a general truth or advice*.² However, many authors have had difficulties defining proverbs, and some have said, *'there is no generally accepted definition which covers all specifics of the proverbial genre'* (Grzybek, 1994:227). It can also be defined as *'short, generally known sentences of the folk that contains wisdom, truths, morals, and traditional views in a metaphorical, fixed and memorizable form and that is handed down from generation to generation'* Mieder (2004:4). There are many definitions of the term proverb, such as those by Muntean (1969:36) Furayhah (1974:IX) and Vianu (1971:6) as well as others.

The introduction of proverbs in a language, in general, emanates from cultural habits within human societies to cluster social attitudes, behaviors, morals and ethics,

¹ Proverb Unit (PU) is a new term coined by the authors of this paper (A.M.A-2022)

² Oxford Dictionaries <http://www.oxforddictionaries.com/definition/english/proverb?q=proverb>

etiquettes, feelings, thinking styles, and manners of communication. However, should we not ask why a proverb has an equivalent one in other languages? The answer may seem obvious because those two nations may share a particular cultural value or piece of wisdom.

Similarly, the proverb corpora of two nations will allow for a comparison of the cultural similarities and differences between the two nations. *'Moreover, many proverbs coincide in their message in different cultures, reflecting the same kernel of wisdom'* (Brădeanu, 2007: 24).

Different authors have also realized that equivalent idioms or proverbs exist throughout other languages. For example, Piirainen (2006:158:159) defines them as *'idioms that exist in various languages, in the same or similar structure and the same figurative meaning.'*

However, the question here arises whether these proverbs with equivalent meanings and, in some cases, similar forms had the exact origin or had a source in the same language that uses them. In this regard, Brădeanu (2007:24-25) states that this phenomenon occurs due to three different reasons:

1. First, proverbs are the consequence of a similar experience in life.
2. Some proverbs have the same source, beginning, or foundation.
3. Third, some proverbs have been borrowed from other languages and cultures.

For example, some proverbs have evolved from the times of the Greek philosophers into the Romans³ proverbs, who not only used them in their literary works but also in their daily interactions, as Latin evolved into different languages such as Spanish, Italian, and French. So were the proverbs passed down to these languages, influencing other non-Romance languages, such as English. Some of these

³ An example of such proverbs is the collection of Erasmus of Rotterdam (1466-1536), *Adagia*, containing more than 800 ancient Greek and Latin

collections of sayings were *Proverbs in the English Language* by John Heywood (1546).

2. English and Arabic, Linguistic and Cultural Overviews

The linguistic affiliations of Arabic and English are heterogeneous. For example, Arabic is a Semitic language, and while English is an Indo-European language, English is from the Germanic family of languages.

Figure 1 illustrates the linguistic genealogy of English and its linguistic relationship within the Indo-European family of languages.

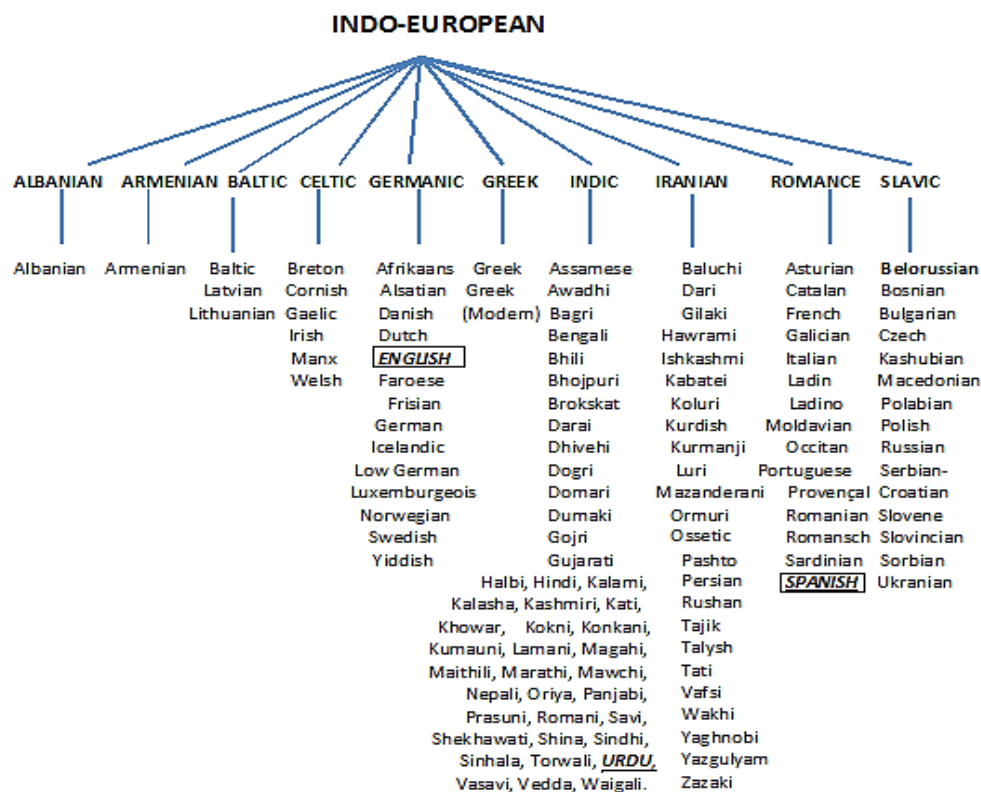


Figure 1. English Indo-European Languages, Source: (MIMG, 2013)

Figure 2, on the other hand, shows how Arabic is a Semitic language from the Afro-Asiatic family of languages.

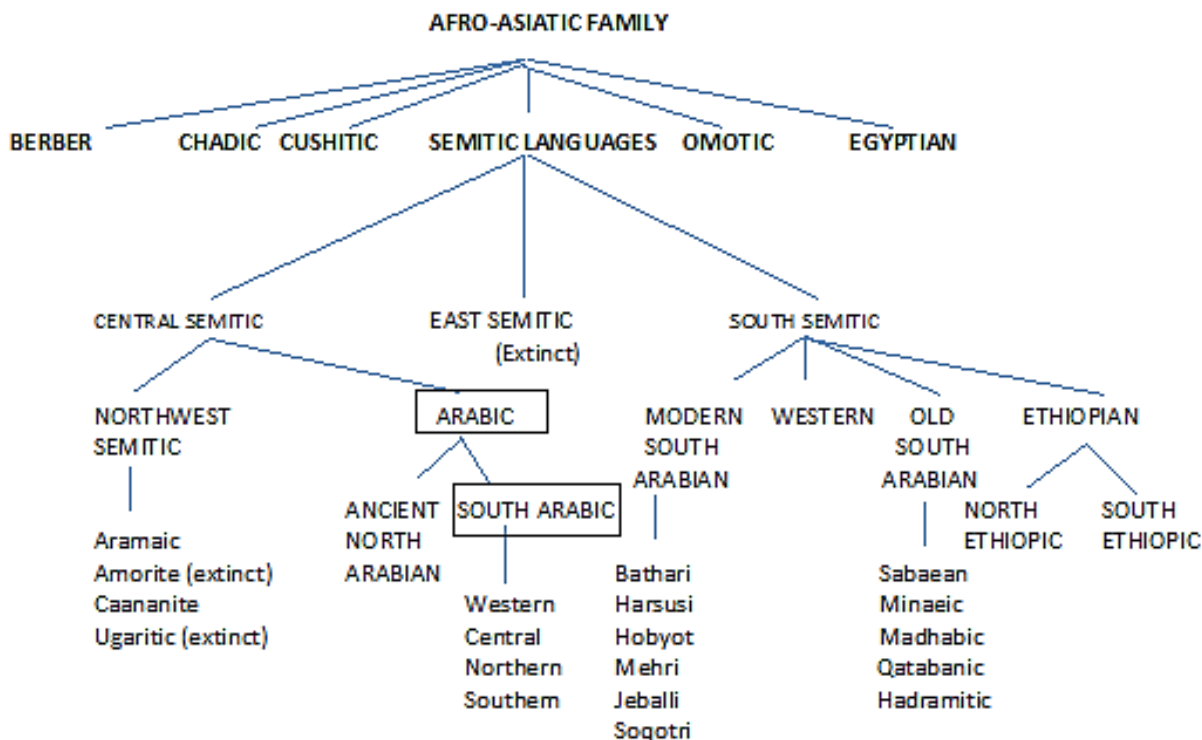


Figure 2. Semitic Languages⁴

It is evident by looking at both figures that Arabic is not related to English and that English is a Germanic language and, within it, West Germanic, from the same family.

The two languages present noticeable linguistic differences. Ethnologic classifies English as ‘*SVO, prepositions, genitives after noun heads, articles, adjectives, numerals before noun heads, question word initial, word order distinguishes subject,*

⁴ Figure created with information from Ethnologue and Dryer, Matthew S. & Haspelmath, Martin (eds.) 2013. The World Atlas of Language Structures Online. Leipzig: Max Planck Institute for Evolutionary Anthropology. Available online at <http://wals.info>, Accessed on 2020-03-24.

*object, indirect objects, given and new information, topic and comment, active and passive, causative, comparative, consonant and vowel clusters; nontonal.*⁵. It is mainly found in situations of non-diglossia, and its inflectional system is minimal.

On the other hand, Arabic is classified in Ethnologic simply as *VSO*, a language with many dialects. There are about 400 million speakers of the Arabic language in the Middle East, and some countries may use it as a second language. The language is found in diglossia as some countries like Chad, Djibouti, Israel, Mauritania, and Bangladesh use Arabic as a second language. This is due to the spread of Islam across these countries and others worldwide.

The dialects of Arabic are various and they are directly related to the location where they are spoken: Algerian (Algeria), Algerian Spoken (Algeria), Baharna Spoken (Bahrain), Shamali spoken (Saudi Arabia), Chadian Spoken (Chad), Cypriot Spoken (Cyprus), Dhofari Spoken (Oman), Eastern Egyptian Bedawi Spoken (Egypt), Egyptian Spoken (Egypt), Gulf Spoken (Iraq), Hadrami Spoken (Yemen), Hijazi Spoken (Saudi Arabia), Judeo-Iraqi (Israel), Judeo-Moroccan (Israel), Judeo-Tripolitanian (Israel), Judeo-Tunisian (Israel), Judeo-Yemeni (Israel), Jizaani or Janoubi spoken (Saudi Arabia), Libyan Spoken (Libya), Mesopotamian Spoken (Iraq), Moroccan Spoken (Morocco), najdi Spoken (Saudi Arabia), North Levantine Spoken (Syria), North Mesopotamian Spoken (Iraq), Omani Spoken (Oman), Sanaani Spoken (Yemen), Sa'idi Spoken (Egypt), Shihhi Spoken (United Arab Emirates), South Levantine Spoken (Jordan), Standard (Saudi Arabia), Sudanese Spoken (Sudan), Tajiki Spoken (Tajikistan), Ta'izzi-Adeni Spoken (Yemen), Tunisian Spoken Tunisia), Uzbeki Spoken (Uzbekistan), Hassaniyya (Mauritania) Maltese (Malta).

⁵ Ethnologue. <http://www.ethnologue.com/language/eng> Accessed on 24,3,2021.

Arabic does not utilize the Latin alphabet as English. Instead, it has its alphabet, called the Arabic alphabet, a script written from right to left. The morphology of the Arabic language is complex and utilizes a tri-consonant root from which many words can be derived. Nouns and adjectives are marked for gender, number, and case with inflections. The pronouns are of two varieties: independent and enclitics. Arabs learn two types of Arabic, Standard Arabic, utilized mainly in written works, and non-standard Arabic, a dialect of Arabic spoken in different areas, such as Egyptian and Sudanese. Literary Arabic is a language of the United Nations. English is the language of the United Nations.

From a cultural point of view, English has become the official language of many countries and is taught as a second language in many others. It has become the language of business all over the world as well as the medium of instruction and education of different nations, which recognize it as a lingua franca. It is also the primary language of the internet, science, and research and one of the languages of the United Nations.

In conclusion, English and Arabic are languages related to each other in many ways. Furthermore, English and Arabic languages and cultures have influenced other languages and cultures. Finally, English and Arabic are connected because English is a second language in many nations, including Saudi Arabia, and the language of instruction throughout a student's life from childhood to adulthood.

3. Origin of Proverbs

Commonly speaking, proverb proponents would agree that proverbs were initially introduced in different cultures through religious books such as the Qur'an and the Biblical texts because they were the first form of respected literary works. An early study of proverbs written by Cezar Tabarcea (1982) includes a brief history of sayings. He seems to have traced the first proofs to the 4th millennium BC, which

has been found as a form of Asyro-Babylonian texts containing entire collections of proverbs (cited in Brădeanu, 2007:1). In the Bible, there are two central representations of proverbs: *Proverbs* and *Ecclesiastes*, they express most practical pieces of advice and wisdom practices for one's life. Some other books in the Bible also included great examples of proverbs (Brădeanu, 2007:1). Proverbs were considered phrases that best influence peoples' minds to follow previous prophets to guide humanity to the true meaning of life. In the Arabic language, many of the proverbs come directly from the Quran. These are used profusely in Arabic culture.

4. Translation Issues

Are proverbs translatable? Many researchers have manifested their opinions on the matter. Some say they are not, such as Quillard (1998:23), and others, like Newmark (1988:6), state that everything is translatable. However, many experts in translation studies believe that a translation is a false representation of the original statement. According to Michael Cronin (2000:32), languages do not share such a level of similarity to allow for the exact social reality representation.

Then, can we translate and, at the same time, convey the whole original meaning the text had in the L1? Is that possible in the case of figurative sense? Some authors like Ghazala (2002:2) think it is possible. He states, '*In comparison to English, allegorical Arabic expressions of speech and silence are vibrant with all kinds of meanings, styles, and stylistic relationships, effects, implications, and functions.*' According to this, English language proverbs are less rich in meaning, styles, stylistic relationships, effects, implications, and functions. Then, can they have an equivalent in English and translate accurately to these languages? In addition, there are similar proverbs and idioms with identical or similar meanings in different languages. Are they borrowed? Are they the reflection of the same wisdom in various nations and have different origins? Can their origin be traced?

4.1 Literal Translation of the Arabic Proverbs into English

Defining literal translation may help us understand why it may seem like a difficult task. The literal translation means '*the accurate translation of meaning as closely, directly and completely as possible*' (Ghazala, 2014:22 as well as Ghazala, 2012:9). Some translation experts such as Rojo (2009:22) affirmed that '*Translators usually dream of achieving an ideal replica of the ST, but in practice, they often have to accept that translators cannot translate everything exactly into a different language.*' I will analyze whether the literal translation lands an equivalent proverb in all two languages.

4.2 Lexical Framework

The lexical style in proverbs can yield an intriguing result of the proverbs' overlap in Arabic and English, respectively. Therefore, the study will analyze the translation of the twenty proverbs to unearth the level of correlation in the lexical choice of the proverbs. In other words, the word selection will uncover the similarity level in the sayings for the two languages.

5. Results

In this study, I analyze a set of twenty proverbs cross-linguistically to reveal whether the translation conveys the same meaning and whether it can reflect the same wisdom and cultural approach according to the parameters above.

The author of this study has identified the following group of proverbs that have the same meaning in English and Arabic:

Table 1. Cross-Language Proverbs

No.	English Proverbs	Arabic Proverbs
1	A friend in need is a friend indeed	الصديق وقت الضيق
2	Like father like son	من شابه أباه فما ظلم
3	Let bygones be bygones	عفا الله عما سلف
4	A fox is not taken twice in the same snare.	لا يلدغ المؤمن من جحر مرتين
5	Birds of a feather flock together.	الطيور على أشكالها تقع
6	Prevention is better than cure.	الوقاية خير من العلاج
7	Charity begins at home	الأقربون أولى بالمعروف
8	A bird in the hand is worth two in the bush	عصفور في اليد خير من عشرة على الشجرة
9	To make a dome out of a molehill	يعمل من الحبة قبة
10	Two minds are better than one.	المرء قليل بنفسه كثير بإخوانه
11	No smoke without a fire	لا دخان بدون نار
12	Do not put off your duty till tomorrow.	لا تؤجل عمل اليوم للغد
13	All that glitters is not gold	ما كل ما يلمع ذهباً
14	Need is the mother of invention	الحاجة أم الاختراع
15	I hear wheeling without milling	أسمع جعجعة ولا أرى طحناً
16	As you sow, so will you reap	كما تزرع تحصد
17	Man is known by the company he keeps	المرء بخليته / يعرف المرء بأقرانه
18	Too many cooks spoil the broth.	كثرة الطباخين تحرق الطبخة
19	Better to be safe than sorry	السلامة ولا الندامة
20	Where there is life there is hope	لا يأس مع الحياة/ إن مع العسر يسرا

5.1 Semantic Analysis

Many of these proverbs have taken an allegorical form. That is, they are metaphors. The following parts will discuss and analyze the semantics of the proverbs each one separately:

FRIENDSHIP

1	A friend in need is a friend indeed	الصديق وقت الضيق
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In English, this proverb means that a friend who helps you in a time of need is, without any doubt, a friend. In Arabic, it describes the trueness of friendship in Arab society, which symbolizes how trustworthy and honest a company should be. The friend will remain present while others may turn their back.

CHARACTER SIMILARITY

2	Like father like son	من شابه أباه فما ظلم
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In English, the proverb means that the children's character resembles those of their parents through the guidance and wisdom the parents give their children throughout their lives. In Arabic, it refers to the looks and similarities of behavior between parents and children.

FORGETTING THE PAST

3	Let bygones be bygones	عفا الله عما سلف
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In English, the proverb's meaning has to do with forgetting the past and moving on. In Arabic, it is related to verse 95 of the Quran, titled Al-Maidah. Arabs use it to remind each other to forgive for the sake of God Almighty.

LEARNING FROM ERRORS

4	A fox is not taken twice in the same snare	لا يلدغ المؤمن من جحر مرتين
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In English, *a fox is not taken twice in the same snare* means that an intelligent person will not be in the same problem twice, as they will learn from the past. On the other hand, in Arab culture, it is taken from a religious context to imply and advise not to act the same error twice. Instead, we should be aware of our actions, remember our mistakes in our subsequent experiences, and be careful not to err again. Hence, both languages have the same underlying meaning.

PEOPLE WILL BE JUDGED BY THE COMPANY THEY KEEP

5	Birds of a feather flock together	الطيور على أشكالها تقع
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In English, it is a metaphor for people of the same type to keep each other's company. In Arabic, the proverb illustrates how we can generalize a person's characteristics or personality by relating his achievements or behaviors to a particular group of people.

PREVENTION OF SITUATIONS IS BETTER THAN SOLVING PROBLEMS

6	Prevention is better than cure	الوقاية خير من العلاج
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In English, the proverb is a metaphor that means taking preventive measures to avoid problems is better than finding solutions to problems. The main point is to prevent the issues altogether. In Arabic, the proverb refers to health or life situations in which protection against an illness is better than taking medicine and precautionary steps to avoid loss of health, wealth, and property.

TREAT YOURSELF AND YOUR FAMILY WELL

7	Charity begins at home	الأقربون أولى بالمعروف
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In English, this metaphor is applied when there is a need to help oneself or family members before assisting others. However, in Arab culture, where family relations are so fundamental, it is a reminder to be generous with oneself and one's family. In this sense, building solid social harmony among family members is highly advised.

IT IS BETTER WHAT IS SURE THAT WHAT IS UNSURE

8	A bird in the hand is worth two in the bush	عصفور في اليد خير من عشرة على الشجرة
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In English, this metaphor means it is better to rely on the little things one may possess rather than being greedy and risking all one has for a futile or unlikely option. In Arabic, the proverb's meaning relates to the fact that it is better to achieve a minimum satisfaction level than think about all the fantastic things or goals one may have and, in the end, not be able to achieve anything at all.

CREATING ISSUES OUT OF MATTERS OF NO IMPORTANCE

9	To make a dome out of a molehill	يعمل من الحبة قبة
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This proverb in English means making a big issue or dilemma out of nothing. In Arabic, it has the meaning of someone being irritated by minor issues and their perception that it may be a fundamental problem rather than not being bothered by small matters.

DIFFERENT PERSPECTIVES ARE BETTER THAN A SINGLE ONE

10	Two minds are better than one	المراء قليل بنفسه كثير بإخوانه
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This saying exemplifies how the perspectives of one individual may be broadened by the views of someone else who may look at issues from different points of view. It also implies that a person cannot tackle a problem better if two people think about a solution rather than one person only since the opinions of one may be more limited. In Arabic, it has a similar meaning; individuals may fail. However, when together, two people are more robust than one. When looking for something lost, two people

can search for the thing better than one. In addition, it means that two people can observe a situation better than one. The meanings are equivalent in both languages.

ALL SIGNS LEAD TO THE SAME EVIDENCE

11	No smoke without a fire	لا دخان بدون نار
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In English, this proverb constitutes a metaphor. Smoke is only the symptom or consequence of fire. The main issue is the fire. However, the smoke can be seen from afar without the fire being seen. Similarly, this proverb can be applied when judging issues, problems, or situations. A situation can be judged by the signs that precede a particular problem, whether a health problem or otherwise. In Arabic, no smoke without a fire represents looking for the real cause of an exact problem in which we recognized hints of it at an early stage. The sound of the water is equivalent to the smoke in the English proverb. It is a sign of the water, as the smoke is a sign of the fire. It may also refer to the hypothetical situation that if many mouths speak, there may be some truth in what they are saying.

DO NOT PROCRASTINATE

12	Do not put off your duty till tomorrow	لا تؤجل عمل اليوم للغد
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In English, it is a reminder against procrastination. A person should finish the duties daily rather than leave the work for tomorrow. In Arabic, it is better to do your task today and not wait to leave things until tomorrow. This proverb enlightens us on how we should finish our duties on time.

APPEARANCES ARE NOT ALWAYS TRUE JUDGMENT

13	All that glitters is not gold	ما كل ما يلمع ذهباً
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This proverb in English means looking past initial appearances to find the true nature of things or people. In Arabic, the meaning is that appearances should not betray us. This proverb advises us to look for the quality of things rather than being diverted by fancy appearances.

A NEED IS AN OPPORTUNITY FOR A SOLUTION

14	Need is the mother of invention	الحاجة أم الاختراع
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The proverb in English conveys that we come up with solutions to our problems. In this manner, the answers may come in the form of inventions or solutions which may solve our problems and other people's problems. For example, when a new virus appears, the medical community rushes to find a cure for the disease it causes or even a vaccination. When it was cold, men initially heated themselves with fire, but later, with the invention of electricity, humans created an appliance to keep our homes heated. In Arabic, the meaning comes to be the same. Men invent things when they are urgently needed.

TALK SHORT OF ACTION

15	I hear wheeling without milling	أسمع جعجة ولا أرى طحناً
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In English, this proverb means someone is talking a lot, acting, or working less. This proverb in Arabic captures the essence of an expected outcome, although the efforts have yet to lead to that outcome. In both languages, the verb "hear" with the subject "I" has been used similarly.

EVERY ACTION HAS A DIRECT REACTION

16	As you sow, so will you reap	كما تزرع تحصد
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In English, it has to do with a broad spectrum of situations. An action has a proportional or direct reaction. If someone studies, they will achieve good grades. If someone is rude, they will receive rudeness back. It can be positive or negative. In

Arabic, it is a fundamental of life in return to whatever we have worked for, and we will eventually receive the return of what we have built.

A MAN WILL BE JUDGED BY HIS FRIENDS

17	Man is known by the company he keeps	المرء بخيله / يعرف المرء بأقرانه
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In English, the proverb means warning about bad company as we will be judged by the group of friends or colleagues, we surround ourselves with. In Arabic, it means that the company of friends, colleagues, or others always describes who we are and our general characteristics. As in Arabic and English, it means judging someone by the group of friends or colleagues they have. In English, the equivalent of this would be *never to judge a book by its cover*. The point of the proverb is that if someone wishes to be respected, they should keep the company of respected people. If someone holds the company of criminals, even though one may not be one, they will be judged as such.

IF TOO MANY PEOPLE ARE INVOLVED, THE DESIRED RESULT WILL NOT BE ACHIEVED

18	Too many cooks spoil the broth	كثرة الطباخين تحرق الطبخة
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In English, the proverb expresses that too many opinions may divert the expected result of a project. Also, too many people interfering in an issue may spoil the outcome. In Arabic, the meaning comes to portray that Many people may ruin some projects if they are working on them. This proverb represents that a particular job or task should not be overshared. The meaning of the proverb in Spanish is the same.

BETTER TO PREVENT THAN FACE PROBLEMS

19	Better to be safe than sorry	السلامة ولا الندامة
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In English, it means preventing future troubles rather than feeling sorry for them later. In Arabic, this proverb denotes that we need to distance ourselves from

something that might cause us much trouble in the future. It signifies that we need to prevent problems rather than running into problems later and having to look for solutions.

KEEP HOPE HIGH

20	Where there is life, there is hope	لا يأس مع الحياة/ إن مع العسر يسرا
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In English, the meaning of this proverb advises us never to lose hope for something, as all things are possible as long as there is life. In Arabic, difficulties will not last if we keep our eyes on our goals with endless perseverance.

5.2 Analysis of the form

Table 2. Literal Translation of Cross-Language Proverbs

N.	English Proverbs	Literal Translation of Arabic Proverbs
1	A friend in need is a friend indeed	A friend is (a friend) in time of distress * ⁶
2	Like father like son	He who is like his father cannot be blamed for injustice.'
3	Let bygones be bygones	Allah always pardons what was in the past
4	A fox is not taken twice in the same snare	A true believer will never be beaten from the same den twice
5	Birds of a feather flock together	Birds perch with similar birds*
6	Prevention is better than cure	Prevention is better than cure*
7	Charity begins at home	Relatives deserve good caring
8	A bird in the hand is worth two in the bush	A bird in the hand is better than ten on a tree
9	To make a dome out of a molehill	Out of a little grain, he makes a dome*
10	Two minds are better than one	A person (as an individual) is little by himself, but many with his brothers
11	No smoke without a fire	No smoke without fire
12	Do not put off your duty till tomorrow	Don't delay today's duty till tomorrow
13	All that glitters is not gold	Not all shiny things are gold
14	Need is the mother of invention	Need is the mother of invention
15	I hear wheeling without milling	I hear a noise, but I don't see grinding (e. g. of any kind of seeds)
16	As you sow, so will you reap	As you plant, you will harvest
17	Man is known by the company he keeps	A person is known by his friends
18	Too many cooks spoil the broth	Too many cooks burn the food*
19	Better to be safe than sorry	Safety and not regret
20	Where there is life, there is hope	Do not despair with life. Every hardship is followed by ease.

⁶ *Literal Translation from Furayhah, A. (1974), A Dictionary of Modern Lebanese Proverbs (Collated, annotated and translated into English). The rest of the translations have been performed by the authors.

Proverbs 1, 6, 8, 9, 12, 13, 14, 16, 18, and 19 present either identical or very similar semantic forms. This means they utilize equivalent words in each language to present the same idea or metaphor. It would be interesting to investigate the origin of these proverbs to figure out whether they were borrowed from another language through contact or originated independently, which seems improbable.

The rest of the proverbs present different forms. In some cases, the sayings give equivalent semantic structures in two languages. This is the case of proverb number 5, which shows similarity in English and Arabic, 7, which presents parallel in English, 11 with similarity in English and Arabic, 15 with similarity in English and Arabic, and 17 with similarity in English and Arabic. Proverbs 2, 3, 4, and 10 present different forms in the two languages.

6. Conclusion

To conclude, the above results yield some crucial points. In the first place, only twenty examples of common cross-language and cross-cultural proverbs have been discussed. This is the limitation of this study, as hundreds of them may reflect common advice, wisdom, or words of prevention in all two languages.

As mentioned earlier, Arabic is extremely rich in proverbs. However, this limitation, the significance, and the worth of the discussion remain highlighted. This is represented by the variety of topics common in the two cultures. At this point, it is worth mentioning that other authors, such as Ghazala (2002), wrote a similar study on the common proverbs in Arabic and English and the topic of speech and silence. Mohamed El-Madkouri Maataoui's project (2010) reflected on the possibility of translating the proverbs of Arabic related to plants and animals into Spanish. Without refuting the magnificent and valuable work of El-Madkouri, the Spanish reader is unable to relate to the meanings of those proverbs, which was Madkouri's view, merely try to understand the translation, as many are complicated to translate, and

others may not have the exact representation in both cultures. The translation of a large number of proverbs may not be understood in another language. The words may be translated; however, the socio-cultural reality to which the meta-language belongs may not relate to the extra-linguistic fact of the first language. At this point, the study cannot state that proverbs are not translatable. Instead, from the point of view of translation, proverbs in this context can be divided into three groups; a. some proverbs are translatable, b. others are challenging to translate, and c. a third group may be impossible. These linguistic manifestations are particular to a specific culture and language. For this reason, it is difficult or impossible to translate, as the literal translation will carry the linguistic information, although it may not carry the extra-linguistic knowledge.

In this study case, two cultures can relate to the meanings of these proverbs which have been analyzed, as they hold an intrinsic relationship, providing the same or similar wisdom based on centuries of common extra-linguistic experience, as well as half of the cases the same linguistic form.

From a linguistic point of view, the analyzed proverbs, conversely, display parallelisms in the sense that they reflect a common set of social and individual ethical values through their semantics. "Linguistic parallelism means the repetition of a syntactic construction in successive sentences for rhetorical effect. In Linguistics, parallelism means the use of parallel or similar syntactical structure in a text. Parallelism can be practiced at different levels, i.e. from word to the sentence level" (Khan, Khan, & Majeed Al-Tayib Umar 2016 p. 121-122). This is so, even if proverbs linguistic information evokes a different form through the use of metaphors. Finally, from a pragmatic point of view, the semantics of the proverbs do not reflect the relationship between signifier and meaning. Instead, the connections are made through associations.

In addition, they epitomize what a community may consider positive or negative from two cultures' value systems, and the lexicon will reflect a community's daily experience and activity, e.g., tools, animals, and technology. The words cannot be taken literally; instead, they will exemplify what the community associates with that specific term. In Arabic culture, a donkey is not a very intelligent animal, while a fox is. A proverb with any of these animals in it will reflect those associations which may or not be the same in another culture.

The historical background of the proverbs may reveal that they are borrowed or have separate origins; uncovering this information was different from the object of this study, although half of them suggest borrowing due to an identical form. The main objective was to focus on those proverbs which reflect shared values and advice in the two cultures. Studying the origins of these common proverbs could be the object of future study.

It was revealed that the two languages, Arabic and English, converged not only in the pragmatic linguistic form or literal translation features but also in the exact cultural representation, which helped us understand more in-depth cross-cultural analysis of all proverbs in the two languages. For instance, the lexical choice of the Arabic proverb الوقاية خير من العلاج has the exact equivalence of the English proverb prevention is better than cure both semantically and literally, which suggests identical features in the two languages' meta-linguistics. This finding was far beyond expectations in terms of differences between the two languages, respectively, and it may offer a new study path to understanding the richness of linguistic-cultural depiction from proverbs perspectives.

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