

# ترجمة الأمثال الكويتية العربية إلى اللغة الإنجليزية من منظور سيميائي

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## الملخص

تهدف هذه الحال التحليلية المقارنة إلى تحري المعنى السيميائي لبعض الأمثال الكويتية العربية ومكافئاتها في اللغة الإنجليزية. كما تستكشف الدراسة استراتيجيات الترجمة المستخدمة في نقل معنى هذه الأمثال من ناحية سيميائية. تنبثق مشكلة الدراسة من صعوبة تأويل الإشارات السيميائية للأمثال الكويتية وإيجاد مكافئ مناسب لها ضمن إطار الترجمة من العربية إلى الإنجليزية. كما تنشأ أهمية الدراسة من طبيعتها المتعددة؛ حيث تدمج السيميائية بالترجمة. تتألف الدراسة من خمسة عشر مثلاً كويتياً، ومكافئاتها المقترحة في اللغة الإنجليزية. وقد أخذت الأمثال في اللغة من الموسوعة الكويتية للكاتب حمد السعيدان. تتبنى الدراسة النموذج التأويلي للسيميائية (لبيرس 1931م)، واستراتيجيات (فرغل والمناع 2015م) لترجمة الرموز السيميائية. وقد أشارت نتائج الدراسة أنّ النموذج الثلاثي لبيرس قابل للتطبيق ليس على اللغة الإنجليزية فحسب، بل على اللهجة الكويتية العربية. ومن الممكن تعديل (الشيء المادي)، أو (المعنى الحسي) في اللغة الهدف، وهذا التعديل لا يؤثر على المعنى السيميائي في اللغة المصدر. وقد تُرجمت جميع الأمثال إلى اللغة الإنجليزية بترجمة وظيفية من ناحية سيميائية. كما يمكن استخدام التعبير الاصطلاحي لنقل المعنى السيميائي شريطة أنه ينقل المعنى السيميائي نفسه الموجود في اللغة المصدر. ويبدو أن الترجمة الحرفية قد تكون مقبولة فيما إذا اشترك مثل اللغة المصدر مع مثل اللغة الهدف بمحتوى عالمي. وبناء على ذلك تنصح الدراسة طلبة الترجمة والممارسين والباحثين الآخرين إلى استكشاف أمثال إنجليزية مكافئة أخرى يمكن أن تعبر عن المعنى السيميائي نفسه في اللهجة الكويتية.

الكلمات المفتاحية: السيميائية، الترجمة، الأمثال، بيرس، فكري، وظيفي، أمثال.

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# Translating Arabic Kuwaiti Proverbs into English: A Semiotic Perspective

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## Abstract

The present analytical comparative study aims to investigate the semiotic meaning of some Arabic Kuwaiti proverbs and their equivalents in English. Besides, it explores translation strategies that have been employed in rendering those proverbs semiotically. The problem of the study arises from the difficulty in interpreting the semiotic signs of Kuwaiti proverbs and finding a suitable equivalent within the scope of translation from Arabic into English. The importance of the study emanates from its interdisciplinary nature—incorporating semiotics into translation. The corpus comprises fifteen Arabic Kuwaiti proverbs and their suggested equivalents in English. The source language proverbs have been quoted from Hamad Alsauaedan's (1992) *The Kuwaiti Encyclopedia*. The study adopts Peirce's (1931) Interpretive Model of Semiotics and Farghal and Almanna's (2015) strategies for translating semiotic signs. The findings of the study have indicated that Peirce's triadic model can apply not only to English but also to the Arabic Kuwaiti dialect. In addition, it is possible to modify the 'object' and the 'representamen' in the target language without affecting the source language's semiotic meaning. All the chosen proverbs were rendered functionally into English from a semiotic perspective. Using an idiomatic expression to render a Kuwaiti proverb into English semiotically is probable. Literal translation seems to be an acceptable method if the SL proverb and the TL proverb share a universal content. Accordingly, the study recommends translation students, practitioners, and other researchers explore other equivalent English proverbs that could express the same semiotic meaning in the Kuwaiti dialect.

**Keywords:** semiotics, translation, proverbs, Peirce, ideational, functional, optimal

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## I. Introduction

Semiotics is the study of signs, whether verbal or non-verbal. In this sense, Morris (1938) defines semiotics as the study of signs. The signs that people use in their communication come from their cultural traditions. According to Jakobson (1968), semiotics "deals with those general principles which underlie the structure of all signs [...] and of the diverse messages using those different kinds of signs" (p. 698). In this sense, there is no single approach to semiotics in that de Saussure proposed Structural Semiotics. According to de Saussure (1916), "the sign consists of two elements: the signifier and the signified" (p. 67). By way of elaboration, the signifier represents the sign's physical form, whereas the signified implies its cognitive concept. For example, the sign 'dog' is a combination of a signifier (an animal) and a signified (loyalty). However, the same signifier can stand for a different signified (from one culture to another). Fatness, for instance, stands for 'prosperity' in Indian culture, whereas it signifies 'lack of fitness' in English (Cutting, 2002). In other words, the semiotic connotations differ from one culture to another. De Saussure's approach is restricted to analyzing and discussing the linguistic signs, i.e. words, phrases, and the like. Thus, by using those linguistic signs, people can understand and interpret the meaning of signs within their sociocultural norms.

However, Peirce (1931), who formulates Interpretive Semiotics, extends the term sign to include anything that constitutes an image, idea, or concept in the person's mind. He has termed the relationship between the sign and the object it refers to as 'interpretant'. It is worth noting that the interpretation of the 'interpretant' changes over time for many lexical items. Farghal and Almann (2015) argue that "the interpretant of sign may change over time; hence, the translator needs to be aware of such new semiotic associations" (p. 130). For instance, the Arabic word 'جريدة' (jareeda) was used before to refer to palm leaves that are used for writing. Nowadays, it refers to a newspaper. The word 'سيارة' (sayyara) was used to mean a caravan, whereas it means nowadays a vehicle.

Within the scope of semiotics, proverbs express certain signs that can be perceived by the speakers of a language. Due to the importance of proverbs as a culture-specific material, theorists (e.g. Miedar, 1985) and linguists (e.g. Norrick, 1985; Mollanazar, 2001) provide definitions of proverbs. According to Miedar (1985), a proverb is "a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form, and which is handed down from one generation to another" (p. 119). Mollanazar (2001) defines the proverb as "a unit of meaning in a specific context through which the speaker and hearer arrive at the same meaning" (p. 53). Besides, Yusuf and Muthangwane (2003) define proverbs as "relatively short expressions which are usually associated with wisdom, and are used to perform varieties of social functions" (p. 48). These functions include

praising good company and warning the bad one, and many other functions following the message intended to the addressee.

Context plays a crucial role in identifying the intended meaning of a proverb. In this sense, Shehab and Daragmeh (2014) highlight the importance of social context in translation: "The social context of a proverbial expression could comprise the proverb's background, speakers, addressees, reasons for proverb use" (p. 53). Besides, a proverb may signify more than one interpretation according to the context in which it is uttered. For instance, the Kuwaiti proverbial expression *اللي بالجدر يطلع الملاس*, whose literal translation could be "what is (hidden) in the cooking pot", will be extracted with a ladle", may express different meanings. The first interpretation is that hidden things will be revealed sooner or later. Another interpretation could be a person can solve problems by using suitable means. In this regard, "proverbial expressions can be used to express more than one meaning; in fact, these meanings are sometimes contradictory" (p. 66). Accordingly, sociocultural context is of paramount importance in identifying the semiotic meaning of a proverb.

The importance of the study emanates from discussing a relatively neglected area within the scope of semiotics, i.e. translating Arabic Kuwaiti proverbs into English from a semiotic perspective. Additionally, the study explores the intended meaning of those proverbs in their sociocultural context. It also identifies the *iconic*, *indexical*, and *symbolic* signs of those proverbs to enrich our understanding of the aesthetic values of those proverbs. It highlights the importance of intercultural communication by rendering those proverbs from Arabic into English. In addition, it attempts to find equivalent proverbs in English to the ones chosen in the study to converge the differences between two divergent languages linguistically and culturally. The study under investigation seeks to achieve the following objectives: (1) investigating the semiotic meaning (s) of Kuwaiti proverbs within their sociocultural context, (2) examining the iconic and indexical signs of those proverbs, (3) investigating whether those proverbs have equivalents in English, and (4) identifying which translation method has been the dominant based on the findings.

## II. Theoretical Background

Grutman (2009) defines semiotics as "a theory of how we produce, interpret, and negotiate meaning through signs" (p. 260). From a cultural perspective, Faiq and Sabry (2013) point out that semiotics is "the study of the methods in which local populations communicate through signs and symbols that are obviously influenced by cultural traditions" (p. 47). The model that de Saussure (1916) formulated is called 'Structural Semiotics'. In this respect, context and sociocultural conventions are important in determining the relationship between the signifier and the signified. Farghal and Almanna (2015) argue that "the relationship between these two elements

is conventional: that is, the sociocultural conventions have a crucial role in determining such a relationship" (p. 129).

Besides, the model that Peirce generated is called *Interpretive Semiotics*. A sign, for Peirce (1931), is anything that is determined by an object that invokes in a person's mind an idea, image, or the like" (p. 130). Peirce calls the relationship between the physical object (signifier) and its meaning in the mind of the receptor the 'interpretant'. According to Peirce, there are three classifications of signs: icon, index, and symbol. Iconic signs imitate and resemble their referent. Herbert (2020) indicates that "The reference between a sign and its object is iconic if the sign resembles the object" (p. 244). For example, a photograph of someone is an iconic sign in that it reproduces its referent in some way. An indexical sign represents its object because there is a direct link between them. "The reference between a sign and its object is indexical if the sign is really affected by the object" (p. 244). For instance, smoke is an index of fire. Regarding symbols, there is no logical connection between the sign and what it means. The 'Red Cross', for instance, is a symbol used to mean 'aid'. Eco (1976) indicates that "symbols are arbitrarily linked to their objects: since a ring can serve as a symbol of marriage, and an index of love, this demonstrates that there can be an overlap of meaning of indexical, iconic, and symbolic signs" (p. 178). Accordingly, the study highlights the *iconic* and *indexical* signs in particular to clarify the ST semiotic meaning.

Pertinent to *Interpretive Semiotics*, Grice's theory (1975) of conversational implicature comprises three main foundations. *Conventional Implicatures* do not depend on special context to interpret them—for instance, the conjunction 'whereas' is used to show *contrast* between two propositions. *Generalized Conversational Implicature* needs "no special knowledge is required in the context to catch the additional conveyed meaning" (Yule, 1996, p. 41). We use an indefinite article (a, an) in this type of implicature. The last foundation, which is closely relevant to our study, is *Particularized Conversational Implicature*. Previous knowledge is needed about the *context* in which interlocutors talk. Thus, our study highlights the last foundation of Grice's theory (1975) as it discusses the interpretation of the implied meaning of proverbs in question.

From the perspective of translation, proverbs can be rendered from "a form-oriented approach or a content-oriented one, or both" (Shehab, 2023, p. 182). In other words, a form-oriented approach (literal translation) may be when the image of the SL proverb is used universally. However, a content-oriented approach (communicative, functional translation) is more likely to be used when the SL proverb is culture-specific. Shehab (2023) indicates that "form-oriented translation would succeed as long as the SL proverb encapsulates a universal thematic content, and content-oriented translation is apparently used when SL proverbs are culture-specific" (p. 182). In order to convey the semiotic value of a proverb, Hatim and Mason (1990, p. 105-106) suggest four stages to render the proverbial expression:

1. Identification: the translator identifies the semiotic segment of the original that could be problematic in translation;
2. Information: the translator chooses a TL equivalent that could optimally render the SL sign;
3. Explication: the translator appraises the appropriateness of the TL equivalent; if it does not convey the ST sign, the translator can use explication strategies, such as synonymy, antonymy, and the like;
4. Transformation: the translator identifies the author's intentionality to transfer the ST sign.

Proverbs are not only used to decorate the speaker's utterances. Rather, they are used to convey a semiotic value that may facilitate the communication process between the addresser and the addressee. As a semiotic element, a proverb in natural discourse functions as a micro sign that contributes to a macro sign by explicating, emphasizing, rebutting, or concluding it (Hatim & Mason, 1997). For instance, the proverb 'اللي يمشي وراء الحمارة يسمع طقاعه' which can be rendered as 'He who walks behind a donkey will hear its farting' can be analyzed from Peirce's semiotic model as follows. The representamen 'الحمارة' stands for any stupid or inexperienced person that others consult. The lexical item 'طقاع' (farting) refers to the adverse consequences of following idiot people. In other words, the interpretant is the tragic consequences that the inexperienced person may trigger to others. The object refers to the person who consults inexperienced people on something quite important and has to bear the tragic consequences of the consultation or behavior. In other words, he who follows a bad company will face the negative consequences of his choice. The word 'donkey' is an iconic sign to the stupid person as it is known for stupidity. Besides, the lexeme 'bad smell' has an indexical sign of 'farting' as they are directly connected to each other. Symbolically, the sign 'حمارة' is symbolic of 'stupidity'.

It is worth noting that "proverbs function as semiotic signs within their respective cultures, and given their universal presence in different human languages [...] perform similar functions although they may be lexicalized differently" (Farghal, 2017, p. 66). In this sense, Al-Rubai'i (1996) states that semiotic translation "should be carried out with care lest it should distort the texture of the TT" (p. 109). Besides, Farghal and Almannan (2015) propose that a sign can be translated by one of the following five methods: (a) by optimal equivalence in both languages; (b) by a formal equivalence conveying the iconic function (image); (c) By an indexical/ideational equivalent; (d) by functional equivalent by ignoring the ST sign and creating another TL sign that effectively works in a similar situation; and (e) by a combination of more than one equivalent. Shehab (2023) points out that the *optimal* equivalent is "obtained when an SL proverb matches its TL counterpart in form and meaning" (p. 182). For instance, the Arabic proverb 'ما في دخان من غير نار' could be rendered optimally as 'There is no smoke without fire'. Nida (1964) defined functional equivalence as "the closest natural equivalent to the

source-language message" (p. 166). In other words, when the SL sign/image is different from the TL sign/image, we have a functional equivalent. What is more, Farghal (1994) adds an ideational equivalent that "stresses the communicative sense of an utterance rather than its formal and/or functional correspondence in the TL (p. 57). Namely, we do not use any sign or image, but we convey the communicative meaning of the sign/image, i.e. its interpretation.

### III. Methodology

The methodology employed in this study is a case study in that it explores a specific phenomenon in its real-life context. In this sense, the choice of this method is to investigate the semiotic meaning of Arabic Kuwaiti proverbs. This case study is a method that is applied under qualitative research. The corpus of the study is *The Kuwaiti Encyclopedia*, which was written by Hamad Alsuaedan (1992). Specifically, it comprises fifteen proverbial expressions taken from this encyclopedia which consists of three volumes. Due to space limitations, I have chosen 15 proverbs. In other words, the choice of 10 proverbs only (according to the model that I applied) would be less than the required word number that is acceptable to the *Arab Journal for Humanities* (7000 words). Conversely, 20 proverbs would be more than the required word number (no more than 10000 words).

The theoretical framework employed in this study is Peirce's model of analyzing the semiotic signs of utterances, i.e. proverbs in this study. Peirce's model includes three parameters: object, interpretant, and representamen. Besides, the analysis concerns the three functions of a sign, i.e. *icon*, *index*, and *symbol*. The analysis focuses on employing Peirce's triadic model on the SL proverb and the taxonomy of signs, and the same process has been applied to the TL proverb. Regarding translating the proverbs under discussion, the researcher has adopted the methods proposed by Farghal and Almann (2015). In this sense, the analysis of each proverb comprises two perspectives: the first is semiotic, and the other is translational.

### IV. The Present Study

The present study is not intended to provide a definitive and conclusive framework to analyze Arabic Kuwaiti proverbs from a semiotic perspective. Rather, it is an attempt to prove the applicability of Peirce's triadic model to Arabic Kuwaiti proverbs. It is worth noting that there may be other English proverbial expressions that convey the same semiotic meaning as the Kuwaiti proverbs chosen for this study. In the following pages, there will be an attempt to explore the semiotic dimension of the proverbs at hand through translation. The analysis will focus on the linguistic and semiotic levels by employing Peirce's (1931) triadic model along with his taxonomy of signs.

## 1. Discussion of the Data of the Study

In the Discussion section, each example of the fifteen Arabic Kuwaiti proverbs will be analyzed linguistically, semiotically, and translationally. A literal translation will be used to facilitate the understanding of the general meaning of the proverb and to identify whether this strategy is acceptable or not to the target reader. Likewise, the English counterpart proverb will be analyzed in the same way as the ST proverbs. At the translational level, the type of equivalent will be identified and analyzed with reference to Farghal and Almanaa's model (2015).

### Example (1)

**SLT:** إذا حجّت البقر على قرونها

**Lit:** [If cows performed Hajj by their horns.]

**TLT:** When pigs fly.

The first proverb is 'إذا حجّت البقر على قرونها' whose literal translation could be 'If cows performed Hajj (one of the pillars of Islam: going to Mecca to perform a religious ritual) by their horns. The SL proverb is culture-specific, and hence, its literal translation seems to be incomprehensible to the target reader. Linguistically, example (1) has the form of a conditional sentence in that it may be completed like this: فسوف تصبح طبيباً (You will be a doctor). In other words, the speaker is certain of the hearer's failure. Semiotically, the object 'البقر' (cows) stands for any person who lacks the potential to perform a challenging task. The representamen is the tool that the cows use to perform hajj, i.e. by their horns! Regarding the interpretant, this proverb refers to something impossible to be done. From Peirce's semiotic perspective, this proverb has an indexical sign of *impossibility*—Cows cannot perform Hajj either by their horns or by anything else because such a ritual is restricted to humans only, particularly Muslims. Besides, we have a symbolic sign of arbitrariness by likening Hajj to cows, which can be perceived by social conventions as impossible. Thus, this proverb is uttered when expressing something impossible or far-fetched.

In English, we can use an equivalent proverb that indicates the same semiotic meaning, i.e. 'When pigs fly'. Linguistically, the adverbial clause employed in English also needs a completion, for instance, 'you will become a doctor'. Semiotically, the object refers to 'pigs', which stand for anyone incapable of performing tasks well and this lack of potential is represented by attributing flying to 'pigs' (representamen). Besides, this proverb can be interpreted as when something impossible is done; the person can perform the task required (interpretant). The inability to fly is an indexical sign of 'pigs'. According to the symbolic sign, the signifier (pigs) does not resemble the signified (flying)—there is an arbitrary relationship between them, which is based on social norms.

From the perspective of translation, the English proverb employed is *functionally* equivalent to that of the original by ignoring the ST sign and creating another TL sign that effectively works in a similar situation. In other words, although the animals used in translation are different: cows in the ST and pigs in the TT, the semiotic meaning has been fully conveyed in English. But in the case of using the ST ironically, a translator may employ literal translation and add inverted commas or an exclamation mark to the translation to alert the reader of the *ironic* effect of the proverb. A suggested translation in this context is probably 'If cows performed Hajj by their horns!'

## Example (2)

**SLT:** تموت الحيايا والسم في رأسها

**Lit:** [Snakes perish and venom remains in their head.]

**TLT:** A leopard cannot change its spots.

The second proverb is 'تموت الحيايا والسم في رأسها' whose literal translation could be 'Snakes perish and venom remains in their head'. The SL proverb and its literal translation express a shared theme: many snakes are known for their venom. Thus, the literal translation may be acceptable to the target reader. Semiotically, the object of the sign 'snakes' is a person's behaviour. The representamen is the venom of a snake that will trigger the prey's death. The interpretation (the interpretant) of example (2) is that some characteristics are innate in a person's behavior that cannot be changed. By employing Peirce's distinction of signs, the word 'الحيايا' (snakes) is an iconic sign of an evil person. Similarly, the 'venom' is an iconic sign of evil. The indexical sign of 'venom' is a snake, even though not all snakes are venomous. Thus, the semiotic meaning of example (2) is that a person's conduct is something instinctive in his or her DNA.

A similar English proverb is 'A leopard cannot change its spots'. To discuss this proverb from a semiotic perspective, the object of the sign 'leopard' is any person who cannot change their behavior. Regarding the representamen, it refers to the inability to change how a person behaves, as this behavior is something instinctive. When it comes to the interpretant, changing innate characteristics seems to be absolutely difficult. The indexical sign of a spot is a leopard in that they are directly connected to each other—a spot is part and parcel of a leopard.

As far as translation is concerned, the suggested English proverb is *functionally* equivalent to that of the original by ignoring the ST sign and creating another TL sign that effectively works in a similar situation. Another proverb that seems to be semiotically equivalent to that in the SLT may be 'A wolf may lose his teeth but never his nature'.

### Example (3)

**SLT:** اللي يقعد عند الحداد يصبر على شراره

**Lit:** [He who sits by the blacksmith has to bear his sparks.]

**TLT:** He who would catch fish must not mind getting wet.

The third proverb is 'اللي يقعد عند الحداد يصبر على شراره' whose literal translation could be 'He who sits by the blacksmith has to bear his sparks'. The SL proverb and its literal translation express a shared theme: the job of a blacksmith is so hard. Thus, the literal translation may be acceptable to the target reader. This proverb implies a conditional sentence in that if its first part is met, the other one will be so. Semiotically, the object of the sign 'الحداد' is a craftsman. The difficulties which a person encounters when learning a craft are represented by the 'sparks' of the blacksmith (representamen). Regarding the interpretant (the interpretation of this proverb), he who desires to be a craftsman has to accept the difficult work. According to Peirce's taxonomy of signs, the word 'spark' is an iconic sign of 'hard work'. The indexical sign of 'sparks' is a blacksmith, as they are directly connected to each other. Thus, this proverb implies no negative connotations to 'blacksmithing' as an occupation; rather, it is taken as an example that may contribute to clarifying the intended meaning to the addressee.

A suggested equivalent proverb in English may be 'He who would catch fish must not mind getting wet.' From a semiotic perspective, the object 'catching fish' may refer to those who desire to assume a position (trade, study, etc.). The object 'getting wet' seems to be an iconic sign of the hardships a person faces while achieving dreams. The indexical sign of 'getting wet' is 'catching fish' as they are directly connected to each other. Another proverb could be 'no pain, no gain.'

From the view of translation, the English proverb appears to be functionally equivalent to that in the Kuwaiti dialect: it ignores the ST sign and creates another TL sign that effectively works in a similar situation.

### Example (4)

**SLT:** إذا طاح الجمل كثرت سكاكينه

**Lit:** [if a camel fell down, there would be many knives to slaughter it!]

**TLT:** When it rains, it pours.

The fifth proverb is 'إذا طاح الجمل كثرت سكاكينه' whose literal translation could be 'if a camel fell down, there would be many knives to slaughter it!' In other words, any person who falls down in a project, trade, or a study, many gloaters will be ready to condemn that person. The SL proverb is culture-specific (camels), and hence, its literal

translation seems to be incomprehensible to the target reader. To analyze example (4) from Peirce's semiotic triangle, the object, i.e. 'الجمال' (a camel) stands for the person who has power and authority. The representamen. Concerning the interpretant, circumstances or hardships may make a wealthy and powerful person vulnerable to the extent that everybody around him is ready to participate in destroying him. The verb 'طاح' (fell down) is an iconic sign because it is an onomatopoeic word—it simulates its referent (camel) acoustically. Indexically, there is a direct relationship between the falling down of a person (signifier) and the plethora of those betraying him (signified). Symbolically, the word 'سكين' can be symbolic of a 'crime'.

A close proverb in English could be 'when it rains, it pours'. With reference to Peirce's semiotic triangle, the object 'rain' stands for the calamities that may encounter a person. The representamen refers to the process of 'pouring'. In terms of the interpretant, calamities come together to the person, allowing him no chance to survive. 'Pouring' is an onomatopoeic word which acoustically simulates its referent. From Peirce's perspective, 'pouring' is an iconic sign of its referent, i.e. rain. Indexically, pouring is an indexical sign of rain as there is a direct relationship between them. The more it rains, the more it pours. In other words, a person may encounter many hardships simultaneously, thereby annihilating his power.

Regarding translation, this English proverb seems to be *functionally* equivalent to that in the Kuwaiti dialect as both of them convey different semiotic signs.

### Example (5)

**SLT:** إذا فات الفوت، ما ينفع الصوت

**Lit:** [If an opportunity was lost, there would be no benefit of the voice.]

**TLT:** It is too late to lock the horse-stable when the horse has been stolen.

The SLT proverb is 'إذا فات الفوت ما ينفع الصوت' whose literal translation could be 'If an opportunity was lost, there would be no benefit of the voice'. The SL proverb and its literal translation express a shared theme: regret is in vain after the loss of opportunities. Thus, the literal translation may be acceptable to the target reader. The word 'فوت' is a noun whose verb is 'فات' which means 'to lose an opportunity'. The word 'الصوت' (voice) refers to what a person talks or screams with pain about a missed opportunity. To analyze the SL proverb semiotically, the object 'الفوت' represents the loss of opportunity. The representamen refers to the uselessness of talking about losing an opportunity. The SL proverb can be interpreted as it is no use crying over spilt milk. Regarding Peirce's classification of sign, the word 'صوت' is an iconic sign of 'losing an opportunity'—an onomatopoeic word which simulates its referent in an

acoustic way. Indexically, the highness of voice is directly connected to the gravity of losing a golden opportunity. According to the symbolic sign, the lexeme 'صوت' seems to be symbolic of a calamity.

A similar English proverb may be 'It is too late to lock the horse-stable when the horse has been stolen'. From the perspective of Peirce, the object 'the horse' stands for the lost opportunity. Regarding representamen, losing the opportunity has been represented by stealing the horse from the horse-stable. The interpretant could be interpreted as follows: it is no use regretting after losing the opportunity. Locking the horse-stable is an iconic sign because onomatopoeic words simulate their referents (gaining the opportunity) acoustically. Indexically, stealing the horse is an indexical sign of NOT locking the horse-stable.

In terms of translation, this English proverb appears to be *functionally* equivalent to that in the Kuwaiti dialect as both of them convey different semiotic signs. Semiotically speaking, the following *idiomatic* expression can be used as an equivalent to the SL proverb: 'It is no use crying over spilt milk.'

## Example (6)

**SLT:** من تراخص اللحم خانت فيه المرققة

**Lit:** [He who purchased cheap meat, the broth would betray him.]

**TLT:** A cracked bell can never sound well.

The SLT proverb is 'من تراخص اللحم خانت فيه المرققة' whose literal translation could be 'He who purchased cheap meat, the broth would betray him. The SL proverb and its literal translation express a shared theme: cheap meat has bad broth. Thus, the literal translation may be acceptable to the target reader.'. From Peirce's semiotic perspective, the object 'اللحم' stands for any *cheap* commodity a person purchases. The representamen is conveyed in this proverb by a logical consequence of the cheap meat, i.e. tasteless broth. Thus, the interpretant of the SL proverb is that not everything cheap is of great value. Rather, it is more likely the opposite (losing money in vain). Regarding Peirce's classification of sign, the sign 'اللحم الرخيص' is an iconic sign of the valueless commodity in that there is a resemblance between them. Indexically, inexpensive flesh is directly connected to tasteless broth. Accordingly, never purchase things of a low quality lest you regret it.

A suggested proverb in English could be 'A cracked bell can never sound well'. From a semiotic perspective, the project 'cracked bell' stands for any commodity of a low value. The representamen is expressed by producing a bad sound. When it comes to the interpretant, anything of a low value cannot be relied on, and soon, it will be out of service, if not broken while constructing or using it. Thus, 'a cracked bell' is an iconic

sign of 'any defamed commodity'. Indexically, a cracked bell is directly connected to the bad sound.

In terms of translation, the English proverb appears to be *functionally* equivalent to that in the Kuwaiti dialect: it ignores the ST sign and creates another TL sign that effectively works in a similar situation.

### Example (7)

**SLT:** لا تداكل الزمل وأنت حويشي

**Lit:** [Never challenge camels and you are a mere calf!]

**TLT:** Don't bite off more than you can chew.

The SL proverb is 'لا تداكل الزمل وأنت حويشي' whose literal translation could be 'Never challenge camels, and you are a mere calf!'. The SL proverb is culture-specific (camels, calf), and hence, its literal translation seems to be incomprehensible to the target reader. According to Peirce's semiotic model, the object 'الزمل' (camels) stands for the experienced adult people. However, the object 'حويشي' (a calf) stands for the novice young people. The representamen of inexperienced young people has been conveyed as a calf, a camel's son. Regarding the interpretant, a person should know their potential and limits in that there are more experienced and influential people than that person. The lexeme 'الزامل' is an indexical sign of strength, patience, and experience. However, the sign 'حويشي' is an indexical sign of weakness and inexperience. Symbolically, the sign 'الزامل' is symbolic of patience according to the social conventions of people in the Arab Gulf.

In the TL, there is a similar proverb, i.e. 'Don't bite off more than you can chew!'. In this context, Socrates said, "O man, know thyself". The object 'biting' stands for undertaking formidable challenges. Tackling suitable tasks has been represented by chewing a small amount of food. Regarding the interpretant, be reasonable when dealing with people who are wealthier, more influential, and stronger than you. Pretending power when you are fragile is more likely to decimate you physically, financially, or the like. Besides, chewing is an indexical sign of biting while digesting food.

From the perspective of translation, this English proverb seems to be *functionally* equivalent to that in the Kuwaiti dialect as both of them convey different semiotic signs as mentioned above.

### Example (8)

**SLT:** انفخ يا شریم، قال: ما من برطم

**Lit:** [Blow up, a hare-lipped man. He replied, I have no lips.]

**TLT:** The spirit is willing, but the flesh is weak.

The SLT proverb is 'انفخ يا شریم قال ما من برطم' whose literal translation could be 'They asked a hare-lipped person to blow up, but he replied, "I have no lips". The SL proverb and its literal translation express a shared theme: the inability of a hare-lipped person to blow up. Thus, the literal translation may be acceptable to the target reader.' To analyze the SL proverb semiotically, the object 'شریم' (a hare-lipped person) stands for any person who is physically or financially capable of assisting those who need help. The representamen can be perceived by asking hare-lipped person to blow up, but the upper lip did not develop correctly before birth; he cannot do it. Thus, the interpretant could be as follows: Ask for what you need from those who are willing to help, not those who themselves need assistance. Regarding Peirce's taxonomy of signs, the lexeme 'شریم' is an iconic sign of deformity or incapability of performing what is required. Indexically, the lexeme 'شریم' (signifier) is an indexical sign of 'incapability'(signified) because the signifier and signified are directly connected.

An equivalent proverb in English could be 'The spirit is willing, but the flesh is weak'. From a semiotic perspective, the object 'flesh' stands for the potential that a person is endowed with. Regarding the representamen, it is perceived by the combination of what is expected and reality—imagination vs. reality. The interpretant can be understood as 'the person whom you seek assistance will not do so.' Accordingly, a person should know whom he trusts to assist him in time of need. The 'spirit' is an iconic sign of 'potentials'. Indexically, the 'flesh and spirit' are an indexical sign of strength, capability, and execution. Flesh and spirit are directly connected to each other. In other words, the more powerful the person is, the more supportive he will be.

Regarding translation, this English proverb seems to be *functionally* equivalent to that in the Kuwaiti dialect as both of them convey different signs/images.

### Example (9)

**SLT:** إش حادك يا المسمار؟ قال: المطرقة

**Lit:** [what enforces you, nail. He replied, the hammer.]

**TLT:** Between a rock and a hard place.

The SL proverb is 'إش حادك يا لمسمار؟ قال: المطرقة' whose literal translation could be 'what enforces you, nail. He replied, the hammer'. The SL proverb and its literal

translation express a shared theme: some difficult situations are unavoidable. Thus, the literal translation may be acceptable to the target reader.' Semiotically, the object 'المسمار' stands for any person who is put under hard circumstances. Besides, the object 'المطرقة' (hammer) is the responsibilities, commitments, and pressure that are imposed upon a person. The representamen can be perceived by the 'المطرقة' (hammer) that imposes the nail to enter into the wall. The interpretant of example (9) can be interpreted as one behaves according to the surrounding circumstances. In other words, a person sometimes makes hard decisions because he or she has no other choice. According to Peirce's classification of signs, the photograph of a nail or hammer can be seen as an iconic sign because it visually resembles its referent. The nail inserted in a wall is an indexical sign of a hammer.

In English, there is a similar idiomatic expression that conveys the same semiotic meaning of the SL proverb, i.e. 'between a rock and a hard place'. To analyze this proverb from a semiotic perspective, the object 'a rock' stands for a hard decision that a person makes. Besides, the object 'hard place' represents another difficult situation. The representamen can be understood by putting something between hard things. The result will be putting a strong pressure on that thing. Regarding the interpretant, difficult circumstances force people to decide or behave, giving them no choice to opt for. The 'rock' is an indexical sign of 'difficult circumstances' as they are directly connected to each other.

From the view of translation, the English proverb appears to be *functionally* equivalent to that in the Kuwaiti dialect: the SL sign (مسمار, مطرقة) is different from the TL sign (rock, hard place).

### Example (10)

**SLT:** خبز خبزتيه يا الرفلة كليه

**Lit:** A bread that you made, O clumsy woman, eat it.

**TLT:** What can't be cured must be endured.

The SL proverb is 'خبز خبزتيه يا الرفلة كليه' whose literal translation could be 'A bread that you made, O clumsy woman, eat it. In other words, bear the consequences of what you did! The SL proverb and its literal translation express a shared theme: a clumsy baker has to eat her stale bread. Thus, the literal translation may be acceptable to the target reader.' From a semiotic perspective, the object 'خبز' (bread) stands for the disastrous consequences that a person makes by performing a certain task. Besides, the object 'الرفلة' (a clumsy woman) stands for any person who does not perform a task well. The representamen is conveyed by an obligation on a clumsy baker to have a low-quality bread that she made. Concerning the interpretant, any clumsy person has to bear the consequences of what they have done. The lexeme 'خبز' is an iconic

sign of its referent, i.e. the production of a person. Indexically, the sign "خبيز" is directly connected with 'eating' as they are directly connected to each other. Thus, a person should face the consequences of ignorance and negligence.

A close proverb in English is 'what can't be cured must be endured'. To analyze this proverb from a semiotic perspective, the object 'what can't be cured' stands for the tasks that you cannot perform well. In terms of the representamen, a person has to cope with the situation, i.e. not accomplishing tasks proficiently and efficiently. The interpretant could be perceived as 'if you cannot do anything about the problem, you have to live with it' indexically; the sign 'what can't be cured' is an indexical sign of 'ignorance' as they are directly connected to each other. Besides, 'endurance' is symbolic of a situation that you cannot change.

Regarding translation, this English proverb appears to be *functionally* equivalent to that in the Kuwaiti dialect as both of them convey different signs/images.

### Example (11)

**SLT:** رزق القطاوة على الخاملات

**Lit:** cats' sustenance is on clumsy women'

**TLT:** One man's meat is another man's poison.

The SL proverb is 'رزق القطاوة على الخاملات' whose literal translation could be 'cats' sustenance is on clumsy women'. The SL proverb and its literal translation express a shared theme: cats' sustenance is on clumsy women. Thus, the literal translation may be acceptable to the target reader. From a semiotic perspective, the object 'القطاوة' (cats in Kuwaiti dialect) stands for idle men who attempt to parasite on others to have food or the like. Additionally, the object 'الخاملات' stands for clumsy women who prepare a meal, but cats steal it as they put it in the window. Regarding the representamen, cats exploit women's carelessness about preparing food and steal it from them. Concerning the interpretant, some people exploit the carelessness and clumsiness of others; thereby, taking their effort easily. According to Peirce's classification of signs, the lexeme 'القطاوة' is an indexical sign of 'idle people' in that they are directly connected to each other. A person's calamity may be a present for another. Thus, a person should be cautious about his job; otherwise, others will steal his achievement.

A similar English equivalent to this proverb can be 'One man's meat is another man's poison'. To analyze the English proverb from a semiotic perspective, the object 'poison' stands for a calamity that a person encounters. However, the object 'meat' stands for 'something that a person prepares'. The representamen can be perceived by regarding the negative thing for a person as positive for another. The interpretant is what is pleasant to one person and may be unpleasant to another. The sign 'poison'

is an iconic sign of 'misfortune'. Indexically, meat is an indexical sign of present, and poison is an indexical sign of death or calamity. Symbolically, the lexeme 'poison' is symbolic of death.

From the perspective of translation, this English proverb appears to be *functionally* equivalent to that in the Kuwaiti dialect as both of them convey different semiotic signs.

## Example (12)

**SLT:** اللي ما يعرف الصقر يشويه

**Lit:** He who does not know a falcon will grill it'

**TLT:** A fool always rushes to the fore.

The SL proverb is 'اللي ما يعرف الصقر يشويه' whose literal translation could be 'He who does not know a falcon will grill it'. The SL proverb and its literal translation express a shared theme: the ignorance of valuable things makes people underestimate them. Thus, the literal translation may be acceptable to the target reader.' To analyze this proverb from a semiotic perspective, the object 'الصقر' stands for anything of great value. The representamen can be perceived by not considering the great value of that thing-by grilling it if it was a rare bird, or purchasing it without knowing its real value. Concerning the interpretant, the one who ignores how to appraise precious things will lose them easily. In terms of Peirce's classification of sign, the photograph of 'الصقر' which is a rare bird, is an iconic sign of 'precious things, like gold or diamonds. Indexically, grilling a falcon is an indexical sign of a grave misjudgment about its great value. Symbolically, the lexeme 'الصقر' is symbolic of 'dignity' to Arabs in Peninsula, as it feeds on what it catches, not on the remains of carcasses.

An equivalent proverb in English can be 'A fool always rushes to the fore!' Semiotically, the object 'the fore' stands for the dangers that a fool gets sucked into them. The representamen could be perceived by the critical situation that a fool is involved in. Regarding the interpretant, a fool misjudges the surrounding threats, thereby, encountering troubles everywhere. Indexically, a fool is an iconic sign of 'troubles' as they are directly connected to each other. Symbolically, the 'fore' is symbolic for 'the contact points with an enemy in a battle'. Thus, a fool rushes irresponsibly to these points despite the fact that he may lose his life therein.

From the view of translation, this English proverb appears to be *functionally* equivalent to that in the Kuwaiti dialect as both of them convey different semiotic signs.

### Example (13)

**SLT:** من راده كله، عافه كله

**Lit:** [He who wants it all, will lose it all.]

**TLT:** All covet, all lose.

The SL proverb is 'من راده كله عافه كله' whose literal translation could be 'He who wants it all, will lose it all'. The SL proverb and its literal translation express a shared theme: greed results in great losses. Thus, the literal translation may be acceptable to the target reader. The verbs 'عافه' and 'راده' follow the same morphological pattern in Arabic. Thus, these two words rhyme in Arabic. From a semiotic perspective, the object 'راده' (wanted) stands for 'greed' in that it is an instinctive human feature. The sign is represented by losing everything (representamen). Regarding the interpretant, the sign can be interpreted by the hyponym words 'عافه، راده'. In other words, the consequence of greed is bankruptcy (the interpretant). The repetition of the lexeme 'كله' gives more emphasis to the semiotic meaning. According to Peirce's classification of signs, 'owning everything' is an indexical sign of 'losing everything' as they are directly connected to each other through avarice. Symbolically, 'owning everything' is symbolic for 'avarice'.

An equivalent proverb in English can be 'All covet, all lose'. The repetition of the word 'all' is used to highlight the semiotic meaning of the proverb in the TL. From a semiotic perspective, the object 'covet' stands for the desire to have something that belongs to others (greed). The representamen has been portrayed by two contradictory verbs: 'covet, lose'. Concerning the interpretant, the consequence of greed is loss. In comparison with the SL proverb, 'desiring to have what others have' is an indexical sign of losing everything.

Translationally speaking, the English proverb seems to be *functionally* equivalent to that in the Kuwaiti dialect. Both proverbs convey different semiotic signs to the target reader.

### Example (14)

**SLT:** فوق شينه قوات عينه

**Lit:** [In spite of his ugliness, he is insolent.]

**TLT:** Beggars cannot be choosers.

The SL proverb is 'فوق شينه قوات عينه' whose literal translation could be 'Although he is ugly, he is insolent'. The SL proverb and its literal translation express a shared theme: the mix between ugliness and insolence. Thus, the literal translation may be acceptable to the target reader. The words 'شينه، عينه' follow the same morphological pattern in Arabic. Thus, these two words rhyme in Arabic. Semiotically speaking, the object 'شين' (ugly) stands for a person who is physically lacking any aspect of beauty.

This ugly person has been portrayed as extremely insolent (representamen). Regarding the interpretant, even if a person is not endowed with beautiful characteristics, they have to be humble. Thus, it is not acceptable socially to be full of flaws and to be insolent as well. From the perspective of Peirce's classification of signs, the lexeme 'شمين' is an indexical sign of 'bad manners'. In the same vein, the expression 'قوات عينه' is an indexical sign of 'insolence' as they are directly connected. Accordingly, this proverb *criticizes* arrogant people.

An equivalent proverb in English is 'Beggars cannot be choosers.' To analyze this proverb from a semiotic perspective, the object 'beggar' stands for any bankrupt person. Since this person is penniless, he cannot be in a position of putting conditions on those he needs money from them. Regarding the interpretant, one must accept the offer or situation provided because it is the only available option to them. The lexeme 'beggar' is an indexical sign of 'poverty' as they are directly connected to each other. By the same token, the lexeme 'a chooser' is an indexical sign of 'wealth'. Symbolically, there is an arbitrary relationship between 'beggar' and 'chooser' according to social conventions.

From the perspective of translation, this English proverb appears to be *functionally* equivalent to that in the Kuwaiti dialect as both of them convey different semiotic signs.

### Example (15)

SLT: بو طبيع ما يجوز عن طبعه

Lit: [A person of a certain habit will not leave it.]

TLT: You cannot make the crab walk straight.

The SL proverb is 'بو طبيع ما يجوز عن طبعه' whose literal translation could be 'a person of a certain habit will not leave it'. The SL proverb and its literal translation express a shared theme: it is difficult to alter a person's behavior. Thus, the literal translation may be acceptable to the target reader.' From a semiotic perspective, the object 'بو طبيع' stands for any person who does a certain habit, for instance, obstinacy, bragging, aggression, hypocrisy, and so on. The representamen refers to the attitude a person adopts and never changes it. Regarding the interpretant, a person behaves according to what he is accustomed to; it is quite difficult to change this conduct. According to Peirce's taxonomy of sign, sticking to a certain conduct is an indexical sign of a salient characteristic in that person.

A similar English proverb may be 'You cannot make the crab walk straight'. Semiotically, the object 'crab' stands for any person who is familiar with a certain habit, and it is too difficult to quit doing it. The representamen refers to the way a crab walks sideways rather than forward or backward. The interpretant refers to the habit that

cannot be changed because a person has been doing it for a long time to the extent that it becomes as if it were instinctive. From Peirce's perspective, the lexeme 'crab' is an iconic sign of its referent, i.e. a person with a fixed habit. Indexically, walking sideways is an indexical sign of a 'crab' as they are directly connected.

From the view of translation, the English proverb appears to be *functionally* equivalent to that in the Kuwaiti dialect: it ignores the ST sign and creates another TL sign that effectively works in a similar situation.

In what follows is a table containing the Kuwaiti proverbs under discussion and their functional equivalents in English:

### Kuwaiti Proverbs and their Functional English Equivalents

No	The Kuwaiti proverb	Equivalent in English
1	إذا حجّت البقر على قرونها.	When pigs fly.
2	تموت الحيايا والسم في رأسها.	A leopard cannot change its spots.
3	اللي يقعد عند الحداد يصبر على شراره.	He who would catch fish must not mind getting wet.
4	إذا طاح الجمل كثرت سكاكينه.	When it rains, it pours.
5	إذا فات الفوت ما ينفع الصوت.	It is too late to lock the horse-stable when the horse has been stolen.
6	من تراخص اللحم خانت فيه المرقعة.	A cracked bell can never sound well.
7	لا تداكل الزمل وأنت حويشي.	Don't bite off more than you can chew.
8	انفخ يا شريم قال ما من برطم.	The spirit is willing, but the flesh is weak.
9	إش حاذك يا المسمار؟ قال: المطرقة.	Between a rock and hard place.
10	خبز خبزته بالرفلة كليه.	What can't be cured must be endured.
11	رزق القطاوة على الخاملات.	One man's meat is another man's poison.
12	اللي ما يعرف الصقر يشويه.	A fool always rushes to the fore!
13	من راده كله عافه كله.	All covet, all lose.
14	فوق شينه قوات عينه.	Beggars cannot be choosers.
15	بو طبيع ما يجوز عن طبعه.	You cannot make the crab walk straight.

## V. Findings and Discussion

Based on the analysis of the aforementioned proverbs from a semiotic perspective, we can say that the Kuwaiti proverbs under investigation represent a crucial component of the Arabic culture. In other words, these proverbs have not been said haphazardly. Rather, they are the essence of wise people's experiences that have been transferred from one generation to another. From Peirce's perspective, each proverb in this study has an iconic and indexical sign in that the former resembles the object it represents, whereas the latter expresses a direct relationship between the sign and its object. Each iconic sign of the ST proverb implies a certain interpretant (the sense made of that sign). In the same vein, the suggested English proverbs in the study have iconic signs that seem to convey a more or less similar semiotic meaning in the ST.

When it comes to the findings of the study, Peirce's triadic model is not only applicable to English, but also Arabic Kuwaiti dialect. In other words, in each proverb, whether in Arabic or English, there are the three parameters of Peirce's semiotic model, i.e. the object, the representamen, and the interpretant. In the fifteen proverbs under investigation, the 'object' in the SL proverb differs from that in the TL. This is because proverbs are culture-specific in that the same semiotic meaning can be expressed by different terminology. Additionally, findings have shown that how the sign is represented (the representamen) in Arabic Kuwait proverbs sometimes contend with or differs from its equivalent in English. Another finding is that how the sign is interpreted (the interpretant) in the SL proverb appears to be congruent, to a great extent, with that in the TL proverb.

Regarding Peirce's taxonomy of signs, findings have indicated that the iconic sign of the SL proverb may be different from that in the TL proverb. In other words, the sign resembles its object in a visual way (such as photographs), or in an acoustic way (e.g. onomatopoeic words). In terms of indexical signs, findings have shown that the sign and its object are directly connected by a logical relationship (cause and effect relationship). When it comes to a symbolic sign, there is a kind of social conventions that control the perception and interpretation of that sign. All in all, the classification of Peirce's signs of the proverbs in question may be interpreted as an indication of how Kuwaitis or people in the Peninsula internalize and conceptualize their experiences in life by employing one of the adverbs mentioned earlier.

From the perspective of translation, the *functional* equivalent was the only equivalent that was applied in rendering the chosen Kuwaiti proverbs into English. The equivalent is functional because the SL image/sign is different from the TL image/sign. The employment of such an equivalent seems to be effective in transferring the semiotic image from Arabic into English. Neither the ideational nor the optimal equivalents were used in translating the aforementioned proverbs. In case of not finding an equivalent proverb in English, it is probable that a translator creates a TT sign similar to that found

in the ST. Although Arabic and English are linguistically and culturally disparate, a translator's task is to render a closer image to the target reader irrespective of employing one or more than the strategies that were proposed by Farghal and Almanna (2015). A translator can explicate the ST sign by employing synonymy or antonymy in case of not finding an equivalent sign in the TT, as Hatim and Mason (1990) suggested. Besides, it is possible to use an idiomatic expression that conveys a similar or close image to that in the original. Accordingly, the *functional* equivalent was the most dominant and frequent method of translating Kuwaiti proverbs into English.

## VI. Conclusion

This study has investigated the translation of Arabic Kuwaiti proverbs into English from a semiotic perspective. For this purpose, Peirce's model of semiotics and Farghal and Almanna's methods of rendering semiotic signs have been adopted. The corpus includes fifteen Kuwaiti proverbs in that Kuwaiti culture, which is part and parcel of Arabic culture, consists of a plethora of proverbs. It is worth noting that these proverbs are used in the Gulf countries in general.

The findings of the study have shown that Peirce's triadic model can apply to Arabic in general and the Kuwaiti dialect in particular. The 'object' has been altered in *fifteen* of the Arabic Kuwaiti proverbs at hand. However, proverbs are culture-specific in that the same semiotic meaning can be expressed by a different object or representamen. In this sense, the common denominator between Arabic Kuwaiti proverbs and their equivalents in English is the interpretant (how the sign is interpreted). Thus, findings have indicated that changing the 'object' and the 'representamen' does not alter the semiotic meaning conveyed whether in the SL proverb or the TL one.

Concerning Peirce's taxonomy of signs, iconic, indexical, and symbolic signs have been investigated in the proverbs under discussion and their equivalents in English. Findings have shown that when the sign resembles its object, whether visually or acoustically, it is *iconic*. Besides, when the sign is directly affected by its object, this means that it is an *indexical* sign. The sign is *symbolic* when it refers to its object in an arbitrary, conventional way.

When it comes to translation, the study has revealed that the *functional* equivalent was the most frequent one in the whole corpus, 100%. Besides, the study has demonstrated that it is possible to employ an *idiomatic expression* that has a similar image (sense) to render a proverb from the Kuwaiti dialect into English. Literal translation seems to be an acceptable method if the SL proverb and the TL proverb share a universal content. Semiotically speaking, the functional equivalent is probably more effective than the literal translation of the SL proverb and the TL proverb are culturally divergent. The study has concluded that a translator may use the method that conveys the semiotic meaning in the TT to facilitate intercultural communication. To

effectively render the semiotic meaning of a proverb, the 'interpretant' should be given priority over the object and representamen. Accordingly, the study has recommended that translation students, practitioners, and other researchers should explore the aesthetics of proverbs from other perspectives and employ other translation methods.

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