

# Socio-Pragmatic Study of Bani Hasan Tribe's Proverbs and Dialectical Expressions in Jordan

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## Abstract

The Arabic dialects have a specific linguistic repertoire, cultural singularity and social privacy. The dialect is only understood by the people who daily use it. This study aims at shedding light on the proverbs and dialectical expressions used by Bani Hasan tribe (بني حسن) in Jordan. The primary aims were to investigate the Illocutionary force of the targeted proverbs and linguistic expressions based on speech acts theoretical framework. The data were collected from various individuals who represent the whole 13 clans of this tribe. The investigated data consist of 14 proverbs and 59 expressions. Findings showed that this tribe has some unique proverbs and lexemes. The illocutionary force of the proverbs are provided and well as the meaning and the pronunciation of the frequent idiomatic colloquial expressions were discussed. Analysis revealed that most of the proverbs have the pragmatic functions of giving advice and criticism. Findings could help others to have more knowledge about the lexicon of this tribe which helps to enforce the social bonds among the tribes of the Jordanian society.

**Keywords:** Bani Hasan tribe, idiomatic expressions, Jordan, speech acts theory, proverbs

## 1. Introduction

Arabic is the Afro-asiatic language family's collection of extant Semitic languages that is most widely spoken (Watson, 2002). Arabic has two official dialects: Classical Arabic (CA) and Modern Standard Arabic (MSA). Before the advent of Islam, the Quraysh tribe spoke CA which is known in Arabic as *fusha* as their primary language. The term "MSA" refers to the language that is used in formal contexts like conferences, religious ceremonies, and academic lectures as well as in the media and in the press. It is also called a contemporary *fusha*. It is possible that non-native speakers will not be able to understand these dialects. Jordan's population is largely made up of Bedouin (tribes that are nomadic and semi-nomadic), fallaheen (sedentary villages), and madaniyy (citizens of cities) (Dann, 1984). Jordanian Arabic dialect speakers can recognize one another despite the fact that each of these groups has distinctive linguistic traits. According to Cleveland (1963), Jordanian dialects are divided into three main dialects based on the cultural and geographical place of the speakers of these dialects. If we take the verb say "he says": (Yagulu) for example, it is pronounced differently by the components of the Jordanian society. It is pronounced as follows: *yigūl* by (Bedouin), *bigūl* by (sedentary transjordanian), and *bi'ūl* by (the urban varieties).

There are numerous dialectal groups; the predominant dialect, the Arab, Maghreb, Sudanese, Mesopotamian, Levantine, and Andalusian ethnic groups are just a few examples dialectal communities. Informal, oral, and dialect expressions are dialects that establish a social identity for the speaker and making a lasting impression are colorful and humorous goals on the listener (Mattiello, 2009). For those who share it, it is therefore understandable and recognizable geographical boundaries to speak the same dialect as a way to reflect the identities of the speakers. Considered the meaning of dialectal expressions is understood by people despite being ambiguous, figurative, and specific who regularly use these words and phrases. Proverbs are element of every society's folklore, just like other traditional verbal folklore genres such folktales, riddles, legends, stories, and jokes. A proverb is a succinct statement or phrase that encapsulates the thoughts, feelings, customs, routines, beliefs, and experiences of a group of people. Proverbs are units of meaning in a given context through which the speaker and hearer arrive at the same meaning (Mollanazar, 2001). Proverbs "fulfill the human urge to synthesize experiences and observations into nuggets of wisdom that provide ready-made comments on personal relationships and social affairs (Mieder, 2004, p. 1).

Sayings and proverbs make for excellent teaching resources. Proverbs were reportedly used in England to teach Latin as early as the tenth century. The entirety of proverbs and sayings encompasses a significant portion of human experience. Proverbs and sayings can be used in all subjects to teach the art of allegory, specifically how to illustrate your point and condense it. This is possible because of their universal nature. A teacher of English will undoubtedly benefit from using proverbs and sayings in their lessons by expanding their knowledge of the language, vocabulary, and characteristics that make it function.

Arabic proverbs and Arab societies have a very clear relationship, at least in that language; proverbs are one of the many types of oral literature used in the Arab world (Barakat, 1980). Khatri and Laishram (2013) suggest that proverbs reveal a lot about the cultural practices of the given community. The comprehensibility of proverbs ensures the communicative competence of a member of the speech community. Culturally and socially, it is very important for a member to recognize the speech acts and various act sequences to be in the group.

Bani Hasan (BH henceforth) tribe is considered as the biggest tribe in Jordan; it comprises of 13 clans distributed over more than half million populations in three major cities. This intensity of this tribe is located in Mafraq, Zarqa and Jerash cities of Northern Jordan. Al-Rawabdeh, (2010) in his book (The book of Jordan Clans) argues that there are two possible opinions about the origin of BH tribe; 1) they descend from Kahlan from Qahtan (the well-known) Arab tribe. 2) Their grandfather Hasan descends from Hassan Bin Thabit; the poet of prophet Mohammad (peace be upon him), and they traveled from Hijaz to South of Jordan then to North. Addressing the origin of this tribe is beyond the scope of this study since it requires compelling evidences and historical resources which are not the main concern of this research. To the best of researcher's knowledge, limited number of research tackled the BH tribe's dialect. Nevertheless, these studies addressed the dialect based on phonological and morphological framework (Irshied, 1984), Kenstowicz (1986), Kenstowicz (1989). Thus, this study explores the BH tribe's dialect in Jordan in terms of frequently used proverbs and lexicon based of socio-pragmatic framework.

## **2. Significance of the Study**

Jordan is a tribal society and each tribe has its own linguistic proverbs and expressions. Although some of these expressions are common among Jordanians, however, it is worth exploring the linguistic expressions of each tribe as a unit. The development of dialects is normally linked to a social background of the people live in specific cultural situations. Thus, this study is trying to enlighten the others about the BH tribe's frequent used proverbs and linguistic expressions. Proverbs are element of every society's folklore, just like other traditional verbal folklore genres such folktales, riddles, legends, stories, and jokes. A proverb is a succinct statement or phrase that encapsulates the thoughts, feelings, customs, routines, beliefs, and experiences of a group of people. Proverbs are units of meaning in a given context through which the speaker and hearer arrive at the same meaning (Mollanazar, 2001). Proverbs "fulfill the human urge to synthesize experiences and observations into nuggets of wisdom that provide ready-made comments on personal relationships and social affairs" (Mieder, 2004, p. 1). Lack of competent morphological analyzers and syntactic parsers, the distinctiveness of informal conversation and user-generated material, inconsistent user writing, and the dynamic sociolinguistic changes are all barriers to synchronic knowledge of language dynamics and change.

## **3. Objectives**

The current study is devoted to achieve the two following objectives:

- 1) To identify the most frequently used proverbs by Bani Hasan Tribe
- 2) To identify the most frequently dialectical expressions by Bani Hasan Tribe

## **4. Questions**

- 1) What are the most frequent proverbs used by Bani Hasan Tribe?
- 2) What are the most frequent dialectical expressions used by Bani Hasan Tribe?

## **5. Theoretical Framework**

The collected data were studied qualitatively. The most significant pragmatics theories is speech act theory which was first introduced by Oxford philosopher Austin (1962), who described it as "a theory which analyzes the role of utterance in relation to the behavior of the speaker and hearer in interpersonal communication" (p. 61). Austin divided speech acts into three levels: locutionary which the literal meaning, illocutionary which is the intended meaning and perlocutionary which is the effect of locutionary force on the listeners. The concern of this study is to figure out the illocutionary force of the targeted proverbs and lexemes under investigation. Arabic dialectal expressions take on completely different colors due to spatial and socioeconomic realities meanings

derived from the Arabic used today (Holes, 2018). The culturally specific components include things and tools, instruments, etymologies, and foods associated with a certain culture and time (Mattiello, 2009). Bani Hasan's dialect is an oral language that is passed down through the generations through imitation and repetition. It is transmitted through oral poetry, such as Nabati poetry, and folklore. Furthermore, traditional names dialects give expression to businesses, artifacts, crafts, and cultural heritage. Both time and culture have an impact on expression. That is, dialect words change quickly over time because they derive their meanings and comprehension from their surroundings (Holes, 2018).

## 6. Importance of Proverbs

According to Mieder (2004), a proverb is an expression which, owing its birth to the people, testifies to its origin in form and phrase is apparently a fundamental truth. Some proverbs have both a literal and figurative meaning, either of which makes perfect sense; but more often they have but one of the two. A proverb must be venerable; it must bear the sign of antiquity, and, since such signs may be counterfeited by a clever literary man, it should be attested in different places at different times. This last requirement we must often waive in dealing with very early literature, where the material at our disposal is incomplete.

Further, according to Norrick (1985), proverbs are worthy investigating due to four reasons: first, proverbs must be included in any comprehensive definition of language because they are an essential component of language, just like complex words and idioms. The second is that proverbs are unique in that they can be analyzed as complexes of independently occurring components as well as form-meaning units. The third is that proverbs have a special combination of characteristics related to simplex words, the full sentence as a textual chunk, and the entire text. The fourth is the historic status, rural imagery, prosodic form, and didactic usefulness of proverbs.

According to the speech act idea, when a person speaks, they are truly acting (doing something). Proverbs and speech acts are related because, according to Norrick (1985), "utterances of proverbs categorize as indirect speech acts in the sense of Searle (1975) if they mean what they say on the literal level but go on to develop this meaning idiomatically in texts" (pp. 26–27). For instance, the adage "cut your coat according to your cloth" is an example of a speech act because it comprises of three acts: the locutionary act, which refers to the words themselves, the illocutionary act, which refers to the meaning intended, and the perlocutionary act, which refers to the effect of this act on the listeners.

## 7. Research Design

### 7.1 Sample

Twenty participants participated in this study. The samples of this research were chosen from larger population individuals from BH tribes. All participants belong to this tribe of different clans. The participants' ages vary between 30 to 65 years old. Focusing on higher ages for eliciting information is vital since these older people have more experience in practicing these proverbs and expressions over a long period of time. The participants were asked to provide the proverbs that they know and used at least once in their life or heard from others. Also they were asked to provide the linguistic expressions frequently used during the daily life conversation.

### 7.2 Instrument and Procedures

The researcher performed several informal interviews at convenient times and locations for the informants in order to collect the necessary data. The main benefits of the interview, according to Bell (2005), "are useful to follow up ideas" (p. 157). In other words, Bell stresses the value of conducting interviews when gathering data.

The following procedures are followed in the process of data collections

- 1) Interviews were conducted with the participants to ask them about the proverbs and dialectical expressions
- 2) The proverbs and dialectical expressions are then translated into English
- 3) English translations were verified with the help of two professors in the field of translation
- 4) Proverbs were transliterated
- 5) The meaning of the these proverbs and dialectical expressions are explained

## 8. Literature Review

One of the most significant pragmatics ideas is speech act theory which explores the role of speech in connection to the conduct of the speaker and hearer in interpersonal communication by Austin and later developed by his American students John Searl (1979). They hold the view that language is employed not merely to state or describe something, but also to accomplish an action. As a result, utterances are comprised of speech and acts. Plethora of attempts has been made on addressing the meaning of proverbs worldwide. In their study, Ali and

Makhlef (2001) examined the speech acts of English and Arabic proverbs. They addressed the issue that while proverbs in both English and Arabic convey their words' literal meanings, they also included hidden or metaphorical connotations that the listeners are not aware of. They adhered to Searle's paradigm of speech actions and restricted their work to the analysis of 59 proverbs in both English and Arabic. Findings showed that "commissive" and "representative" speech acts are the two most frequent forms of speech acts. The first occurrence is represented by the "commissive" speech acts, whereas the second occurrence is represented by the "representative" speech actions.

English proverbs are also examined by Yan (2006) using the speech act theory. She focused on the application of speech act theory to the comprehension of English proverbs and how the illocutionary forces generated in proverbs operate in various circumstances. She also believes that by sharing her opinions on proverbs, people will have a better understanding of the various illocutionary functions that proverbs can perform and how they help to facilitate effective communication. The bulk of proverbs, according to her, are "directive," "expressive," and "representative. In the same manner, American English proverbs are examined by Abdul Jabbar (2008) using the speech act theory to determine whether speech actions of counsel are subject to specific laws and distinctive semantic meanings that keep them from failing pragmatically. The study revealed that the suggest speech act received the greatest score. Migdadi and Bader (2015) classified the Jordanian proverbs related to food and found that they fall into four categories: (i) the act of eating itself, (ii) food, (iii) eating utensils, (iv) organs related to eating. It has been discovered that proverbs about food and eating share semantic and stylistic characteristics with other types of proverbs when it comes to the use of figurative language, including simile, metaphor, personification, metonymy, paradox, parallelism, and other devices. It appears that food proverbs are restricted to a particular type of syntactic structure, namely the imperative clauses with an interrogative tone and no verb. Ismail (2017) addressed the issue of translating the specific cultural expressions for specific dialects; explain that each dialect has its own singularity and privacy. He argued that translators might face obstacles in translating some dialectal expressions due to the cultural, social factors. He investigated the dialect of Najdi people and found that these people have specific lexicon; these lexicon are translatable provided that the translator be able to understand the meaning of these expressions. The researcher recommended that the translators should be aware of the ambiguous expressions or dialectal words.

Al-Azzam (2018) identified cultural issues that arise when translating Jordanian proverbs into English. The study is significant because it emphasizes how proverbs are used in society, in conversation, and in folklore, which adds to their various meanings. It is based on the choice of proverbs that are applicable to and understood in various Jordanian regions. As a result, the relationship between Jordanians and their cultural and social values is indispensable as they address various social and cultural issues. The proverbs' conventions are a reflection of their origins, as well as of the actual occurrences that contributed to their creation, utterance, currency, and recurrence. The cultural ones are seen as being the most pronounced of the difficulties encountered when translating the chosen proverbs into English. The proverbs' colloquialism, which gives them enough semantic, social, and cultural meanings that cannot be stripped or disregarded in the literal translation of the proverbs, further complicates the translation problems.

Al-Khaza'leh (2019) examined the difficulties of translating some Arabic proverbs into English, and found that the main challenges in translating English proverbs into Arabic are the students' lack of understanding of the lexical and semantic differences, their difficulty mastering standard Arabic, the spread of modern colloquial Arabic, and the cultural differences between English proverbs and Arabic. In the same vein, Al-khreshah and Almaaytah (2018) studied the accuracy of machine translations (Google translation) in translating English proverbs into Arabic. Their study indicated that machine translations did not give the accurate meaning of the proverbs. Morphological features are also discussed in Jordanian field for some dialects such as Ai-Issa dialect in Northern Jordan (Al Hunee, Mashaqba, abu Hula, & Thnaibat, 2021). Literature shows that proverbs were addressed from translation point of view. As for some of the Jordanian dialects they were also discussed based on phonological and morphological aspects, including BH tribe's dialect (Irshied, 1984; Kenstowicz, 1986; Kenstowicz, 1989). Consequently, to the best of researcher's knowledge little is known about the proverbs and dialectal expressions used by BH tribe. Hence, this endeavor could explore more about BH tribe uninvestigated aspects of dialect.

## 9. Findings and Discussions

RQ.1 What are the most frequent proverbs used by Bani Hasan Tribe?

Speech acts and their functions are highlighted here since the functions of the below proverbs are illustrated based on speech acts theory. Speech acts are those utterances that serve function in communication process,

these speech acts have many functions and categorized into the following parts:

**Representatives:** such as describing, claiming, predicting, insisting

**Commissives:** this includes acts in which the words commit the speakers to future action such as promising, offering, threatening, refusing

**Directives:** it includes acts in which the words aim to make and motivate the hearer to do something such as, advising, commanding, requesting, inviting, forbidding, and suggesting

**Expressive:** these utterances state and show what the speaker feels, such as, apologizing praising, congratulating, regretting etc.

**Declaration:** these utterances include announce or declare something by an authorized person such as I appoint you as a manager of this company, or I resign from this work (Searle, 1969).

The following are a chosen proverbs used by BH tribe, they were chosen from bigger sample of proverbs since they are widely used by this tribe. First, literal meaning is provided followed by the intended meaning and finally the pragmatic function that the proverb serves. 14 most frequent proverbs are discussed below:

1) العليجة عند الغارة ما تنفع *al9álejeh 9énd al y arah ma tenf9'*

Literal meaning: it is useless to put the nosebag to the horse if the raid starts

Illocutionary meaning: this proverb is said when it is late to do something you was supposed to do it earlier.

Pragmatic function: advice, criticism

2) دقة عالحافر ودقة عالمسمار. *Degah 9alhafer w degah9 lmesmar.*

Literal meaning: hit on a hoof and hit on a nail

Illocutionary meaning: this proverb is said as an advice for the person to be moderate in everything.

Pragmatic function: advice

3) لا يموت الذئب ولا تفنى الغن *la ymut alðeb wala tefna al y anam*

Literal meaning: neither the wolf nor the sheep die

Illocutionary meaning: this proverb is said as an advice for the person to be moderate in everything and treat others equally

Pragmatic function: advice

4) البعير ما يشوف عوج رقبتة *alb9er ma yshof 9awaj rqubtuh*

Literal meaning: the camel cannot see the crookedness of its neck

Illocutionary meaning: it is a criticism for the person who does not see his mistakes; it is also as an advice for people to correct their mistakes instead of blaming others on their mistakes.

Pragmatic function: advice, criticism

5) عاقب الشتا بفروة *9ageb alsheta bfrweh*

Literal meaning: wearing scalp or heavy coat made of fur after the winter is over

Illocutionary meaning: it is said when someone does something but it is useless since it became late and not on its suitable time

Pragmatic function: advice, criticism

6) اللي بالقدر تطوله المغرافة *Ale belgeder ttoleh almeyrafeh*

Literal meaning: the spoon will get whatever in the pot

Illocutionary meaning: it means that the facts will be clear one day so no need for the person to exaggerate in explaining something or insist on doing something.

Pragmatic function: prediction

بكرة يذوب الثلج ويبان المرج *bokrh yðob alðalj weban almerg*

Literal meaning: we will see the meadow tomorrow after the snow melts

Illocutionary meaning: it means that the facts will be clear one day so no need for the person to exaggerate in explaining something or insist on doing something.

Pragmatic function: prediction

**8) لاجل عين تكرم مرج عيون *ljel 9én tekrem mrj 9yun***

Literal meaning: for the sake of one eye (person) many eyes (people) are welcome and deserved to be served

Illocutionary meaning: it is said when you treat other people very nicely and be under their disposal for the sake of pleasing one specific person (maybe close friend or relative).

Pragmatic function: promising, offering

**الرجال مي بالشوفات *alrejal me balshofat***

Literal meaning: look does not represent who the men are

Illocutionary meaning: it is said when you are advised not to judge the attitudes or power of men based on their appearances

Pragmatic function: advice

**10) ربابتك اركي ربابتك *erki rababtek***

Literal meaning: put your rababah (traditional musical instrument) aside

Illocutionary meaning: it is said when you are advised to be patient on something and not to be so enthusiastic about it without taking the needed time to think of the topic

Pragmatic function: advice

**يا شايف الزول يا خايب الرجا *ya shayf alzul ya xayeb alraja***

Literal meaning: Appearances are deceptive

Illocutionary meaning: it is said when you are fooled by either the person's look or attitude

Pragmatic function: criticism

**درب السهل لو طالت *drb alsahal lau talat***

Literal meaning: use the easy way even if it is long

Illocutionary meaning: it is said when you advise someone not to rush things in order not to harm him/ herself

The pragmatic function is advice

**اجا يكحلها عماها *eja ykheha 9amaha***

Literal meaning: he wants to darken the eye with kohl but he made her blind

Illocutionary meaning: it is said when someone wants to correct something but he made it worse

The pragmatic function is criticism

**14) راعي الاوله ما ينلحق *ra9i alawalh ma ynleheg***

No one could do better than the one who did the favour firstly

Illocutionary meaning: it is said when we want to praise the brave man who always initiates the good deeds

The pragmatic function is compliment

Fourteen proverbs were chosen for discussion; these proverbs are frequently used by BH tribe individuals according to their specific occasions. These proverbs were gathered from the participants as a sample of this study due to their importance of delivering some advice to the listeners. The intended messages conveyed by these proverbs might help the hearers to adjust their behaviours or change the mistaken ideas about something, or make them embrace new ideas. These messages were delivered indirectly which save the hearers' faces according to politeness theory by (Brown & Levinson, 1989). Eliciting the intended meaning of these proverbs followed the Illocutionary part of speech acts theory by (Austin, 1969). The analysis showed that the majority of these proverbs serve the pragmatic function of advice which belong to directive speech acts and criticism which belong to expressive speech acts.

**RQ.2. What are the most frequent dialectical expressions used by Bani Hasan Tribe?**

Table 1 below illustrates the most frequent dialectical expressions used by BH tribe individuals. 59 most frequent daily used expressions are included in the discussions.

Table 1. The frequent dialectical expressions and their pronunciation used by BH tribe

Lexemes	Arabic pronunciation/transliteration	English translation
ودي	Wedi	I want
ججة	Jxeh	Nice
بضلع	Ydhle9	Lame
مبارح تلولا	Ambareh tlola	Before yesterday
شلونك	shlonak	How are you
شنهو	shnho	What
ذايح	Ḍayeh	Reckless
عدينا	9ndena	We have
هاك	hak	Take
الجابلة	aljableh	Tomorrow
باجر	bacher	Tomorrow
حشم	heshm	Beautiful
واهي	Wahy	good
سشن	Schan	Insult
سحلة	Sheleh	Pot
طلابة	a Tlabah	Need
علامك	9alamak	What is the problem
عيل	9ayel	Kid
يتوني	Yetwana	Wait
مدري	Madri	I don't know
معيني	M9eey	Refuses
ملفع	Melfa9	Traditional scarf
مشم	Mshm	Bad
من صيد امس	Men said ams	Exhausted
هقوتي	Haqwti	Thought
ينصب	Ynseob	Love
يخسا	Yxasa	Insult
انخمد	Enxmed	Sleep
قوطر	goter	Gone
عجة	9jah	Dust
شذوق	Shdog	Lips
هريه	Hreh	Here
هسا	Hassa	Now
متبطح	Mtbateh	Lying down
جثرام	Jethram	Sickness
مشممر	Mshamer	Remove sleeves
بيه	Ybah	Father
دنق	Danag	Go down
الوهد	Alwahad	Covers and mattresses
غاد	yad	There
رجم	Rjm	Group of stones
خضرانية	Axdaraneah	Wheatish
يا قووم	Ya goom	For exclamation
يا همالالي	Ya homalali	Wow
عشت	9esht	Blessed
سبعوه	Sab9oh	Insult
لويش	Lawesh	Why
مريسة	Mresah	Liquid yoghurt
وش هالزول	Wesh hazzol	Who is this
بخاطرکم	Bxaterkom	Good bye
مدرقة	Medraqag	Traditional long dress
قوك	Gawak	Hi
المعازيب	Alma9azeeb	The hosts
ماخوذ	maxooḌ	Something
القف	Algof	Catch
املتشه	amlechah	Insult
شرواك	Sharwak	Same as you
سمردح	semardah	Chaos
هان	Han	Here

Table 1 above illustrates the frequent dialectical expressions used by BH tribe and their pronunciation. 59 expressions are included in this study, although there might be other expressions which require more investigations. However, this compilation hopes to give worthy information about BH frequently used

expressions. Informal, temporal, and dynamic expressions are frequent features of dialects. They are employed to create a social identity or for leaving a lasting impression on the listener (Mattiello, 2009). The BH dialect is an oral language imitation and repetition allow for generational transmission. Oral and folkloric forms are used to transmit it. However, there are some dialect expressions that are unclear and difficult to understand and require them to be interpreted and understood in MSA.

Thus, this question is raised as an effort to compile the most frequent expressions. The majority of content words indicate thematic motion verbs, size descriptions, emotion regulation, and cultural designations. This finding revealed a greater propensity for frequently using words that express activities, people and the outcomes of human activities.

## 10. Conclusion

The current study investigated the most frequent proverbs by BH tribe and their functions following speech acts theory. The study investigated 14 proverbs and 59 expressions. The proverbs and expressions first combined by the researcher then translated into English. The pragmatic functions of the discussed Arabic proverbs vary between warning and advice. Moreover, advice are found to be the most frequent functions of these proverbs followed by criticism. The above proverbs belong to directive and expressive speech acts as proposed by Austin (1962). This indicates that people who experienced something in their life intend to advise other indirectly by giving proverbs. Dialectal lexica that are frequency-based are helpful for accumulating linguistic resources. The compilation method used has a significant impact on the retrieval lexica's specificity and sensitivity. Concerning dialectal expressions, this study tried to compile as can as possible expression to enlighten others about most used expressions by this tribe. To improve a language with such limited resources, these lexica can be combined with other dialects of Arabic language. Digging deeper in the dialect of BH tribe is highly advisable to understand the origin of these proverbs and expressions.

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## Appendix A

Arabic long vowel	Transliteration Symbols
فتحة	a
كسرة	i
ضمة	u

## Appendix B

Arabic short vowel	Transliteration Symbols
أ, إ	ā
ي	ī
و	u

## Appendix C

### List of Phonetic Symbols

Symbol	Description	Arabic consonant
ʔ	Glottal stop	أ
b	Voiced bilabial stop	ب
t	Voiceless dento-alveolar stop	ت
θ	Voiceless interdental fricative	ث
ʃ	Voiced post-alveolar affricate	ج
h	Voiceless pharyngeal fricative	ح
x	Voiceless velar fricative	خ
d	Voiced dento-alveolar stop	د
ð	Voiced interdental fricative	ذ
r	Voiced alveo-palatal trill	ر
z	Voiced alveolar fricative	ز
s	Voiceless alveolar fricative	س
ʃ̣	Voiceless alveo-palatal fricative	ش
ṣ	Voiceless alveolar emphatic fricative	ص
Ḍ	Voiced alveolar emphatic stop	ض
Ṭ	Voiceless dento-alveolar emphatic fricative	ط
ṭ	Voiced interdental emphatic fricative	ظ
ʕ	Voiced pharyngeal fricative	ع
ɣ	Voiced velar fricative	غ
f	Voiceless labio-dental fricative	ف
q	Voiced velar stop	ق
k	Voiceless velar stop	ك
l	Voiced alveolar lateral	ل
m	Voiced bilabial nasal	م
n	Voiced alveolar nasal	ن
h	Voiceless glottal fricative	ه
w	Voiced labiovelar glide	و
y	Voiced palatal glide	ي

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