A Rhetorical Stylistic Analysis of Selected Proverbs from the Book of Proverbs

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ABSTRACT

The present study aims at analyzing proverbs from the Book of Proverbs rhetorically and stylistically to identify the features of such proverbs that belong to the genre of wisdom literature which affects people's lives significantly. The data which consists of 60 proverbs that represent the three themes under investigation were analyzed using Mann and Thompson's (1988) model of rhetorical analysis and Simpson's (2004) model of stylistic analysis. Data analysis yielded that the macro level (nucleus) was used more frequently than the micro level (satellite) both in the whole data and across the themes. Declarative clauses were used more frequently than imperative and interrogative ones in both cases to produce more persuasive proverbs. Compound sentences were the highest in frequency followed by complex and then simple sentences to strongly influence the readers. Using parallelism and repetition in proverbs contributed to producing more persuasive proverbs whereas adjectives and adverbs affected the way the audience felt. This study sheds light on proverbs which contribute to spreading wisdom among the readers and help them to face the challenges of life more wisely, make wise choices and differentiate between what is good and what's bad. It also identifies the features which make those proverbs more persuasive and more coherent to help when composing new ones.

Keywords: proverbs; rhetoric; stylistics; *The Book of Proverbs*; persuasion

INTRODUCTION

Generally speaking, proverbs could be described as one of the basic uses in English and many other languages that have gained an increased importance at the main language levels, namely, understanding, teaching and learning. They are the valuable outcomes of the beliefs, feelings, thoughts and attitudes of humans, a fact which resulted in making proverbs accepted at a universal level.

One of the characteristic features of English proverbs is the use of a number of stylistic devices, such as alteration, rhyme, ellipses and parallelism that contribute to making them easy to be learned and remembered (Hernadi & Steen, 1999, p. 4). Another characteristic is the use of

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figurative language, particularly metaphor, hyperbole and paradox (ibid, p. 5-6). Fair (2000, p. 3) argues that some of the English proverbs follow certain structures that she identified in her study. When considering the resources of the English and European proverbs in general, Paczolay (1995, p. 1-11) argues that most of these proverbs originate from the Talmud, the Bible, Greco-Roman Classics, Medieval Latin, Oriental Affiliations and even from Benjamin Franklin, in addition to Universal proverbs which belong to most of the cultures and languages of the world, along with certain proverbs of Unknown origins.

From the point of view of their function, Mieder (1999, p. 1) considers proverbs as a mechanism for social control in the sense that they formulate a general code for identifying patterns of ethical and moral behavior. Proverbs are also used for giving advice about the difficulties of everyday lives of people, such as "Don't cross the bridge till you come to it" (Moon, 1997, p. 3). Proverbs, according to Taylor (1996, p. 4), constitute a tool for either criticizing people or praising them, such as "It is an ill bird that fouls its own nest". Taylor (ibid, p. 2) states that proverbs can also be used to judge events and can function as legal codes, such as "Two wrongs do not make a right".

Education is one of the significant applications of proverbs in the sense that they provide topics for conversation through enlarging reflections on man nature and the world. In this sense, proverbs are considered as a tool for providing important issues (Taylor, 1996, p. 4). Proverbs are also important for sociologists and psychologists, since they enable people to reflect their worries in a condensed and indirect way (Al-Krenawi, 2000, p. 19). Thus, it is possible to conclude that proverbs are devices that are multifunctional devices that are flexible and suitable for everyday reasoning (Lauhakangas, 2004, p. 1). Moreover, Grzybee (1995, p. 5-6) argues that proverbs function as tools for making and setting particular social standards and behaviors and have two basic functions, namely, social and pragmatic. The social function is related to the role that proverbs perform in a society with reference to the standards of behavior which can be education and entertainment. Hernadi & Steen (1999, p. 1) view proverbs as persuasive formulations of socially approved advice which are characterized by being brief and memorable. Within pragmatics, proverbs perform the function of fulfilling the aim of changing the consciousness state of the hearer as intended by the speaker (Kirkmann (1999, p. 1). Stemming from the didactic nature of proverbs, there is a growing intendency to use proverbs for supporting and promoting change in a society. In addition, proverbs have other important applications, such as using them in speeches of political campaigns, teaching foreign languages, fighting social ills, community improvement and in group conflict settlement both intra and inter (Menser 2013). Thus, it is evident that proverbs constitute a significant aspect of the nations' languages and cultures around the world.

Most of the research about proverbs that has been carried out focused on collecting these proverbs or comparing the proverbs that exist in a particular nation and language with those that exist in other nations and languages (Boltayevna et al, 2020), analyzing them lexically (Hassanein, Hamada, 2021) and rhetorically (Thwala et al 2018), but in other languages. Thus, the purpose of the present research is to carry out a rhetorical stylistic analysis of selected proverbs from *The Book of Proverbs* to identify the rhetorical and stylistic devices used. In addition, the study aims at identifying whether or not the topic of the proverb affects the type of devices used by selecting three topics that these proverbs convey. This study will contribute to the genre of wisdom literature by identifying the rhetorical and stylistic features of the proverbs in the *Book of Proverbs* which belong to this genre. By doing so, the current study will provide a more insightful understanding of the structure of those proverbs to strongly influence the readers by constituting a powerful tool

that affects the whole community. This is achieved by identifying patterns of ethical behavior, giving advice and making wise choices. On the sociological level, this study will contribute to the production of more persuasive brief advice whereas on the pragmatic level, it will contribute towards enhancing the intended effect on hearers.

RESEARCH QUESTIONS

The current study has set itself the task of finding answers to the questions below:

1. What are the kinds of stylistic and rhetorical devices used in the genre of proverbs in the Book of Proverbs?
2. What is the frequency of each type of devices used in the data analyzed?
3. Does the topic of the proverb affect the type of devices used?

LITERATURE REVIEW

RHETORIC

Since the current research investigates the rhetorical analysis of proverbs, this section briefly discusses the evolution and meaning of rhetoric. According to Aristotle, rhetoric involves identifying the existing ways of persuasion available in any speech or text. He identified three genres of rhetoric, namely, *forensic*, *deliberative* and *epideictic* (Bussmann, 1996, p. 1008; Roberts, 2004, p. 6; Oakley, 2009, p. 191; Toye, 2013, p.13). Forensic rhetoric refers to the courtroom discourse and concentrates on past events, whereas deliberative rhetoric refers to the legislature discourse and concentrates on the future. Epideictic rhetoric aims at praising or blaming someone or something (Lunsford, 1995, p. 255).

Bradford (1997, p. 2) views rhetoric as the art of speech through which persuasion is achieved by the use of public speaking. According to Booth 1961 (as cited in Malmkjaer, 2006, p. 510) rhetoric involves examining the ways used by an author to control his/her readers. In the same sense, Worthington (2010, p. 490) describes rhetoric as how speakers and/or writers manipulate their medium to ensure that their audience receive their message as favorably as possible. Thus, rhetoric, in this sense, involves not only persuading the audience at the rational level, but also moving them to an emotional level.

Three kinds of rhetoric have been identified by Molinie (1997, p. 5-10 as cited in Stockwell & Whiteley, 2014, p. 63), the first of which is concerned with argumentation, the second is concerned with figures of style and the third is related to the process of producing and analyzing texts whether literary and non-literary. Rhetoric is viewed as an art in the sense of using speech to convince others (Sakel, 2015, p. 154). In the same sense, rhetoric is considered as the art of composing and producing a persuasive speech or piece of writing (Sotirova, 2016, p. 96).

Rhetoric is considered as a means of improving composition which aims at persuading, informing and expressing a specific idea or entertaining the reader/ hearer (McGuigan, 2007, p. 9-11). Within the framework of persuasion, rhetorical methods are used to influence readers/hearers and direct them in a way that cannot be achieved by using a more direct approach. With regard to informing, rhetorical devices are used in teaching others or conveying information to them, such as when metaphor is used to transform difficult texts into a more understandable one. As for expressing, rhetoric contributes to transforming expressive texts into more interesting artistic

works that influence others. Concerning entertainment, rhetorical devices are used to affect the audience emotionally. Thus, by using particular rhetorical devices a story can be made a tragedy or comedy only by changing the way these devices are used (McGuigan, 2007, p. 11).

Ethos, logos and pathos are the three types of rhetoric recognized by Aristotle. Through the use of these, authors managed to persuade their audience by their moral (ethos), reasoning (logos) and passion (pathos). These three must be used together in order to be able to persuade the audience, since being persuasive means that one needs to speak from the head, heart and soul (Thompson, 1998, p. 7).

STYLISTICS

This section provides an overview of the notion of style and stylistics which constitute the second aspect of the analysis in the present study. According to Baldick (2001, p. 247), style involves using language in a specific way to be a feature or characteristic of a specific author, period, school or genre. In this sense, style involves using certain patterns whether lexical or grammatical in a certain text that contribute to the meaning of that text. Hough (1969, p. 1) believes that linguistics and literary criticism are similar but are different in their methods and aims and that they are connected through stylistics which refers to the study of style.

Stylistics involves studying various styles linguistically and consequently styles are the outcome of the social situations that result from the interaction among language users (Chapman, 1973, p.11). Language is considered to be very important for stylisticians, since the different forms and patterns of linguistic structure constitute the main features of the text function (Simpson, 2004, p. 2). The main concern of stylistics is to identify the way texts express meaning and the way readers comprehend meaning and the reason behind the way readers react towards a particular text (Jeffries & McIntyre, 2010, p. 1). For Norgaard et al (2010, p. 1), stylistics refers to studying the methods of creating meaning through literary texts and others.

It was pointed out that early stylistics aimed at clarifying the way the meaning of a text is created through the linguistic choices made by authors (Thornborrow & Wareing, 1998, p. 4). Stylistics is carried out in order to analyze language or more specifically to identify how language is used creatively (Simpson, 2004, p. 3). A distinction is made between descriptive stylistics and explanatory stylistics which are concerned with describing a particular style and explaining a particular thing respectively (Leech, 2008, p. 54). Another distinction is made between linguistic stylistics and literary stylistics. The difference between them, according to Wales (2006, p. 213 as cited in Gregoriou, 2009, p. 4) is attributed to the interests of the analyst. Whereas linguistic stylisticians are mainly concerned with language, literary stylisticians are mainly concerned with literature. Similarly, Carter & Simpson (1989, p. 4) consider linguistic stylistics to be the purest form of stylistics whose practitioners are interested in identifying models for the analysis of language through studying language and style for the purpose of developing the linguistic theory. On the other hand, literary stylistics focuses on studying the style of literary texts (Mahlberg, 2013, p. 7). However, Todorov (1971, p. 43) believes that linguistic stylistics and literary stylistics are complementary to each other and therefore, there is no need for such a distinction.

When considering the relation between rhetoric and stylistics, Van Dijk (1985, p. 22) states that while rhetoric focuses on the effectiveness of communication and whether or not it is suitable for a certain situation, stylistics focuses on how linguistic variables are relevant to and suitable for a particular situation. From a historical perspective, stylistics and rhetoric are closely related to each

other and stylistics emerged from rhetoric. The origins of stylistics can be traced to both classical rhetoric and linguistics (Hamilton, 2008 as cited in Stockwell & Whiteley, 2014, p. 63).

The term rhetorical stylistics was introduced by Fahnestock (2011, p. 12) to refer to the fusion between rhetoric and stylistics. It is used to point out the distinctive features of a particular text with the aim of identifying the functional features of a language irrespective of by whom they are used to help other authors use similar functional structures (ibid). Consequently, stylistics aims at identifying features of the style of a particular author through focusing on literary genres, whereas rhetorical stylistics involves both literary and non-literary genres (Fahenstock, 2011, p. 12).

PROVERBS

Hernadi and Steen (1999, p. 11) and Fair (2000, p. 5) state that proverbs are not specific to a particular language or culture, but actually exist in all of the languages and cultures of the world and are also subject to borrowing from some other cultures and languages. They are used by both literate and illiterate people and are usually passed on orally.

Proverbs are statements that are employed by people in communities. Usually, such statements employ the truths and values related to people's experience and common sense. In this sense, Mieder (2004, p. 5) considers proverbs as short sentences that are known and used by people. These sentences reflect wisdom, truths and morals which are transferred from one generation to another. Thompson (1974) views proverbs as a means that help people to understand the world they live in and considers entertainment, instruction, and legal use as some of the functions of proverbs.

Paremiology is the term that refers to the collection and study of proverbs. When considering the definition of proverbs, one can conclude that there is no agreed upon definition for the term 'proverb'. The majority of paremiologists agree that it is not an easy task to define proverbs. For example, Taylor believes that it is impossible to define proverbs accurately and that there is no definite criterion for considering a particular sentence as a proverb whereas another is not (Grzybek, 1995, p. 4). On the other hand, a number of well-known paremiologists attempted to suggest a definition for the term 'proverb'. For example, Arewa & Dundes (1964, p. 71) defined a proverb as any statement that summarizes a particular situation, offers judgement, suggests an action or functions as a non-sacred or religious model to be followed in a present situation. For O'Nagy (1979 as cited in Paczolay (2004, p. 2) a proverb is a well-known phrase that is not linked to a particular author and that exists in various languages. It expresses either a principle, an advice or a truth with general validity usually in one concise sentence. Recognizing the disagreement among paremiologists, Mieder (1999, p. 2-5) conducted an experiment in which he asked fifty-five people to define proverbs and got the following definition according to which a proverb is "a phrase, saying, sentence, statement or expression of folk which contains above all wisdom, truth, morals, experience, lessons and advice concerning life and which has been handed down from generation to generation".

Paczolay (1995, p. 1) mentions that in order to define a proverb it should be first distinguished from similar structures, such as quotations and aphorisms in addition to identifying certain important features of proverbs. He adds that proverbs are usually short sentences without a specified author or literary origin which are usually popular with a known history. Akporobaro (2008) believes that a proverb is a truth or a moral advice which is conveyed in a condensed form. According to him, a proverb is a well-known and short saying by means of which certain ideas can be expressed clearly. Yusuf (1998) considers a proverb as an expression of experience that is short

and amusing and that aims at achieving a social goal. Akmajian et al (2001, p. 387) believe that proverbs should be handled within the scope of speech acts. This is so since proverbs are not employed literally and directly, but rather nonlinearly due to the fact that people refrain from managing their audience directly and they tend to lessen the effect by moving themselves away from the advice or warning.

THE BOOK OF PROVERBS

The Old Testament contains five poetic books, one of which is *The Book of Proverbs* (The Book of Proverbs, 2006, p.1). It is considered as "a book of judgement", since it reflects to us whether or not we are following the path that God has specified for our lives (ibid, p. 2).
The Book of Proverbs is poetical in nature, and it makes use of many of the features of Hebraic poetry, such as parallelism and imagery for the purpose of guiding the reader in the path of searching for wisdom which, in this book, tackles most life aspects (Introduction to the Book of Proverbs, 2015, p. 2).

When discussing the purpose of proverbs, Swindoll (2021, p. 1) identifies five reasons behind the importance of the Book of Proverbs. The first reason is to stimulate appreciation and obedience in the heart of its readers. The second reason is to help readers to have the ability to discriminate truth from error and to choose wisely while realizing the consequences of any choice that they make. The third reason is to help readers to be aware of the dangers in their life journey and consequently develop their attentiveness to their surroundings. The fourth reason is to help the readers to develop their insight and identify their life purpose. These proverbs are supposed to prepare readers to be wise when facing the challenges of their lives irrespective of their age or experience. The fifth reason is to develop the readers' eagerness of mind and enable them to solve the most difficult problems or dilemmas of life (ibid, p. 2).

In spite of the fact that the Book of Proverbs aims at giving wisdom which represents the skills that cannot be acquired from the classroom and that enable people to successfully live their life through being able to distinguish between what is right and what is wrong, this book has not gotten the attention it deserves (Owen, 2018, p. 2).

Thus, due to the importance of the book of proverbs in affecting people's journey in life as explained in the above-mentioned reasons, this study has set itself the task of analyzing a sample of proverbs from the Book of Proverbs which belong to the genre of wisdom literature. This is so in order to shed light on this genre which has not been the center of attention of researchers in spite of its importance in enabling people to get the wisdom of everyday life which cannot be acquired from the classroom, and which helps people to lead a successful life and to make wise decisions.

METHODOLOGY

MODEL OF ANALYSIS

As the current study is concerned with a rhetorical stylistic analysis of proverbs, a rhetorical-stylistic model which consists of two models will be adopted to analyze the data, one of which is for the rhetorical analysis and the other for the stylistic analysis. The rhetorical model that will be adopted is Mann and Thompson's (1988) model. This model is based on the work of William Mann and Sandra Thompson on the Rhetorical Structure Theory (RST) in 1998. According to Bateman (2014, p. 213), RST is a method of analysis formed within linguistics and discourse

studies and used in both literary and/or non-literary texts. This method of analysis has been formed for the purpose of analyzing texts rhetorically (Bateman & Delin, 2006 as cited in Brown, 2006, p. 589). It shows the way each text component functions to support the text's overall communicative goals through using a set of rhetorical relations. The RST analysis breaks down a text into its smaller constituent parts which means that not only structures are analyzed but also relations. Each of these relations has one important component (nuclear) and other components referred to as satellites. The writers' goal can be divided into two parts the first of which is central and is referred to as *nucleus* (the Macro Level), whereas the second is less central and is referred to as *satellite* (the Micro Level) whose function is to support the nuclear function. Apart from the RST asymmetric (hypotactic) relations, some other symmetric (paratactic) rhetorical relations exist between nuclei (Mani, 2001, p.110). However, for the purpose of this study, only the part of Mann and Thompson's (1998) model concerned with classifying a text into macro and micro levels will be used as the rhetorical model on the level of the sentence (cf. Figure 1 below).
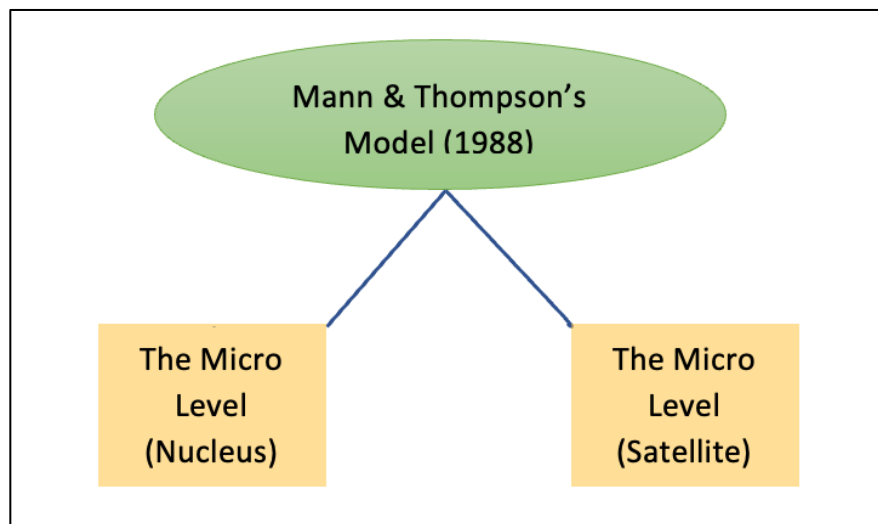

FIGURE 1. Mann & Thompson's (1988) Model

For the stylistic part of the analysis, Simpson's (2004) model will be used. This model was created by Simpson for the purpose of analyzing literary texts, specifically poems. According to this model, the analysis will fall into two levels, namely, the *grammatical level* and the *phonological level* (Simpson, 2004, p.113). For the purpose of this study, the phonological level will be excluded, and the analysis will be limited to the grammatical level only. The analysis at the grammatical level focuses on the elements that are involved in the sentence structure, such as studying the sequence of words, phrases and clauses. Consequently, the analysis at this level involves identifying types of clauses (imperative, interrogative and declarative), types of sentences (Simple, Compound and Complex) and patterns of foregrounding (parallelism, repetition, adjectives, adverbs and inversion) (cf. Figure 2).
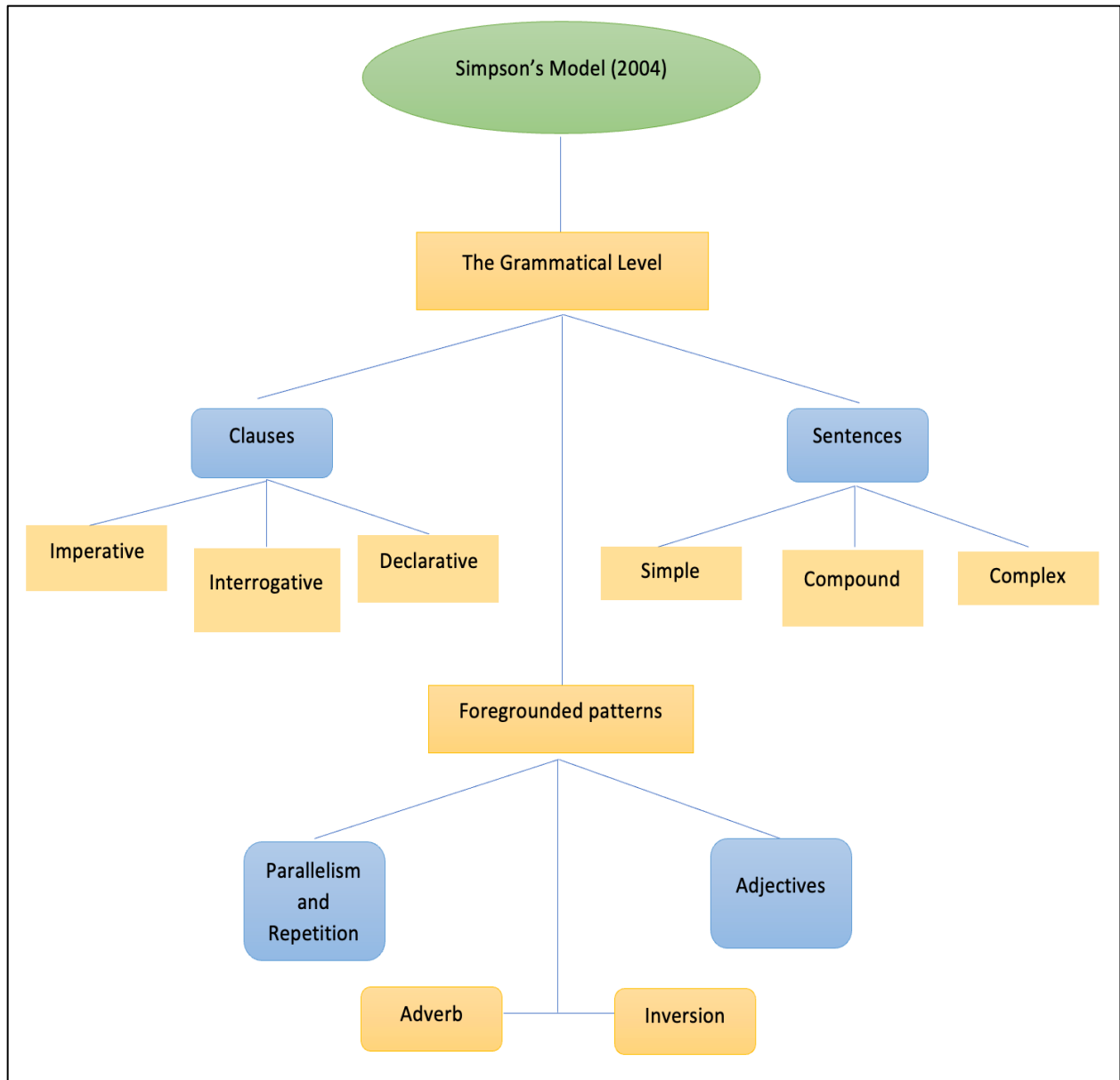
FIGURE 2. Simpson's (2004) Model

DATA ANALYSIS

MATERIALS

The present research involves the analysis of a sample of proverbs from the book of proverbs. The reason behind choosing these proverbs is that they belong to a genre of literature that is called *Wisdom Literature*. The main concern of this genre, according to (JPS Guide, 2008, p. 97), is to give advice, to live life and to understand major universe issues. The kind of wisdom involved here is that of wise men who have a lot of experience to share (Neusner, Avery-Peck and Green, 2000, p.1446).

To check whether or not the theme of the proverb affects the choice of the stylistic and rhetorical devices used, three topics of proverbs were chosen. The criterion behind choosing these three themes is the number of proverbs that fall under each. Each of the themes that were chosen included a sufficient number of proverbs for the purpose of the analysis. Thus, those themes that involve a limited number of proverbs were not among those that were chosen. In addition, these themes were among those that appear in chapter 10 to 31 in the Book of Proverbs. These proverbs are set to be more similar to the proverbs in English (Longman, 2006, p.30). The three themes under analysis are: "Proverbs Contrasting the Godly and the Wicked", "Proverbs Regulating Relationships with Others" and "Proverbs Regulating Various Activities". Twenty proverbs are chosen from each topic to be analyzed. Thus, the data consists of a total of 60 proverbs.

PROCEDURES OF DATA ANALYSIS

This research aims at analyzing a sample of proverbs from the Book of Proverbs rhetorically and stylistically to identify the rhetorical and stylistic devices involved in this type of genre and to check whether or not the theme of the proverb affects the frequency and types of the devices used. For the rhetorical analysis, part of Mann & Thompson's (1988) model was applied to the data whereas for the stylistic analysis, Simpson's (2004) model was used. The analysis will involve the Micro and Macro structures at the rhetoric level and the figures of speech and grammatical aspects at the stylistic level. Each proverb will be analyzed under the theme to which it belongs and then the results of the three themes will be compared.

RESULTS AND ANALYSIS

RHETORICAL ANALYSIS

THE OVERALL FREQUENCY OF MACRO AND MICRO STRUCTURES

As was mentioned above, 60 proverbs from the Book of Proverbs were subject to analysis. Each 20 proverbs belong to one of the three themes, namely, "Proverbs Contrasting the Godly and the Wicked", "Proverbs Regulating Relationships with Others" and "Proverbs Regulating Various Activities".

The analysis revealed that the total number and percentage of the two components the nuclear and satellite used in the whole data is 196 divided between 108 (55.10%) macro component and 88 (44.90%) micro component as shown in Table (1) below.

TABLE 1. Number and Percentage of the Macro and Micro Levels in the Data

Type of Component	Frequency	Percentage
Macro	108	55.10%
Micro	88	44.90%
Total	**196**	**100%**

It is evident from the above table that the macro level represented by nucleus is used more frequently than the micro one represented by satellite. For example, in the proverb:

A wise son brings joy to his father, but a foolish son grief to his mother.
'*A wise son brings joy*' is **nucleus** and '*to his father'* is **satellite** as nucleus contains the subject and the main verb, whereas the satellite is a prepositional phrase. In the same way, '*a foolish son grief to his mother*' is the **nucleus**, whereas '*to his mother'* is the **satellite** due to the same reason.

Another example is the proverb:
It is the glory of God to conceal a matter; to search out a matter is the glory of kings.
In this proverb, '*It is the glory of God'* which consists of a subject, a verb and a noun phrase is the **nucleus**, whereas '*to conceal a matter'* which is an infinitive is the **satellite**. Similarly, '*to search out a matter*' is **satellite**, whereas 'is *the glory of kings'* is the **nucleus**.

A third example is the proverb:
Do not boast about tomorrow, for you do not know what a day may bring forth.
In this proverb, '*Do not boast'* which is an imperative is the **nucleus**, whereas '*about tomorrow'* which is a prepositional phrase is the **satellite**. Also, '*for you do not know'* which is a main clause is the **nucleus**, whereas '*what a day may brings forth'* which is a subordinate clause is the **satellite**.

As for the frequency and distribution of the macro and micro levels among the 3 themes under investigation, table (2) below indicates that in the data of 60 proverbs, the macro component was used 40 times forming 37.03% in theme 1, 30 times forming 27.78% in theme 2 and 38 times forming 35.19% in theme 3, whereas the micro component was used 33 times forming 37.50% in theme 1, 29 times forming 32.95% in theme 2 and 26 times forming 29.55% in theme 3.

TABLE 2. Frequency and percentages of macro and micro levels according to themes

Level Name	Frequency Numbers		Percentages
Macro Level	*Theme 1*	40	37.03%
	Theme 2	30	27.78%
	Theme 3	38	35.19%
Total	108		
Micro Level	*Theme 1*	33	37.50%
	Theme 2	29	32.95%
	Theme 3	26	29.55%
Total	88		

The above table shows that the macro component is more frequently used than the micro component in the data in general and in each of the 3 themes under investigation. In theme 1, the macro component was used 40 times (37.03%) whereas the micro component was used 33 times (37.50%). In theme 2, the macro component was used 30 times (27.78%), whereas the micro component is used 29 times (32.95%) and in theme 3, the macro component was used 38 times (35.19%), whereas the micro component was used 26 times (29.55%).

Thus, theme 1 is characterized by the highest frequency and percentage of use of both macro and micro components with 40 times forming 37.03% and 33 times forming 37.50% respectively of the total number of macro and micro structures used in the data. Theme 3 comes next in the frequency and percentage of use of the macro and micro components with 38 times (35.19%) and 26 times (29.55%) whereas theme 2 occupies the last position in terms of frequency and percentage of use of the macro and micro components with 30 times (27.78%) and 29 times (32.95%) respectively of the total number of macro and micro structures used in the data. This

may indicate that the theme of the proverb may affect the frequency of the macro and micro structures used.

Thus, theme 1 occupies the first position in using both macro and micro structures when compared to theme 2 and theme 3. Theme 2 occupies rank two in using the micro component and rank three in using the macro component whereas theme 3 occupies rank two in using the macro component and rank three in using the micro component. This means that the theme of the proverb may affect the type of the component used in that theme 1 uses both components more frequently than themes 2 and 3, theme 2 uses the micro more than theme 3, whereas theme 3 uses the macro more than theme 2.

STYLISTIC ANALYSIS

THE GRAMMATICAL ANALYSIS

CLAUSE TYPES

As was mentioned earlier and following Simpson's (2004) model, the analysis involves three types of clauses, namely, declarative, imperative and interrogative. The first and most important outcome is that there is almost no use of interrogative clauses and very few instances of imperative clauses when compared to declarative clauses. Thus, the most frequently used type of clause is declarative clauses which occurred 107 times forming 98.92% of the total use of clauses in the data. Imperative clauses were used 10 times forming 8.40% out of the total number of clauses followed by interrogative clauses which occurred only 2 times forming 1.68% of the total use of clauses in the data as shown in table (3) below.

TABLE 3. Frequency and percentages of clause types.

Types of Clauses	Frequency Numbers	Percentages
Declarative	107	**89.92%**
Interrogative	2	**1.68%**
Imperative	10	**8.40%**
Total	**119**	**100%**

Regarding the distribution of clauses among the 3 themes, it is evident that theme 1 occupies the first position in the total number of clauses followed by theme 3 and then theme 2. As shown in table (4) below, in theme 1, clauses were used 44 times forming **36.97**% of the overall number of clauses used in the analyzed data, in theme 3 they were used 40 times forming **33.62**% of the overall number of clauses used in the analyzed data and in theme 2 they were used 35 times forming **29.41%** of the overall number of clauses used in the analyzed data. The highest number of declarative clauses occurred in theme 1 followed by theme 3 and then finally comes theme 2 with 40 times, 37 times and 30 times respectively. Imperative clauses were used equally in themes 1 and 2 being used 4 times in each and were used only 2 times in theme 3. It is worth mentioning that there is not even one instance of interrogative clauses in theme 1, whereas in themes 2 and 3 they occurred only once in each. By the use of declarative clauses, information can be sent more smoothly to readers who will in turn receive it immediately (Halliday, M. 2014). The heavy use of declarative clauses that provide facts entails the use of a strategy of persuasion, namely, the logical empirical strategy of persuasion (Kellermann, K., & Cole, T., 1994).

TABLE 4. Frequency and percentages of clause types according to themes

Theme	Types of Clauses	Frequency Numbers	Percentages
Theme 1	*Declarative*	40	**90.90%**
	Interrogative	NA	**0%**
	Imperative	4	**9.10%**
Total	**44 (36.97%)**		100%
Theme 2	*Declarative*	30	**85.71%**
	Interrogative	1	**2.85%**
	Imperative	4	**11.44%**
Total	**35 (29.41%)**		100%
Theme 3	*Declarative*	37	**92.50%**
	Interrogative	1	**2.50%**
	Imperative	2	**5%**
Total	**40 (33.62%)**		100%

The following are examples from the data:

Lazy hands make a man poor, but diligent hands bring wealth.
Do not exalt yourself in the king's presence, and do not claim a place among great men.
Do you see a man who speaks in haste? There is more hope for a fool than for him.

In the first proverb, there are two main clauses each having a complete thought and both of which are declarative. In the second proverb, there are two main clauses, each of which expresses a complete thought, and both are imperative. In the third proverb, there is a main clause which is interrogative in type followed by a subordinate clause which is declarative and then another declarative sentence.

SENTENCE TYPES

This analysis involves listing sentences into three categories, namely, simple, compound and complex. A simple sentence is any sentence that includes only one independent clause, whereas a compound sentence is a sentence that includes two independent clauses. A complex sentence is one that has one independent clause and one or more dependent clause(s).

Data analysis revealed that the most frequently used type of sentence is compound sentences which occurred 42 times forming 50% of the total number of sentences used in the data. Next come complex sentences which occurred 32 times forming 38.10% of the total number of sentences used in the data. Simple sentences were used only 10 times forming 11.90% of the total number of sentences used in the data as shown in table (5) below.

TABLE 5. Frequency and percentages of types of sentences

Types of Sentences	Frequency Numbers	Percentages
Simple Sentences	10	**11.90%**
Compound Sentences	42	**50%**
Complex Sentences	32	**38.10%**
Total	**84**	**100%**

The distribution of the types of sentences among the three themes under analysis revealed that compound sentences were the most frequently used type of sentence in both theme 1 and theme 2 and in theme 3 they were identical with complex sentences the frequency of occurrence as shown in table (6) below. Complex sentences occurred more frequently in theme 3 followed by theme 1 and then comes theme 2. The least frequently used type of sentence is the simple sentence which occurred only 5 times in themes 1 and 2 with 0 instance in theme 1. Thus, the distribution of the types of sentences in the data as a whole is similar to their distribution among the three themes under investigation. It is worth mentioning that the use of compound sentences contributes to making proverbs more effective and more influential on the part of the audience through showing how two ideas are contrasted or have equal importance and balance.

TABLE 6. Frequency and percentages of types of sentences according to themes

Theme	Types of Sentences	Frequency Numbers	Percentages
Theme 1	*Simple Sentences*	NA	**0%**
	Compound Sentences	20	**64.52%**
	Complex Sentences	11	**35.48%**
Total	31		**100%**
Theme 2	*Simple Sentences*	5	**22.73%**
	Compound Sentences	9	**40.91%**
	Complex Sentences	8	**36.36%**
Total	22		**100%**
Theme 3	*Simple Sentences*	5	**16.12%**
	Compound Sentences	13	**41.94%**
	Complex Sentences	13	**41.94%**
Total	31		**100%**

The following are examples from the data:

The memory of the righteous will be a blessing, but the name of the wicked will rot.
Like snow in summer or rain in harvest, honor is not fitting for a fool.
If a man pampers his servant from youth, he will bring grief in the end.

The first proverb in these examples is realized by a compound sentence which consists of two independent clauses. The second proverb in this set of examples is realized by a simple sentence, whereas the third proverb is expressed through the use of a complex sentence which contains one dependent clause and one independent clause.

FOREGROUNDED PATTERNS

PARALLELISM AND REPITITION

Parallelism here refers to repeating the same structural patterns, whereas repetition refers to repeating the same words, phrases and clauses. Parallelism occurred 19 times in the data. It was used more frequently in theme 1 with 8 instances forming 42.11% of the total instances of parallelism in the data followed by theme 2 with 7 instances forming 36.84% and then theme 3

with 4 instances forming 21.05% of the total instances of parallelism used in the data (cf. table 7 below).

TABLE 7. Frequency and percentages of parallelism in the data

Parallelism	Frequency Numbers	Percentages
Theme 1	8	42.11%
Theme 2	7	36.84%
Theme 3	4	21.05%
Total	**19**	**100%**

Repetition occurred less frequently than parallelism in that it was used only 22 times in the data under analysis. It appeared 13 times (59.10%) in theme 3 followed by theme 1 with 5 times (22.72%) and finally comes theme 2 with 4 times (18.18%) as shown in table (8) below. It is important to note that parallelism and repetition help readers to focus more on the message to be delivered by the proverb. They are also used in order to persuade the audience and to achieve certain emotional reactions on their side. The use of parallelism and repetition in proverbs also contributes to holding the attention of the audience while at the same time making the processing of complex thoughts easier.

TABLE 8. Frequency and percentages of parallelism according to themes

Repetition	Frequency Numbers	Percentages
Theme 1	5	22.72%
Theme 2	4	18.18%
Theme 3	13	59.10%
Total	**22**	**100%**

The following are examples from the data:

The wages of the righteous bring them life, but the income of the wicked brings them punishment.
If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink.
He who tends a fig tree will eat its fruit, and he who looks after his master will be honored.

In the first proverb, there is parallelism of structure in that the same structure is used in both clauses and there is repetition realized through repeating the phrase (bring them). In the second proverb, there is a repetition of structure in that in both parts of the proverb there is an if clause followed by a main clause which are identical in structure. The repetition is realized by repeating the phrase (give him). In the third proverb, there is a parallelism of structure realized by using an adjective clause with a main clause in both parts of the proverb. There is also an instance of repetition realized by using the phrase (he who) and the word (will).

ADJECTIVES

Data analysis revealed that adjectives form a significant foregrounded pattern in proverbs. Table (9) below shows that they were used 62 times in the data. Regarding their types whether gradable or non-gradable, gradable adjectives were used far more frequently than non-gradable ones being used 56 times whereas non-gradable adjectives appeared only 6 times in the data.

TABLE 9. Frequency and percentages of adjectives

Adjectives	Frequency Numbers	Percentages
Gradable	56	90.32%
Non-gradable	6	9.68%
Total	**62**	**100%**

Table (10) below shows that theme 1 occupied the first position in terms of the total number of adjectives used followed by theme 2 and then theme 3. In theme 1, adjectives were used 28 times, in theme 2 they were used 24 times and in theme 3 they were used only 10 times. As for the distinction between gradable and non-gradable adjectives, generally speaking gradable adjectives were used more frequently than non-gradable adjectives whether in the whole data or in each theme.

TABLE 10. Frequency and percentage of adjectives according to themes

Gradable Adjectives	Frequency Numbers	Percentages
Theme 1	24	42.86%
Theme 2	22	39.29%
Theme 3	10	17.85%
Total	**56**	**100%**
Non-gradable Adjectives	**Frequency Numbers**	**Percentages**
Theme 1	4	66.67%
Theme 2	2	33.33
Theme 3	NA	0%
Total	**6**	**100%**

The following are examples from the data:

Lazy hands make a man poor, but diligent hands bring wealth.
As the heavens are high and the earth is deep, so the hearts of the kings are unsearchable.
A rich man may be wise in his own eyes, but a poor man who has discernment sees through him.

In the first example, 'lazy' is a gradable adjective, 'poor' is another gradable adjective and 'diligent' is a non-gradable adjective. In the second example, 'high' and 'deep' are gradable adjectives and 'unsearchable' is a non-gradable adjective. In the third example, each of 'rich', 'wise' and 'poor' is a gradable adjective.

ADVERBS

Unlike adjectives, adverbs did not occur frequently in the data. They occurred as the below table shows only 5 times in the data, three times in theme 1 and two times in theme 2 with zero instance in theme 3. Thus, theme 1 occupies the first position in terms of the frequency of adverbs followed by theme 2 and finally comes theme 3 with zero instance. The use of both adjectives and adverbs in proverbs contributes to affecting the audience and the way they feel.

TABLE 11. Frequency and percentage of adverbs according to themes

Adverbs	Frequency Numbers	Percentages
Theme 1	3	60%
Theme 2	2	40%
Theme 3	NA	0%
Total	**5**	**100%**

The following are examples from the data:

He who winks maliciously causes grief, and a chattering fool comes to ruin.
A word aptly spoken is like apples of gold in settings of silver.
The man of integrity walks securely, but he who takes crooked paths will be found out.

The adverbs 'maliciously', aptly' and 'securely' in examples 1, 2 and 3 respectively are all adverbs of manner.

CONCLUSION

Proverbs form an important part of every nation's culture, since they mirror its morals and wisdom that are transmitted from one generation to another. They play an important role in helping readers to distinguish truth from error and to make wise choices. They also contribute to making the readers face life challenges more wisely and discovering their life purpose.

This research was concerned with the rhetorical and stylistic analysis of proverbs that fall under three different themes from the Book of Proverbs. The aim was to identify the rhetorical and stylistic features of these proverbs that belong to the genre of wisdom literature and to discover whether or not the theme of the proverb affects the types of features used. The findings indicated that the nucleus and satellite structures realized by the macro and micro levels are made use of for the purpose of achieving coherence. By identifying the macro level (the most important parts), and the micro level (the least important part), it would be possible to identify the effect of the interaction between the proverbs and their audience. This use of the macro and micro levels influences the degree of effectiveness of these proverbs on the audience. The analysis revealed that the theme of the proverb does affect the frequency and type of the levels used whether macro or micro. In addition, proverbs are characterized by the use of certain stylistic features that contribute to increasing their effectiveness and persuasiveness to achieve the maximum effect on the audience.

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