



**The Translation of Proverbs: Obstacles and
Strategies**

ترجمة الأمثال: صعوبات و إستراتيجيات

By

Mohammed Basam Thalji

Supervisor

Professor Bader S. Dweik

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Faculty of Arts and Sciences

Department of English Language and Literature

Middle East University

Amman, Jordan

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Authorization Form

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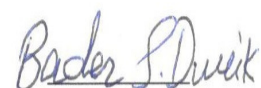
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Thesis Committee

Signature

Prof. Bader Saed Dweik

Supervisor



Dr. Majid Abdulatif Ibrahim

Chairman & Member



Dr. Ghaleb Ahmad Rabab'ah

External Examiner



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Dedication

I dedicate this work to the wonderful, the patient and the ones, who are
always with me,

To my father ... May Allah reward him well .

To my mother ... the pulse of my heart.

To my wife ... the best woman.

To my brother, sisters , aunts, uncles and friends.

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The Translation of Proverbs: Obstacles and Strategies

By

Mohammed Basam Thalji

Supervisor

Professor Bader S. Dweik

Abstract

This study aimed to explore the obstacles that Jordanian novice translators encounter when translating proverbs and to explore the strategies they use when translating proverbs from Arabic into English and vice versa. It aimed at answering the following questions:

1-What are the obstacles that Jordanian novice translators face when they translate proverbs?

2-Which strategies do they use when they translate proverbs?

To achieve the goals of this study, the researcher selected a purposive sample of 20 Jordanian novice translators (males and females). The researcher designed a translation test that consisted of 10 Arabic proverbs and another 10 English proverbs based on Speake's (2008) categorization of proverbs. The translators were asked to translate the Arabic ones into

English and the English ones into Arabic. The proverbs covered many themes as it is proposed by Stanely (2009). The researcher also conducted open-ended interviews with four academic and professional translators to obtain more information about obstacles, causes and strategies of translating proverbs.

The study revealed that the obstacles which Jordanian novice translators face when translating proverbs from Arabic into English and vice versa are: inability to translate culturally bound words/ expressions properly ; giving wrong TL equivalent, irrelevant meaning and wrong paraphrasing; using literal translation and misuse of the appropriate lexical words; committing linguistic, stylistic, and grammatical mistakes; and unfamiliarity with translation strategies and techniques.

Moreover, the strategies they used while translating proverbs were: rendering TL equivalent which accounted for 181 instances 45.25% of the total responses; the paraphrase technique which accounted for 88 instances 22%; literal translation which reached to 57 instances 14.25%; and glossing which accounted for three instances 0.75% of the total translation.

The study recommends investigating the structure and style of English proverbs in comparison with Arabic. It also proposes making a comparison between Arabic and English proverbs from a feminist point of view.

Key words: obstacles, strategies, translation, proverbs, English-Arabic

ترجمة الأمثال : صعوبات و إستراتيجيات

إعداد

محمد بسام ثلجي

إشراف

الأستاذ الدكتور بدر سعيد الدويك

ملخص الرسالة

هدفت الدراسة إلى معرفة الصعوبات التي يواجهها المترجمون الأردنيون المبتدئون في مجال ترجمة الأمثال، و معرفة الإستراتيجيات التي يستخدمونها في ترجمتهم للأمثال من اللغة العربية إلى اللغة الإنجليزية و بالعكس.

و كان تركيز الدراسة منصباً على الإجابة عن السؤالين الآتيين:

1- ما هي الصعوبات التي يواجهها المترجمون الأردنيون المبتدئون عند ترجمتهم للأمثال؟

2- ما هي الإستراتيجيات التي يستخدمونها عند ترجمتهم لها؟

و للإجابة عن هذين السؤالين، قام الباحث باختيار عينة قصدية من المترجمين المبتدئين، مؤلفة من عشرين مترجماً مبتدئاً من كلا الجنسين. و قام الباحث بتصميم اختبار ترجمة مكون من عشرة أمثال عربية، و عشرة أخرى إنجليزية، حسب تصنيف "سيبك" للأمثال لسنة 2008؛ ليتم ترجمتها من قبل هؤلاء المترجمين.

و قد اشتملت الأمثالُ - موضوع الاختبار - على مواضيعَ مختلفةٍ كما اقترحها "ستانلي"

لسنة 2009. إضافة إلى ذلك قام الباحث بإجراء مقابلات مفتوحة مع أكاديميين و محترفين في

مجال الترجمة للتعرف على صعوبات ترجمة الأمثال و أسبابها و الاستراتيجيات المستخدمة في ترجمتهم.

و قد خلصت الدراسة إلى أن الصعوبات التي يواجهها المترجمون الأردنيون المبتدئون، في ترجمتهم للأمثال، تتمثل في: عدم المقدرة على ترجمة الكلمات/التعابير الثقافية بشكل صحيح؛ إعطاء مرادف خاطئ باللغة المراد الترجمة إليها و معنى غير متصل بالموضوع و إعادة الصياغة بطرق خاطئة؛ اللجوء إلى الترجمة الحرفية و استخدام المفردات غير المناسبة و ارتكاب أخطاء لغوية و أسلوبية و نحوية؛ عدم الإلمام بإستراتيجيات الترجمة و تقنياتها.

أما الإستراتيجيات المستخدمة في ترجمة الأمثال؛ فقد جاءت على النحو الآتي:

- إعطاء رديف من ثقافة اللغة المراد الترجمة إليها، و قد استخدمت 181 مرة، بنسبة بلغت 45.25% من مجموع الإجابات.

- إعادة الصياغة، و قد استخدمت 88 مرةً بنسبة، بلغت 22%.

- الترجمة الحرفية، و قد استخدمت 57 مرةً، بنسبة بلغت 14.25%.

- الترجمة المفسرة المزودة بهوامش، و قد استخدمت ثلاث مرات، بنسبة بلغت 0.75%.

وتوصي الرسالة بدراسة الخصائص الأسلوبية و البنيوية للأمثال الإنجليزية و مقارنتها

بالأمثال العربية. كما تقترح توظيف المنهج النسوي في المقارنة بين الأمثال العربية و الإنجليزية .

الكلمات المفتاحية: الصعوبات، الإستراتيجيات، الترجمة، الأمثال، عربي - إنجليزي

Chapter One

Introduction

1.1 Background of the Study

Translation is an important process that has a key role in exchanging information, news, culture, literature and sciences among people all over the world. It is a process of changing the source text with all of its aspects semantically, syntactically, culturally, and pragmatically into a different language.

Translation is not an easy task because a translator needs to have a bilingual competence in the original language and the target language as well as knowledge of both cultures to remove the ambiguity in some texts that are needed to be translated. Differences among cultures form an obstacle for translators as they translate texts such as idioms, proverbs, collocations and the like. Cultural issues that may affect translation have been discussed by many researchers such as Baker (1992) and Newmark (1988) and are summarized as follows: ecological culture because English and Arabic have different terms related to animals, climate or plants; religious culture because the culture of the Middle East is affected by religion more than the West; social culture because the attitudes of people towards love, marriage among other things are different between Arabic

and English; material culture because the East and the West differ in their concepts and they use different types of food, costumes and transport ...etc.

According to Newmark (1988), there are many linguistic problems that a translator faces while translating like mistakes in usage resulting from the translator's lack of competence in writing properly, wrong use of dictionaries, using literal translation or the lack of translator's common sense. Moreover, these linguistic problems may result from the little knowledge of grammar, style, lexical words, collocations, or idioms.

Proverbs are fixed expressions that are important in any language because they have meanings that can cover all aspects of life and, this in turn, makes them important elements in peoples' speech. According to Litovikina (2014), they could carry themes related to women, professions and occupations, money, love, marriage, divorce, friendship, education and learning, alcohol and drugs, children and parents, taxes, God and religion, telephones, cars and computers.

According to Barajas (2010), the shapes of proverbs are important for grasping the social construction of their meaning because they are not made of one word and they have specific forms that distinguish them from any segment of the language. Therefore, translators should be aware of shapes of proverbs when translating proverbs into their closest equivalence in the target language TL because there are proverbs which contain some

cultural aspects in the source language SL that can't be found in the target culture.

Translating Proverbs requires a linguistic knowledge in the types of equivalence, especially those proposed by Nida (1964) i.e. the formal equivalence in which the translator focuses on the form and the content between the SL and the TL and the dynamic equivalence in which the translator gives an equivalent effect in the TL as it is in source language. It also needs cultural knowledge of the similarities and differences between cultures i.e. beliefs, ways of life, arts, traditions, conventions, values and food.

Translators must be familiar with the strategies of translation in general and translating proverbs and fixed expressions in particular. According to Lorsch (Cited in Baker & Saldanha, 2009, P.188), translation strategy is "a conceivably intentional procedure to solve a problem which a translator faces when translating a text component from one language into another". It is clear from this definition that every translator should have a prior knowledge of translation strategies theoretically and practically to translate properly. In this study, translation strategies and techniques will be discussed and explained to help translators in translating proverbs.

1.2 Statement of the Problem

In translating proverbs, translators encounter some obstacles due to the big linguistic, stylistic and cultural gap between Arabic and English. One of the linguistic difficulties is achieving equivalence when rendering proverbs into the TL. Therefore, the researcher aims to explore the obstacles that are encountered by Jordanian novice translators when translating proverbs from English into Arabic and vice versa and the strategies they use when translating proverbs

1.3 Objectives of the Study

This study aims to explore the obstacles that Jordanian novice translators encounter when translating proverbs. In addition, it aims to find out the strategies they use when translating proverbs from Arabic into English and vice versa.

1.4 Questions of the Study

This study raises the following questions:

- 1-What are the obstacles that Jordanian novice translators face when they translate proverbs?
- 2-Which strategies do they use when they translate proverbs

1.5 Significance of the Study

Studies that deal with translating proverbs are relatively small, especially in Jordan. Most of the studies focus on the difficulties that M.A students

encounter when translating proverbs from Arabic into English. This study focuses on holders of B.A and M.A degrees in English, who lack practical or professional experience in translation. The findings of the study may help translators, students, readers, writers, researchers, translation critics, and other people interested in this field. It is expected that the findings will fill the gap in literature.

1.6 Limitations and Limits of the Study

The results of the study may not be generalized beyond the sample and the instruments used in this study. This study was conducted in the first semester of the academic year 2014-2015 and it was applied on Jordanian novice translators.

1.7 Definition of Terms

Proverb: Theoretically, it is "a saying, usually short, that expresses a general truth about life. Proverbs give advice, make an observation, or present a teaching in a succinct and memorable way" (Manser 2007, P.4). Operationally, it is a saying that is restricted to British and American ones but don't necessarily have equivalence in Arabic.

Novice: Theoretically, it refers to "someone who is beginning to learn how to do something. (Cambridge Learner's Dictionary 2007, 3rd Eds.)

Operationally, it refers to someone who holds English degree whether it is B.A or M.A., and have not worked in translation.

Translation: Theoretically, it is "rendering the meaning of a text (source text) into another language (target language) in the same way that the writer intended the text" (Gaber 2005, P.17). Operationally, it refers to translating proverbs from English into Arabic and vice versa.

Obstacle: Theoretically, it is "something that makes it difficult for you to go somewhere or to succeed at something"(Cambridge Learner's Dictionary 2007, 3rd Eds.). Operationally, it refers to semantic, linguistic, and cultural problems.

Chapter Two

Review of Related Literature

2.0. Introduction

This section reviews two types of literature. It deals with theoretical literature related to translating proverbs and shedding light on the empirical studies that discuss proverb translation in practice by former researchers.

2.1 Review of Theoretical Literature

2.1.1. Common Linguistic and Textual Features of Proverbs

Proverbs have common uses, features and patterns which translators must be familiar with when translating proverbs. Many theorists have mentioned them in their books. Speake (2008) divides proverbs into three categories. The first type appears in a form of abstract statement conveying general truth like the English proverb "absence makes the heart grow fonder" which is translated into Arabic "الغياب يزيد القلب لوعة". The second type contains more colorful examples from everyday-experience to express a general point like the English proverb "don't cast your pearls before swine" which is translated into Arabic "لا تظهر قدراتك لمن لا يقدرها". The third type includes sayings from specific areas of traditional wisdom and folklore like the English proverb "after dinner rest a while, after supper walk a mile" which is translated into Arabic "تغدى و تمدد و تعشى وتمشى".

Honeck (1979) maintains that proverbs could be used in literary topics such as poetry and prose ...etc because of the aesthetic and emotional values they carry like Shakespeare's *Measure for Measure* which is translated into الصاع بالصاع. Owomoyela (2009) mentions that proverbs share all the devices in English poetry like: meter, rhyme, assonance and alliteration, metaphor, occasional inverted word order, unusual construction, and personification. The second use is a practical one; proverbs could be used in the daily life for many situations because of their shortness and the indirect message they contain as well as the wisdom they have.

Mieder (2004, P.6) identifies the common structure of English proverbs as follows: "better X than Y", "like X, like Y", "one X doesn't make a Y", "one X doesn't make a Y", "if X, then Y", short proverbs with a length about seven words, "longer proverbs that break the previous features like paradoxical Bible proverbs. Stanely (2009, P.739) classifies proverbs into the themes that deal with "God, parents, children, neighbors, government, pride, greed, procrastination (delaying), slothfulness (laziness), anger, friendship, speech and others."

According to Barajas (2010), proverbs are expressions that are surrounded by paradoxes because they are wise expressions that refer to something tangible to express things that are not concrete. Moreover, the

ambiguous origin of proverbs does not weaken them but allow them to become popular social wisdoms. Furthermore, despite proverbs are considered as popular expressions, few people can use them correctly in conversations with social and linguistic skills. In addition, although proverbs have fixed form, their meanings could be changed according to the interpretation of particular social factors and settings.

Proverb is a type of fixed expression like idioms, stock phrases, catchphrases, allusions, quotations, and discursal expressions. According to Carter (2002, P.68), proverbs "have formal and semantic characteristics in common. They convey some kind of aphoristic truth, usually in simple present tense and are normally neither syntactically devisable nor substitutable."

2.1.2 Difficulties Encountered in Translation

Classe (2000) assumes that differences between SL culture and TL culture may cause translation loss because there are some contextual aspects that have features related exclusively to SL culture and they are not found in the TL culture. These features are unusual lifestyle or habits of particular people that don't appear in the TL. According to Emery (1997) what makes a challenge to the translator when translating proverbs is their culturally-bound nature. They clarify that the translator is a mediator between cultures

and he should render the literal and figurative meaning of the proverbs as well as their communicative effect. Ray (2008) believes that when the translator starts translating, he decodes the SL and encodes the TL. These things are created by linguistic and cultural factors that make the process of translation difficult.

According to Newmark (1988), foreign cultural expressions could be ecological, material, and social cultures. They also contain expressions associated with social organizations, political, religious, artistic, gestures and habits. These cultural expressions can be found in proverbs, collocations, phrasal verbs and figures of speech including metaphors. Translating cultural texts is not an easy task and translators should be aware of the culture they translate from and the culture they translate to. Proverbs have cultural aspects that cause difficulties to translators.

Baker (1992) mentions that culture forms difficulties which cause problems to translators when they translate texts that contain cultural expressions, proverbs, metaphors, collocations and religious terms. There are SL concepts that are not known to the TL; these concepts may be religious beliefs, social customs or a type of food. Therefore, the role of the translator is not only translating meaning but also translating culture.

Shastri (2012, p. 101) states that "proverb and idiom are culture specific. They are part of psyche of a linguistic community. They are used

symbolically and convey a whole concept in one line. They carry a particular image and a concept which need to be translated. They cannot be translated literally. Sometimes we get the exact equivalent in the TL, which can be easily substituted. If not available they need to be substituted to similar meaning idiom or proverb in the TL".

Baker (1992, P. 68-70) outlines the difficulties encountered when translating idioms or fixed expressions as follows:

- 1- The lack of the TL equivalence because an idiom could be culture specific as well as the difference between the source and the target language in expressing the meaning; it could be expressed by a single word, fixed expression or fixed idiom.
- 2- The availability of the SL idiom in the TL but its use in context may be different; the two expressions may have different connotations.
- 3- Both literal and idiomatic senses of the SL idiom are important simultaneously, so it can be rendered successfully if the TL idiom is similar to SL idiom both in form and meaning.
- 4- The very convention of using idioms in written discourse, the context in which they can be used, and their frequency of use may be different in the source and target languages.

Omar, Haroon & Abd.Ghani (2009) mention that there are some technological issues which form a challenge to translators like differences in

structure, word order and genderless languages. They also mention that there are four main factors that could affect translation like:

- 1- Translator's objective or orientation.
- 2- The nature of the SL whether it is simple, complex, literary or scientific.
- 3- The target audience profile whether they are general, lay-reader, or informal audience.
- 4- The relationship between source and target language because the more related, the easier translation.

Every culture has its own linguistic structure which makes it distinguished. So proverbs in every language have different structure, which makes it difficult when translating them. Hambleton & Zeniski (2011) mention that grammatical structure may cause problems to translation because every language has different way of words structure to express its ideas. This difference causes problems when creating parallel versions for cross-lingual use like the arrangement of clauses, verb tenses, plurals (unlike English, Arabic expresses two and more than two), masculine or feminine nouns, the pronoun 'you' which indicates a single person or multiple persons in English while other languages don't have this as well as the punctuation which can cause problem to translators if it is used wrongly.

2.1.3 Problems Resulting from Lack of Equivalence between Source and Target Language.

According to Baker (1992, P. 64) "fixed expressions and proverbs often have fairly transparent meanings. The meaning as a matter of fact can easily be deduced from the meanings of the words which constitute it". Therefore, translators should be careful for words that have no equivalent. Baker (1992) discusses the problems that occur because of non-equivalence words. These problems are:

1- Culture specific concept

The SL text may have a word that is unknown in the target culture like "إذا حضر الماء بطل التيمم" in "التيمم".

2- The SL concept is not lexicalized in the TL

The SL word may express a concept that is known to other languages but is not lexicalized such as "television".

3- The SL word is semantically complex

A word may have single morpheme but it is complex semantically like "Oh" which carries a lot of meaning.

4- The source and target language make different distinction in meaning

The SL language may consider something important in while the TL may not consider it as relevant. While English use the word "aunt to refer to the sister of your father or mother, Arabic use "عمة" and "خالَة".

5- The TL lacks superordinate

The TL may have specific words (hyponyms) but no general words (superordinate).

6- The TL lacks a specific term (hyponym)

Languages lack specific words (hyponyms) because each language makes a distinction among these words just in its particular environment. For example, hyponyms of the word 'article' are survey, report, critique commentary, review.

7- Differences in physical or interpersonal perspective

It is more important in one language than it is in another; it related to where things or people are in relation to one another or to a place like (come ,go / take ,bring). It may include the relationship between the participants in discourse.

8- Differences in expressive meaning

There may be a TL word which has the same propositional meaning in as the SL word but it may have a different expressive meaning. So a translator will add things (modifiers, adverbs) to make the expressive meaning as it is in the SL. For example (child battering) could be translated by adding an equivalent modifier like "savagely". so it becomes (الإيذاء العنيف للإطفال) .

8- Differences in forms

The translator must be careful when there is no equivalent for particular form in the ST. Some suffixes and prefixes which convey a certain type of meaning has no equivalence in another language. For example, couplets like (employer – employee) must be understood because of the contribution that the affixes make to the meaning of the words.

9- The use of the loan words on the SL

The use of the loan words in the SL makes some problems in translation. There are many examples for loan words in English like cafe from French and bazaar from Persian.

2.1.4 Strategies Used in Translating Proverbs

Kemppanen, Janis & Belikova (2012) discuss strategies for translating idioms and proverbs through domestication, a strategy that makes the SL identical to the TL culture, and foreignization, a strategy that preserves information from the SL and breaks the conventions of the TL to preserve its meaning.

The first strategy includes the following:

1- Foreign phenomenon rendered into a familiar one.

It is used when the SL idiom contains cultural aspects that can't be found in TL idiom so the idiom is translated into another TL idiom with similar meaning not literary. For example, "don't tell tales out of school" is translated into "هون حفرنا و هون طمرنا".

2- Specification

In this strategy, the translator changes the more general elements in TL idiom or proverb into more specific in TL idiom or proverb i.e. changing hyperonym into hyponym. For instance, "*a bird in hand is worth two in bush*" is translated into "عصفور باليد خير من عشرة على الشجرة". Tree is a hyperonym for bush.

3- Intensification

In this strategy, the translator makes some modification to the TL idiom so that the phrase suits the TL culture. For example, "*a bird in hand is worth two in bush*" is translated into "عصفور باليد خير من عشرة على الشجرة". *Two* is translated into *ten*. The translators use this to protect themselves from displeasing surprise and disappointment.

4- Add aesthetics

In this strategy, the translator tries to reproduce more aesthetic, delight and wise expression by adding more figures of speech to the various patterns of folk culture such as proverbs and idioms. For example, "*a good deed is never lost*" is translated into "ازرع جميلا و لو في غير موضعه "فلا يضيع جميلا أينما زرعا".

The second strategy includes Foreignization through calque translation.

Calque translation is word-for-word translation of figurative idioms. It gives the foreign images of SL expression to the TL reader strangely. For

example, "*straw that broke the camel's back*" translated literary into "القشة التي قصمت ظهر البعير". This strategy works well than domestication strategies in the following cases: where the TL has no figurative idiom matching the SL idiom, where the SL idiom has a necessary form so that its meaning will be distorted if it is substituted with a corresponding TL idiom and where the idiom has a figurative image that is important semantically.

Baker (1992) suggests strategies that help translators when translating idioms and they are helpful to translate proverbs. These strategies are:

- 1- Using an idiom of similar meaning and form.

In this strategy, the translator uses a target language idiom that has a meaning and lexical items similar to the source language. For instance, the proverb (*beware of a silent dog and still water*) is translated into (احذر المرء الصامت و المياه الراكدة).

- 2- Using an idiom of similar meaning but dissimilar form

In this strategy, the translator uses a TL idiom that has a similar meaning but different lexical form. For instance, the proverb (*a light purse is a heavy curse*) is translated into (الفقر جريمة).

- 3- Translation by paraphrase

This strategy is used when there is no target language equivalent matching the source text idiom or the style of the target text differs

from the source text. For instance, the proverb (*Barkus is willing*) is translated into (العين بصيرة و اليد قصيرة).

4- Translation by omission

In this strategy, the translator deletes the whole idiom because there is no target language idiom matching the source language idiom closely. Additionally, there is lack of ability in paraphrasing the meaning of the idiom.

Gaber (2005) proposes many techniques for translating culturally-bound expressions. These techniques include cultural equivalence in which culturally bound words are translated into the target language cultural words such as translating "charity begins at home" into its Arabic equivalent "الأقربون أولى بالمعروف". Second, functional translation in which the translator uses the TL word or phrase which has the same function of the source text such as translating "hungry bellies have no ears" into "الجوع كافر". Third, paraphrase where the translator explains the meaning of a source language word or phrase such as translating "a man can do no more than he can" into "لا يكلف الله نفسا إلا وسعها". Four, glossing in which extra information is added in a foot-note to explain an idea such as translating "أغزل من امرئ القيس" into "more flirty than *Imru' al-Qais*" and the translator adds a foot-note explaining that *Imru' al-Qais* is an Arabic poet famous for his love poems.

Five, borrowing in which the SL word becomes part of the target language such as translating " *مرئ القيس* " in the previous proverb into *Imru' al-Qais*.

2.2 Review of Empirical Studies

2.2.1 Studies Related to Obstacles of Translating Proverbs

Makhlouf (1996) investigated Libyan proverbs and their general application in all walks of life to find out the problems that arise from translating them into English with a special reference to culture-specific problems. Libyan proverbs related to the Libyan Arab sub-culture in all walks of life have been presented. Moreover, they were analyzed qualitatively and compared to their equivalents with super- and sub-relationship of strato to English through translational perspectives. The study revealed that there were problems that encountered the translator such as some proverbs have no formal or functional equivalents in English and many other languages; the difference is in the structure of Arabic and English; Libyan proverbs belong to a culturally different people from the English and Libyan sub-culture proverbs have no direct or ready-made equivalents in other Arab dialects and in English as well.

Bekkai (2009) investigated the problems of translating culturally Arabic/English/Arabic loaded idioms and proverbs. 20 English and Arabic idioms and proverbs were given to 25 third year (LMD) students in English at Mentouri University in Constantine who already completed two years of

translation training theoretically and practically. Then, The items were analyzed qualitatively and quantitatively. The study revealed that decoding the cultural message of idiom or proverb and encoding them were the two main problems. Consequently, 40% of the items were translated literally because of a failure in expressing the intended meaning. 30% of the translations were interpretations, about 22% of them were misinterpretations. Thirdly, about 50% of the items were left out without translation because of the inability to understand the English task items or the incapability to produce versions of Arabic ones.

Dweik & Suleiman (2013) investigated the problems of translating English culturally-bound expressions which Jordanian graduate students face. A random sample of 60 M.A graduate students in three Jordanian universities during the second semester 2009/2010 was given a translation test that includes 20 statements of culture-bound expression based on Newmark's categorization of cultural terms such as proverbs, idioms, collocations. Informal open-ended interviews with experts in the field of translation were done to give additional information regarding problems, causes and solutions. The study revealed various kinds of translation problems such as: unfamiliarity with cultural expressions, failure to achieve the equivalence in the second language, ambiguity of some cultural

expressions and lack of knowledge of translation techniques and translation strategies.

AlSaidi (2014) investigated the problems of translating culturally-loaded English proverbs (CLEPs) into Arabic by domestication strategy produced by Venuti in his *Translator's Invisibility* (1995). Forty two proverbs were chosen randomly and analyzed according to domestication strategy. This study revealed that the implied meaning of the (CLEPs) causes too much difficulty to translators because of their unique structural and stylistic features and they are more specifically culturally loaded. Consequently, the translator fails when rendering such proverbs into the target language accurately and functionally. Moreover, lack of linguistic and cultural knowledge in both languages causes problems of fully understanding of the intended meaning. Finally, Arabic is rich with culture-loaded proverbs that cover issues similar to those found in English proverbs especially in Qur'an, Hadith, Nahjulbalagha; so the wide knowledge of translator in the said sources helps to him in finding the cultural equivalences to (CLEPs).

2.2.2 Studies Related to Strategies of Translating Proverbs

Badawi (2008) investigated EFL Saudi prospective teachers' ability to translate culture-bound expressions including metaphors, proverbs, idioms

and collocations and their translation strategy awareness. A test of 20 items, each item contains one culture-bound expression, was given to (43) EFL prospective teachers whose age was ranging from 21 to 23 years old at the University of Tabuk who were performing their final term exams of the second semester of the academic year 2007/2008. Moreover, a questionnaire consisted of 15 translation strategies was given to the participants during their formal examination sessions of the second semester of the academic year 2007/2008 to decide the frequency of the strategies they used in translating the test items CBTT. The study revealed that EFL perspective teachers' translation strategy awareness is very poor as reflected by the frequency of their responses on the translation awareness questionnaire. Literal translation and guessing strategies were prevalent among EFL Saudi perspective teachers.

Balfaqeeh (2009) conducted a study to investigate which translation strategies (i.e. domesticated or foreignized strategies) are more acceptable from the point of view of Arab readers, when translating idioms and culturally-bound expressions. Some idioms and culturally-bound expressions were collected from different books for idioms and culturally-bound expressions. Qualitative and quantitative methods were followed in this study. Eleven-question interviews were conducted in two phases. The first phase consisted of five females and one male while the second phase

consisted of six pair-in-depth interviews with three males and three females. Moreover, a questionnaire built upon the completion of the data (twelve for idioms, ten for culturally-bound expressions, and four for culture and deletion) was given to 121 persons who live in Jeddah and Riyadh to choose the best translated expression from several choices . After that, the data were analyzed quantitatively. The results showed that domesticated translation strategies are more acceptable to Arab readers. Moreover, Arab readers care more about the core message and appreciate translated idioms and cultural expressions using Arabic equivalents, though literal translation and deletion gained minor preferences.

Farahani and Ghasemi (2012) explored the strategies which were applied in translating idioms and proverbs from English into Persian and identified the most frequently used strategies. 200 idioms and 9 proverbs translated from English into Persian from the novel 'The Adventures of Pinocchio' were explored and analyzed to find the most frequent strategies and to see whether the translation of idioms and proverbs was idiomatic and natural. The study revealed that the following strategies were followed in translating the idioms: Firstly, 43% of the idioms were translated by paraphrasing. Secondly, 40% of the idioms were translated by using idioms with similar meanings but dissimilar forms. Thirdly, 11% of the idioms were translated by omission. Fourthly, 6% of the idioms were translated by

using idioms with similar meanings and forms . Moreover, the following strategies were followed by translating the proverbs: Firstly, the proverb could be replaced with an equivalent local proverb 66.66%. Secondly, the nonfigurative meaning of the proverb could be stated straightforwardly 22.22%. Thirdly, The words following the proverb could be introduced as the meaning of the proverb 11.11%. Consequently, it was showed that the translator translated the idioms and proverbs in an idiomatic and natural way.

Al-Shawi & Mahadi (2012) investigated the strategies which could help in overcoming the problems of translating idioms from Arabic into English and vice versa. Collected idioms from live sources such as (TV, radios programs, movies and directly from daily interaction) and written sources such as (newspapers, magazines, novels books and dictionaries) were analyzed to view the difficulties of translating them and to suggest strategies that could overcome these difficulties. The study revealed that there are many strategies of translating idioms like: Firstly, using a parallel idiom in the TL that has roughly the same meaning as that of SL. Secondly, Using similar meaning but dissimilar form by finding an idiom in the TL that has the same meaning to that of SL but consists of different lexical items. Thirdly, Paraphrasing the idiom. Fourthly, using notes. Fifthly,

consulting informant by asking a person who teaches those idioms if an idiom is not understood.

Akbari (2013) investigated strategies used in translating idioms. A variety of idiom translation strategies by leading figures in translation studies have been introduced. The study revealed that the translator should be aware of the TL and SL style when translating idioms because translating idioms is related to style. Moreover, the translators need to be aware of SL idioms and learn ways to recognize the ones they do not know. Then the different strategies for translating idioms could be introduced to them, but there is no particular strategy to translate idioms and it is up to the translator himself to draw upon the best strategies while translating idioms.

To sum up, it is clear that the majority of the former studies dealt with either problems or strategies of translating proverbs or idioms that translation students or translators face when translating proverbs or idioms. On the other hand, this study deals with both obstacles and strategies of translating proverbs and it will be applied on Jordanian novice translators. These reviewed studies paved the way and helped the researcher to prepare material for chapter three. The researcher also benefited from the analysis of the results and the discussions of the findings.

Chapter Three

Methods and procedures

3.0 Introduction

In this chapter, the methodology and procedures of this study are presented. It describes the population, sample and the instruments as well as their validity and reliability. Moreover, it shows how the test is scored and how the data are analyzed. The methodology and procedures are used in order to achieve the objectives of this study.

3.1 Population and Sample of the Study

The Population of this study consists of students who hold B.A degrees or M.A in translation who are seeking jobs in translation. A sample of 20 Jordanian novice translators (males and females) were chosen purposively to take the translation test composed of 10 Arabic proverbs and 10 English proverbs . Another sample of four academic and professional translators was selected to participate in the interviews which aimed to obtain more information about obstacles, causes and strategies of translating proverbs.

The demographic data and general background of the respondents include gender, age, nationality, work experience, languages, and the number of years s/he spent in an English country. The sample included 8

males and 12 females whose age ranges between 23 and above. All of them were Jordanian. None of them has a job in translation; however, some of them are English teachers. Table (1) below shows the demographic characteristics of the participants:

Table (1): Demographic Characteristics of the Sample

Gender	
Male	8
Female	12
Age	
23 – 25	8
26 -29	8
30-33	3
45	1
Nationality	
Jordanian	20
Work experience	
non	7
1-3	9
4 - 7	4
languages	
Arabic and English	20
others	0
The numbers of years spent in an English country	
non	20

3.2 Instruments of the Study

This study uses a mixed design in gathering and scrutinizing the needed data. The study adopts the qualitative and quantitative approaches (a test and open-ended interviews) in presenting the findings of the research.

3.2.1 Translation Test

The researcher designed a test to investigate the obstacles that testees encounter when translating proverbs and to investigate the strategies they use while translating proverbs. The test consisted of 10 Arabic proverbs selected from Arabic resources of proverbs and another 10 English proverbs selected from English resources to be translated into Arabic. The proverbs were chosen according to Speake's (2008) categories of proverbs (abstract statement, everyday-experience, traditional wisdom and folklore) and they cover many themes as it is proposed by Stanely (2009) . The test was made to fulfill the needs of this study which was pretested before it was administrated.

Gaber's (2005) and Newmark's (1988) techniques for translating culturally-bound expressions are used as the basis for data analysis of the test's items.

Three alternatives were used in scoring the test:

- 1- The answer is considered **correct** if the proverb is translated by using cultural equivalence, functional translation , glossing or borrowing.
- 2- The answer is considered **acceptable** if the proverb is translated by using the paraphrase technique with correct language or transferring.

3- The answer is considered **wrong** if the proverb is translated by using literal translation, by giving irrelevant meaning or by making linguistic and stylistic mistakes that distort the entire meaning of the proverb.

3.2.2 Interviews

The researcher interviewed four academic scholars who were asked two open-ended questions: The first was about obstacles that are encountered when translating proverbs and the reasons that stand behind these obstacles; and the second one was about strategies that are used in translating proverbs.

3.3 Validity and Reliability of the Instruments

3.3.1 Validity of the Instruments

After the twenty items of the test and interview questions were prepared, they were given to a group of university professors who were asked to comment on them and suggest modifications that are necessary to achieve the objectives of the study. The professors gave the researcher valuable suggestions and recommendations.

3.3.2 Reliability of the instruments

The reliability of the instruments was checked by using the test-retest technique. The researcher gave the test to ten students that were not

included in the sample but have the same characteristics of the population to identify the needed time and any other difficulty and translate the test. One week later, the test was given to the same group to check if the responses were stable or not and the results were compared and the test achieved stability.

3.4. Data collection and analysis

The data that were collected from the test and the interviews were presented in tables followed by comments on each one. The answers were analyzed and classified. Moreover, percentages and frequencies of the responses were figured out. The qualitative data were analyzed, narrated and described.

3.5. Procedures

The researcher executed the following procedures:

1. Surveying the theoretical literature and the empirical studies that are related to this study.
2. Preparing two instruments: A translation test that involved different types of Arabic and English proverbs and set out questions for the interviews.
3. Getting a permission letter from the university to facilitate the researcher's mission.

4. Presenting the test to a group of experts to comment on its validity and reliability.
5. Performing the test and conducted the interviews.
6. Analyzing the data and reported the results.
7. Discussing the findings in the light of the literature review.
8. Writing the conclusion and made suggestions for further research.
9. Writing references according to APA style.
10. Attaching the needed appendices.

Chapter Four

Results of the Study

4.0 Introduction

This chapter provides the results for the following questions:

1-What are the obstacles that Jordanian novice translators face when they translate proverbs?

2-Which strategies do they use when they translate proverbs?

4.1. Results Related to the First Question:

Findings of the translators' performance are presented in Table (2) below. Each proverb is discussed separately to show the type of obstacles encountered. It is obvious that proverbs number (20, 17, 16 and 14) whose scores are arranged in a descending order have the highest scores in giving wrong answers. Moreover, proverbs number (13, 3, 19, 1, 8, 12, 11, 15 and 2) whose scores are arranged in a descending order have the highest scores in giving correct answers.

Table (2): Novice Translators' Performance in the Test

No.	proverb	Correct		Acceptable		Wrong	
		Answer		Answer		Answer	
		F	%	F	%	F	%
1	يعمل من الحبة قبة.	15	75	0	0	5	25
2	رأس الحكمة مخافة الله.	11	55	6	30	3	15
3	اضرب الحديد وهو حامي.	18	90	0	0	2	10
4	العدل أساس الملك.	2	10	14	70	4	20
5	رجع بخفي حنين.	1	5	15	75	4	20
6	لا يكلف الله نفسا إلا وسعها.	4	20	1	5	15	75
7	كالمستجير من الرمضاء بالنار.	7	35	9	45	4	20
8	النظافة من الإيمان.	15	75	1	5	4	20
9	كل فتاة بأبيها معجبة.	3	15	12	60	5	25
10	جنت على نفسها براقش.	9	45	7	35	4	20
11	One man's meat is another man's poison.	13	65	0	0	7	35
12	Jack of all trades and master of none.	15	75	2	10	3	15
13	The end justifies the means.	20	100	0	0	0	0
14	When the fox preaches, beware of your geese.	0	0	10	50	10	50
15	All work and no play, makes Jack a dull boy.	13	65	6	30	1	5
16	March winds and April showers bring forth May flowers.	7	35	0	0	13	65
17	Clergymen's sons always turn out badly.	4	20	1	5	15	75
18	You cannot teach an old dog new tricks.	8	40	4	20	8	40
19	Homer sometimes nods.	16	80	0	0	4	20
20	The Master's eye makes the horse fat.	4	20	0	0	16	80
The Total Number of Proverbs for 20 Translators (400)		185	46.25	88	22	127	31.75

Proverb (1) يعمل من الحبة قبة

In translating this proverb, Table (2) indicates that while 75% of the respondents provided **correct answers** by using English cultural

equivalence such as " To make a mountain of a molehill", 25% provided **wrong answers** by using literal translation such as "to make a mountain of dome" and " he makes a dome out of a grain".

According to Al-Mawrid Dictionary (2001), this proverb is translated as " *to make a mountain of a molehill*".

Proverb (2) رأس الحكمة مخافة الله

While 55% provided **correct answers** by using English cultural equivalence such as " the fear of God is the beginning of wisdom", 30% provided **acceptable answers** by using the paraphrase technique like "God's fearing is wisdom", "the wisdom is to fear God" ,"the fear of God is wisdom" and "fear of God is wisdom". Meanwhile, 15% provided **wrong answers** by committing linguistic and stylistic mistakes that distort the entire meaning of the proverb like "the highest wesdom fear of god", "The wisest is the from God" and " The fear of the Lord is the beginning of knowledge" .

According to Juilie Murad Dictionary of comparative proverbs Englishl / Arabic (1998, P.124), this proverb is translated into "*the fear of God is the beginning of wisdom* ".

Proverb (3) اضرب الحديد و هو حامي

While 90% provided **correct answers** by using English cultural equivalence such as "strike while the iron is hot", 10% provided **wrong answers** by making linguistic and stylistic mistakes that distort the entire meaning of the proverb such as "strike while the iron is protector" and "at the drop of a hat".

According to Al-Mawrid Dictionary (2001), this proverb is translated as "*strike while the iron is hot*".

Proverb (4) العدل أساس الملك

While 10% provided **correct answers** by using English cultural equivalence such as "justice is the beginning of governance", 70% provided **acceptable answers** by using the paraphrase technique like "justice is the basic element for ruling", "justice is the base of governance", "justice is the basis of ruling", "being just is the basic of ruling". Meanwhile, 20% provided **wrong answers** by making linguistic and stylistic mistakes which distort the entire meaning of the proverb like "justice is the basis", justice is the base of power", "fairness is the authority's core" and "justice delayed is justice denied" .

Proverb (5) رجع بخفي حنين

Only 5% provided **correct answers** by combining the borrowing and glossing techniques i.e. extra information was added in a footnote to explain the meaning of the proverb as "he returned with Hunain's shoes" and the meaning of Hunain was explained in a footnote as follows:

[The shoemaker Hunain was visited by an Arabic customer riding a horse to buy a pair of shoes. After they agreed, he didn't buy. Hunain followed him and put one shoe in one place and another one in another place. When the man arrived the next shoe, he left his horse and returned to bring the first one. Meanwhile, Hunain stole the horse. Then, the customer's family said about him (he returned with Hunain shoes)].

While 75% provided **acceptable answers** by using the paraphrase technique i.e "to return empty-handed", "he came back empty handed", "he came back with nothing" "returned as disappointed", 20% of them provided **wrong answers** by using literal translation and by committing linguistic and stylistic mistakes that distort the entire meaning of the proverb such as " he came back with no shoes" , " to turn with Hunain shoes", "retuned empty the passion", "ended up for nothing" and "he came back have nothing".

According to Juilie Murad Dictionary of comparative proverbs English Arabic (1998, P.130) this proverb is translated as "*to dine with Duke Humphrey*".

Proverb (6) لا يكلف الله نفسا إلا وسعها

While 20% provided **correct answers** by giving English cultural equivalence such as "a man can do no more than what he can", only 5% provided **acceptable answers** by using the paraphrase technique such as and "Allah burdens not a person beyond his power". Meanwhile, while 75% provided **wrong answers** by using literal translation and by committing linguistic, lexical and stylistic mistakes that distort the entire meaning of the proverb like "God charges no soul save to it capacity", "Allah don't enforce anyone more than his ability" , "don't carry that pole at your neck, with its heavy load, all by yourself" , "Allah burden's not a person beyond his scoop", "Allah doesn't give a person more than he can", "Allah doesn't impose any soul a duty but to the extent of its ability", "Allah does not charge any soul except within its ability", "God charges no soul safe to its ability", "Allah burdens not a soul beyond its ability", "God doesn't burden any soul beyond its scope" and "Allah burdens not a soul beyond what it can bear".

This is verse number 286 in Surat Al-Baqarah in the Nobel Quran. According to The Nobel Qur'an: English Translation of the Meaning and

Commentary (1430 A.H P. 66) , this verse is translated as "*Allah burdens not a person beyond its scope*". Furthermore, the English proverb in Dictionary of proverbs (2006, P.364) "*a man can do no more than he can*" matches the meaning of this verse.

Proverb (7) كالمستجير من الرمضاء بالنار

While 35% provided **correct answers** by using English cultural equivalence such as "out of frying pan into fire", 45% provided **acceptable answers** by using the paraphrase technique like, "as one who chooses the fire instead of its heat" and , "jumping from frying pan into the fire", "to escape from the hot to fire" and "he jumped out of frying pan into fire". Meanwhile, 20% provided **wrong answers** by using literal translation and committing linguistic, lexical and stylistic mistakes and by giving irrelevant meaning like "as one escaping from the hot to fire", "from the pan into fire" and "beware of the man who received charity from you".

According to Juilie Murad Dictionary of comparative proverbs English Arabic (1998, P.105) this proverb is translated as (Out of frying-pan into fire)

Proverb (8) النظافة من الإيمان

While 75% provided **correct answers** by using English cultural equivalence such as "Cleanliness is next godliness", only 5% provided **acceptable answers** like "cleanliness belongs or is related to godliness".

Meanwhile, 20% provided **wrong answers** by making linguistic and stylistic mistakes like "Cleanliness is next goodness", "Cleanness is next godliness", "Cleanliness is next godiness" and "Cleanliness of faith".

According to Al-Mawrid Dictionary (2001), this proverb is translated as "Cleanliness is next to godliness".

Proverb (9) كل فتاة بأبيها معجبة

While 15% of the respondents provided **correct answers** by using English cultural equivalence such as "every cook praises his own broth", 60% provided **acceptable answers** by using the paraphrase technique such as "every girl loves her father", "each girl admires her father", "Every girl admires her father", "every girl is fond of her father" and "every girl is fascinated by her father". Meanwhile, 25% provided **wrong answers** by making linguistic and stylistic mistakes like "a girls first true love is her father", "a son's first hero, a daughter first love", "each girl by her father admires" and "each girl is admired by her father".

Proverb (10) جنت على نفسها براقش

While 45% of the respondents provided **correct answers** by using English cultural equivalence, the glossing technique and borrowing technique such as "snitches end up in ditches", "ignorance is the most terrible acquaintance" and "Baraqish¹ killed herself" and in a footnote, the translator added more information i.e. [*a name of a dog whose owners were*

followed by the enemy but they were discovered by the trace of Baraqish and all of its owners as well as the dog were killed], 35% provided **acceptable answers** by using the paraphrase technique such as "to dig one's grave" and "she digs her grave". Meanwhile, 20% provided **wrong answers** by using literal translation and irrelevant meaning such as "Baraqish killed herself" , "on herself Baraqish reap" and "ignorance is the death of living".

Proverb (11) One man's meat is another man's poison.

It's found that 65% provided **correct answers** by using Arabic cultural equivalence such as "مصائب قوم عند قوم فوائد", and 35% provided **wrong answers** by using literal translation and giving irrelevant meaning such as:

" لحم أحد الرجال يكون سما عند رجل آخر"، "قد يكون السم لحما أحيانا"، "أحب أحدكم أن يأكل لحم أخيه ميتا" , "فوائد قوم عند قوم مصائب" ، " لكل شخص غذائه و دواءه".

According to Oxford Concise Dictionary of Proverbs (2003) this proverb means "what is food to one person may be bitter poison to others."

Proverb (12) Jack of all trades and master of none.

It's discovered that 75% provided **correct answers** by using Arabic cultural equivalence such as:

" صاحب السبع صنائع و البخت ضائع"، "كثير النط قليل الصيد"، و " كثير الكارات قليل البارات"

On the other hand, 10% provided **acceptable answers** by using the paraphrase technique such as:

"جاك لديه حرف كثيرة لكنه لا يتقن أي شيء"، "جاك يتقن كل الصنائع لكن حظه ضائع"، و
"صاحب الصنائع السبع لا يتقن أي صناعة."

Moreover, (15%) provided **wrong answers** by using literal translation and by committing stylistic mistakes like:

"اعرف شيء عن كل شيء"، "لديه من كل بستان زهرة واحدة"، "جاك الذي يتاجر في كل شيء لا يصبح سيذا"

According to Al-Mawrid Dictionary (2001), this proverb is translated as:

"صاحب الصنائع السبع لا يتقن أي صناعة" و "كثير الكارات قليل الباربات".

Proverb (13) The end justifies the means.

100% provided **correct answers** by using Arabic cultural equivalence such as "الغاية تبرر الوسيلة".

According to Oxford Concise Dictionary of Proverbs (2003, P.97)

this proverb means "*the outcome justifies the deeds*".

Proverb (14) When the fox preaches, beware of your geese.

50% provided **acceptable answers** by using the paraphrase technique such as:

"احذر من المنافق حين يعظك"، "انتبه لنفسك إذا لبس الثعلب يوما لباس الواعظين"، "يجب على الناس أن يحذروا إذا وعظهم مخادع كالثعلب"، "إذا صاحبت محتالا فاحترس إلى نفسك"، "إذا أصبح المحتال واعظا انتبه لنفسك".

Another 50% provided **wrong answers** by using literal translation and irrelevant meaning such as :

"عندما يعط الثعلب انتبه لإوزاتك"، "عندما يعط الثعلب يكون على بينة أن هناك إوزة" ، "عندما يعط الثعلب خذ حذرك على الإوز" ، "انتبه لإوزاتك إذا وعظ الثعلب" " ، " خذ حذرك حتى من أقرب الناس إليك" " ، و "إذا ذكرت الذئب فأعد له العصا .

Proverb (15) All work and no play, makes jack a dull boy.

It's discovered that 65% of the respondents provided **correct answers** by using Arabic cultural equivalence such as:

" العمل بلا راحة يورث البلادة"، " ساعة لعمالك و ساعة لقلبك"، " العمل بلا راحة يعلم صاحبه البلادة"، "ساعة لك و ساعة لقلبك" ، " الشيء إذا زاد عن حده انقلب ضده"، و "روحوا عن القلوب ساعة بعد ساعة فإن القلوب إذا أكلت عميت " .

On the other hand, 30% of them provided **acceptable answers** by using the paraphrase technique such as:

" العمل دون راحة يصبح ممل"، " العمل دون لعب يجعل الأولاد خمولين"، "العمل دون استراحة يصبح مملا"، و "كثرة العمل و قلة اللعب تجعل الطفل بليدا" .

Meanwhile, only 5% provided **wrong answers** by giving irrelevant meaning such as "كل عمل تقوم به يجعل جاك ولد بليد" .

According to the Dictionary of American Proverbs (1991), this proverb means "be sure to take breaks from work and do something entertaining".

Proverb (16) March winds and April showers bring forth May flowers.

It's detected that 35% provided **correct answers** by using Arabic cultural equivalence such as :

"إن بعد العسر يسرا"، "ما بعد الشدة إلا الفرج"، "رب ضارة نافعة"، "يقول نيسان يا اذار يا ابن عمي ثلاثة منك وأربعة مني تتخلي واد العجوز يغني".

Moreover, 65% provided **wrong answers** by using literal translation such as:

"رياح شباط و أمطار نيسان تنبت ربيع أيار"، "رياح مارس و امطار ابريل تزهر زهور شهر مايو"، "شدة وتزول"، "رياح مارس و أمطار ابريل تزهر ازهار مايو"، "المطر و الشتاء حياة الزهور"، "في مارس تهب الرياح و في أبريل تمطر لتنتبت الازهار"

According to The Oxford Dictionary of Proverbs (2009, P.400), this proverb means "sometimes unpleasant things are required to bring good things".

Proverb (17) Clergymen's sons always turn out badly.

It's found that 20% provided **correct answers** by using Arabic cultural equivalence such as :

"يخلق الطالح من الصالح"، "يخلق من ظهر العالم جاهل"، "يخلق من ظهر الصالح الطالح و يخلق من الظهر الطالح الصالح".

Moreover, 5% provided **acceptable answers** by using the paraphrase technique such as "عادة ما يصبح أبناء المتدين أشرارا". In addition, 75% of them provided **wrong answers** by using literal translation and irrelevant meanings such as:

"أبناء القساوسة معرضين للانحراف"، "أبناء القس يصبحون أشرارا"، "أبناء رجال الدين شريرين"، "أبناء الصالحين يخالفون أبناءهم دائما بسوءهم"، "يطلع من العالم ولد فاسد"، "أبناء

رجال الدين غالبا ما يكونوا سيئين" ، "أبناء الصالحين يصبحون سيئين" ، "أبناء رجال الدين يصبحون أشرار" ، "باب النجار مخلع" ، "هك المتنتعين" .

According to Oxford Concise Dictionary of Proverbs (2003, P. 58) this proverb means 'Clergymen's sons always turn out badly because the children are surfeited with severe religion, not with the true religion of Christ

Proverb (18) You cannot teach old dogs new tricks.

It's found that 40% provided **correct answers** by using Arabic cultural equivalence such as:

"العلم في الكبر كالنقش في الحجر" ، "بعد ما شاب ودوا عالكتاب" ، "التعليم في الكبر كالنقش على الماء" .

Moreover, 20% provided **acceptable answers** by using the paraphrase technique such as:

"العلم في الكبر صعب جدا" ، "لا يمكن أن تعلم الأجيال القديمة ما هو جديد" ، "لن تتعلم بسهولة في الكبر" ، "لا يتعلم العجوز عند الكبر" .

In addition , 40% provided **wrong answers** by using literal translation and irrelevant meaning such as:

"ذيل الكلب عمرو ما بينعدل" ، "الطبع يغلب التطيع" ، "لكل مقام مقال" ، "لا تستطيع أن تعلم الكلاب الخدع الجديدة" ، "لا يمكن تعليم الكلاب حيل جديدة" ، "العلم في الصغر كالنقش في الحجر" .

According to Juilie Murad Dictionary of comparative proverbs English Arabic (1998, P.142) this proverb is translated as (من العناء رياضة) (الهرم)

Proverb (19) Homer sometimes nods.

It's detected that 80% provided **correct answers** by using Arabic cultural equivalence , glossing and borrowing such as:

" لكل حصان كبوة و لكل عالم هفوة " ، " لكل عالم هفوة " ، " كل ابن آدم خطأ " ، " جل من لا يخطيء " ، " جل من لا يسهو " ، " حتى هوميروس * يخطئ أحيانا " .

and in a footnote it was written the following :

(هوميروس* هو شاعر ملحمي إغريقي ذو شخصية تاريخية).

On the other hand, 20% provided **wrong answers** by using literal translation and by giving irrelevant meaning like:

" هومر/هوماريس يخطئ أحيانا " ، " هوماريس يرتكب أخطاء " ، " لكل جواد كبوة " ، " لكل سيف نبوة. "

According to Oxford Concise Dictionary of Proverbs (2003, P. 164), this proverb means "*nobody, even a poet as great as the Greek epic writer Homer, can be at his best or most alert all the time*".

Proverb (20) The Master's eye makes the horse fat.

It's found that 20% of the respondents provided **correct answers** by using Arabic cultural equivalence such as:

" القرد بعين أمه غزال " و " القرد في عين أمه غزال " .

In addition 80% provided **wrong answers** by using literal translation and giving irrelevant meaning such as:

" عين السيد تكون على الحصان السمين " ، " العيون الخلابة تجعل الحصان ألف " ، " التشجيع المعنوي له دور كبير في التقدم " ، " لا يحسد المال إلا صاحبه " ، " لا يحك جلدك إلا ظفرك " " نظرة السيد تجعل الحصان أسمن " ، " السيد يرى الحصان سمين " ، " عين الحسود فيها عود " .

According to the Dictionary of Proverbs (2006, P.185), this proverb means "*the eye of the master makes a fatty horse*".

4.2. Results Related to the Second Question:

The second question in this study was: *What strategies do Jordanian novice translators use when translating proverbs?* Table (3) below presents the strategies in terms of their frequencies and percentages. Table (3) ,in the next page, indicates that translators adopted the following strategies: rendering TL equivalent which accounted for 181 instances 45.25% of the total responses; the paraphrase technique which accounted for 88 instances 22%; literal translation which reached to 57 instances 14.25%; and glossing which accounted for three instances 0.75% of the total translation.

Table (3): Frequencies and Percentages of Strategies Employed in Translating Proverbs.

Number	proverb	Cultural equivalent		Glossing		Paraphrasing		Literal	
		F	%	F	%	F	%	F	%
1	الرجل الجبان يعمل من الحبة قبة.	155	75	0	0	0	0	5	25
2	رأس الحكمة مخافة الله.	11	55	0	0	6	30	0	0
3	اضرب الحديد وهو حامي.	18	90	0	0	0	0	0	0
4	العدل أساس الملك.	2	10	0	0	1	70	0	0
5	رجع بخفي حنين.	0	0	1	5	1	75	2	10
6	لا يكلف الله نفسا إلا وسعها.	4	20	0	0	1	5	10	50
7	كالمستجير من الرمضاء بالنار.	7	35	0	0	9	45	2	10
8	النظافة من الإيمان.	15	75	0	0	1	5	0	0
9	كل فتاة بأبيها معجبة.	3	15	0	0	1	60	0	0
10	جنت على نفسها براقش.	8	40	1	5	9	45	2	10
11	One man's meat is another man's poison.	13	65	0	0	0	0	1	5
12	Jack of all trades and master of none.	15	75	2	1	0	0	1	5
13	The end justifies the means.	20	10	0	0	0	0	0	0
14	When the fox preaches, beware of your geese	0	0	0	0	1	50	6	30
15	All work and no play, makes Jack a dull boy.	13	65	0	0	6	30	0	0
16	March winds and April showers bring forth May flowers.	7	35	0	0	0	0	11	55
17	Clergymen's sons always turn bad badly.	4	20	0	0	1	5	8	40
18	You cannot teach an old dog new tricks.	6	30	0	0	4	20	2	10
19	Homer sometimes nods.	16	80	1	5	0	0	4	20
20	The Master's eye makes the horse fat.	4	20	0	0	0	0	3	15
The Total Number of Proverbs for 20 Translators (400)		181	45.25	3	0.75	88	22	75	14.25

1- Cultural equivalent

It emerges as the most prominent strategy accounting for (45.25) of the translators' responses. Although by using cultural equivalent the proverb appears in dissimilar form, it gives the TL meaning that shares the same meaning in SL culture.

The heavy use of the functional translation and TL equivalent was attributed to two factors: First, Arab culture has proverbs similar to English culture; second: The translators have used these proverbs. For example, the proverbs "the end justifies the means", "اضررب الحديد وهو حامي", "Homer sometimes nods", "Jack of all trades and master of non", "النظافة من الايمان", "رأس الحكمة مخافة الله", "all work and no play make Jack a dull boy" and "الرجل الجبان يعمل الحبة قبة" have similar proverbs in the TL culture that matches the SL meanings.

2- The Paraphrase translation

The second most adopted strategy in translating proverb was the paraphrase. It accounted for (57%). In this strategy, translators produced a alternative versions of translation by giving explanations of the meaning without changing the original meaning.

Translators resorted to paraphrase in rendering the proverb " رجع بخفي " (75%) of them employed this strategy and the received translations were: "to return empty-handed" , "he came back with nothing". Using this

strategy is attributed to the lack of precise knowledge of the functional meaning of the proverb. Similarly, in translating the proverb "العدل أساس الملك" (70%), demonstrated their unfamiliarity with TL proverb which matches the SL proverb. So, the translations received were "justice is the basis of ruling", "justice is the base of governance", "justice is the basic of ruling" and "being just is the basic of ruling".

3- Literal translation

This strategy relies on the SL in which the translator transfers all the words into the TL without taking in account the contextual and cultural aspects. This leads to meaningless translation that sounds silly or strange. This strategy was the third one which was employed by the translators in translating proverbs, accounting for (14.25%).

In translating the proverb "March winds and April showers bring forth April flowers", (55%) of the translators translated it literary such as "أزهار مارس و أمطار ابريل تزهر زهور مايو". So, they failed to recognize that it means "sometimes unpleasant things are required to bring good things". Similarly, the proverb "لا يكلف الله نفسا إلا وسعها" took a high percentage (50%) due to adopting this strategy. Therefore, it was translated into "Allah doesn't charge any soul except within its ability", "God charges no soul safe to its ability" and "God doesn't burden any soul beyond its scope".

4- Glossing

This strategy is the least used one in translating proverbs. This strategy accounts only for (0.75%). The reason for using this strategy is the lack in knowledge of the SL culture. In translating the proverb "رجع بخفي حنين", (5%) of the translators answered "he returned with Hunain Shoes" and in a footnote the meaning of Hunain was explained. Similarly, the proverb "جنت على نفسها براقش" was translated by (5%) of the respondents into "Baraqish killed herself" and in a footnote the meaning of Baraqish was explained. Moreover, the proverb "Homer sometimes nods" was translated by (5%) of the respondents into "حتى هوميروس يخطئ أحيانا" and Homer was explained in a footnote.

4.3. Results of the Interview Questions

Academic professors were interviewed and were asked to respond to the following questions:

- 1- What are the obstacles that novice translators face when translating proverbs and the reasons that stand behind these obstacles?
- 2- What are the strategies that are used when translating proverbs?

4.3.1 Results of the First Interview Question

Dr. Sulieman Alabbas, specialized in translation and linguistics, responded to the first question of the interview by saying that cultural barriers between the SL and the TL is the main obstacle when translating proverbs.

In addition, literal translation causes problems in translating proverbs because the single words that form the proverb don't help at all in giving the general meaning of proverb". He added that "the main reason that stand behind these obstacles is cultural barrier between the SL and the TL. When the translator lacks cultural background of the SL in particular, he will be unable to translate proverbs correctly.

Dr. Ibrahim Abushihab, specialized in applied linguistics, said that students face many obstacles when translating proverbs and the most serious one is the literal translation due to the little knowledge in culture. He added that a translator would resort to the paraphrase technique but ,unfortunately, it would be wrong paraphrasing. He mentioned that the reasons of these obstacles are the lack of practice in translating proverbs and the incomplete acquisition in the language competence in English and Arabic . He added that the syllabus of the universities is not good enough because it is full of theories and it lacks translation practice, and he mentioned that schools don't produce good base for the students in language and culture and this causes a problem for the translator especially when translating cultural expressions like proverbs.

Dr. Bushra Al-Hudaithi , specialized in translation, confirmed that culture bound words cause obstacles when translating proverbs because there are some words that are related to specific cultures can't be found in

another one like "براقش". She added that not translating a proverb as one unit is an obstacle of translating proverbs because some translators consider it as any simple sentence. She also mentioned that what cause obstacles when translating proverbs are choosing wrong lexical words, the differences between cultures and structures because in every language there are culturally bound words that are not found in other cultures.

Dr. Akram Aldeek, specialized in literature, stated that what cause obstacles when translating proverbs are: translators sometimes can't understand the proverb because its style and structure are not simple and it is from a different culture which has its own aspects. He added that there are many reasons for these obstacles such as the lack of cultural and social knowledge that is caused by the lack of reading about other cultures and the lack of cultural materials taught in universities. He mentioned that the little practice of translation causes some obstacles because theories should be applied and put into practice.

4.3.2. Results of the Second Interview Question

Dr. Sulieman Alabbas believed that the only strategy a translator may resort to while translating proverbs is the functional translation. The translator has to give the equivalent in the TL. Moreover, a bilingual dictionary of proverbs should be consulted because the single words that compose the proverb won't benefit.

Dr. Ibrahim Abushihab stated that SL proverb could be translated by giving the TL equivalent because it eases the understanding of the proverb and makes the SL proverb closer to the TL. He added that the correct paraphrase is useful and will be handy when the proverb has no equivalent in the TL because it will help in understanding the theme of the proverb.

Dr. Bushra Al-Hudaithi reported that the functional equivalence or the dynamic equivalence which was coined by Nida is the best strategy of translating proverbs because it gives the thought expressed in the source text using equivalent expressions from a contemporary language. She also added that using footnotes is helpful in translating proverbs because they contain culturally bound words that can't be understood in other culture unless they are explained in footnotes.

Dr. Akram Aldeek indicated that the best strategy of translating proverbs is to use a TL proverb that matches the meaning of the SL proverb because proverbs express culture. Then, he added that the structure of the proverb is not too easy to understand so one of the best ways to translate it properly is to use dictionary of proverbs.

Chapter Five

Discussion and Recommendations

5.0 Introduction

This study aims at investigating the obstacles that Jordanian novice translators face when they translate proverbs. It also investigates the strategies they use when they translate proverbs. This chapter provides a summery and short discussion of the results of the two questions . It also tries to provide an explanation and interpretation of the results in the light of the reviewed literature and also offers recommendations for future research.

5.1 Discussion Related to the Findings of the First Question

"What are the obstacles that Jordanian novice translators face when they translate proverbs? "

The study revealed that the obstacles which Jordanian novice translators face when translating proverbs from Arabic into English and vice versa are: inability to translate culturally bound words/ expressions properly ; giving wrong TL equivalent, irrelevant meaning and wrong paraphrasing; using literal translation and misuse of the appropriate lexical words; committing linguistic, stylistic, and grammatical mistakes; and unfamiliarity with translation strategies and techniques.

The first obstacle is the inability to translate culturally bound words. Some translators don't give meaningful translation for proper names such as (براقش), (حنين), (Jack) which makes the translation of the proverbs not clear or accurate because they could not explain the meaning of the proverb or because the concepts which the SL lexical items refer to are not available in the TL. This result agrees with Baker (1992) who assumes that the SL text may have a word that is unknown in the target culture. The result also agrees with Emery (1997) who assume that what makes a challenge to the translator when translating proverbs is their culturally-bound nature. Moreover , this result agrees with that of Dweik & Suleiman (2013) who mentioned that unfamiliarity with cultural expressions causes problems for translators.

The second obstacle is providing incorrect TL equivalent and wrong paraphrasing. This happens because some translators don't understand the proverb correctly which lead them to grasp the wrong meaning of the proverb due to the lack of reading and translation practice. For instance, the proverb "The Master's eye makes the horse fat" is understood wrongly by translators and it is translated into wrong TL equivalent like "الحسود لا يسود" and is paraphrased wrongly like "التشجيع المعنوي له دور كبير في التقدم". This result agrees with Omar, Haroon & Abd.Ghani (2009) who posited that the target audience profile whether they are general, lay-reader, or informal audience

form a challenge to translators because some translators couldn't grasp the correct meaning of some proverbs. It also agrees with AlSaidi (2014) when he finds out that the implied meaning of the (CLEPs) causes too much difficulty to translators.

The third obstacle is using literal translation without providing any explanation of the proverb and using wrong lexical words. Some translators just substitute the SL words with TL words without considering the semantic and linguistic aspects and this does not give the exact meaning. Translators should consider the hidden meaning and should think that there is an expressive meaning that must be translated and without it the translation will be illogical. For example, some translators tend to give wrong meanings for the proverb "when the fox preaches, beware of your geese". The word (fox) here indicates "hypocritical person". This result agrees with Baker (1992) who says that differences in expressive meaning cause problems in translation. It also agrees with Bekkai (2009) who finds out that literal translation has a high score because of a failure in expressing the intended meaning. It also agrees with Badawi (2008) who finds that literal translation and guessing strategies are prevalent among EFL Saudi perspective teachers.

The fourth obstacle is committing linguistic, stylistic, and grammatical mistakes when translating proverbs without considering the

linguistic, stylistic and grammatical aspects of the SL and TL. Some translators commit such mistakes maybe because they lack the practical translation, are in a hurry while translating, don't check their answers after finishing the translation or they do not have enough linguistic competence. This result agrees with Hambleton & Zeniski (2011) who report that grammatical structure may cause problems to translators. It also agrees with Akabri (2013) who finds out that translators must be aware of the SL and TL style when translating idioms .

The fifth obstacle is the unfamiliarity with translation strategies and techniques. The translators' use of some strategies is not deliberate but by chance. Some of them use literal translation and depend on the guessing technique but this is not helpful in translating proverbs that contain culturally bound words like "جنت على نفسها براقش" and "عاد بخفي حنين". Therefore , it is important for the translator to be familiar with translation strategies and techniques. This result agrees with that of Dweik & Suleiman (2013) who find that the lack of knowledge in translation techniques and translation strategies is one of the problems that students have encountered.

5.2. Discussion Related to the Findings of the Second Question

"Which strategies do Jordanian novice translators use when they translate proverbs?"

The main strategies which are used by the novice translators are the cultural equivalent, the paraphrase translation, literal translation, and glossing.

The first strategy that was adopted by the translators is cultural equivalent which has accounted for 45.25% of the total responses. This strategy is the highest used one not because of the translator's knowledge of the translation strategies and techniques but because there are SL proverbs which have equivalent ones in the TL culture in the form and meaning, for example, the proverbs "the end justifies the means" and "اضرب الحديد و هو حامي" have TL equivalents. This result agrees with Omar, Haroon & Abd.Ghani (2009) who believe that the more related relationship between the source and the target language, the easier translation. It also agrees with Farahani and Ghasemi (2012) who find out that the dominant strategy of translating proverbs is replacing it with an equivalent local proverb.

The second strategy adopted by the novice translators in translating proverbs is the paraphrase translation which accounts for 22%. This strategy is used because of the translators' limited knowledge in the TL.

They cannot give a TL proverb that matches the first one and this is clear in proverbs like "رجع بخفي حنين" and "العدل أساس الملك". This result agrees with Baker (1992) who suggests that paraphrase is one of the strategies that helps translators when translating idioms if there is no target language equivalent that matches the source text idiom. This result also agrees with Gaber (2005) who proposes "paraphrase" as a technique for translating culturally-bound expressions. Similarly, it agrees with Al-Shawi & Mahadi (2012) who finds out that paraphrasing is one of the strategies that can help in overcoming the problems of translating idioms.

The third strategy adopted by the novice translators is the literal translation which accounts for 14.25%. Some translators resort to this strategy because they are unaware of the TL culture which helps them to render the proverb correctly and some of the translators are not aware of translation strategies and techniques that can help them using the best strategy when an obstacle encounters them. This result agrees with Badawi (2008) who finds out that the poor awareness in translation strategies makes literal translation and guessing strategies prevalent among EFL Saudi perspective teachers.

The fourth strategy adopted by the novice translators is glossing which accounts for 0.75%. This strategy is useful when translating proverbs that contain cultural elements but there is a little use for this

strategy by the translators because it requires a good knowledge in the TL culture. So, because of the lack of awareness in the TL culture they should search for the needed information or data but perhaps their laziness enforces them to avoid this strategy. This result agrees with Gaber (2005) who proposes glossing as a good technique for translating culturally-bound expressions.

5.3. Conclusion

After investigating the obstacles and the strategies that Jordanian novice translators face when translating proverbs from Arabic into English and vice versa, it is evident that they face the following obstacles: inability to translate culturally bound words/ expressions properly ; giving wrong TL equivalent, irrelevant meaning and wrong paraphrasing; using literal translation and misuse of the appropriate lexical words; committing linguistic, stylistic, and grammatical mistakes; and unfamiliarity with translation strategies and techniques.

After investigating the strategies they use while translating proverbs, it is clear that they have used the following strategies: Moreover, the strategies they used while translating proverbs were: rendering TL equivalent which accounted for 181 instances 45.25% of the total responses; the paraphrase technique which accounted for 88 instances

22%; literal translation which reached to 57 instances 14.25%; and glossing which accounted for three instances 0.75% of the total translation.

5.4. Recommendations

The study sheds the light on the obstacles that Jordanian novice translators face when translating proverbs as well as the strategies they use when translating proverbs. Based on the findings of this study, the following are recommended:

1. Translators should be familiar with SL culture and TL culture.
2. Translators who wish to be professional should practice translation and not restrict themselves only to the theoretical side.
3. Translators should use the most suitable dictionaries to understand the meaning of the proverb.
4. Translators should pay attention to linguistic mistakes and check their translations before handing them out.
5. Translators should be aware of the functional use of both languages.
6. Translators should be familiar with the distinguished structure of proverbs and their style.
7. Translators who wish to be professional should be aware of the translation strategies and technique and should practice translation by using these strategies.

8. Translators should avoid the literal translation that makes meaningless translation.
9. Translators should translate proverbs as one unit not to translate the words separately.

5.5 Suggestions for Future Research

The study suggests investigating the structure and style of English proverbs in comparison with Arabic ones. It also proposes making a comparison between Arabic and English proverbs from a feminist point of view.

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Appendix A

MEU's Letter of Permission

MEU جامعة الشرق الأوسط
MIDDLE EAST UNIVERSITY

كلية الآداب والعلوم
Faculty of Arts & Sciences

الرقم: ك أ ع / خ / 8/1
التاريخ: 2015/03/28

إلى من يهمه الأمر

تحية طيبة وبعد،

أرجو التكرم بإجراء ما يلزم لتسهيل مهمة الطالب محمد بسام إبراهيم ثلجي ورقمه الجامعي (401310104) ماجستير لغة إنجليزية وآدابها في جامعة الشرق الأوسط؛ لتطبيق الأداة المعدة للبحث المعنون " ترجمة الأمثال: صعوبات واستراتيجيات " الذي سيتم تطبيقه على عينة من المترجمين الأردنيين بإشراف الأستاذ الدكتور بدر الدويك .

وتفضلوا بقبول فائق الاحترام والتقدير

ق.أ. عميد كلية الآداب والعلوم

د. محمد بني عيسى



نسخة:

- الصادر الخارجي -



و.ع/و.م هاتف: +9626 4790222 فاكس: +9626 4129613 ص.ب: 383، عمان 11831، الأردن
Tel: +9626 4790222 Fax: +9626 4129613 P.O. Box 383, Amman 11831, Jordan

e-mail: info@meu.edu.jo website: www.meu.edu.jo

<p>Appendix B</p> <p>Interviewed Experts</p>
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Name	Specialization	Place of Work
Dr. Suleiman Al-Abbas	Translation and Linguistics	Arab Open University
Dr. Ibrahim Abushihab	Applied Linguistics	Al Zaytounah University
Dr. Bushra Al-Hudaithi	Translation and Linguistics	Isra University
Dr. Akram Al-Deek	Post-colonial literature	Middle East University

<p>Appendix C</p> <p>Validation Committee</p>

Name	Specialization	Place of Work
Dr. Suleiman Al-Abbas	Translation and Linguistics	Arab Open University
Dr. Ibrahim Abushihab	Applied Linguistics	Al Zaytounah University
Dr. Bushra Al-Hudaithi	Translation and Linguistics	Isra University
Dr. Akram Al-Deek	Post-colonial literature	Middle East University

<p style="text-align: center;">Appendix D</p> <p style="text-align: center;">The Validation Letter</p>
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Dear professor,

I am, Mohammed Basam Thalji, a graduate student enrolled in Middle East University, working on my M.A. thesis titled "The Translation of Proverbs: Obstacles and Strategies".

Based on your experience and knowledge of the fields of linguistics and translation, I would like you to determine the suitability of these English and Arabic which are used as a test to examine Jordanian novice translators' ability in translating proverbs from English into Arabic and vice versa. These proverbs are chosen from English and Arabic sources according to Speake (2008) categorizations of proverbs (abstract statement, everyday-experience, traditional wisdom and folklore) .

Your time, help, effort, and cooperation in commenting on the following are highly appreciated.

<p style="text-align: center;">Appendix E</p> <p style="text-align: center;">Interview Questions</p>
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Please answer the following questions?

1- What are the obstacles that novice translators face when translating proverbs and the reasons that stand behind these obstacles?

2- What are the strategies that are used when translating proverbs?

<p>Appendix F</p> <p>The Translation Test</p>

Dear translator,

I am, Mohammed Basam Thalji an M.A student enrolled in the Middle East University, working on my thesis titled "The Translation of Proverbs: Obstacles and Strategies". Enclosed is a translation test designed only for the purpose of carrying out my thesis. Accordingly, you are kindly requested to translate the enclosed twenty Arabic and English proverbs . You may use any external resources like dictionaries.

Your participation, time and efforts are highly appreciated.

The researcher

1- Demographic Background

Please answer the following questions.

1- What is your gender? () Male ()Female

2- What is your age?

3- What is your nationality?

4- How many years of work experience do you have ?.....

5- How many years did you spend in an English country?.....

2- The Test

A: Translate the following proverbs into English.

1- يعمل من الحبة قبة.

2- رأس الحكمة مخافة الله

3- اضرب الحديد وهو حامي.

4- العدل أساس الملك.

5- رجع بخفي حنين.

6- لا يكلف الله نفسا إلا وسعها.

7- كالمستجير من الرمضاء بالنار.

8- النظافة من الإيمان.

9- كل فتاة بأبيها معجبة.

10- جنت على نفسها براقش.

B: Translate the Following proverbs into Arabic.

11- One man's meat is another man's poison.

12- Jack of all trades and master of none.

13- The end justifies the means.

14- When the fox preaches, beware of your geese.

15- All work and no play, makes Jack a dull boy.

16- March winds and April showers bring forth May flowers.

17- Clergymen's sons always turn out badly

18- You cannot teach old dogs new tricks.

19- Homer sometimes nods.

20- The Master's eye makes the horse fat.
