Sudan University of Science & Technology

College of Graduate Studies

College of Languages

Investigating Linguistic Difficulties Arising from Translating Proverbs from English into Arabic

(A Case Study of the Students of English at the College of Languages Sudan, University of Science and Technology)

تقصي الصعوبات اللغوية الناجمة عن ترجمة الامثال من اللغة الإنجليزية الي العربية

(دراسة حالة طلاب اللغة الإنجليزية بكلية اللغات جامعة السودان للعلوم والتكنولوجيا)

A Thesis Submitted in Fulfillment of the Requirements for PhD in English Language (Applied Linguistics)

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DEDICATION

- To my mother and the soul of my father,

- To my nuclear family; wife , daughters and son for their patience ,

- To my dear brothers and sisters for their continuous support,

- To my honorable colleagues who helped me to accomplish this work .

Acknowledgement

Abstract
(English Version)

This study aims at investigating linguistic difficulties arising from translating proverbs from English into Arabic. To achieve this goal, the Descriptive Analytical method is used and three hypotheses have been postulated. Firstly, linguistic difficulties resulting from literal and non-literal meanings of proverbs have direct effects on the translator's ability when translating them from English into Arabic. Secondly, linguistic difficulties are not effectively dealt with by translators because they lack language abilities and translation skills. Thirdly, the novice translators are unable to identify and utilize translation methods and procedures. Two tools are used for collecting the data ; a test and a questionnaire. A purposive sample of 50 translators (males and females) was selected to do a translation test consisting of 15 English proverbs. The other tool is a questionnaire survey for university EFLT and lecturers; (78)of them responded to a questionnaire composed of 22 items representing the main hypotheses of the research. The study has revealed that among the linguistic difficulties arose were the incapability of translators to render proverbs incorporating non literal meanings, words of synonymy and hyponymy in addition to words that are no longer in the active use. The culturally-bound sayings have also appeared to be problematic for them. The study has revealed that novice translators misuse the accurate words that could give the exact meaning of proverbs under translation. It is also found that most of translators are unaware of translation methods and procedures; using literal translation method resulted in making lexical and stylistic mistakes. Based on the findings of the current study, the researcher recommends that since the culture-based expressions and sayings seem to be problematic in translating proverbs from English into Arabic, translators should be exposed to a wider range of reading literature materials in different genres and cultures of both the source language and the target one. Also translators themselves should perhaps be given much more translation practice to help them to identify the most appropriate translation methods and procedures that best suit the text types and language levels. Moreover, Arabic courses in figurative language and style should be included when specifying and assigning translation courses. That would help translators in producing correct Arabic versions of the translated texts when doing translation.

Keywords: difficulties, Translation, , proverbs , non-literal word, translation method.

Abstract

(Arabic Version)

مستخلص البحث

تهدف الدراسة الي تقصي الصعوبات اللغوية في ترجمة الامثال من اللغة الإنجليزية الي اللغة العربية . اتبع الباحث المنهج الوصفي التحليلي وقد ناقش ثلاث فرضيات لتغطي هذه المشكلة: أولها أن الصعوبات اللغوية في ترجمة الامثال التي تحتوي علي التعابير البلاغية والاستعارات تعيق قدرة المترجم علي ترجمة الامثال. وثانيا أن تلك الصعوبات لا تتم التعامل معها بفعالية عند الترجمة بسبب افتقار المترجمين لمقدرات اللغة ومهارات الترجمة .و كذلك ان ضعف إلمام المترجم بطرق واساليب الترجمة يؤثر سلبا على عملية ترجمة الامثال. استخدم الباحث الاختبار والاستبيان كأدوات لجمع البيانات، حيث استخدم الاختبار لجمع البيانات من خمسين دارسا للغة الإنجليزية تم اختيارهم كعينة ممثلة لمجتمع الدراسة وهو طلاب المستوي الرابع لغة إنجليزية بكلية اللغات في جامعة السودان للعلوم والتكنلوجيا .حوي الاختبار (15) خمسة عشر مثلا تمت ترجمتها من اللغة الانجليزية الي العربية .كما استخدم الباحث الاستبيان كأداة داعمة لجمع البيانات من ثمانية وسبعين محاضرا جامعيا تم اختيارهم كعينة ممثلة لمجتمع الدراسة وهم اساتذة اللغة الانجليزية بالجامعات السودانية .استخدم الباحث برنامج التحليل الإحصائي لتحليل البيانات . وقد اسفرت الدراسة علي أن الطلاب يواجهون صعوبات لغوية في ترجمة الامثال من اللغة الإنجليزية الي العربية. وأن هذه الصعوبات مردها الي عدة عوامل ،اولها احتواء الامثال علي التعابير البلاغية والاستعارات بالإضافة إلي الكلمات ذات التعدد والمشترك اللفظي وكذا الكلمات التي لم تعد تستخدم في اللغة المعاصرة .ثانيا العبارات ذات السمة الثقافية والتي تحتاج في ترجمتها الي فهم عميق لثقافة اللغتين (اللغة المصدر واللغة الهدف). بالإضافة الي ذلك ، فقد كشفت الدراسة ضعف إلمام المترجم بطرق واساليب الترجمة وتطبيقاتها. ووفقا لنتائج البحث، يري الباحث ضرورة تزويد دارسي الترجمة بمهارات واساليب الترجمة بشقيها النظري والتطبيقي و تضمين ذلك في توصيف المقررات الدراسية لطلاب الترجمة . وكذلك تشجيعهم علي القراءة و الاطلاع في مختلف الثقافات وخاصة الثقافة الإنجليزية وذلك عن طريق دراسة و تذوق الادب بأنواعه في اللغتين العربية والإنجليزية ، مما قد ينعكس ذلك ايجابا في انتاج ترجمات عربية جيدة.

الكلمات المفتاحية: الصعوبات ، الترجمة ، الامثال، التعابير الاستعارية، اساليب الترجمة

CONTENS

List of Tables:

List of Figures:

Key to Abbreviations

SL= source language.

TL = target language.

EFLT= English as a foreign language Teachers.

ST = source text.

TT = target text.

L1 = first language.

L2= second language.

CHAPTER ONE

INTRODUCTION

Introduction

1.0. Background

According to (Webster's Dictionary,2001:2011),translation means "the rendering of something into another language or into one's own from another language."

Translating proverbs from the English language into Arabic language is strongly affected by word-meaning problems and other linguistic difficulties of both languages of the text, i.e. the source language (SL) and the target language (TL). These linguistic difficulties may create some problems for translators of proverbs.

It is known that there are linguistic differences between the English and Arabic language, which can lead to linguistic difficulties in translation or even untranslatability. Because when such difficulties encounter translators, the issue of linguistic untranslatability is raised . Catford argues that linguistic untranslatability is due to differences in the SL and the TL (Susan Bassnett,2002:39).

Hence, finding accurate equivalents to effectively convey the meanings and messages of the translated proverbs might become a difficult task for translators, as no two languages are identical neither in the meaning given to the corresponding symbols nor in the ways in which such symbols are arranged in phrases and sentences. Thus, Lexical, syntactic, stylistic and semantic problems arise when translating the meaning of proverbs from English into Arabic. Nevertheless, the study intends to focus on semantic problems; the meaning of proverbs under translation.

It's known that sounds are put together to form words and words are put together to form larger structure, i.e. sentences and expressions through

which messages and ideas are delivered and transmitted in various types of texts. Language is then, a combination of word, grammar, style and phonology. But in the process of translation, one doesn't usually translate all such language components. The focus is on word -meaning rather than the other language aspects. To highlight the importance of meaning in translation, (Hassan Ghazal, 2008:3) raised this question: "What do we Translate? And answered it as "We translate meaning, nothing else but meaning". Nevertheless, meaning on the other hand, is not a product of word only, but also of grammar, style and sound. So, understanding such language components would help in shaping meaning, either make it easier or difficult to be understood and hence, translated.

In Newmark,1988:79),it is stated that "no translation can replace the original , the translator's task is never to copy what is said, but to place himself in the direction of what is said (i.e. in its meaning)"

The process of translating proverbs , therefor , needs a deep and strong understanding of their meanings of context, since it's a matter of a culture-based concepts. This issue appears clearly in the following definition by Mollanazar (2001: 53) when he defines a proverb as:

"A unit of meaning in a specific context through which the speaker and hearer arrive at the same meaning."

Dealing with proverb meanings is, thus, considered problematic to translators translating proverbs from English into Arabic

In order to understand the nature of the proverbs in a better way, there are many definition attempts, that are set forth to show what is meant by proverbs;

"Proverbs are known as short expressions in a fixed metaphorical or literal form used to express wisdom, truth, advice, etc. There is a general description which is formulated to define a proverb, in Mieder (1993: 24)"

" A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form and which is handed down from generation to generation." He also points to what proverb encompasses, wisdom which refers to the definition of proverbs for example; "Proverbs are the children of experience,"

Translating such expressions i.e proverbs, especially those comprise figurative meaning, may create linguistic difficulties for translators when translating proverbs from English into Arabic. In order to convey the intended message of a proverb, proverb translator should focus on the meaning and message of a proverb during the translation process. That's because the ultimate goal of translating in general is to convey meaning, as mentioned earlier in this topic, and will be discussed in detail in the coming chapter.

It's very important to note that the intended meaning and message of a proverb has to be constantly adapted to its basic usage of context. As proverbs are a reflection of culture-based concepts and thoughts full of folklore expressions. Therefore, the study tries to investigate to what extent translating proverbs from English into Arabic is problematic in conveying the intended meaning and message of them and what linguistic difficulties that are expected to face the translator of such proverbs.

The study also tries to investigate the strategies of rendering proverbs meanings from a language into another, providing an analysis of them in order to identify the ideal proverb translation methods and procedures. It

attempts to find out in what ways translation methods and procedures are utilized in translating the meaning and message of the proverbs under study . So, identifying such methods could help facilitating , filling the gap and overcoming the difficulty of finding accurate equivalents . Conversely, lack or ineffectiveness of using such methods and procedures may create difficulties that require extra efforts from the translator to overcome. The study also tries to find ways of fostering them in proverb translation. It's exclusively concerned with proverb translation from English into Arabic.

The non -literal meaning of proverbs can also cause some difficulties for translators in terms of meaning and significance. The idea of this study immerges from the researcher's interest in investigating the linguistic difficulties of such non literal meaning of proverbs as one of the factors underlining the process of translating proverbs from English into Arabic. The study also endeavors to find out correlations between the figurative meaning of proverbs and translation difficulties facing translators when translating proverbs, if any..

Some studies have been conducted on this topic covering the matters of the problems of translating proverbs from Arabic into English. Opposed to that, the researcher here tries to investigate linguistic difficulties that may lead to shortcomings in translating proverbs from English into Arabic. That is because translator training normally focuses on translation into the mother tongue, for the reason that higher quality is achieved in that direction, i.e. English /Arabic translation than translating into a foreign language(James Dickens et all ,2006 :2) .

1.2. Statement of the problem:

English/Arabic translators of proverbs is encountered by linguistic difficulties of meaning within lexemes that may result in lack of equivalents and expressions in the target language (TL),creating linguistic problems that impede the quality of proverbs translation in some ways or another. This study intends to investigate the linguistic difficulties that affect the process of proverb rendering into Arabic language and its relevant procedures that could be used to overcome such problems.

Although an effective translation occurs when there is a strong competence and command of both the source language and the target one, relevant proverb translation strategies and procedures should be adopted to encourage thoughtful consideration of possible solutions to practical problems. Therefore, the study attempts to investigate the effective strategies of rendering proverbs from a language into another in order to overcome the linguistic difficulties that may arise.

1.3. Objectives:

The study intends to investigate the phenomena of linguistic difficulties as a factor underlining the translation of proverbs from English into Arabic .The following are the objectives of the study:

a- Finding out to what extent linguistic difficulties resulting from literal and non-literal lexical meanings problems affect the quality of proverb translation from English into Arabic.

b- Showing in what ways such difficulties are dealt with in the English /Arabic translations of proverbs .

c- To explore translation procedures and strategies used in the translation samples of proverbs to filter the most effective ones among the various procedures.

1.4. The Research Questions:

In this study, the following questions are put forward to address the topic:

1-To what extent do linguistic difficulties resulting from literal and non-literal meaning in English proverb affect the translation of proverbs into Arabic?

2. In what ways are such linguistic difficulties dealt with in the English/Arabic translation of proverbs?

3. To what extent are novice translators able to utilize translation methods and procedures in translating proverbs from English into Arabic?

1.5. The Research Hypotheses:

To answer the research questions, the following hypotheses are suggested:

1-Linguistic difficulties resulting from literal and non-literal meaning in English proverb have direct effects on the translator's ability to find words and equivalents when translating proverbs into Arabic Language.

2-Linguistic difficulties are not effectively dealt with by translators in translating proverbs from English into Arabic because they lack language abilities and translation skills.

3- The novice translators lack abilities in utilizing translation methods and procedures to deal with the problem of linguistic difficulties arising when rendering proverbs from English into Arabic.

1.6. Significance of the Study:

. The significance of the study stems from investigating the shortcomings and weaknesses that may impede better understanding and hence, rendering of proverbs   from English into Arabic as a result of the factor under study, i.e. the linguistic difficulties, in order to add to the knowledge and skills of translation in general . As Studies that deal with translating proverbs are relatively scanty , the benefit also goes to both learners and teachers of English language and translation . Furthermore, a great benefit would go to all different fields and sources of knowledge in the society ,the academic and the non-academic ones. For instance, media, literary works, political speeches. The list is endless.

1.7. Limits of the Study:

The study focuses on certain patterns of common proverbs translated from English into Arabic. It is based on the survey and analysis of the practical translation of such patterns done by the students of English (level 4), for the academic year (2017-2018) at the college of languages, Sudan University for Science and Technology.

1.8. Materials :

The research would have been conducted on some books of translated proverbs, but due to the scarcity of such books, the focus will be on a selection of certain   translation patterns of proverbs translated from English into Arabic. The selection is based on the relevant types of proverbs that supposed to cover the main research Questions. The

proverbs are chosen according to Speake's (2008) categories of proverbs
):abstract statement, everyday-experience, traditional wisdom and
folklore.

1.9. Research Methodology:

In this study, the researcher will use the descriptive analytical method in
conducting the research. A test consisting of proverbs in English is to be
given to students majoring in English language at university to have
insight into the problems investigated ,as well as a questionnaire for
English language and translation instructors at different universities who
have enough experience to be asked about such difficulties. After
collecting the data, the researcher will analyze them, and then the
discussion of the data will be done afterwards in order to see whether
there are significant correlations between the different points stated in the
hypotheses. It is worth mentioning that the reliability and test validity of
the tools are to be checked before they are distributed.

Summary of the Chapter:

This chapter deals with research preliminaries .It has provided a
description of the theoretical framework of the study. The next chapter
will be the Literature Review.

CHAPTER TWO

LITERATURE REVIEW

Literature Review

2.0- Overview

This Chapter reviews a spectra of issues related to the linguistic difficulties of translating proverbs from English into Arabic with the purpose of identifying the best methods that produces intelligible translations and convey the meanings and messages of the proverbs under translation. The chapter starts with a discussion of different elements including definitions, etymology , history and other concepts in the translation theories such as equivalence in translation. It also sheds some light on the translation methods and procedures introduced in the field of transaction and translation studies. The issue of lexical meaning in translation is also discussed as the main outstanding element in the issue of linguistic difficulties of proverb translation, beside culture differences and other related factors. In addition, it deals with proverb translation and the related points introducing brief definitions, features and types of proverbs . The chapter concludes with some related previous studies in the field of translating proverb from English into Arabic and the relevant methods and strategies used in the translation process.

2.1. Conceptual Framework

2.1.1- A Brief History of Translation

The English word "translation" is driven from the verb "translate" originally descended from Latin 1300-1400.The word "translate" ,the past participle of " transferre "(TRANSFER) .(Longman Contemporary English Dictionary)

The term Translation has been used to refer to a written transfer of a message or meaning from one language to another. According to Dubois et al (1973:22) : "translation is the expression in another language (or target language) of what has been expressed in another source, language, preserving semantic and stylistic equivalences. However. The modern Romance languages use equivalents of the English term "translation" that are derived from that same Latin source or from the alternative Latin traduco ("to lead across" or "to bring across").*Wikipedia*

Newmark (1988:91) considere that the notion of equivalence is problematic in the study of translation, consequently, various translation strategies have been introduced by various writers and linguists in the field of translation in order to deal with such problem.

Translation can be considered as the oldest device developed by humans to communicate ideas , thoughts and culture to overcome the problem of having different languages.. In (Alhaj, 2014:8),translation is as old as the art of writing or as old as history of education in general. It is occasioned by the social needs of people. Whenever, for instance, two linguistic groups interact as neighbors to each other, translation from and to each other's languages becomes inevitable if they must meaningfully communicate with each other in matters of commerce, intermarriage, education, legal issues, etc. .According to (Steiner,1975:49) translation exists because men speak different languages .Translation is also a means of integration at national and international level. It may bridge the wide gulf of different cultures .The knowledge ,changing trends, ideas, literary development ,an intercommunity exchange of thoughts, all these are possible through translations. All major historical events and revolutions were communicated to the world through translation into different languages.(Khan,2013:47).

The etymology of translation is connected to the " Rosetta Stone " that dates back to 196 BC when the Macedonians ruled Egypt. The stone is of great historical value because it is carved with the same text written in two Ancient Egyptian scripts (hieroglyphics and Demotic) and in Greek. At the time of the discovery, Egyptian hieroglyphic writing could not be understood, and by comparing the symbols with the Greek text it was eventually deciphered. This allowed scholars to understand the meaning of Egyptian hieroglyphs dating back almost 4,000 years. The term 'Rosetta Stone' has been adopted by a language learning company and is more likely to be recognized in this context than as an important cultural artifact.(Chris Tyram ,2012:41).

The Ancient Greek term for "translation", (metaphrasis, "a speaking across"), has supplied English with "metaphrase" (a "literal," or "word-for-word," translation) as contrasted with "paraphrase" ("a saying in other words", from paraphrasis). "Metaphrase" corresponds, in one of the more recent terminologies, to "formal equivalence"; and "paraphrase", to "dynamic equivalence."along with concepts of equivalence in translation.

The earliest known documentary evidence of translation was also found in Babylon in Iraq. The Rosetta Stone is ,thus a secular icon for the art of translation . This trilingual (hieroglyphics and Demotic) and in Greek) stele became the translator's key to decode the Egyptian hieroglyphs . https://www.wikipedia.org/

2.1.2.The Essence of Translation

There are different views presented in the issue of the essence of translation to determine the nature of translation i.e. is it an art ? a craft ?, a science ? or a language activity? .Catford, argues that translation is that

branch of the applied science of language which is specifically concerned with meaning problems of the transference of meaning from one set of patterned symbols into another set of patterned symbols. Likewise, Translation, in Anani's (1997) view, is a modern science on the borderline of Philosophy, Linguistics, Psychology, and Sociology. Literary translation in particular is relevant to all these sciences, and also to audiovisual arts and cultural and intellectual studies.

Translation study in English has devoted much time to the problem of finding a term to describe translation itself . Some scholars ,such as Theodore Savory, define translation as an 'art' ; others ,such as Erich Jacobson ,define it as a 'craft' ; whilst others ,perhaps more sensibly , borrow from the German and describe it as a ' a 'science'. Horst Frenz even goes so far as to opt for ; 'art' but with qualifications ,claiming that 'translation is neither a creative art nor an imitative one (art) but stands some where between the two. Eugine Nida*(Nida (2006:13)* views translation in this context as follows :

> *"Translating is not a separate science, but it often does represent specialized skills and can also require aesthetic sensitivity. Skilled translators must have a special capacity for sensing the closest natural equivalent of a text, whether oral or written. But translating is essentially a skill and depends largely on a series of disciplines, for example, linguistics, cultural anthropology, philology, psychology, and theories of communication."*

 He also goes on stating that*:*

> *" In contrast with the various sciences, such as physics, chemistry, and biology, translation is an activity that all bilingual people can engage in without special studies of technical procedures."*

Some translation theorists and translators across the globe have realized the nature of translation as a type of communication. (Fanzhongying, 1994:9) has expressed that:

" Translation is a language activity, the aim of which is to communicate"

Nida also has the same opinion that translation means communication. Therefore, translation has been emphasized as a special instance of human communication which leads to the conclusion that various methods may be justified in their own right, taking into account the differences in the text-types, the intention of the author, readership, and the purpose of translation.

In addition to the above mentioned views ,some recent opinions show that translation is an interdisciplinary activity ; an activity that requires, beside solid translation skills , it requires linguistics and non-linguistics knowledge , and that, good translation needs pragmatics . Pragmatics is a system stands on its own . Catford (196: 1) propounds a pragmatic theory of translation by considering the connotative or pragmatic as the central focus in transforming the message from the source language to the receptor language. He says, "basic to any discussion of principles and procedures in translation is a through acquaintance in the manner in which meaning is expressed through language as a communication code - first in terms of parts which constitute such a code; secondly, the manner in which the code operates; and thirdly, how such code as language is related to other codes.

According to (Starr lanker ,1992:380) " Pragmatics is a system deals with issues such as tackling the functions for which a certain sentence is used and studying the actual circumstances under which a certain sentence can be uttered .For example ,the expression "close the door" is regarded as an

imperative sentence in one of its meanings that implies the strength of request. However, it can also be used only to annoy the listener.(Baker,2001) .(The researcher's own translation)

Therefore, the role of pragmatics is important in delivering the message according to the situation or the context in which a certain discourse takes place .

The translator acts as the link between the source and the target culture. Therefore, he not only needs to master both cultures, but also to have full command of both languages, and cultures (Haghani, 2007: 185).

In the light of the above mentioned views on the translation opined by different scholars to describe the nature of translation, it seem a debatable issue. Hence , it can be problematic in the translation studies , because if translation is considered as purely a "craft" and not an "art" ,this means that it lacks creativity and not skillfully done . Whereas ,if it is regarded as a "science," it suggest translation as a mechanistic method rather than a creative process, and this would deviate it from the notion that translation is an "art". Therefore, according to recent opinions in translation studies, this distinction remains purposeless and can only draw the attention away from the central problem of finding a term that could adequately describe translation as a systematic study in the scope of knowledge .

2.1.3-Some Theoretical Approaches to Translation

Theories of Translation are very old ,Joseph in his article "Theory for Translation" and Hodges in his essay" Linguistic Approach to Translation Theory" say that: "Early attempts at theory can be traced back over 2000 years to Cicero and Horace, with the key question being whether a translator should be faithful to the original text by adopting a "literal"

(word-for-word) approach or whether a "free" (sense-for-sense) approach should be taken" and that large number of theories is due to diversity in languages , cultures, styles… etc.. Nida added, the reason for the large diversity of translation theories and sub theories is the fact that the processes of translating can be viewed from so many different perspectives: stylistics, author's intent, diversity of languages, differences of corresponding cultures, problems of interpersonal communication, changes in literary fashion, distinct kinds of content (e.g. mathematical theory and lyric poetry. Here three major translation theories of the past century ranging from least modern and least current, up to most modern and most current, with an explanation and critique of each.

If we take the Structuralism view ,which was supported by De Saussure, stated basically that the words in each language don't match up with other words in other languages. If you think of a building, in which the "bricks" (words) are different sizes, and then another building in which the bricks are also different sizes (compared to the first building), the notion is that you can't match the bricks. Nolan (2005) says "No translation is ever "perfect" because cultures and languages differ". Therefore, according to this view of structuralism translation is not possible because the basic building blocks of the individual languages are different. Words only loosely overlap but do not match. . Thus, translation cannot work, and is an illusion. However, this theory has some points of strength and weakness**:**

A. Strength in this theory is :

1) It is kind of true; language "matching" may be an illusion.

2) It gets us thinking how unique languages are.

B. The weakness is that :

1) It would mean we could not translate things, which obviously is wrong!(Bunch: 2011:3).

2.1.4. Equivalence in Translation

2.1.4-1 Definition of Equivalence

Translation depends on word equivalence of the two languages. So, what is meant by equivalence?

Equivalence is defined in the Webster's Dictionary of the English Language (2011:657) as the state of equality in value ,force ,significance ..etc. Likewise, Collins Dictionary of the English Language (1991:526) defines it as the state of being "equal or interchangeable in value , quality , significance, etc." or having the same similar effect or meaning". Equivalence exists in different ranks ,i.e. word-for word equivalence, phrase for phrase ,sentence for sentence…etc.

2.1.4.2-The Effect of Equivalence in Translation

Searching for effective equivalence while translating from 'SL' to 'TL' or vice versa constitutes the crucial role of the translator in order to transfer the accurate meaning or message needed . This task, however, is not an easy one in the translation process . Catford , along with Nida and members of the" Leipzig school" states that :

" The central problem of translation practice is that of finding ' TL' translation equivalence".(1965:21)

The problem of equivalence arises from the fact that some terms are of solid adherence to the culture of the source language that doesn't exist in the target language . Dubois et al (1973:22) in Khalifa, A.M(2015)opines that:

"translation is the expression in another language (or target language) of what has been expressed in another source, language, preserving semantic and stylistic equivalences"

Lack of Equivalence between Source and Target Language causes translation difficulties According to Baker (1992: 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 .Example the word "Jack" in the English proverb " Jack of all trades and master of non."

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 it only to mean the sister of your father.

 Nevertheless ,many translation scholars such as Baker (1992) and Newmark (1988:91)have proposed   that the notion of equivalence is

problematic in the study of translation, and in order to overcome this problem, various translation strategies have been suggested and introduced by many authors in the field of translation. Some of which will be introduced in the coming section.

Not only is the concept of equivalence considered as a basic concept in translation theory, but it is also an argumentative one . Views over this matter varies remarkably ; some theorists of translation define it as equivalence relations (catford 1965) , (Nida and Taber 1969) ,(Torrey 1980,pym1995,kulr1995) while others define it as a theoretical notion for equivalence claiming that it is not of a direct relation to the translation studies(shell-horenby1988) ,or even spoils it(Gentzler1993).Nevertheless, there are some , among those theorists, who take a moderate way such as Baker (1992:5-6),who uses the equivalence notion solely for the sake of its relevance to translation , that's because most of translators got accustomed to it and not because of any other theoretical importance

As we can see above, views over the term 'equivalence' differ as a basic tool for translation on one hand and as a constraint affecting the development of Translation Studies on the other hand or even as it is a useful verification in describing the translation process. Many translation scholars such as Baker (1992) and Newmark (1988:91) have opined that the notion of equivalence is problematic in the translation study, Therefore , different translation strategies have been suggested and introduced by various authors within the field of translation the aim of which is to overcome the problem for a better translation quality.

2.1.4.3-.**Dynamic vs. formal Equivalence**

The two terms i.e. dynamic and formal are used to refer to translation methods introduced by Catford,1965 along with other pairs of methods

used by some famous scholars in the field of translation studies .Such pairs are :

1-Literal vs. free translation (Newmark,1981&1988)

2-Semantic vs. Communicative translation (Newmark,op.cit.)

3- Formal correspondence vs. textual equivalence equivalence(Catford1965)

4-Formal equivalence vs. Dynamic Translation
Nida,1964,Nida&Taber1969)

5-Non- pragmatic vs. pragmatic translation (Bell,1991,Hatim&Mason,1990,Baker,1998;Snell-Horenby,1988and others)

6-Non- Creative vs. Creative Translation(Beylard- Ozeroff and others1998)

7-Non-idiomatice vs. idiomatic translation 9 Newmak1988)

Equivalence in translation, as formerly mentioned in this topic , takes different forms in terms of word-level, phrase..etc. ,but in a broader sense of linguistic meaning, it involves culture and audience in both ST and TT. The concept of translatability and comprehensibility has raised the notion of dynamic and formal equivalence as counterparts in the (translation method):

"Anything which can be said in one language , can be said in another, unless the form is an essential element of the message. (Nida and Taber1969:4)

2.1.4-3.1- Formal Equivalence

Formal equivalence ,also referred to as "structural correspondence" is a relationship which involves the purely 'formal' replacement of one word or phrase in the SL by another in the TL. According to Nida, this is not the same as literal translation and the two terms must therefore be kept distinct .The distinction between 'formal' and 'literal' is clarified by a suggestion that : while literal translations tend to preserve formal features almost by default(i.e. with little or no regard for context, meaning or what is implied by a given utterance) a formal translation is almost always contextually motivated ; formal features are preserved only if they carry contextual values that become part of overall text meaning . Formal equivalence is therefore, a contextually motivated method of translation.

One legitimate use of formal equivalence is preserving ST ambiguity. An extreme form of this kind of equivalence is may be illustrated by St Jerome's "even the order of the word is a mystery ,(Jerome395/1997:25). In general, Nida deals with such context in terms of focusing attention on the message itself, both form and content for whatever purpose.(Nida 19964:159).This is the sense which Nida most probably intended for his formal equivalence. The aim of the adherence to form is to bring the target reader nearer to the linguistic or cultural preference of the source text.

This theory shows that there is an equivalent which opposes the dynamic equivalent theory of words, phrase or concept between languages, An example of this is found in "Ein/عين" in Arabic which means "eye" in English . Nevertheless, there is a 3-way equivalence, 2-way equivalence and a 1-way equivalence and so on. For these words

"eye, spy, spring" view that a good translation is that which is equivalent to the source text.

2.1.4-3.2- Dynamic Equivalence:

Dynamic equivalence is used where there is a need for some source text explanation and adjustment in case of a wide variety of texts, and given a diverse range of readers and purposes of translation, in other words, if the translator's judgment have a form of word that lack transparency in the TT and likely to impede /affect comprehensibility in such cases ,the translator would need more dynamic forms of equivalence.

Nida and Taber define dynamic equivalence as follows:

> *"Dynamic equivalence is therefore to be defined in terms of the degree to which the receptors of the message in the receptor language respond to it in substantially the same manner as the receptors in the source language. This response can never be identical, for the cultural and historical settings are too different, but there should be a high degree of equivalence of response, or the translation will have failed to accomplish its purpose." (*Nida and Taber 1969:24*)*

Translators can ,thus, cater for a rich variety of contextual values and effects carried by utterances within texts and which a literal translation would simply compromises .Thus ,dynamic translation equivalence aims at complete naturalness of expression ,and tries to relate the receptor to modes of behavior relevant within the context of his own culture .The most outstanding example in the modern translations which seek for equivalent effect is J.B. Philips'(rendering of the New Testament)who naturally translates " greet one another with a holy kiss"(Rome16:16) as 'give another a hearty handshake all round' .(Baker,1988:

The following are some kinds of translation that are set forth by well-known linguists and scholars in the field of translation. Each type has an

applicability to certain texts and used according to the form and /or the meaning and massage of the text under translation:

2.1.5- Kinds of Translation

Newmark (1988:45), distinguishes eight kinds of translations. They are:

Word-for-word translation

This is often demonstrated as interlinear translation, with The target language immediately below the SL words. The SL word order is preserved and the words translated singly by their most common meanings, out of context. Cultural words are translated literally. The main use of word-for-word translation is either to understand the mechanics of the source language or to interpret a difficult text as a pre-translation process.

a. Literal Translation

The SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context. As a pre-translation process, this indicates the problems to be solved.

b. Faithful translation

A faithful Translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures. It 'transfers' cultural words and preserves the degree of grammatical and lexical 'abnormality' (deviation from SL norms) in the translation. It attempts to be completely faithful to the intentions and the text-realization of the SL writer.

c. Semantic translation

Semantic translation differs from 'faithful translation' only in as far as it must take more account of the aesthetic value (that is, the beautiful and natural sounds of the SL text, compromising on 'meaning' wherever appropriate so that no assonance, word play or repetition jars in the finished version. Further, it may translate less important cultural words by culturally neutral third or functional terms but not by cultural equivalents and it may make other concessions to the readership.

d. Adaptation

This is the 'freest' form of translation. It is used mainly for plays (comedies) and poetry; the themes, characters, plots are usually preserved, the SL culture converted to the TL culture and the text rewritten. The deplorable practice of having a play or poem literally translated and then rewritten by an established dramatist or poet has produced many poor adaptations, but other adaptations have 'rescued period plays.

e. Free translation

Free translation reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original, a so-called 'intralingual translation, often prolix and pretentious, and not translation at all.

f. Idiomatic translation

Idiomatic translation reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms when these do not exist in the original.

g. Communicative translation

.(*Gut,1989:108*) opines that:

"If one were to ask around what people think a translation should achieve, a very common answer would probably be that it should communicate the meaning of the original accurately and clearly to the readers of the translation."

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

2.1.6 Levels of Translation :

Translation involves some basic component processes such as Comprehension and Interpretation . Understanding a message, whatever simple it is, involves all our experiential baggage ; the knowledge, beliefs, suppositions, inferences and expectations.

In everyday communication, the evidence that a message has been understood may come from appropriate practical responses. Or it may come from an appropriate linguistic response - such things as returning a greeting correctly, answering a question satisfactorily, or filling in a form. None of these are translation-like processes, but they do show that the comprehension and interpretation stage of translation involves a perfectly

ordinary, everyday activity that simply requires a standard command of the language used.

Roman Jacobson distinguished three levels of translation including interlingual, intralingual and inter-semiotic translation :

2.1.6 .1- Intralingual Translation .

Intralingual translation or rewording is an interpretation of verbal signs by means of other signs in the same language .Like translation proper, various sorts of linguistic response to linguistic stimuli are also common in intralingual translation even though they actually take place within a single language.

One type of intraligual translation is called 'gist translation' in which the gist of translation is separated from other circumstantial details and reported it in one's own word.

Intralingual translation shares a common feature with translation proper in terms of situation i.e. the situation in which a message is expressed crucially affects both; how it is expressed and how it is received. The term 'situation' indicates a combination of three elements. They are Linguistic context, non-linguistic circumstances and the experiential baggage of the participants

2.1.6 .2- Interlingual Translation

Interlingual translation or translation proper is an interpretation of verbal signs by means of some other language. It also involves gisting and exegesis as in translation proper, one SL or TL language may involves a considerable degree of semantic repetition i.e. repetition of meaning . Because Arabic language is considered to have a high degree of repetition of meaning, Arabic /English translation stands as a clear example of translation that involves gisting.

Good examples of gist or exegetic translation in various degrees can be found in different English interpretations of the Holy Quran by different translators known in the field of translation of the Holy Quran.

Generally, As translation proper may include some elements of gist or exegesis, the dominant mode of translation is one which involves rephrasing between the ST and TI.

2.1.6.3- Inter-semiotic translation

Inter-semiotic translation or transmutation is an interpretation of verbal sign by means of signs of non-verbal sign system.

According to Jacobson, (Jakobson 1971: 260-6), inter-semiotic translation is translation between two semiotic systems (a semiotic system being a system for communication). For example ,'The green light means go' is an act of inter-semiotic translation. As in telling the time using a watch or a clock, "The big hand is pointing to twelve and the little hand is pointing to four, so it's four o'clock' (4:00). In each case, there is translation from a non-linguistic communication system (traffic lights, clock-face) to a linguistic one.. Semiotic covers all types of sign – visual, auditory, gestural, olfactory, and so on. To this extent, everyone is a translator of a sort.

Among the three categories mentioned above, the second level, i.e. interligual translation or translation proper describes the process of rendering from SL to TL Jacobson, however , goes on to point the central problem in the three levels that while message may serve as an adequate interpretation of code unit or message ,there is ordinarily no full equivalence through translation .Every synonymy does not make equivalence , and Jacobson shows how intralingual translation often has to resort to a combination of code units in order to fully interpret the meaning of a single unit .Hence a dictionary of the so called synonymy may give perfect as a synonymy for ideal or vehicle as a synonym for conveyance but in neither case can there be said to be complete

equivalence ,since each unit contains within itself a set of non-transferable associations and connotations.

2.1.7.Translation Methods ,strategies and Procedures

The two terms i.e. 'method ' and 'procedure' ' are sometimes used similarly to describe the act of translating , However, there is a need to identify each of them in terms of function and scope when rendering a text. So, is there a difference between the two terms? Newmark (1988) claims that:

"while translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language"

In this regard, the focus will be on :what is meant by translation procedures? Procedure; According to the dictionary definitions:

(a). a way of doing something, especially the correct or usual way

(b). A series of steps taken to accomplish an end: a

medical procedure; evacuation procedures.

The word " procedure is of a French origin :" procédure", from Old French dated (1600-1700), means to proceed.(Longman Contemporary English Dictionary)

Procedure: a way of acting or progressing in a course of action.Translation procedures are ,thus:

"Technical devices used to transfer meaning of a text in one language into a text in another language" (Gallagher, 1996:31),

According to(Mailhac, J.P. 2007) procedure is a means of translating a particular element as part of a strategy (e.g. cultural borrowing, calque, cultural substitution and definition are amongst the procedures available for the translation of cultural references).

Some procedures are limited in scope, others can be applied to a wider units, including a whole text .

A procedure is thus a tool to be exploited in the broader context of a strategy in order to solve a translation problem.

In Mahmoud Ordudari (2007),Krings (1986:18) defines translation strategy as "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task," and Seguinot (1989) believes that there are at least three global strategies employed by the translators: (i) translating without interruption for as long as possible; (ii) correcting surface errors immediately; (iii) leaving the monitoring for qualitative or stylistic errors in the text to the revision stage. While some strategies are helpful, others seemed to be of less benefit . Hence, the translator has to sort out the wheat from the chaff in pursuit of a good quality of translation, which is ,as described by Norman Shapiro in Venuti,L(1995:1) The Translators Invisibility *:*

> *" A good translation is like a pane of glass. You only notice that it's there when there are little imperfections— scratches, bubbles. Ideally, there shouldn't be any. It should never call attention to itself.*

Jaaskelainen (1999:71) considers strategy as, "a series of competencies, a set of steps or processes that favor the acquisition, storage, and/or utilization of information." He maintains that strategies are "heuristic and flexible in nature, and their adoption implies a decision influenced by amendments in the translator's objectives."

The demand for identifying effective translation techniques and strategies have always been of great interest in all institutional levels of translation; for both the professional and the novice translators. They have to be familiar with the strategies of translation in general and the strategies of translating proverbs and fixed sayings in particular. According to New mark and others ,the best translation method suits for proverbs translation is to find the equivalent in the target text. However, the main translation methods and strategies in the field of translation are the direct versus indirect translation methods under which various translation procedures' are included. These methods could also work in proverb translation ,so,

what are the *direct and the indirect* translation methods? The answer of this question is discussed in detail in this section in order to help identifying the general translation procedures that can be selected and then utilized in translating the meaning and message of the proverbs . Such strategies would be clear in the research findings after test and investigation accordingly.

2.1.7.1-The Direct Translation Method

According to(Gut 1991:122), the two terms are used to " distinguish between translations where the translator is free to elaborate or summarize i.e. (indirectly) and those where he has to somehow adhere to the explicit contents of the original;(directly).

Indirect translations *are* intend to survive on their own, and involve whatever changes the translator deems necessary to maximize relevance for a new audience .Direct translations on the other hand, are more closely tied to the original ,Guided by a notion of faithfulness, the translator designs a direct translation in such a way that it resembles the original 'closely enough' in relevant respect' (Sperber and Wilson1986:137).

The direct vs indirect distinction is proposed in order to resolve the difficult choice the need to give the receptor language audience access to authentic meaning of the original, un affected by the translator's own interpretation   effect(a case of direct translation and the urge to communicate as clearly as possible,(gut 1991:177)

Although the indirect translation is still considered 'faithful' (Nida and Tber1969) ,other theoreticians insisted in saying firmly that such kind of translation is not translation at all(Gut1991).But should indirect translation be dismissed out right? What if, in dealing   ,say ,with sacred

and sensitive texts , we are required to reproduce exactly not only what is said (content) but also how it is said? According to Gut, this can be done with various degrees of approximation .

According to Jean Paul Vinay and Jean Darbelanet, the direct translation method encompasses three main procedures; they are borrowing, calques and literal translation

2.1.7.1.1-Borrowing:

It is the simplest translation procedure .It is used when translators need to fill a lexical gap in the source language (SL) . Language is a living thing and it is changing in the course of time. Hence, as languages change, new technical terms and concepts appear .Such terms may not be familiar to TL users. In such cases, borrowing is used. Some examples of such terms are:

(1) Terms like 'demagogy', 'strategy', 'anemia', 'dollar' and some food names such as 'pizza'.

(2) Some words were being borrowed from other languages, they retuned to the TL language in somewhat different forms , e.g. 'Algebra' which was originally an Arabic term 'الجبر'. Usage of foreign terms in translating a text adds the flavor of the source language SL in a translation.

2.1.7.1.2- Calque :

It is a special type of borrowing by which a language acquires a new expression form or new ways of language structure where a term or an expression is literally transferred from one language to another using some words of SL. i.e. In this process, there is a direct translation of the element   of   a   word   into   the   borrowing   language(**George**

Yule,2010:54)[*1].The result is either lexical or structural calque. Some interesting examples Arabic –English Calques are :

Skyscrapers ناطحات السحاب,(data processing) معالجة معلومات

businessman (رجل اعمال .

2.1.7.1.3. Literal Translation:

Literal translation or 'word –for word ' translation is the direct shift (transfer) of a source language text into a grammatically and idiomatically appropriate TL text in which the translator's task is limited to observing the adherence to the linguistic servitudes of the TL, in a way that should ultimately lead to a correct translated text .The translator's task is thus adherent to the forms of the TL. Literal translation takes place where there is grammatical relevance in the two languages and share same origin and /or same cultural background i.e. SL and TL in a way that could facilitate mutual concept among interlocutors/speakers of such languages. Examples:

-      I found my bag in the room وجدت حقيبتي في الغرفة -
-      I live in Khartoum   اسكن في الخرطوم -

Otherwise ,literal translation would undoubtedly be unacceptable because it may lead to an opposite meaning, e.g.

-His advice was invaluable "   كانت نصيحته لا تقدر بتمن"   that's because the word 'invaluable' also means in Arabic "لا قيمة لها

Literal translation is, thus , considered by translators as "unacceptable" which means that the message when translated literally, it :

(i) Gives another meaning .e.g. he changed his mind can be translated as "غير عقله" whilst the expression means "عدل عن رايه".

(ii) Has no meaning .e.g. '' I can't put with the noise'' can be translated as "لا استطيع ان اضع مع الضوضاء"

31

(iii) Is structurally impossible; e.g. "the big white bear was killed"   can be translated literally as"قتل دب ابيض الكبير"

(iv) Doesn't have a corresponding expression within the metalinguistic expressions of the TL or it has a corresponding expression ,but not within the same register ,e.g. "he kissed his daughter on her mouth" is translated in Arabic as "وطبع قبلة علي جبين ابنته".

With reference to proverbs, there are some which can be rendered literally without exploiting the meaning and message e.g.:

1- Far from eye, far from heart   البعيد من العين، بعيد من القلب
2- Whereas , literal translation in other cases of proverb translation doesn't give the nuance of the target language and creates some sort of unintelligibility. A clear example of this is as in "charity begins at home "if it is translated as (الصدقة تبدأ في البيت) doesn't give the sense as the religious equivalent (الأقربون أولي بالمعروف) does. The later is more flexible and preserves the beauty of the target language. (Gazala,1995:38)

2.1.7.2. The Indirect Translation(Oblique) Method.

Because of the defect and shortcomings that noticed and mentioned along with literal translation, translators regard it i.e. the literal translation as unacceptable ,consequently, they turn to an indirect one; that's the oblique method .This method encompasses four main categories. They are Transposition, Modulation, Equivalence and Adaptation:

When translating a text, translators uses either method of the two i.e 'the direct and the oblique translation method.

2.1.7.2.1- **Transposition:**

Transposition ,a term introduced by(Vinay&Darbelnet) or "a shift" (Catford's term) is a translation procedure involving a change in the grammar ,from SL to TL(Newmark,1988:55). It entails replacing one word class with another without changing the meaning .Transposition can be applied within a language and or from one language to another. "To exercise is good for your health" this expression, for example can be re-expressed by replacing the 'infinitive' with 'a gerund', thus it becomes "exercising is good for your health". Whereas transposition within two languages takes place in either forms: fixed (obligatory) or free (optional one .The obligatory form is used when there is only one main structure or based expression in the TL. Example; the following two expressions: ' he had his lunch' , and 'he has had his lunch, the obligatory transposition for the two expressions is "تناول عشاءه".

Thus , the English proverb" *everything comes to him who waits*" is rendered as " الصبر مفتاح الفرج".The phrase "everything comes " is rendered into noun in the Arabic equivalent"الفرج" ,likewise the verb " waits " into "الصبر" .

Free or optional transposition takes place where more than two equivalents do exist in the SL, e.g. the Arabic expression "ينام في وقت متأخر" can be transposed by the English expression " He goes to bed late" or "He sleeps late".

From a stylistic point of view, the base and the transposed expression do not necessarily have the same value .Translators must, therefore, choose to carry out a transposition thus obtained fits better the utterance or allows particular nuance of style to be retained

Take this proverb : " A good wife makes a good husband " can be translated as "وراء كل رجل عظيم إمراه"

2.1.7.2.2- Adaptation :

Adaptation is used in those cases where the type of situation being referred to by the SL message is known in the TL culture .Translators have to create a new situation that can be regarded as being equivalent to the SL text .

This method of translation requires a solid background of societies' cultures and traditions to avoid embarrassing situations when translating material lack in cultural corresponding ,because what is considered acceptable by a society might be unacceptable by another ;(taboo) .Adaptation is frequently used in translating books and films .proverbs are noticeably exist in films ,knowing that films are considered culture based genre.

To sum up , for a translator to decide what translation method he tends to use is determined by the equivalent effect on meaning and context.

2.1.7.2.3- Modulation:

Modulation is the variation of the form of the message obtained by a change in the point of view. Translators tend to use this procedure when justifying that literal or even transposed translation   may result in grammatically correct utterance, but it doesn't have the nuance and the flavor of the target language (TL), therefore ,it is regarded unsuitable ,unidiomatic or even awkward.

Like transposition, modulation also composed of free or optional modulation and fixed or obligatory one. E.g. the expression " I don't like groundnut" is translated as "لا احب الفول السوداني" if it is translated as لا احب الفول"", it seems incomplete in meaning.

Another example is :" I bought 12 oranges" can be translated as اشتريت

"اشتريت اثنتي عشر برتقالة" but if it is translated as "اشتريت 12 برتقالة" is better

because it carries the nuance and the flavor of the Arabic language.

2.1.7.2.4- Equivalence

In translation, one same situation can be rendered by two texts of different stylistic and structural method. That's because people of different nations use different stylistics to express feeling when confronted with almost the same situation. The classical example of this is given by the reaction of a mature who accidently hits his finger with a hammer: if he were a French, his cry to express pain would be transcribed as "Aie" and if he were Arabic, then his cry would be (آخ),but if he were English, this would be interpreted as 'Ouch'.

Most equivalents are fixed expressions and belong to idioms, cliché's, proverbs, etc. Proverbs are, in general, perfect examples of equivalences, e.g.:

-       Birds of one feather flock together."الطيور علي اشكالها تقع

Early to bed, early to rise, make a person healthy, wealthy and wise

"البركة في البكور"

2.1.7.2.5.Translator's Notes, Addition & Glosses :

A translator's note is a note (usually a footnote or an endnote) added by the translator to the target text to provide additional information pertaining to the limits of the translation, the cultural background or any other explanations; Some translation exams allow or demand such notes. Some translators regard resorting to notes as a failure, although this view is not shared by most professionals cultural comments definitions.

Supplying the additional information that a translator may have to add to his version is normally cultural (accounting for difference between SL

and TL culture), technical (relating to the topic) or linguistic (explaining difficult use of words), and is dependent on the requirement of his, readership(New Mark, 1988:91)

2.1.7.3 -The Direct vs. Indirect Method.

Most kinds of translation can be analyzed as varieties of Interpretive use-. The distinction of direct from indirect translation, where direct translation corresponds to the idea that translation should convey the same meaning as the original, including stylistic effects, and indirect translation involves looser degrees of faithfulness. The direct translation is shown as merely a special case of interpretive use whereas indirect translation is the general case

In short, modern translation theorists such as Catford(1965),Nida (1964), Savory(1957), Newmark(1988),and Wills(1982) have understood the fact that translators are not only in need of bilingual competence, but also a good knowledge of the cultures of the languages concerned. For them a cultural gap should not hinder the attempts to translate across languages for these gaps can be narrowed and cultural objects or concepts can be matched in one way or another. They have suggested various solutions to facilitate the process of translation such as using componential analysis , applying case grammar to translation, using the most appropriate method of cultural transposition such as literal translation, communicative and semantic translation and cultural transplantation as well as utilizing the techniques of semiotics, pragmatics and other relevant disciplines((Hervey& Higgins,1992:28-30). Moreover ,there are also particular procedures for the idiomatic and fixed expressions translation such as proverbs and phrasal verbs translations.

To sum up is then, it worth mentioning that some empirical studies pay particular attention to matters of method, and this is indeed seen as one of the distinguishing marks of modern approaches to translation: "What distinguishes the modern science of translation from previous considerations of translation theory is its interest in knowledge of methodology and its keener awareness of the problems involved." (Wills 1982 : 53). However, The choice of a particular method or a strategy depends on several factors. According to (Baker, 1992 :72) ,these factors include the significance of the specific lexical items which make up the proverb as well as the appropriateness or inappropriateness of using idiomatic expressions in a given register in the target language .

2.1.8- Meaning in Translation:

2.1.8.1-The Effect of Meaning in Translation

Working out the word meaning of English expressions in the source language (SL) is ,thus ,an important contribution to the understanding and then translation of proverbs in the target text (TL). It is also a link to the material and the nuance of the context of its readers; conversely, without knowing this material, one might often not fully understand the message conveyed

Meaning in translation depends on the knowledge of the meanings of terminology and how to translate the texts without errors. Knowing the differences between denotative and connotative meanings of each word, the figurative ,the culture-based and contextual meaning ,would help the translators to effectively translate the texts under rendering. In this regard,(Derrida 1982)in Venuti,L(1995 :18) opines that:

"Translation is a process by which the chain of signifiers that constitutes the source-language text is replaced by a chain of signifiers in the target language which the translator provides on the strength of an interpretation"

According to (Gazala,1995:3)meaning is not a product of words only , it is also a product of grammar, style, structures, culture and sound ,that is why when we talk about linguistic problems, all these factors are included. Anything not relevant to meaning is disregarded in translation, except for poetry as focused on sound and prosodic features ,are important than meaning. He introduces the following diagram to help stating the overlapped relationship between the various language components and translation (see figure1below) as appears in(Ghazala,2008:4) .The diagram can be read from up to button and vice versa.

Figure (2- I) :The Relation between Language and Translation (Ghazala,2008:4)
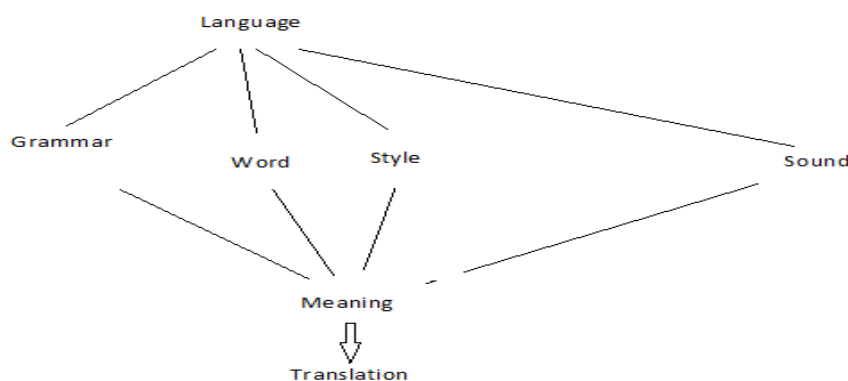
2.1.8.2-Types of meaning

Denotative meaning and Connotative meaning are two types of meaning wither lexemes that facilities understanding the world around us including objects, ideas and other various human concepts. Denotative meaning refers to the surface meaning of the words or sentences, whereas

connotative meaning means the deep meaning of the words or sentences. For example, the denotative meaning of the word "fox" is "ثعلب", and the connotative meaning is (مكر، دهاء .)

2.1.9. The Linguistic Difficulties of Translation

What's a translation difficulty ?

In this context, the term "difficulty" is used interchangeably with the term "problem" to refer to anything that hinders or stops you while translating and consequently, makes you to think about finding a solution to overcome the difficulty and pursue the translation task effectively. This notion appears clearly in the definition of the term " translation problems" introduced by Antony Pym(2004) in (Musa .S,2016: 19) where he defines it as :

" A linguistic element becomes a translation problem when the translator has to decide between more than one way of rendering it"

Translation is a complex process ,involving linguistic and other various factors .Some of these factors constitute translation difficulties and problems that translators face during the translation process between English and Arabic .Such difficulties impede the quality of translating the proverbs from English into Arabic .These problems emerges due to the fact that most of the translators find it difficult to transfer some semantic equivalents in the source language (SL)to their equivalents in the target one (TL) .

Christian Nord ,makes a distinction between the two terms i.e. "translation problems" and translation difficulties . According to him translation problem is :

" an objective problem which every translator has to solve during a particular translation task" (Nida,1991:151).

A translator is thus, has to cater for solving and overcoming such difficulties when translating a text , regardless of his command of the two languages i.e., the source and target language texts, or even any other translation difficulties that may arise during the translation process.

 Other reason   constitute translation problems is that the linguistic template that displays the message in the source language is difficult or is not sufficient for that asset in the language they transferred to, especially if they shared different assumption information. The researcher, in this study attempts to elaborate some of such linguistic difficulties i.e. lexical ,semantic, stylistic, syntactic in addition to contextual and cultural ones as the main linguistic problems of proverbs translating from English into Arabic, and support the argument with examples of some translated proverbs . Nevertheless, the focus will be on the lexical ones since the two i.e. lexical and semantic factors sometimes overlap, and also because these two factors have a major effect on proverb translation.

Among such factors of linguistic difficulties of proverb translation are the following:

2.1.9.1- Lexical problems of Translation

Lexical problems is used to refer to the meaning of a word in a common usage by speakers of the language. (Merriam-webster.com, 2016). Lexical problems occur when a word or a phrase on an expression is not understood clearly and directly , misunderstood or not known at all by translators of words found in standard dictionaries(Ghazala,2008:19)

The clear example of such word are classified under proverbs, idioms, metaphor, synonymy,, Polysemy and the terms.

2.1.9.1.1- Translation of Proverbs

Proverbs are fixed sayings .They are part of culture .Therefore ,they have their own problems of translation everybody doing translating ;the novice ones in particular.

One lexical problem in translating English proverbs into Arabic is the lack of equivalents or even the absence of them in the target languge . some words have no direct counterpart in the Arabic language so the translator has to convey them in a communicative way:Hence, It's very important to note that the intended meaning and message of a proverb has to be constantly adapted to its basic usage of context. As proverbs are a reflection of culture-based concepts and thoughts full of folklore expressions.

2.1.9.1.2- Translation of Idioms :

The term 'Idiom' is defined as a small collection of words, whose meaning is completely different than the meaning of the used words. They are generally words, phrases or expressions that cannot be taken literally. It is a figure of speech, which has a figurative meaning. Also, this figurative meaning is quite different than the literal meaning of the words used in an idiom.

Idioms are ,then, phrases or expressions with fixed forms and special meanings that cannot be known from the direct meaning of their   words , example " to go bananas" means to become crazy " يذهب عقله"also take this example " he died in his boots "is translated as توفي وهو يعمل

Therefore, idiomatic expressions, constitute a real challenge for translators in spite of latest developments in the field of translation theory and application (Awwad, 1990)in.

Idioms can be divided int tow types : direct idioms and indirect idioms
. The direct idioms are that which their meaning can be grasped from the
literal translation of them .Example of direct translation of idioms are:

"Turn a new page" يفتح صفحة جديدة

"Make my blood boil(دلالة علي شدة الغضب) يجعل الدم يغلي في عروقي

The indirect idioms ,on the other hand, can not be understood from the
literal translation of their words or expression. For instance:

."He can walk on water" يستطيّع صنع المعجزات.

"You are flogging a dead horse" لا حياة لمن تنادي

The two terms 'idiom' and 'proverb', are considered similar to each
other. This is based on their same short sentence nature and the usage in
expressions. Also, like an idiom, a proverb has a meaning that is greater
than the meaning of its individual words. Similarly, idioms, like proverbs
are considered as common sayings, but the former are simple expressions
as compared to the wise sayings of the latter

2.1.9. 1.3 Translation of Synonymy

Synonyms are words which have the same or similar meaning

According to(Nida,2006:12)There are no complete synonyms within a
language or between different languages, but such a statement seems
evidently incorrect because almost all dictionaries have extensive lists of
synonyms, for example, sets such as rich/wealthy translated in Arabic as
ثري او غني and run/race can be translated as جري او سباق.But such sets of
synonyms are normally limited to a restricted set of contexts. In English it
is easy to speak of the same person as a rich man or a wealthy man but
this measure of similarity in meaning does not extend to such phrases as

rich experience and wealthy experience. Even the synonymous phrases they raced around the track and they ran around the track almost always suggest a distinction in competition.

Word meaning is usually found in dictionaries , which are indispensable for anyone concerned with language, because they list the practical totality of the words in a given language. This totality is known as the lexis of a language . However, it is very important to remember that meanings are not found exclusively in the words listed individually in the dictionary. Any text shows that the combination of words creates meanings that they do not have in isolation, and even meanings that are not completely predictable from the senses of the words combined. In translation, lexical loss is very common, but it is just one kind of translation loss among many. It can occur for all sorts of reasons. It often arises from the fact that exact synonymy between ST words and TL words is relatively rare. The word "meat", for example, might be considered an exact synonym of that Arabic word 'لحم'. For many Arabs, however, chicken may not count as لحم, and fish almost certainly will not. This phenomenon is even clearer in some dialects than it is in Standard Arabic. In Sudan, for example, لغة is only used in speaking to refer to a language which is regularly used in written English and Arabic, therefore, both qualify as "لغة".Languages which are not normally written, by contrast, are normally referred to as لهجة.This means that Sudanese colloquial Arabic, and a language such as Dinka (Arabic of Juba –South Sudan) are both classified as لهجة. Another term in Sudan specifically for unwritten languages other than Arabic is "رطانة". Thus,لغة in Sudanese Arabic is not a synonym of 'language' in English; nor is لهجة a synonym of English 'dialect' (as might be thought if one only considered لهجةin relation to Sudanese colloquial Arabic).(Dickins et al,2002:97)

2.1.9. 1.4- Translation of Polysemy

According to the dictionary of Contemporary English ,a polysemous word is the word that has two or more different meanings. i.e. multiple meanings.

Some linguistic difficulties arise from the existence of multiple meanings for one word according to the context in which the word is used. For example the word "bank" holds two meanings:(a) it means" beach" (شاطئ) a clear example is the West Bank i" الضفة الغربية". Or (b) it means "bank" (مصرف)

The following sentence can best stand for the examples of polysemous words in context :

The teacher asked the student to draw a right (Adj.) angle زاوية قائمة but insisted that the student draw it with his right (N.) handيده اليمنى while the student was left handed. Of course he didn't draw it right (Adj.) لم يرسمها مضبوطة and the teacher gave him low marks.

Right على الفور the student went to the headmaster and away (Adv.) complained that it was his right (N.) حقه to draw with whichever hand he liked. The headmaster who was an upright (Adj.) عادل man agreed that he was right (Adj.) على حق and that the teacher did not treat him right (Adv.) ان يصحح the عامله بالعدل أو كما ينبغيً and ordered the teacher to right (V.) student's marks.(Daudein,M.S, 2015:18).

Words of multiple meanings constitute a principal source of difficulty in translation .In order to overcome such problems, there are two initial approaches: one is grammatical and the other is a semantic one. For instance ,the word "man" has quite different meanings when used as a noun in " a good man" and as a verb in" A team of volunteers

will man the phones". Therefore, by determining the function of a particular word and, hence, narrowing the number of meanings of such word, the translator can adapt the word to its relevant meaning in the target text. Hence ,the problem of multiple meaning have to be handled on the semantic criteria basis only or on the basis of both .

2.1.9. 1.5-Translation of Metaphor

Metaphor has been defined in a variety of ways. According to Merriam Webster's Dictionary (1999), metaphor is "a figure of speech in which a word or phrase denoting one kind of object, or idea and is used in place of another to suggest likeness or analogy between them, like drowning in money. Charteris-Black (2004:21) shows metaphor as "a linguistic representation that results from the shift in the use of a word or phrase." In this respect, Ross (1952:1457) views metaphor as "giving the thing a name that belongs to something else." The etymological origin of the word metaphor is from the Greek meta which means with and phor which means carry.(Sharafeddin A.,20014)

Metaphor is an indirect , non-literal language ,a figure of speech that represent a rhetorical language .Their translation difficulties arise from the fact that they are utilized to express something but mean something else. For this reason ,translators , the novice ones in particular, may find it rather difficult to render proverbs comprising metaphorical language into Arabic. Metaphorical language is regarded as distinct feature in field of language as stated by (Murray & Moon, 2006)

"Metaphor has been generally contemplated and analyzed inside the schema of verbal discourse, scholarly works and humanistic studies. It has been identified with metaphorical language and has been viewed as quite recently a sort of aesthetic work, or something that is separated and disengaged from common language"

In this regard,i.e translation of proverbs, it is suggested that a metaphor is translated into a metaphor or any other equivalent available in the target language (TL).(Ghazala,2008:11)

2.1.9. 2- Cultural Problems

Culture variation is considered problematic to translators in their task practice as another major linguistic difficulty in translation process. (Fiont2001) opines that poorly translated text distort the original in its tune and cultural reference whilst Zidan (1994) raised the issue of whether the target culture content is likely to have a role in enhancing or hindering the linguistic, communicative and more importantly ,cultural objective in the field of English language translation and pedagogy. That's because it is said that a bad model of translated pieces of literature may give misconceptions about the original . Therefore, the translator is the link between the source and the target culture. He must not only master both cultures, but also have full command of both languages, and cultures (Haghani, 2007:185).

It is important, therefore, to understand the relation between language and culture in order to train translators and interpreters. "What truly distinguishes translation is that it takes place in the context of the relations between two cultures, two worlds of thought and perception" (Delisle 1988, 74).

Arabic culture is crucial for English - Arabic translation. Inaccurate translations reveal the mismatches in beliefs and cultural norms between the Western cultures and the Arab culture. The influence of culture on language heritage is manifested between identity and culture. Hence translating proverbs from English into Arabic is influenced by culture of

both the source and the target language texts ,since proverbs are culture-based concepts expressions or sayings.

2.1.9. 3- Differences between English and Arabic

In general ,other linguistic difficulties may arise from the fact that the two languages are different by nature . It is known that the English Language and the Arabic one are descended from different family trees in language. The English Language belongs to the Indo-European languages, while the Arabic Language is a Semitic one(Ghazala,2008)Consequently ,the two languages share different characteristics ,as no two languages are identical neither in form ,meaning and style nor in lexemes. Words denote things and put them in a distinct category of thought. As a result, differences between languages are not only related to the linguistic system, but involve differences in the speakers' interpretation and understanding of the world they live in. Therefore, it is very important for English – Arabic translators to be aware that :

(a) The differences between the two linguistic systems may cause problems in translation.

The duality of Arabic is another important aspect related to translations differences. It is useful for English – Arabic translators to be aware that differences between the two linguistic systems may cause problems in translation

Languages classify knowledge in various ways for the purposes of speech. Such variations and differences may cause other Linguistic problems in translation which impede the quality of proverb translation into English in one way or another. In (Roxana, 2016)   Each language

has its own characteristics , which makes it distinctive and peculiar to the people who speak it.

Other noticeable difference appears in the case of lexical item repetition, as it seen that while English tends to go for variation in phrases, Arabic frequently prefers repetition.. According to Nida(1969:163) ,"there is tendency for all good translations to be somewhat longer than the originals ".Hence, in the translating process, such repetitions result in cultural and linguistic redundancies, which are ascribed by Nida to the desire of translators to include all information stated in the original communication.(Hassan,H. M.(2010:36)

2.1.10. Proverbs and Translation

According to Collins On line Dictionary, proverb is defined as a short sentence that people often quote, which gives advice or tells you something about life. It also defined as a short, traditional saying that expresses some obvious truth or familiar experience.

   Proverbs, however, comprise both literal and non-literal meanings. The non-literal meaning that is traditionally called "figurative" meaning includes: idiomatic or fixed expressions, metaphor and metonymy. (Norrick, 1985:78) has proposed the following definition for the proverb:

"The proverb is a traditional, conversational, didactic genre with general meaning, a potential free conversational turn, preferably with figurative meaning."

In the light of the such definitions, Proverbs are generally defined as common sayings in a certain community's culture. Proverbs often have equivalents in the target language .However, literal word-for word translation does not work for popular saying such as proverbs. Proverbs

deal directly with social customs, that might not correspond directly to certain other societies. In this case , it might help to find a saying that approximates the intended message of the proverb and use it accordingly. Translators ,When translating a proverb and don't find the suitable equivalent in the target language, they translate the meaning of the proverb. Thus , the translation of the English proverb "Abird in hand is worth two in bushes" is literally translated as عصفور في يساوى اثنين علي (الشجرة)whereas the correct equivalent in the Arabic translation is actually (عصفور في اليد خير من عشرة علي الشجرة).Also take this proverb "early to bed, early to rise, makes a man healthy, wealthy and wise" can be best translated into the Arabic equivalent proverb (البركة في البكور)

2.1.10.1-The Characteristics of Proverbs

There are many characteristics and features that constitute the unity and the beauty of proverbs expressions .For,   Proverbs are short, rhyming and archaic words containers**:**

2.1.10.1.1- Rhyming

Most of proverbs possess rhyme and rhythm .Such frequent sound and rhymes add beauty to the value and charm for proverbs usage . It also make them easy to remember . some example of such proverbs are :

A cracked bell can never sound well.

Truth may be blamed, but cannot be shamed;

Who goes a-borrowing, goes a-sorrowing;

Little strokes fell great oaks

Be still, and have thy will

Good mind, good find

2.1.10.1.2- Short :

Proverbs are also Known as short expressions with meaningful utterance that could accurately convey the intended message .Here are some example :

Store is no sore

Measure is treasure

Slow help is no help

East or West, home is best;

2.1.10.1.3- Archaic Words Containers:

Proverbs are often handed or passed down from one generation to another throughout history, therefore ,many proverbs refer to old measurement ,obscure jobs /professionals ,outdated weapons ,unknown plants and animals names beside other various traditional matters . Therefore , it is very common that they preserve archaic words .For example " cobbler's children have no shoes", in this proverb expression ,the word "cobbler" means 'shoemaker' which is no longer used in contemporary English i.e. it is not familiar to speakers of English today as the fixity of proverb is not as rigid as it once to be because they are part of folklore(Mieder,2004:28). Such old words are considered problematic to translators when translating proverbs from English into Arabic.

2.1.10.2.Types of proverbs

Proverbs fall readily into three main categories:

Those of the first type take the form of abstract statements expressing general truths, such as "Absence makes the heart grow fonder" and "Nature abhors a vacuum". Proverbs of the second type, that include

many of the more colorful examples, use specific observations from everyday experience to make a point which is general; for instance, "You can take a horse to water, but you can't make him drink" and "Don't put all your eggs in one basket" . The third type of proverb comprises sayings from particular areas of traditional wisdom and folklore. In this category are found, for example, the health proverbs "After dinner rest a while, after supper walk a mile" and" Feed a cold and starve a fever" These are frequently classical maxims rendered into the vernacular. In addition, there are traditional country proverbs which relate to husbandry, the seasons, and the weather, such as "Red sky at night, shepherd's delight; red sky in the morning, shepherd's warning" and "When the wind is in the east, 'itis neither good for man nor beast", to name few.

2.1.10. 3- The Importance of Translating proverbs

Translation is a phenomenon that has a huge effect on everyday life (Basil Hatim and Jermy Munday, 2004:3).The need   for translating proverbs from English into Arabic ,therefore, stems from their functions in the society and the human life in general. Mainly as mentioned earlier in this topic, proverbs are widely used in everyday conversations not only to transfer a message, but also to fill a gap in a linguistic expression or when a linking word in a meaningful expression is missing and consequently, the conversation continues smoothly, (Whiting, 1972:56) introduced the definition of a proverb as:

"A proverb is the horse of a conversation, when the conversation droops, a proverb revives it"

In addition to that, cultural values, teachings and positive traditions are also reflected on proverbs .In the modern life, proverbs also appear to have an important role to play in almost all aspects of discussions in our life, such as arguments ,wise sayings ,addressing current life issues, etc.

Regarding the importance of proverbs at the present time, Mieder (2004:2) asserts that:

"Contrary to some isolated opinions, proverbs have not lost their usefulness in modern society. They serve people well in oral speech and the written word, coming to mind almost automatically as prefabricated verbal units. While the frequency of their employment might well vary among people and contexts, proverbs are a significant rhetorical force in various modes of communication, from friendly chats, powerful political speeches, and religious sermons to lyrical poetry, best-seller novels, and the influential mass media. Proverbs are in fact everywhere, and it is exactly their umbiquity that has led scholars from many disciplines to study them from classical times to the modern age. There is no doubt that the playful alteration of the proverb "If the shoe fits, wear it" to "If the proverb fits, use it" says it all!"

Therefore, the importance of translating the proverbs has become a paramount or top importance in the different aspects of life and fields of knowledge. It has been the role of translators to fully transfer the meaning, message and content of such proverbs when translating them from English into Arabic.

To highlight the scope of functions utility of proverbs ,Moosavi,(2000: 8-10) cited in Azizollah Dabaghi , (2010:810-813) stated that:

First, Proverbs are used as a title of a book or title of a literary work on the whole (e.g. Shakespeare's measure for measure. Second. In press, hot news is circulated through a proverb in the heading or text of it which reflect news topic .Third, Statesmen and government authorities use proverbs in their speech in different occasions. Forth, Proverbs might attract consumers' attention in ads (either commercial or pilot.)

In the field of translation ,translating proverb from English into Arabic can add to translators in terms of both Knowledge and skills .That is because during the translation practice, translators are exposed to a wider ranges and aspects of linguistic and non-linguistic features of the

two languages i.e. the SL and the TL. Arabic Language ,is no doubt, rich with various types of proverbs that cover issues similar to those found in English proverbs especially in Qur'an and Hadith ; so the wide knowledge of a translator in such sources helps him in finding the cultural equivalences to English proverbs .

In such situations , translators are supposed to manipulate a variety of methods, strategies and procedures in order to effectively deal with translation difficulties arising from such linguistic problems .

2.1.10.4-Methods and Strategies Used in Translating Proverbs

Among the translation strategies relevant and applicable to proverb translation are those provided by Gazala and Mona Baker for the translation of fixed expressions :

Firstly ; according to Gazala(1995:38) , like idioms proverbs are special fixed unchanged phrases which have special fixed unchanged meanings . A proverb cannot be translated or understood as a collection of the individual meaning of its word. Moreover, proverbs are metaphors that stand for something else .Besides, they are culture specific .Therefor, they should not be translated or understood directly. He introduced the problem of translating proverbs from English into Arabic in three main categories or groups with suggested solutions to them:

Group A. Absolute Equivalence :

Examples :" No smoke without fire' (لا دخان بدون نار)

Like father, like son   (الولد سر ابيه)

This group is the easiest for students to translate because most of them can be translated directly, however, the problem remains for the students to know the full form of the proverb in Arabic. The solution can be

53

attained by the help of authority and references to find and recall identical proverbs at hearing one or two words from it.

Group B. Similar Equivalence:

Examples " A friend in need is a friend indeed " (الصديق وقت الضيق)

     " *Charity begins at home"* (الاقربون اولي بالمعروف)

But literally is translated as (الصدقة تبدا في البيت)

According to Gazala , the proverbs of this group is harder to translate than those of the first group, but perhaps the knowledge of a part of the proverb in Arabic is enough for students to guess it in full. If it is not possible to find a proper Arabic version ,they can translate its sense.

Group C .Different Equivalence:

Examples : " If you're in Rome, do as Romans do ." , '

   " to carry coals to new Castel"

   " Jack of all trades and master of none"

   " Even Homers sometimes nods"

This group is the greatest in number, however, it is the most difficult to translate because its proverbs have no straightforward –literal relation to their equivalents in Arabic. In order to overcome this difficulty, a student may resort to colloquial Arabic expressions. As the proverb " Jack of all trades and master of none" is translated into Arabic as "صاحب بالين كضاب"

Secondly ; Baker (1992:65) has gathered four strategies for the translation of idioms and fixed expressions including proverbs which are as follow :

- Using an idiom of similar meaning and form of SL one. Example: (empty barrels makes much noise) is translated as البراميل الفارغة اكثر ضوضاء

- Using an idiom of similar meaning, but a dissimilar form of SL idiom. Example: (a light purse is a heavy curse) is translated into الفقر جريمة

- Translation by paraphrasing: 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 واليد قصيرة

- Translation by omission : In this strategy, the translator deletes the whole idiom because there is no target language idiom that closely matching the source language idiom e.g "hungry bellies have no ears" is translated into "الجوع كافر" also "charity begins at home" into its Arabic equivalent"الاقربون اولي بالمعرف"

Other more strategies are also suggested and introduced in the field of proverb translation 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 " (لا من شاف لا من درى)." to mean that you shouldn't tell such secretes and just keep that top confidencial.

2- Specification

In this strategy, the translator changes the more general elements in TL

idiom or proverb into a more specific one in TL idiom or proverb . For instance, "a bird in hand is worth two in bush" is translated into " عصفور بالید خیر من عشرة علي الشجرة". it is noticed here that the word "bush" is translated into "شجرة"

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 بالید خیر من عشرة علي

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 "

(من یفعل الخیر لا یعدم جوازیه   لا یذهب العرف بین الله والناس   )

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 البعیر!

" 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

2.2. Previous Related Studies:

2.2.1. Studies Related to Difficulties of Translating Proverbs:

2.2.1.1 Shihab ,E.(2010)in his Ph.D. in Sudan University of Science and Technology entitled "The Problems and Difficulties of Translating Context-based proverbial expressions into English", unpublished thesis. Such expressions were drawn from Mahfouz' two well-known novels :"Zigaq ALMidak "and " Aolad Haritna . Twenty M.A. students of translation at An-Najah University served as the subjects in this study. The study used Stewrt's renditions in his (1981) translation of Mahfouz's AwAad Haritna and Le Gassick's renditions in (1975) translation of Mahfouz's Zigag AlMidaq .

The researcher grouped the data under four categories .These were: observatives ,religious, truthful and wisdom proverbial expressions .examination of study analyzed in light of Grice's(18750 the conversational implicature articulated in its four maxims of Quantity, Manner and Relevance.

The findings of the study showed that most of translators often opted for literal translation as a strategy where a difficulty in translating the proverbial expression in its context of use . The result also revealed that some student translators failed to identify the precise meanings intended by the use of proverbial expressions and concequently , fialed too convey the accurate meaning in the target language .It was also found out that

most of the students went for providing existing proverbial expressions in the target language as renderings of the Arabic proverbial expressions without taking into account the proverb's context of use.

2.2.1.2 Thalji, M.B,(2015) in his MA ,in Middle East University, conducted a study on " The Translation of Proverbs : Obstacles and Strategies", 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. The main question in the study is :Wht are the obstacles that Jordanian novice translators 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 advise 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 %22literal 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. The above study IS relevant to this research i.e." Investigating Linguistic Difficulties Arising from Translating Proverbs from English into Arabic" because they share the same hypotheses .The differences appear in the level of translators (novice) and the direction of translation (from Arabic into English) .

2.2.1.3. **Ranna Qassas**,(1990) in her MA in translation ,Yarmouk University, conducted a research under the title" The Cultural and Linguistic Problems in Translating English /Arabic proverbs, aiming at illustrating the difficulties which face translators when translating proverbs and to introduce some suggestions for how to overcome such difficulties. The data in this study were drown mainly from written texts about proverb in both languages(i.e. English and Arabic) .Some texts of translated proverbs , the Holy Quran and the Bible. The research introduced some recommendations and conclusions accordingly. It was found that when expressions and functions correspond in both languages and when functions correspond but expressions differ slightly, the translator can understand the proverb and can easily find the equivalent in the culture he is translating to .The second conclusion was that when functions correspond but expressions differ completely , we try to find a suitable corresponding expressions but in case of absolute absence of such expressions ,we translate the meaning .The third conclusion was that when both expressions and functions differ(i.e. proverbs in Arabic which

have no equivalents in English) we try to explain the proverb then give its meaning The above study corresponds to this research i.e." Investigating Linguistic Difficulties Arising from Translating Proverbs from English into Arabic" in terms of illustrating the difficulties which face translators when translating proverbs and to introduce some suggestions for how to overcome such difficulties .Unlike this research ,the above study focuses only on the cultural difficulties of translating English/Arabic proverb.

2.2.1.4-Al Jabr (2006) studied the problems of syntactically-complex sentences posed for Arab translation students and prescribed some strategies that may help learners overcome them 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 20 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

The above –mentioned study relevant to this research i.e." Investigating Linguistic Difficulties Arising from Translating Proverbs from English into Arabic" because it investigates the problem of syntactically complex sentences of proverb and idioms when translated into English , as the title suggests , the focus is on the syntactic problems, whereas the later focus on the lexical and the cultural difficulties of translating proverbs.

2.2.2. Studies related to Methods and strategies of translating Proverbs and idioms:

A considerable number of articles which discuss one aspect of the most common translation problems between English and Arabic are provided in this section . For example,

2.2.2.1-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. Nine 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 proverbs was idiomatic and natural. The study revealed the following strategies: 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 proverbs in an idiomatic and natural way.

2.2.2.2-   Abu-Saydeh (2004) examined the strategies employed by Arab translators when rendering English idioms into Arabic. The study showed that paraphrasing is statistically the most common strategy used by Arab translators (around 42%), followed by borrowings (around 23%), literal translations (around 17%) and   substitution (13%), with omission, compensation and other strategies being of significantly less importance. The researcher attributed the high percentage of paraphrasing to the different idiomatic systems and the divergent historical affiliations of the two languages.

2.2.2.3- Balfaqeeh (2009) conducted a study which investigated translation strategies (i.e. domesticated or foreignized strategies) which are more acceptable from the point of view of Arab readers. Some idioms and culturally-bound expressions were collected from different idioms books 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 who appreciate translating idioms and cultural expressions by using Arabic equivalents, and sometimes by literal translation and deletion.

Summary of the Chapter :

In conclusion , this chapter has provided a conceptual framework of the research by discussing some related theories and views. In addition to some previous studies conducted on the difficulties of translating proverbs and idiomatic expressions and the relevant strategies used in the process. researcher will consider the above-mentioned results   and the correlation will be drawn in accordance with results and findings of this research when achieved in order to select the most effective ones. The coming chapter will be (chapter 3) in which the research methodology will be discussed.

CHAPTER THREE

RESEARCH METHODOLOGY

Research Methodology

3-0.Introduction

In this chapter, the methodology and procedures of this study are presented in order to achieve the objectives of this study. In other words, it deals with the collection of data ,measurement and analysis of   the results . It describes the population, sample and the instruments as well as their validity and reliability.

3-1. Methodology of the Study :

In this study, the researcher adopts the Descriptive Analytical Method .It is planned to measure views and opinions of English language lecturers and instructors at different Sudanese universities towards the " linguistic difficulties arising from translating proverbs from English into Arabic". In order to collect and analyze data. , the researcher utilized the tools of questionnaire for teachers of English language and translation   and a test for students majoring in English language (level four)in the College of Languages at Sudan University of Science and Technology   . For the tools to appear more adequate for the purpose it designed for, the researcher worded the questions and responses in a way that made the questions more appropriate for both the experienced and the novice ones in the field of English language and translation.

3.2. Population and Sample of the Study :

The Population of this study consists of undergraduate students majoring in English language and translation (level four)in the College of Languages, Sudan University of Science and technology who have participated in the test . A sample of (50) students were chosen to take a translation test composed of 15 English proverbs . The demographic

data and general background of the respondents include name ,gender, age, nationality ,and education level (year) .The sample included 14 males and 36 females whose age ranges between 20 and above. Almost all of them are Sudanese.

Another sample of academic professionals in EFLT   working in different Sudanese universities who hold (B.A, MA and Ph.D.) degrees in English language and translation also participated in the study . They are chosen to participate in the questionnaire which aimed at obtaining more information about the linguistic difficulties arising from translating proverbs from English into Arabic. .

3.3. Data collection tools and 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 questionnaire an a test) in collecting the data and representing the findings of this research.

3.3.1 Teacher's Questionnaire :

The questionnaire of this study is designed to gather information that can help in determining teachers' views and opinions   about the linguistic difficulties arising from translating proverbs from English into Arabic. It is given to English language and translation teachers working at different universities who have enough experience in the field .The questionnaire consists of three main points under which the statements are set to cover the research problems and hypotheses .Each point includes about seven questions .There are 22 statement items enclosed in the questionnaire under the following categories:

First part : It includes seven statements surveying factors behind the problems of proverb translation of meaning.

Second part : It consists of seven statements surveying the effect of translation competence on the rendering of proverbs from English into Arabic

Third part : It includes eight statements surveying the identification and adoption of translation methods in translating proverbs from English into Arabic.

, in addition to one open question to ask the respondent to give his/her point of view about the problem of linguistic difficulties arising from translating proverbs from English into Arabic. Moreover, the researcher used the Likert- 5 point scale ; that are (strongly agree, agree, neutral, strongly disagree, disagree).The researcher also made each group accurate in form and meaning . For more details of the questionnaire see appendix (C)

3.3.2.Translation Test:

The researcher designed a test to investigate linguistic difficulties arising from translating proverbs from English into Arabic

The test consisted of 15 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 and 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 . . For more details of the questionnaire see appendix (B)

It worth mentioning that Newmark's (1988) and Gaber' (2005)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 paraphrasing the meaning of the proverb in a correct target language.

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 . In addition, the blanks or non-answered question are also considered wrong answers.

3.4. Validity and Reliability of Instruments:

3.4.1.Validity & Reliability of the Test :

 The reliability of the test for students was checked by using the test-retest techniques. 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/or any other difficulty in translating 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. The content validity of the test was determined by the researcher discussing the items in the instrument with the supervisor and   lectures   in the English department   , college of Languages ,SUST. See appendices (B)

3.4.2. Validity & Reliability of the Questionnaire:

The questionnaire was designed, verified and validated by experts including the supervisor, see appendices (A). They were a group of university professors who were asked to comment on the questions, form and content of the instrument and suggest modifications that serve attaining the research objectives . Their suggestions and recommendations were of great significance and value to the study After the content validity is confirmed by the above-mentioned experts, the reliability of the questionnaire is calculated. Twenty copies of the questionnaire were distributed to a number of the targeted subject and collected afterwards. Two of them were excluded because of improper filling, three of them were not submitted on time. So, only fifteen copies were processed and calculated. The researcher used the statistical package for social science (SPSS). The method," split-half " is used to calculate the validity and test reliability ,by dividing the test questions into two parts: the group of odd number questions and the set of the even number questions, where the correlation coefficient between the two halves is achieved and then the reliability of Spearman & Brown and Pearson is calculated. The result is a reliability of (.93) which demonstrates that the questionnaire is reliable; see (table 3-1)

Table (3-1)

Reliability Statistics:

	Person	Spearman &Brown
Reliable	0.8674	0.8136
Validity=√Reliable	0.9313	0.9019

The table shows a high value on the final image of the questionnaire .It clearly demonstrates a high degree of consistency of the questionnaire in the current population of the study.

Statistical Equations

a- **Person**

$$\text{Re } liability = \frac{2(r)}{1+(r)}$$

$$r = \frac{\sum XY - \frac{(\sum X)(\sum Y)}{n}}{\sqrt{\left(\sum X^2 - \frac{(\sum X)^2}{n}\right)\left(\sum Y^2 - \frac{(\sum Y)^2}{n}\right)}}$$

b- **Spearman & Brown**

$$r_s = \rho_{rg_X,rg_Y} = \frac{\text{cov}(rg_X, rg_Y)}{\sigma_{rg_X}\sigma_{rg_Y}}$$

c- **One-Sample Test**

$$t = \frac{\overline{X} - \mu}{S_{\overline{x}}}$$

3.5. Data collection and analysis

The data that were collected from the questionnaire and the test 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 accordingly.

3.6. Procedure:

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 questionnaire for EFL teachers and translators and a translation test for undergraduate students that involved different types of English proverbs .

3. Presenting the questionnaire and the test to a group of experts to comment on its validity and reliability.

4. Getting a permission from the English department ,College of Languages, in Sudan University of Science and Technology to facilitate the researcher's mission in doing the test.

5. Distributing the questionnaire and performing the test .

3.7. Limitations Faced by the Researcher while Conducting the Study :

The researcher was confronted by some difficulties in conducting the test on time and delayed two weeks due to annual university program activities of welcoming new enrolled students for the academic year 2008-20019.

The participants were divided into two groups to take different tests administered at a time. Hence, the number of the targeted sample reduced accordingly.

Summary of the Chapter :

This chapter, has described the research methodology. It has described the method adopted in the present study . After that ,it has given some information about the population and sample of the study, in addition to the validity and reliability of the tools used . After writing about the data collection tools and procedures, the difficulties that have faced when conducting the study are stated .

In the next chapter (chapter4), the results of the questionnaire and the translation test will be collected, classified ٬analyzed, interpreted and carefully compared against the parameters set forth to explore the types of difficulties arise when tackling the phenomenon of translating proverbs from English into Arabic , and the reasons behind such difficulties

CHAPTER FOUR

DATA ANALYSIS,RESULTS AND DISCUSSION

Data Analysis, Results and Discussion

4-0.Introduction

This chapter provides the analysis of the data compiled by the instruments i.e. the test and the questionnaire that are discussed in chapter three. The research main concern is to investigate the linguistic difficulties confronted by translators when translating proverbs from English into Arabic . The results of such data collected are discussed and analyzed in order to see whether the hypothesis are proved true or not . The Statistical Package for Social Studies(SPSS) was the software programme that used for this purpose. The students' test and the questionnaire results are demonstrated in terms of percentage in tabulated forms and the frequencies of the different statements under discussion.

4-1. The Test Results :

The data will be collected and analyzed through the test in order to understand the students' inability to translate English proverbs into Arabic in the right way and to locate the reasons occurring behind the shortcomings or even the mistranslation of them . In the test, students are asked to translate a number of English proverbs into Arabic; (15proverbs) . The tables below show the number and the percentage of the right and the acceptable answers, in addition to the number and the percentage of the wrong ones**.**

Results of the translators' performance are presented in tables below (4.1-4.15). Each proverb is discussed separately to show the type of difficulties that arise.

Table (4.1.):A good wife makes a good husband.

	Frequency	Percent
Wrong Answer	1	2.0
Acceptable Answer	11	22.4
Correct Answer	37	75.5
Total	49	100.0

Table (4.1.): Students' translation of the proverb " A good wife makes a good husband " from English into   Arabic:

 In translating this proverb, Table (1) indicates that 75.5% of the respondents   have provided correct answers by using Arabic cultural. equivalence such as "الزوجة الصالحة تصلح زوجها " وراء كل رجل عظيم امرأة" .Whereas   22.4% have provided acceptable answers by   paraphrasing and using communicative translating of meaning of the proverb such as "الزوجة الطيبة تصنع رجل طيب "

In addition to that , only 2.5 provided wrong answers by using literal translation with awkward meaning , such as " المرأة الطيبة خلف الرجل الطيب"

According to the Dictionary of Common English Proverbs(2004:68) this proverb i.e. **"** "A good wife makes a good husband " is translated   into Arabic as   الزوجة الصالحة تصلح زوجها

Table (4.2.)All men must die.

	Frequency	Percent
Wrong Answer	17	34.7
Acceptable Answer	6	12.2
Correct Answer	26	53.1
Total	49	100.0

Table (4.2.) : Students' translation of the proverb " All men must die " from English into   Arabic :

According to translations in the table above ,while 53% provided correct answers by using Arabic cultural   equivalence such as كل نفس ذائقة الموت" ،"كل من عليها فان" ، " منها واليها " only 12.2% provided acceptable answers like   "الموت لازم لكل الناس ". Meanwhile, 34.7% provided wrong answers by making linguistic and stylistic mistakes like " قد مات كل الرجال ", " الرجولة ضاعت" " الرجال مواقف" ,

According to the Dictionary of Common English Proverbs(2004:7)this proverb is translated into Arabic as (كل نفس ذائقة الموت)

Table (4.3.) Brevity is the soul of wit.

	Frequency	Percent
Wrong Answer	20	40.8
Acceptable Answer	13	26.5
Correct Answer	16	32.7
Total	49	100.0

Table (4.3.): Students' translation of the proverb " Brevity is the soul of wit" from English into Arabic :

It's found that 32.7% provided correct answers by using Arabic cultural equivalence such as " خير الكلام ما قل ودل " . Moreover, 26.5% provided acceptable answers by using paraphrasing such as الايجاز هو روح الموهبة "الايجاز هو روح الموهبة". Whereas , 40.8 have translated the same "والفكر , الاختصار روح الذكاء" proverb wrongly such as " ،"لسان الغبي اكثر من ذكاءه" ، "القوة روح الحكمة "الذكاء روح الشجاعة" "الاختصار روح الفكاهة"

some items are left unanswered or blank) " لا اجابة"

According to the Dictionary of Common English Proverbs(2004:20) this proverb is translated into Arabic as "خير الكلام ما قل ودل "

Table (4.4.) Actions speak louder than words.

	Frequency	Percent
Wrong Answer	3	6.1
Acceptable Answer	29	59.2
Correct Answer	17	34.7
Total	49	100.0

Table (4.4.): Students' translation of the proverb " Actions speak louder than words " from English into Arabic:

It's discovered that 34.7% provided correct answers by using Arabic cultural

equivalence such as:

السيف" ،"ضرب السنان ولا خمر اللسان"، "الرجل بأفعاله لا بأقواله" ، "العبرة بالأفعال" اصدق انباءا من الكتب"

74

On the other hand, 59.2% provided acceptable answers by using the Communicative translation method with a colloquial language such as :

".دع افعالك تتحدث"، "السواي ما حداث"*، " الفعل اهم من القول"Moreover, (6.1%) provided wrong answer using literal translation and making lexical mistakes   in translating   by using very long paraphrasing for words incorporated in the proverb which makes the meaning looks awkward   like:

""احداث الكلام يقوده الكلمات"   احداث الكلام هي التي تقودك الي العالم"، According to Atlas Encyclopedic Dictionary(2005:1565) the proverb " Actions speak louder than words" is translated into Arabic as السيف اصدق انباءا من الكتب"

Table (4.5.) A contented mind is a perpetual feast

	Frequency	Percent
Wrong Answer	28	57.1
Acceptable Answer	6	12.2
Correct Answer	15	30.6
Total	49	100.0

Table (4.5.): Students' translation of the proverb " A contented mind is a perpetual feast" from English into   Arabic:

While 30.6% of the respondents provided correct answers by using English cultural equivalence such as " القناعة كنز ،" القناعة كنز لا يفني provided acceptable answers by using the paraphrase technique such as 12.2%

" العقل القنوع نعمة" ، "الرضاء في القناعة" ، "العقل المقتنع نعمة دائمة"

". Meanwhile, 57.1% provided wrong answers by making linguistic and stylistic mistakes like :

"العقل السليم سيد الافعال"،" العقل السليم في الجسم السليم" ، "العقل المناضل اسرع من لديه ذكاء عالي" " - " "صاحب العقل يميز"،(العقل كبير نعمة حقيقية المجتهد "ـ ، "قل العقل المدبر مثل " no answer (left blank 7)

According to the English Arabic Dictionary of Proverbs by Marwan Al Hakim and Al-Mawrid Dictionary (2001), this proverb is translated as " القناعة كنز لا يفني".

Table (4.6.)Jack of all trades and master of none.

	Frequency	Percent
Wrong Answer	39	79.6
Acceptable Answer	7	14.3
Correct Answer	3	6.1
Total	49	100.0

Table (4.6.): Students' translation of the proverb " Jack of all trades and master of none." from English into Arabic:

It's discovered that only 6.1% of the students have provided correct answers by using Arabic cultural equivalence such as صاحب سبع صنائع "والبخت ضائع" ،"كثير الكارات قليل البارات . On the other hand, 14.3 % of them have provided acceptable answers by paraphrasing the meaning . and using colloquial Sudanese Arabic language such as: (صاحب بالين كضاب)*، " جاك الكل يعمل ولا يملك شي"،" لا يستطيع جاك الانتفاع من كل معرفته

In addition, (79.6%) provided wrong answers by using literal translation committing lexical meaning mistakes . Moreover , few respondents

provided no answers and left the spaces blank. Example of such wrong answers provided by respondents are like:

" الملك للتجارة ورئيس لا احد" " لا شيء يستطيع رفع التجارة" ،"جاك سيد لا شيء

According to Al-Mawrid Modern English-Arabic Dictionary (2006), this proverb is translated as:

"صاحب الصنائع السبع لا يتقن أي صنعة" ،"كثير الكارات قليل البارات

Table (4.7.)Dead men have no friends.

	Frequency	Percent
Wrong Answer	32	65.3
Acceptable Answer	16	32.7
Correct Answer	1	2.0
Total	49	100.0

Table(4.7.): Students' translation of the proverb " Dead men have no friends" from English into   Arabic:

As shown in the table above, most of the students ,that's 63.3% of them have literally translated the proverb " Dead men have no friends" into Arabic as:

" عديم الرجولة ليس له اصدقاء"، الموت رجل لا صديق له" ،"الرجال الموتى لا يملكون اصدقاء" الرجولة مواقف which are considered wrong answers , While 32.6% have provided acceptable answers by translating the proverb into "الاموات Only 2% have translated it ليس لهم خلائل" ،" لا اصدقاء للرجال الميتون"،" correctly into the right equivalents such as "ما اكثر الاخوان حين تعدهم * لكنهم ، في النائبات قليل

77

According to the Dictionary of Common English Proverbs(2004:35)the

proverb is translated as عذ زالت الذي الشخص : المعنى، أصدقاء للموتى ليس "

أصدقاؤه عذ يتخلى والنفوذ الرجولةو السلطةو

Table (4.8.)Don't carry coals to Newcastle.

	Frequency	Percent
Wrong Answer	34	69.4
Acceptable Answer	11	22.4
Correct Answer	4	8.2
Total	49	100.0

Table (4.8.): Students' translation of the proverb " Don't carry coals to Newcastle**" from English into   Arabic:**

Based on the data presented in the table above, it is clear that only 8.2%
of the students have achieved the correct answer by translating the
proverb into " السقايين حارة في الماء يبيع". Whereas 22.4% provided
acceptable answers by paraphrasing , and defining   the proverb or
giving similar proverb sharing the matter but not the manner as   : لا"
الشى ضع"   (للفحم منتجة مدينة نيوكاسل لان)   نيوكاسل الي الفحم معك تأخذ لان داعي
وسط في الخبرة تدعي لا " توفرها مكان في السلعة تبيع لا "المناسب المكان في المناسب
الخبراء" . While 69.4% of the students have provided wrong answers by
using literal translation giving irrelevant meaning of the proverb such :(
نيوكاسل الي الفحم تحمل لا), (غيرك حمل تحمل لا)

According to According to the English Arabic Dictionary of Proverbs by
Marwan Al Hakim .The proverb is translated as السقايين حارة في الماء يبيع

Table (4.9.)- Everything comes to him who waits.

	Frequency	Percent
Wrong Answer	7	14.3
Acceptable Answer	21	42.9
Correct Answer	21	42.9
Total	49	100.0

(4.9.): Students' translation of the proverb " Everything comes to him who waits." from English into Arabic:

It is observed from the this table that 42.9% of the students have provided correct answers such as (الصبر مفتاح الفرج) (الصبر طيب) الصبر جميل) (في التأني السلامة) and the same number of them have given acceptable translations of the proverb such as : (كل شئي) (القادم اجمل) (يأتي بالصبر .

While only 14.3%   of the students have translated it into   the wrong meaning using (word-for-word translation) or (literal translation) such as :

(الاشباء لا تأتي بالانتظار),(كل شيء يأتي اليه الذي ينتظره),(صابر علي الاقدار)

According to the English Arabic Dictionary of Proverbs by Marwan Al Hakim   is translated as (من تأني نال ما تمني)

Table (4.10.)Don't throw pearls to pigs.

	Frequency	Percent
Wrong Answer	19	38.8
Acceptable Answer	20	40.8
Correct Answer	10	20.4
Total	49	100.0

Table (4.10.): Students' translation of the proverb " Don't throw pearls to pigs**" from English into   Arabic:**.

While 20.4% of the respondents provided correct answers by using English cultural equivalence such as (لا تعطي الخير - لا تظهر قدراتك لمن لا يقدرها) which is a Sudanese proverb in colloquial Arabic. 40.8% have لمن لا يستحق) provided acceptable answers by using the paraphrase technique such as :

(لا تدي الزول اكثر من , (لا تعطي اللآلئ لمن لا يستحقها),(الانسان الجاحد لا يستحق الدرر) حقوcolloquial Sudanese(لا ترمي اللؤلؤ للخنزير) (,لا تقدر الذي لا يستحق التقدير) . Meanwhile, 38.8% provided wrong answers by   adopting literal translation making linguistic and stylistic mistakes like : الحسنة في)– الملعون زي الشرا في القندول . According to the Dictionary of Common English Proverbs(2004:35)the proverb is translated as " لا تنثر الدر أمام خنزير

Table (4.11.)- After a storm comes a calm.

	Frequency	Percent
Wrong Answer	20	40.8
Acceptable Answer	21	42.9

Correct Answer	8	16.3
Total	49	100.0

Table (4.11.): Students' translation of the proverb "After a storm comes a calm " from English into Arabic:

According to the data presented in the above table, it is clear that only 16.3% of the students have achieved the correct answer by translating the proverb into " (إن بعد العسر يسرا),(بعد الضني يأتي الهناء)" . Whereas 42.9% provided acceptable answers by paraphrasing , and defining the proverb or giving similar proverb s :

While 40.8% of the students have بعد الشدة يأتي الفرج),(بعد التعب يأتي الراحة .) provided wrong answers by using literal translation giving irrelevant meaning of the proverb such :(الهدوء الذي يسبق العاصفة , بعد التعب ياتي الحلم) . According to the Dictionary of Common English Proverbs,(2004), the proverb is translated into Arabic as   إن بعد العسر يسرا

Table (4.12.)Charity begins at home.

	Frequency	Percent
Wrong Answer	6	12.2
Acceptable Answer	19	38.8
Correct Answer	24	49.0
Total	49	100.0

Table (4.12.): Students' translation of the proverb " Charity begins at home" from English into Arabic:

81

It is observed from the this table that 49.0% of the students have provided correct answers such as (الاقربون اولي بالمعروف), (خيركم خيركم لاهله)

and 38.8% of them have given acceptable translations of the proverb using Sudanese colloquial Arabic language and paraphrasing such as

(الاهل اولي بالصدفة), (تبدا الصدقة في المنزل) الما بكفي اهل البيت يحرم علي الجيران

While only 12.2% of the students have mistranslated it into (تبدا التربية:

which is considered irrelevant to the proverb meaning.(من البيت

According to the Atlass Encyclopedic English Dictionary(2005:1565) the proverb (Charity begins at home) is translated as خيركم خيركم لاهله" . " الاقربون اولي بالمعروف"

Table (4.13.)Cut your coat according to your cloth.

	Frequency	Percent
Wrong Answer	8	16.3
Acceptable Answer	16	32.7
Correct Answer	25	51.0
Total	49	100.0

Table (4.13.): Students' translation of the proverb " Cut your coat according to your cloth" from English into Arabic:

Based on the data presented in the table above, it is obvious that only 51.% of the students have achieved the correct answer by translating the proverb into :

(مد رجليك عل قدر لحاف) " .Whereas 32.7% provided acceptable answers by paraphrasing , or giving popular sayings for similar situation as :

" "كن واقعيا" ـ "عش الواقع" ـ" كن نفسك " "ممد رجيك علي قدر لحافك" قص رداءك على مقاسك.While 16.3% of the students have provided wrong answers by using literal translation giving irrelevant meaning of the proverb such :((لا تتدخل فيما لا يعنيك) ،(ابتاع الاشياء حسب حوجتك) According to the Dictionary of Common English Proverbs(2004:29)the proverb " Cut your coat according to your cloth ' is translated into على قدر لحافك مد قدميك

Table (4.14.) : Defer not till tomorrow what may be done today

	Frequency	Percent
Wrong Answer	11	22.4
Acceptable Answer	0	0.0
Correct Answer	38	77.6
Total	49	100.0

Table (4.14.) Students' translation of the proverb " Defer not till tomorrow what may be done today " from English into Arabic:

It is observed from the this table that 77.6% of the students have provided correct answers such as لا تؤجل عمل اليوم للغد but none of them have given an acceptable translations of the proverb !While only 22.4% of the students have translated it into the wrong meanings out of context using literal translation such as : لا الاختلاف)، (لا تخبر الغد عما ستفعله اليوم) According to According to Atlas Encyclopedic Dictionary (2005:1565),this proverb is translated as (لا تؤجل عمل اليوم للغد) . يخبر اليوم ما الذي يحدث غدا)

Table (4.15)After supper walk a mile , after dinner rest a while

	Frequency	Percent
Wrong Answer	19	38.8
Acceptable Answer	15	30.6
Correct Answer	15	30.6
Total	49	100.0

Table (4.15.): Students' translation of the proverb " After supper walk a mile , after dinner rest a while" from English into Arabic:

It is observed from the above table that 30.6% of the students have provided correct answers by finding the cultural Arabic equivalent, that's (من تغدي تمدى ومن تعشي تمشي). Similarly, the same number of them i.e. 30.6% have given acceptable answers by translating the meaning of the proverb such as : تمشى بعد العشاء ميلا واسترح بعد الغداء – تغدي امير وتعشي 1 فقير. Whereas, the majority of the students ,that's 38.8% of them have provided wrong answers by giving irrelevant meanings ; out of context translation such as :

لباس) ،(رحلة المليون تبدا بخطوة) (بعد التعب تأتي الراحة)، (النهار معاش والليل

According to Oxford Concise Dictionary of Proverbs (2009:399, this proverb is translated as "من تغدي تمدى ومن تعشي تمشي   .".

4-.1.1. Discussion of Test Results

(4.1.1): Students' translation of the proverb " A good wife makes a good husband " from English into Arabic.

The high performance of the   respondents   in providing   correct translation of the proverb can be attributed to many reasons :

84

Firstly, the proverb equivalent is very popular in the target language culture (Arabic) and the translators are familiar with the proverb ,that's why they didn't face much difficulties to achieve the correct translation of the proverb into Arabic.

Secondly, the proverb comprise simple words of direct and literal meanings which enable the students to understand the entire meaning and or the message of the proverb in the Arabic translation .

This results strongly support the first hypothesis that the literal and non-literal meaning in English proverb have direct effects on the translator's ability to find words and equivalents when translating proverbs into Arabic Language.

(4.1.2.): Students' translation of the proverb " All men must die " from English into   Arabic:

The big performance in providing the correct answers stems from the fact that the proverb corresponds to the translators' religious cultural background;(The Arabic Islamic culture) . That's why they don't face any significant difficulties in finding   the correct equivalent of the proverb in the target language (كل نفس ذائقة الموت) . Also the linkage between the proverb lexemes are straight forward (' all men" ,'must die'). According to (Speak,2007) many older proverbs use 'man' for the human subject, modern users often attempt to avoid such non-inclusive language, preferring 'someone' or 'a person'. In Assdiq(2014) ,the Arabic language is rich with culture-loaded proverbs that cover issues similar to those of English proverbs especially in the Holy Qur'an and Hadith, ; so the wide knowledge of a translator in the afore-mentioned sources may help him/her to find the cultural equivalent to the proverb.

85

(4 .1.3) : Students' translation of the proverb " Brevity is the soul of wit" from English into   Arabic.

There are two reasons behind such   poor performance of the respondents in translating this proverb: Firstly, This can be explained by the fact that the students (novice translators) have relied on using literal translation and giving irrelevant meaning. Secondly ,some of them even failed to identify   the correct meaning of the word " brevity"   and misused it as " bravery ", although dictionaries were allowed during the test .This indicates that students translators are not exposed to a variety of lexical items and can be misled by homonymous words . That's why they face difficulties in providing a correct Arabic translation for the proverbs. Thirdly, the items that have been left blank without translation can be attributed to the fact that translators are unable to understand the English task items or unable to produce versions of Arabic ones , consequently it shows the inability of the translators to deal with linguistic difficulties arise from translating proverbs. This item strongly support the second hypothesis which postulates that Linguistic difficulties are not effectively dealt with by translators in translating proverbs from English into Arabic

(4.1.4): Students' translation of the proverb " Actions speak louder than words" from English into   Arabic

.In translating this proverb, students have understood the proverb meaning because of literal meaning of words that form it such as 'actions', 'louder' , 'speak'. Thus, they were able to translate it correctly or in an acceptable way by using words from their own . Nevertheless, the wrong answers stem from translating the non-literal word in the proverb;

that's   "words" which is original used to refer to "speech", but it is understood as " world" (العالم) or " the isolated words"(كلمات)

(4.1.5): Students' translation of the proverb " A contented mind is a perpetual feast" from English into   Arabic:

One   translation difficulty that the respondents faced in translating this proverb stems from the synonymous word 'feast' which means ' نعمة' and'عيد"   in the target language . Moreover, they were misled by the word 'mind' and provided irrelevant proverb equivalent in the target culture that is العقل السليم في الجسم السليم . This prove that students are unable to deal with synonymous words , which support the second hypothesis.

(4.1.6): Students' translation of the proverb " Jack of all trades and master of none." from English into Arabic.

As seen from the results , It is obvious that most of the translators are unable to translate the proverb correctly by giving the accurate equivalent of the proverb . The main reasons behind that defect is the fact that some proverbs have no direct counterpart in the Arabic language ; the standard Arabic in particular. Hence, the translator has to convey them in a communicative way . They provided an equivalent from the Egyptian folklore background " صاحب سبع صنائع والبخت ضائع" which is considered a correct translation for the proverb.

Another lexical problem arise from translating this proverb is the rendering of the word " Jack". According to Al Mawrid Dictionary , it refers to "man" in general ,servant or labour which is difficult for student translators to distinguish between " Jack" as a name and "Jack" as a general word used to refer to a man or a labour. Likewise, the word 'trade' means job or work a particular job, especially one needing special skill with your hand:(Contemporary English Dictionary.) Such words don't

have accurate correspondents in Arabic due to linguistic and cultural variations between the two languages . According to (Haggani,2007:185)) this is ascribed to the fact that each language has its own distinctive usage of language and the translator is the link between the source and the target language . Therefore, he /she must not only master both culture's, but also have full command of both languages and cultures .

(4.1.7): Students' translation of the proverb " Dead men have no friends" from English into   Arabic:

It is very clear that the inability of the translators in providing correct translation of the above proverb refers to the metaphorical expression incorporated in the proverb, that's" dead men" .They translate it literally as: "الموتي" او "الرجال الميتون" unlike the intended meaning which stands for: (those who have lost their social or political   positions ,wealth ,reputations or fame among their people in the community) , but not those who died physically or passed away as mentioned in the students' translations. Hence, their translation difficulty arise from the fact that the word "dead" is utilized to express something but it means something else! that's why the novice translators (students) find it difficult to translate. In this regards, (Gazala,2002:11) views that : " It is suggested that a metaphor is translated into a metaphor or any other equivalent available in the target language (TL)". This clearly support the first hypothesis which postulates that Linguistic difficulties resulting from literal and non-literal meaning in English proverb have direct effects on the translator's ability to find   words and equivalents when translating proverbs into Arabic Language.

(4.1.8): Students' translation of the proverb " Don't carry coals to Newcastle" from English into Arabic:

The result above clearly shows that it is the poorest performance in the test . The reason behind the linguistic difficulties arising from translating such proverb is the fact that it tend to have the characteristic of idiomatic expressions with fixed forms and special meaning that cannot be known from the direct meaning of their words . In spite of this fact, almost all respondents have directly translated it into a literal meaning giving irrelevant translation . In (Awaad,1990), such proverbs of idiomatic expressions constitute a real challenge for translators in spite of latest developments in the field of translation theory and application.

This proves that linguistic difficulties of rendering proverbs into Arabic stems from the fact that some proverbs are idiomatic in nature . And hence, their translation into another language is problematic for translators.

(4.1.9): Students' translation of the proverb " Everything comes to him who waits." from English into Arabic:

It is noted that translators don not face much difficulties in rendering the meaning of the proverb neither in finding cultural equivalent nor in giving the communicative meaning of the proverb. That's due to familiarity of proverb equivalent in the respondents" Arabic culture.

 It worth mentioning that some of the respondents used "Transposition" ,a term introduced by (Vinay& Darbelnet) or "a shift" (Catford's term) which is a translation procedure involving a change in the grammar ,from ,SL to TL(Newmark,1988:55). It entails replacing one word class with another without changing the meaning . The word "wait" for example, is a verb which is translated into "الصبر" which is a noun in

the target language. Transposition can be applied within a language and or from one language to another

(4.1.10.): Students' translation of the proverb " Don't throw pearls to pigs" from English into Arabic:

It is clear that only few respondents managed to provide correct equivalence translations for the proverb. This can be attributed to the fact that the proverb contains words of non- literal meaning ; the word 'pearls' for example stands for any valuables , the word 'pig' likewise is metaphorically used to denote wickedness or ingratitude. This support the first hypothesis postulating that Linguistic difficulties resulting from literal and non-literal meaning in English proverb have direct effects on the translator's ability to find   words and equivalents when translating proverbs into Arabic Language.

(4.1.11): Students' translation of the proverb "After a storm comes a calm" from English into Arabic :

Although the proverb seems very simple many of the respondents mistranslated it into the opposite meaning الهدوء الذي يسبق العاصفة, but the opposite is true الهدوء الذي يعقب العاصفة which indicates that students catch the surface meaning of the phrase without any concentration on the correct meaning and message. The factor behind that is the inability to grasp the correct meaning of the phrase in addition to mismanaging of time during the test as some questions are left blank.

(4.1.12): Students' translation of the proverb " Charity begins at home" from English into Arabic.

Only a small number of respondents have failed to provide a correct translation of the proverb .They managed to provide the correct cultural equivalent as well as the communicative meaning of the proverb by

paraphrasing. This can be attributed to the fact that students are familiar with the proverb due to the frequent usage of it on one hand and   the simple lexical meaning of the proverb on the other hand. Nevertheless ,the word 'home' also have multiple meaning, which can be used to refer to a 'house' or a 'country' or any place of origin(Longman Contemporary English Dictionary, Updated Ed.)

(4-1.13): Students' translation of the proverb " Cut your coat according to your cloth" from English into Arabic.

As the proverb meaning seems familiar to translator, they haven't face much difficulties in rendering the meaning of it . They are able to provide the equivalent of the proverb from the local Arabic culture and also by paraphrasing .

(4.1.14): Students' translation of the proverb " Defer not till tomorrow what may be done today " from English into Arabic.

The noticeable big number of students achieving the correct answer in translating such proverb is attributed to the familiarity of the proverb equivalent in the Sudanese Arabic culture, that's why they don't face much difficulties in finding the accurate equivalent of it. Other reason behind the strong performance of the subject is that the proverb contain words of direct counterpart in the target language such as 'tomorrow' ,'today' which could help reminding the students with the correct proverb equivalent in Arabic . This fact also support the first hypothesis of the research.

Nevertheless, The wrong translation of this proverb stems from the word 'defer' which seems to be misleading to some students. They missed it for the word 'differ' .This proves that some proverbs encompass words of similar form or homophone   which may cause translation

problems for translators when translating proverbs from English into Arabic.

It is also noticeable that none of the subjects have provided acceptable answers .This means that they are not able to deal with the translation difficulties arise, and couldn't help using any translation methods in order to facilitate the task. Hence, the second hypothesis which assumes linguistic difficulties are not effectively dealt with by translators in translating proverbs from English into Arabic is proved to be true.

(4.1.15): Students' translation of the proverb " After supper walk a mile , after dinner rest a while" from English into Arabic.:

The reason behind the wrong translation is attributed to the fact that the translators are faced by lexical difficulties in grasping the direct meaning of words . Some words are even not known to them at all. That's because proverb usage, once again ,shows itself an index of linguistic and social change. Take the words 'supper' and 'dinner' for example ,in Britain, the main meal of the day is dinner and it is usually taken in the evening. Some people call this meal supper, but to others supper is a very small meal that is eaten just before they go to bed. .Some people use dinner to refer to the meal they eat in the middle of the day, but if you want to be clear that you are referring to this meal, use lunch. (Longman Contemporary English ,Updated Edition). Translators might not be up to date with such changes in meaning unless they are aware of the language change as a phenomena in the lexical linguistic field.

4.2. The Questionnaire Results :

In the questionnaire, EFL teachers and lecturers are asked to complete a questionnaire by answering 22 enclosed questions . The tables below show the number and the percentage of the right and the acceptable

answers, in addition to the number and the percentage of the wrong ones.

Results of the questionnaire are presented in the tables below . Each questionnaire item is displayed discussed and then verified according to the research hypotheses to show the significances and correlations ,if any

Table (4-16.) a. **Proverb translation of meaning is problematic due to the following factors**

	Mean	Std. Deviation	Responses	Frequency	Percent	t	df	Sig	reality Of 0.05	Value
1	4.5769	.61410	Strongly disagree	0	0	22.679	77	.001	significance	Strongly agree
			disagree	1	1.3					
			neutral	2	2.6					
			agree	26	33.3					
			Strongly agree	49	62.8					
2	4.3077	.91606	Strongly disagree	2	2.6	12.608	77	.001	significance	Strongly agree
			disagree	0	0					
			neutral	12	15.4					
			agree	22	28.2					
			Strongly agree	42	53.8					
3	4.0256	.86751	Strongly	1	1.3	10.442		.001	significance	agree

Test Value = 3

			disagree				77			
			disagree	4	5.1					
			neutral	10	12.8					
			agree	40	51.3					
			Strongly agree	23	29.5					
4			Strongly disagree	0	0			.001	significance	Strongly agree
	4.3846	.74260	disagree	2	2.6	16.467	77			
			neutral	6	7.7					
			agree	30	38.5					
			Strongly agree	40	51.3					
5			Strongly disagree	0	0			.001	significance	Strongly agree
	4.2949	.75780	disagree	1	1.3	15.091	77			
			neutral	11	14.1					
			agree	30	38.5					
			Strongly agree	36	46.2					
6			Strongly disagree	0	0			.001	significance	Strongly agree
	4.4103	.72856	disagree	2	2.6	17.095	77			
			neutral	5	6.4					
			agree	30	38.5					
			Strongly agree	41	52.6					

7	4.2821	.70060	Strongly disagree	0	0	16.161	77	.001	significance	Strongly agree
			disagree	1	1.3					
			neutral	8	10.3					
			agree	37	47.4					
			Strongly agree	32	41.0					

(Item No. 1) Misunderstanding the meaning of the proverb results in incorrect rendition of it :

Based on the data presented in the table above ,it shows that almost all of the respondents (96.1%) agreed and strongly agreed that misunderstanding the meaning of the proverb results in the incorrect rendition of it .The frequencies are (26),(49); they constitute 33.3% and 62%, the total is 96.1%. This means that most of the respondents believe that that misunderstanding the meaning of the proverb results in the incorrect rendition of it.

As seen from the table above, the value of (T. test) calculated (22.679) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the statistical reality conclusion of the phrase which says that misunderstanding the meaning of the proverb results in incorrect rendition of it. According to the reality of the statistical inference above, the subjects' approval of this phrase is at a very high significance level of (0.05)

(Item No. 2). Some English words have no direct counterpart in the Arabic language:

It is observed from this table that most of the respondents (82.%) agreed and strongly agreed some English words have no direct counterpart in the Arabic language. The frequencies are (22),(42); they constitute 28.2% and 53.8 % ,the total is 82%. This means that most of the respondents agreed that some English words have no direct counterpart in the Arabic language.

It is clear from the table above, the value of (T. test) calculated (12.608) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the statistical reality conclusion of the phrase which says that some English words have no direct counterpart in the Arabic language. As seen from the reality of statistical inference, the   subjects approve this phrase moderately   at   high   significance   level   of   (0.05) **(Item No. 3). Some English proverbs may have equivalents in Arabic that are similar in form but different in meaning:**

The table shows that many of respondents (80%)   agreed and strongly agreed that some English proverbs may have equivalents in Arabic that are similar in form but different in meaning. The frequencies are (40),(23); they constitute 51.3% and 29.5 % ,the total is 80%. This means that many of the respondents believe that some English proverbs may have equivalents in Arabic that are similar in form but different in meaning.

The table shows that , the value of (T. test) calculated (10.442) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the statistical reality

conclusion of the phrase which says that Some English proverbs may have equivalents in Arabic that are similar in form but different in meaning language. Seen from the reality of statistical inference, the subjects approval of this phrase moderately at significance level of (0.05)

(Item No 4) Some proverbs comprise cultured-based meaning of context that need to be well understood and then translated:

It is observed from this table that most of respondents (89.9%) agreed and strongly agreed that some proverbs comprise cultured-based meaning of context that need to be well understood and then translated. The frequencies are (30),(40); they constitute 38.5% and 51.3 % ,the total is 80%. This means that most of the respondents believe that some proverbs comprise cultured-based meaning of context that needs pragmatics to be understood and then translated.

It is clear from the table above, the value of (T. test) calculated (16.467) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the statistical reality conclusion of the phrase which says that some proverbs comprise cultured-based meaning of context that need to be well understood and then translated . As seen from the reality of statistical inference, the subjects approve this phrase moderately at high significance level of (0.05).

(Item No 5) English proverb translating needs pragmatic and context background:

The table shows that most of respondents (84.7.9%) agreed and strongly agreed that English proverbs translating needs pragmatic context background. The frequencies are (30),(36); they constitute 38.5%

and 46.2 % ,the total is 84.7%. This means that most of the respondents believe   that English proverb translating needs pragmatic and context background.

It is clear from the table above, that the value of (T. test) calculated (15.091) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the statistical   conclusion of the phrase which   says that English proverb translating needs pragmatic context background . As seen from the reality of statistical inference, the subjects approve this phrase moderately at significance level of (0.05)

(Item No 6) When given in a context ,a translator must choose the most suitable equivalent to convey the nuance of the text:

The table shows that many of respondents (74.7.9%)   agreed and strongly agreed that when given in a context ,a translator must choose the most suitable equivalent to convey the nuance of the text. The frequencies are (30),(41); they constitute 38.5% and 52.6 % ,the total is 74.7%. This means that many of the respondents believe that when given in a context ,a translator must choose the most suitable equivalent to convey the nuance of the text.

According to from the table above, the value of (T. test) calculated (16.467) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the reality of statistical conclusion of the phrase which says that when given in a context , a translator must choose the most suitable equivalent to convey the nuance of the text. As seen from the reality of statistical inference, the subjects approve this phrase moderately at high significance level of (0.05)

(Item No 7) Misinterpretation of the intended message of metaphorical proverbial expressions disturbs the proverb rendition.

It is observed from the table above that most of respondents (88.4%) agreed and strongly agreed that misinterpretation of the intended message of metaphorical proverbial expressions disturbs the proverb rendition. The frequencies are (37),(32); they constitute 47.4% and 41. % ,the total is 88,4%. This means that most of the respondents view that when given in a context ,a translator must choose the most suitable equivalent to convey the nuance of the text.

As seen from the table above, the value of (T. test) calculated (16.467) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the reality of statistical conclusion of the phrase which says that misinterpretation of the intended message of metaphorical proverbial expressions disturbs the proverb rendition Seen from the reality of statistical inference, the subjects approval of this phrase is at high significance level of (0.05).

Table (4-.17.) Translation competence affects the rendering of proverbs:

	Mean	Std. Deviation	Responses	Frequency	Percent	t	df	Sig	reality Of 0.05	Value
									Test Value = 3	
8			Strongly disagree	0	0		77			
	4.5000	.65959	disagree	0	0	20.085			significance	
			neutral	7	9.0			.001		Strongly
			agree	25	32.1					agree

99

			Strongly agree	46	59.0				
9	4.0513	.71890	Strongly disagree	0	0	12.915	77	.001	significance	agree
			disagree	1	1.3				
			neutral	15	19.2				
			agree	41	52.6				
			Strongly agree	21	26.9				
10	4.1154	.85251	Strongly disagree	0	0	11.555	77	.001	significance	agree
			disagree	2	2.6				
			neutral	18	23.1				
			agree	27	34.6				
			Strongly agree	31	39.7				
11	3.7564	.88547	Strongly disagree	0	0	7.545	77	.001	significance	agree
			disagree	8	10.3				
			neutral	18	23.1				
			agree	37	47.4				
			Strongly agree	15	19.2				
12	3.7308	.80054	Strongly disagree	1	1.3	8.062	77	.001	significance	agree
			disagree	2	2.6				
			neutral	26	33.3				

No	Mean	Std. Dev		Freq	%	Chi-square	df	Sig		
			agree	37	47.4					
			Strongly agree	12	15.4					
13	4.2179	.78372	Strongly disagree	0	0	13.725	77	.001	significance	Strongly agree
			disagree	3	3.8					
			neutral	8	10.3					
			agree	36	46.2					
			Strongly agree	31	39.7					
14	4.4231	.82995	Strongly disagree	1	1.3	15.143	77	.001	significance	Strongly agree
			disagree	2	2.6					
			neutral	5	6.4					
			agree	25	32.1					
			Strongly agree	45	57.7					

(Item No. 8) Words related to culture is considered problematic to novice translators in their task as a major linguistic difficulty in proverb translation:

As shown from the table above , most of respondents (91%)   agreed and strongly agreed   that words related to culture is considered problematic to novice translators in their task   as a   major linguistic difficulty in   proverb translation. The frequencies are (25),(46); they constitute 32.1% and 59. % ,the total is 91,% . This means that most of the respondents view   that when given in a context ,a translator must choose the most suitable equivalent to convey the nuance of the text.

Seen from the table above, the value of (T. test) calculated (20.085) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the reality of statistical conclusion of the phrase which says that words related to culture is considered problematic to novice translators in their task as a major linguistic difficulty in proverb translation It is clear from the reality of statistical inference, that the subjects approval of this phrase is at high significance level of (0.05

(Item No .9)- Proverb sayings may encompass unfamiliar word for students:

The table shows that many of respondents (79.5 %) agreed and strongly agreed that proverb sayings may encompass unfamiliar word for students .The frequencies are (41),(21); they constitute 52.6 % and 26.9 % ,the total is 79.57%. This means that many of the respondents believe that proverb sayings may encompass unfamiliar word for students.

As seen from the table above, the value of (T. test) calculated (12.915) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the reality of statistical conclusion of the phrase which says that proverb sayings may encompass unfamiliar word for students It is clear from the statistical inference reality , that the subjects approved this phrase at a moderately significance level of (0.05.)

(Item No. 10) Proverbs translation requires skills in using language resources such as dictionaries to verify accurate word meaning:

It is observed from the table above that many of respondents (74.3%) agreed and strongly agreed that Proverbs translation requires skills in using language resources such as dictionaries to verify accurate word meaning. The frequencies are (27),(31); they constitute 34.6% and 26.9 % ,the total is 74,3 %. This means that most of the respondents believe that proverbs translation requires skills in using language resources such as dictionaries to verify accurate word meaning

According to from the table above, the value of (T. test) calculated (11.555) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the reality of statistical conclusion of the phrase which   says that   proverbs translation requires skills in using   language resources such as dictionaries to verify accurate word meaning. As seen from the reality of statistical inference, the subjects approve this phrase moderately at high significance level of (0.05).

(Item No. 11) Novice translators may be hindered by factors of carelessness and time pressure:

Based on the data presented in the table above,   a lot of respondents (66.3%)   agreed and strongly agreed that novice translators may be hindered by factors of carelessness and time pressure. The frequencies are (37),(15); they constitute 47.4% and 19.2 % ,the total is 66,6 %. This means that a lot of respondents view that proverbs translation requires skills in using language resources such as dictionaries to verify accurate word meaning.

It is clear from the table above, that the value of (T. test) calculated (7.545) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the

statistical conclusion of the phrase which says that novice translators may be hindered by factors of carelessness and time pressure. As seen from the reality of statistical inference, the subjects approve this phrase moderately at significance level of (0.05)

(Item No. 12) - The incapability to produce versions of Arabic proverbs , or the inability to understand the English ones, affect proverb translation:

According to the data presented in the table above, a lot of respondents (62.8%) agreed and strongly agreed that the incapability to produce versions of Arabic proverbs , or the inability to understand the English ones, affect proverb translation. The frequencies are (37),(12); they constitute 47.4% and 15.4 % ,the total is 62,8 %. This means that a lot of respondents beleive that the incapability to produce versions of Arabic proverbs , or the inability to understand the English ones, affect proverb translation.

As seen from the table above, that the value of (T. test) calculated (8.062) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the statistical conclusion of the phrase which says that that the incapability to produce versions of Arabic proverbs , or the inability to understand the English ones, affect proverb translation. It is obvious from the statistical inference, that the subjects approval of the phrase is moderately at significance level of (0.05).

(Item No. 13) -The linguistic differences between the SL and the TL languages i.e. the English and Arabic languages cause problems of fully understanding the intended meaning of proverbs:

Based on data presented in the table above, many the of respondents (85.9%) agreed and strongly agreed that the linguistic differences between the SL and the TL languages i.e. the English and Arabic languages cause problems of understanding the intended meaning. The frequencies are (36),(13); they constitute 46.2% and 39.7 % ,the total is 85.9 %. This means that many of respondents believe that the linguistic differences between the SL and the TL languages i.e. the English and Arabic languages cause problems of understanding the intended meaning of the proverb.

Seen from the table above, that the value of (T. test) calculated (13.725) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the statistical conclusion of the phrase which says that that the linguistic differences between the SL and the TL languages i.e. the English and Arabic languages cause problems of understanding the intended meaning of the proverb. It is clear from the statistical inference, that the subjects approval of the phrase is moderately at significance level of (0.05).

(Item No. 14) -Astrong knowledge of SL culture and TL culture facilitates the rendering of proverbs:

The table above shows that most of the of respondents (89.8%) agreed and strongly agreed that a strong knowledge of SL culture and TL culture facilitates the rendering of proverbs.. The frequencies are (25),(45); they constitute 32.1% and 57.7% ,the total is 89.9 %. This means that many of respondents believe A strong knowledge of SL culture and TL culture facilitates the rendering of proverbs.

As seen from the table above, that the value of (T. test) calculated (15.143with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the statistical conclusion of the phrase which says that that Astrong knowledge of SL culture and TL culture facilitates the rendering of proverbs.. It is obvious from the statistical inference, that the subjects approval of the phrase is moderately at significance level of (0.05).

Table (4-18.) The Identification and utilization of Translation Methods and Procedures in Translating Proverbs from English into Arabic:

	Mean	Std. Deviation	Responses	Frequency	Percent	t	df	Sig	reality Of 0.05	Value
						Test Value = 3				
15	4.3718	.56082	Strongly disagree	0	0	21.603	77	.001	significance	Strongly agree
			disagree	0	0					
			neutral	3	3.8					
			agree	43	55.1					
			Strongly agree	32	41.0					
16	3.7308	.98920	Strongly disagree	1	1.3	6.524	77	.001	significance	agree
			disagree	9	11.5					
			neutral	18	23.1					
			agree	32	41.0					
			Strongly	18	23.1					

			agree							
17	4.1923	.75692	Strongly disagree	0	0	13.912	77	.001	significance	agree
			disagree	0	0					
			neutral	16	20.5					
			agree	31	39.7					
			Strongly agree	31	39.7					
18	4.1923	.80675	Strongly disagree	1	1.3	13.053	77	.001	significance	agree
			disagree	1	1.3					
			neutral	10	12.8					
			agree	36	46.2					
			Strongly agree	30	38.5					
19	3.5513	1.25509	Strongly disagree	5	6.4	3.879	77	.001	significance	agree
			disagree	13	16.7					
			neutral	17	21.8					
			agree	20	25.6					
			Strongly agree	23	29.5					
20	4.1923	.91251	Strongly disagree	2	2.6	11.540	77	.001	significance	agree
			disagree	1	1.3					
			neutral	11	14.1					
			agree	30	38.5					

			Strongly agree	34	43.6				
21	3.5897	1.11000	Strongly disagree	3	3.8	4.692	77	.001	significance	agree
			disagree	11	14.1				
			neutral	19	24.4				
			agree	27	34.6				
			Strongly agree	18	23.1				
22	4.0000	.93974	Strongly disagree	3	3.8	9.398	77	.001	significance	agree
			disagree	2	2.6				
			neutral	10	12.8				
			agree	40	51.3				
			Strongly agree	23	29.5				

(Item No.15) - A translator must find ways to overcome linguistic problems when translating English proverb :

According to the data presented in the table above, almost all of respondents (96%) agreed and strongly agreed that a translator must find ways to overcome linguistic problems when translating English proverb. The frequencies are (43),(32); they constitute 55.1% and 41 % ,the total is 97 %. This means that a lot of respondents agreed a translator must find ways to overcome linguistic problems when translating English proverb.

As observed from the table above, that the value of (T. test) calculated (21.603) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the statistical conclusion of the phrase which says that a translator must find ways to overcome linguistic problems when translating English proverb. It is obvious from the statistical inference, that the subjects approval of the phrase is moderately at very high significance level of (0.05).

(Item No.16): Not all of strategies are of the same benefit to proverb translation:

According to the data presented in the table above, many of respondents (64.1%) agreed and strongly agreed that not all of strategies are of the same benefit to proverb translation.. The frequencies are (32),(18); they constitute 41.1% and 23 % ,the total is 64 %. This means that a lot of respondents agreed that not all of strategies are of the same benefit to proverb translation.

As observed from the table above, that the value of (T. test) calculated (6.524) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the statistical conclusion of the phrase which says that not all of strategies are of the same benefit to proverb translation.. It is obvious from the statistical inference, that the subjects approval of the phrase is moderately at very high significance level of (0.05).

(Item No.17)- It is the role of the translator to sort out what strategies that best suit the text translation to pursuit a good translation of proverbs:

Seen from the data presented in the table above, many of respondents (79.4%) agreed and strongly agreed that it is the role of

the translator to sort out what strategies that best suit the text translation to pursuit a good translation of proverbs.. The frequencies are (31),(31); they constitute 39.7% and 39.7 % ,the total is 79.4 % . This means that many of respondents agreed that it is the role of the translator to sort out what strategies that suit the text translation to pursuit a good translation of proverbs.

As observed from the table above, that the value of (T. test) calculated (13.912) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the statistical conclusion of the phrase which says that it is the role of the translator to sort out what strategies that suit the text translation to pursuit a good translation of proverbs. It is clear from the statistical inference, that the subjects approval of the phrase is moderately at high significance level of (0.05).

(Item No.18)- The most effective translation method is to find the correct proverb equivalent in the target language (TL).

As observed from the data presented in the table above,   most of respondents (84.4%)   agreed and strongly agreed   that   the most effective translation method is to find the correct proverb equivalent in the target language (TL).The frequencies are (36),(30); they constitute 46.2% and 38.5% ,the total is 84.4 %. This means that a lot of respondents agreed that the most effective translation method is to find the correct proverb equivalent in the target language (TL).

As observed from the table above, that the value of (T. test) calculated (13.053) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the statistical conclusion of the phrase which says that the most

effective translation method is to find the correct proverb equivalent in the target language (TL). It is obvious from the statistical inference, that the subjects approval of the phrase is moderately at high significance level of (0.05).

(Item No.19)- The literal translation method conveys the meaning of the proverb:

As observed from the data presented in the table above, only some of respondents (55.1%) agreed and strongly agreed that the literal translation method conveys the meaning of the proverb.. The frequencies are (20),(23); they constitute 25.6% and 29.5% ,the total is 55.1%. This means that only some of respondents agreed that the literal translation method conveys the meaning of the proverb.

Seen from the table above, that the value of (T. test) calculated (3.879) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the statistical conclusion of the phrase which says that the literal translation method conveys the meaning of the proverb.. It is obvious from the statistical inference, that the subjects approval of the phrase is moderately at high significance level of (0.05).

(Item No. 20)- lack of knowledge or unfamiliarity with translation techniques and strategies cause obstacles for translators:

The table above shows that most of respondents (82.1%) agreed and strongly agreed that lack of knowledge or unfamiliarity with translation techniques and strategies cause obstacles for translators. The frequencies are (30),(34); they constitute 38.5% and 43.6% , the total is 82.1%. This means that many of respondents agreed that lack of

knowledge or unfamiliarity with translation techniques and strategies cause obstacles for translators.

As seen from the table above, that the value of (T. test) calculated (11.540) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the statistical conclusion of the phrase which says that lack of knowledge or unfamiliarity with translation techniques and strategies cause obstacles for translators . It is observed from the statistical inference, that the subjects approval of the phrase is moderately at a high significance level of (0.05).

(Item No. 21)- the non-figurative meaning of the proverb could be stated straight forwardly:

The table above clearly shows that only some of respondents (57.7%) agreed and strongly agreed that the non-figurative meaning of the proverb could be stated straight forwardly. The frequencies are (27),(18); they constitute 34.6% and 23.1% , the total is 57.7%. This means that only some of respondents agreed that the non-figurative meaning of the proverb could be stated straight forwardly.

Seen from the table above, that the value of (T. test) calculated (4.692) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the statistical conclusion of the phrase which says that the non-figurative meaning of the proverb could be stated straight forwardly. It is observed from the statistical inference, that the subjects approval of the phrase is moderately at a high significance level of (0.05).

(Item No . 22)- If a translator doesn't find equivalent in target language (TL), he/she has to translate the proverb translation of meaning i.e. (communicative translation):

The table above shows that most of respondents (80.8%) agreed and strongly agreed that if a translator doesn't find equivalent in target language (TL),he/she has to translate the proverb translation of meaning i.e. (communicative translation). The frequencies are (40),(23); they constitute 51.3% and 29.5% , the total is 80.8%. This means that most of respondents agreed that if a translator doesn't find equivalent in target language (TL),he/she has to translate the proverb translation of meaning i.e. (communicative translation).

As seen from the table above, that the value of (T. test) calculated (9.398) with a degree of freedom (77) and the value of the probability is (.001), which means that there is a statistical significance from the statistical conclusion of the phrase which says if a translator doesn't find equivalent in target language (TL), he/she has to translate the proverb translation of meaning i.e. (communicative translation). It is observed from the statistical inference, that the subjects approval of the phrase is moderately at a high significance level of (0.05).

4.2-1. Discussion of Questionnaire Result :

The results of the questionnaire are presented in the (Tables 4-1.2.1), (4-1.2. 2) and(4-1.2.3) . Each item was discussed separately to show the type of linguistic difficulty faced by translators according to the teachers' views. According to the data analysis shown in the tables above, the most significant findings revealed by the study are the following :

It is obvious from the results that items number (1, , 4, 7, 5 , 2) whose score are arranged in descending order have the highest scores in giving positive answers (agree and strongly) supporting the first hypothesis which says that Linguistic difficulties resulting from literal and non-literal meaning in English proverb have direct effects on the translator's ability to find words and equivalents when translating proverbs into Arabic Language. . Moreover, questionnaire items number (8 , 14 , 13,9) whose scores are arranged in a descending order have the highest scores in supporting the second hypothesis (agree and strongly agree) that Linguistic difficulties are not effectively dealt with by translators in translating proverbs from English into Arabic .In addition to that, the items number (15,18, 20,22) which show that respondents believe that the novice translators lack abilities in utilizing translation methods and procedures to deal with the problem of linguistic difficulties arising when rendering proverbs from English into Arabic: .Nevertheless, there are only few items whose scores are arranged in ascending order have the least scores in the questionnaire answers such as items number(19 ,21 and 12) mainly in the second and the third hypotheses. These three items strongly support the notion regarding the identification and utilization of the effective translation methods and procedures when rendering proverbs from English into Arabic.

4.3. Verifications of the Study Hypothesis

This chapter provides the results of the of the following questions :

1-To what extent do linguistic difficulties resulting from literal and non-literal meaning in English proverb affect the translation of proverbs into Arabic?

2. In what ways are such linguistic difficulties dealt with in the English/Arabic translation of proverbs?

3 To what extend are novice translators able to utilize translation methods and procedures in translating proverbs from English into Arabic??

4.3.1. Verifications of the Test Results :

The finding of the translators' performance are presented in the (Tables 4-1,2,3,4,5,6,7,8,9,10,11,12,13,14 and 15). Each score was discussed separately to show the type of linguistic difficulty face by translators.   It is obvious from the results that proverb number (5, 6 , 7 , 8 , 3   , 15) whose score are arranged in descending order have the highest scores in giving wrong answers . Moreover, proverbs number (14 , 1 , 2) whose scores are arranged in a descending order have the highest scores in giving correct answers. There is only one wrong answer in proverb number1.

4.3.1.1-Results Related to the First Hypothesis :

Through this test, a worth-mentioning point that has been noted is learners'
inability to identify the secondary meanings of some metaphorical words incorporated in   English proverbs. Some   proverbs of   literal word meaning that were easy to be understood , have been correctly translated. Nevertheless, words of nonliteral or metaphorical meaning constitute a source of translation difficulties .   Proverbs in table: (5   ,6   , 7, 8, 11) clearly show this lexical linguistic difficulty . Hence, the first hypothesis that says Linguistic difficulties resulting from literal and non-literal meaning in English proverb have direct effects on the translator's ability

to find   words and equivalents when translating proverbs into   Arabic Language is confirmed and proved to be true.

4.3.1-2-Results Related to the Second Hypothesis :

Like the non- literal words contained in some proverbs ,proverbs incorporated words of literal meaning but unfamiliar to students have also appeared to be problematic for them to translate. Such word are either cultured based or words of synonyms, homonyms and archaic word that are now have changed in meaning. Although students were allowed to use dictionaries and any related sources during the test ,they were unable to render such proverbs correctly. They paraphrased   them into irrelevant meanings . Moreover, some questions are left blank ; this indicates   that students were faced by time factor problem and study skills,. This is clear in tables: (10,15, 5,3   ). Nevertheless, they were able to translate proverbs that contain one or two words related to proverbs of the same equivalent in student's target language i.e. Arabic. This is clear in tables (1 ,4 ,14, 9, 12,2).

4-3.1-3-Results Related to the Third Hypothesis :

In the light of the answers provided in tables (6,7,8,15   ) respondents are unable to find the correct proverb equivalent, which is considered by translation and linguistic   theorist as the best strategy in translating proverbs. Instead, they use the literal translation method which giving irrelevant translation ;out of context. In addition , no definition or footnotes is used to define or interpret the unfamiliar colloquial Arabic language words!. This indicates that the third hypothesis which says that translators are not familiar with translation strategies and procedure is proved to true.

To conclude, learners of English language in are unable to effectively translate English proverbs into Arabic because   their word meanings in the source language are unfamiliar to them. How could a translator transmit the meaning of what is , unfamiliar, unclear and not understood for him?   Moreover, they lack familiarity with translation strategies and procedures

4.3.2. Verifications of the Questionnaire Results :

4-3.2-1   Results Related to the First Hypothesis: Linguistic difficulties resulting from literal and non-literal meaning in English proverb have direct effects on the translator's ability to find   words and equivalents when translating proverbs into Arabic Language**.**

instructors		Std. Deviation	Test Value =21			reality Of 0.05	Value
	Mean	n	t	f	sig		
First hypothesis	30.2821	3.39938	24.115	7	.001	significance	Strongly agree

Table (4-19)

The table shows results of the hypothesis no   (1) which says: Linguistic difficulties resulting from literal and non-literal meaning in English proverb have direct effects on the translator's ability to find words and equivalents when translating proverbs into   Arabic. Seen from the table above, the value of (T. test) calculated (24.115) degree of freedom (53) and the value of the probability (.001), which means that there's statistical significance from the reality of statistical

conclusion of the term that says Linguistic difficulties resulting from literal and non-literal meaning in English proverb have direct effects on the translator's ability to find words and equivalents when translating proverbs into Arabic Language. It is clear from the reality of statistical inference that subjects approval of this phrase is moderately at the significance level of (0.05).Therefore, the hypothesis is considered to be true.

4-3.2.2- Results Related to the Second Hypothesis:

Linguistic difficulties are not effectively dealt with by translators in translating proverbs from English into Arabic

instructors	Mean	Std. Deviation	Test Value =21			reality Of 0.05	Value
			t	f	sig		
Second hypothesis	28.7949	3.42398	20.106	7	. 001	significance	agree

Table (4.20)

The above table shows results of the hypothesis no (2) that says : Linguistic difficulties are not effectively dealt with by translators in translating proverbs from English into Arabic:

Seen from the table above, the value of (T. test) calculated (20.106) degree of freedom (53) and the value of the probability (.001), which means that there's statistical significance from the statistical conclusion reality of the term that says that Linguistic difficulties are not effectively dealt with by translators in translating proverbs from English into

Arabic.. It is clear from the reality of statistical inference that the subjects' approval of this phrase is moderately at the significance level of (0.05).

4-3.2.3- Results Related to the Third Hypothesis:

The novice translators lack abilities in utilizing translation methods and procedures to deal with the problem of linguistic difficulties arising when rendering proverbs from English into Arabic:

instructors			Test Value =24			reality Of 0.05	Value
	Mean	Std. Deviation	t	f	Sig		
Third hypothesis	31.8 205	4.540 56	15. 212	7	. 001	significance	agree

Table (4.21)

The above table shows results of the hypothesis no (3) which reads: the novice translators lack abilities in utilizing translation methods and procedures to deal with the problem of linguistic difficulties arising when rendering proverbs from English into Arabic:

As seen from the table above, the value of (T. test) calculated (15.212) degree of freedom (53) and the value of the probability (.001), which means that there's statistical significance from the reality of the statistical conclusion of the term that says that the novice translators lack abilities in utilizing translation methods and procedures to deal with the problem of linguistic difficulties arising when rendering proverbs from English into Arabic. It is clear from the reality of the statistical inference that the subjects' approval of this phrase is moderately at the significance level of (0.05).

Summary of the Chapter :

Chapter four provides the analysis of the data compiled by the instruments i.e. the test and the questionnaire that are discussed in chapter three. The research main concern is to investigate the linguistic difficulties confronted by translators   when translating proverbs from English into Arabic.

According to the results of data analysis ,the most significant findings revealed by the study are the following:

- ❖ **The Test** : Tables (4.5 , 4.6   , 4.7, 4. 8, 4.11) clearly prove the first hypothesis that Linguistic difficulties resulting from literal and non-literal meaning in English proverb have direct effects on the translator's ability to find   words and equivalents when translating proverbs into Arabic Language .Tables (4.10, 4.15 ,4. 5, 4.3   ) assured that Linguistic difficulties are not effectively dealt with by translators in translating proverbs from English into Arabic. In the light of the answers provided in tables (4.6, 4.7, 4.8, 4.15) respondents proved that novice translators lack abilities in utilizing translation methods and procedures to deal with the problem of linguistic difficulties arising when rendering proverbs from English into Arabic.

- ❖ **The Questionnaire: (Table 4-16)** It is obvious from the results that items number (1, 4, 7, 5 , 2 **)** strongly support the first hypothesis which says that Linguistic difficulties resulting from literal and non-literal meaning in English proverb have direct effects on the translator's ability to find   words and equivalents when translating proverbs into   Arabic Language. likewise, questionnaire items number (8 , 14 , 13,9)in **(Table 4-17)** have

the highest scores in supporting the second hypothesis (agree and strongly agree) that Linguistic difficulties are not effectively dealt with by translators   in   translating   proverbs from English into Arabic .In addition to that, the items number (15,18, 20,22) **in (Table 4-18)** prove that respondents believe that   that novice translators lack abilities   in utilizing translation methods and procedures   to deal with the problem of linguistic difficulties arising when rendering proverbs from English into Arabic**.** Items number(19 ,21) have also great significance in supporting the third hypothesis.

CHAPTER FIVE

SUMMARY OF THE STUDY,FINDINGS AND RECOMMENDATIONS

Summary of the Study, Findings and Recommendations

5-1. Summary of the Study

This research attempts to investigate the linguistic difficulties arising from translating proverbs from English into Arabic. The subjects of the study were undergraduate students majoring English- level four- in the college of languages , (SUST) and the EFLT in Sudanese Universities. They responded to a translation test (for students) and a questionnaire (for EFLT) and lectures that were designed to test the correlations between the linguistic difficulties arising from proverb translation from English into Arabic and the hypotheses set in this research. To investigate the problem of the study, the researcher raised three questions; Firstly, to what extent do linguistic difficulties resulting from literal and non-literal meaning in English proverb affect the translation of proverbs into Arabic? Secondly, in what ways are such linguistic difficulties dealt with in the English/Arabic translation of proverbs? and thirdly, to what extend are novice translators are able to utilize translation methods and procedures in translating proverbs from English into Arabic? .Based on the hypothesis of the study, the researcher assumes that :

1-Linguistic difficulties resulting from literal and non-literal meaning in English proverb have direct effects on the translator's ability to find words and equivalents when translating proverbs into Arabic Language.

2-Linguistic difficulties are not effectively dealt with by translators in translating proverbs from English into Arabic because they lack language abilities and translation skills.

3- The novice translators lack abilities in utilizing translation methods and procedures to deal with the problem of linguistic difficulties arising when rendering proverbs from English into Arabic.

- The study questions raised at the beginning of this research could be (yes). Consequently, the hypotheses of the study are proved to be true.
- Based on the results of the study ,it can be concluded that linguistic difficulties arise as a result of proverb translation from English into Arabic that require, beside a strong command of the two languages, it requires translation skills and abilities to overcome.
- The causes of the linguistic difficulties appear to be focused on three areas;
  1- The incapability of translating culturally-bound words, sayings and expressions , providing irrelevant translation of the proverb.
  2- Committing linguistic, lexical , and structural mistakes when translating proverbs without paying much attention to words of non-literal or metaphorical meanings.
  3- The literal translation indicates their inability to verify and then apply the most appropriate methods of translation, improper usage of a strategy or a technique which renders the meaning and message clearly and effectively.

To address the problem, a number of solutions also appear to be possible . They are set forth in the recommendations that follow.

5-2. Findings (Conclusion) :

In the light of the above-mentioned areas of translation difficulties, the study has shown that the linguistic difficulties which arise   when translating proverbs from English into Arabic are as follow : **firstly**, the incapability of translating culturally-bound words, sayings and

expressions effectively providing irrelevant translation of the proverb. This fact comes in accordance with views conceived by the modern translation theorists such as Catford,(1965),Nida (1964), Savory(1957), Newmark(1988),and Wills(1982) who have understood the fact that translators are not only in need of bilingual competence, but also a good knowledge of the cultures of the languages concerned. Likewise, it agrees with Alsaidig (2008) who finds that literal translation and lack of linguistic and cultural knowledge in both languages cause problems of fully understanding the intended meaning.

The second difficulty is committing linguistic, lexical , and structural mistakes when translating proverbs without paying much attention to words of non-literal or metaphorical meanings . For example" Dead men have no friends" is translated into "لا اصدقاء للرجال الميتون".(literal translation) which is considered imperfect translation unless it is followed by a definition or footnotes! because the word '*dead*' stands for the man or person who has lost fame, wealth or an important position in his community but not that who have physically died or passed away. Other lexemes of synonymous, homonymous and perhaps some unfamiliar words that have no direct counterpart in the target language(TL),i.e. the Arabic language also proved to be problematic to translators. Some translators commit mistakes because they lack practice in translation, they are in a hurry while translating, they do not edit their answers after finishing the translation or they do not have enough linguistic competence . Moreover, they are not exposed to a variety of words found in standard dictionaries to search for effective equivalence in order to transfer and/or convey the accurate meaning or message of the proverb needed . This result agrees with Catford,(1995:21) who reports that the central problem of translation practice is that of finding 'TL'

translation equivalence. Similarly, it goes along with the opinion viewed by Gazzala,(2008:19) who reports that lexical problems occur when a word or phrase on an expression is not understood clearly and directly ,misunderstood or not known at all by translators. .

The third difficulty is the unawareness of translation methods and procedures . Although   translators' seem to have followed some translation methods such as literal, word-for word, translation, paraphrasing and communicative translation of meaning ,most of them are unable to verify and then use effective procedures that match the translation situation. Some translators use literal translation but this is not helpful in translating proverbs that contain culturally bound words. For instance , the proverb *'Jack of all trades and master of none*.' is translated into" الملك للتجارة ورئيس لا احد" *.* They literally translate the word "trades" into "تجارة" instead of " مهن " or "حرف". Therefore, it is important for the translator to become familiar with translation methods. Some miscellaneous strategies, procedures and techniques have been suggested and introduced to facilitate   the process of translation such as using componental analysis , applying case grammar to translation, using the most appropriate method of cultural transposition such as literal translation, claque, communicative and semantic translation and cultural transplantation as well as utilizing the techniques of semiotics, pragmatics and other relevant disciplines Hervey& Higgins, (1992:28-30)

After investigating the translation difficulties   that arise   when translating proverbs from Arabic into English, it is evident that many translators ,the novice ones in particular, face many difficulties related to their inability to translate culturally bound words/expressions in context . Words, terms or expressions that lack equivalents in the target language, appear to be problematic to translators . Also the adoption of literal

translation indicates their inability to follow and apply the ideal methods of translation, improper usage of a strategy or a technique which renders the meaning and message clearly and effectively. Also the inability of translators to render word of metaphorical meaning which are utilized to express something but meant something else, in addition to using wrong lexical terms shows low level of language use and competence. Translators are not exposed to a variety of meaning of lexical items incorporated in proverbs. They lack extensive readings in different areas which allow them i.e. translators to build up their vocabularies and use them properly when need and structural mistakes show their weaknesses in knowing both languages and cultures. Moreover, they seem to lack study skills in term of effectively using language resources such as dictionaries.

5.3 - Recommendations :

Based on the findings of the current study, the researcher recommends the following**:**

1- Since the culture-base sayings words and expressions seem to be problematic when translating proverbs from English into Arabic, translators are to be exposed to a wider range of reading literature materials in different genres and cultures of both (SL)and (TL) languages , If we took this step, it would greatly enhance their knowledge and awareness in this regard i.e. culture awareness and language competence in general.

2- The novice translators themselves should perhaps be given much more practical drills and translation practice in which they could be able to identify and then apply the most appropriate translation methods and procedures according to the text type and language level.

3- It would be beneficial for translators if Arabic courses in figurative language   and style are included when describing and specifying translation courses for them .That would help in producing correct Arabic versions of the translated text when doing translation

5.4- Suggestions for Further Studies:

a- As we live in the era of technology ,the use of computer is becoming a must in almost all our academic and non-academic writing activities ; translation is no exception. Likewise ,the need for machine translation appears to be a part of translators' equipment that help facilitating their tasks. Hence, machine translation could have an effective role to play in translating proverbs from English into Arabic and vice versa. Therefore, It seems interesting if this role is deeply investigated to see to what extent the machine translation could negatively or positively affect translation quality in general and proverb translation in particular.

b- Other suggestion for further investigation is that researchers are strongly encouraged to scrutinize the effect of terms ,acronyms and metonymy ,as linguistic difficulties , in translation.

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Appendices

Appendix (A)

The Validation Committee

Name	Specialization	Place of Work	Academic Rank
Dr. Suleiman Mattar Dalboon	Applied Linguistics	West Kurdofan University	Associate Professor
Dr. EL-Nour Sabit Abdelkareem	Applied Linguistics	University of Dongola	Associate Professor
Dr. Issaq Abbkar Khalil	Language and Literature	University of Jazan, KSA.	Assistant Professor
Dr. Abdalla Yassin Abdalla	Applied Linguistics	Sudan University of Science and Technology	Professor

Appendix (B)

The Translation Test

Dear student,

You are invited to participate in a research project conducted by Izzeddin Dawood Abdurrahman, a Ph.D. candidate, enrolled at College of Languages, Sudan University for Science and technology .

The present study attempts to investigate linguistic difficulties arising from translating proverbs from English into Arabic and to propose recommendations for translation students, translation teachers and professional translators as well.

Enclosed is a translation test designed only for the purpose of carrying out my thesis. The proverbs are chosen according to Speake's (2008) categories of proverbs) :abstract statement, everyday-experience, traditional wisdom and folklore .Thus,, you are kindly requested to translate the enclosed 15 English proverbs into Arabic. You may use any external resources like dictionaries.

Your participation, time and efforts are highly appreciated .

Thank you very much,

‹Yours sincerely

Izzeddin Dawood Khalil

Phone: 0114129130

Email: izdaw2002gmail.com

1-Background Information

- Please fill in the following form :
- Please use a tick or a cross between the brackets, as appropriate .

1 - Name (optional) :…………….....................................

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

3-Age : (optional)…………………………….

4-Nationality:………………………………… ؟

5- Education : **Undergraduate** (   )

Year one (   )   Year two (   )

Year three(   )   Year four (   )

2-The Test :

Note :

Since the study is about translation only, please confine your answers to Modern Standard Arabic and avoid colloquial equivalents for the English proverbs itemized in the translation tests.

Translate the Following proverbs into Arabic. .

1- A good wife makes a good husband

_____

2- All men must die .

_____

3- Brevity is the soul of wit

_____

4- Actions speak louder than words.

_____

5- A contented mind is a perpetual feast

_____

6- Jack of all trades and master of none.

_____

7 - Dead men have no friends

_____

8- Don't carry coals to Newcastle..

_____

9- Everything comes to him who waits.

_____

10- Don't throw pearls to pigs.

_____

11- After a storm comes a calm.

_____

12- Charity begins at home.

_____

13- Cut your coat according to your cloth.

_____

14- .Defer not till tomorrow what may be done today.

_____

15- . After supper walk a mile , after dinner rest a while .

_____

End of Questions

Appendix (C)

The Teachers' Questionnaire

Dear Colleagues,

The researcher is conducting a study on " **Investigating Linguistic Difficulties Arising from Translating Proverbs from English into Arabic**" and tries to take benefit from your experience in this field and wants your help to fill the enclosed questionnaire by answering its questions clearly and accurately as much as possible by a tick mark ☒ in the place that best suit your convenience.   ✓

  The answers that will be obtained are only for usage of the scientific purposes .   ✓ **Statement**

Thank You.

Background Information

The following questions are about ,your education and your position as university teacher and /or translator .

To respond to the following questions, please mark ☒ in the appropriate box.

1- Gender   :   a. Male   ☐   b. Female   ☐

2- Age   :   a. 35 -45   ☐   b . 46 -55   ☐ c. More than 45   ☐

3- Qualification :   a. B.A   ☐   b. M.A   ☐   c. Ph.D.   ☐

4- Experience   a. Less than 1 year   b. 1- 5 years   ☐

     c More than 5 years   ☐

5- Did you serve any training in translation?

        a. Yes ☐   b. No   ☐

6- Are you doing translation beside your work in university?

        b. Yes   ☐   b. No   ☐

Questionnaire Directions :

❖ Give your immediate impressions. There is no right or wrong answer.

❖   For each of the statements below , tick mark(   ) that indicates the
degree   to   which   you   agree   or   disagree   in   the   right   column
1- Strongly Agree 2- Agree   3- Neutral 4- Disagree 5- Strongly Disagree.

*A-Proverb translation of meaning is problematic due to the
following factors:*

	Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1-	Misunderstanding the meaning of the proverb results in the incorrect rendition of it .i.e. the proverb.					
2-	Some English words have no direct counterpart in the Arabic language.					
3-	Some English proverbs may have equivalents in Arabic that are similar in form but different in meaning.					
4-	Some proverbs comprise cultured-based meaning of context that need to be well understood and then translated.					
5-	English proverb translating needs pragmatic context background.					
6-	When given in a context ,a translator must choose the most suitable equivalent to convey the nuance of the text.					
7-	Misinterpretation of the intended message of metaphorical proverbial expressions disturbs the proverb rendition.					

B- Translation competence affects the rendering of proverbs:

	Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
8-	Words related to culture is considered problematic to novice translators in their task as a major linguistic difficulty in proverb translation					
9-	Proverb sayings may encompass unfamiliar word for students.					
10-	Proverbs translation requires skills in using language resources such as dictionaries to verify accurate word meaning					
11-	Novice translators may be hindered by factors of carelessness and time pressure.					
12-	The incapability to produce versions of Arabic proverbs , or the inability to understand the English ones, affect proverb translation.					
13-	The linguistic differences between the SL and the TL languages i.e. the English and Arabic languages cause problems of understanding the intended meaning of the proverb.					
14-	A strong knowledge of SL culture and TL culture facilitates the rendering of proverbs.					

C- The Identification and utilization of Translation Methods and Procedures in Translating Proverbs from English into Arabic

	Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
15-	A translator must find ways to overcome linguistic problems when translating English proverb .					
16-	Not all of strategies are of the same benefit to proverb translation.					
17-	It is the role of the translator to sort out what strategies that best suit the text translation to pursuit a good translation of proverbs.					
18-	The most effective translation method is to find the correct proverb equivalent in the target language (TL).					
19-	The literal translation method conveys the meaning of the proverb.					
20-	lack of knowledge or unfamiliarity with translation techniques and strategies cause obstacles for translators.					
21-	The non-figurative meaning of the proverb could be stated straightforwardly.					
22-	If we don't find equivalent in target language (TL),we have to translate the proverb translation of meaning i.e. (communicative translation).					

Thank You for your co-operation

Appendix (D)

Figures

Charts Representing the Most significant Items of the Test Results

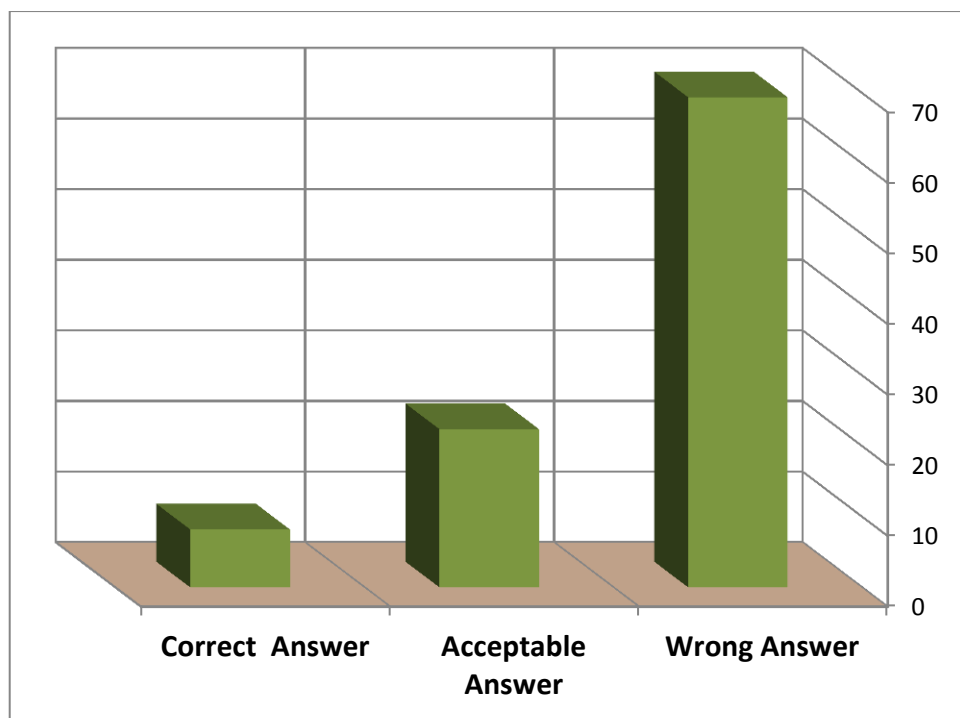✓ **Results related to the first hypothesis : (5   ,6   , 7, 8, 11)**
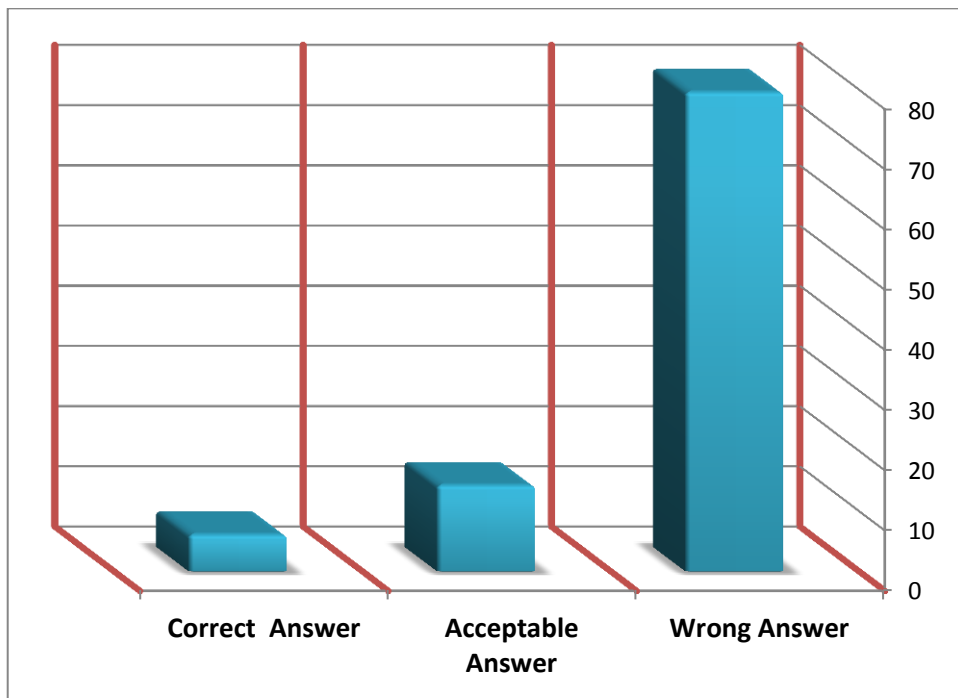
4.1.5. Students' translation of the proverb '' A contented mind is a perpetual feast''
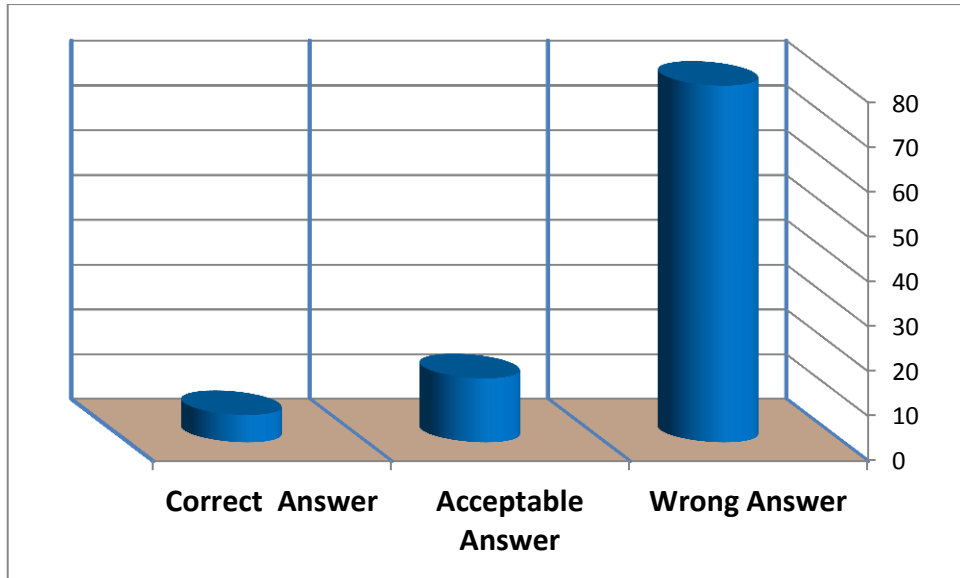
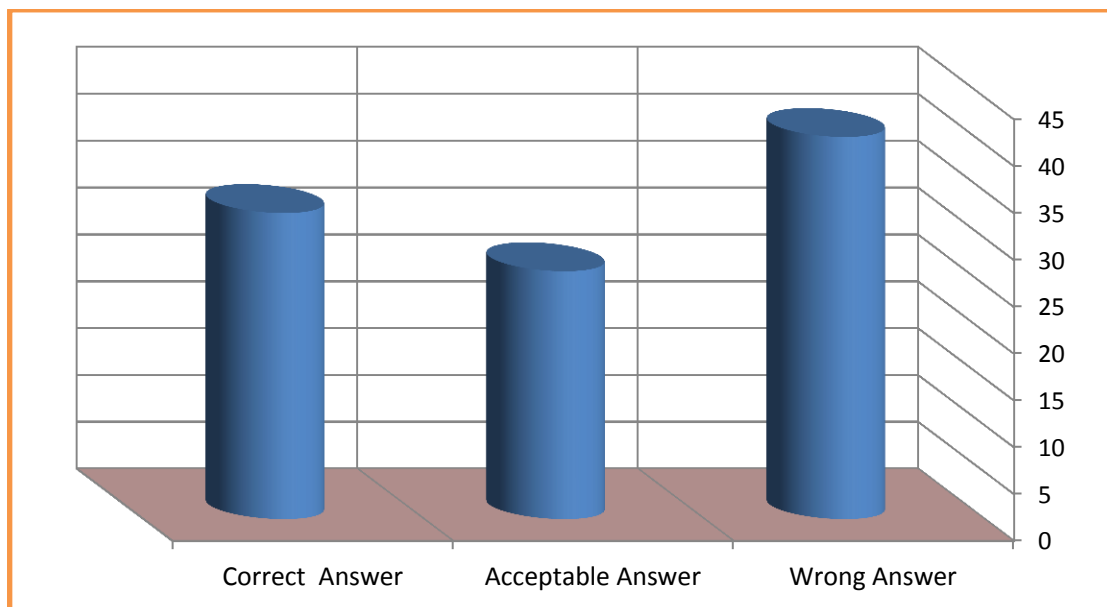**4.1.6. Students' translation of the proverb '' Jack of all trades and master of none.''**
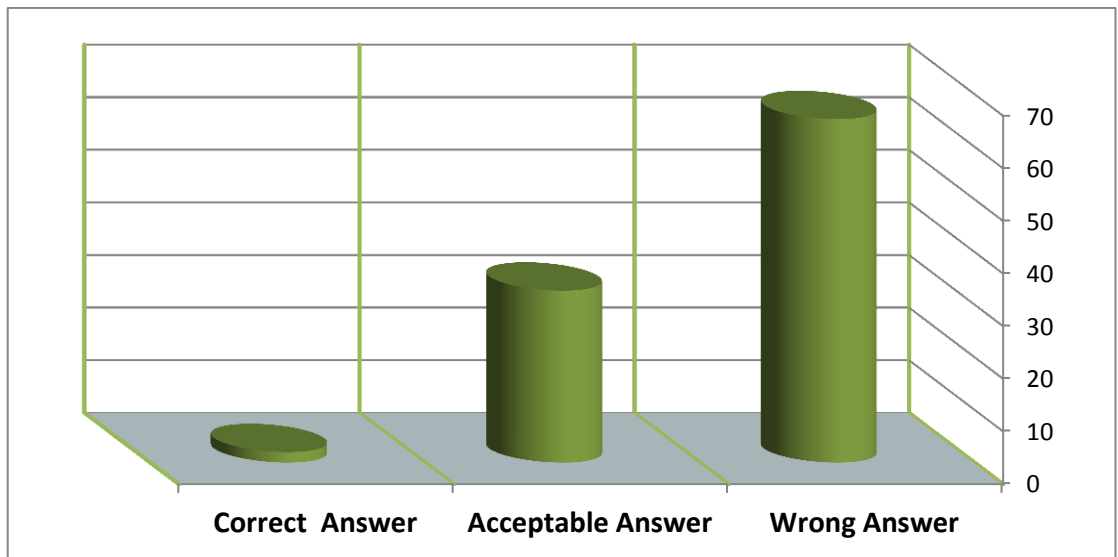
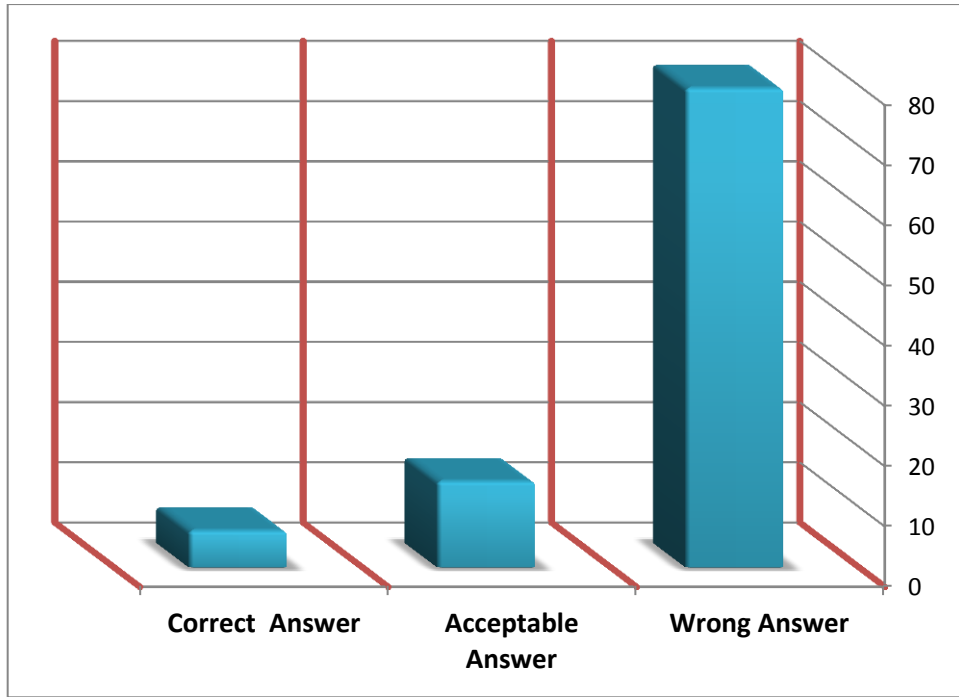**4.1.7. Students' translation of the proverb '' Dead men have no friends''**

4.1.8. Students' translation of the proverb " Don't carry coals to Newcastle"

✓ **Results Related to the Second hypothesis :**(10,15, 5,3   ).

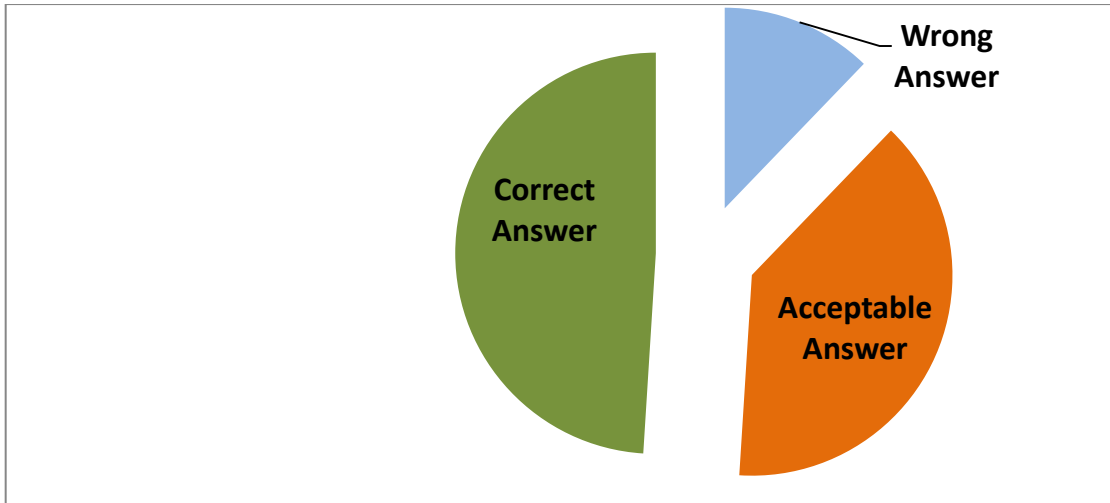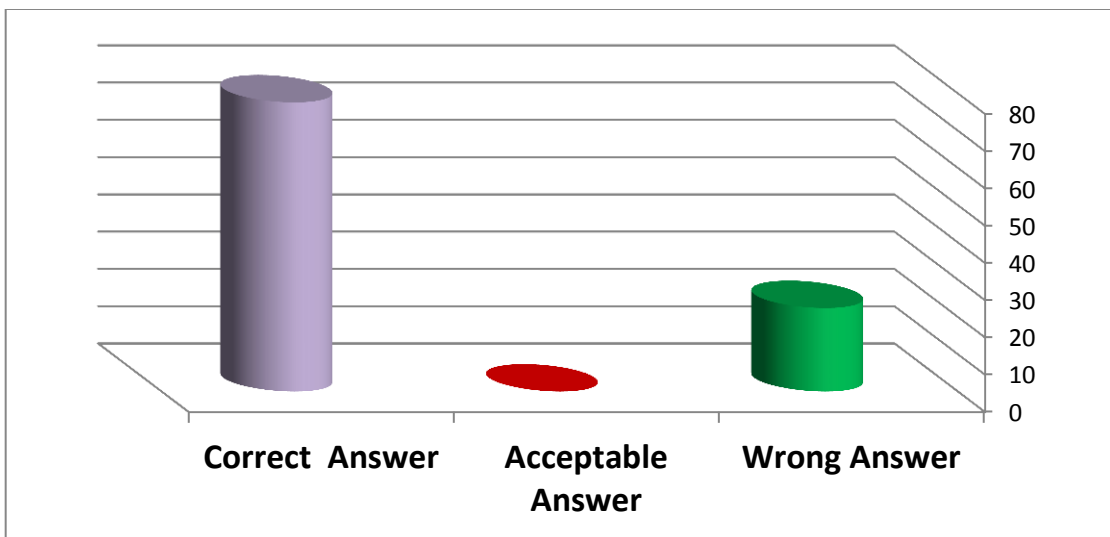**4.1.3 Students' translation of the proverb" Brevity is the soul of wit"**

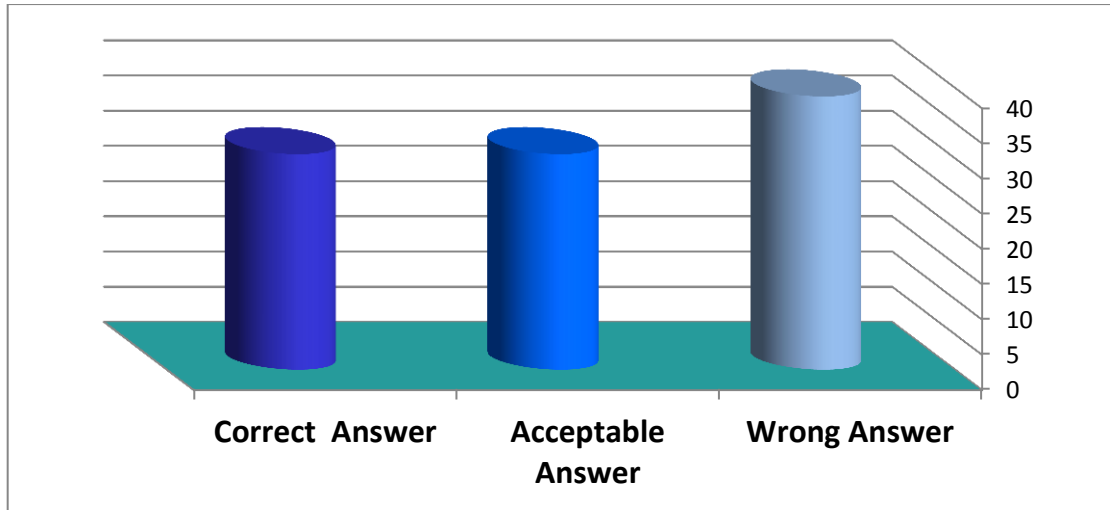4.1.5. Students' translation of the proverb " A contented mind is a perpetual feast"
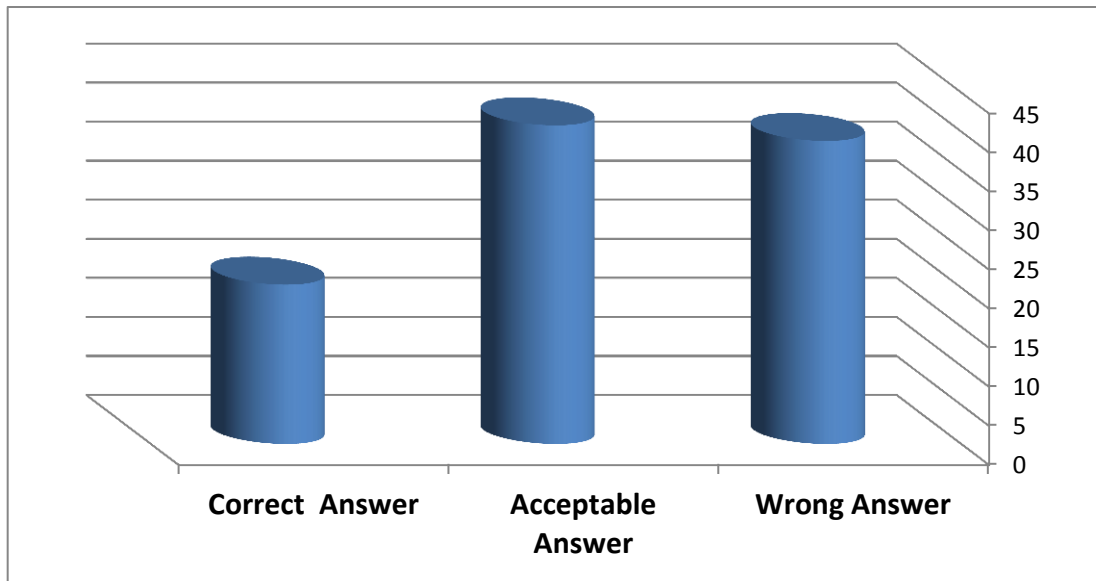
4.1.10. Students' translation of the proverb " Don't throw pearls to pigs"

4.1.12. Students' translation of the proverb " Charity begins at home"

4.1.14. Students' translation of the proverb " Defer not till tomorrow what may be done today"

4.1.15. Students' translation of the proverb " After supper walk a mile , after dinner rest a while

✓ **Results related to the third hypothesis : see charts(6,7,8,15) above**