



Jordanian Translation Students' Difficulties in Translating English Proverbs into Arabic

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Abstract

Translation is a creativity job in which the translator aims to recreate the source text taking into account, faithfulness, regularity, and equivalency when conveying the message of the author. This paper examined the difficulties that encountered (25) translation students at Jadara University, Jordan when they translate English proverbs into Arabic. Moreover, this study attempted to unfold the reasons behind these difficulties. To achieve these objectives, the researcher designed a translation test composed of (25) English proverbs with an open-ended question. The students' translations were quantitatively analysed to find relevant frequencies and percentages. The results revealed that the major difficulties in translating English proverbs into Arabic are the difficulties in mastering the standard Arabic language, the unawareness of the lexical and semantic difference, the spread of modern colloquial Arabic language, and the students' unawareness of cultural differences of the English proverbs.

Keywords: translation, English proverbs, standard Arabic, modern colloquial Arabic

INTRODUCTION

Translation is a creativity in which the translator purposes to recreate the source text taking into account, faithfulness, regularity, and equivalency when conveying the message of the author (Catford, 1965). Various theorists, Newmark (1985), Bakella (1984), and others, have discussed the close relationship between translation and culture; the process of translation must be existent within a frame of culture to make a natural translation from the source text. Meanwhile, Neubert and Shreve, (1992) mention that translation plays a vital role in cultural differences which means that the cultural link produces many benefits and advantages. Three things translators should recognize during the process of translation: the source language that the text are translated from, the target language the text are translated into and the source text.

The process of translating proverbs is not an easy task since each proverb carries a particular idea in a particular context of situation. Therefore, a proverb should be transferred with the attention to carry the same cultural traditions in the original proverb. Beekman and Callow (1974), explain that "there are several methods to translate a proverb; the original words of the proverb could be translated either by giving

the meaning of the proverb or by making an equivalent local proverb" (p. 34). Mollanazar (2001) defines the proverb as "a unit of meaning in a specific which the speaker and hearer arrives at the same meaning" (P53). Samovar (2009) mention that "a country can be judged by the quality of its proverbs" (p.13) while Mieder (2004) says that proverbs have not lost their utility in a modern society, but they are provided kindly in oral speech and the written discourse.

Most scholars like Taylor (1931), Norrick (1985), Meider (2004) and Kimilike (2008) who have studied proverbs confess that proverbs are inherited verbally from the folk and bear customary force and that there is a strong relation between understanding a particular proverb and the culture of one community. Consequently, proverbs have a stronger relationship with a specific culture since proverbs characterize socially essential aspects or reflections within a certain society. Generally, translating proverbs has no problems when the proverbial interpretation coincides with the literal reading, otherwise, translators might face some difficulties or problems when proverbs embed literal or functional meaning. As a consequence, there are reasons that create difficulties which face translators in translating proverbs. Thus, there is a pressing need to study these potential difficulties faced by translation students when they translate proverbs from English into Arabic.

LITERATURE REVIEW

This section is divided into three sub-sections which highlight definition of proverbs, the characteristics of proverbs and the relevant previous studies.

Definition of a proverb

Seitel, (1984) defines a proverb as a singular noun, Latin word 'proverbium' that means a word that holds a group of variant definitions such as a short, a well-known pithy saying stating a general truth or a piece of advice. Bakella (1984) defines a proverb as a "brief epigrammatic saying presenting a well-known truth that is popular and familiar to all. It is often used colloquially and starts in the shape of a metaphor and in the form of a rhyme, and is sometimes alliterative" (P.248). Proverbs are considered as one of the most essential ways to transfer people's customs and conventions. Furthermore, a proverb is a term which is conveyed from generation to another.

Meider, (2004) points out that proverbs fill people's need to epitomize experiences into nuggets of wisdom that can supply ready-made comments on individual relationships and social issues. Furthermore, Meider (2004) emphasizes that several proverbs have a literal and a figurative meaning. As proverbs play an important role in human's relationships, there are many reasons behind investigating them. Norrick (1985) Says that:

There are many reasons behind studying proverbs. The first reason is simply that they are as a part of language. A second justification lies in their special status as both from-meaning units and analysable complexes of independently occurring units. Another reason lies in their traditional status, their rustic imagery, and their didactic value. (p. 2-3)

Characteristics of Proverbs

According to Abu Sofa (1982), a proverb has four features “brevity in words, conveying of message, soundness of metaphors and soundness of writing”(P.22). Proverbs are the mirrors that reflect education, beliefs, manners, ethics, and traditions of any country. Abu Sofa, (1982) adds that “the proverbs of a nation are a huge book in which you can easily read its ethics” (P.27).

Panaou and Tsilimeni (2011), explain that translating proverbs is a process of finding the right equivalent for a proverb from one language to another. They add that the process of translating proverbs is not an easy task. However, there are some proverbs that could be smoothly translated to another language since they share the same cultural context such as “Time is gold”. "الوقت من ذهب"

By contrast, there are types of proverbs that have specific characteristics such as cultural, religious, historical, moral, metaphorical images, etc. For instance:

-“Two heads are better than one”. "الدين نصيحة, وأمرهم شورى بينهم"

Norrick (1985) explains that there are two types of proverbs (literal and figurative). Literal proverbs can be divided into two groups: the first one cannot be applied in different situation in general, and it has easy and direct meanings. The extension in the meaning of the proverb “like father, like son” only refers to human beings and cannot be applied to other objects. In addition, it is more easily understood by non-native people since such proverbs might not contain difficult images or metaphors and might be culturally related to a specific country contrary to figurative proverbs. Norrick (1985) argues that the other type of literal proverb such as “What is done cannot be undone” can appear in different contexts and can be applied to different situations. However, this proverb does not include several levels of meaning and it also can be understood easily.

On the other hand, figurative proverbs such as, “Time flies”, say more than the sum of the words that they include and they are more facilely misunderstood by non-native people of an emphatic language, that is, because such proverbs include difficult images or metaphors and might be culturally related to a specific culture and present a concrete activity. Therefore, such these proverbs might create challenges when translating them by non-native speakers of that language trying to derive the suitable meaning of an emphatic proverb. Zanettin (2014), explains that

Non-literal understanding of proverbs and their interpretation seem to be more difficult for some people, since figurative proverbs contain vivid and complicated images, which can be applied to a wider range of situations demanding varying degrees or stages of comprehension.
(p.422)

Al Timen, (2015) discusses the three main characteristics of proverbs which are (religious, cultural, and historical). According to him, religious proverbs are those proverbs which refer to a specific religion of a specific nation, cultural proverbs are those proverbs which refer to a specific culture of one country. Al Timen, (2015) emphasizes that proverbs which have features like culture and traditional mores are very difficult to treat in translating from one language to another especially if we want to save the original

form and sense of the proverb. Moreover, historical proverbs are those proverbs which refer to a specific history of one country.

Al Timen (2015) emphasizes that every nation has its own historical unique literary works, for instance, British people are deeply influenced by some literary works of Shakespeare and the proverbs that are mentioned in his work. Further, he discusses the characteristics of proverbs (religious, cultural, and historical). According to him religious proverbs are those proverbs which refer to a specific religion of one country such as "After the storm comes sunshine". "ان بعد العسر يسرا"

Furthermore, cultural proverbs are those proverbs which refer to a specific culture of one country such as "Half a loaf is better than no bread". "الرمد ولا العمی"

Moreover, historical proverbs are those proverbs which refer to a specific history of one country. Al Timen (2015) emphasizes that every nation has its own historical unique literary works, for instance, British people are deeply influenced by some literary works such as Shakespeare's and the proverbs that are mentioned in his work. Moreover, there are many historical proverbs which are mentioned by Al Timen (2015), for instance:

"East or west home is best". "شرقا او غربا الوطن أفضل"

Thus, due to the paramount importance of proverbs in cultures, the current study tries to investigate the major difficulties face the Jordanian translation students when they translate English proverbs into Arabic. Findings could shed light on the main possible difficulties and try to find out solutions for such difficulties.

Previous studies

Shipper (2010) argues that proverbs differ in their classifications according to the language and the cultures they emerge from. He adds that one of the major reasons to establish difficulties in translating proverbs lies in the linguistic and cultural boundaries. That is, because proverbs are fond of travelling and widely shared within the community of origin, as well as from their place of birth to everywhere else in the world through conversations. In addition, Honeck and Welge (1997), has proposed two main functions to the proverbs: literary and practical functions. The literary function of the proverbs could embed emotional and aesthetic features, reminding a reader of the social norms they embody while the practical function that is when the proverbs could be used as a way of teaching children to think more abstractly, and as a means of assessing workers' attitudes about work and life.

Rababah, (2014) investigated the translatability of proverbs that pertains to men in Jordanian spoken Arabic into English. Her study aims to investigate the difficulties that translators encounter while interpreting this type of colloquial proverbs from Arabic into English. She uses a sample including 30 proverbs that pertain to men which are commonly used in the Jordanian society. The difficulties that are found in her study are cultural, lexical and linguistic difficulties. Rababah concluded that proverbs that pertain to men used in Jordanian spoken Arabic are translatable with some difficulty because of the cultural differences between Arabic and English. She asserts that translatability of the colloquial expressions and metaphors are the most difficult in the translation procedures.

These difficulties may be fixed by using one or more of the translation methods, such as paraphrasing, functional translation, addition and omission.

Farghal (2015), examined the pragmatic value of proverbs in Arabic fiction. The study investigated the translation procedures utilized by the translators and the effectiveness of these procedures in capturing the semiotic value of the proverb in question. 24 proverbs/proverbial expressions extracted from the Arabic novel (banaat al-riyaadh) (Girls of Riyadh) were the corpus of the study. Findings revealed that the most used procedure used by the translators is omission, followed by literal translation and functional translation.

It could be noticed that previous studies discussed some relevant issues to proverbs such as the functional differences in literary texts, the semantic difference, the social and illocutionary differences and the pragmatic differences of proverbs. Thus, this study tries to fill an important gap in literature by investigating the difficulties that might face translators when they translate English proverbs into Arabic, and the reasons behind these possible difficulties.

METHOD

Participants

The participants of the study are 25 fourth year translation students at Jadara University in Jordan. The participants are randomly chosen to participate during 2017-2018 academic session at Jadara private University.

Instruments

To achieve the objectives of the study, the researcher designed a translation test composed of (25) various proverbs vary in difficulty from easy to difficult. The proverbs have been translated from English into Arabic based on the participants' understanding. Finally, the researcher checked the cultural and linguistic difficulties committed by translation students. The reliability and validity of the test have been checked by two translation experts and found to be valid and reliable and could achieve the objectives of the study.

Validity of the instruments

To insure the validity of the test, a team of two university experts who are experienced in linguistics and translation were requested to determine the content validity of the test. The judges were asked to provide their comments, notes and recommendations on the appropriateness of the content. The judges were responsive, and they provided the researcher with valuable suggestions and recommendations. Accordingly, some changes have been made to the test.

Reliability of the instruments

For the purpose of achieving a high degree of reliability of the test, the researcher conducted a study which aims to answer the following two questions:

- 1- Was the time given to the students enough to translate the 25 proverbs?

2- Were the proverbs clear enough?

The reliability of the test is determined by means of test-retest. The test is administrated to ten translation students who share the same characteristics of the study population. They were asked to answer the test. After 10 days the test was administered again to the same ten students and the reliability was found 90 % which is considered high for such tests. Later, the test was distributed to the selected participants.

Data analysis

Data were collected by means of translation test. For analyzing the data, the researcher analyzed qualitatively the answers of students for the open question, and to analyze the existing difficulties, following the quantitative analysis the frequencies and percentages of students' difficulties in translation were calculated. The total score of the test is 25 marks and have been distributed as follows:

- 1- Correct answer has been given one mark. The answer is considered correct if the proverb is rendered correctly.
- 2- Acceptable answer has been assigned a half mark. The answer is considered acceptable if the proverb is rendered semi-correctly.
- 3- Wrong answer has been given zero mark if the answer fails to render the proverb and/or commits some grave linguistic mistakes that change the meaning of proverbs.

Finally, the results of the test have been presented in simple tables and discussed in light of the previous theatrical literature with reference to the limitations of the study. The study ends with conclusions and recommendations for further research.

FINDINGS

What are the major difficulties that students face while translating proverbs from English into Arabic?

Table1. Frequencies and percentages of the participants' responses

The proverbs	Correct Answer 1 mark	Acceptable Answer Half mark	Wrong Answer Zero	No Answer
	Frequency & Percentage	Frequency & Percentage	Frequency & Percentage	Frequency & Percentage
1-Necessity is the mother of invention.	24 96%	0 0%	1 4%	0 0%
2-To add fuel to the fire.	3 12%	20 80%	1 4%	1 4%
3- Birds of a feather flock together.	22 88%	1 4%	1 4%	1 4%
4- Strike while the iron is hot.	2 8%	22 88%	0 0%	1 4%
5- A drowning person will catch a straw	12 48%	4 16%	7 28%	2 8%
6-After dinner sit a while, after supper walk a mile.	4 16%	12 48%	7 28%	2 8%

7- A man is known by the company he keeps.	9 36%	0 0%	6 24%	10 40%
8- Diamonds cut diamonds.	2 8%	13 52%	2 8%	8 32%
9- When the cat is away, the mice will play.	1 4%	23 92%	0 0%	1 4%
10- Walls have ears.	22 88%	2 8%	0 0%	1 4%
11- Like father like son.	8 32%	12 48%	5 20%	0 0%
12- Talk of an angel and you will hear the sound of his wings.	0 0%	5 20%	14 56%	6 24%
13- Content is better than riches.	7 28%	0 0%	16 64%	2 8%
14- Blood is thicker than water.	8 32%	9 36%	8 32%	0 0%
The proverbs	Correct Answer 1 mark	Acceptable Answer Half mark	Wrong Answer Zero	No Answer
	Frequency & Percentage	Frequency & Percentage	Frequency & Percentage	Frequency & Percentage
15- Forbidden fruit is the sweetest.	13 52%	7 28%	4 16%	1 4%
16- He was hoist with his own petard.	10 40%	4 16%	3 12%	8 32%
17- After a storm comes a calm (sunshine).	16 64%	6 24%	1 4%	2 8%
18- Charity begins at home.	11 44%	7 28%	2 8%	5 20%
19- Too many cooks spoil the broth.	19 76%	4 16%	0 0%	2 8%
20- God helps those who help themselves.	3 12%	9 36%	12 48%	1 4%
21- No pain no gain.	2 8%	8 32%	12 48%	3 12%
22- Patience is virtue.	11 44%	10 40%	1 4%	3 12%
23- Don't cross the bridge before you come to it	0 0%	17 68%	1 4%	7 28%
24- As wise as an owl.	4 16%	11 44%	3 12%	7 28%
25- To sell coals to Newcastle.	15 60%	4 16%	0 0%	6 24%

Results Related to the test separated with the students' answers.

Proverb (1): "Necessity is the mother of invention".

Table (1) shows that 24 students (with 96%) could provide a correct translation such as "الحاجة أم الاختراع" that coincided with the content validity of the test, while only one student (with 4%) of the answers left without giving a translation.

Proverb (2): "To add fuel to the fire."

Only three students (with 12%) of the answers provided a correct translation by translating the English proverb "To add fuel to the fire" into a proverb in Arabic "زاد الطين بله" that coincided with the content validity of the test. As shown in table (1), 20 with 80% of the answers could provide acceptable translations such as:

"حط زيت على النار", "حط وقود على النار".

In addition, one (with 4%) of the students' answers failed to answer as in: "ما في دخان من غير نار".

The results showed that only one with 4% of the students' answers was not rendered which means that one of the samples left the answer empty.

Proverb (3): "Birds of a feather flock together".

Translation of this proverb was rendered correctly by 22 (with 88%) of the answers that coincided with content validity of the test. Nearly all the students translated it as: "الطيور" على أشكالها تقع. Meanwhile, one (with 4%) of the answers provided an acceptable translation which was as: "الطيور على أمثالها تقع". In addition, only one with 4% of the answers provided incorrect translation which was as: "كالطيور ذات الريش". The results showed that only one (with 4%) of the answers was found empty.

Proverb (4): "Strike while the iron is hot".

Two (with 8%) of the answers provided correct translations which coincided with the content validity of the test such as "دق الحديد وهو حامي". Only one student (with 4%) of the answers was left without translation. In addition, 22 (with 88%) of the answers provided acceptable translations as in:

"دق الحديد وهو ساخن", "اطرق الحديد وهو ساخن, اطرقت على الحديد وهو حامي".

Meanwhile, none of the students provided incorrect translation.

Proverb (5): "A drowning person will catch a straw".

This proverb was translated correctly by 12 (with 48%) of the answers which coincided with the content validity of the test such as:

"الغريق بيتعلق بقشه"

Furthermore, four (with 16%) of the students provided acceptable translations such as:

الشخص الغريق بيتعلق بقشه, الشخص الغريق بيتعلق بقشه " "الغارق بتعلق بقشه,

Additionally, seven (with 28%) of the students failed to render the proverb and provided incorrect translations such as:

"غريق بكومة قش, يغرق الشخص بقشه, ابره بكوم قش".

As shown in table 1 above, two (with 8%) of the answers were left without any attempt to guess the meaning of the proverb.

Proverb (6): "After dinner sit a while, after supper walk a mile".

This proverb was translated correctly by four (with 16%) of the accurate translations which coincided with the content validity of the test such as: "تغدى وتمدى وتعشى وتمشى".

And 12 (with 48%) of the answers provided acceptable translations such as:

"بعد الغدى اجلس قليلا وبعد العشى امشي ميلا".

"بعد الغدا يتمدى وبعد العشا يتمشى".

"نام بعد الغدا وامشي بعد العشا".

Meanwhile, seven (with 28%) of the answers were incorrect translations such as:

"بعد العشا اجلس قليلا وبعد الغدا امشي ميلا", "انتظر قليلا بعد كل وجبة وامشي ميلا".

"بعد العشا اجلس فترة وبعد الغدى امشي ميلا".

Additionally two (with 8%) of the answers was left without rendering the proverb.

Proverb (7): "A man is known by the company he keeps".

This proverb was translated correctly by nine students (with 36%) of the answers which coincided with the content validity of the test as:

"يعرف المرء بقرينه, قل لي من تصاحب أقول لك من أنت".

Further, none of the students provided an acceptable translation.

Meanwhile, only six (with 24%) of the answers were incorrect translations such as: جليس

المرء قلبه, "يعرف المرء بشكله", "الصاحب صاحب"

Also, ten (with 40%) of the students avoided to translate of the proverb.

Proverb (8): "Diamonds cut diamonds".

Only two respondents (with 8%) provided a correct translation for this proverb which coincided with the content validity of the test such as "لا يفل الحديد الا الحديد". The result showed that 13 (with 52%) of the students provided acceptable translations by trying to guess the meaning such as:

"ان الحديد بالحديد يفلح, لا يكسر الحديد الا الحديد".

In addition, only two (with 8%) of the students failed to translate this proverb such as:

"العين بالعين أظلم, العين بالعين".

Meanwhile, eight (with 32%) of the answers were left without creating translation.

Proverb (9): "When the cat is away, the mice will play".

As indicated in the results, only one consisting (4%) of the students translated this proverb correctly, it coincided with the content validity of the test such as "ان غاب القط" Furthermore, 23 consisting (92%) of the students provided acceptable translations by trying to guess the meaning such as: "عندما يكون القط بعيد يلعب الفار".

"ان راح القط العب يا فار, "ذهب القط العب يا فار, "لما القط بعيد الفار يلعب".

In addition, only one student (with 4%) of the answers was left without trying to convey the correct meaning. None of the answers failed in translating this proverb.

Proverb (10): "Walls have ears".

Table 1 shows that 22 students (with 88%) of the answers provided a correct translation which coincided with the content validity of the test such as:

"الحيطان لها أذان, الجدران لها أذان". Furthermore, only two (with 8%) of the answers provided an acceptable translation which was as: "الحيط اله أذان"

Moreover, only one (with 4%) of the students avoided translating this proverb. Meanwhile, none of the students provided incorrect translation.

Proverb (11): "Like father like son".

Table (1) shows that eight (with 32%) of the students translated it correctly, it coincided with the content validity of the test such as:

"الولد سر ابيه, من شابه فما ظلم"

12 (with 48%) of the answers have provided acceptable translations by attempting to create the translation such as"

, "الولد مثل أبيه", "الولد شبيهه أبيه", "الولد مثل أبوه".

"هذا الشبل من ذاك الأسد".

As shown in the results, only five (with 20%) of the answers provided incorrect translations such as: "الابن ابن أبيه", "اللي خلف ما مات""الولد طالع لخاله". Moreover, the results shows that none of the answers were left with no translation.

Proverb (12): "Talk of an angel and you will hear the sound of his wings".

As shown in table 1, the translation of this proverb agreed with the content validity of the test as "ابن الحلال عند مطراه يحضر". As shown in table 1, none of the students provided a correct translation. Furthermore, five (with 20%) of the answers brought an acceptable translation by trying to convey the meaning which did not coincide perfectly with the content of the validity such as:

"تحدث عن الملائكة وسوف تسمع صوت جناحيها".

"احكي عن الملائكة تسمع الها صوت".

Meanwhile, 14 (with 56%) of the students failed to convey the meaning of the proverb as in:

"لما الملائكة بتحكي الشياطين بتسمع".

"احكي عن الملائكة بتسمع صوت الشياطين".

"اطلب الملائكة, تسمع لك الجنة".

In addition, the result showed that six (with 24%) of the answers were not answered.

Proverb (13): "Content is better than riches".

This proverb was translated correctly by seven (with 28%) of the answers that coincided with the content validity of the test such as "القناعه كنز لا يفنى". Meanwhile; none of the answers provided an acceptable translation.

Furthermore, 16 (with 64%) of the students provided incorrect translations such as "المحتوى هو الغنى", "المضمون هو الثراء", "الجمال جمال الروح", "المحتوى هو الافضل".

In addition, only two (with 8%) of the students avoided to answer the proverb.

Proverb (14): "Blood is the thicker than water".

Table 1 shows that eight (with 32%) of the answers provided a correct translation that coincided with the content validity of the test such as "الدم ما بيصير مي". However, nine (with 36%) of the answers brought acceptable translations as in "عمر الدم ما بيصير مي, الدم لا يقلب مي, الدم بصرش مي". In addition, eight (with 32%) of the student provided incorrect translations such as:

"الدم أثقل من المي, الدم نازل مثل شلال المي, علاقة الدم أقوى من الماء".

Moreover, none of the answers were left without trying to render the proverb.

Proverb (15): "Forbidden fruit is the sweetest".

This proverb was translated correctly by 13 (with 52%) of the students that coincided with the content validity of the test such as "كل ممنوع مرغوب". Meanwhile, seven (with 28%) of the students provided acceptable translations such as "أطيب, الفاكهة المحرمة هي الاحلى, كل ما هو ممنوع مرغوب". In addition, four (with 16%) of the answers failed to convey the correct meaning of the proverb such as: "الفاكهة المره هي الأصلي, أصعب الأهداف أجملها".

Furthermore, one (with 4%) of the answers were found without any attempt to render the proverb.

Proverb (16): "He was hoist with his own petard".

As shown in the results, ten (with 40%) of the students provided a correct translation that coincided with the content validity of the test such as:

"من حفر حفرة لأخيه وقع فيها". Furthermore, four (with 6%) of the students provided an acceptable translation by guessing the meaning of the proverb such as:

"من حفر حفرة لأخيه أوقعه الله فيها".

In addition, only three (with 12%) of the students provided incorrect translations such as: "كان مخلصا مع صديقه, كثر الضغط بولد انفجار, كان مخلصا مع شريكه". Meanwhile, eight (with 32%) of the answers were avoided the translation.

Proverb (17): "After a storm comes a calm (sunshine)".

Table 1 shows that 16 (with 64%) of the answers were rendered correctly that coincided with the content validity of the test as in:

"ان بعد العسر يسرا, ما بعد الضيق الا الفرج, هدوء ما قبل العاصفة".

Furthermore, six (with 24%) of the students provided acceptable translations such as "بعد بيبي نهار, بعد الظلام بيبي النهار". Furthermore, only one students (with 4%) of the answers failed to render the message of this proverb such as:

"ما غابت شمس الا تشرق شمس من جديد".

Moreover, two (with 8%) of the answers intended to avoid the translation.

Proverb (18): "Charity begins at home".

The results showed that 11 (with 44%) of the answers translated the proverb correctly which coincided with the content validity of the test, for instance. "الأقربون أولى بالمعروف".

Furthermore, seven (with 28%) of the students provided acceptable translations such as , "ابد بأهلك أولا خيركم خيركم لأهلكه, الخير هو من خيره لأهلكه". In addition, two (with 8%) of the students provided incorrect translations such as "البيوت أسرار". Moreover, five with 20% of the answers were left without translation.

Proverb (19): "Too many cooks spoil the broth".

As it was shown in table 1 that 19 (with 76%) of the students rendered the proverb correctly which coincided with the content validity of the test as in "كثرة الطباخين بتخرب" الطبخة, كثرة الطباخين بتفسد الطبخة". Meanwhile, four (with 16%) of the students provided acceptable translations such as:

"كثرة الطباخين بتخرب الأكله, كثرة الطباخين بتحرق الطبخة"

In addition, none of the students failed in rendering the proverb and only two (with 8%) of the answers were found without any attempt to translate the proverb.

Proverb (20): "God helps those who help themselves."

Only three (with 12%) of the students provided accurate translations which coincided with the content validity of the test such as "ان الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم". Furthermore, 9 (with 36%) of the students provided acceptable translations by guessing the meaning of the proverb such as: "الله يساعد من يساعد نفسه"

"الله يساعد الي ناوي ينصلح"

" الله يساعد الي بيساعدوا حالهم".

Meanwhile, 12 (with 48%) of the students failed to translate the proverb such as: "الي". In addition, only one (with 4%) of the students avoided to create translation.

Proverb (21): "No pain no gain".

The results show that only two (with 8%) of the students provided correct translations which coincided with the content validity of the test such as "من طلب العلا سهر الليالي, لا ألم لا من طلب العلا سهر الليالي, لا ألم لا من طلب العلا سهر الليالي". Furthermore, eight (with 32%) of the students provided acceptable translations by trying to understand the proverb such as: "لا ألم لا نتائج, لا ألم لا نتائج, لا ألم لا نتائج".

Meanwhile, 12 (with 48%) of the students provided incorrect translations such as "ما في دخان بدون نار". In addition, three (with 12%) of the answers were left without making translation.

Proverb (22): "Patience is a virtue".

This proverb was answered correctly by 11 (with 44%) of the answers which coincided with the content validity of the test such as:

"الصبر مفتاح الفرج, الصبر فضيلة".

Furthermore, ten (with 40%) of the students tried to guess the meaning by providing acceptable translations such as:

"الصبر طيب, الصبر هو الأفضل, الصبر حكمة".

Meanwhile, some of the students provided incorrect translation with the percentage (4%) which was "الحركة بركة". In addition, three students (with 12%) of the answers intended to leave the proverb without translation.

Proverb (23): "Don't cross the bridge before you come to it."

As it was shown in table 1, none of the answers provided a correct translation, all the answers did not coincide with the content validity of the test which was "لكل مقام مقال, لكل" "حادث حديث". Meanwhile, 17 (with 68%) of the students provided acceptable translations by guessing the meaning of the proverb such as: "لا تعبر الجسر قبل المجيء اليه".

"لا تقول فول قبل لا تعد العدول", "كل شي بأوانه حلو".

Furthermore, only one (with 4%) of the students failed in rendering the proverb as in: "الي ما يطول العنب حامض عنه يقول". In addition, seven (with 28%) of the answers left without guessing the translation of the proverb.

Proverb (24): "As wise as an owl."

This proverb was translated correctly by only four students (with 16%) of the answers which coincided with the content validity of the test such as: "حكيم كلقمان".

In addition, 11 (with 44%) of the students tried to render the proverb by providing acceptable translations such as: "حكيم كاللومة, حكيم كاللوم". Meanwhile, three (with 12%) of the students failed to translate the proverb such as:

Furthermore, seven (with 28%) of the students intended to avoid creating the translation. "حكيم على اللوم, خذ الحكمة من أفواه المجانين".

Proverb (25): "Too sell coal to Newcastle."

Table 1, shows that 15 (with 60%) of the students provided correct translations, which coincided with the content validity of the test which was as:

"ما تجيش تباع المي في حارة الساقين", "يباع المي في حارة الساقين".

Meanwhile, four (with 16%) of the students provided acceptable translations such as: "يحمل الفحم الى نيوكاسل, يحمل الفحم الى القلعة, يحمل الفحم الى القلعة الحديدية". Furthermore, none of the students provided incorrect translations. In addition, six (with 24%) of the students intended to avoid translating the proverb.

DISCUSSION

One of the main problems and difficulties which faced the researcher during the analysis of the students' answers is that many of the students were hesitant to answer and put more than one translation of the same proverb, some answers were written with an

unclear handwriting that is difficult to read, also many of the examples were left without translation.

Based on the findings showed in table 1 above, it could be concluded that the linguistic differences and cultural differences were the reason for creating difficulties in translating proverbs from English into Arabic. Moreover, these difficulties may also include the inability of the students in mastering the standard Arabic language; students are not proficient in mastering the standard Arabic language. Standard Arabic is more eloquent and clearer than the vernacular Arabic especially for non-native speakers. However, due to the technological developments and the lack of use in everyday life, the vernacular Arabic prevailed. Finally, there are many English proverbs that have their equivalent only in standard Arabic, thus the translation by using vernacular Arabic may change the meaning partially or fully. The following is an example explains that:

Proverb (8): "Diamonds cut diamonds". The correct Arabic equivalent of this proverb is "لا يفل الحديد الا الحديد", which contains the standard Arabic word "يفل". In the translation test, the researcher noticed, that only 8% of the students' answers provided a correct translation for this proverb which coincided with the content validity of the test such as "لا يفل الحديد الا الحديد". Besides, the result showed that 12 students (with 52%) provided an acceptable translation by trying to guess the meaning such as:

"ان الحديد بالحديد يفلح, لا يكسر الحديد الا الحديد", here none of the acceptable equivalents contain the word "يفل", as it was replaced by the vernacular Arabic word "يكسر". The second difficulty is the unawareness of the lexical and semantic difference of the same word in both source language and target language that is, the students cannot contrast and differentiate between the literal and semantic meaning between the word and the use of its equivalent in English.

In addition, most of the students were not able to distinguish between the use of the literal meaning of the word in the English proverb, and the use of its equivalent in English too. Proverb is not considered as any sentence in English; it is concise and has limited number of words, but it carries full expressive rhetorical images. "(few words = full rhetorical image). Hence, most of the students used the literal meaning of the word in translation directly without considering what the word means or to what it indicates and symbolizes. In most times, this could lead to the creation of a huge gap in the meaning of the English proverb itself and how to find its Arabic equivalent. Additionally, the contrast (the difference) between the words in English proverb and its equivalent in Arabic was not achieved only through translation practice, but also with the prior knowledge to such proverbs in English language or semantic meaning as shown in the following example:

Proverb (14): "Blood is thicker than water". The correct Arabic equivalent is "الدم ما بصير ي". Eight students (with 32%) provided a correct translation by using the semantic meaning of the proverb words. In addition, eight students (with 32%) provided incorrect translations such as "الدم أثقل من الي". Here, students used the lexical meaning of the proverb words such as (thicker=أثقل) instead of the semantic one.

The third difficulty is due to the spread of modern colloquial Arabic more than the standard Arabic. Moreover, there are certain proverbs in English that have their exact

equivalent in Arabic and vice versa. Since proverbs are old, folk and traditional sayings that are transferred from generation to another, and they are written /said either in 'modern' or 'old' colloquial Arabic language, so new generation would not neither understand nor translate them correctly because they only master the 'new' colloquial Arabic.

Large numbers of students were unaware and unfamiliar of 'old/ancient' colloquial Arabic. Thus, it is believed that if a good translator wants to give a correct equivalent translation of any English proverb, he/she must fully master the 'old' colloquial Arabic, which can be achieved only through an informed and a prior knowledge of the proverb's meaning itself and its cultural function in daily life.

Here is an example explains this issue:

Proverb (12): "Talk of an angel and you will hear the sound of his wings". The correct Arabic equivalent is "ابن الحلال عند مطراه يحضر". None of the students provided a correct translation. The researcher explains that none of the students used the old colloquial Arabic words "مطراه". Although there were some acceptable translations of the proverb such as "تحدث عن الملائكة وسوف تسمع صوت جناحيها", they did not contain any old colloquial Arabic word that may be affected as "مطراه". Last but not least, as for the fourth difficulty, it is found that the students are unaware of cultural, grammatical and semantic differences of the English proverbs. Moreover, students depend on direct translation without taking into consideration for grammatical, cultural and semantic differences of proverbs.

CONCLUSION

As discussed before in theoretical review, proverbs differ in their characteristics and methods which are used to translate them. Generally, translating proverbs has no problems when the proverbial interpretation coincides with the literal reading, otherwise, translators might face some difficulties or problems when proverbs embed literary or functional meanings. Specifically, there are reasons that lead to create difficulties which face translators when translating proverbs such as cultural and linguistic problems.

The results revealed that the difficulties students encountered while translating proverbs from English into Arabic are four major problems related to difficulties in mastering the standard Arabic language; unawareness of the lexical and semantic difference of the same word in both SL & TL; the spread of modern colloquial Arabic language than the old one; students' unawareness of cultural, grammatical and semantic differences (English and Arabic).

RECOMMENDATIONS

This study elucidates some of the difficulties that students encountered while translating proverbs from English into Arabic. Based on the findings of the study, the followings are recommended:

- 1- Students should be careful in bringing the target equivalent of the same meaning and keeping the cultural form as much as possible.
- 2- Strategies adopted in translating proverbs should be emphasized/ taught.
- 3- Translators who wish to be professional should be competent in both source and target cultures.
- 4- Students should use highly academic dictionaries when translating such proverbs i.e. Cambridge Advanced Learner's dictionary (CALD)
- 5- Students should deal with proverbs as one unit, not with every single word.
- 6- Students should read more books and magazines, watching English series and films, and keep in touch with English native speakers.
- 7- Translators should avoid the literal translation that makes meaningless translation.
- 8- Translators should be aware of the functional use and linguistic mistakes of both languages.

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