

# The Ability of Translation Students in Translating English Proverbs into Arabic and Vice Versa at Jadara University in Jordan

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## Abstract

This paper aims at examining the ability of translation students in translating English cultural expressions ‘proverbs’ into Arabic. For achieving this purpose, the researcher selected a random sample of 20 translation students who enrolled during the academic year (2015-2016) in the Department of English Language and Translation at Jadara University in Jordan. The final reliable and validated test of 25 proverbs was set. These English proverbs were taken from Oxford Dictionary of Proverbs edited by John Simpson and Jennifer Speake. Translation students were asked to translate them into Arabic. The collected data were analyzed and investigated quantitatively and qualitatively. The results revealed unaccepted level of students in translating these proverbs; in addition to low extend in dealing with their functional meaning circulated by a number of problems. The most committed problems were related to students’ unfamiliarity with English proverbs, in addition to their failure in achieving the exact Arabic equivalence of English proverbs listed in the translation test.

**Keywords:** English Cultural expressions, Arabic proverbs, students’ translation.

## 1. Introduction

Culture refers to the way people act within their communities, their language customs, arts, habits, and beliefs. Shunnaq (1994) says, no one could deny that language is affected by culture because it is a part of it, and the translators could play a bridging role between cultures to achieve mutual understanding. He adds, Arabic and English languages are not only remote linguistically, but are also remote culturally. Therefore, translating these two diverse cultures cause many confrontations in general. Specifically, translating cultural concepts such as idioms and proverbs is always an issue. Thus, it is of great importance to overcome the translation such cultural problems. Shunnaq continues that some cultures share certain concepts that do not pose problems for translators, i.e. what can be said in the SL can be said in the TL, without affecting the meaning of the SL. This is the first type that is remarkable and wonderful. Consider the following example: The English expression, *Every cloud has a silver lining* is usually translated into Arabic as *كل سحابة لها خط فضي*, but the correct translation is *فأن مع العسر يسرا*, which is a verse in the Holy Quran which means in English *every trouble will be solved*.

Alshehab (2009) says that cultural-bound expressions such as proverbs are meaningful sentences. They are related to a specific situation and considered as a symbol for that situation. Example: *All bread is not baked in one oven* that translated into Arabic *لا يخبز كل الخبز في فرن واحد*, which means; *do not put all your things in one place*. The English expression; *Always in a hurry, always behind*, is a wisdom that means in Arabic *في العجلة الندامة*. The correct meaning in English is *making haste slowly*. Another example of English proverb *If a wind blows, ride it* that is translated literally in Arabic; *إذا هبَّت رياحك فاغتمها*, but the meaning is *If a chance comes, take advantage of it*.

Mieder (2004:108-9) argues that the proverbs are universal; they are found in many parts of the world in the West Africa as well as the North and South America, but the countries of the West Africa are rich in stores of proverbs, while North and South America have not. Yet, specific proverbs could by any way reflect people culture, which underpins the saying, ‘If you want to know a people, know their proverbs’. For the importance of proverbs, Samovar et al (2009: 30) point out that many scholars, throughout their researches, clarify proverbs’ importance as an integrated part of almost cultures and languages. Samovar et al (2009: 30) also mention that because all people, regardless of their culture, share common experiences, many of the same proverbs appear throughout the world, e.g. in Persian and Arabic cultures the proverb; *Cats have seven lives* *للقطة سبعة ارواح*, while an American proverb *Cats have nine lives*, which is nearly the same regardless the number of lives, it signifies to *the hard of die for the cat*.

## Definitions of Proverbs

Many scholars have defined proverbs all over the world, e.g. (Ghazala,1995; Meider, 1985, 2005; and Mollanazar, 2001). Ghazala (1995) defines proverbs as phrases, which have special and unchanged meanings, while Meider (1985: 119) defines proverbs as ‘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’. Later in recent years, Mieder (2005) says that proverbs represent the component of culture of the nation's color. He continues, the traditional function of them is instructive, they contain ‘wisdom, truth, morals and traditional views’ (p: 3). Mollanazar (2001: 53) has defined the proverb as ‘a

unit of meaning in a specific context through which the speaker and hearer arrives at the same meaning'. Langlotz (2006: p.3) says: 'idiomatic constructions can be described as complex symbols with specific formal, semantic, pragmatic and sociolinguistic characteristics'. He continues that if the appearance of idioms could be changed from one proverb to another, they would be analyzed accordingly.

Apparently, proverbs need cultural equivalents even if a linguistic equivalent exists as there may be still a cultural difference involved between languages. Thus, the source and the target cultures should be known, and their equivalents should not be translated directly.

### **Importance of Proverbs**

Proverbs are found among all cultures, they occupied the universal ubiquitous genre of folklore all over the world irrespective of place, time, and economic development. Mieder (2005) says that proverbs have attracted scholars for many centuries because of their central role in many aspects of traditional societies. Moreover, Mieder (2004) writes that the most educated people also appear to be in need of the pithy wisdom in proverbs, they could fulfill the human need to summarize experiences and observations into contradictive contexts made as a life itself, and they provide ready-made comments on personal relationships and social affairs. Bartlotti (2000) argues about the value of proverbs as cultural and rhetorical expressions, he says that much work is still needed for collecting proverbs, particularly at some parts of Asia and Africa. On the other hand, Samover et al (2009: 29) say that a country can be judged by the quality of its proverbs. They add, proverbs with very few words could offer an important set of values and beliefs for members of the culture.

For their significant role in culture, Moosavi (2000: 8-10) points out that proverbs might be used for; a) a title of a book or title of a literary work on the whole, b) in press, hot news is circulated through a proverb in the heading or text of it which reflect news topic, c) in speech of statesmen and government authorities in different occasions. In addition, proverbs could attract consumers' attention in ads (either commercial or political).

### **Translation Methods**

As a result of the previous review about proverbs, and for their remarkable role in culture, the proverbs must be learnt and translated. The translators should cope with proverbial concepts, and their pragmatic meanings based on similarities and differences of socio-cultural languages. To understand the proverb meaning between two languages such as English-Arabic, the translator must master the English cultural background and how to translate proverbs into their target language.

Gorjian(2006) suggests three ways to translate any proverb by paying attention to the words following the proverb that could introduce the meaning of it, and then by replacing a local equivalent with its figurative meaning. On the other side, Baker (1992:65) has posed four strategies for the translation of idioms and proverbs by using similar meaning and form of source language, by using similar meaning but dissimilar form of source language proverb, and by paraphrasing, and translating by omission.

Therefore, the translator ought to adopt a number of methods to transfer the text's meaning as follows:

#### **a. Literal translation Method**

Literally, this method asked for reproducing the form of the source text as much as possible into the target one. Newmark (1988: 137) indicates that no translation is 'ever too literal or too close to the original'. This say is underpinned by Strauss (2005) who points out that the translator stays with one to one correspondence for the sake of the meaning. For example, *No smoke without fire*, which means in Arabic "لا دخان بدون نار". Another example, *Nature overcomes nurture*, which means in Arabic "الطبع يغلب التنطبع".

#### **b. Literary Translation Method**

It is a free translation, this method is used when proverbs cannot be translated literally, and therefore, they ought to be imagined into its figurative meaning. Landers (2001: 55) states that the goal behind translation is not to render what the SL author writes but what he/she meant. For example, *A good enemy is better than a false friend* that means in Arabic "احذر عدوك مرة واحذر صديقك الف مرة", but if it is translated literally it will be as "العدو الجيد خير من الصديق الكاذب". The English proverb *Don't cast your pearls before swine* is translated literally as "لا ترمي اللؤلؤ امام الخنازير", but this proverb means in Arabic as "لا تظهر قدراتك لمن لا يفهمها".

Honeck(1997:26-29) has proposed *Literary* and *Practical* functions for the proverbs: Literary, proverbs could embed emotional and aesthetic features, reminding a reader of the social norms they embody. Practically, Honeck(1997) says that 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.

The previous methods are summarized by Newmark (1988) considers idiom as an extended metaphor, he continues that an idiom has two main functions: pragmatic and referential. The pragmatic function demands senses, interest, surprise, and to joy. He says that 'the first function is called cognitive, while the other is aesthetic' (p: 114). Newmark adds that the referential function describes a mental state, a concept, a person, an object, or an action more thorough in several words than is possible in literal language.

Some studies had been done dealing with cultural items and expressions. Alousque (2009) has done a

study dealing with cultural words that require a cultural background. The set of translation procedures was used and examined to explain the cultural items from the French cultural field of cooking. Those problems result from a number of linguistic phenomena, including the different semantic range of the cultural words in the SL and the TL, the absence of the cultural concept in the TL, the loss of meaning and the metaphorical meaning conveyed by many cultural words. The study has revealed the limitations of the translation strategies used to transfer the meaning of cultural units into the TL and the differences in the conceptualization of reality as reflected by the translation of metaphorical words and expressions from the French domain of cooking. These differences point to a cultural gap which makes the translation of cultural lexical items a hard task.

Dweik and Abu Shakra (2011) investigated the problems in translating collocation in religious texts from Arabic into English. Their study aimed at exploring the strategies adopted by students to translate specific lexical and semantic collocations in three religious texts namely, the Holy Quran, the Hadith, and the Bible. They selected a sample consisted of 35 M.A. translation students enrolled in three different public and private Jordanian universities. They were used in a translation test of 45 short sentences of contextual collocations selected from the three religious texts. Students were required to translate these collocations from Arabic into English. The results revealed various strategies employed by students such as; synonymy, generalization, paraphrasing, deletion, and literal translation. Moreover, the study indicated that the strategy of synonymy emerged as the most occurrence one for translating lexical collocations. On the other hand, literal translation signaled the first adopted strategy in the translation of semantic collocations in the Holy Quran and in the Bible. In the Hadith, deletion emerged as the most obvious strategy in translating collocation.

Dweik&Suleiman (2013) has done a study aims at investigating the encountered problems that faced Jordanian graduate students majoring in the English language when translating culture-bound expressions. A random sample was selected; it comprised 60 graduate students who were enrolled in the M.A program in three Jordanian universities during the second semester 2009/2010. A translation test was designed; it consists of 20 statements to be translated from Arabic into English. The researchers managed an informal open-ended interview with experts in the field of translation asking about their views regarding these problems, their causes, and solutions. The results of the study revealed different kinds of problems encountered graduate students when translating cultural expressions. These problems were mostly related to; unfamiliarity with cultural expressions, failure to achieve the equivalence in the second language, ambiguity of some cultural expressions, and the lack of knowledge of translation techniques and strategies.

Howwar (2013) investigated the translation of some Arabic and English idioms and focused on the difficulties faced by learners and translators. Some Arabic and English idioms were selected with their translations. Then he explained the differences between literal translation and translating the SL idiom with the equivalent TL idiom. The overall results showed that idioms can never be translated literally; context, equivalence and semantic relativism should be considered when dealing with idioms. As a result, it is strongly recommended that translators as well as he/she should be fully aware of some translation techniques and the context of the discourse s/he is dealing with

Farghal& Al-Hamly (2015) have done a study aims to examine the semiotic/pragmatic value of employing proverbs in Arabic fiction and the way translators deal with such proverbs when encountering them in discourse. The study presents a typology of the translation procedures employed by the translators, and examines how appropriate/effective these procedures are in capturing the semiotic value of the proverb in question. The corpus consists of 24 proverbs/proverbial expressions extracted from the Arabic novel (banaat al-riyaadh) and then they are compared with their renderings in the English translated version (Girls of Riyadh). The data is analyzed quantitatively and qualitatively, focusing on a critical evaluation of the procedures detected in the English translation. The quantitative analysis indicates that omission is the most used procedure, followed by literal translation and functional translation. For its part, the qualitative analysis furnishes a critical discussion on the rendering of sample proverbs from each translation procedure and assesses the translators' awareness and treatment of such proverbs.

### **1.1. Statement of the Problem**

Most previous researches on proverbs have concerned themselves with how to investigate the difficulties in translating cultural expressions including proverbs, no researches or may be very few have looked at how examining the ability of translating English or Arabic proverbs into their targets. As a lecturer of Translation, it is noticeable that translating proverbs is not an easy task to do, although some proverbs have no problems in transferring their meaning if they share the same cultural context. Sometimes, it was noted, if there was not an appropriate equivalent in TL, the student would go far away from literary translation, as an ideal method, to literal method and incorrect translation. Consequently, the students' weakness causes a gap in translation. It is ascribed, as it was said, to the lack of researches related to this subject. This study intends to fill this research gap by examining the ability of translation students in translating proverbs, and to what extent do English proverbs could be translated into Arabic.

## 1.2. Objectives of the study

This study aims to examine the ability of students' translation in translating English cultural expressions "proverbs" into Arabic. In addition to know the extent of translating English proverbs into Arabic.

## 1.3. Questions of the Study

The study will answer the following questions:

1. To what extents do translation students can translate English proverbs into Arabic at Jadara University in Jordan?
2. What is the ability of English students in translating English proverbs into Arabic at Jadara University in Jordan?

## 1.4. Significance of the study

The importance of this study is derived from its subject. Most of the studies had been done trying to underline the difficulties encountered translators when translating proverbs from English into Arabic and vice versa. This study is from the first studies that dealing with measuring the ability of translation students in translating English proverbs into Arabic. The findings of this study may reap a great benefit to translators, English students, and other people who are interested in this subject.

## 1.5. Limitation of the study

The study is limited to:

- The selected sample confines of (20) students who study English translation at Jadara University in Jordan.
- One translation test includes (25) English proverbs, which might not be enough to cover the whole difficulties.

## 2. Methodology

### 2.1. Sample of the Study

A sample of 20 translation students was selected randomly. The selected students were enrolled during the academic year (2014-2015) in the Department of English Language and Translation at Jadara University in Jordan. The Department of English Language consists of 200 translation students in various academic years.

### 2.2. Data collection

Proverbs of about 40 Arabic and English cultural-bound expressions were taken from "the English Oxford Dictionary of Proverbs, edited by John Simpson and Jennifer Speake". These proverbs were set up into two English and Arabic proverbs tests. The English proverbs were translated into Arabic, and the Arabic proverbs were translated into English. The validity of the tests was done by exposing it to a "panel of judges" at Yarmouk and Jadara Universities; they were asked to write their opinions and comments in details. Consequently, ten English proverbs were ignored, and the last version was about 25 English proverbs. Test and re-test method was used to achieve the reliability of the test. Thus, the test was given to 10 external translation students outside the sample to be translated, After 14 days; the test was given again to the same students to compute the reliability of the test. It was 95 % which is considered high enough for such tests.

### 2.3. Data Analysis

The test was distributed to the sample to be translated into Arabic, adopting the following procedures:

1. Ability of students in translating English proverbs into Arabic:
  - a. The excellent level with 50 marks (25×2) for all English proverbs, each correct item had achieved two marks, the answer was considered correct if it matched the list translation of English proverbs.
  - b. The acceptance level with 25 marks (25×1) for all items, each acceptable item had got one mark if it translated literally. On the other side, the zero mark was set for each incorrect item. The excellent level is from (90%-100%), the good level between (80%-70%), the fair level is between (50%-60%), and the poor level under 50%
2. For achieving the extend of translated English proverbs into Arabic by students:
  - a. The number of students is computed for each English proverb translated literary with functional level. Each correct translation has got 2 marks for one student translates it correctly. The full mark for item is 40 if all students translate it.
  - b. The number of students is computed for each English proverb translated literally without meaning. Each translation has got 1 mark and the full mark is 20 if all students translate it in such level. On the other hand, if nobody answers the item with incorrect translation, zero mark is set up.  
For example, the proverb *If a wind blows, ride it!* هبت رياحك فاعتمها! has got the mean of about (1.1)

with 55 percent. Nine students from 20 translated it correctly with functional level as in the list, 4 students translated it literally, while seven students translated it incorrect ( $9 \times 2 + 4 \times 1 + 7 \times 0 = 22$  from 40 that =55%). Frequencies and percentages were used to tabulate the results, followed by investigating and discussing the committed problems.

### 3. Results and Discussions

For answering *Q1: What is the ability of English students in translating English proverbs into Arabic at Jadara University in Jordan?* Means and percentages are used to compute the mean scores of translation students for each and all proverbs. Table (1) shows the means and percentages of students' ability in translating English proverbs into Arabic, it is about 24.15 with 48.30 percent, they failed to get even the fair level in their translation, and ten students only have got above 50 percent that signifies to their unfamiliarity in translating such cultural items.

Table (1): Means and percentages for Students' Ability in Translating English Proverbs into Arabic

Student	Mean	Score	%
1	2.88	36	72
2	2.32	29	58
3	2.24	28	56
4	2.16	27	54
5	2.08	26	52
6	2.08	26	52
7	2.00	25	50
8	1.76	22	44
9	1.76	22	44
10	1.76	22	44
11	2.08	26	52
12	1.36	17	34
13	1.28	16	32
14	1.76	22	44
15	2.08	26	52
16	1.60	20	40
17	2.08	26	52
18	1.76	22	44
19	1.68	21	42
20	1.92	24	48
All	1.93	24.15	48.30

Students' level in translation is extracted from table (1) and tabulated in table (2). No students recorded above 80 percent as an excellent level, only one student has got a good level with 72 percent, while nine of them are around fifties with fair level. Ten students failed in translating English proverbs.

Table (2): Students' Level in Translating English Proverbs

Excellent	Good	Fair	Failed
-	1	9	10

The low level of students 48.3% may be referred, as Baker (1992) says, to the cultural forms difficulties, which cause problems to translators when they translate texts that contain cultural expressions. In this study, students focused on literal translation that could not deal with the contextual and cultural meaning, may be they could not understand the meaning of the proverbs in his/her language, as a number of his/her concepts are not known to the target language such as religious and social ones.

For answering *Q2: To what extent do translation students can translate English proverbs into Arabic at JU in Jordan?* Table 3 shows 191 correct translation with functional level with 38 percent, 129 literally translation, and 180 incorrect translation. It echoes the difficulty in translation such cultural items. The high rate of poor translation may be ascribed to unfamiliarity of the power of proverbs in the English and Arabic languages.

Table (3): Students' Answers for Items of the Test

Number of Student	Number of items	Number of tested items	Number of functional items	Number of literally items	Number of wrong items	Wrong answer
20	25	500	191	129	180	36%

For figuring the translatability of English proverbs into Arabic, frequencies and percentages were computed as shown in Table (4). The translation of the English proverb *Birds of feather flock together* على الطيور اشكالها تقع has achieved the higher degree with 85 percent. While some students translated it literally as الطيور طيور الريش قطع معا, other students biased to incorrect translation, committing incorrect meaning as بالریش تتجمع معا.

Table (4): Means and percentages of Students' Answers of English proverbs

No	English Proverb	Rational (2)		Literal (1)		Wrong (0)		Mean	%
		Student ×2		Student ×1		Student×0			
1	If a wind blows, ride it!	9	18	4	4	7	0	1.1	55
2	Birds of feather flock together	15	30	4	4	1	0	1.7	85
3	Cut your coat according to your cloth	13	26	4	4	3	0	1.5	75
4	It is the end that counts	7	14	5	5	8	0	.95	47.5
5	Every cloud has a silver lining	4	8	8	8	8	0	.80	40
6	Don't put your head in the lion's mouth	4	8	11	11	5	0	.95	47.5
7	The end justifies the means	10	20	7	7	3	0	1.35	67.5
8	After clouds sun shine	9	18	6	6	5	0	.60	30
9	A word to a wise man is enough	4	8	6	6	10	0	.70	35
10	Better late than never	10	20	0	0	10	0	1.0	50
11	Charity begins at home	5	10	7	7	8	0	.85	42.5
12	He who tries to please everybody pleases no body.	5	10	5	5	10	0	.75	37.5
13	It is never too old to learn	8	16	5	5	7	0	1.05	52.5
14	Let sleeping dogs lie	6	12	6	6	8	0	.9	45
15	Like father like son	15	30	1	1	4	0	1.55	77.5
16	Live within your means	5	10	5	5	10	0	.75	37.5
17	Love sees no faults	10	20	7	7	3	0	1.35	67.5
18	Nature overcomes nurture	10	20	6	6	4	0	1.30	65
19	Necessity needs no rules	12	24	3	3	5	0	1.25	62.5
20	Never do things by halves	6	12	5	5	9	0	.85	42.5
21	No flying from fate	0	0	5	5	15	0	.25	12.5
22	No man can do two things at once	5	10	5	5	10	0	.75	37.5
23	No sweet without sweat	5	10	5	5	10	0	.75	37.5
24	Always in a hurry, always behind	4	8	6	6	10	0	.70	35.0
25	Our last garment is made without pockets	10	20	3	3	7	0	1.15	57.5

The proverb *Like father like son* has achieved 77.5 percent, it means in Arabic هذا الشبل من ذاك الاسد. While it was translated literary by 15 students with full mark, four students translated it literally as مثل الأب مثل الابن, and only one student failed in translating it, this proverb meets the Arabic one *The son is the secret of his father* الولد سر ابيه. The English proverb *Cut your coat according to your cloth* achieved the third level with 75 percent, which means in Arabic على قدر لحافك مد رجلك, in other Arabic words عرف قدر نفسه, Allah blesses the person who identified the value of himself. This is underpinned by another English proverb; *Live within your means*, which has achieved 37.5 percent only.

If we take a glance at table (3) we will see that 13 English proverbs have achieved above 50 percent when translated into Arabic. The English proverb *Love sees no faults* has achieved 67.5 percent, it means in Arabic culture العين الرضا عن كل عيب كليلية *The eye of satisfaction with any weakness and failure is blunt*, this proverb reflects the Arabic proverb الحب أعمى *Love is blind*. Similarly, the English proverb *The end justifies the means* has its Arabic equivalent as الغاية تبرر الوسيلة with 67.5 percent. The English proverbs; *Nature overcomes nurture* and *Necessity needs no rules* have got 65%, 62.5% respectively, they mean in Arabic culture الطبع غلب الضرورات تبيح المحظورات and التطلع.

Above 50 percent are the English proverbs *Our last garment is made without pockets* ليس للكفن جيوب, it asks for positive ethic in our life, not to steal and to be more honest as any person cannot be alive forever. An English proverb; *If a wind blows, ride it!* اذها هبت رياحك فاعتنمها! means *If a chance comes, take advantage of it*. The English proverb; *It is never too old to learn* الحدن الى العلم من المهد ولو في الصين has got 52.5%, eight students translated it literary and seven students literalized it. It means *Seek knowledge from the cradle to the grave*. It meets the prophetic saying: *Seek knowledge even in China* الصين اطلب العلم ولو في الصين this shows the interest of Islam in science. Islam asks men and women to strive for education and to become scientists through the ages to be the best nation.

On the other side, twelve English proverbs have achieved fewer than 50 percent such as; *Charity begins at home* that means in Arabic اولى بالمعروف الاقربون that means in English *Relatives desire charity*, it has got 42.5%. Five students translated it literary with full meaning; seven students translated it literally as *الاحسان يبدا في البيت*, while eight students failed in translating it. This proverb, which the seventh students have literalized, omitted a cultural element from the text, which seriously affects the tone of proverb.

The low level was for the items; *No man can do two things at once* ما جعل الله لرجل من قلبين في جوفه. The English proverb *No sweet without sweat*, من طلب العلى سهر الليالي لا حلوة بدون نار, who asks for the glory and the highest ought to stay up all nights "Always in a hurry, always behind" that means in Arabic *Haste makes regret* العجلة الندامة, في العجلة الندامة, which meets the English proverb *Quick thoughts are slippery thoughts*. The lowest degree was for the item *No flying from fate* العين لازم تشوفه لازم تشوفه العين المكتوب عالجبين لازم تشوفه العين which gets 12.5% without any correct translation. If it is translated literally it will be as *القدر من القدر من القدر من القدر* no escape from fate. It is accepted here as an excellent translation as it gives the same meaning.

The English proverb *Never do things by halves* ان الله يحب اذا عمل احدكم عملا ان يتفه, it a holy verse proverb that asked for making the best in anything. It must be translated correctly as the students are familiar with this holy verse. The English proverb; *A word to a wise man is enough* الاشارة من اللبيب من يفهمها has got 35 %. The wise man can understand what you mean without details. *After clouds sun shine* is an English proverb that has got 30% only, its meaning in Arabic is *ستشرق الشمس بعد الغيوم* فان مع العسر يسرا This means not to be hopelessness and despaired of God's mercy, as every trouble will be solved. One should note here that proverbs may not be possible to capture the metaphorical image in the Arabic proverb literally or functionally. Hence any translator needs to convey the tone caused by the proverb within translation as Shojaei (2012; 101) states that proverbs are parts of essence of a linguistic community.

The low level reflects the lack of knowledge of the English vocabularies, which led to more deviation from the correct translation. Students mistranslated the true meaning, and replaced the Arabic equivalents without looking for the logical words used, because proverbs imitate and carry the truth of a culture that are deeply rooted in people's beliefs, culture and thoughts, and cannot be denotatively understood through their lexical or grammatical meanings.

In general, translating proverbs into any language differs in their methods and features that cause a number of challenges. That's why; we need a linguistic and cultural knowledge for SL and TL to decline the complexity of translation. On other words, translating proverbs requires both connotative and denotative meaning; hence, it is acceptable to consider their social and cultural levels, followed by suitable option of translation strategy that could resolve the danger of incorrect translation.

The students in this study committed a lot of syntactical problems (omissions, additions, and many of grammatical errors), but there is no room to discuss them. It is suggested to study them later.

### Recommendation and Suggestions

Based on the study's results, the following are recommended:

1. Students should be more knowledgeable in the two languages' cultures and their differences.
2. Students should be hard working in translation focusing in outdoor activities such as courses, TV films, and other English stories and novels.
3. Offering a compulsory or an elective course of English and Arabic proverb to be studied at universities in Jordan.
4. Students should keep away from literal translation, which results illogical sense. Students should handle proverb as one piece, not with every single word.

The study suggested conducting more researches in measuring students' ability and levels at various universities in Jordan. In addition to searching for more strategies that help in enhancing translation of such items. Finally, studying the challenges when translating English-Arabic proverbs ought to be done.

### Conclusion

This paper was done to know the students' ability in translating English proverbs into their Arabic equivalents. The paper dealt with literal and literary methods used by students. The data showed a low level in students' translation, most of them focused on literal translation that affects the meaning and the tone of proverbs. The results illustrated a high rate of poor translation that interpreted the low level of students' understanding in

English and Arabic languages. In general, translating proverbs have no problems when the proverbial interpretation corresponded with the literal reading, if not, translators might face some difficulties when proverbs embed literary or functional meaning. As a final point, a number of recommendations and suggestions were set up to be achieved out. By carrying out more studies such this, the gap will be filled and students' translation will be improved.

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Appendix A  
 The First List of English Proverbs

No.	English Proverb	Arabic Translation
1	If a wind blows, ride it!	إذا هبَّت رياحك فاغتمها
2	Birds of feather flock together	الطيور على أشكالها تقع
3	A chip of the old block	هذا الشبل من ذاك الأسد
4	Do as you would be done	عامل الناس كما تحب أن يعاملوك
5	Cut your coat according to your cloth	على قدر لحافك مد رجلك، رحم الله إمرءاً عرف قدر نفسه
6	Do good and cast it into the sea	اعمل خير والقه في البحر
7	Easy comes, easy goes	ما يأتي بسهولة يذهب بسهولة، ما لا تجلبه الرياح تأخذه الزواج
8	It is the end that counts	إنما العبرة بالنهاية
9	Every cloud has a silver lining	رب ضرة نافعة
10	Don't put your head in the lions mouth	لا تلقوا بأيديكم إلى التهلكة
11	No gains without pains	لا نتيجة بدون ألم، لا حلاوة بدون نار
12	A flash in the pan	رمية من غير رامي
13	The end justifies the means	الغاية تبرر الوسيلة
14	After clouds sun shine	فإنمعالعسر يسرا
15	A hungry stomach has no ears	وقت البطون تضيع العقول
16	A little pot is soon hot	التعلم في الصغر كالنقش على الحجر
17	A man can do no more than he can	لا يكلف الله نفساً إلا وسعها
18	A man is the architect of his own future	بقدر الكد تكسب المعالي
19	A sound mind in a sound body.	العقل السليم في الجسم السليم
20	A storm in a tea cup.	زوبعتفي فنجان
21	A word to a wise man is enough	إن اللبيب من الإشارة يفهم
22	Better an open enemy than a false friend	عدو يجاهر بك بالعداء خير من صديق زائف
23	Better late than never	في التاني السلامة
24	Charity begins at home	الأقربون أولى بالمعروف
25	Everything comes to one who waits.	من تأنى نال ماتمنى /الصبر مفتاح الفرج
26	He who tries to please everybody pleases no body.	رضا الناس غاية لا تدرك
27	If you pay not a servant his wages, he will pay himself	إذا لم تعطني الأجير أجره سيعطيني نفسه
28	"Always in a hurry, always behind"	في العجلة الندامة
29	Our last garment is made without pockets	ليس للأكفان جيوب
30	It is never too old to learn	اطلبوا العلم من المهد إلى اللحد
31	Let sleeping dogs lie	دع الفتنة نائمة
32	Like father like son	هذا الشبل من ذاك الأسد
33	Live within your means	على قدر لحافك مد رجلك
34	Love sees no faults	وعين الرضاعن كل عيب كائلة
35	Nature overcomes nurture	الطبع يغلب التطبع
36	Necessity needs no rules	الضرور اتتبيح المحظورات
37	Never do things by halves	إن الله يحب إذا عمل أحدكم عملاً أن يتقنه
38	No flying from fate	المكتوب على الجبين لازم تشوفه العين
39	No man can do two things at once	ما جعل الله لرجل من قلبين في جوفه
40	No sweet without sweat	من طلب العلاسهر الليلي، لا حلاوة بدون نار

Appendix B

No.	English Proverb	Arabic Translation
1	If a wind blows, ride it!	إذا هبَّت رياحك فاغتمها
2	Birds of feather flock together	الطيور على أشكالها تقع
3	Cut your coat according to your cloth	على قدر لحافك مد رجلك، رحم الله إمرءاً عرف قدر نفسه
4	It is the end that counts	إنما العبرة بالنهاية
5	Every cloud has a silver lining	رب ضرة نافعة
6	Don't put your head in the lions mouth	لا تلقوا بأيديكم إلى التهلكة
7	The end justifies the means	الغاية تبرر الوسيلة
8	After clouds sun shine	فإن مع العسر يسرا
9	A word to a wise man is enough	إن اللبيب من الإشارة يفهم
10	Better late than never	في التأني السلامة
11	Charity begins at home	الأقربون أولى بالمعروف
12	He who tries to please everybody pleases no body.	رضاء الناس غاية لا تدرك
13	It is never too old to learn	اطلبوا العلم من المهد إلى اللحد
14	Let sleeping dogs lie	دع الفتنة نائمة
15	Like father like son	هذا الشبل من ذاك الأسد
16	Live within your means	على قدر لحافك مد رجلك
17	Love sees no faults	وعين الرضا عن كل عيب كليلة
18	Nature overcomes nurture	الطبع يغلب التطبع
19	Necessity needs no rules	الضرورات تبيح المحظورات
20	Never do things by halves	إن الله يحب إذا عمل أحدكم عملاً أن يتقنه
21	No flying from fate	المكتوب على الجبين لازم تشوفه العين
22	No man can do two things at once	ما جعل الله لرجل من قلبين في جوفه
23	No sweet without sweat	من طلب العلاسهر الليلي، لاحلاوة بدون نار
24	Quick thoughts are slippery thoughts.	في العجلة الندامة
25	Our last garment is made without pockets	ليس للأكفان جيوب

The Final List of Proverb