التحديات الثقافية التي يواجهها طلاب الباحة المستوى الثامن في ترجمة الأمثال العربية إلى اللغة الإنجليزية

Cultural Challenges   faced by   Albaha 8th level Students in Translating Arabic Proverbs into English –

prepared by

A.Prof.Dr. Jewayria Mohammed Dafa-Alla
Almekhwa College of Sciences & Arts
Albaha University

Abstract:

This study aimed at finding solutions for difficulties in translating Arabic proverbs into English which result of cultural differences. Considering Saudi students the study used a translation test which consisted of 15 proverbs to be translated by 30 students randomly chosen as a sample in Albaha University, Amehkwah College of Sciences and Arts College (Female Students Department.) The study also used a questionnaire which was introduced to 30 students who study translation at the English Department. Both the test and the questionnaire aimed at achieving the study objectives. To support the information stemming from the test and the questionnaire, relevant literature was reviewed. The study revealed that EFL students commit many errors in translating Arabic proverbs into English, the most apparent errors are the use of the wrong TL equivalent due to cultural variations between English and Arabic added the overuse of literal translation.. The study showed the lack of linguistic competence in both Arabic and English. Finally, the researcher suggested some solutions, first, a pre-test in English language must be applied to measure translation student's linguistic competence. **Furthermore,** a pre linguistic course, at a university level which covers both Arabic and English for three months, before beginning a translation course is very important to fill the gap in acquiring language skills. Using proverbs in the classroom in teaching English, in the warming –up step to familiarize the students with their cultural inheritance. Finally the researcher suggested annual competitions in translating Arabic proverbs for Albaha English departments.

Key words: Translation, TL, SL. EFL Student –Proverbs-Translation problems-linguistics competence

Introduction:

Many proverbs in Arabic culture carry moral lessons and ethical values. They guide behavior, offering guidance on topics like honesty, respect, humility, and generosity. Arabic into English translation of Arabic proverbs confronts many obstacles as linguistic variations between the two languages and the cultural differences of the two societies. However, when it comes to translating Arabic proverbs into English, Arab students often encounter many challenges stemming from cultural and linguistic differences. Firstly, the cultural specificity of Arabic proverbs poses a significant hurdle for translation. These proverbs frequently incorporate culturally specific references, allusions, or metaphors deeply rooted in Arabic history, traditions, or local customs. These references may be unfamiliar or lack direct equivalents in English, making it a prominent challenge for the Arab students to convey the intended meaning accurately. Furthermore, Arabic proverbs are often characterized by their

idiomatic nature, presenting a second layer of difficulty in translation. Another factor of proverbs translation difficulties is their linguistic structure as Arabic proverbs unique rhythmic patterns, rhymes, or wordplay employed in these proverbs may differ significantly from the structures found in the target English language. Translators must consider this linguistic difference, ensuring that the translated text retains the essence and poetic quality of the original proverbs.

Significance of the Study:

The study on translating Arabic proverbs into English holds great significance for multiple reasons. First, it contributes to the preservation and promotion of Arabic

cultural heritage. Arabic proverbs are an integral part of the nation oral tradition, embodying the collective wisdom, values, and experiences of its people. By translating these proverbs into English, the study ensures that this cultural rich is not lost or confined to a single language, but rather made accessible to a wider audience. It helps to safeguard and celebrate Arabic cultural identity, fostering pride and appreciation among Arab communities and beyond. Secondly, the study facilitates intercultural exchange and understanding. Arabic proverbs often contain insights into Arabs way of life, social norms, and historical contexts. These proverbs deserve study, including problems faced by students, added to displaying the suitable solutions for these problems.

Questions of the Study:

1-Is there any relationship between linguistic competence in both Arabic and English and students performance in translation?

2- What is the role of cultural variations between SL and TL in translation problems?

Hypotheses of study:

1-There is a strong relationship between translation difficulties and lack linguistic competence in both languages SL and TL.

2-Cultural variations between SL and TL play an important role in translation difficulties between SL and TL

3- The students are not familiar with some standard Arabic proverbs, which are not used by the elders, instead colloquial proverbs are used.

Research Objectives: To identify and analyze the specific challenges encountered when translating Arabic proverbs into English.

2. To examine the cultural specificity of Arabic proverbs and its impact on translation.

3. To investigate the linguistic structures and idiomatic expressions found in Arabic proverbs and their implications for translation.

4. To explore strategies and techniques employed in translating Arabic proverbs into English.

5. To assess the impact of translation choices on the preservation of the original meaning, cultural significance, and rhetorical devices of Arabic proverbs.

6. To provide recommendations and guidelines for translators working on the translation of Arabic proverbs into English. Methodology of the study: The methodology for the study on can follow the following steps:

1. Literature Review: Conduct a comprehensive review of existing literature on Arabic proverbs

2-Translation studies, and cross-cultural communication.

3-. Selection of Arabic   Proverbs: of different themes, cultural references, linguistic

structures, and cultural richness of Arabic proverbs.

4-Students translation Evaluation and analysis: to pinpoint translation problems and causes behind these problems

6. Development of Guidelines: Based on the findings and analysis, a practical guidelines and recommendations for translating Arabic proverbs into English. These guidelines should provide insights into the challenges and strategies identified in the

study and offer guidance to Arab students, translators, and professionals involved in translating Sudanese proverbs.

By following these steps, the study can provide a systematic and rigorous examination of the challenges and strategies involved in translating Sudanese proverbs into English, contributing to the field of translation studies and promoting effective intercultural communication

Limits of the study: Place: The study will be limited to the 8th level students from Girls Part of Albaha University –College of Sciences and Arts -Almekhwa, 8th level who study English –Arabic translation

Time: The academic year 2023 –first term.

Instruments of the Study

This study uses a test, which is compound of 15 Arabic proverbs to be translated into English. The test is designed to investigate the difficulties that students encounter when translating proverbs form Arabic into English due to cultural differences between the two peoples" Arabs and English" Arabic proverbs will be selected from Arabic resources of proverbs. A questionnaire will be introduced to the students about their familiarity of the proverbs of the test.

Translation Definition:

Catford (1965:1): Catford defines translation as: "the replacement of a textual material in one language "SL "by equivalent textual materials in another language **"TL". Catford (1965:1). Nida and Taber (1962):** Nida and Taber define translation as (a reproduction in the receptor language of the closest natural equivalent of the source language massage, first in terms of meaning, secondly in the terms of style ". Nida and Taber (1969:12).**Nida and Taber (1974):** Nida and Taber have another definition:' 'Translation is far more than science, it is also a skill and in the ultimate analysis, fully satisfactory translation is always an art": 'Nida and Taber (1974:vii) **George Steiner (1975):**

In his famous book "After Babel.", considers translation as a human communication. Steiner, (1975). Larson (1984):Larson argues that" Translation means transferring of the source language into the receptor language". Larson, (1984:3).**Newmark (1981):**"It is rendering the meaning of a text into another language in the way that the author intended in the text." Newmark (1981:1).

Roger Bell (1991): Bell states that, "Translation is the expression in another language "or the target language" of what had been expressed in another language, preserving semantic and stylistic equivalent

"Bell (1991:5-6). Malmkjaer (1998): Malmkjaer considers translation a language teaching technique in foreign language teaching to ensure comprehension.

Generally translation can be defined as: "The transferring of a source language text, into a target language text, regarding linguistic and cultural equivalences, and the spirit of the source text."

Previous Studies: Many studies have been conducted on the issue of translating proverbs difficulties **(1)** Dweik and Suleiman (2013) examined Jordanian graduate students' problems in translating culture-bound expressions such as proverbs, idioms, collocations, and metaphors from Arabic into English. The results of the study revealed that graduate students faced several kinds of issues when translating cultural expressions. These challenges are generally related to1- unfamiliarity with cultural expressions, 2- difficulty to obtain the equivalency in the second language,

3- ambiguity of some cultural expressions, 4- lack of knowledge of translation methodologies and translation tactics. These findings lead the researchers to recommend that more courses be added to academic programs that prepare translators that deal specifically with cultural differences, cultural knowledge, and cultural awareness to narrow the cultural gap (2) **Mubarak et al (2014):** The "Hindrances in translation specific cultural concepts from Arabic into English"(The Journal of Humanities and Social Science volume 19, issue 3 years 11 (Mar. 2014) (www.isorijournal.org). The paper investigated the problems faced by undergraduate students in Sudan majoring in English language when translating specific cultural concepts from Arabic language into English language.. The study found out that undergraduate learners face various types of translating specific cultural concepts, and lack of knowledge of translation techniques and strategies. The study suggested teaching programs that deal with cultural concepts to overcome the problem of translating these concepts as phrasal verbs, fixed expressions, idioms, proverb, synonym, Arabization, and lexical gaps. **(2) Othman (2013)** "An analysis of the role of micro and macro levels in Rendering some standard proverb into English". A thesis submitted in accordance with the requirements for the degree of Doctor of Philosophy, the University of Leads, School of Modern languages and cultures. The study focused on the translation of proverbs, the meaning of their linguistics and their role in Arab culture. The sample of the study were fourth year students, university of Benghazi. The study found that some standard Arabic proverbs do not have their equivalence in the English language because of the large gap between the two languages and cultures. The students tended to incorrect selection of vocabulary that led to inaccuracies in translation, due to misunderstanding of the context for a given proverb. Interference of mother tongue due to literary translation. The study found out that" 25% "for semantic errors was caused by problems of synonym and so compound nouns errors. Only few students coped with high register of proverbs. At the macro level, students made numerous errors. The study found that the majority of errors" 30.5% " were of MD type "text left un-translated" followed by NO, "29-25%"only few students coped with high register of the given pro verbs. The researcher recommended students training in using dictionary skills and using macro levels analysis. '3-"Difficulties of Translating Proverbs from Arabic to English and Vice Versa Semester Four English Students as a Case Study. Abdelaziz Salhy (2020)) **Cadi Ayyad University A** research paper submitted in partial fulfillment of the requirements for the BA degree «Licence-es- Lettres"in English Studies – Linguistics *major*-Academic year: 2018 – **2019**The study revealed that EFL students face many

obstacles when they attempt to translate proverbs. The most apparent obstacles are the use of the wrong TL equivalent, the overuse of literal translation, committing linguistic stylistic mistakes, the wrong choice of words and sometimes the lack of understanding**.**

Participants: The participants of the study are 30 8th level English Department students at Albaha University College of Sciences and Arts ,Almukhwa, who study translation. The participants are randomly chosen to participate during the first – term 1445 academic year.

Research Instrument:

To achieve the objectives of the study, the researcher designed a translation test which is compound of 15 Arabic proverbs to be translated into English of different levels. some have a direct equivalents ,others of indirect equivalents some hadn't equivalents. A questionnaire was also introduced to the students to realize their familiarity of the proverbs under testing   The proverbs of the test are displayed in table (1). .Students ' translation were checked by the researcher and analyzed to ensure the reliability of the test

 Validity and Reliability of the Test**: Translation professors were asked to judge the test validity. They advised the researcher to change some questions of the test to balance the difficulties aria of the proverbs introduced to the students Results and Discussion**: Results of students' performance in the test are presented first in (Table 1) below. Answers are presented in four categories: correct, literal translation, wrong, and   unanswered.. Results, which show frequencies are presented first and each statement in the test is discussed separately

Table (1)

Descriptive Statistics				
	Unanswered	**wrong**	**Literal Translation**	**Correct**
Valid	15	15	15	15
Missing	0	0	0	0
Mean	1.467	6.333	11.133	11.067
Std. Deviation	0.834	6.477	8.967	8.137
Minimum	0.000	0.000	0.000	1.000
Maximum	3.000	18.000	25.000	24.000

Table (2) Students Translation Analysis

No	Proverb	correct	Literal Translation	Wrong	Unanswered
1	اختلط الحابل بالنابل	21	3	4	2
2	ان اخاك من واساك	17	0	12	1
3	الجار قبل الدار والرفيق قبل الطريق	1	21	8	0
4	إذا لم تكن ذئبا اكلتك الذئاب	11	18	0	1
5	اعقلها وتوكل	9	2	17	2
6	أجرأ من أسامة	7	19	2	2
7	العلم في الصغر كالنقش علي الحجر	7	22	0	1
8	الدراهم مراهم	8	21	0	1
9	لا يحيق المكر السيئ لا باهله	12	10	6	2
10	بلغ السيل الزبى	2	8	18	2
11	على الباغي تدور الدوائر	19	4	4	3
12	المرء مرآة أخيه	24	0	6	0
13	أعلمه الرماية كل يوم فلما اشتد ساعده رماني	2	25	2	1
14	لبست له جلد النمر	2	10	16	2
15	من شابه أباه فما ظلم	24	4	0	2

Table (2) Descriptive Statistics
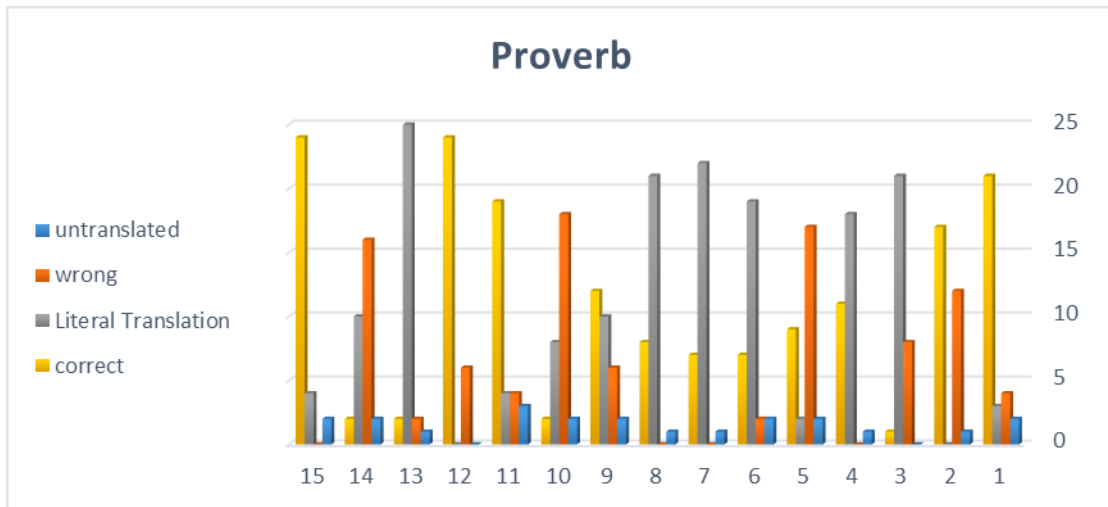
Discussion of student's translation:

Example of students wrong translation:1- The اختلط الحابل بالنابل :11- اختلط الحابل بالنابل
pregnant woman is mixed with the spearman. 2-   Mix up the owner of nobility.
This wrong translation reflects student's lack of linguistic competence in Arabic and
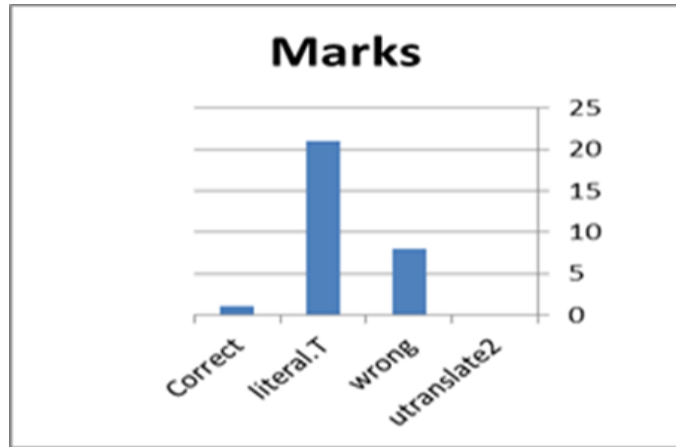English
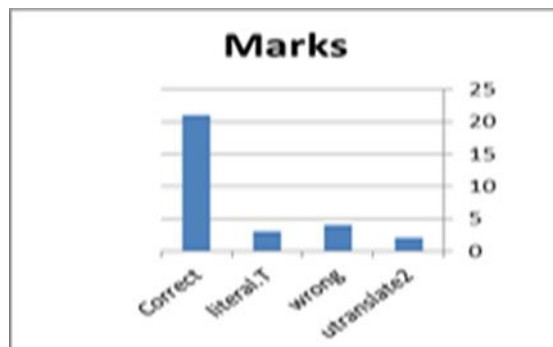
-اخاك من واساك-

Students translation embodies errors as-They are your brother- ان اخاك من واساك 2-
from 'wasak'   Your brother is the one who hurt you
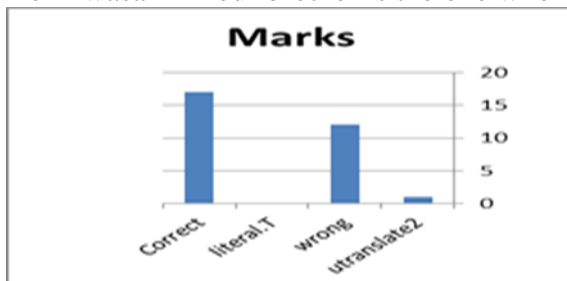
this proverb reflects الجار قبل الدار والرفيق قبل الطريق -3-الجار قبل الدار والرفيق قبل الطريق
Arabic culture which gives great consideration for neighbors, so only 3.4% of the
students translated it. Types of Students Errors : "Com anion. befor after friend"-
'the migent for the house companion

4- الذئاب اكلتك ذئبا تكن لم اذا-This proverbs reflects the Arabic culture which resulted of the hardship they suffered in the Bedouin - Jahiliyya period. Few students translated this proverb correctly- 36.6%. Examples of Errors: If you were a wolf you will be eaten by wolves
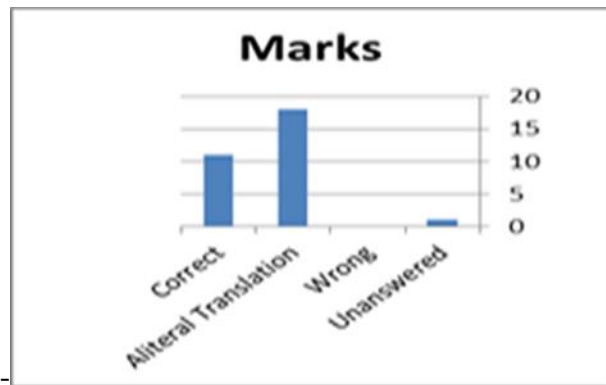
5-وتوكل اعقلها –this proverb is culture loaded. Only 30% of the students translated it. correctly. Examples of errors: Mind it and trust-Tie the camel and go on your way.. Trust in good. Make sense of it and trust. Tie it and trust. Buckle it up and go.
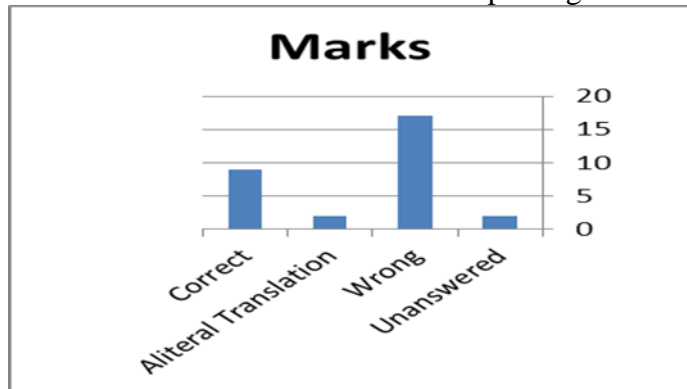
6 - أسامة من أجرأ --is proverb reflects the Arabic culture that respects bold
 Students who translated this proverb correctly conform only 23.3%.   Examples of Errors as ;Brave from Osama-Brave more than Osama-A reward from Osama. Daring than Osama
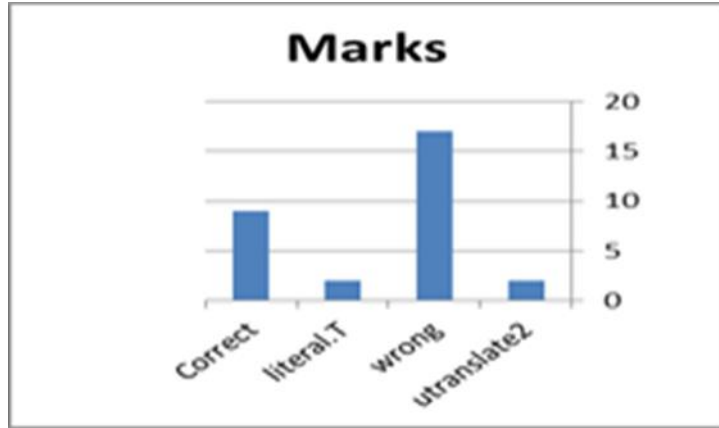
العلم في الصغر كالنقش علي   الحجر--7

23.3% of the students gained the correct translation.

Examples of error:

Early sholt   glows.. The knowledge from early is like writing on the wall
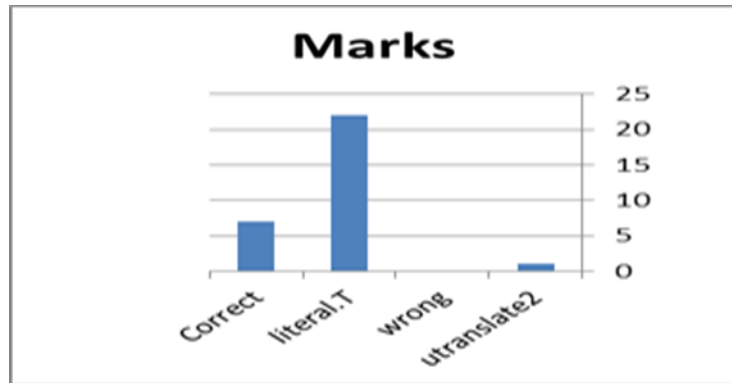
- 8 -دراهم مراهم

-Students percentage correct answers is 26%

Examples of errors: Drahems are ointments

-
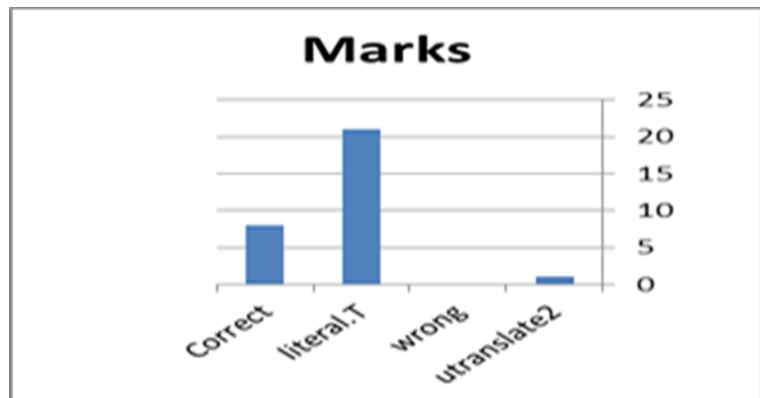
لا يحيق المكر السيء الا باهله-9-

This proverb is a part of a Quranic verse 40% of the students responses are correct

Examples of errors: Not bad but cunning threat the family. Bad plans with   even
plans. Not bad but cunning threat to his family   -

Marks
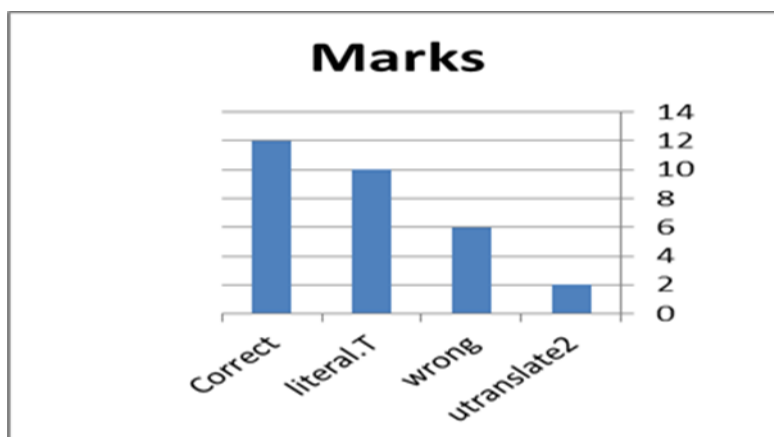
10 - بلغ السيل الزبي

This old proverb is correctly translated by 6.8% of the students.
Examples of errors:
All mountains reached the end of my tether. The torrent reached the level of the flood

Marks
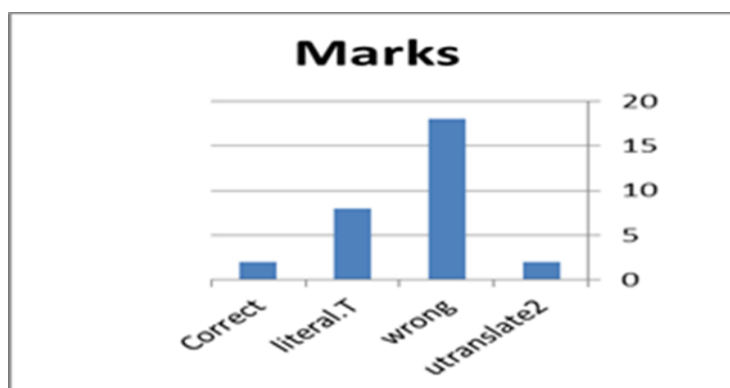
11علي الباغي تدور الدوائر

Students who translated this proverb correctly are 63.3% although this proverb reflects Arabic culture in revenge, but it is a universal proverb, so its equivalent is available.

   Examples of Errors Example of errors: Circles revolve around the   (haggage   )

Marks
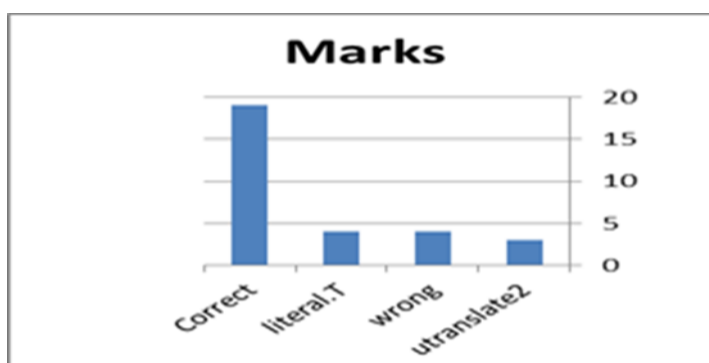
12- المرء مرآة أخيه

This proverb gained a high percentage of correct translation 80% Itis a prophetic saying. Examples of errors: A person brother believe. A man is his brother's wife. A man passed by his brother .A brother is like his brother
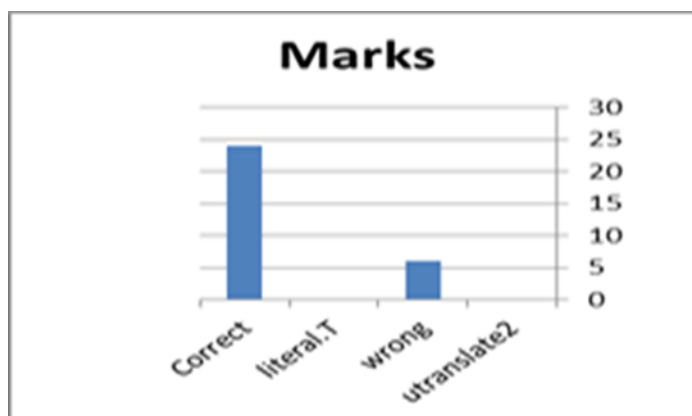
13-رماني13- اعلمه الرماية كل يوم فلما اشتد ساعده رماني-

Students who had translated this proverb correctly conform 6.6%

.Examples of Errors:

Taught him to shoot every day when his arm because strong. I taught him and he shoot me.

 I taught him a richer. I taught him every day when he got more he helped me

14-لبست له جلد النمر -

This proverb reflects Arabic culture in displaying power and courage when facing enemies 6.6% of students answers are correct

.Examples of errors: She wore a tiger skin for him. He wore a tiger skin for him. Tiger skin..Were skin tiger. She dressed him in a tiger skin

15-من شابه اباه فما ظلم

80% of the students translated this proverb correctly. Examples of errors:

Slimeler father. Whoever is young with his father what the injustice

Study Hypotheses
The first Hypothesis - There is a strong relationship between translation difficulties and the lack of linguistic competence in both languages SL and TL
.By looking the examples of wrong translating of 15 proverbs
1-Students translate the Arabic word (حابل) which means a net traps, as the pregnant woman in Arabic(Further more they translated نابل as nobility
2- Arabic words as (واساك -wasak) which means comfort-assist-relieve instead of being translated they, it is transfer, as the word(Osama - اسامة)
the لا يحيق المكر السيء الا باهله which indicates one of the lion names in Arabic.باهله
students translated (باهله -ts own people) as his family. They translated (فلما اشتد
رماني ساعده became more powerful) as when he got more he helped me. The 14th
proverb which contains the Arabic proverb لبست له جلد النمر the student understand the
suffix تا (which indicates the personal pronoun I (as. the feminine suffix تا, so
they translated (لبست I wore) as she wore- The last proverb (فما ظلم)as injustice.
Results:
Students translation of 10 proverbs which conforms two thirds of the translation test (3,4,5,6,7,8,9,10,13,14) between –(40%-6.65) St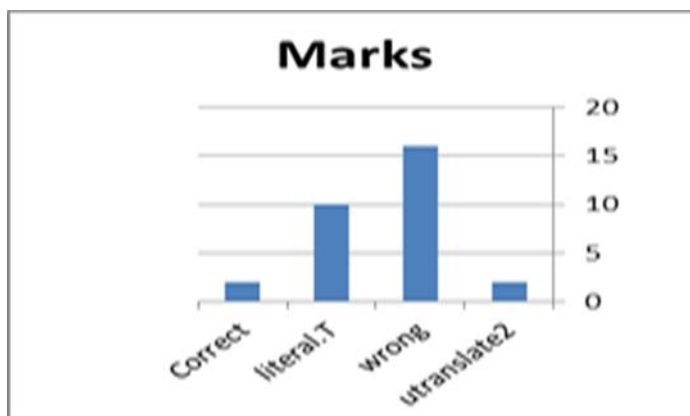udents translation reflects lack of translation competence in both Arabic language and English language which confirms the validity of the first hypotheses (There is a strong relationship between translation difficulties and lack linguistic competence in both languages SL and TL.)
The second Hypotheses - Cultural variations between SL and TL play an important role in translation difficulties between SL and TL. No doubt that cultural difference between Arabic and English controls the translation scene. Some proverbs used by Arabs have equivalences in English, so many students could translate these proverbs as (like father like son). (من شابه اباه فما ظلم- due to the universality of this type of proverbs, but some have no equivalences, as they carry the uniqueness of Arabic culture. The majority of

the students could not translate these proverbs correctly. These proverb are

اعقلها وتوكل-الجار قبل الدار والرفيق فيل الطريق-الدراهم مراهم-اذا لم تكن ذئبا اكلتك الذئاب ـ لبست له
جلد النمر ـ اجرأ من أسامة ـبلغ السيل الزبي ـالعلم في الصغر كالنقش علي الحجر-اعلمه الرماية كل يوم
فلما اشتد ساعده رماني

The students correct translation percentages of 10 proverbs which conform the majority of the proverbs in the test, proverbs confirms the validity of the second hypotheses.(Cultural variations between SL and TL play an important role in translation difficulties between SL and TL)

Table- 4-The Questionnaire Results:

Arabic Proverbs	I heard this proverb from old people	I read about this proverb	What does this proverb Indicates?	Meaning of proverbs in Arabic
اختلط الحابل بالنابل	22	7	10	1
ان اخاك من واساك	15	10	9	4
الجار قبل الدار والرفيق قبل الطريق	21	14	13	1
إذا لم تكن ذئبا اكلتك الذئاب	21	11	13	3
اعقلها وتوكل	10	7	1	2
أجرأ من أسامة	3	2	0	1
العلم في الصغر كالنقش علي الحجر	21	14	12	1
الدراهم مراهم	17	10	7	3
لا يحيق المكر السيئ الا باهله	6	4	3	1
بلغ السيل الزبى	5	3	1	2
على الباغي تدور الدوائر	4	1	1	2
المرء مرآة أخيه	12	9	1	1
أعلمه الرماية كل يوم فلما اشتد ساعده رماني	23	14	8	4
لبست له جلد النمر	2	0	1	1
من شابه اباه فما ظلم	18	12	4	3

The students' responses of the questionnaire revealed students lack of Arabic language competence. Most of them failed in giving the meaning of the proverbs in Arabic (1-4) of the 30 students could give the meaning of each proverb
This also confirms previous studies done by two researchers ":
1-   Jordanian graduate students' problems in translating culture-bound expressions such as proverbs, idioms, collocations, and metaphors from Arabic into English. When translating cultural expressions. These challenges are These challenges are generally related to1- unfamiliarity with cultural expressions, 2- difficulty to obtain the equivalency in the second language, 3- ambiguity of some cultural expressions, 4- lack of
knowledge of translation methodologies and translation tactics.(Dweik
and Suleiman (2013)
5-The "Hindrances in translation specific cultural concepts from Arabic into English" the study revealed out that undergraduate learners face various types of translating specific cultural concepts, due to lack of knowledge of translation techniques and strategies (**Mubarak et al (2014):**

3-"The study found that some standard Arabic proverbs do not have their equivalence in the English language because of the large gap between the two languages and cultures. The students tended to incorrect selection of vocabulary that led to inaccuracies in translation, due to misunderstanding of the context for a given proverb. Interference of mother tongue due to literary translation" Othman (2013)

4-"The most apparent obstacles are the use of the wrong TL equivalent, the overuse of literal translation, committing linguistic stylistic mistakes, the wrong choice of words and sometimes the lack of understanding" **Abdelaziz SALHY (2019)**

Recommendations:

The researcher suggests the following to overcome the problems of Arabic-English proverbs translation: -

1-Apre-test in English language must be applied to measure translation student's linguistic competence,

2-A pre linguistic course, at a university level which covers both Arabic and English for three months, before beginning a translation course is very important to fill the gap in acquiring language skills. This course must regard:

a- The two languages linguistic differences.

b- Arabic English cultural variations.

c- Proverbs in both Arabic and English

3-Using proverbs in the classroom in teaching English, in warming –up step to familiarize the students with their cultural inheritance.

4--Offering annual competitions in translating Arabic proverbs.

Related Literature:

Characteristics of Arabic language: Due to Arabic language origin, as a Semitic language, Arabic has some peculiar and unique characteristics: as 1-It is written form right to left. 2-It has three numbers- singular, dual and plural and two genders- masculine and feminine.3-In Arabic, words generally are formed from roots (origins) and most the root words are tri -consonantal.- Arabic nouns and adjectives possess genders. The masculine nouns in Arabic accept feminine numerals and vice versa.5-The masculine nouns in Arabic accept feminine numerals and vice versa..6- In the verbal tenses the complete action is indicated by a suffix, and the incomplete action is denoted by a prefix. "katabat means she wrote but takatubu "means she writes. The suffix in the first example is(t) whereas the prefix in the second example is(ta) The word is (katab). 7-The masculine nouns in Arabic accept feminine numerals and vice versa.8-In the verbal tenses the complete action is indicated by a suffix, and the incomplete action is denoted by a prefix. The feminine suffix (ta ت) is used as a grammatical gender 9- The general order of words in a sentence comes first from the

verb then the subject and lastly the object. VSO. 10- The masculine nouns in Arabic accept feminine numerals and vice versa. 11-. In the verbal tenses the complete action is indicated by a suffix, and the incomplete action is denoted by a prefix.12--.Arabic is a rich language with vocabulary. It has many synonyms for darkness, rain, moon, light, cloud, long, short and so on.

Translation Theories: Nida (1976) distinguishes three theories of translation: philological theories, linguistic theories, and sociolinguistic theories.

1-   Philological Theories: These theories are concerned with literary texts. These theories are also called "Pre- linguistic Theories",

. The scholars as mentioned by Nida, focus   was the faithfulness (17-18 the centuries) to the text, especially in the case of Bible translation afterwards.

. Nida (Theories of Translation 19-32) points the concern of philological theories in dealing with the problem of the equivalence of literary texts by comparing and contrasting   the SL and the TL at the same time they focus on the literary quality, both the form of the text and its stylistic and rhetorical devices.

Linguistic Theories of Translation:

. Eugene Nida declares that; "linguistic theories of translation are based on a comparison of linguistics structures of source and receptor texts rather than on a comparison of literary genres and stylistic features ;Roman Jacobson introduced three notions called   translation,. 1-Intralingual translation: A kind of loose paraphrase or imitation, 2-interlingual translation traditional translation, 3- is intersemiotic translation.. Eugene Nida introduced the concept of dynamic equivalence later renamed functional equivalence. Afterwards in (1969) replaced the old concept with dynamic equivalence, referring to the process of finding the closest natural equivalence to translation units.

Sociolinguistic Theories of Translation:

Sociolinguistic theories of translation are discovered to satisfy the need of effective translation theories as   the growing interest in communication

Nida (1964) Sociolinguistic theories deal with the social registers or social (levels) of language and the problem of language in each other in geographic region (http//:www.goolbook.com.Samson community lesson 8.p.63). Nida (1994). (191-217) explains the difference between linguistics (theories) of translation and sociolinguistic theories "while linguistic focuses primarily on the structures and processes of language, sociolinguistic focuses on the use of language, that is how and why people employ language to things". In sociolinguist theories of translation, the basic model is communication. Nida (1994). Explains the function of sociolinguistic approach as; "Providing information, establishing and maintaining proper interpersonal relation, expressing feeling. e.g. "Ouch, and Damn", changing the social status of others e.g. solemnizing marriage). The functions mentioned by Nida, are primarily sociolinguistic in that they relate to the use of linguistics. Catford theory of translation is primarily linguistic and related to surface structure equivalence considers the direction of the context situation and focuses on

the differences between dialects and registers.

Communicative Theory: Nida (1991) relates the important contributions to understanding principles of translating which focus upon various processes in communication to linguistic working on the field of sociolinguistics e.g. Nabokov (1972) Hymens (1974). Nida considers the relation between sociolinguistic and translation a very natural one, as sociolinguistic deal primarily with language as it used by society in communication. Nida (1991) underlines the sociosemiotics perspectives as a fifth theory of translating.

Sociosemiotic   Theories of Translation: These theories as originally defined by Ferdinand de Saussure is" the science of the life signs in society". Social

semiotics is thus the study of social dimensions of meaning and the power of human processes of signification and interpretation, which is known as semiotics. This science on social meaning- making practices of all types, whether, visual, verbal or aural in nature (Thibault, 1991) cited in Wikipedia, the free encyclopedia. Nida(1991) declares, the central focus in a sociosemiotic perspective on translation

is the multiplicity of codes involved in any verbal communication. Nida, points out how the impact of extra linguistic and paralinguistic aspects like the background of the speaker, people, play a vital role in their response to statement in the case of verbal or nonverbal, written or spoken communication. Nida outlines the advantages of the sociosemiotic approach:-This approach perceives language as the offshoot of a host of socio-cultural factors and hence rooted in the everyday world of reality, rather than in an ideal speaker community.

1-   It can't be verbally creative as it focus is on actually spoken language; it is not bound by reductive rules of language.

2-   It does not   conceive language as a rigid system with clear cut boundaries

3-   And well established meaning underlying it   .

4-   It takes into account the interdisciplinary of codes, which tends to expand the   boundaries of translation activity.

 http:wwwscribad. com:idoc149330223:theories- of Nida.

Functional Theories of Translation

Manttari (Iranian Journal of Applied language studies, vol2, No1, 2010) (p.4).The primary purpose of translation action is to enable cooperative functionally adequate communication to take place across cultural barrier, and the source text is viewed as a mere tool for the realization of communicative functions.

Skopos Theory: According to Vermeer, the skopos states "one must translate, consciously and consistently, in accordance with some principle respecting the target text. The theory does not state what the principle is: this must be decided separately in each specific case.""to Christine Nord (1997:12) (The development of skopos theory has come as the foundation for general theory of translation which can embody a theory that deals with specific languages and cultures..)

Relevance Theory: Gutt (1991) believes that the ultimate purpose of translation is to have it be as relevant as possible to both the target cultural environment and the source language text, which is the foundation for contextual assumptions. The translator's responsibility as a communicator is

to align the reader's expectations for the target language text with the communicator's intention in the source language text." Gut identifies two kinds of translations; indirect and direct translation which are broadly belong to free translation and literal translation.

 Translation Types: Scholars have different categorization of translation types. Roman

 Jakobson distinguishes three translation types   on the base of his semiotic approach to language (1959:45)

1-Intralingual translation: or rewarding (an interpretation of verbal signs by mean of other signs in the same language).

2-Interlingual translation: or translation proper(an interpretation of verbal signs by mean of some other language).

3-Translation transmutation: (interpretation of verbal signs by means of   nonverbal signs system.

Example	Translation type
Passed away:died	Intralingual translation
Passed away: توفى	Interlingual translation
Do not cross	Intersemiotic translation

Table -5-Roman Jakobson Translation Types as viewed by the Researcher

Katharina Reiss (1976) builds her classification on text types. She asserts four types according to SL text:

1- Informative: a plain communication of fact.

2- Expressive: a creative composition (poem).

3- Operative an including behavioral responses which aims at appealing or the reader / receiver as advertisement.

4- Audio medial texts, such as films, visual and spoken advertisements

2-4 Translation Methods:

Larson (1984:15) suggests two categories of translation method from based or literal translation and idiomatic translation. Larson adds (1984:16) " in applying the literal translation, there is rarely a true literal translation. The method spread from very literal to literal to modified literal, to near idiomatic ,and unduly free ", further Larson explains:

1- Very literal is an interlinear translation, for some purpose, it is desirable to reproduce the linguistic features of the source text, as for example ,in a linguistic study of that language.

2- Literal translation is a translation that sounds like nonsense and has a little communicative value. It may be very useful for the purposes related to the study of the source language, they are little help to the speaker of the receptor language who are interested in the meaning of the source language text.

3- Modified literal method is a way to modify order and grammar the source language in an acceptable sentence structure in the receptor language. However, the lexical items are translated literally.

4- Inconsistent mixture which mixes literal and idiomatic   translation in
the final draft of translation.

5- Near idiomatic translation   that reproduces the meaning of the source language (the meaning intended by the original communicator) in the receptor language without losing the natural form of the source language.

6- Idiomatic translation   which reproduces the meaning of the source language, that is the meaning intended by the original communicator in the natural form of receptor language.

7- The unduly free translation adds extraneous information which is not stated in the source text. it changes the meaning of SL,it distorts the fact of the historical and cultural setting of the source text.

Newmark (1988:54 – 47) displays eight terms. These terms are: word for word, literal faithful, semantic, communicative, idiomatic, free and

 adaptation. Newmark's   eight classification is divided into two scopes:

1-The methods closest to source language. 2-Methods closest to the target language.

Newark (1981:22) adds two translation methods: 1-Communicative translation, in which the translation attempts is to produce the same effect on the target language readers. 2-Semantic translation, in which the translation attempts within the bare syntactic and semantic constraints of the target language to reproduce the precise contextual meaning of the author.

Translation Procedures: "Translation Techniques"

The French scholars Vinary and Darblent put the classification of translation procedures (1958).This early production was translated to English(1995)..Vinary

and Darblent studied the exchange of lexical items between English and French and identified seven different methods of translation to take place. Vinary and Darblent (1995:31) They divided these mechanisms in to two categories generally, direct and literal procedures:-

1-Direct translation procedures: They consist of the three sub- categories:

a- Borrowing: Borrowing is the taking of words directly from one language to another without translation. This usually used in terms of new technical or unknown concepts. e.g. laptop

b- Calque: It is almost like borrowing. A language borrows an expression from another language, then translates literally each of its elements, عليه السلام in Arabic and in English it becomes "Peace be on Him".

2- Literal translation –A word for word translation. According to the authors it is only possible between two relative languages.

2-Indirect translation (oblique translation) with four sub categories:-

These procedures include, transposition,- modulation., -equivalence.-and adaptation

Transposition: It is a grammatical change which is done without changing the sense. This procedure focuses simply on replacement and communicative dimension are regarded as something secondary.

Modulation: this procedure consists of using a phrase that is different in the source and target languages to convey the same idea. Through modulation the translator generates a change in the point of view of the massage without altering the meaning and without generating a sense of awkwardness in the reader of the target language text. Vinery and Darblent distinguished

between obligatory (fixed) and optional or free modulations.

Equivalence (Reformation): In this sub-procedure, a translator replaced SL text through equivalents in TL text it used when the two languages have the same concept but are described by different stylistic or structural means. It is used for idioms and proverbs mostly.

Adaptation: this procedure consists of changing the cultural reference when a situation in the source culture does not exist in the target culture. It is a shift in cultural environment.

All the mentioned translation procedures can be applied more or less at the three levels of expression lexis, syntactic structures and message.

TRANSLATION STRATEGY

Loescher (1991, p.8) defines translation strategy as "a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it. "As it is stated in this definition, the notion of consciousness is significant in distinguishing strategies which are used by the learners or translators. In this regard, Cohen (1998, p.4) asserts that "the element of consciousness is what distinguishes strategies from these processes that are not strategic."Jaaskelainen (1999, p.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 Krings (1986, p.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:

1-Translating without interruption for as long as possible

2-Correcting surface errors immediately;

3-Leaving the monitoring for qualitative or stylistic errors in the text to the revision stage

Translation Problems: According to Ervin and Bower (1953), translation difficulty can originate from three factors putting a translator into a blurred situation. They are (1) 'lexical meaning' (such as objective referents, homonyms, affective and figurative meaning, untranslatable concepts, and similar words), (2) Grammatical meaning' (e. g. syntactical requirements, and stylistic factors), and, (3) The 'functional equivalence in different cultural contexts'. However, what discriminates translation difficulty from text difficulty can be attribute to one item as 'equivalence' and its role in theoretical and practical translation Linguistic and Cultural problems of Translation Language and culture are two things that cannot be separated because culture affects language and language affects culture. This makes the language in one area different from another. The difference in the cultural background of each language is a unique phenomenon that occurs in society and is a difference that must be respected, not to be neglected. Moreover, it affects many items, including proverbs.

Problems of Arabic-English translation result of differences between SL and TL grammars **These problems can be viewed as:** The translation of verbs to be, had and models , tenses and articles, adjectives ,personal pronouns. and the translation of nominal, verbal, and conditional sentences. Stylistic problems another type of translation problems take place when translating   some problematic types of style. These problems offered include: clarity, ellipsis, redundancy and extra position. As

19

regards the cultural problems discussed, they cover the problems underlying the translation of idioms, proverbs and culture-bound words Style refers to the form in which a text is molded. It is   the way a speaker or writer expresses himself f/herself. A writer may begin his/her sentence in certain way, fronting a word or a phrase or a clause at the beginning of a sentence in an unusual way as suicide committed instead of the committed suicide The writer has such style according to his/her focus on what he writes first. Mentioning the fronting word is to draw attention at its importance to the meaning of the whole sentence. Other stylistic problems: are parallelism ambiguity Ghazala, (1995: 18-24)

Cultural Problems: These are problems that

may appear in cross-cultural translation. Sapir (1929: 214) suggests that "no two languages are ever sufficiently similar to be considered as presenting the same reality. "The worlds in which different societies live are distinct worlds, not merely the same world with different levels"(The Journal of Academic and Applied studies, vol 2(5) May 2012, P. 80-81) The distance between languages, in geography, weather, religion, generate differences even in temper. Values are different and so traditions.This will lead the existence of words and expressions that are not found in TL, which brings the problem of un-trainability and non-equivalence Ghazala (1995:24)

Metaphor: Metaphor is a prominent phenomenon in most human languages, that enable both speakers and writers to make their speech and their writing more memorable, allow the audience to form mental pictures that will ever lasted of the

topic and its content. .Metaphor is defined by Oxford English Learner's Dictionary as "a word or phrase used to describe somebody/something else, in a way that is different from its normal use, in order to show that the two things have the same qualities and to make the description more powerful.   .

h'tsps://www.oxfordlearnersdictionaries.com/definition/english/metaphor Metaphor to Richards, the English rhetorician, is 'the essence of thinking', and 'the omnipresent principle of language', (1936: 73). Richards views the relationship between language and metaphor as the relationship that connects a car to a tenor. Tenor in this relationship refers to the concept, object, or person meant, and the vehicle being the image that carries the weight of the comparison. The words were first used in this sense by the critic.(ibid).**Kirby** (1997:522) states that metaphor was used by Greek great poet in the famous poem the Iliad as: " a cloud of foot–soldiers"Metaphor and Culture: **Dagut**(1976) believes that Metaphor and culture metaphor and culture are linked directly. As to Dagut culture can reflects people's values and beliefs about the world. These values and beliefs influence speakers' perceptions, expectations, and assumptions about the role of language in communication Dagut (1987:77) considers metaphor a real test for translators ability, as he states "metaphor presents a particular searching test of the translator's ability"   Translation Equivalence: Equivalence is a key aspect of translation   According to Catford, it is possible to generalize the condition for translation equivalence as the occurrence of translation equivalence   that happens when a SL and a TL text or item are relatable to the same features

of substance Catford (1965) According to Newmark (1988), foreign cultural expressions could be ecological, material, and social cultures. They also contain expressions associated with social organizations, political, religious, artistic, gestures and habits. These cultural expressions can be found in proverbs collocations, phrasal verbs and figures of speech including metaphors Translating cultural texts is not an easy task and translators should be aware of the culture they translate from and the culture they translation to. Proverbs have cultural aspects that cause difficulties to translators. For Dweik, & Suleiman(2013) These problemsare mostly related to: 1- unfamiliarity with cultural   expressions- 2- failure to achieve the equivalence in the second language, -3- ambiguity of some cultural expressions, -4- lack of knowledge of translation techniques and translation strategies. A prominent type of translation problems is untranslatability, which Catford (1965) relates to [1], "translation fails – or untranslatability occurs – when it is impossible to build functionally relevant features of the situation into the contextual meaning of the TL text" Untranslatability is considered as one of the most difficult challenges that every translator has to face at   translating –b- Terms which relate to special Arabic cultural nuances: a- Islam gives men the freedom to marry more than one wife, they may four wives which result many sisters and brothers have the same father but may be many mothers. English people as Christians a man marries for خاon wife whose daughters and sisters are sibling, but Arabic has the word for those who are from one the same شقيقthose who are half-brothers and the word father and the same mother. The two words are translated as(brother).Uncle indicates both father and mothers brother, but Arabic has different terms for both of for mother's brother "and -خال   for father's brother and" عم them. Arabic difficulties in translating some Arabic terms into English arise due to cultural differences between the two languages. Arabic being a 'Semitic language" as حلال-حرامEnglish is an Indo-European as following Islamic related Arabic terms

terms are often originated in teachings Islamic. Still, these صلاة- ,صلة الرحم , خلوة Arabic words have specific religious and social meanings, with English equivalents failing to render the exact meaning c-Contemporary proverbs and sayings in accordance with Islamic religion. A growing body of literature has examined the translation of proverbs in the last two decades. The translation of idioms and proverbs has long been considered as a particularly problematic topic in translation

Proverb Definition: Fathi defines proverb as " A proverb is a brief expression that people like in both form and content, so it spreads among them and is passed down to successors from predecessors without change, applying it for similar situations for which the proverb has an origin, even if this origin is not known." (2001:6) **Proverb** (from Latin: *proverbium*) is a simple, traditional saying that expresses a perceived truth based on common sense or experience. Proverbs are often metaphorical and use formulaic language. A proverbial phrase or a proverbial expression is a type of a conventional saying similar to proverbs and transmitted by oral tradition. The difference is that a proverb is a fixed expression, while a proverbial phrase permits alterations to fit the grammar of the context. Collectively, they form a genre of folklore. (Wikipedia, the Free Encyclopedia) Meider (1985: 119) defines proverbs asa 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' verb is a type of fixed expression like idioms, stock phrases, catch phrases, allusions, quotations, and discourse expressions. According to Carter (2002, P.68), proverbs "have formal and semantic characteristics in common. They convey some kind of aphoristic truth, usually in simple present tense and are normally neither syntactically devisable nor substitutable. Proverbial Language: as defined by Dictionary" (of a statement)

commonly known
people, or because
for the first definit
spilt milk', which
can't be helped. If
think of the prover
conversational say
difference is that
permits alteration t

Universality of Proverbs: Proverbs **often reflect and describe common human experiences and the law of nature**, they are thus universal. The same message can be discovered in proverbs in different cultures. Proverbs are often borrowed across lines of language, and religion, For example, a proverb of the approximate form "No flies enter a mouth that is shut" This proverb is similar to the Sumerian proverb "into an open mouth a fly enters" Proverbs about one hand are known in many countries e.g. the Swahili proverb, and the Arabic Sudanese idiom 'I haven't a mouth that catch flies ' The open mouse is known to speak words which eventually bring problems to the speaker 'One hand can't nurse a child and the English proverb 'One wing cannot make the bird fly' 'and the Arabic proverb "One hand cannot clap" Proverbs can be borrowed by translation., but also existing under the

same meaning in all around truth by the folk, as the proverb" No smoke without fire, a very known proverb in Sudanese Arabic. Furthermore the proverb" Haste of the Pitch"and the Arabic Sudanese proverb "the haste of pitch that results having blind puppies 'with another proverb about the cat's' haste The cat in her haste kittens blind kittens" This proverb which well known for Iraqi people, was used by the as " The pitch in her hurry whelps blind puppies   البزونة من عجلته تجيب ولدها عميين).
Avishur, cited in Unseth (2017) believes that this proverb is not of Arabic Origins because he found it only in the Iraqi form of speaking areas
 Peter Unseth (2017) **on the trail of the "hasty bitch,**
https://www.sil.org/contributor/unseth-peter-
https://www.diu.edu/documents/gialens/Vol11-3/Unseth-Hasty-Bitch.pdf" The English proverb "one man's meat, is another man's poison "which is equivalent

to the Arabic proverb"Some people's disasters are other's benefits" Uniqueness of Proverbs Since they embody people cultural experiences. Learning the proverbs of one country the proverbs of will reflect its own culture and traditions as the English prover "Time is money Mieder (2005) says that 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.
Arabic and English Shared Proverbs: there are shared proverbs between the Arabic and English:.

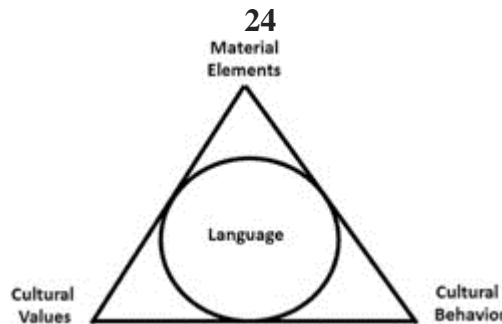Table 3- Some of the   Shared Proverbs between Arabic and English

Arabic Proverbs	Meaning	English Equivalent
ان مع العسر يسر ا	With hardship Goethe ease	After the storm, come sunshine
لا يلدغ المؤمن من جحر مرتين	A believer will not be stung twice from the same hole.	fool me once, shame on you; fool me twice, shame on me
ما نقص مال من صدقة	Charity doesn't decrease wealth	Alms never make poor
ان الحديد يفل بالحديد	Iron strikes iron	Diamonds cut Diamonds
الصديق عند الضيق	The real friend is that fiend who help at hardship	A friend in need is a friend indeed
القافلة تسير والكلاب تعوي	The caravan is moving although dogs are howling	The dog barks and the caravan moves
كالمستجير من الرمضاء بالنار	As that who to fire from hot sands	Out of the frying pan and into the fire
يعمل من الحبة قبة	He makes a dome out of a grain	He makes mountains out of molehills
الطيور على اشكالها تقع	Birds prefer to be with birds like their own	Birds of a feather flock

	kind	together
بعيد عن العين بعيد عن القلب	Far from the eye, far from the heart.	Out of sight, out of mind.

Proverbs, Culture and Cross-Cultural Communication:

"Because its significance comes as coming from the cultural past whose voice speaks truth in traditional terms"As asserted by Arewa and Dundes(1965) "like other forms of folklore, a proverb may serve as an effective impersonal vehicle for personal communication (Arewa and Dundes 1964: 70). The authors give an example, "if parents use a proverb to scold or correct a child, they externalize this responsibility and transfer the onus onto an anonymous voice of authority from the past. Indeed," The authors relate the knowledge about proverbs to the parents,with whom other elders share this responsibility

What is Culture"**: Culture is defined by Merriam Webster 'Dictionary as' he customary beliefs, social forms, and material traits of a racial, religious, or social group also: the characteristic features of everyday existence (such as diversions or a way of life) shared by people in a place or time.: the set of shared attitudes, values, goals, and practices that characterizes an institution or organization,** the set of values, conventions, or social practices associated with a particular field, activity, or societal characteristic**, the integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations**

24
Material Elements

Language

Cultural Values

Cultural Behavior

https://www.semanticscholar.org/paper/The-Cultural-Triangle%3A-A-Conceptual-Model-Vejlgaard/91c939087e806ebb41f7c53f65c616e74c8d4a1e#extractedModel-ejlgaard

Cross-Cultural Understanding: Learning about proverbs from different cultures can foster cross-cultural understanding and appreciation. Smith (1920)It States that proverbs can help individuals gain insights into the perspectives and values of other societies. Since proverbs communicate shared experiences or lessons, they can tell us a great deal about the culture in which they are used (Smith 1920: 311).Proverbs and culture are related and connected by means of language as a abridge of communication among humans. This relation between language and culture gives culture the priority for language is born from the womb culture.

Cultural Translation: Dweik & Suleiman, (2013)distinguishes the exact problem of cultural translation in the following points: 1-The translator has to find out the closest equivalent word of the SL in the TL.2- **Cultural transference** is a challenge to the

translator.3- These words(cultural references) have different meanings in different languages and cultures.4- The translator faces greatest challenge while transferring kinship words from one language to another."

Proverbs and Culture: Proverbs are culturally- bound linguistic expressions which express a moral, attitude or practical advice based on wisdom acquired through real life experience. A proverb's meaning cannot be fully understood from the individual meaning of the words that it contains, despite the fact that their meaning is transparent. **Mieder (2000), states that(Proverbs express traditional wisdom shared by all people of a culture). Mieder indicates the important role of proverbs as a cultural mirror that reflects a certain society values. Arabic society has unique values and traditions that spring out of its religion, manners and historical inherited literature. Proverbs are integral part of Arabic literary genres as" oral prose"** Characteristics of the Arab-Islamic Culture of the Arab-Islamic which Could be examined by Hofstede's cultural dimensions theory "a framework for cross-cultural communication, developed by Geert Hofstede "According to this theory to Arab-Islamic culture is related to the culture of collectivism societies where the 'We' pronoun controlled the theme instead of the' I' pronouns.. (Hofstede, 1980) This characteristics results unique Arab-Islamic. traditions as **Social loyalty** which is of of great importance in Arab culture. Family is one of the most important aspects of the Arab society. Furthermore, **'the Face**:' as Nydell (1987) states that "self-respected pride rivalry and revenge, collectivism, hospitality, honor result of Bedouin values influence which remains strong, although about 90% live in villages or cities. The society is influenced by tribal traditions even in the cover of their bosoms" By looking Hofstede's cultural dimensions which concerns time orientation, "Long Term versus Short Term Orientation (Hofstede, 1980). ", which related to the choice of focus for people's efforts: the future or the present and past, we can easily locate Arab-Islamic culture among short –term societies that worship their past. This past of course include all the Arab traditions and Islam teachings among these teachings, Halal and Haram concepts**Haram and Halal: Pork meat,. blood. Even the meat of dead halal anima or an animal which is not slaughtered according to Islamic method**. Intoxicants especially alcoholic beverage is generally forbidden in Islam. This includes wine, beer or spirit. Arabic collocations are varied and colorful. These collocation reflect the Muslims and Arabs day life as: Ibn al-halal statuary indicates legitimate son, but the idiom denotes respectable, decent man/ woman. A man or a person who is spoken about, and suddenly appears, it is said to him at the moment he/she appears: "Ibin Halal- we are just talking about you". This dictum halal and haram may cause problem in translation and cultural conflict in communication, as one of the rich points that may lead to misunderstanding. The proverb: ابن الحرام يسويها. The son of haram (illegitimate son) digs a hole and the son of halal (ابن الحلال) falls in it.

Arab Values and Beliefs :1-. Arabic tribe status reached the peak by the appearance of a poet, a knight, a generous man, or a Wiseman. A country nowadays will be high valued if one of his citizens gain a Noble Prize, or their football team gain a

cup. Another honor which is high ruled by Arab that is the sexual honor, which is connected by morality of female members. The first mentioned honor which concerns the status of individuals and community "sharaf "indicates the western concept of dignity which denotes great respect repute. Arab culture is governed by collectivism, so once a woman lost her (ird)=purity (by being raped" or commits adultery, or have any sort of (Zina-=Bitch) at only sort, this makes the whole family or tribe lose their honor. Arab Beliefs: Arbs **belief in Monsters: They belief in Jinn,** Ghoul, Angaa "phoenix"العنقاء which is connected with the Arabic proverb "there are three impossible matters, the ghoul, the phoenix and the faithful friend". **Religious Funeral Rites**: The dying Muslim are not to be left alone. He /She is surrounded by many of his / her relatives, receiving their positive sayings, repeating the Shahada "There is no God but Allah, I witnessed there is no God but Allah and Mohammed is The messenger of Allah". The body will be washed and perfumes will be put on it. New white dress will be brought for the dead .To Muslims death is just a step towards the Hereafter.. A group of men carry the corpse, and put it in front of them, and pray. Benaida (2013) relates differences between the Arab and British cultures. Religions differences" in the UK a large proportion of the people are Christians, whereas in the Arab World the majority of the people are Muslims." To Benaida difference identifies the background of two societies' which is different and the method of leads to different points of viewing things. Benida adds an important point about religion which shapes people" values and principles "This factor when combined with the language factor shows the gaps and differences between the two cultures. "
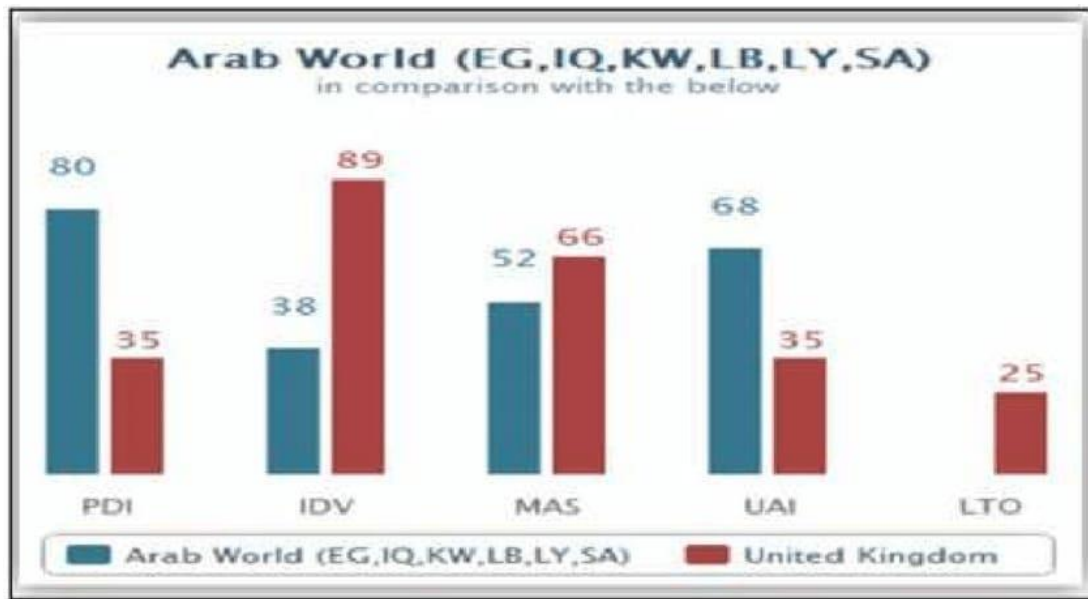
The figure above shows Hofstede's study along with the results. Based on Hofstede (2001) dimensions, the Arab World society and British society, and their characteristics vary significantly on the four dimensions.(Cited from Benaida (2013)

Characteristics of Proverbs

Proverbs are fascinating elements of language that pack a lot of wisdom into a few words. They have several distinct characteristics that make them both memorable and effective in conveying messages. Here are some key features that define

proverbs Arora (1984) provides the following characteristics, which embodies the stylistic features of proverbs: Arora (1984):1- Alliteration: Alliteration is when two or more words that start with the same sound are used repeatedly in a phrase or a sentence as the English proverb" (Forgive and forget). The repeated sound creates the alliteration, not the same letter "The Arabic proverb (الجود بالموجود) resembles alliteration also.This proverb encourages people to donate according to what they own

2-Parallelism: Parallelism is a figure of speech in which two or more elements of a sentence (or series of sentences) have the same grammatical structure. English proverb("**Nothing ventured, nothing gained** "known adage is an example of parallelism)العبد في التفكير والرب في التدبير Meaning: man proposes, God dispoeses

3-Rhyme (When the cat is away, the mice will play intensify the rhythm of language, or to draw a comparison, emphasize, or elaborate on an idea. **In Arabic (الصديق وقت الضيق) True friend is that you depend on at hardship.**

-4--Hyperbole: The word **hyperbole**, from a Greek word meaning "excess, "is a figure of speech that uses extreme exaggeration to make a point or show emphasis. It is the opposite of understatement. You can find hyperbole examples in literature and everyday speech اليوم خمر وغدا امر Meaning:Today's joyful wine drinking tomorrow will be serious action

 5-Paradox: A paradox is a statement that may seem contradictory but can be true (or at least make sense). This makes them stand out and play an important role in literature and everyday life. Beyond that, they can simply be entertaining brain teasers. Meaning:عصفور

في اليد خير من عشرة علي الشجرة   A bird in a hand is better than ten in the tree.

7-Ellipsis (Once bitten, twice shy)

 She also proposed some internal features of proverbs as::

8-Personification (Hunger is the best cook)

9-Metaphor (Don't count your chickens before they hatched) Metaphor is regarded as the most important and wide spread figure of speech in poetry and proverbs. It compares two things by saying that the one is the other. in the eyes of his mother. القرد في عين امه غزال Meaning: The monkey mother see it as a gazelle

Proverbs language: proverb language brief, universal and simple, as explained as in the following examples :

1-Brevity (Shortness): according to Oxford learner's Dictionary This is one of the most striking features of proverbs which distinguishes them from other expressions. For example, "Time is money" is a short phrase, but it conveys the idea that time is a valuable resource. Arabic proverb (الصراحة راحة) Honesty is the best policy.

2-Universality: Proverbs often express universal truths or common experiences that are relatable to many people, regardless of their background. About this issue Wikipedia the free Encyclopedia states that " Proverbs are often borrowed across lines of language, religion, and even time" Human experience is another factor of proverbs universality "Every cloud has a silver lining" .The Arabic proverb " القشة التي قصمت ظهر البعير"The straw that had broken the camel 's back is popular in many societies among the world.

3-Simplicity: Proverbs usually employ simple, everyday language. They avoid complex words or structures, making them accessible to people of all ages and educational backgrounds. For instance, "Birds of a feather flock together "uses simple words to convey that people with similar interests or characteristics will usually be found together.(اذا جاء القدر عمي البصر)

Sources of Arabic Proverbs:

Arabic proverbs have numerous sources, that may eliminated to three major springs:

1-The Holy Quran:. Allah the Almighty says: {If We had sent down this Qur'an on a mountain, you would have seen it humbled and coming apart from the fear of God. And these

 are examples that We set forth for the people. For God's sake, and such examples do We present: a mountain that you have seen   humbled and crumbling from fear. And such examples do We present to people For the people, that they might reflect"(Al-Hashr, verse 21) (Al-Kaylani, 1997 AD)

(وشهد شاهد من أهلها) (Yousof:26) (and a witness of her household bore witness
    Prophetic Hadith: Leave what   doubt to what you do not doubt دع ما يريبك ". الي ما لا يريبك

Jahiliya Period (410-610 AD). Arabs created proverbs from their daily life experiences ad used these proverbs in   different occasions of. Arabic oratorical speech includes wise sayings and proverbs. e.g. the oration of Qaṣṣ Ibn Saidah al-lyyadi where he declares: "من عاش مات ومن مات فات""He who lives must die, and he who dies has vanished"(Farhud, Ayyad Abdul Whab. R. eta al (1981:32) in: (www. now.edu.ng). Proverbs date back to the days before Islam, or what's known as Al Jahiliyya Period (A period in which they behave impatiently with those who ever challenge them). Arabs who doweled the desert early created a big number of the Arabic proverbs.

These proverbs are created from the experiences of their daily life. This life which was surrounded by dangers of all types as natural disasters and attacks of their enemies' 'almost other Arabic tribes " The hardship they suffered lead them to support each other encouraged   them to say proverbs that called to solidarity and hospitality, to escape both dangers "hunger that results of natural conditions ' 'and death on the hands of their enemies. The Arabic proverbs for the mentioned causes concentrate on family relation, friendship-neighbors- The Arabs in their pre-Islamic era had many popular proverbs, which were in the form of unrhymed prose, and if we cannot take them as a standard for prose in that era due to their shortness, then in any case we see in them the Arab mentality and the Arab character, and in them we see the Arabic sentence that is strong, beautiful in its expression, precise in

meaning, perfect in simile, and well-concise.. But pre-Islamic proverbs were mixed with Islamic proverbs to the point that it was difficult to distinguish between them unless the proverb was said in a historical incident or its speaker was known.

The Arabic proverbs created in Arabia Desert travel with the Arabic tribes to dwell with them and their descenders in what known as The Arabic countries. These proverbs in their new environment still used although there much water and food, less fear of invasion by other tribes, but it is the seed of culture that is rooted in Arabs everywhere inherited from their ancestors.. Proverbs, other type of prose in pre-Islamic period are short pithy sayings which are meant to teach morals and culture of the people. The two mentioned types Wasyah and Amthal وصايا و أمثال spring out of the nature to Arabic literature which tends to shortness.

Themes of Arabic Proverbs:

Abu Ali (1988) The Arabs paid more attention to proverbs than others and included them in almost all areas of life. In fact many Arabic proverbs are devoted to their daily life as religion, family relations, and neighborhood. Traditions, values and manners are carried also in their proverbs. Daif (1960) relates the theme of Arabs proverbs to the fearful and hard life they experienced, which pushed to appreciate endurance of adversity, boldness and courage which appears in Arabic proverbs themes

Education:

(Learning) at young age is like engraving on stone / which means education at young age stays and stuck in mind العلم في الصغر كالنقش في الحجر

تعلموا العلم من المهد الي اللحد ''Seek education from the cradle to the grave'.

Religion: Arabic Proverb: انت تريد وهو يريد والله يفعل ما يريد. Literal translation: You want what you want and he wants what he wants, but God does what He wants. Similar to: Man proposes, God disposes

b- Family: هذا الشبل من ذاك الاسد this cub is born by that lion –like father like son'

Friendship

الصيق وقت الضيق friend in need is a friend indeed. Meaning .Your friend is that one who helps you at your hardship. This proverb is equivalent to the English proverb "A friend in need is a friend indeed"

D - Neighbors: الجار قبل الدار Choose your neighbors before you choose your home

"Choose your neighbor before you choose your house"

Wisdom: عدو عاقل خير من صديق جاهل Better have a wise enemy than a foolish friend

Revenge: علي الباغي تدور الدوائر In general, the Arabic proverb says that oppressive people will be treated the same: that the status eventually returns to its original value after completing some sort of cycle.

Patience:

اصبر تنل. "Be patient (and you'll reach your goal)."On the surface, these two words are just "have patience

Generosity: سؤدد بلا جود كملك بل جنود **A high status without generosity like a king without soldiers.**

Money: الدراهم مراهم **Money is a remedy for any problem**

The Tongue: زم لسانك تسلم جوارحك **Hold your tongue so as to keep your**

Your limbs safe

Bravery: اجرا من قسورة **More brave than a lion**

Conclusion: This study aimed at investigating the causes of Arab cultural problems in translating Arabic proverbs into English. To solve the mystery the researcher introduced to instruments, attest which is compound of 15 Arabic proverbs and a questionnaire to test students' familiarity of these proverbs, in Arabic language. The study revealed the students lack of linguistics competence in both Arabic and English.. According to the findings the researcher recommends a pre-test for students, are course in both Arabic and English which aim at providing students by suitable knowledge about the two languages cultures, proverbs, differences and similarities. She also recommends annual competences in translating proverbs as a cultural tradition for both Arabic and English proverbs.

References

1-Abdelaziz Salhy (2020). **Cadi Ayyad University A research paper submitted in partial fulfillment of the requirements for the BA degree** «Licence-es-Lettres"in English Studies Linguistics major   .
.   https://www.researchgate.net/publication/344397260 -

2-Arora, Shirley L. (1984). The perception of, Proverbiality. Proverbium Language Arewa, E., & Dundes, A. 1964. "Proverbs and the Ethnography of Speaking Folklore".   American   Anthropologist,   66(6),   70-85.http://www.jstor.org/stable/668162

3-Bell, Roger. (1991).**Translation and Translation theory and practice**:

4-Benaida and. M and Arif   M. Differences Between Arab World Culture and British Culture Based on Hofstede Dimensions and Their Impact on Web Design: School of Built Environment University of Sanford, M5 4WT UK.

5-Catford, John(1965). **A linguistic theory of Translation. An essay on Applied linguistics**.   London,   Oxford   University   Press

6-Dagut, Menachem.(1976).**Can a Metaphor be Translated**? Babel International.

7-Daif, Shawgi   (1960**). The History of Current Arabic Literature**-Dar Almaarif(In   Arabic)

8- Dweik,, Bader & Suleiman,,Maisa. (2013). **Problems encountered in translating cultural expressions from Arabic into English**. International Journal of   English   Linguistics,   3(5)   47-60.

9-: Fathi Mustafa (2001).**Encyclopedia of Classical Arabic Proverbs**. Written by:,. Place of publication: Date of publication: 2001. Physical description: 272 pages. Subject: Arabic   etiquette/proverbs.   (in   Arabic)

10-Hofstede, Geert. (1980). **Culture and organizations**. International studies of management & organization, 10 (4), 15-41. Hofstede, G. (1980). Culture's Consequences   (Vol.   Sage):   Beverly   Hills,   CA.

11-Stiner,George.(1975).**After -Babel.Aspects of Language and Translation**: Oxford University Press.

12-Cohen, Andrew. (1998).**Strategies in learning and using a second language**. New York: Longman

13-Ervin, Susan. & Bower, Robert (1952).**Translation Problems in International Surveys**. Public Opinion Quarterly, 16, 595-604

14-Ghazala,Hassan(.2008).**Translation as Problems and Solutions**-.Dar Elilm lilmlaayn

15-Jaaskelainen, R., (1999). *Tapping the process: an explorative study of cognitive and effective factors involved in translating*. Joensuu: University of Joensuu Publications in Humanities.

16-Jakobson,Roman.(1959).**On linguistic Aspects of Translation**, in Venutied (2004)The Studies Reader London and New York: Routledge.

17-Krings,..Hans.. (1986). **Was in den Köpfen von Übersetzern vorgeht**. Eine empirische Untersuchung der Struktur des Übersetzungsprozesses an fortgeschrittenen Französischlernern, Tübingen: Narr. [Google Scholar]

18-Malmkjaer. K (1998) .**Translation and language Teaching. Manchester**. St Jerome.

19-Mubarak et al (2014). The "*Hindrances in translation specific cultural concepts from Arabic into English*"(The Journal of Humanities and Social Science volume 19, issue 3 years 11 (Mar. 2014

20-Munday, Jenny. (2001). **Introducing Translation Studies. London**, New York; Rutledge.

21- Mron, Aboud (2014) **.Arab literature Hindawi Institution**: https//www.hindawi.org/books/71490515/

22-Lakoff, George.(1992). **The Theory of Metaphor and Thought**.2nd edition. Cambridge University Press.

23-Larson, Mildred. (1984). **Meaning Based Translation**. A guide to cross language equivalence. Lanham: University Press of America.

24-Loescher, Wolfgang. (1991). **Translation performance**, translation process and translation strategies. Tubingen: Gluten Narr. Newmark, Peter (1981)Approaches to Translation. Oxford, New York, Torments, Sydney, Paris, Frankfort: Pergamum Press .

25-Newmark, Peter. (1987). **The Use of Systemic Linguistics in Translation Analysis and Criticism**. Amsterdam, Philadelphia: John Benjamin'

26-Newmark. Peter (1988). **A Text Book of Translation. London**, Prentice Hall

27-Nida, Eugene. (1964). **Towards a Science of Translation**. Brill. Leiden.

28-Nida, Eugene and Charles, Taber (1974).**The theory and Practice of Translation**. Leiden.

30-Nida, Eugene.. (1993**). Language, culture, and translating. Shanghai**: Shanghai Foreign Language Education Press

31-Nydell, Margaret. K. (1987**). Understanding Arabs**: A guide for Westerners. – 44. Verluyten,

32-Rawhi Al-Baalbaki, (1995). **Al-Mawrid (Arabic-English Dictionary),** Beirut, Lebanon, Dar Al-Ilm Lil-Millain.(in Arabic)

33- Armstrong Richards ,Ivor. (1936). **The Philosophy of Rhetoric** - Oxford University Press.

34-Othman, Othman Ahmed Omran (2013). "**An analysis of the Role of Micro and Macro Levels in Rendering some standard Arabic Proverbs into English**"

35-Sapir, Edward (1929). **The Status of Linguistics as a Science**.

36-Séguinot,, Candace.(1989). **"The Translation Process**,. " Toronto: H.G. Publications Smith, Edwin Smith, Edwin William, and Dale, Andrew Murray, d. 1919. 1920. The Ila-Speaking Peoples of Northern Rhodesia: Vol. 2. London: MacMillan and Co. https://ehrafworldcultures.yale.edu/document?id=fq06-002. 37-https://www.diu.edu/documents/gialens/Vol11-3/Unseth-Hasty-Bitch.pdf -

38- https://www.merriam-webster.com/dictionary/culture The Cultural Triangle: A Conceptual Model Henrik Vejlgaard, Copenhagen Business Academy

39- https://www.oxfordlearnersdictionaries.com/definition/english/metaphor