

The Translatability of Hudhrami Women Proverbs into English among M.A Translation Students at Al-Ryan University

إمكانية ترجمة الأمثال الحضرمية المتعلقة بالمرأة إلى الإنجليزية لدى طلاب الماجستير ترجمة في جامعة الريان

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February. 2022

Abstract

The present study aimed to investigate the translatability of Hudhrami women proverbs into English among M.A translation students at Al-Ryan University. Further, the study sought to find out the translation difficulties and the strategies employed by students to translate the proverbs in question. The sample of the study consisted of 10 M.A. translation students enrolled in English & Translation Department at Al-Ryan University in the second semester 2021. The study instrument was a translation test constructed by the researcher. The test consisted of 20 Hudhrami women proverbs to be translated from Arabic into English by the study sample. The study findings revealed that Hudhrami women proverbs are translatable with a varying degree of appropriateness.

Moreover, students employed different types of translation strategies to tackle the translation of those proverbs which include: functional, ideational, and formal equivalents, considering the fact that the first and second types were the most used. Furthermore, few students failed to provide translation equivalents for some proverbs due to the fact that they could not understand the meanings of those proverbs in the source language. Besides, some proverbs are loaded with very cultural-specific connotations that could not be directly transferred into the target language. The study provided some recommendations at the end for translation students and future research.

Key words: translatability, Hudhrami proverbs, Al-Ryan students.

إمكانية ترجمة الأمثال الحضرمية المتعلقة بالمرأة إلى الإنجليزية

لدى طلاب الماجستير ترجمة في جامعة الريان

الملخص العربي

من الدقة و الملائمة في نقل المعنى حيث برز المكافئ الوظيفي في المرتبة الأولى و المكافئ من حيث المفهوم في المرتبة الثانية كأكثر نوعين استخدامهما الطلاب بينما جاء المكافئ الشكلي أو الحرفي في المرتبة الثالثة من ناحية الاستخدام . كما تضمنت نتائج الدراسة أن هناك مجموعة من الطلاب لم يستطيعوا ترجمة بعض الأمثال إلى الإنجليزية و إيجاد مكافئ لها كونها تشتمل على مصطلحات ثقافية خاصة و إيحاءات ثقافية لا يمكن نقلها بسهولة إلى اللغة الهدف. و قد اختتمت الدراسة بسرد مجموعة من التوصيات لطلاب الترجمة و كذا الباحثين و الدراسات المستقبلية المتعلقة بالموضوع الذي تم بحثه في هذه الدراسة.

الكلمات المفتاحية: الأمثال الحضرمية؛ الإنجليزية؛ طلاب الماجستير؛ جامعة الريان

هدفت الدراسة الحالية إلى بحث إمكانية ترجمة الأمثال الحضرمية ذات الصلة بالمرأة ، بالإضافة إلى صعوبات ترجمة هذه الأمثال و الاستراتيجيات التي يوظفها طلاب الماجستير تخصص ترجمة بجامعة الريان عند ترجمة الأمثال التي تناولها هذا البحث. تكونت عينة الدراسة من 10 طلاب ماجستير منتظمين في قسم اللغة الانجليزية و الترجمة بجامعة الريان في الفصل الدراسي الثاني من العام الجامعي 2021. استخدمت الباحثة أداة بحثية للإجابة عن أسئلة الدراسة و هي عبارة عن اختبار ترجمة قامت بإعداده بنفسها و قد تكون الاختبار من عشرين مثل حضرمي، حيث طلب من العينة ترجمة الأمثال إلى اللغة الانجليزية. أوضحت نتائج الدراسة أنه بالإمكان للعينة ترجمة الأمثال الحضرمية ذات الصلة بالمرأة إلى اللغة الإنجليزية بدرجات متفاوتة

1. Introduction

Translation plays a key role in exchanging knowledge, experiences as well as transferring cultures among nations in the world. The simplest definition of translation is to convey or transfer the meaning from one language (source language: SL henceforth) into another (target language: TL henceforth) (Farghal & Shunnaq;1999). Ghazala (2008) states that translation is not transferring of words but it is transferring of meaning which is the thing that should concerns the translator when tackling the process of translation. Consequently, it means that the translator needs to learn some strategies of translation to perform the task of transferring the meaning appropriately from one language into another. Lorscher (cited in Bardeanu,2008) states that translation strategy refers to an informed procedure to solve a problem faced when translating a certain text from one language to another.

Furthermore, applying translation strategies differs according to many factors such as the author, the text type, and the audience (Fraghal& Shunnaq, 1999).

Proverbs are considered one of the cultural bound expressions that may pose translation problems when tackling them, especially when translation is done between two completely different languages such as English and Arabic which are divergent linguistically and culturally. The problem becomes even bigger when translating from one standard language into sub-cultural dialect of another language or vice versa.

The present study investigates the difficulty of translating Hadhrami proverbs concerning women into English, and the strategies might be used to overcome any translation problems when tackling such cultural specific expressions. The study focuses on the three types of equivalents introduced by Farghal and Shunnaq (1999), namely: formal, ideational and functional equivalents.

- i. Formal equivalent: It aims to capture the form of the SL expression. It mainly focuses more on the SL text form rather than the content. The translator would carry out his translation task by considering the SL words and translate them into their equivalents in the TL, for instance the sentence “the birds fly” could be translated applying this type of equivalent into Arabic as “الطيور تحلق”.
- ii. Ideational equivalent: it aims to capture the idea of the SL expression. Therefore, the focus here is in the content rather than the form. Definitely, this strategy aims at transferring the meaning as closely and precisely as possible into the TL, for example the sentence “translation is my cup of tea” could be translated into Arabic using this equivalent as “الترجمة هي موضوعي المفضل”
- iii. Functional equivalent: it aims at capturing the function of the SL expression rather than its form. Such type of equivalent could be used more when dealing with cultural specific expressions. For instance, the sentence “ I smell a rat in this matter” could be translated into Arabic using functional equivalent as “استشعر مصيبة في هذا الأمر”.

1.1. Culture and Translation :

Culture has been defined by many translation scholars, for instance, Newmark (1988:94) defines culture as “the manifestation that are peculiar to a community that uses a particular language as its means of expression”. Larson (cited in Farahani and Ghasemi,2011) defines culture as " a complex set of beliefs, attitudes, values and rules which a group of people share".

It might be a fact to say that any language cannot be separated from its culture as the two components might be regarded as two faces of one coin. Therefore, when it comes to translation, the translator cannot disregard the major role of culture in translation. Consequently, the translator should translate culture-specific expressions by referring them to their own culture. Bassnett (1991:14) emphasizes the relation between language and culture when she states:

language, then, is the heart within the body of culture, and it is the interaction between the two that results in the continuation of life-energy. in the same way that the surgeon, operating on the heart, cannot neglect the body that surrounds it, so the translator treats the text in isolation from the culture at his peril.

It is worth mentioning in this respect that cultural differences between languages pose translations problems when tackling the translation of culture-specific expressions such as proverbs. Consequently, translators need to develop culture awareness of the SL and TL languages because translation cannot be achieved in isolation of culture.

As the present study investigates the translatability of Hudhrami women proverbs into English, there is a need to introduce an overview on proverbs and their relation to Hudhrami culture which is reflected on these proverbs under study.

1.2. Proverbs:

A proverb is a concise and precise saying or expression which is used generally to express an idea of human experience, knowledge, advice, morality, truth, irony, wisdom, among other things. According to *Oxford Advanced Learner's Dictionary* (1995), a proverb is defined as a short well-known saying containing either a general truth concerning life or giving an advice. Mollanazar (2001:53), defines the proverb as "a unit of meaning in a specific context through which the speaker and hearer arrives at the same meaning ". Thus

proverbs are embedded in the culture of any language and emerged from its traditions, customs, religion, local conditions, history and even geography of the language speakers. Since the present study concerns with the possibility of finding equivalents of Hudhrami women proverbs women in English language. What follows is an overview about these proverbs.

1.2.1 Hudhrami Proverbs:

Hudhramout Governorate has an ancient history which is rich with valuable heritage and literature. There are many popular stories, tales, poems, and proverbs in Hudhrami historical heritage which express the Hudhrami past and present daily life. Such heritage is passed from one generation to another and remain popular till present time. Hudhrami proverbs play a major role in the sense of reflecting Hudhrami life and culture. Such proverbs encapsulate the accumulative human experiences and wisdom of the people inhabiting the remote area of Hadhramout. These proverbs can be made as an accessible to the other nations all over the world and they also have an educational role since they include wisdom, experiences, sermons, warnings and recommendations. There are many of Hudhrami proverbs said in women in the sense that they express women's role in the Hadhrami society from different angles such as traditions, education, marriage and birth. Hudhrami women have an active contribution in the development of their society and preserving its traditions and origins that are still available till today. However, there are problems that Hudhrami women face in their social life especially in the past due to the lack of education and their deprivation from it, poverty, early marriage and controlling traditions which all are reflected through these proverbs. However, nowadays Hudhrami women have effective roles in their society and they constitute a large number among the most educated people in the society.

1.3. Statement of the Problem:

Proverbs are not just sayings, but they include nations' wisdom and experiences and thus they reflect their cultures. They encapsulate their philosophy of life, family structures, traditions and beliefs. Therefore, when translating proverbs, translators might confront cultural specific expressions that might constitute a source of difficulty due to the cultural gap existed between languages involved in the present study, namely Arabic and English. The present study highlights and discusses the translatability of Hudhrami women proverbs into English among M.A translation students at Al-Rayan University.

1.4. Significance of the Study:

One of the major roles of translation is to bridge cultural gaps between languages. Proverbs are one of the areas that might bring cultural gaps in translation and thus they are considered difficult to be rendered. This study gains significance due to two points: The first point is the preservation of Hudhrami culture, language and beliefs through transferring them into other nations in the world. The Second point is to determine the difficulty faced translation students when translating these proverbs (in Hudhrami dialect) into English. The study, hopefully, seeks to find strategies to overcome the difficulty of translating such proverbs into English.

1.5. Purpose of the Study:

This study aims to investigate the translatability of Hudhrami women proverbs into English among M.A translation students at Al-Rayan University. In addition, it aims to identify the translation difficulties and strategies suitable for translating those proverbs into English as to help translation students to overcome the difficulties of translating them.

1.6. Question of the Study:

- a. To what extent are Hudhrami women proverbs translatable into English among M.A translation students at Al-Rayan University?
- b. What are the main difficulties that face those students when translating Hudhrami women proverbs into English?
- c. What are the suitable translation strategies that could be employed to tackle the translation of the proverbs in question into English?

1.7. The Limitation of the Study:

This study is limited to investigating the translatability of Hudhrami women proverbs into English among M.A translation students at Al-Rayan University in the second semester of the academic year 2020-2021. It is confined to finding out the translating difficulties and most appropriate strategies of translating some selected Hudhrami women proverbs included in the instrument of the study (Translation Test). The findings of the study are limited to the sample of the study which consists of ten M.A translation students studying at Al-Rayan University.

2. Literature Review

Bahameed (2019) conducts a study on the translatability of Hudhrami proverbs into English. He states that though those proverbs are difficult to translate, they are still translatable by employing three equivalences: literal translation, paraphrase and proverb-for-proverb translation. Moreover, Bahameed states that using paraphrase is the most applicable strategy to translate the proverbs in question.

Alshammari (2016) investigates the applicability of Nida's translation theory in rendering Arabic proverbs into English. The data of the study consists of 20 Arabic proverbs selected randomly from different sources. The study adopts a comparative analysis approach to analyze the data of the study. The researcher employs Nida's formal and dynamic equivalence strategies to render the meaning of those proverbs. Then the translations of the proverbs are analyzed and compared to the SL proverbs in terms of accuracy. The study findings reveal that although Nida's theory is applicable to some extent to translate the proverbs under study, there is a loss in meaning of those proverbs' cultural and religious connotations when rendering to the TL. Further, the study reveal that the dynamic equivalence is more appropriate than the formal equivalence in rendering the meaning of the Arabic proverbs as the dynamic equivalence cares most for communicating the meaning of the SL proverbs as well as capturing their function.

Fahmi (2016) investigates some common Arabic proverbs and their English counterparts in order to highlight some significant socio-cultural differences. The researcher concludes that though proverbs reflect the cultural specificity of a certain society in addition to their uniqueness of a certain language, there are some proverbs that reflect universal truths concerning human life and common traditions and beliefs. Those later type of proverbs bridge the gaps between cultures and thus languages.

Ghazala (2008) introduces three types of equivalence when translating English proverbs into Arabic: absolute equivalence, similar equivalence and different equivalence. An example of absolute equivalence is when translating the English proverb "Necessity is the mother of invention" into "الحاجة أم الاختراع". Similar equivalence can be illustrated through translating the proverb "Charity begins at home" into "الاقربون أولى بالمعروف". As for different equivalence can be illustrated through translating the proverb "When in Rome, do as the romans do" which can be translated into Arabic as "دارهم ما دمت في دارهم".

Dweik and Thlji (2016) investigate the strategies of translating proverbs from English into Arabic among 20 (holders of B.A. & M.A. degree in English) Jordanian novice translators. The researchers use a translation test as an instrument of the study. The test consists of 10 proverbs based on Speake's (2008) categorization of proverbs which include everyday-experience, traditional wisdom, and folklore proverbs. The findings of this study reveal that the participants of the study employ different strategies to tackle the translation of the proverbs under study. These strategies include: cultural equivalent, literal equivalent, paraphrasing and glossing.

Shehab and Daragmeh (2014) investigate a context-based approach to Arabic-English proverb translation. This proposed approach considers the contextual meaning, linguistic form, speakers, and addressees. The study concludes that the majority of Arabic proverbs are used in ironic way to indicate the opposite meaning of their proposition.

Bekkai (2010), conducts a study to investigate the influence of culture on Arabic-English translation of idioms and proverbs on a random sample of 25 third year LMD (License Master Doctorate) students, at the English department in Mentouri University of Constantine. Those students have completed two years of translation training both theoretically and practically. The researcher uses a test as an instrument of the study. The test consisted of 20 Arabic English idioms and proverbs which are selected from different sources to be translated in both directions: Arabic and English. The findings reveal that students' performance in translating fixed expressions of idioms and proverbs is inadequate and does not make sense in the culture of the target language due to the lack of cultural knowledge that they have, the thing that does not enable them to translate the intended meaning of these fixed expressions successfully and appropriately. Furthermore, the students ignore and are not sufficiently aware of the translation techniques in their production of translating fixed expressions of idioms and proverbs. Finally, the researcher states that the study findings may encourage translators to use the cognitive interpretive approach which depends on the source of cultural norms when translating idioms and proverbs.

Assaqaf (2019) investigates the techniques of interpreting English proverbs into Arabic. To collect the data of the study, the researcher depends on two sources (dictionaries): *Lamps of Experience* : a Collection of English Proverbs by Ba'alabaki (1980) and a Dictionary of Proverbs: English – Arabic by Kilani and Ashour (1991). The findings of this study reveal that there are five techniques that can be applicable to English proverb interpretation, namely: (1) by using a TL Arabic formal ready-

made equivalent, (2) by using a TL Arabic semi-formal ready-made equivalent, (3) by using a TL Arabic idiomatic ready-made equivalent, (4) by reproducing the SL English proverb into a TL Arabic statement that holds the same wisdom or advice, and (5) by using literal interpreting. The third technique includes other five sub-techniques. These are: quoting a ready-made TL Arabic proverb, quoting a Qur'anic verse, quoting a prophetic saying, quoting a poetic verse, and composing a poetic verse.

3. Methodology of The Study

The present study adopts the qualitative quantitative design to achieve its aim namely investigating the translatability of Hudhrami women proverbs into English among M.A translation students at Al-Rayan University. Another aim is to identify the translation difficulties and strategies suitable for translating the proverbs in question into English. What is follow is an illustration of the study's sample, instrument, data collection and data analysis.

3.1. The Sample of the Study:

The study sample includes all M.A translation students (10 students) at Al-Rayan University in the second semester of the academic year 2020-2021. The main reason for selecting this sample is due to the fact that those students have completed the first and second semesters in their specialization and have taken 5 main courses in translation in addition to other six supportive courses to their major. Therefore, they are expected to have the basic knowledge with respect to translation theory and practice. Thus, they are expected to be the most suitable sample for the present study.

3.2. The Instrument of the Study:

The study instrument is a translation test which consisted of twenty Arabic Hudhrami women proverbs. The study sample is required to translate these twenty proverbs into English and write "no equivalence" when they fail to find a translation for the proverb. Moreover, the students are provided with the intended meaning and context of those proverbs in Arabic as to help them come up with the most appropriate translation. This test might help in determining the students' degree of awareness towards translating cultural specific expressions in general and the proverbs in the translation test in particular.

3.3. The Validity and Reliability of the Study Instrument:

The Translation Test was validated by giving it to a group of referees from Hudhramout university to make sure that it is appropriate to be carried out and to provide the researcher with their recommendations and suggestions about the validity of the items of the Test. The reliability was conducted by making a pilot study of the Test by administering it among a similar sample of 3 students to see if the items are clear and well understood.

3.4. Data Collection:

The researcher collected the data through conducting the test among the study sample. The test helps in revealing if the proverbs in question are translatable or not. Besides, it helps in finding out the main difficulties that face the study sample as well as the translation strategies employed by the sample to translate the proverbs in the translation test. Consequently, the data collected helps the researcher to answer the questions of the study.

3.5. Data Analysis:

With regard to the quantitative part of the study, after collecting answers from the sample of study, the researcher calculates the frequencies and percentages of the students' translations and categorizes them under four headings: functional equivalence, ideational equivalence, formal equivalence, , and no equivalence. This categorization helps the researcher to answer Question 1. of the study. As for the qualitative part, the researcher content-analyzes the translations of the sample as to find out the difficulties faced the sample and the strategies used by them to tackle the translation of Hudhrami women proverbs into English. And thus, this content analysis helps in answering the second and third questions of the study. The data is presented in tables and a chart followed by the discussions as to give clear illustration of the study questions and their answers.

4. Findings & Discussion

The present study aim at finding out if Hudhrami women proverbs are translatable among Al-Ryan M.A translation students. Besides, the study seeks to know the translation difficulties confronted by those students and the strategies employed by them to translate the proverbs in question. Below are the findings and discussions of the study questions.

First: To what extent are Hudhrami women proverbs translatable into English among M.A translation students at Al-Rayan University?

Table (1) below illustrates that Hudhrami women proverbs are translatable with a varying degree of appropriateness. The frequencies and percentages of the types of equivalence employed by the students might give a clear answer of the first question.

Table (1): The frequencies and percentages of the students' translations of the proverbs

Items	Functional		Ideational		Formal		No.equivalent	
	Freq.	Perc.	Freq.	Perc.	Freq.	Perc.	Freq.	Perc.
1	7	70%	2	20%	1	10%	0	0%
2	3	30%	6	60%	0	0%	1	10%
3	9	90%	1	10%	0	0%	0	0%
4	4	40%	5	50%	1	10%	0	0%
5	5	50%	4	40%	0	0%	1	10%
6	5	50%	3	30%	1	10%	1	10%
7	7	70%	3	30%	0	0%	0	0%
8	8	80%	2	20%	0	0%	0	0%
9	4	40%	5	50%	0	0%	1	10%
10	0	0%	5	50%	3	30%	2	20%
11	3	30%	4	40%	2	20%	1	10%
12	2	20%	5	50%	1	10%	2	20%
13	6	60%	3	30%	0	0%	1	10%
14	2	20%	6	60%	1	10%	1	10%
15	5	50%	3	30%	0	0%	2	10%
16	4	40%	5	50%	0	0%	1	10%
17	6	60%	2	20%	1	10%	1	10%
18	8	80%	2	20%	0	0%	0	0%
19	0	0%	8	80%	1	10%	1	10%
20	0	0%	6	60%	3	30%	1	10%

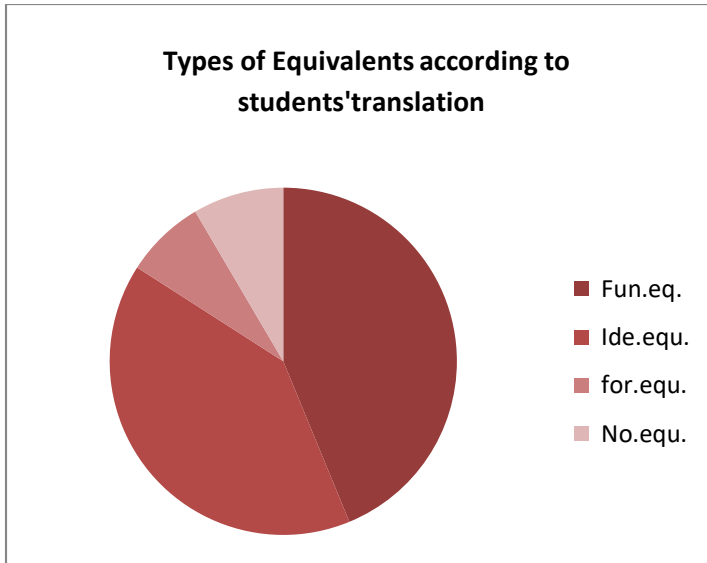


Chart.1. The Translation Strategies employed by M.A Students when translating HWP

According to the findings illustrated in Table (1), and Chart.1, it is clear that Hudhrami proverbs are translatable with varying percentages. The majority of the students translate all the proverbs employing different types of equivalences. Students make use of functional and ideational equivalences more than literal equivalence. The thing that indicates that they are conscious to the fact that proverbs are figurative cultural-specific expressions that encapsulate indirect meaning, i.e., they could not be translated literally in most cases. This finding goes along with what Alshammari (2016) concludes concerning that though Nida's dynamic equivalence (which is equal to functional equivalent in the present study) is applicable to translate proverbs, still there would be a loss in meaning due to the untranslatability of some cultural and religious connotations of the SL proverbs. However, Bahameed (2019) states that paraphrase (which is equal to ideational equivalent in the present study) is the most applicable to translate Hudhrami proverbs due to the culture specificity of those expressions. Table.2 also illustrates that only one or two students failed to translate the majority of the proverbs. The thing that indicates that they could not understand the meaning of those proverbs. To sum up, the findings concerning the first question indicate that Hudhrami proverbs are translatable whatever the type of equivalence employed by the students. This finding goes along with the previous studies such as the study by Bahammed (2019).

Second: What are the main difficulties that face those students when translating Hudhrami women proverbs into English?

Table (2): The students' translations of Hudhrami women proverbs into English

no	Proverbs	Func. eq. (Sts. Answers)	Idea. eq. (Sts. Answers)	Form. eq (Sts. Answers)	No.eq.
1	حرمة السوء طلقها قبل ما تحمل.	1-If you are always dwelling in troubles change the address. <u>2Sts</u> 2-Better little loss than a long sorrow. <u>2Sts</u> 3-Eliminate before they eliminate you. <u>1St.</u> 4-Prevention is better than cure. <u>1St.</u> 5- A stitch in time saves nine. <u>1St.</u>	1 -Get rid of worse things before missing the boat. <u>1St.</u> 2-Left to themselves, things tend to go from bad to worse.* <u>1St.</u>	1-Divorce adulteress earlier than get a baby. <u>1St</u>	<u>No.St</u>
2	عنبرة سارحة و العرب ضاويين.	1- Miss the boat. <u>1St.</u> 2-Too little, too late. <u>1St.</u> 3-A stitch in time saves nine. <u>1St.</u>	1-A fish cut of the water. <u>1St.</u> 2-She went after that ship has sailed. <u>1St.</u> 3-After death the doctor comes. <u>2Sts.</u> 4-When the wedding was over, the blind came to dance.* <u>1St.</u> 5-People are done and you just have come. <u>1St.</u>	<u>No St.</u>	<u>1St.</u>

3	إذا كثرت الطباخات فسد المرق.	1-Too many cooks spoil the broth. <u>9 Sts.</u>	1-If there is a lot of decision makers, then the decision will get out of hands. <u>1 St.</u>	<u>No St.</u>	<u>No St.</u>
4	من يحب سعادة يصبر على السهر.	-No pain, no gain. <u>2 Sts.</u> -No sweet without sweat. <u>1 St.</u> -Who he would gather roses, must not fear thorns. <u>1 St.</u>	1-For you I am willing to do anything. <u>1 St.</u> 2-Who desires the top must sit up many nights. <u>1 St.</u> 3-Every path has a puddle. <u>1 St.</u> 4-Too much hard work leads to goals. <u>1 St.</u> 5-Be patient, you make your success. <u>1 St.</u>	1-Who loves Sa'ada must hang in there. <u>1 St.</u>	<u>No St.</u>
5	الزوج الأعور ولا الترمل.	1-A bird in hand is worth two in the bush. <u>1 St</u> 2- A live dog is better than a dead lion. <u>1 St</u> 3-Better to go to bed superless than to arise in debt. <u>2 Sts</u> 4-Half a loaf is better than no bread. <u>1 St</u>	1-Better a wife than a maiden. <u>1 St.</u> 2-Better live in the shadow of a man than the shadow of a wall. <u>1 St</u> 3-Something is better than nothing. <u>1 St</u> 4-It is better to be married rather than standing at the shadow of your parents' house. shadow of a man than the shadow	<u>No. St</u>	<u>1 St.</u>

			of awall. <u>1 St</u>		
6	عورة تخطط في القمر مغرومة.	1-If the blind leads the blind, both shall fall into the ditch. <u>3Sts</u> 2-Bark up the wrong tree. <u>1 St</u> 3-Out of the frying pan into the fire. <u>1 St</u>	1-For the stupid tenant of the werewolf. <u>1 St</u> 2-Ignorance of the adviser is destruction of the consulter. <u>1 St</u> 3-The blind person mostly bark up the wrong tree. <u>1 St</u>	1-A blind is leading the way for a nut. <u>1 St</u>	<u>1 St</u>
7	يا حذارة من المبرقععات.	1-Don't judge a book by its cover. <u>3 Sts</u> 2-Still waters run deep. <u>1 St</u> 3-All that glitters is not gold. <u>2Sts</u> 5-A fair face might hide a foul heart. <u>1 St</u>	1-Appearances are deceptive. <u>2 Sts</u> 2- Cloths don't make the man. <u>1 St</u>	<u>No St.</u>	<u>No St.</u>
8	ذي معها المربوع ما تموت من الجوع.	1-Save your penny for a rainy day. <u>2 Sts.</u> 2-Circumstances alter cases. <u>1 St.</u> 3-A penny saved is a penny gained. <u>5Sts.</u>	1-Awhite coin saves your life in a black day. <u>1 St.</u> 2-Who has a dozed blessings will not die of hunger. <u>1 St.</u>	<u>No St.</u>	<u>No St.</u>
9	سدة خير من زواجة.	1-A clean fast is better than a dirty breakfast. <u>2 Sts.</u> 2-Old id gold. <u>1 St.</u> 3-Bite the bullet. <u>1 St.</u>	1-Who pee bps through a hole may see what next him. <u>1 St.*</u> 2-Returning to your ex-wife is better than marrying again.	<u>No St.</u>	<u>1 St.</u>

			<p><u>1 St.</u> 3-To have little better than nothing. <u>1 St.</u> 4-Better the devil you know than the devil you don't know. <u>2Sts.</u></p>		
10	لولا الغيرة و الحسد كان عجوز تحكم بلد.		<p>1-For a want of a nail. <u>1 St</u> 2-Due to jealousy good people must be given chances. <u>1 St</u> 3-Most people in power become evil. <u>1 St</u> 4-Our envy always lasts longer than the happiness of those we envy. <u>1 St</u> 5-Grades are a big waste of wisdom. <u>1 St</u></p>	<p>1-If ardor and malice, old should judge place. <u>1 St</u> 2-If jealousy and envy, elderly rule country. <u>1 St</u> 3-Unless the jealousy, even the overage will govern. <u>1 St</u></p>	2 St.
11	العروس ما تشكرها إلا أمها.	<p>1-A bad workman blames his tools. <u>2 Sts.*</u> 2-Beauty is in the eye of the beholder. <u>1 St.</u></p>	<p>1-A face only a mother loves. 1 St. 2-A daughter is always paying her mother's compliments. 1 St.</p>	<p>1-Who praises the bride except her mother. <u>1 St.</u> 2-Every mother thinks her</p>	<u>1 St.</u>

			<p>3-A monkey is a guzzle in his mother's eye. * <u>1 St</u></p> <p>4-Acrow thinks her own birds fairest.* <u>1 St.</u></p>	<p>own gosling a swan. 1 St.</p>	
12	<p>الحياة معك ولو تحت حافور حمام.</p>	<p>1-Who has a wife, has a mastr.* <u>1 St.</u></p> <p>2-Half a loaf is better than no bread. <u>1 St.</u></p>	<p>1-Together even in the worst. <u>1 St.</u></p> <p>2-Live life as it is.*<u>1 St.</u></p> <p>3- A woman prefer poverty with love than wealth without love. <u>1 St.</u></p> <p>4-I'll live with you even it comes rain or shines. <u>1 St.</u></p> <p>5-Loneliness and the feeling of being unwanted is the most terrible poverty. <u>1 St.</u></p>	<p>1-Life with you even under donkey's hoof. <u>1 St.</u></p>	<u>2 St.</u>
13	<p>كلما كبرتني كبر بختش.</p>	<p>1-Reading makes a full man, conference a ready man, and writing an exact man. <u>1 St.</u></p> <p>2-Live and learn. <u>1 St.</u></p> <p>3-Age and wedlock tame man and beast. <u>2 Sts.</u></p> <p>4-The sky is the limit.* <u>1 St.</u></p> <p>5-Kowlege in youth is wisdom in age. * <u>1 St.</u></p>	<p>1-When you get older, your chances increase. <u>1 St</u></p> <p>2-He who didn't learn when he was young, didn't advance in his adulthood. <u>1 St.</u></p> <p>3-When you grow up more, it will rain cats and dogs.* <u>1 St.</u></p>	<u>No. St.</u>	<u>1 St.</u>

14	لا تأخذ حرمه نعلها بغير.	1-Don't marry a woman who costs an arm and a leg. <u>1 St.</u> 2-Agree for the law is costly.* <u>1 St.</u>	1-Don't marry a woman whose family is far away. <u>1 St.</u> 2-Too far living wife costs more.* <u>1 St.</u> 3-Don't marry a woman from outside the country. <u>1 St.</u> 4-Don't marry who will cost you her journeys. <u>1 St.</u> 5-Marry your match. <u>1 St.</u> 6-Don't marry a woman who will costs you lots of money. <u>1 St.</u>	1-Don't marry a woman her shoes a camel. <u>1 St.</u>	<u>1 St.</u>
15	مضوى العرجاء للدار.	1-Any port in a storm. <u>2 Sts.*</u> 2-You return home willy nilly. * <u>2 Sts.</u> 3-Who laughs last, laughs best.* <u>1 St.</u>	1-The only shelter for a girl is her father's home. <u>1 St.</u> 2-The ends will prove.* <u>1 St.</u> 3-Palace or castle, Dad's home is a shelter.* <u>1 St.</u>	<u>No St.</u>	<u>2St.</u>
16	من أمه الكوبرة تعشى.	1-Charity begins at home.* <u>1 St.</u> 2-Money talks. <u>1 St.</u> 3- And Bob is your uncle.* <u>1 St.</u> 4-Might is right. <u>1 St.</u>	1-If you have relatives in government then you have fish in the sea. * <u>1 St.</u> 2-Mother cares more of children.*- <u>1 St.</u>	<u>No St.</u>	<u>1 St.</u>

			<p>3-Whose mother at home has a hot loaf.* <u>1 St.</u></p> <p>4-He whose father is a judge, goes safe to his trial. <u>1 St.</u></p> <p>5-If you have a back, you will have the lion's share. <u>1 St.</u></p>		
17	البنات طبيبة أمها.	<p>1-Like mother, like daughter. <u>4 Sts.</u></p> <p>2- She's a chip off the old block. <u>1 St.</u></p> <p>3-Like father, like son. <u>1 St.</u></p>	<p>1-The daughter competes her mother as a co-wife. <u>1 St.</u></p> <p>2-A daughter imitates what her mother does. <u>1 St.</u></p>	<p>1-The only girl is her mother's co-wife. <u>1 St.</u></p>	<u>1 St.</u>
18	المستعجلة تخرج بلا مهر.	<p>1-Haste makes waste. <u>5 Sts.</u></p> <p>2-Slow and steady wins the race. <u>1 St.</u></p> <p>3-Better late than never. <u>1 St.</u></p> <p>4-Better safe than sorry. <u>1 St.</u></p>	<p>1-Be slow the much more benefit you get. <u>1 St.</u></p> <p>2-All good things come to those who wait. <u>1 St.</u></p>	<u>No St.</u>	<u>No St.</u>
19	لا تورين الرجال شعرش المنفوش و لا طحينش المجروش.		<p>1-Don't expose your flaws among others. <u>1 St.</u></p> <p>2-Don't show your bad deeds to your husband. <u>1 St.</u></p> <p>3-Women prefer to be beautiful rather than good. <u>1 St.</u></p>	<p>1-Don't show man neither your fluffy hair nor crushed flour. <u>1 St.</u></p>	<u>1 St.</u>

			<p>4-Don't reveal your secrets. <u>1 St.</u></p> <p>5-Don't give up your day job. * <u>1 St.</u></p> <p>6-Don't show your ugly side to your partner. <u>1 St.</u></p> <p>7-Don't expose your faults to others. <u>1 St.</u></p> <p>8-who governs will may govern long.*<u>1 St.</u></p>		
20	<p>الخالة الزينة كما القطب في العين.</p>		<p>1-The second wife is still bad even if amazing. <u>1 St.</u></p> <p>2-The new-come stepmother hates the children born to a first wife. <u>1 St.</u></p> <p>3-A father's second wife is like an enemy. <u>1 St.</u></p> <p>4-If you find a good person make hey while the sun shines.* <u>1 St.</u></p> <p>5-A stepmother has a hard hand. <u>1 St.</u></p> <p>6- The stepmother is unaccepted if she is amazing. <u>1 St.</u></p>	<p>1-A good aunt as specks in eyes. <u>2 Sts.</u></p> <p>2-A good stepmother is a torn in the eye. <u>1 St.</u></p>	<u>1 St.</u>

One of the difficulties that might face translators when transferring the meaning of proverbs from one language into another is cultural specification i.e., cultural differences between the languages involved in translation. This finding goes along with what Bekkai (2010) states that students might encounter difficulties to transfer the meaning of proverbs because they lack the cultural knowledge of the SL and the TL proverbs. Further, students' have no awareness of the translation strategies of translating fixed expressions such as proverbs. Consequently translators should be aware of the relationship between culture and language and how misunderstanding of culture might lead them to a problem in transferring cultural-specific expressions such as proverbs from one language into another.

When examining Table (2) above, it is clear that some students misunderstood the meaning of some proverbs and consequently translated them inappropriately. For instance, proverb No.10. "لولا الغيرة و الحسد كان عجزو تحكم بلد" is translated less appropriately by five students using ideational equivalent. However, three students translated it literally. Two students failed to give any equivalent. This finding indicates that most of the students did not understand the meaning of this proverb. The intended meaning of this proverb is "Things can be easily done if there is no jealousy". A functional equivalent for this proverb in English might be "Victory does not come by jealousy". Therefore, understanding the intended meaning and the context of the proverb can be considered a key factor in translating its meaning appropriately to the target language. Another example, is proverb No.12 "الحياة معك" "و لو تحت حافور حمار." which is translated by two students using inappropriate functional equivalent (see Table.2, translation with star *) and by five students using less appropriate equivalent. Besides, one student translate this proverb using formal equivalent and other two students failed to give an equivalent for this proverb. It might be clear that beside its being misunderstood by the students, this proverb is very specific to Hudhrami culture and thus has indirect meaning. However, if students exert extra effort to know its meaning, they would be able to translate it. The intended meaning of this proverb is "the wife is ready to live with her husband anywhere even in a very bad circumstance since she loves him". There is in fact a functional equivalent for this proverb which is "love is blind". This same finding applies for proverb No.13 (see also functional equivalent no. 1 and 2 for proverb No. 16). Shchab and Daragmeh (2010) emphasizes the importance of understanding the context to translate proverbs as some proverbs have ironic (indirect) meaning which differs from the their direct proposition.

Another translation difficulty confronted translation students according to the findings illustrated in Table 2 above is that students might understand the intended meaning of the proverb to be translated, however, they failed to find the equivalent in the TL. Consequently, students resort to find another SL (Arabic here) proverb and translate it literally, for instance proverb No.8 "ذي معها المربع ما تموت من الجوع". One of the students translated this proverb as "A white coin saves your life in a black day" which is a literal translation for the Arabic proverb "قرشك الأبيض ينفعك في اليوم الاسود". However, there is a functional English equivalent for proverb No.8 which is "A penny saved is a penny gained". Another example is proverb No. 11 "العروس ما تشكرها إلا أمها" which is translated by one of the students as "A monkey is a guzzle in his mother's eye.". This equivalent is a literal translation of the Arabic proverb "القرد في عين أمه غزال". However, there is a functional English equivalent for proverb No.11 which is "beauty is in the eye of the beholder". Another example is proverb No.16 "من أمه الكوبرة تعشى" which is translated by one of the students as "Whose mother at home has a hot loaf." which is a literal translation of another Hudhrami proverb "عنبرة سارحة و العرب ضاويين". Further, proverb No.2 "عنبرة سارحة و العرب ضاويين" is translated using a formal equivalent "When the wedding was over, the blind came to dance" for another Hudhrami proverb "بعد ما خلص العرس جاء العور يرقص".

Another difficulty might be confronted by the translation students is that, though they understand the meaning of the proverb, they give a near-equivalent meaning which may convey the meaning but in a different way. For instance, one of the students translates proverb No.11 as "A bad workman blames his tools". If this proverb is translated ideationally, it could mean "العامل السيء يضع اللوم على أدواته حتى لا يلومه أحد."

"This meaning is different to some extent from the meaning of "العروس ما تشكرها إلا أمها". Therefore, the same idea is expressed here but in a different way. The same point is applied for proverb No.14 "لا تأخذ حرمه نعلها بعير" which is translated by one of the students as "Agree for the law is costly". (see also the functional equivalents with star* given to proverb No.15 in Table.2).

Another difficulty might be discussed here according to the findings in Table.2 above, is the use of very culture specific lexical items in the proverbs, the thing that

make it very difficult to translate or find a functional equivalent, without a loss in meaning, for it in the TL. For instance, proverb. No. 19 “ لا تورين الرجال شععرش المنفوش ” و “ لا طحينش المجروش ” includes very cultural specific lexical items and expressions related to Hudhrami society that have indirect meaning. Every single word in this proverb is full with cultural connotations that make it problematic to translate them to the target language. Consequently, none of the students succeed in finding a functional equivalent for this proverb. Besides, two of the students (no. 6& no.7) provided less appropriate ideational equivalents. One student translated the proverb in question literally and another failed to provide an equivalent for it. As it is indicated above this proverb has indirect meaning, definitely “Do not show your flaws to others and keep them secret in order not to affect your personality”. Therefore, this proverb is used in the context that indicates keeping things (especially bad ones about ones' self) in secret. However, some students succeeded to provide appropriate ideational equivalents. (see ideational equivalents no.1 & no.7 in Table.2). Al-Shammari (2019) points out to the loss in meaning in translating proverbs brought by the difficulty of transferring cultural and religious connotations of Arabic proverbs into English.

The same previously-mentioned difficulty applies for proverb. No. 20. “ الخالة ” العينة “الزينة كما القطب في العين” which encapsulates very specific cultural connotations related to Hudrami society in particular and the Arabic one in general. The word “خالة” here does not mean *aunt* but rather the *stepmother*. The simile “ كما القطب في العين ” is again very expressive and has negative connotations about the stepmother. This simile indicates that whatever the stepmother appears to be kind and good, she hides feelings of hatred and envy to her husband's children from an ex-wife. However, this proverb has a direct meaning (see the ideational equivalents provided by the students) and another indirect meaning related to the context that implies that one should not judge things by their appearance. A functional equivalent might be “Not all that glitters is gold” and “Do not judge a book by its cover!”.

Third: What are the suitable translation strategies that could be employed to tackle the translation of the proverbs in question into English?

Translation strategies are the techniques that any professional or novice translator cannot perform his job without. These strategies are very relevant to certain factors when translating any text or expression. These factors should be considered when selecting the suitable strategy to deal with the translation of a certain text. These factors include the type of the text, the text author, and the audience of the TL (Farghal & Shunnaq, 1999). As the most important factor in the

present study is the type of the text (i.e., the proverbs here) which is relevant, by all means, to culture specificity, this text necessitates the use of a strategy that renders its meaning appropriately in a way accepted by the TL recipients.

A close examination to Table 1 and Table 2 above, might indicate that students employ different types of strategies: functional equivalent, ideational, equivalent, and formal equivalent. However, very few number of students failed to provide any equivalent, the thing that indicates that they are unaware of the strategies of dealing with such cultural-specific expressions or they might be unable to understand their meanings.

Table 1. and Chart 1. indicate that the frequency of using functional equivalent is the most used among other types of equivalents. This finding goes with what Al-Shammari's findings (2016) indicate when stating that dynamic equivalent (which is equals to functional equivalent here) is more appropriate than formal as it seeks to communicate the meaning and the function of the SL proverbs.

After functional equivalent in the sequence of employing different strategies to translate proverbs, the ideational equivalent comes then the formal one. This finding implies that majority of the students are aware of the fact that proverbs are idiomatic expressions that cannot be translated directly, i.e., literally. Therefore, the student exerted efforts to find functional equivalents for most of the proverbs especially for those proverbs having functional cultural equivalent, for instance, the proverb No.3 "إذا كثرت الطباخات فسد المرق" which is translated functionally by nine students into English as "Too many cooks spoil the broth". This functional equivalence is also introduced by Ghazala (2008) as an absolute equivalence and by Farghal and Shunnaq (1999) as optimal translation as well as by Dweik and Thlji (2016) as cultural equivalent. In this respect Fahmi (2016) claims that though some proverbs are unique to a certain culture, some proverbs reflect universal truths related to human life and common tradition and beliefs of different nations. Such proverbs might bridge the gaps between the languages and cultures involved in act of translation. Another example for using functional equivalent is proverb No.7 "يا حذارة من المبرقععات" which is translated appropriately by 7 students into 4 functional equivalents as : "Don't judge a book by its cover", "Still waters run deep", "All that glitters is not gold", and "A fair face might hide a foul heart". These four renderings are similar to what Ghazala (2008) terms "similar equivalence" as they have the same function of the SL proverb but have different forms or expressions.

The same thing (similar equivalence) applies for proverb No.8 "ذي معها المربوع ما تموت من الجوع" which is also translated by seven students functionally into English as: "Save your penny for a rainy day", and "A penny saved is a penny gained". Another proverb translated functionally by 8 students but having no similar form of the SL proverb is proverb No.18 "المستعجلة تخرج بلا مهر". This proverb is translated into: "Haste makes waste", "Slow and steady wins the race", "Better late than never" and "Better safe than sorry". (see also proverbs 1,4,5,6,9,17). Sometimes, the students provide less appropriate functional equivalents that do not convey the exact meaning and function of the Hudhrami proverbs under study. (see the functional equivalent with star * in Table.2).

With regard to using ideational equivalent, Table 2. illustrates that students have employed it to translate many of Hudhrami women proverbs, especially the ones that they could understand but cannot find functional equivalent for them. Another reason that makes them prefer to employ this type of equivalent rather than the formal one is that they know that most of cultural specific expressions and especially idiomatic ones do not accept literal direct translation.

There are many examples of employing ideational equivalents in translating the proverbs under the study as shown in Table2., for instance, proverb. No. 4 "من يحب من سعادة يصبر على السهر". This proverb is translated by 5 students using ideational equivalent as "For you I am willing to do anything.", "Who desires the top must sit up many nights.", "Every path has a puddle.", "Too much hard work leads to goals." and "Be patient, you make your success.". Another example, is proverb No.10 "لولا الغيرة و الحسد كان عجوز تحكم بلد." which is translated into "For a want of a nail.", "Due to jealousy good people may not be given chances.", "Most people in power become evil." "Our envy always lasts longer than the happiness of those we envy." and "Grudges are a big waste of wisdom."

A third example is proverb No.14 "لا تأخذ حرمه نعلها بعير" which is translated by 6 students ideationally into "Don't marry a woman whose family is far away.", "Too far living wife costs more.", "Don't marry a woman from outside the country.", "Don't marry who will cost you her journeys.", "Marry your match." and "Don't marry a woman who will costs you lots of money.". This proverb can be functionally translated into "Live within your means". Other examples of employing ideational

equivalent for translating the proverbs under study include proverbs No. (1,2,5,9,11,12,13,15,16,19,20). In this regard, Bahameed(2019) states that the strategy of “paraphrase” (which is termed ideational equivalent in this study) is the most applicable to translate Hudhrami proverbs. However, Fahmi (2016) does not agree with him in this respect, especially when tackling the translation of proverbs reflecting universal truth concerning human life, common traditions, and beliefs. Ghazala (2008) for instance, emphasizes the translatability of some Arabic proverbs into absolute equivalents such as “ There is no smoke without a fire” which is an absolute to the Arabic proverb “لا يوجد دخان بدون نار”. Though this English proverb and its rendition in Arabic are almost the same in form and content, they express indirect meaning which is “Nothing happens without a reason”.

As for employing formal equivalent, Table 2. illustrates that it is the less used type of equivalent. It seems that students did not resort to using it unless in two cases: first, when they consider that it is inappropriate to be used when the proverb has idiomatic meaning, second; when they fail to understand the meaning of the proverb, therefore, the last resort is to translate that proverb formally. An example for employing the formal equivalent by student is when translating proverb No.10 “لولا الغيرة و الحسد كان عجزو تحكم بلد” which is translated into “If ardor and malice, old should judge place”, “If jealousy and envy, elderly rule country.”, and “Unless the jealousy, even the overage will govern.” The functional equivalent of this proverb might be “Victory does not come by jealousy”. Another example is proverb No.20 "الخالة الزينة كما القطب في العين" which is translated into English formally as: “A good aunt as specks in eyes.” and “A good stepmother is a torn in the eye.”. The functional equivalent of this proverb could be “Not all that glitters is gold”. Other proverbs in Table.2 are scarcely translated using formal equivalent.

5. Conclusions and Recommendations

Based on what have been discussed and illustrated before, the following conclusions and recommendations can be introduced:

5.1. First: Conclusions:

1. Hudhrami women proverbs are translatable with a varying degrees of appropriateness according to the level of students' understanding of the meaning of those proverbs, their cultural knowledge of the SL and TL languages and their awareness of the appropriate strategies to translate them.
2. Hudhrami women proverbs are idiomatic cultural-specific expressions that cannot be translated literally but in very rare cases, especially if the proverb is universal, i.e., has optimal equivalent in the target language, such as “إذا كثرت
الطباخات فسد المرق” which is translated into “Too more cooks spoil the broth” which represents a formal and functional equivalent at the same time.
3. The most appropriate equivalent to translate Hudhrami women proverbs is the functional and the ideational equivalents, respectively. However, students should understand their meanings in the SL language then try to search for their functional equivalent in the TL target language as to bridge the gap between the cultures of the two languages.
4. Some Hudhrami women proverbs are very difficult to translate because they are loaded with cultural connotations which are very cultural-specific to Hudhrami society. In such case students may fail to find functional equivalent for the proverbs in question, therefore they might switch for the ideational equivalent to translate them.
5. Students rarely employ formal equivalent to translate Hudhrami women proverbs as they are aware of the fact that they are idiomatic expressions and thus cannot be translated directly. However, when they fail to understand their meanings in the SL, they resort to employ formal equivalent to translate them.
6. Sometimes, unconsciously, students interpret the meaning of Hudhrami women proverb into another proverb in the SL then they give a formal equivalent to such proverb as in the example “العروس ما تشكرها إلا أمها” which is translated into “the monkey is a guzzle in his mother's eye” which is a formal equivalent for the SL proverb “القرد في عين أمه غزال”.

5.2. Second: Recommendations:

Based on the study findings and discussions, below are some recommendations for translation students and further research.

5.2.1. Recommendation for Translation Students:

1. Translation students should be aware of the cultural specificity of some expressions which are rooted in the SL culture and cannot be translated directly, such as proverbs which might include some lexical items that could create gaps between the languages involved in translation. For instance, the word "طبيينة" means co-wife is missed in English culture as Christianity lacks this concept. The Christianity instead has the concept of ex-wife.
2. Translation students should be familiarized with different types of equivalents and strategies that could be employed in translating cultural-specific expressions such as proverbs, in addition to the sources of difficulties in translating them.
3. Translation students should be aware of the fact that there are some universal proverbs shared between the SL and TL languages and thus finding optimal equivalent (functional+ formal) could be found if they understand their meanings firstly then search for their equivalents.
4. Translation students should be aware of the fact that culture plays a major role in translation, especially when dealing with cultural expression and that a good translator cannot translate any language in separate from its culture.

5.2.2. Recommendation for Future Research:

1. Future research might deal with issues concerning translating other culture-specific expressions than proverbs such as idioms, collocations and figures of speech.
2. Since the present study deals with translating Hudhrami women proverbs into English, future research might focus on the translation of English proverbs into Standard Arabic or colloquial Arabic, i.e., subcultural Arabic dialect.
3. As the present study deals with translating Hudhrami proverbs concerning women into English, future studies might be conducted on Hudhrami proverbs related to other issues such as woman-man relationship, certain occasions, animals, among others.
4. Future studies might be also conducted to investigate the translation of proverbs from Arabic into English and vice versa with reference to the syntactic differences between the proverb form in the SL language and its form in the TL.

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