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Difficulties Encountered by Translators when Translating Yemeni Proverbs into English

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Keywords

*Difficulties,
Translating,
Proverbs,
Arabic,
English*

Abstract

The present research aims at investigating the difficulties that encountered by translators when they translated Yemeni proverbs into English with the special reference to the two books "*Social Issues in Yemeni Popular Culture (2002)*, and *Words of Wisdom from Yemen (2013)*", and their English versions. Moreover, this research discusses the strategies that translators used in order to deal with these difficulties and determines what is the best strategy, that is more suitable for translating Yemeni proverbs into English, in particular, and Arabic proverbs in general. To achieve the objectives of the research, a sample consisting of a group of Yemeni proverbs is chosen randomly from the previous books. These proverbs are chosen, discussed and analyzed descriptively and qualitatively by using Baker's classification of difficulties that translators encountered when they translated proverbs, and strategies for translating idioms and proverbs. The present research reached to a number of findings. These findings are related to the research objectives. The research revealed that, translators such as "Watson (2002) and Alsharafi (2013)" encountered four difficulties when they translated Yemeni proverbs into English. They are: the absence of the proverb equivalence, the similar counterpart and the different meaning, the literal and the idiomatic meaning, and the different context of use. Through the translators' texts, the research showed that they used these strategies; using a proverb of similar meaning and form, using a proverb of similar meaning but dissimilar form, translation by paraphrase, and translation by omission. Based on the findings, the research concluded by some recommendations and suggestions that may help translators overcome the problems of translating Yemeni proverbs into English. Finally, some suggestions presented for further researches.

Difficulties Encountered by Translators when Translating Yemeni Proverbs into English

الصعوبات التي تواجه المترجمون عند ترجمة الأمثال اليمنية الى اللغة الإنجليزية

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المخلص:	الكلمات المفتاحية:
<p>يهدف هذا البحث الى التعرف على الصعوبات التي واجهت المترجمون عند ترجمة الأمثال اليمنية الى اللغة الإنجليزية في الكتابين "أمثال وحكم يمانية (الشرفي، 2013)، وقضايا اجتماعية في الأدب الشعبي اليمني (مطهر و واتسون 2002)"، وأيضا هذا البحث سلط الضوء على الاستراتيجيات التي استخدمها المترجمين في ترجمة الأمثال، وما هي أفضل استراتيجية لترجمتها. ومن أجل تحقيق أهداف هذا البحث اختارت الباحثة عينة البحث وهي عبارة عن مجموعة من الأمثال اليمنية بشكل عشوائي من الكتابين السابقين. هذه الأمثال تم أخذها وتحليلها بطريقة وصفية ونوعية باستخدام نظريات الترجمة، وأيضا تصنيف بيكر (Baker) للصعوبات التي تواجه المترجمين عند ترجمة الأمثال والحكم، والاستراتيجيات التي يستخدمها المترجمون عند ترجمة الأمثال. وبناءً على ذلك فقد توصلت نتائج البحث الى أن هنالك أربع صعوبات واجهت المترجمون (واتسون والشرفي) عند ترجمة الأمثال اليمنية الى اللغة الإنجليزية. ومن هذه الصعوبات: غياب المثل المرادف في اللغة الإنجليزية، وتشابه المعنى واختلاف التركيب النحوي للمثل، والمعنى المجازي والمعنى الحرفي للمثل، واختلاف السياق والإيحاء بين المثلين. ومن خلال نصوص المترجمين بين البحث انهم استخدموا هذه الاستراتيجيات في الترجمة: استخدام مثل يحمل نفس التركيب والمعنى، واستخدام مثل له نفس المعنى ولكن يختلف في التركيب النحوي، والترجمة عن طريق الصياغة والترجمة عن طريق الحذف.</p>	<p>صعوبات، استراتيجيات ترجمة، الأمثال العربية، الإنجليزية.</p>

1.1 Introduction

Proverbs are fixed expressions that are important in any language because they have meanings that can cover all aspects of life and, this in turn, makes them important elements in peoples' speech. According to Litovikina (2014), they could carry themes related to women, professions and occupations, money, love, marriage, divorce, friendship, education and learning, alcohol and drugs, children and parents, taxes, God and religion, telephones, cars, and computers (Thalji, 2015:2). Rong said that, "A proverb is like a swift horse (2013:32)". They are fixed expressions that depict all aspects of life, which makes them important elements in people's events speech. Barajas (Cited in Thalji, 2015:2) stated, "that the shapes of proverbs are important for grasping the social construction of their meaning because they are not made of one word and they have specific forms that distinguish them from any segment of the language". Hence, translators should take care about shapes of proverbs when translating them into the target equivalence because some cultural aspects in SL cannot be found in the target culture. For instance, a proverb's translation requires a linguistic knowledge of the types of equivalence those proposed by Nida (1964) i.e., the formal equivalence that focuses on the form and the content of the SL and the TL and the dynamic equivalence that gives an equivalent effect in the TL as its SL. The translators also need deep knowledge about the similarities and differences between cultures i.e. beliefs, ways of life, traditions, conventions, values and food as well as strategies of translation in general and translating proverbs and fixed expressions in particular. According to Lorsch (Baker & Saldanha, 2009: 188; Thalji, 2015:3) translation strategy is "a conceivably intentional procedure to solve a problem which a translator faces when translating a text component from one language into another". This means that proverbs are a part of culture and there are many difficulties while translating them, so translators should have

enough knowledge about target culture and ability to choose the best strategies to deal with these difficulties.

1.3 Statement of the Problem

When we speak about translating Yemeni proverbs and sayings, one finds that there are a lot of difficulties stand between the source language (SL) and the target language (TL) because of the linguistic and cultural gap between societies and languages. Yemeni society is rich in proverbs and sayings that cannot be existed in English Language and culture. Newark (1988:103) claims, "Wherever there is a cultural gap or "distance" between the SL and the TL, as a result of "cultural focus"; there is a problem in translation". In addition, Nida (1964:130) believes that "the differences between cultures may cause many serious problems for the translator than do differences in language structure". He argues, "That translation problems may happen even when the SL and TL have some similar linguistic and cultural features. This means that translation problems may vary depending on both the cultural and linguistic gap between the two concerned languages (Dweik, 2013: 57).

Each society has its own culture, and translation is the bridge between the different cultures of the world. Proverbs and sayings are cultural specific elements that differ from one society to another and culture diversity makes many difficulties in the process of translation from SL into TL. In addition, diversity of language structure between different languages creates many linguistic difficulties while translating Yemeni proverbs. Their translation depends on the context so that there are many difficulties that translators face when translating Yemeni proverbs and sayings into English. Yemeni culture is full of these cultural elements such as proverbs that relate to social habits, clothes, animals, food and religious customs. Therefore, the problem of this research is that there are many linguistic and cultural difficulties that the translators encountered when translating Yemeni

proverbs into English in the translated books " *Social Issues in Yemeni Popular Culture* (2002), (*QadaiaIgtmaia Fi Ala'dapAlsha'pi-Alyemini*), and *Words of Wisdoms from Yemen* (2013) (*Ala'mthalwaAlhikemAlyememiah*). They are translated from Yemeni Arabic into English and the researcher would research what are the difficulties that both translators encountered when translating a group of Yemeni proverbs in previous books. These are some Yemeni proverbs and sayings that the translators face many difficulties when translating them into English.

1.3.1 Some Yemeni Translated Proverbs

SL/ عز القبيلي بلاده ولو تجرع وبهاها (الأكوع، 2004: 711)

TL/ East or west home is the best.

SL/ فجعته بالموت يرضى (الشرفي، 2013: 20)
بالحمى

TL/ Tell him he is going to die then he will accept having a fever.

SL/ القرد في عين أمه غزال (الشرفي، 2013: 29)

TL/ A monkey is a gazelle in his mother's eyes.

It is difficult to find English equivalent for these Yemeni proverbs above because of their deep meaning and their different context of use, and it is a need to find a suitable equivalents for them in order to transmit each other culture. There are many social, religious and cultural concepts in previous proverbs that make difficulties in translation; and could not be existed easily in English. Consequently, this research designed to find out the difficulties that translators faced when they translated Yemeni proverbs in these two books into English and to find out the strategies that they used in translating them.

1.4 Significance of the Research

Translation is the bridge between different languages and cultures. When we speak about translating Yemeni proverbs, we find that culture stands as difficulty between the SL and the TL because of the linguistic and cultural gap between languages and societies. Yemeni society is rich in proverbs that cannot

be existed in English Language and culture. Consequently, there are a lot of difficulties when translating these proverbs and sayings into English, but these difficulties still discussed shortly and briefly by Yemeni researchers. Therefore, significance of this research summarized in these three points:

First, the researcher chose the proverbs from two Yemeni original resources that make them unique only to Yemeni society in particular. In regard to previous studies, they concerned more about the linguistic difficulties, but in reality, we have more problems that are related to Yemeni language, context and social issues as a part of Yemeni's dialect. In addition to that, this is the first research about Yemeni proverbs using Baker's classification of difficulties of translating proverbs and idioms to focus on difficulties of translating Yemeni proverbs into English in these two books.

Second, Yemeni researchers have studied difficulties of translating Yemeni proverbs briefly; they studied them as a part of translating some other cultural elements therefore this research is related to the difficulties and strategies of translating Yemeni proverbs and sayings into English in particular and alone without any reference to other aspects of Yemeni culture or topics. This means that researches about difficulties of translating Yemeni proverbs and sayings still inadequate and few and there is a need of more researches in this field to discover how to translate our culture competently and accurately.

Third, this research assists the novice translators to identify the difficulties of translating proverbs into English, and to choose the strategies of translating them into English. In addition, results of this research and its recommendations for future researches may help other researchers who wish to embark on this topic at Ibb University or other universities of Yemen and other countries.

1.5 Objectives of the Research

This Research aims at investigating the difficulties that translators encountered when

translating Yemeni proverbs and sayings into English in these two translated books "*Social Issues in Yemeni Popular Culture (2002)*" (*Qadaia Igtmaia fi Ala'dap Alsha'pi Alyemini*) and *Words of Wisdoms from Yemen (2013)* (*Ala'mthalwa Alhikem Alyemeniah*). It is also an attempt to give some recommendations to help translators choose strategies that used when translating them in order to achieve these goals:

1- To find out the difficulties that translators encountered when they translated Yemeni proverbs into English with reference to the translated books "*Social Issues in Yemeni Popular Culture (2002)*" and *Words of Wisdom from Yemen (2013)*" which are translated from Yemeni Arabic into English.

2- Clarifying the factors behind these difficulties of translating Yemeni proverbs into English.

3- To find out the strategies that translators used in order to translate Yemeni proverbs and sayings into English.

1.6 Questions of the Research:

This research strives to answer the following questions:

1- What are the difficulties that the translators encountered when translating Yemeni proverbs into English in the translated Yemeni books "*Social Issues in Yemeni Popular Culture (2002)*", and *Words of Wisdom from Yemen (2013)*"?

2- What are the strategies that the translators used to translate Yemeni proverbs into English?

1.7 Delimitations of the Research

In the current research, the first limitation is related to the sample of this research. The sample is limited to a group of Yemeni proverbs and sayings that chosen from the two translated books "*Social Issues in Yemeni Popular Culture (2002)*", and *Words of Wisdom from Yemen (2013)*". This research was conducted in the academic year (2021-2022), Ibb University, Yemen.

1.8. Definition of Terms

1.8.1 Translation: Munday (2008:5) said that " the term translation itself has several meanings: it can refer to the general subject field, the product (the text that has been translated) or the process (the act of producing the translation, otherwise known as translating). The process of translation between two different written languages involves the translator changing an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT) in a different verbal language (the target language or TL).

1.8.2 Culture: is defined in the dictionary of language teaching and applied linguistics as: "the total set of beliefs, attitudes, customs, behavior, and social habits.... etc, of the members of a particular society (Richardson et al 1995:94; Chahrour, 2018:1).

1.8.3 Proverb: Meider (1985: 119) has defined the proverb as "a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation". Also it is defined as "a short and memorable saying which expresses a piece of experience, often in a vivid language" (Trask, 1997: 179; Bahameed, 2007:18).

1.8.4 Source language (SL): the first language or the mother tongue.

1.8.5 Target language (TL): the second language the language that we translate to.

1.8.6 Source culture (ST): the first text.

1.8.7 Target culture (TT): the second text.

2- Literature Review

2.1 Definition of Translation

Generally, it is common that translation is a communicative and linguistic activity between different languages, the SL and TL. Theorists of translation and linguists put many definitions for the term translation. Munday (2008:5) said that " the term translation itself has several meanings: it can refer to the general subject field, the product (the text that has been translated) or the process (the

act of producing the translation, otherwise known as translating). The process of translation between two different written languages involves the translator changing an original written text the source text (ST) in the original verbal language the SL into a written text the target text (TT) in a different verbal language the TL.

For Newmark (1981: 43), translation is "a craft consisting of the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language". According to Catford (1965, cited in Snell-Hornby, 1988: 15), "translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)". According to Ghazala (2006: 1):

"Translation is generally used to refer to all the processes and methods used to transfer the meaning of the SL text into the target language by means of using, (1) words which already have an equivalent in Arabic language, (2) new words for which no ready-made equivalents are available in Arabic beforehand, (3) foreign words written in Arabic letters, and (4) foreign words changed to suit Arabic pronunciation, spelling, and grammar".

Those aforementioned are some definitions of translation that are introduced by translation theorists and linguists.

2.3. Translation Theories

Translation theory tries to find out the best methods to transmit the text accurately and easily. They concern about types of source text (ST) such as scientific texts, cultural texts, technological texts and literary texts. Each theory tries to bring a solution for each ST problems, for instance, formal equivalence by Catford and Nida (1965) solves the problems of scientific translation. Dynamic equivalence by Nida (1964), Nida and Taber (1969); Functional approach, skopos theory, ideational equivalence by Farghal, optimal equivalence, and situational equivalence by Vinay and Darbelnet, (1995) try to find solutions for the difficulties of cultural, technological and literary translation. Also

functional theory of translation by de Waard and Nida (1986), and Baker (1992) try to find the solution for each type of translation difficulties because it depends on the function of language; therefore, it is suitable for all types of text. Theories of translation relate between the ST and TT. Theorists have approached translation equivalence from different perspectives and have provided a range of ideas in order to provide the best translation for each texts. The theories of equivalence are important in this research because it aims to identify the theory/ies of equivalence that can be applicable to translating Yemeni proverbs into English. The main equivalence approaches are presented below with supplementary examples when possible.

2.4 Translation Difficulties

A translation difficulty is any type of problems in the SL text that faces the translators, and sometimes obliges the translators to stop translating or to delete the text. These difficulties are mainly because of linguistics or cultural issues. Linguistic problems are grammatical, stylistic, and lexical while the cultural problems are; the diversity and specificity of culture like the absence of equivalence, and the cultural gap between languages and heritage.

2.3.4 Cultural Problems

Several problems raised in cross-cultural translation. According to Yowelly and Lataiwish the greater the gap between the source and target cultures, the more serious difficulty would be (2000:107). For instance, translation between English and Arabic which belong to two different cultures and environments (the Western and the Oriental cultures), and which have a different heritage. Cultural problems include geographical, religious, social and linguistic ones. Hence, the expression "*summer's day*" in "Shall I compare thee to a summer's day" will be best translated into Arabic as "*spring's day*" to convey the same meaning (Mezmaz, 2010:8-9).

2.6 Yemeni Proverbs

Yemeni proverbs belong to different periods such as pre-Islamic, Islamic and modern times. Each period shows various linguistic differences in the whole form of proverbs diction, structure and wording. Arabic in Yemen has many dialects. Each dialect has its own distinguished phonetic, morphological, lexical and semantic characteristics. Moreover, proverbs in Yemen refer to different regions that could be seen as an evidence to such linguistic differences: e.g. Sana'ese, Ta'zi, Hadhrami, Yafi'ai, Ibbi, and. etc. Even some areas use their own "wise men" as a source of wisdom proverbs: They are historical sayings of historical figures. Some areas use the wise figure, Ali wild Zayed, (often, Ali wild Zayed, the words *wild/bin/ibn* mean 'son of'), others use Alhumeid Ibn Mansoor. These figures deeply connected to the agricultural setting of the Yemeni society and culture. Also, they consider a great source of Yemeni proverbs and symbol of wisdom. Many other proverbs collected from different sources. They are from the Yemeni culture itself and they are dealing with different issues such as, social, political, economic, agricultural, etc. Some others are from the Islamic fields and tradition settings. Other proverbs, traced to influence a foreign culture. Therefore, this point shows that a lot of Yemeni folklore represented by proverbs, and it has always effected by cultural interaction and folkloric events. Therefore, Yemenis have a huge number of proverbs speak about different aspects of life such as home, field, mountains, seas, and nearly everything on earth, sky, day and night. Hence, this homogeneity of proverbs creates the difficulties when translating Yemeni proverbs into English.

2.2. Previous Studies

Since the investigation of proverbs in relation to translation occupies a vital position, there are many researches about the translating of proverbs and idioms in regard to process, strategies and difficulties of translating. The researches show that principles such as

culture, history, social science, religion and even politics cause difficulties while translating. So that it is important to investigate and seek answers for the primary questions concerning the translating of proverbs, their strategies and difficulties of translating. Therefore, this section introduces the previous studies about translating of proverbs and idioms:

El-Yasin and Al-Shehabat (2005) studied proverbs' translation from Arabic into English. First, the Arabic translated proverbs are selected from *Variations on Night and Day* by Peter Theroux. Next, the data is collected. Then, the collected data analyzed by using terms of translatability. The results revealed that Arabic proverbs are rich with traditional wisdom and deep cultural values create many challenges in translation. Then, the research showed that absence of complete equivalence in most cases of translating proverbs. Therefore, the research concluded that translatability of Arabic proverbs is not completely possible. Thus, culture plays a vital role and difficulty in issues of translating Arabic proverbs into English.

Bekkai (2009), investigated the problems of translating culturally Arabic/English/Arabic loaded idioms and proverbs. The researcher gave 20 English and Arabic idioms and proverbs to 25 third year students in English at Mentouri University in Constantine who already have completed two years of translation training theoretically and practically. Then, the items were analyzed qualitatively and quantitatively. The research showed that there were two main problems while translation; the decoding of the cultural message of idiom or proverb and the encoding them. The results showed that first 40% of the items translated literally because of a failure in expressing the intended meaning. Second, 30% of the translations were interpretations, about 22% of them were misinterpretations. Third, about 50% of the items left out without translation because of the inability to understand the English task items or the

incapability to produce versions of Arabic ones.

Mezmaz (2010), studied the problems of translating idioms. The data collected through a quantitative method. This method helped to identify the problems students face in translating idioms with a view to improve outcomes. A test includes twelve English idioms and ten Arabic once is given to master's degree students to be translated into English and Arabic. The analysis of the test depended on the comments inferred from the numbers, figures and tables in the practical part. The results of the figures clarified that, as in the translation from English into Arabic, word for word translation comes in the first position with a percentage of 41%. Moreover, it noticed that some translators do not consider it as a strategy of translation and mentioned that it is acceptable only when translation is impossible. Then, strategy of explanation came in the second position with a reasonable score of 29.79%. Also, the strategy of paraphrasing and cultural substitution records scores of 20.70% and 8.08% but the remaining ones are not used at all by students. Furthermore, results showed that learners faced many difficulties while translating both Arabic and English idioms, and for this reason they stick to either word for word translation or explaining the idiom meaning. The research concluded by that translating idioms is one of the most problematic issues for ESL/EFL learners.

Shastri (2012), did a research about proverbs and the results showed that "proverb and idiom are culture specific". They are part of psyche of a linguistic community. They used as symbols and convey a full idea in one line. They carry a particular picture and an idea or concept that need to translated. They cannot translate literally. Furthermore, the research concluded by that sometimes we get the suitable equivalent in the TL, which can easily change. If it is not available they need to be substituted to similar meaning idiom or proverb in the TL".

Dweik& Suleiman (2013) figured out the problems of translating English culturally bound expressions that face Jordanian graduate students. Researchers used a random sample of 60 master graduate students in three Jordanian universities during the second semester 2009/2010; they were given a translation test that includes 20 statements of culture-bound expressions according to Newmark's categorization of cultural terms such as proverbs, idioms, and collocations. Also, informal open-ended interviews with experts in the field of translation were done to find more information regarding problems, causes and solutions of problems that encounter translators when translating culturally-bound expressions. The research results revealed many kinds of translation problems such as: unfamiliarity of translators with cultural expressions, failure to achieve the equivalence in the second language, ambiguity of some cultural expressions and lack of knowledge of translation techniques and translation strategies. The research concluded by that translators should be familiar to both SL and TL cultural expressions in order to stop these difficulties.

3- Methodology

3.1. Introduction

This part presents a full description of the methodology and procedures that are used in the research. In this section, the researchers highlight the types of the methods used to choose the data that are necessary to conduct a reliable research, the sample of the research, the sources of data, and the way of data analysis. The research focuses on the two Arabic translated books "*Social Issues in Yemeni Popular Culture (2002) and Words of Wisdom from Yemen (2013)*" and their English translation. It shows how Yemeni proverbs reproduced in the English translation, the difficulties that both translators faced and the strategies that are used in translating them; therefore, the researchers used the descriptive-qualitative method in analyzing data. Qualitative and descriptive methods are the

best in analyzing the data. This means that the qualitative analysis targets the content of the Yemeni proverbs and explores the problems. Furthermore, it provides some basic information about the two books, the authors and the translators of the books. It presents the main procedures relating to this research. Thus, the data will be analyzed qualitatively and descriptively. The main source of the theoretical framework of this research is Baker's classification of difficulties and strategies that deals with translating idioms and proverbs.

3.2. Data Collection and Analysis

3.2.1. Sample of the Research

The sample of this research is a group of Yemeni proverbs that are chosen from these two books randomly "*Social Issues in Yemeni Popular Culture* (2002), (قضايا اجتماعية في 2002 الأدب الشعبي اليمني) and *Words of Wisdom from Yemen* 2013 (أمثال و حكم من اليمن، 2013). *The Social Issues in Yemeni Popular Culture* (2002) is about some Yemeni social issues problems which are discussed by "Mus'id and Mus'idaah" in a comic way. "Mus'id and Mus'idh" is Yemeni audio-program applied in Sana'a radio for a long time as a dialogue program started in 1988. "Mus'id and Mus'idh" program is a Yemeni folklore that is part of popular literature. It consists many aspects of Yemeni culture such as proverbs, idioms, tradition habits, language, symbols, philosophy, gender, racism and popular songs. Also, this program has adapted into a book by "*Abdurahman Mutahhar*" and translated into English by "*Janet Watson*" and published by Alsabahi, Sana'a in 2002 with support of the Social Fund for Development. All these elements of culture make translation of these kinds of texts difficult and need a suitable theory of translation. In addition, Watson faced many difficulties when she translated these proverbs into English.

Janet Watson the linguist and the translator, studied Arabic and Islamic Studies at the University of Exeter, then, she moved to London to research Linguistics and complete a

doctor of philosophy on the phonology and morphology of Yemeni Arabic dialects (Academia, 2013:1).

In regard to *Words of Wisdom from Yemen* (2002), it is a bilingual book of Yemeni Arabic and English proverbs. It consists a group of Yemeni proverbs that are collected and translated into English by Abdullah Ali Alsharafi and published by, *Obadi Center for Studies and Publishing* in, 2013. Alsharafi is a Yemeni professional translator and the author of the book at the same time. This book of proverbs has been translated into English for facilitating their understanding for native English speakers. The author collected those proverbs from different sources such as the Yemeni Proverbs for Ismael Alakwa'a and the book of Zeid Enan and pamphlet by Abdulrahman Almaghribi.

3.3.2. Instrumentation

The analysis of Yemeni translated proverbs is based on Baker's model of translating idioms and some other ultra-word level textures such as proverbs. She mentioned them in her book "*In Other Words* (1992)". Analysis will be made to prevail difficulties that translators encountered in the processes of translating and strategies that are used. The translated Yemeni proverbs into English in the two books are listed in preparation for comparison by using Baker's classification of difficulties when translating idioms into English (1992:68-70). These difficulties are:

A- An idiom or fixed expression may have no equivalent in the target language. The way a language chooses to express, or not express, various meanings cannot be predicted and only occasionally matches the way another language chooses to express the same meanings.

B- An idiom "or proverbs" or fixed expression may have a similar counterpart in the target language, but its context of use may be different; the two expressions may have different connotations, for instance, or they may not be pragmatically transferable.

C- An idiom "or proverb" may be used in the source text in both its literal and idiomatic senses at the same time.

D- The very convention of using idioms in written discourse, the contexts in which they can be used, and their frequency of use may be different in the source and target languages. English uses idioms in many types of texts, though not in all (Baker, 1992:68-71).

Moreover, Baker (1992: 72-77) discusses four strategies in translating idioms " or proverbs and these strategies will be used by the researchers for analyzing strategies that are used by Watson and Alsharafy when they translated the books "*Social Issues in Yemeni Popular Culture (2002) and Words of Wisdom from Yemen(2013)*". These four strategies are as follows:

1- Using an idiom "or a proverb" of similar meaning and form.

2- Using an idiom " or proverbs" of similar meaning but dissimilar form.

3- Translation by paraphrase.

4- Translation by omission.

This classification of difficulties and strategies of translating idioms and proverbs is the best to be used in this research especially in qualitative research because we do not have numbers to deal with these issues.

3.4.3. Data Analysis

The data collection in this research is depended on identifying some of Yemeni translated proverbs included in these two books randomly and purposefully "*Social Issues in Yemeni Popular Culture (2002)*, (*قضايا اجتماعية 2002*), (*فيا لأدب الشعبي اليمني 2002 أمثال و حكم من*) (*اليمن 2013*". The analyzing examining the answer of these two questions; What are the difficulties that both translators encountered when they translated these Yemeni proverbs into English?, What are the strategies which are used in the process of translating Yemeni proverbs into English and what is the best one? The data analysis is based on content analysis by descriptive-qualitative approach. This approach is the best one for this research

because of that the analysis targets the content of the English translation of the Yemeni proverbs. Its primary focus is to explore the various issues of translating Yemeni proverbs such as the difficulties of translating them into English, and strategies of translating them. Therefore, the researchers divided the analysis into two sections; first section is related to the first question of the research; second section is related to the second question of the research so that descriptive-qualitative approach is the best one to focus on these issues by using content analysis.

4- Data Analysis, Findings and Discussion

4.1. Introduction

This section presents the main purpose and theme of the research that is the analytical part. It consists of two major sections. First section discusses the analysis of the difficulties that translators encountered when translating Yemeni proverbs into English in these two books "*Social Issues in Yemeni Popular Culture (2002) and Words of Wisdom from Yemen (2013)*". Furthermore, this section will answer the question what are the difficulties that translators encountered with in translating proverbs in both books? Translating proverbs is culture specific so that it is not easy to reflect their meaning. This cultural specificity such as the absence of equivalence, diversity of use or context, the cultural gap and the difference of discourse create difficulties while translating.

Then second section analyzes and discusses the strategies that are used when translating Yemeni proverbs in those two books. Hence, this part answers the question what are the strategies that used in translating Yemeni proverbs into English in the two books? Finally, this section is concluded in findings and discussion.

4.1. Difficulties that Translators Encountered in Translating Yemeni Proverbs into English:

Proverbs in a sense, are a translation for our societies and realities of life. Proverbs

translate us by any way, and they summarize a certain event, short story and sometimes a humanity case by a form of wisdom. They transmit wisdom and reflect the cultural norms of different societies; also, they are part of tradition and folklore. In other ways, Yemeni folklore is full of proverbs and sayings that reflect its culture and wisdom. The cultural diversity between societies makes a lot of problems and difficulties when translating proverbs into another language. These difficulties are the absence of equivalence in the TL, language ambiguity, the cultural gap between the two languages, unfamiliarity of translators about the accurate meaning of the proverbs. Consequently of cultural and linguistic diversity in translating proverbs and idioms, Baker (1992: 68), put a classification of the problems and difficulties that encounter the translators when translating idioms and proverbs. Therefore, analysis of difficulties of translating Yemeni proverbs in the two translated books "*Social Issues in Yemeni Popular Culture* (2002), and *Words of Wisdom from Yemen* (2013)" is based on Baker's four classification of difficulties of translating idioms" and proverbs (1992:68-70) which are mentioned below:

A- An idiom or fixed expression may have no equivalent in the target language (Baker, 1992:68-70). The following Yemeni proverb from the conversation between Musa'id and Musa'ida is a good example about this difficulty:

ST\
مسعدة: ومن يقول! فعندما جرى أمر اللهمات أبوها وقعت ذكية و حريصة على ورثتها قولتها تأمن أطفالها من تقلبات الدهر والزمان خاصة بعد ما عرفت بان زوجها إنسان فاطر و يحب مصلحة نفسه قوله هناك "بعد رأسي لا زاد طلعت شمس" (مطهر & واتسون، 2002: 36)

TT\
Mus'ida: So when her father died. She was clever and decided to hang on to her inheritance. As she said. So that she could keep the children, secure when times got bad. Particularly one she came to realize how useless and selfish her husband was. And how he was

only interested in his own good (Mutahhar & Watson 2002:37).

It is clearly noted above that " Watson (2002) " has omitted the English translation of the Yemeni proverb " بعد رأسي لا زاد طلعت شمس " because of the absence of the equivalent for this Yemeni proverb in English language. It is not existed in the TL which is an English language and culture. The translator is a native English speaker and she does not find the same equivalent for the Yemeni proverb in her mother tongue there is not an equivalence that has the same meaning. In addition to that translating proverbs depends on their figurative meaning not on single words. The proverb idea is about selfishness. The one who is only loves himself and thinks only about his owns. This proverb " بعد رأسي لا زاد طلعت شمس " means that the one who only thinks about himself and who does not take care about others even if they are his family. This proverb is used when someone also leaves his family's rights. This proverb is about selfishness and egoism. This means that the absence of the target proverb is one of the difficulties that translator faced while translating proverbs in general and Yemeni proverbs in specific.

The second difficulty that translators encountered while they translated Yemeni proverbs in the two books is that:

B-An idiom (or proverbs) or fixed expression may have a similar counterpart in the target language, but its context of use may be different; the two expressions may have different connotations, for instance, or they may not be pragmatically transferable (Baker, 1992:68-70). The example of this difficulty is:

ST/
مسعدة: ما من أجل هذا لا تقلق ولا شيء! إنا علينا نربيه ما دام وعادوه طفل، وكما كبر وقنوه رجال، قنوه أخير بنفسه والمستقبل، والجن وأم الصبيان تجاهه " تجاه الضبا قاع جهران!" (مطهر & واتسون، 2002:43)

TT/ Mus'aid: If that is what it's all about. Don't you worry yourself. We're supposed to bring up our children for as long as they are children. And one they became adults they can fend for themselves. And that is when

they'll be dealing within the future and "whatever horrors they might face there" (Mutahhar & Watson, 2002: 46).

The English proverb here "whatever horrors they might face there" as a translation for Yemeni proverb which means that doing something that face a lot of problems and adventures but they will do it whatever horrors they may face there. They simplify the problem. This proverb is similar counterpart to the Yemeni proverb "تجاه الضبا قاع جهران". But, the words "قاع جهران" have a different context and connotations that is a valley in Yemen which is not existed in English language. Here their context of use is quite different from each other. The Yemeni proverb means that the experience is in front of them. Also "تجاه الضبا قاع جهران" means to challenge someone to do something, to say that what could you do? Show me that! It means that doing something needs to be oneself or yourself. Consequently, the connotations and the context between the two proverbs are completely different between the English and the Yemeni proverb. The translator here has another choice to translate the previous proverb as, "experience is the best teacher (Speake, 1999:174)".

The third difficulty that translators encounter while they are translating the two books is that:

C- An idiom "or proverb" may be used in the source text in both its literal and idiomatic senses at the same time. For example:

ST / (لكل جواد كبوة" (الشرفي، 2013: 36)

TT1 / Every stallion has a stumble (Alsharafi, 2013: 36).

TT2 / Every man has his faults (Speake, 1999:150).

The Yemeni proverb "لكل جواد كبوة" refers to two types of meaning. The first one is about the strong horse when it fall down, and the figurative meaning which refers to the idiomatic sense about the mistake that smart clever and brave man may commit unintentionally. In English it has another translation

that is "Every man has his faults"; this translation shows the idiomatic meaning but *Alsharafi's* translation is a literal one. Hence, this is one of the problems that translator encountered when translating Yemeni proverbs in his book *Words of Wisdom from Yemen* (2013). The translator focuses on literal meaning not idiomatic meaning. The double meaning of the proverb made the translator confused when choosing the best one. There are another example about this difficulty such as:

"العجل زلل (مطهرع & واتسون، 2002:

ST/(165

TT1/ More hast less speed (Mutahhar& Watson, 2002: 168).

TT2/ Better safe than sorry.

TT3/ Do not be on hasty.

TT4/ Make haste slowly.

في التآني السلامة وفي العجلة الندامة

ST/ (27: 2013، الشرفي)

TT1/ More hast less speed (Mutahhar & Watson, 2002: 168).

TT2/ Better safe than sorry.

TT3/ Do not be on hasty.

TT4/ Make haste slowly. (Alsharafi 2013:27)

Both proverbs have the same translation and that is why the translator confused about which translation is the best equivalence. Here the best translation for this proverbs is "Better safe than sorry" which neglected by both translators.

The last difficulty that translators encountered while they are translating the two books is that:

E- *The very convention of using idioms in written discourse, the contexts in which they can be used, and their frequency of use may be different in the source and target languages.*

English uses idioms and proverbs in many types of texts, though not in all (Baker, 1992:68-71). This means that English uses idiom in drama, in advertisements and in novels as well as Arabic and Yemeni uses of proverbs, but actually Yemeni proverbs are mostly used in their daily spoken language.

The proverbs are used around Yemen every day but they do not use them a lot in written documents. It is not utilized in formal writing yet. Therefore, there are thousands of proverbs in Yemen and a huge number of them are used by Yemeni people in their daily life in formal and informal spoken, but rarely to use these proverbs in informal writing. According to English language, they use proverbs widely in formal writing and newspapers. Meaning of the proverb depends on the discourse itself. It could be different from one discourse to another and context. This difficulty will be showed below by the example:

ST/ (47 :2013، الشرفي، من صبر ظفر الشرفي،

TT/ patience leads to success (Alsharafy, 2013: 47).

Aforementioned proverb use in many places and position like research, work and war, but success in English is used with research and work. In this regard Fernando and Flave (1981, p. 85) mentions that: "Translation is an exacting art. Idiom more than any other feature of language demands that the translator be not only accurate but highly sensitive to the rhetorical nuances of the language" (cited in Baker, 1992, pp. 71). These small nuances of language could make a big difference while translation, so s/he should be bilingual in order to know the nuances of the languages he translates. There is another example about this difficulty that is:

To sum up that first and fourth difficulties are because of the cultural gap between the two languages, but second and third difficulties are linguistic ones. It is clear from the analysis above that there are many problems caused by culture especially when translating proverbs generally and Yemeni proverbs particularly. Proverbs are cultural specific that always contain cultural elements or expressions, cultural context, and cultural materials that are not existed in the second language and culture. This absence of equivalence creates difficulties related to culture. These cultural difficulties are because of the diversity and specificity of culture, in addition to the barriers and the gap between different

cultures and languages. These difficulties appear because of unfamiliarity with cultural expressions that is inserted in the SL proverbs, failure to achieve the meaning of the proverb in the second language, the absence of some Yemeni cultural expressions and proverbs in the English language, lack of knowledge of translation techniques and strategies especially for these cultural specific proverbs. Furthermore, this copes with Baker's difficulty that says that, "The very convention of using idioms in written discourse, the contexts in which they can be used, and their frequency of use may be different in the source and target languages". On other hand, second and third difficulties are linguistic because the whole structure of the proverbs changed while translating. Let us see the example "لكل جواد كبوة" it is translated as "Every stallion has a stumble" in Yemeni Arabic proverb there are four lexical items while in English they are five. Also, in Yemeni Arabic the proverb starts by proposition phrase " لكل " but the English starts with adverbial phrase "every stallion". Secondly, the word "has" and the article "a" are not existed in Yemeni Arabic proverb. Therefore, it is clearly the shift of structure distorts the form of proverb and makes a difficulty for translators.

4.3. Strategies of Translating Idioms and Proverbs

The third section presents the strategies that could be used in translating Yemeni proverbs. Proverbs are cultural specific and their translation depends on their figurative meaning not literal words. This is what makes it important to choose the best strategies in translating them. Translator should consider about all aspects of proverbs especially the cultural and the sociolinguistic ones. Therefore, Baker (1992: 72-77) discusses strategies in translating idioms " or proverbs " and these strategies are used by Watson, and Alsharafy when they translated the two books " *Social Issues in Yemeni Popular Culture (2002) and Words of Wisdom from Yemen, (2013)*". All

the strategies are good for translating Yemeni proverbs into English. The best one is proverb for proverb translation which means in Baker's words "using an idiom" or a proverb" of similar meaning and form (1992: 72-77)". The worst one is deletion which means in Baker's words "omission (1992: 72-77)". These four strategies will be discussed below with supplementary examples of translated Yemeni proverbs from both books mentioned above:

1- Using an Idiom of Similar Meaning and Form

This strategy contains a proverb in the TL that conveys the same meaning of the SL proverb and has the same form. It also calls proverb for proverb translation. The reason of this matching occurs when the SL proverb and the TL belongs to the same cultural backgrounds, sometimes have the cultural similarities, and historical or comic stories. The following are examples for using this strategy in translating Yemeni proverbs;

SL / (24: 2013، الشرفي،) "عصفور في اليد ولا عشرة على الشجرة"

TT / A bird in hand is better than a ten in the bush (Alsharafy, 2013: 24).

2- Using an Idiom of Similar Meaning but Dissimilar Form

This strategy contains a proverb or fixed expression in TL that conveys the same meaning as in the SL proverb but has different lexical items. Sometimes, it is difficult to find a proverb in the TL that has a similar structure to that of the SL proverb. In this case, the translator should own a good cultural background about the idiomatic expression such as proverbs to find the correct meaning and a suitable proverbs equivalent that has the same function in the target language. Following, are examples for using this strategy in translating Yemeni proverbs:

ST/ عصيدتك متنيها (الأرياني & واتسون، 2002، 215) (Mutahhar & Watson, 2002: 215)

TT/ It is your mess, you sort it out (Mutahhar & Watson, 2002: 216).

3- Translation by Paraphrase

This way is one of the most famous and widely procedure of translating proverbs. It could be used when the translator cannot find the equivalence in the TL. By applying this strategy, the translator introduces the meaning of a proverb by using a single word or a group of words that match to the meaning of the proverb. In fact, the translator can apply this strategy for proverbs that are more culture-specific than others because of the absence of equivalences. Following examples are Yemeni proverbs translated by using paraphrasing strategy:

آخره المحنش للحنش (الشرفي، 2013: 7)

TT1/A hunter of snakes will be finally hunted by a snake.(Alsharafy, 2013: 7).

TT2 / The snake charmer will meet his fate through the snake! (Mutahhar & Watson, 2002: 112).

4-Translation by Omission

Omission is another strategy that used with some cases in translating proverbs. According To Baker (1992: 77) "omission is allowed only in some cases: first, when there is no close equivalent in the TL. Secondly, when it is difficult to paraphrase, finally an idiom 'or proverbs' may be omitted for stylistic reasons". Consequently, the translator obliged to use this way and omit the proverb absolutely because there is no equivalent proverb in the TL, also, when s/he is unable to paraphrase the meaning of the proverb. These are some cases where the translator Watson omitted the proverbs:

ST /

مسعدة: ما هذا من غير ما تقلي ولا أفلك ما حملته الرجال خف " وأربعة شلوا جمل والجمل ما شلهم" (مطهر & واتسون، 2002: 155).

It is concluded by that the strategies stated by Baker of translating idioms and fixed expressions are useful in translating Yemeni proverbs except omission. First the best strategy is using an idiom "or a proverb" of similar meaning and form which also means proverb for proverb translation. Next, using an idiom "or proverbs" of similar meaning but dissimilar form. Then, paraphrasing is the third useful strategy of translating Yemeni

proverbs into English. Finally, omission is not good in translating proverbs because culture here is lost so one of the first strategies would be useful instead of omission.

4.4.1. Findings

The research analysis indicated that there are two findings. The first finding tackles the first question of the research "What are the main difficulties the translators encountered when translating Yemeni proverbs into English with reference to the books *Social Issues in Yemeni Popular Culture (2002)* & *Words of Wisdom from Yemen (2013)*?" The second finding tackles the second question of the research "What are the suitable strategies that translators used in order to deal with these difficulties?" Regarding to aforementioned questions there are two results, summarized and discussed below one by one:

1- The translators "Watson (2002), and Alsharafy (2013)" encountered four difficulties when translating Yemeni proverbs into English in the two books mentioned above.

2- There are three strategies that can be used when translating Yemeni proverbs into English.

The researchers found that there are four main difficulties that translators encountered when translating Yemeni proverbs into English in the two books. These difficulties are showed and discussed below through Baker's classification of difficulties that translators encountered when translating idioms and proverbs. The four main difficulties that both translators encountered when translating Yemeni proverbs in the two books indicated above, and discussed one by one in the next words.

First, the lack or the absence of English equivalence for Yemeni proverbs is one of the most difficult problems that faced the translators in translating Yemeni proverbs into English in the two books and the translators used omission strategy to deal with this difficulty. This difficulty appears because of the diversity of language usages and uniqueness. Some English expressions and proverbs

that are not existed in Yemeni Arabic language and vice versa. This kind of difficulty is because of culture. In fact, this difficulty agrees with Baker's (1992:70) statement "An idiom or fixed expression may have no equivalent in the target language".

The second difficulty is that Yemeni proverbs have a similar counterpart in the target language, but their context of use may be different; the two expressions may have different connotations (the ambiguity of language use and polysemy of words), for instance, or they may not be pragmatically transferable so that the translators used paraphrasing to deal with this difficulty. The connotation and the pragmatic meaning that proverb contains makes it difficult to be comprehended in the TL. Sometimes Yemeni uses the same proverb in two different functions or *connotations* such as to praise someone and other time to humiliate him by the same proverb for example " غاب الفط لعبت " الفتران إذا". This concurs with Baker's (1992:70) difficulty "An idiom or fixed expression may have a similar counterpart in the target language, but its context of use may be different; the two expressions may have different connotations, for instance, or they may not be pragmatically transferable." The translation transfers the meaning but the story behind it is completely different in English.

Third difficulty, the polysemy of meaning of the proverb between literal and idiomatic senses is one of the most noticed difficulties when translating Yemeni proverbs by Watson (2002) and Alsharafy (2013) in their books. It faced by Watson but it faced more by Alsharafy in his book *Words of Wisdom from Yemen (2013)*". Most proverbs are translated literally translation which meaning transformed by using formal equivalence, therefore, it distorts the figurative language and changes it into ordinary language. One or the story behind it. This copes with Baker's (1992:77) third difficulty an idiom may be used in the source text in both its literal and idiomatic senses at the same time. Here the translator faces a difficulty to conduct the

best equivalence for the proverb. Finally, while translator chose literal meaning the idiomatic meaning is lost. Translators need to use this strategy using an idiom of similar meaning and form with this type of difficulties.

Fourth difficulty, the very convention of using proverbs in written discourse, the contexts in which they used, and their frequency of use may be different in the source and target languages. English uses proverbs in many types of texts but sometimes under the name of idioms. In English proverbs are used in quality-press news reports limitedly and rarely. In advertisements, promotional material, and in the tabloid press are quite common to see proverbs, while in Yemen are rarely and often none of proverbs are used. In Yemen, proverbs are used in spoken language more than in any other positions such as written documents. In Yemeni Arabic and language discourse proverbs are rarely used and they are never used in news. Sometimes Yemenis use proverbs in T.V serious, advertisements and newspaper but not most as English. Here proverbs meaning depends on the context.

5- Conclusions, Recommendations and Suggestions

5. 1.Conclusions

This research sheds light on the difficulties that translators encountered when translating Yemeni proverbs into English: and strategies that used when translating Yemeni proverbs into English. The researchers used a group of Yemeni proverbs included in the two books *Social Issues in Yemeni Popular Culture (2002)*, and *Words of Wisdom from Yemen (2013)*. The translated proverbs by both translators Watson and Alsharafy are chosen for this research to represent the difficulties in the process of translating Yemeni proverbs. Translating proverbs are exactly the most complex and serious process for translators because mastering SL requires being aware of its cultural pound terms and their cultural meanings.

Through the research discussion, it revealed that there are general findings for this research. First, one is about the difficulties that translators encountered when translating Yemeni proverbs into English in the aforementioned books. It shows that there are many difficulties encountered the translators when translating Yemeni proverbs into English such as, first the absence of equivalence; second, the different form, the different connotations, and the pragmatic meaning; third, the literal and idiomatic meaning; and fourth the written discourse, different contexts in which idioms or proverbs can be used and their frequency of use which may be different in both SL and TL.

Consequently, to avoid the difficulties, there are some strategies, that utilized for translating Yemeni proverbs into English. Each proverb of specific language has its own meaning that might be different in the context of TL culture. In regard to the current research translators used four strategies in rendering Yemeni proverbs into English for instance; proverbs of similar meaning and form in other words a proverb for a proverb translation; and proverb of similar meaning but dissimilar form; then translation by paraphrasing; lastly, using omission. Those aforementioned strategies are adopted by *Baker (1992:65-70)* for translating idioms and proverbs. Regarding the current research, "*Watson (2002)*, and *Alsharafy (2013)*" utilized those four aforementioned strategies in translating Yemeni proverbs in their books into English. Watson used proverb for proverb translation most which also is the best strategy in translating proverbs and idioms, proverb of similar meaning but dissimilar form more than omission and paraphrasing, but Alsharafy used paraphrasing more than other strategies.

By using books "*Social Issues in Yemeni Popular Culture (2002)* , and *Words of Wisdom from Yemen(2013)*", the researchers have disclosed the difficulties of translating Yemeni proverbs into English and the procedures that are used in order to find what are the suitable equivalence and strategies in

translations. In fact, strategies that used in translating Yemeni proverbs came as result of the difficulties that translators encountered in the process of translation. It is clear that omission and paraphrasing are a result of the absence of a proverb equivalence. The translators face a difficulty; therefore, s/he should choose the best theory or strategy to translate proverbs.

The current research has focused on a group of Yemeni proverbs taken from the books *Social Issues in Yemeni Popular Culture (2002)*, and *Words of Wisdom from Yemen (2013)*. These proverbs have been chosen randomly by the researcher. These proverbs are deeply rooted in Yemeni culture though they need a deep knowledge on both SL and the TL to understand the meanings of the proverbs and their cultural context beside the strategies for translating them in order to deal with the problems that arise in the process of translation of Yemeni proverbs. The translators would attempt their best to discover equivalences to exchange both the structure and meaning and be mindful of not erasing the deep meaning when translating proverb that has not a correspondence.

In sum, proverbs are very important in our life since we find them in many aspects and different fields of our life such as Quran, agriculture, drama, sayings, novels, and so on. Proverbs summarize an idea or advice in a short sentence using little words that reflect the exact meaning. So, the main focus in this research were two points; the difficulties that translators encountered while translating their books and the strategies that were used in translating Yemeni proverbs into English.

5.2. Recommendations

Based on the data analyzed and findings of this research, the researchers recommend the following:

1. Translators should be bilingual and bicultural with SL culture and TL culture.
2. Translators should practice translation and do not restrict themselves only to the theoretical side in order to be professionals.

3. Translators should be aware of the differences between the two languages.

4. Avoiding omission strategy when translating proverbs.

5. Professors of Yemeni universities should teach Yemeni proverbs in their courses in the field of specialized translation because our culture should be a part of our learning.

5.3 Suggestions for Future Research

The researcher suggests investigating the structure and style of English proverbs in comparison with Yemeni ones. Next investigating Yemeni proverbs that related to agriculture and how they translated into English.

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