

Investigating Linguistic Difficulties Arising from Translating Proverbs from English into Arabic

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Abstract: This study aimed to investigate the linguistic difficulties arise when that translators face when translating proverbs from English into Arabic. To achieve this goal, a purposive sample of 50 translators (males and females) was selected. . A translation test, consisting of 15 English proverbs was used in addition to carrying out informal interviews with four university translation Professors. The study revealed that among the difficulties that arise when translating proverbs from source language (SL) i.e. English into target language (TL) i.e. Arabic were the incapability of translators ,specially the novice ones to render word or proverbs incorporating non literal meaning. Also the culturally-bound words/sayings have appeared to be problematic to them .In addition to misuse of accurate words that could give the exact meaning of a proverb under translation; using literal translation resulted in making linguistic mistakes , lexical and stylistic mistakes . The study reveals that most of translators are un aware of translation methods and procedures.

Keywords: difficulties, Translation, , proverbs , non-literal words. translation procedure.

1. INTRODUCTION

Translation is as old as the art of writing or as old as history of education in general. It is occasioned by the social needs of people. Whenever, for instance, two linguistic groups interact as neighbors to each other, translation from and to each other's languages becomes inevitable if they must meaningfully communicate with each other in matters of commerce, intermarriage, education, legal issues, etc. (Alhaj, 2014:8).

Nevertheless, the process of translation is faced by many linguistic difficulties including lexemes, context, culture, structure etc. Proverbs are fixed sayings 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. They could carry themes related to religion, God, family, marriage, men and women, education, health, friendship, money, animals, neighborhood, experiences, wisdom, poverty and wealth. Translators are usually careful when translating proverbs into their closest equivalents in the TL because there are many difficulties that face them while translating proverbs, for instance, the structure of proverbs is not like any simple sentence that everyone is familiar with. They have their own structure, pattern and style. Moreover, there are proverbs which contain some cultural aspects in the SL that can't be found in the target culture.

In translating proverbs, translators face some linguistic difficulties due to the lexical, stylistic and cultural lacuna between the (SL) i.e. English Language and the (TL) i.e. the Arabic one. Achieving effective equivalence when rendering proverbs from English into Arabic is considered problematic to translators. Therefore, the current study attempts to investigate the linguistic difficulties that Sudanese students face when translating from English , as a source language, into Arabic, as a target language and the reasons behind such difficulties.

1. Significance of the Study

The significance of the study stems from investigating the shortcomings and weaknesses that may impede better understanding and hence, rendering of proverbs from English into Arabic as a result of the factor under study, i.e. the linguistic difficulties, in order to add to the knowledge and skills of translation in general. As Studies that deal with translating proverbs are relatively scanty, the benefit also goes to both learners and teachers of English language and translation. Furthermore, a great benefit would go to all different fields and sources of knowledge in the society, the academic and the non-academic ones. For instance, media, literary works, political speeches. The list is endless.

1.2 Objectives and Questions of the Study

The study intends to investigate the phenomena of linguistic difficulties as a factor underlining the translation of proverbs from English into Arabic to serve the following objectives: .

- a- Finding out to what extent linguistic difficulties resulting from literal and non-literal lexical meanings problems affect the quality of proverb translation from English into Arabic.
- b- Showing in what ways such difficulties are dealt with in the English /Arabic translations of proverbs.
- c- To explore translation procedures and strategies used in the translation samples of proverbs to filter the most effective ones among the various procedures.

2. LITERATURE REVIEW

Many scholars in different countries have investigated issues related to problems involved in translating proverbs i.e. Shihab,E.(2010), Classe (2000), Emery (1997), Ray (2008), Newmark (1988), Bekkai (2009), Dweik & Suleiman (2013) and AlSaidi (2014).

Shihab,E.(2010) conducted a study "the problems and difficulties of translating Arabic context-based Proverbial expressions into English". Such expressions were drawn from Mahfouz' two well-known novels: "Zigag ALMidak" and "Aolad Haritna. Tha data. Twenty M.A. students of translation at An-Najah University served as the subjects in this study. The study used Stewart's renditions in his (1981) translation of Mahfouz's Awaad Haritna and Le Gassick's renditions in (1975) translation of Mahfouz's Zigag ALMidak

The findings of the study showed that most of translators often opted for literal translation as a strategy where a difficulty in translating the proverbial expression in its context of use. The result also revealed that some student translators failed to identify the precise meanings intended by the use of proverbial expressions and consequently, failed to convey the accurate meaning in the target language. It was also found out that most of the students went for providing existing proverbial expressions in the target language as renderings of the Arabic proverbial expressions without taking into account the proverb's context of use.

Classe (2000) assumes that differences between SL culture and TL culture may cause translation loss because there are some contextual aspects that have features related exclusively to SL culture and they are not found in the TL culture. These features are unusual lifestyle or habits of particular people that do not appear in the TL. This view is proposed by Emery (1997) who states that what makes a challenge to the translator when translating proverbs is their culturally-bound nature. He clarifies that the translator is a mediator between cultures and he should render the literal and figurative meaning of the proverbs as well as their communicative effect. Similarly, Ray (2008) believes that linguistic and cultural factors make the process of translation difficult.

Newmark (1988) has classified foreign cultural expressions as ecological, material, and social cultures that contain expressions associated with social organizations, political, religious, artistic, gestures and habits. These cultural expressions can be found in proverbs, collocations, phrasal verbs and figures of speech including metaphors. Translating cultural texts is not an easy task and translators should be aware of the culture they translate from and the culture they translate to. Proverbs have cultural aspects that cause difficulties to translators.

Rana Qasss,(2015), in her research: 'The Cultural and Linguistic Problems in Translating English /Arabic proverbs', aiming at illustrating the difficulties which face translators when translating proverbs and to introduce some suggestions for how to overcome such difficulties. The data in this study were drawn mainly from written texts about proverb in both languages (i.e. English and Arabic). Some texts of translated proverbs, the Holy Quran and the Bible. The research

introduced some recommendations and conclusions accordingly. It was found that when expressions and functions correspond in both languages and when functions correspond but expressions differ slightly, the translator can understand the proverb and can easily find the equivalent in the culture he is translating to. The second conclusion was that when functions correspond but expressions differ completely, we try to find a suitable corresponding expressions but in case of absolute absence of such expressions, we translate the meaning. The third conclusion was that when both expressions and functions differ (i.e. proverbs in Arabic which have no equivalents in English) we try to explain the proverb then give its meaning. The above study corresponds to this research i.e. "Investigating Linguistic Difficulties Arising from Translating Proverbs from English into Arabic" in terms of illustrating the difficulties which face translators when translating proverbs and to introduce some suggestions for how to overcome such difficulties. Unlike this research, the above study focuses only on the cultural difficulties of translating English/Arabic proverb.

AlSaidi (2014) investigated the problems of translating culturally-loaded English proverbs (CLEPs) into Arabic by domestication strategy produced by Venuti in his *Translator's Invisibility* (1995). Forty-two proverbs were chosen randomly and analyzed according to domestication strategy. Results revealed that the implied meaning of the CLEPs caused too much difficulty to translators because of their unique structural and stylistic features and they were more specifically culturally loaded. Consequently, the translator failed to render such proverbs into the target language accurately and functionally. Moreover, the lack of linguistic and cultural knowledge in both languages caused problems of understanding the intended meaning. Finally, The Arabic language is rich with culture-loaded proverbs that cover issues similar to those of English proverbs especially in Qur'an, Hadith, Nahjulbalagha; so the wide knowledge of a translator in the aforementioned sources may help him/her to find the cultural equivalences to CLEPs.

3. METHODOLOGY

3.1. Sampling Procedures

The Population of this study consists of undergraduate students who have no practical experience in translation. From this population, a sample of 50 translators (males and females) is chosen purposively to take a translation test of 15 English proverbs. Another sample of four academic scholars is selected to participate in the interviews.

The demographic data and general background of the respondents include name, gender, age, nationality education. The sample includes eighteen males and thirty-two females whose age ranges between 20 and 25. All of them are Sudanese and speak both English and Arabic but have no experience in translation.

3.2. Instruments of the Study

This study uses a mixed design in gathering and scrutinizing the needed data. The study adopts the qualitative and quantitative approaches (a test and an open-ended questions) in presenting the findings of the research.

3.2.1. Translation test

A test is designed to investigate the difficulties that testees encounter when translating proverbs from Arabic into English. The test consists of 15 English proverbs selected from English resources of proverbs to be translated into Arabic. The proverbs are chosen according to Speake's (2008) categories of proverbs (abstract statement, everyday-experience, traditional wisdom and folklore) and they cover many themes as it is proposed by Stanely (2009). The test is made to meet the needs of the study which are pretested before the test is administrated. Gaber's (2005) and Newmark's (1988) techniques for translating culturally-bound expressions are used as the basis for data analysis of the test items.

Three alternatives are used in scoring the test: (1) The answer is considered correct if the proverb is translated by using cultural equivalence, functional translation, ; (2) The answer is considered acceptable; if the proverb is translated by using the paraphrase technique with correct language, and (3) it is considered wrong if the proverb is translated by using literal translation, by giving irrelevant meaning or by making linguistic and stylistic mistakes that distort the entire meaning of the proverb.

3.2.2. Interviews

The researchers conducted interviews with four EFL professors who are asked to answer questions about the linguistic difficulties that arise when translating proverbs from English into Arabic and the possible factor behind such difficulties. The four interviewees are university professors who have experience in teaching linguistics, literature and translation in Sudanese universities.

4. RESULTS

4.1. Results of the Test

Findings of the translators' performance are presented in Table (1) below. Each proverb is discussed separately to show the type of difficulties arise:

Table (4.1):

"A good wife makes a good husband"

	Frequency	Percent
Wrong Answer	1	2.0
Acceptable Answer	11	22.4
Correct Answer	37	75.5
Total	49	100.0

Table (4.1): Students' translation of the proverb " A good wife makes a good husband " from English into Arabic.

In translating this proverb, Table (1) indicates that 75.5% of the respondents have provided correct answers by using Arabic cultural equivalence .Whereas 22.4% have provided acceptable answers by paraphrasing and using communicative translating of meaning of the proverb . In addition to that , only 2.5 provided wrong answers by using literal translation with awkward meaning.

According to the Dictionary of Common English Proverbs(2004:68) this proverb i.e. " "A good wife makes a good husband " is translated into Arabic as *الزوجة الصالحة تصلح زوجها*

Table (4.2)

"All men must die"

	Frequency	Percent
Wrong Answer	17	34.7
Acceptable Answer	6	12.2
Correct Answer	26	53.1
Total	49	100.0

Table (4.2): Students' translation of the proverb " All men must die " from English into Arabic

According to translations in the table above ,while 53% provided correct answers by using Arabic cultural equivalence only 12.2% provided acceptable answers .Meanwhile, 34.7% provided wrong answers by making linguistic and stylistic mistakes

According to the Dictionary of Common English Proverbs(2004:7)this proverb is translated into Arabic as *(كل نفس ذائقة الموت)*

Table (4.3)

Brevity is the soul of wit

	Frequency	Percent
Wrong Answer	20	40.8
Acceptable Answer	13	26.5
Correct Answer	16	32.7
Total	49	100.0

Proverb (4.3) Table (2): Students' translation of the proverb " Brevity is the soul of wit" from English into Arabic.

It's found that 32.7% provided correct answers by using Arabic cultural equivalence . Moreover, 26.5% provided acceptable answers by using paraphrasing, . Whereas , 40.8 have translated the same proverb wrongly .Some items are left unanswered or blank)(

According to the Dictionary of Common English Proverbs(2004:20) this proverb is translated into Arabic as

"خير الكلام ما قل ودل"

Table (4.4)

Actions speak louder than words

	Frequency	Percent
Wrong Answer	3	6.1
Acceptable Answer	29	59.2
Correct Answer	17	34.7
Total	49	100.0

Table (4.4): Students' translation of the proverb " Actions speak louder than words

" from English into Arabic

It's discovered that 34.7% provided correct answers by using Arabic cultural

equivalence . On the other hand, 59.2% provided acceptable answers by using the

Communicative translation method with a colloquial language .Moreover, (6.1%) provided wrong answer using literal translation and making lexical mistakes in translating by using very long paraphrasing for words incorporated in the proverb which makes the meaning looks awkward like:

According to Atlas Encyclopedic Dictionary(2005:1565) the proverb . " Actions speak louder than words" is translated into

Arabic as"السيف اصدق انباء من الكتب"

Table (4.5)

A contented mind is a perpetual feast

	Frequency	Percent
Wrong Answer	28	57.1
Acceptable Answer	6	12.2
Correct Answer	15	30.6
Total	49	100.0

Table (4.5): Students' translation of the proverb " A contented mind is a perpetual feast" from English into Arabic While 30.6% of the respondents provided correct answers by using English cultural equivalence, 12.2% have provided acceptable answers by using the paraphrase technique . Meanwhile, 57.1% provided wrong answers by making linguistic and stylistic mistakes

According to the English Arabic Dictionary of Proverbs by Marwan Al Hakim and Al-Mawrid Dictionary (2001), this proverb is translated as "القناعة كنز لا يفنى"

Table (4.6)

Jack of all trades and master of none.

	Frequency	Percent
Wrong Answer	39	79.6
Acceptable Answer	7	14.3
Correct Answer	3	6.1
Total	49	100.0

Table (4.6): Students' translation of the proverb " Jack of all trades and master of none." from English into Arabic.

It's discovered that only 6.1% of the students have provided correct answers by using Arabic cultural equivalence . On the other hand, 14.3 % of them have provided acceptable answers by paraphrasing the meaning . and using colloquial Sudanese Arabic language . In addition, (79.6%) provided wrong answers by using literal translation committing lexical meaning mistakes . Moreover , few respondents provided no answers and left the spaces blank. Example of such wrong answers provided by respondents .

According to Al-Mawrid Dictionary (2001), this proverb is translated as:

"صاحب الصنائع السبع لا يتقن أي صنعة", "كثير الكارات قليل البارات"

Table (4.7)

Dead men have no friends

	Frequency	Percent
Wrong Answer	32	65.3
Acceptable Answer	16	32.7
Correct Answer	1	2.0
Total	49	100.0

Table(4.7): Students' translation of the proverb " Dead men have no friends" from English into Arabic

As shown in the table above, most of the students ,that's 63.3% of them have literally translated the proverb " Dead men have no friends" into Arabic which are considered wrong answers , While 32.6% have provided acceptable .Only 2% have translated it correctly into the right equivalents.

According to the Dictionary of Common English Proverbs(2004:35)the proverb is translated as : " ليس للموتى أصدقاء ,المعنى : الشخص الذي زالت عنه السلطة الرجولة والنفوذ يتخلى عنه أصدقاؤه"

Table (4.8)

Don't carry coals to Newcastle

	Frequency	Percent
Wrong Answer	34	69.4
Acceptable Answer	11	22.4
Correct Answer	4	8.2
Total	49	100.0

Table (4.8): Students' translation of the proverb " Don't carry coals to Newcastle" from English into Arabic.

Based on the data presented in the table above, it is clear that only 8.2% of the students have achieved the correct answer .Whereas 22.4% provided acceptable answers by paraphrasing , and defining the proverb or giving similar proverb sharing the matter but not the manner .While 69.4% of the students have provided wrong answers by using literal translation giving irrelevant meaning of the proverb.

Table (4.9)

- Everything comes to him who waits.

	Frequency	Percent
Wrong Answer	7	14.3
Acceptable Answer	21	42.9
Correct Answer	21	42.9
Total	49	100.0

Table (4.9): Students' translation of the proverb " Everything comes to him who waits." from English into Arabic.

It is observed from the this table that 42.9% of the students have provided correct answers , and the same number of them have given acceptable translations of the proverb .While only 14.3% of the students have translated it into the wrong meaning using (word-for-word translation) or (literal translation).

According to the English Arabic Dictionary of Proverbs by Marwan Al Hakim is translated as (من تأتي نال ما تمنى)

Table (4.10)

Don't throw pearls to pigs

	Frequency	Percent
Wrong Answer	19	38.8
Acceptable Answer	20	40.8
Correct Answer	10	20.4
Total	49	100.0

Table (4.10): Students' translation of the proverb " Don't throw pearls to pigs

" from English into Arabic While 20.4% of the respondents provided correct answers by using English cultural equivalence which is a Sudanese proverb in colloquial Arabic,40.8% provided acceptable answers by using the paraphrase technique . Meanwhile, 38.8% provided wrong answers by adopting literal translation making linguistic and)stylistic mistakes.

According to the Dictionary of Common English Proverbs(2004:35)the proverb is translated as " لا تنثر الدر أمام خنزير "

Table (4.11)

- After a storm comes a calm

	Frequency	Percent
Wrong Answer	20	40.8
Acceptable Answer	21	42.9
Correct Answer	8	16.3
Total	49	100.0

Table (4.11): Students' translation of the proverb "After a storm comes a calm

" from English into Arabic.

According to the data presented in the above table, it is clear that only 16.3% of the students have achieved the correct answer. Whereas 42.9% provided acceptable answers by paraphrasing , and defining the proverb or giving similar proverb .While 40.8% of the students have provided wrong answers by using literal translation giving irrelevant meaning of the proverb .

According to the Dictionary of Common English Proverbs,(2004), the proverb is translated into Arabic as " إن بعد العسر يسرا "

Table (4.12)

Charity begins at home

	Frequency	Percent
Wrong Answer	6	12.2
Acceptable Answer	19	38.8
Correct Answer	24	49.0
Total	49	100.0

Table (4.12): Students' translation of the proverb " Charity begins at home"

from English into Arabic.

It is observed from the this table that 49.0% of the students have provided correct answers and 38.8% of them have given acceptable translations of the proverb using Sudanese colloquial Arabic language and paraphrasing .While only 12.2% of the students have mistranslated it into irrelevant meaning.

According to the Atlass Encyclopedic English Dictionary(2005:1565) the proverb (Charity begins at home) is translated as

"خيركم خيركم لاهله" . " الاقربون اولي بالمعروف

Table (4.13)

Cut your coat according to your cloth

	Frequency	Percent
Wrong Answer	8	16.3
Acceptable Answer	16	32.7
Correct Answer	25	51.0
Total	49	100.0

Table (4-13): Students' translation of the proverb " Cut your coat according to your cloth" from English into Arabic.

Based on the data presented in the table above, it is obvious that only 51.% of the students have achieved the correct answer .Whereas 32.7% provided acceptable answers by paraphrasing , or giving popular sayings for similar situation .While 16.3% of the students have provided wrong answers by using literal translation giving irrelevant meaning of the proverb .

According to the Dictionary of Common English Proverbs(2004:29)the proverb " Cut your coat according to your cloth ' is translated into على قدر لحافك مد قدميك

Table (4.14)

Defer not till tomorrow what may be done today

	Frequency	Percent
Wrong Answer	11	22.4
Acceptable Answer	0	0.0
Correct Answer	38	77.6
Total	49	100.0

Table (14): Students' translation of the proverb " Defer not till tomorrow what may be done today " from English into Arabic.

It is observed from the this table that 77.6% of the respondents have provided correct answers but none of them have given an acceptable translations of the proverb !While only 22.4% of the students have translated it into the wrong meanings out of context using literal translation .

According to According to Atlas Encyclopedic Dictionary(2005:1565),this proverb is translated as (لا تؤجل عمل اليوم للغد)

Table (4.15)

After supper walk a mile , after dinner rest a while

	Frequency	Percent
Wrong Answer	19	38.8
Acceptable Answer	15	30.6
Correct Answer	15	30.6
Total	49	100.0

Table (15): Students' translation of the proverb " After supper walk a mile , after dinner rest a while" from English into Arabic.

It is observed from the above table that 30.6% of the students have provided correct answers by finding the cultural Arabic equivalent, similarly, the same number of them i.e. 30.6% have given acceptable answers by translating the meaning of the proverb .Whereas, the majority of the students ,that's 38.8%of them have provided wrong answers by giving irrelevant meanings ; out of context translation .

According to Oxford Concise Dictionary of Proverbs (2009:399, this proverb is translated as "من تغدي تمدى ومن تعشى تمشى" dinner, supper and lunch

4.2. Results of the Interview Question

The first interviewee, specialized in translation and linguistics, reported that "there are many difficulties concerning language differences in both form and meaning ,because the two languages i.e. English and Arabic don't share the same language family .In addition to that ,proverbs are culture wise as well as not a standard language in some cases. hence, It is difficult to find the correct equivalent .There is another difficulty factor which is the first Language influence ." In addition, they are not familiar with translation procedure's and strategies.

The second interviewee, specialized in applied linguistics, reported that . "Firstly, the linguistic difficulties arising from translating proverb from English into Arabic stem from the difference in both languages including grammar, semantic meaning for some vocabulary and syntactic differences. Our Arabic grammar enforce us not to translate the proverbs properly .It's not easy to find the suitable equivalent of English proverbs into Arabic unless you're familiar with the aspects of linguistics equivalences of both languages. The translator should be aware about source text and its linguistics forms in order to be able to do his/her work successfully ,otherwise can't carry out the translation correctly

The third interviewee, specialized in language and literature, he stated the main difficulties that may arise when translating proverbs are the semantic and lexical difficulties. Sometimes you cannot find equivalent proverbs in Arabic language . This needs extensive reading of text books related to language, literature and culture in both SL and TL. Some proverbs have cultural mismatching .Others incorporate non-literal meaning of words .Most importantly, proverbs are culture specific and have archaic words that are no longer in use.

The fourth interviewee, specialized in English syllabus and curriculum , opined that what causes Proverb can't be translated word by word also it is difficult to render the same style and the same effect of the original text. They include folklore and culture so ,the meaning of proverb depend on the message of it. Another factor of difficulties is that if the proverb uses old words and unusual phrases .He also went on to point that many translation institutions and universities do not focus on the practical side when teaching translation ,that is why most of graduated translators lack practice.

5. DISCUSSION AND CONCLUSION

The study has shown that the linguistic difficulties which arise when translating proverbs from English into Arabic are as follow : firstly, the incapability of translating culturally-bound words/ expressions effectively providing irrelevant translation of the proverb. This come in a accordance with views opined by modern translation theorists such as Catford,(1965),Nida (1964), Savory(1957), Newmark(1988),and Wills(1982) who have understood the fact that translators are not only in need of bilingual competence, but also a good knowledge of the cultures of the languages concerned. Likewise, it agrees with Alsaïdi (2008) who finds that literal translation and lack of linguistic and cultural knowledge in both languages cause problems of fully understanding the intended meaning.

The second difficulty is committing linguistic, lexical , and structural mistakes when translating proverbs without paying much attention to words of non-literal or metaphorical meanings . For example" Dead men have no friends"

is translated into "لا اصدقاء للرجال الميتون" .(literal translation) which is considered imperfect translation unless it is followed by a definition or footnotes! because the word 'dead' stands for the man or person who has lost fame, wealth or an important position in his community but that who physically died or passed away. Other lexemes of synonymous, hypogenous and Perhaps some unfamiliar words that have no direct counterpart in the target language(TL),i.e. the Arabic language also proved to be problematic to translators. Some translators commit mistakes in because they lack practice in translation, they are in a hurry while translating, they do not edit their answers after finishing the translation or they do not have enough linguistic competence . Moreover, they are not exposed to a variety of words found in standard dictionaries to search for effective equivalence in order to transfer and/or convey the accurate meaning or message of the proverb needed . This result agrees with Catford,(1995:21) who reports that the central problem of translation practice is that of finding 'TL' translation equivalence. Similarly, it goes along with the opinion viewed by Gazzala,(2008:19) who reports that lexical problems occur when a word or phrase on an expression is not understood clearly and directly ,misunderstood or not known at all by translators. .

The third difficulty is the unawareness of translation methods and procedures . Although translators' seem to have followed ,by chance, some translation methods such as literal, word-for word, translation, paraphrasing and communicative translation of meaning ,most of them are unable to verify and adopt effective procedures that match the translation situation. Some translators use literal translation but this is not helpful in translating proverbs that contain culturally bound words. For instance , the proverb 'Jack of all trades and master of none.' is translated into " الملك للتجارة " . Therefore, it is important for the translator to become familiar with translation methods. Miscellaneous strategies, procedures and techniques have been suggested to facilitate the process of translation such as using componential analysis , applying case grammar to translation, using the most appropriate method of cultural transposition such as literal translation, claque, communicative and semantic translation and cultural transplantation as well as utilizing the techniques of semiotics, pragmatics and other relevant disciplines Hervey& Higgins, (1992:28-30)

After investigating the translation difficulties that arise when translating proverbs from Arabic into English, it is evident that many translators ,the novice ones in particular, face many difficulties related to their inability to translate culturally bound words/expressions in context . Words, terms or expressions that lack equivalents in the target language, appear problematic to translators . Also the adoption of literal translation indicates their inability to follow and apply the ideal method of translation, improper usage of strategy or technique which renders the meaning and message clearly and effectively. Also the inability of translators to render word of metaphorical meaning which are utilized to express something but meant something else, in addition to using wrong lexical terms unfolds low level of language competence. Translators are not exposed to a variety of meaning of lexical items incorporated in proverbs. They lack extensive readings in different areas which allow them i.e translators to build up their vocabularies and use them properly when need and structural mistakes show their weaknesses in knowing both languages and cultures.

Based on the finding of the current study, the researcher recommends that Since culture-based expressions seem to be problematic in translating proverbs from English into Arabic, translators are to be exposed to a wider range of reading literature materials in different genres and cultures of both (SL)and (TL) languages. Also translators themselves should perhaps be given much more practical drills and translation practice to help them identifying the most appropriate translation methods and procedures that best suit the text types and language levels. In addition, Arabic courses in rhetorical device and style are ought to be included when designing translation courses .That would help translators in producing correct Arabic versions of the translated texts when doing translation

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