

Strategies Used for Translating Yemeni Colloquial Proverbs from Arabic into English and Their Effects on Translation

Rafeeq Assa'ad Ghalib Qasim

Associate Prof. Muthanna M. AL-Shoaibi

Faculty of Languages and Translation -Aden University

KEYWORDS

translation, strategies, effects, obstacles, colloquial proverbs.

ABSTRACT

This study aims to explore the strategies used for translating Yemeni colloquial proverbs from Arabic into English and their effects on translation. In addition, this study extended to investigate the obstacles may encounter by the 4th level students while translating Yemeni colloquial proverbs from Arabic into English. To achieve the study objectives, a translation test consists of twenty Yemeni colloquial proverbs was made and distributed to 30 students chosen randomly from the 4th level, translation students Faculty of Languages and Translation, Aden University. Moreover, an open- ended questionnaire was given to four translation teachers at the translation department at the same faculty.

The study revealed that, the most used strategies to translate the Yemeni colloquial proverbs from Arabic into English is the cultural equivalent followed by the paraphrase strategy. The study also, revealed that the most obstacles encountered by the students are: inability to achieve the correct equivalence, inability to translate culturally unfamiliarity with strategies used to translate proverbs, inability to understand the background of proverb, the literal translation and misuse of the relevant lexical words, committing linguistic, stylistic, and grammatical mistakes, wrong paraphrasing. The study concluded by providing some solutions to the obstacles encountered in the form of recommendations.

Introduction

This study entitled " Strategies used for Translating Yemeni Colloquial Proverbs and their Effects on Translation" is an attempt made in the time when translation becomes the significant means of communication and an important medium between cultures all over the world. Almost all countries pay much attention to the field of translation and Yemen is no exception. This is because translation nowadays is considered as an instrument of rendition into other realities. It is not just a relationship between two texts, it is also, a bond between two cultures.

As it is well known that, translation plays a significant role in human communication. It enables people to exchange information to others who speak in different languages and have different cultures. This is why language and culture cannot be separated. In fact, each of them influences the other. As a result, the translator needs

to have not only a bilingual competence in both languages, but also needs to have bicultural, i.e to understand more than one culture, in order to faithfully convey the intended meaning of the source culture and the target culture recipient to remove the ambiguity of some texts that are needed to be translated from one language to another.

Translating proverbs particularly, requires knowledge in both languages and also, requires knowledge in the dialectal varieties of these languages as well as, their cultures and knowledge in strategies that are suitable for rendering the intended meaning as well.

Suleiman & Thalji, (2016, p.1) mentions that " Strategies are necessary because they usually enable translators to overcome difficulties that they might encounter in the process of translation".

Similarly, Zuchridin Suryawinata and Sugeng (Cited in Ardiansah.J.2008), define translation strategies as "the way

to translate words, phrase, or may be a whole sentence if the translated part cannot be separated into smaller unit to be translated". In this case, the translation strategy means designed plan to manage and overcome difficulties and problems in the activity in translation in order to achieve a good result.

Familiarity with the strategies of translation in general and translating proverbs in particular are of a great importance because, familiarity in the translation strategies facilitates the translation process and helps in solving problems encountered while translating. On the other hand, Lorsch (cited in Baker & Saladana, 2009, P.188) stresses that " 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". It is clear from this definition that every translator should have a prior knowledge of translation strategies theoretically and practically to translate any text properly and accurately.

In the same vein, translating Proverbs requires a linguistic knowledge in the types of equivalence, especially those proposed by Nida (1964) i.e the formal equivalence in which the translator focuses on the form and the content between the source language and the target language and the dynamic equivalence in which the translator gives an equivalent effect in the target language as it is in the source language. It also needs cultural knowledge of the similarities and differences between cultures.

Barajas (2010) mentions that, the forms of proverbs are very important for grasping the social constructions of their meanings because, they are not made of one word and they have specific forms that distinguish them from any segment of the language. Therefore, translators should be aware of forms of proverbs when translating proverbs into their closest equivalence in the target language because there are proverbs which contain some cultural aspects in the source language that cannot be found in the target culture.

Moreover, differences between cultures form an obstacle for any translators wants to translate texts such as proverbs, idioms, collocations and the like.

Similarly, Newmark (1988) mentions that, there are many linguistic problems that a translator faces while translating like mistakes in usage resulting from the translator's lack of competence in writing properly, wrong use of dictionaries, using literal translation or the lack of translator's general sense.

This study discusses the translation strategies used for translating Yemeni Colloquial Proverbs from Arabic into English and their effects on the translation product as well as, the obstacles that may encounter by the 4th level students of Translation Department, Faculty of Languages and Translation, University of Aden while they are translating the Yemeni colloquial proverbs.

Statement of the Problem

Translating proverbs effectively has always a difficulty to some extent, this is due to its relation to cultural aspects since it belongs to the genre of the traditional verbal folklore. Therefore, the 4th level of translation Students, Faculty of Languages and Translation, University of Aden, faces many difficulties in achieving equivalence and equivalent effect while rendering the Yemeni Colloquial Proverbs from Arabic into English as well as, the lack of knowledge in the background of the Yemeni colloquial proverbs that cannot be translated literally. Moreover, they encountered some obstacles due to the cultural and linguistic differences between both the source and target languages. As a result, this study aims to explore the strategies that they will be used to overcome the obstacles and difficulties that the 4th level translation students encounter while translating the Yemeni colloquial proverbs and explore the effects of these strategies on the translation products.

In order to uncovering the various problems of translating Yemeni colloquial proverbs into English, 20 Yemeni colloquial proverbs were selected to represent these problems.

Research Objectives

1. To explore the strategies that the 4th level translation students, Faculty of Languages and Translation, University of Aden, use to translate the Yemeni colloquial proverbs from Arabic into English.
2. To discover the effects of these strategies on the translation product.
3. To examine whether the teachers of Translation teach students the strategies of translating proverbs and give the students the sufficient practical activities and assignment in or out of the classroom.
4. To identify the obstacles that the students encounter when they translate the Yemeni colloquial proverbs and the reasons stand behind such obstacles from the view point of the translation teachers.

Questions of the study

- 1- Which strategies do the 4th level of translation students use when they translate the Yemeni colloquial proverbs from Arabic into English?
- 2- How do these strategies' affect the translation of the Yemeni colloquial proverbs from Arabic into English?
- 3- Do the translation teachers teach students the strategies of translating proverbs, and give them the sufficient practical activities and assignments in or out the classroom?
- 4- What are the obstacles that the students encounter while translating the Yemeni colloquial proverbs from Arabic into English and the reasons stand behind these obstacles from the view point of translation teachers?

Literature Review

Folk Literature in Yemen

Every nation feels proud of its history and cultural heritage and tries to maintain evidence that supports this fact. Among these evidences is the folklore. When it comes to the Yemeni folklore, the country of Arab origin has a wide range of folklore that is considered as one of the main rivers that flow into the sea of literature.

Folklore is a cultural- restricted phenomenon. Each particular society has a body of folklore, which is basically in oral form and accumulatively composed from ancient

time to the present. As the name indicates, folklore is the outcome of people's natural oral skills and the ways of expressing their thoughts and feelings of their lives.

In this connection, Jan Brunvand (1978) indicates that, folklore " comprises the unrecorded traditions of a people, it includes both the form and content of these traditions and their style or technique of communication from person to person". He confirms that, " folklore is the traditional, unofficial, non-institutional part of culture. It encompasses all knowledge, understandings, values, attitudes, assumptions, feelings, and beliefs transmitted in traditional forms by word of mouth or by customary examples".

2.2.1 Colloquial Proverbs

The colloquial proverbs are sub- cultural and traditional sayings that express some obvious truth or wisdom, handed down by earlier generations. Proverbs constitute an integral part of the varied cultural heritage in Yemen, the country where the speech of even the illiterate farmer is peppered with ruminative proverbs and lofty thoughts. Ancient Yemenis were masters in this form of folklore. The contributions of such characters like Ali Bin Zayed and Alhumaid Bin Mansour, for examples, are the oldest and finest folk sayings and proverbs that have survived and practiced till date.

Colloquial Proverbs have played an important role in the Yemeni-Arabic culture throughout the ages. They are considered as a type of wisdom that reflects and relates to the Yemeni - Arab's everyday life. Proverbs also plays a decisive role in solving different social problems. This is because the Yemeni - Arabic proverbs are able to take the rational advice that they contain, and play a role in justifying behavior. Yemenis – Arabs express their high regard for proverbs by using them in their daily lives in comparison with the English people. To confirm that, Emery (1997, p.42) observes that " It is noteworthy that they enjoy far greater esteem in Arab culture than do proverbs in the English _ speaking world ". this quotation alludes to the fact that the application of proverbs has a

significant effect on the entire Arab culture to the extent that they use them in the media and written press.

Trask (1997,p. 179) mentions that a proverb has been differently defined as " a short and memorable saying which expresses a piece of experience, often in a vivid language".

Freyha (1974,p.ix) on the other hand, believes that a proverb is an expression to teach people a certain knowledge. He defines it as " a terse didactic statement ". In his definition, Simpson (1998,p.ix) agrees with the advisory elements of a proverb saying that, it is " a traditional saying which offers an advice or present a moral in a short and pithy manner ". Others especially the Arabs, they consider the proverb as an expression of great value and look at it as the pinnacle of rhetoric and eloquence of the language. Thus, it is "the height of eloquence of pure Arabs and the distillation of all that rare and precious in their speech" (Al-Zamakhshary, cited in AL- Rumi and Kamal, 1978,P.15).

In the same connection, Manser (200,p.4) defines a proverb as " a saying, usually short, that expresses a general truth about life. Proverbs give advice, make an observation, or present a teaching in a succinct and memorable way". Meideir (2004,p.4) defines proverbs as " a short generally known sentences of the folk that contain wisdom, truths, morals, and traditional views in a metaphorical, fixed and memorize able form and that are handed down from generation to generation".

Through the definitions mentioned above and their analysis, this study tried to create bellow the researcher own definition for what the proverb is in his point of view. "A proverb is a short saying which said by an experienced, wise men in the dialect of the area that they belong to in order to set and organize their way of life's traditions, customs, and feelings that they behave during their daily life and it is used as rules or laws to control their relationship from generation to generation. In other words, a proverb can be considered as the extraction of the people's experiences in life".

Proverbs and Culture

Newmark (1988b) defines culture as" the way of life and its manifestation that is peculiar to a community that uses a particular language as its means of expression(ibd;94)". In the same connection, and according to Wikipedia, culture is defined as "the social behavior and norms found in human societies and it is considered as a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies. Cultural universals are found in all human societies; these include expressive forms like art, music, dance, religion, etc. Culture also can be defined as the defining characteristics and knowledge of a certain group of people which includes language, religion, social habits, music, and arts. From the aforementioned definitions, it is clear that proverbs are considered as an essential component of culture which helps to understand the norms and beliefs of that culture. Ferraro (1990, p.29) illustrates that. the relationship holding between proverbs and culture is clarified as follows; "A proverb is a saying that expresses a common truth. It deals with truth simply and concretely and teaches the listener a lesson. It can help to understand a culture and can help to determine if it is a group – or individual oriented culture. It may also help in understanding what is desired and undesired as well as what is considered correct or incorrect in the culture". So, we can say that almost in every culture in the world, proverbs are communicated to convey an important type of information and guidelines for community members to follow.

Translation and Culture

Many researchers have conducted studies investigating how to translate texts that are embedded with culture-specific concepts. Larson (1984, pp, 436-7) for example, keeps both cultures in mind, approaching cultural translation in terms of the way the translator helps the receptor audience understand the content and intent of the source document.

Similarly, Newmark (1988,p.95) asserts that " When the translator encounters a text which heavily includes cultural

items, it is worth keeping in mind the cultures of both the ST and the TT, and finding a proper technique to convey the message of the ST meaning. This means that translators should act as the facilitators between the two cultures, as it is not only with two languages that they are dealing". Therefore, Newmark argues that the literal translation of culturally- specific words within the text is not the best option for the translator. In order to avoid inaccuracy, the translation "may include an appropriate descriptive – functional equivalent".

Baker (1992, p. 21) argues that a cultural concept may be " abstract or concrete; it may relate to religious beliefs, a social custom, or even a type of food." Baker refers to these elements as "culture- specific ".

Common Difficulties in Translating Proverbs

Translators attempting to translate proverbs come across many problems and obstacles, some of these are linguistic difficulties while the remaining are cultural ones. The later problems result from the culturally bound nature of proverbs. Translating cultural texts as proverbs is not an easy task at all, and the translators should be aware of the culture they translate from and the cultures they translate to.

Baker (1992, p. 68- 70) mentions that "culture forms difficulties which cause problems to translators when they translate texts that contain cultural expressions, proverbs, metaphors, collocations and religious terms. There are SL concepts that are not known to the TL; these concepts may be religious beliefs, social customs. Therefore, the role of the translator is not only translating the meaning but also translating the culture". In the same connection, Baker, illustrates the difficulties encountered when translating idioms, or fixed expressions like proverbs as follows:

1- The lack of the TL equivalent for the SL proverb might be a serious problem because proverbs or cultural-bound expressions could be culture specific as well as the difference between the source and the target language in expressing the meaning; it could be expressed by a single word, fixed expression or fixed idiom.

2- The availability of the SL proverb or idiom in the TL but its use in context may be different, the two expressions may have different connotations.

3- Both literal and idiomatic senses of the SL proverb are important simultaneously, so it can be rendered successfully if the TL proverb is similar to SL proverb both in form and meaning.

4- The very convention of using proverbs or idioms in written discourse, the context in which they can be used, and their frequency of use may be different in the source and target languages.

Omar Haroon & Abd.Ghani (2009) asserts that there are some techno-linguistic issues which form a challenge to translators like differences in structure, word order and genderless languages. On the other hand, Shastri (2012, p. 101) states that " proverb and idiom are culture specific. They are part of psyche of a linguistic community. They are used symbolically and convey a whole concept in one line. They carry a particular image and a concept with need to be translated and they cannot be translated literally. Sometimes we get the exact equivalent in the TL, which can be easily substituted. If not, available they need to be substituted to similar meaning proverb or idiom in the TL ".

Hambleton & Zeniski (2011) mentions state the following:

- The grammatical structure may cause problems to translation because every language has different way of words structure to express its ideas . This difference causes problems when creating parallel versions for cross – lingual use like the arrangement of clauses, verb tenses, plurals.
- The translation of proverbs, in particular, is very challenging since they have figurative and metaphorical meaning. Sometimes, the translation of its individual words gives a totally different meaning. Moreover, they are culture_ specific which means you cannot understand the meaning of the proverb without knowing the culture they are related to, or the story behind this proverb.

Most of the translation scholars and researchers investigated the lack of equivalence in translating proverbs. For example, Straksiene (2009) confirms that one of the problems that the translator faces in translating proverbs and cultural-bound expressions is the lack of equivalence on the proverb level.

Al-Shawi & Mahadi, (2012, pp. 141-146). Stated that, all languages have proverbs but it is not easy to find an equivalence in the target language that corresponds the proverb in the source language in the meaning and form. The difference between languages in the social and religious cultures might be a cause of difficulty when translating from English into Arabic.

Baker (1992, p. 64) states that "fixed expressions as proverbs and idioms often have fairly transparent meanings. He specifies the problems that occur because of non-equivalence words, that means, the source language text may have a word that is unknown in the target culture. Bekkai (2009) investigated the problems of translating culturally Arabic / English/ Arabic loaded proverbs and idioms, and stated that, decoding the cultural message of a proverb or an idiom and encoding them were the two main problems.

Dweik & Suleiman (2013) Translators unfamiliarity 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.

Makhlouf (1996, some proverbs have no formal or functional equivalents in English and many other languages: the difference is the structure of Arabic and English.

AlSaidi (2014), the implied meaning causes too much difficulty to translators because of their unique structural and stylistic features and they are more specifically culturally loaded. Consequently, the translator fails when rendering such proverbs into the target language accurately and functionally.

One of the main problems is the lack of linguistic and cultural knowledge in both languages causes problems of fully understanding of the intended meaning.

The Strategies Used for Translating Proverbs

The term "strategy" in "translation strategies" is often synonymously with such terms as "procedure" "technique" "method" "approach" and so forth. Their meanings are overlapped, and translation researchers define them in various ways.

Newmark (1988, p. 81) mentions that "while translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of the language". He claims that, there is a difference between translation procedures and translation methods. He explains this difference that, the translation procedures deal with translating sentences and smaller units but translation methods deal with the entire texts. Newmark, suggested the following various translation procedures:

Newmark (1988, p. 81, Gaber, 2005, and Baker), suggested the following various translation procedures and techniques:

1- Transference which is entirely similar to borrowing as proposed by (Gaber, 2005) such as translating the Yemeni colloquial proverb literally:

"كنا نعتقد انه موسى , طلع فرعون"

into "we were thinking that he was "Moses", became "Pharaon". This proverb also can be translated using paraphrasing technique to explain the intended meaning of the proverb "what we were thinking that he was a good man, he became a bad man".

2-Naturalization which involves the adaptation of the source language SL word to the normal pronunciation pursued by usual morphology of the target language TL and what is also called Arabization or adaptation such as translating the proverb "To send owls to Athens" into:

"يرسل اليوم الى اثينا".

3- Cultural equivalent in which the translator uses a similar meaning and a different form as mentioned by (Gaber, 2005). For instance, the Yemeni colloquial proverb that says:

" ما حك لي مثل ظفري ولا خدمني بن الناس "

ma hak ly mithl dhafry wala chadamni bin annas", can be translated by using the English cultural equivalence that says " If you want your work well done, do it yourself ".

4- Functional equivalent which involves rendering the SL functional word into its equivalent in the TL. This idea is similar to " using a proverb of similar meaning and a similar form" as it is proposed by (Baker, 1992) such as the Yemeni colloquial proverb that says:

" الفصل يفتجع من عومته " al fasl yeftage? Min ?omatoh".

This proverb is commonly used among Yemeni people and represents an evident feature of the Yemeni colloquial dialects. It is used to describe an individual who is very coward and feeling afraid from anything around him. This Yemeni colloquial proverb has an English functional equivalent that says " a coward man afraid of one's shadow".

5- Descriptive equivalent in which the translator gives a description in different words to clarify the meaning. It is similar to Gaber's (2005) paraphrasing technique such as translating the Arabic poetic proverb that says:

" ارى كل انسان يرى عيب غيره ويعمى عن العيب الذي هو فيه "

It can also, be translated into English as " Everyone is critical of the flaws of others, but blind to their own".

6- Recognize translation : this involves the use of the commonly approved translation such as notes, additions, glosses: which involves adding extra information which is needed in cultural, technical and linguistic words. It is similar to Gaber's (2015) glossing.

On the same connection, Gaber (2005) proposes many techniques for translating culturally – bound expressions . These techniques that he suggested include:

· Cultural equivalence: this kind of technique refers to culturally bound words that are translated into the target language cultural words such as translating the Yemeni colloquial proverb that says :

" عند الأكل يضيق العقل " ?end al akl yodhee? Al?ql"

into this English proverb that says " A hungry stomach has no ears ".

· Functional equivalence: this kind of techniques refers to that, the translator uses the TL word or phrase which has the same function of the source text such as translating this Yemeni colloquial proverb that says:

" ما غاب عن العين , غاب عن الخاطر "

ma ghab ?n al ?ein ghab ?an al khater". This Yemeni proverb can be translated by using its English cultural equivalent proverb which is " out of sight, out of mind ".

· Paraphrase technique: in this technique the translator explains the meaning of the source language word or phrase such as translating this Yemeni colloquial proverb: " تطعم كلامك قبل ان تقوله "

This proverb can be translated using a paraphrase technique as " Think carefully before you speak ".

· Glossing technique: in this kind of technique the translator add an extra information in a foot- note to explain an idea that can be seen more clearly in translating this Arabic proverb:

" اغزل من امرىء القيس "

Into: " more flirty than "Imru' al- Qais " and the translator adds a foot – note explaining that " Imru' al- Qais " is an Arabic poet famous for his love poems.

· Borrowing technique: in this kind of translation technique, the SL word becomes part of the target language such as translating the previous example into:

" امرىء القيس " Imru' al- Qais.

Baker (1992) suggested strategies that help translators when translating proverbs and idioms . These strategies are :

1- Using a proverb of similar meaning and form. It is similar to (Gaber's 2015 and Newmark 1988) functional equivalence technique. In this strategy, the translator use a target language proverb that has a meaning and lexical items similar to the source language. For instance, the English proverb that says: "beware of a silent dog and still water " is translated into Arabic as:

(احذر المرء الصامت و المياء الراكدة).

2- Using a proverb of similar meaning but dissimilar form This strategy is similar to (Gaber's 2005 and Newmark 1988) cultural equivalent technique, in this technique, the

translator uses a TL proverb that has a similar meaning but different lexical form. For instance, the Yemeni colloquial proverb that says:

"القرش يلعب بحمران العيون".

This proverb has an English cultural proverb that says "He who pays the piper, calls the tune" that can be translated into Arabic as:

"من يدفع لعازف الناي يسمى اللحن, القرش يلعب القرش"

It also, corresponds the English proverb that says "money talk"

3- Paraphrase strategy

This strategy is used when there is no target language equivalent matching the source text or the style of the target text differs from the source text. For instance, the English proverb "Barkus is willing" is translated into Arabic as:

"العين بصيرة واليد قصيرة".

4- Translation by using omission strategy or technique

In this strategy, the translator deletes the whole proverb because there is no target language proverb matching the source language proverb closely. Additionally, there is a lack of ability in paraphrasing the meaning of the proverb. Gorjian (1996) suggested three strategies for translating figurative language which includes proverbs. They are:

- 1- Exact equivalence (strong version).
- 2- Near equivalence (moderate version).
- 3- Literal translation (weak version).

Through his three-fold strategies Gorjian clarify that, if the translator fails to find the exact equivalence, he can resort to near equivalent or even literal translation which is the weak version.

Kemppanen, Janis & Belikova (2012) illustrates, that the strategies that can be used for translating proverbs and idioms are:

1-Domestication strategy: a strategy that makes the SL identical to the TL culture. It is used when the SL proverb contains cultural aspects that cannot be found in the TL proverb so, the proverb is translated into another TL proverb with similar meaning. This domestication strategy includes the specification concept. In this technique, the translator

changes the more general element in the SL proverb into more specific in the TL proverb, i.e changing hyperonym into hyponym. For instance, here is the English proverb which says "a bird in a hand is worth two in the bush". This English proverb is corresponded by the Arabic proverb that says:

"عصفور باليد خير من عشرة على الشجرة".

In this proverb the word "Tree" is a hyponym for the word "bush" in the English proverb.

2-Foreignization strategy: a strategy that preserves information from the SL and breaks the conventions of the TL to preserve its meaning. This strategy includes foreignization through Calque translation. Calque translation is a word – for – word translation of figurative proverbs and idioms. It gives the foreign images of the SL expression to the TL reader strangely. For example, straw that broke the camel's back" is translated into the Arabic proverb that says: "القشة التي قصمت ظهر البعير"

Gazala, (2014, p. 134) suggested that proverbs can be classified into three groups and each group has its appropriate way of translation.

1-Absolute equivalence technique: this group of proverbs can be translated directly by providing a proverb in the target language with the same form and the same meaning. For example, the Yemeni colloquial proverb that says: "الساقي يرى الناس كلهم سرق" assariq yara annas kulahom saraq".

This Yemeni colloquial proverb has an absolute equivalence in English that says "A thief thinks every one steals". Gazala, states that "the absolute technique is the easiest way for translating proverbs". Therefore, the translator need to shift to other ways and strategies.

2-The similar equivalence. This group of proverbs can be translated by giving a proverb in the target language with a similar meaning and a similar form. To confirm this type look at the following Yemeni – Arabic examples:

"عفاء الله عما سلف, ما مضى مضى, ما فات مات"

These proverbs have a similar meaning and a similar form in English culture that says "let bygones be bygones" and they are used when you change your mind concerning a previous agreement or forgiveness or when a new set of rules have been put into effect.

3-The different equivalence. This means, providing a proverb with a similar meaning but different form.

Watson (2001) adopts different techniques in translating the popular Yemeni proverbs into English.

1. For translating the Yemeni popular proverbs that have direct equivalent in the TL culture and have a comparable pragmatic effect in the TL culture, Watson applied the domestication strategy successfully. In this case, the translator studies the SL proverb first. Then she tries to recall the comparable proverb in the TL culture to produce the same or at least a similar impression and notion of the proverb to the TL reader. The proverbs given below, show how the domestication strategy has been successfully applied:

-A stitch in time saves nine. من رقع ما عرى

من هو مرة مرتته, يضرب مرة جاره-

-(He whose wife wears the trousers), will hit his neighbor's wife.

2. For translating the Yemeni popular proverbs that have no direct equivalent in the TL culture and lack the comparable proverbs in English, Watson manages to apply foreignization strategy giving the local original color to the TT. In this connection, literal translation and borrowing techniques have been applied when the translator finds no comparable proverb or concept and no accessible notion in the TT culture. In other words, by using foreignization strategy, the TL reader is taken further towards the original ST proverbs. The following Yemeni colloquial proverbs support the validity of using the foreignization strategy in translating proverbs which are accessible in the TL culture:

"لا قد العيش نعط, زد وضع المرقد

"when life becomes, miserable, they say you should flow up your pillow"

- "يا الله يموت ابي, ادفي بشملته".

"Let my father die, so I can wrap myself in his rug".

This study revealed that domestication and foreignization strategies are the best strategies to translate Yemeni popular proverbs.

Similarly, Balfaqeeh (2009) through his study, confirmed that, "domesticated or foreignized strategies" are more acceptable from the point of view of Arab readers, when translating idioms and culturally-bound expressions by using the Arabic equivalents. Though literal translation and deletion gained minor preferences.

The Effects of Translation Strategies on Translation Product

As it is well known that, using translation strategies for translating cultural-bound expressions such as proverbs may affect the translation product positively or negatively. This is because the source language (SL) signs may have no cultural or linguistic equivalents in the target language (TL), this process negatively affected the vividness of the metaphoric and idiomatic expressions of the source text. Translators tend to give wrong meaning when they use a literal translation strategy when translating proverbs, the result that will be given is a wrong meaning. Let us see that in the following Yemeni colloquial proverbs:

"يموت القصير وغداه بالطاقة" yamoot alqaseer wa ghadah bi altaqah

It is translated into English literally as "The short man die and his lunch on the window." As a result, we failed here to recognize that this proverb can be translated using paraphrasing strategy "the foul man cannot think in any way to get the means that may help him to save himself from death".

Thus, it can be translated using the functional translation strategy as it is found in a Qur'anic verse as:

"ولا تلقوا بأنفسكم الى التهلكة".

Therefore, the literal translation strategy used to translate the previous proverb is affected negatively on the metaphorical meaning of the proverb. Whereas, when we translate it using the functional translation strategy, it appears clearly with its intended meaning.

Therefore, the literal translation strategy failed to account for equivalence on the deep level, and affects negatively on the metaphorical meaning of the proverb. On the other hand, the above English proverb can be translated into Arabic using the cultural strategy which will produce an equivalent translation such as:

"عسى تكرهوا شينا وهو خيرا لكم. او رب ضارة نافعة".

By using the cultural strategy, we find that, using this translation strategy is affected positively the meaning of the proverb and make the meaning clear for the TL reader. As a result, paraphrasing translation strategy used to translate the previous example is positively affected the metaphorical meaning of the proverb. On the other hand, translation by paraphrasing and omission will also have an impact on "the faithfulness" of the target text". for example:

"من صبر ظفر" min sabar dhafar".

When this proverb translated using paraphrasing and omission techniques as it is shown in this translation "Be patient". It is clearly shown that using these strategies in translating this Yemeni colloquial proverb will have an impact on the cultural meaning of the proverb in English culture. Thus, the paraphrasing strategy used to translate the preceded proverb is affected negatively on the cultural meaning of the proverb. But when we translate this Yemeni colloquial proverb using its cultural equivalence in English culture as:

"Everything comes to him who waits". It is clearly shown that using the cultural equivalence strategy for translating the same example is affected positively and makes the meaning clear for the English receiver. The reason behind this, is its connection with a cultural specific environment which makes it easier said than done to translate equivalently.

Gazala (2003,p.204) states that "the main features of proverbs and idioms are having a metaphorical meanings and cannot be understood directly; they should not be taken literally as their meaning lies on their constituents rather than individual words; their syntactic form is usually fixed and cannot be changed or described as ungrammatical;

their meanings are also invariable and they are mainly cultural and informal ". He continues " literal translation is not advisable in any way, and should be avoided by all means, because it is harmful not understood and distorts meaning.

Research Methodology

Research Design

This study used a mixed method design for collecting the required data. A mixed – approach design uses both quantitative and qualitative methods in a particular study to collect and analyze data. The research methodology deals with the research site and participants, research design and instruments, techniques employed in this study to collect the required data

The research site and participants

The site for this study was Faculty of Languages and Translation, Aden University. The population of this study were 30 students (males and females) from the 4th level, department of translation. They were chosen randomly to take the translation test. The researcher used another sample which consists of Four scholars among the lecturers, who teach translation in the same translation department.

Data Collection

Data collection is the process of gathering information from various sources to answer the research questions. In this connection, the researcher collected the data through two types of instruments the first is the translation test designed for the 4th level translation students, the second is the open- ended questionnaire which is designed for the four translation scholars who teach translation at the translation department.

The Translation Test

In order to explore the strategies used for translating the Yemeni colloquial proverbs from Arabic into English and their effects on the translation products, and for investigating the obstacles that may the 4th level translating students may encounter while translating, the researcher designed a written translation test, asking

students to translate the 20 composed Yemeni Colloquial Proverbs from Arabic into English. In this connection, the researcher gave them three model examples of the Yemeni colloquial proverbs which are widely used in the most of the Yemeni areas and their English equivalences to take into their account that, Yemeni colloquial proverbs have an English equivalent as well. In the translation test, the researcher also gave students some of the proverbial equivalences in the classical Arabic language to help them understanding the meanings of the given proverbs and help them to facilitate the translation mission.

Open - Ended Questionnaire

The researcher designed an open-ended questionnaire question for four translation teachers who were selected among the teaching staff at the department of translation, Faculty of Languages and Translation, Aden University. The questionnaire questions were: 1) Which strategies do the 4th level of translation students use when they translate the Yemeni colloquial proverbs from Arabic into English? 2) How do these strategies' affect the translation of the Yemeni colloquial proverbs from Arabic into English? 3) Do the translation teachers teach students the strategies of translating proverbs, and give the them the sufficient practical activities and assignments in or out the classroom? 4) What are the obstacles that the students encounter while translating the Yemeni colloquial proverbs from Arabic into English and the reasons stand behind these obstacles from the view point of translation teachers?

Data Analysis

The answers of the translation test were analyzed, classified and scored based on Gaber's (2005) and Newmark (1988) techniques for translating culturally _ bound expressions that are used as the basis for data analysis. Moreover, the quantitative data, percentages and frequencies of the responses were classified and figured out. The qualitative data of the translation test and open-ended questionnaire answers, were analyzed and described.

Discussion and Results

After analyzing the data, the researcher discusses the results of the translation test designed for the 4th level translation students and the questionnaire designed for the translation teachers which are related to this study questions, the researcher here clarifies the following results of this study:

The Translation Strategies that the 4th Level Translation Employed When Translating the (20) Yemeni Colloquial Proverbs.

The results of the students' performance in the translation test

The results of the students' performance are shown clearly in Table No. (1) below. Actually, the students' answers are specified in four categories such as: correct answer, acceptable answer, wrong answer and un-translated.

Table (1) students translation performance in the translation test

No.	Proverb	Correct answer		Acceptable answer		Wrong answer		Un translated	
		F	%	F	%	F	%	F	%
1	يا هارب من الموت الى حضرته	12	40	15	50	2	6.67	1	3.33
2	اذا تضاربت الرياح احذر على جريبتك	12	40	2	6.67	12	40	4	13.33
3	يعمل للدومة دلاله	16	53.33	9	30	3	10	2	6.67
4	ما عود لصي وحده	21	70	6	20	3	10	0	0
5	ما بيت الا وبه مطهار	0	0	9	30	18	60	3	10
6	من شقي لقي	24	80	4	13.33	2	6.67	0	0
7	ما يطعم الحلو الا من طعم قيره	21	70	8	26.67	1	3.33	0	0
8	من بقي من عشاء صبح يراه	24	80	4	13.33	2	6.67	0	0
9	اذا كثرة الديكان بطل السحور	19	63.34	9	30	2	6.66	0	0
10	ما قطع رأسه ببس (عجل ولا تؤجل)	18	60	6	20	4	13.33	2	6.67
11	ما رزق يأتي لجالس الا لمن هو متاجر والا فقيه بالمدارس	21	70	8	26.67	1	3.33	0	0
12	من جالس جانس	18	60	6	20	2	6.67	4	13.33
13	بعد الحروب العوافي يا ويل من راح فيها	0	0	21	70	8	26.67	1	3.33
14	تالية الاخوة بني عم	0	0	24	80	6	20	0	0
15	عز القبلي بلاده ولو تجرع بلاها	18	60	9	30	3	10	0	0
16	إتهلوبي يا دلو وأنا لش بالوزاء	9	30	15	50	4	13.33	2	6.67
17	من اكل بالثنتين اختنق	15	50	12	40	2	6.67	1	3.33
18	حكم بني مطرفي سوقهم	3	10	8	26.67	15	50	4	13.33
19	الجار معني بجاره	16	53.33	9	30	2	6.67	3	10
20	العافية بلسان المجوب	24	80	4	13.33	2	6.67	0	0
The Total number of proverbs for 30 students are 600		291	48.5	188	31.34	94	15.66	27	4.5

the frequencies and percentages of the Strategies employed in Translating the 20 Yemeni Colloquial Proverbs.

The researcher found that the 4th level students used the following strategies as they are shown in Table No. (2) bellow. This table shows the frequencies and percentages of the Strategies employed in Translating the 20 Yemeni Colloquial Proverbs.

Table No. (2) shows the frequencies and percentages of the Strategies employed in Translating the 20 Yemeni Colloquial Proverbs.

Table No. (2) shows the frequencies and percentages of the Strategies employed in Translating the 20 Yemeni Colloquial Proverbs.

No.	Proverb	Cultural equivalent (F)	Cultural equivalent (%)	Glossing borrowing (F)	Glossing borrowing (%)	Paraphrasing (F)	Paraphrasing (%)	Literal (F)	Literal (%)	Untranslated (F)	Untranslated (%)
1	يا هارب من الموت الى حضرته	12	40	0	0	15	50	2	6.67	1	3.33
2	اذا تضاربة الرباح احذر على جربتك	12	40	0	0	2	6.67	12	40	4	13.33
3	يعمل للدومه دلالة	16	53.33	0	0	9	30	3	10	2	6.67
4	ما عود لصي وحده	21	70	0	0	6	20	3	10	0	0
5	ما بيت الا وبه مطهار (حمام)	0	0	0	0	9	30	18	60	3	10
6	من شقي لقي	24	80	0	0	4	13.33	2	6.67	0	0
7	ما يطعم الحلو الا من طعم قيره	21	70	0	0	8	26.67	1	3.33	0	0
8	من بقي من عشاءه صبح يراه	24	80	0	0	4	13.33	2	6.67	0	0
9	اذا كثرة الديكان بطل السحور	19	63.34	0	0	9	30	2	6.66	0	0
10	ما قطع رأسه ببس	18	60	0	0	6	20	4	13.33	2	6.67
11	ما رزق يأتي لجالس الا لمن هو متاجر والا فقيه بالمدارس	21	70	0	0	8	26.67	1	3.33	0	0
12	من جالس جانس (الصاحب صاحب)	18	60	0	0	6	20	2	6.67	4	13.33
13	بعد الحروب العوافي يا ويل من راح فيها	0	0	0	0	21	70	8	26.67	1	3.33
14	تالية الاخوة بني عم	0	0	0	0	24	80	6	20	0	0
15	عز القبيلي بلاده ولو تجرع وباهها	18	60	0	0	9	30	3	10	0	0
16	إتهلوبي يا دلو وأنا لش بالوزاء	9	30	0	0	15	50	4	13.33	2	6.67
17	من اكل بالثنتين اختنق	15	50	0	0	12	40	2	6.67	1	3.33
18	حكم بني مطر	0	0	3	10	8	26.67	15	50	4	13.33
19	الجار معني بجاره	16	53.33	0	0	9	30	2	6.67	3	10
20	العافية بلسان المحبوب	24	80	0	0	4	13.33	2	6.67	0	0
The total number of proverbs for 30 students (600)		288	48	3	0.5	188	31.34	94	15.66	27	4.5

Through the data that are included in table 2 which shows the students' performance in translating the translation test, and the data which are included in table 3 which shows the frequencies and percentages of the Strategies employed by the students in translating the 20 Yemeni colloquial proverbs, the researcher explored the strategies that the 4th level students employed when translating the 20 Yemeni colloquial proverbs from Arabic into English and how do these strategies affect the translation product. The researcher specified them as follows:

1- The cultural equivalent strategy

It is explored that the cultural equivalent strategy is the most prominent strategy used in translating the Yemeni colloquial proverbs which is accounting for 288 (48%) of the students' responses. Although, when the students use the cultural equivalent strategy, perhaps it is dissimilar in form, but it gives the target language meaning, it also shares the same meaning in the source language culture. Therefore, using the cultural equivalence strategy in translating the Yemeni colloquial proverbs is affected positively on their translations by giving the accurate metaphorical meanings of the proverbs.

In the same connection, the students translated the Yemeni colloquial proverb

"عز القبيلي بلاده ولو تجرع بلاها".

by using its English cultural equivalent that says " East or West home is best" and

" ما عود لصي وحده "

by using an English equivalent that says" Unity is power", " Union is strength ". In the same vein, the translation students also used this strategy in translating the following Yemeni colloquial proverbs because they have similar proverbs in the TL culture that matches the SL meanings such as:

من اكل بالثنتين

its English cultural equivalent " Grasp all, lose all".

"من بقي من عشاء صبح يراه "

The students translated it by using its cultural equivalent in English culture as: "A penny saved is a penny earned".

The researcher concluded that, the translation students used the correct and the close English cultural equivalents in translating the Yemeni colloquial proverbs mentioned above, at the same time they are affected positively on their translations by giving the accurate metaphorical meanings of the proverbs.

2- The Paraphrasing Equivalent Strategy

This second strategy was the most adopted one in translating the Yemeni colloquial proverbs. It accounted for 188 (31.34%). By using this strategy, the students produced different alternative answers by giving explanations of the meanings without changing the original meanings of the given proverbs.

Students resorted to this strategy in rendering this Yemeni colloquial proverb:

" يا هارب من الموت الى حضرته "

Most of the students employed this strategy and the received translations were 50%

"To jump out of the frying pan into fire", "you cannot escape from what is written", "what I am afraid from it, I fill in ", " what must be must be ", " what is designed for you , will come to you to your home ". Using this strategy also is attributed to the students lack of knowledge of the functional meaning of this Yemeni colloquial proverb.

Similarly, in translating the proverb:

" يعمل للدومة دلاله "

It is translated as " He makes small mistakes as a big problem ", "He enlarged the problem to be known to everyone".

Using the paraphrase strategy in translating the previous proverbs makes the meaning clear and accurate. Therefore, we can say that using this translation strategy in translating the Yemeni colloquial proverbs mentioned above affected positively on the intended meaning for the foreign audience.

3- The literal translation strategy

The literal translation strategy was employed by the students in translating Yemeni colloquial proverbs, accounting for 15.66 %. This translation strategy relies on the SL in which the students translate all the proverbial words into the TL without taking into their consideration the contextual and the cultural aspects of proverbs. This affected negatively the metaphorical meanings of some of Yemeni colloquial proverbs given in the translation test, and in some translations leads to meaningless translation that sounds silly or strange.

So, in translating this Yemeni popular proverb:

" اذا كثرت الديكان بطل السحور "

It is found that, 63.34 % of the students translated it literally such as " If the cocks is more, the Sahooor is stopped". So, the students failed to recognize that this proverb means " one experienced person is enough to do the job". So, the student's translation was wrong and distorted the metaphorical meaning of the proverb which is affected negatively on the metaphorical meaning of the proverb. This proverb can be translated by using the English cultural equivalence that says " Too many cocks spoil the broth".

Similarly, the proverb that says:

So, the students were wrong in their translations because a literal translation didn't give the intended meaning of the proverb, they only replaced the words of the Yemeni colloquial proverb with the same words in English. Additionally, the respondents were committed many stylistic and linguistic mistakes that caused in a translation loss. Therefore, the researcher concluded that literal strategy used to translate the previous proverb affected negatively on the metaphorical meaning of the proverbs.

4- Glossing and borrowing strategy

This translation strategy is the least used strategy by the students in translating the Yemeni colloquial proverbs. It accounts only for 10% out of the whole respondents. The reason beyond that is that the students lack of knowledge of the SL culture and the local cultural differences between the Yemeni's traditions, habits and folklore. This

is because each area has its own dialectical proverbs which are created by the old people in that area and accordingly to the situation of the proverb.

It is concluded that the previous strategies used for translating the Yemeni colloquial proverbs which is the result of the second question is ended by the finding of the following effects:

1- loss of the proverb metaphorical meaning.

2- wrong translation.

3- accurate translation

4.3. The Obstacles that the 4th Level Students encountered while translating the Yemeni colloquial proverbs

This study revealed that the result which are related to the obstacles that the 4th level students encountered while translating the Yemeni colloquial proverbs from Arabic into English are specified below:

1- Students' inability to achieve the correct equivalence of the cultural expressions.

In the first obstacle, most of the students found it difficult to a achieve the equivalence of the cultural expressions used in the translation test. This result agrees with Newmark (1988,p.49) who stated that, " the more culturally remote in time and space a text, the less is equivalent effect even conceivable unless the reader is imaginative, sensitive and steeped in the TL culture". This finding also agrees with Al – Dahesh (2008) who found that failure to achieve the equivalence is one of the most important obstacles.

2- Inability to translate culturally bound expressions like proverbs.

In the second obstacle, the students were unable to translate culturally bound words. Some of them didn't give the meaningful translation for the common nouns as it is seen in this example: " Bani Matar" this way of translating makes the translation unclear and inaccurate. i.e the students could not explain the intended meaning of the proverb or couldn't understand the background of the proverb or they lack the suitable strategies of translating proverbs.

This finding agrees with Baker (1992) who states that " the source text may have a word that is unknown in the target culture. This result also agrees with Emery (1997) who mentions that " what makes a challenge to the translator when translating proverbs is their culturally-bound nature". Moreover, this finding agrees with Dweik & Suleiman (2013) who states that " unfamiliarity with cultural expressions causes problems for translators".

3- unfamiliarity with strategies used to translate proverbs in general.

Results related to obstacles indicated that the third obstacle is the student's unfamiliarity with translation strategies and techniques. Through the students' answers, the researcher found that, the students' use of some strategies that were not deliberate at all. They used them approximately by chance or by the use of Arabic cultural equivalents which were given by the researcher to some of the Yemeni colloquial proverbs that may facilitate their mission and giving them a chance to search for their equivalents in English dictionaries or any other resources. Some of the students use the literal translation and depended on the guessing technique. This means, they depend on the context to figure out the meaning but this is not helpful in translating proverbs that contain culturally- bound words like:

" حكم بني مطر ", " السحور - بطل "

Therefore, it is important for students of translation to be familiar with the translation strategies of translating proverbs. This result agrees with Dweik & Suleiman (2013) who finds that the lack of knowledge in translation strategies is one of the problems that the students have encountered.

4- The literal translation and the misuse of the relevant lexical words.

Results related to obstacles indicated that the fourth obstacle that the 4th level students encountered while translating Yemeni colloquial proverbs is using the literal translation of the proverb without providing any explanation to make the meaning clear to the reader and using wrong lexical words which distorted both the

meaning and the structure of the proverb. By using this strategy, some students just substitute the source language words with the target language words without taking into consideration the semantic and linguistic aspects. This itself, what affected negatively on creating the exact meaning of the proverb, and made a translation loss and committed a grammatical mistake that distort the structure of the proverb. This result agrees with Baker (1992) who mentions that differences in expressive meaning cause problems in translation. Moreover, this result agrees with Bekkai (2009) who finds out that literal translation has a high score because of a failure in expressing the intended meaning. It also agrees with Badawi (2008) who finds out that, a literal translation and guessing strategies are prevalent among EFL Saudi perspective teachers.

5- Inability to understand the background of the proverb.

The results obtained through the discussion of the fifth obstacle indicated that, the students were unable to understand the background of the proverb. This is one of the main problems that the students face and this is the core of the problem. For example, some students translate this proverb:

" اذا تضاربت الرياح احذر على جربتك "

monkeys) here indicates to bad persons "thieves ". As a result, Students should consider the hidden meaning and should think that there is a metaphorical and expressive meaning that must be translated. Thus, without translating this hidden meaning of the proverb, the translation will be wrong and meaningless.

6- Committing linguistic, stylistic, and grammatical mistakes.

The results obtained through the discussion of the sixth obstacle indicated that, the students of translation are committing linguistic, stylistic, and grammatical mistakes while translating the Yemeni colloquial proverbs. This result is because, the students didn't consider the aspects mentioned above in both: the source language and the target language. The researcher noted

that, some of the students commit such mistakes maybe because of the following:

- 1- The lack of practical activities in translating proverbs in or out the classroom.
- 2- Unfamiliarity with the suitable strategies used to translate proverbs in general.
3. They don't care about their expected translation result, whether, it is right or wrong.
4. They don't check their answers after finishing the translation test.
- 5- These students may haven't the incomplete acquisition in the language competence in both English, Arabic and the varieties of the Yemeni- Arabic dialects. By doing all these mistakes, it seemed clear that, these mistakes will lead to the misunderstanding of the meaning of some Yemeni popular proverbs. This result agrees with Hambleton & Zenisk (2011) who asserts that, grammatical structure may cause problems to translators. It is agrees also with Akabri (2013) who states that translators must be aware of the SL and TL style when translating idioms and proverbs.
- 7- Giving wrong TL equivalent.

The seventh obstacle that the 4th level students encounter while translating Yemeni colloquial proverbs is providing incorrect TL equivalent and creating wrong paraphrasing of some proverbs. This happens because some students didn't understand the background of the proverb correctly, which lead them to grasp the wrong meaning of the proverb. For example:

" ما عود لصي وحده " ,

This proverb is understood wrongly by some of the students and it is translated into wrong TL equivalent like: " Four eyes see better than two " and paraphrased wrongly like " fire cannot be lighted by one stick of matches ".

This result agrees with Omer Haroon & Abd. Ghani (2009) who posited that the target language audience profile whether they are general, lay- reader, or informal audience form a challenge to translators because some of them couldn't grasp the correct meaning of the proverb.

It also agrees with Alsaïdi (2014)who finds out the implied meaning of the (CLEPs) causes too much difficulty to translators.

Finally, some of the Yemeni colloquial proverbs have no functional or cultural equivalents in English, because Yemeni proverbs belongs to a culturally different people from English. On the other hand, some of the Yemeni colloquial proverbs were unfamiliar with some of the translation students due to the varieties of the Yemeni dialects and each area has its dialect and its traditions as well.

According to the analysis of the results related to the obstacles mentioned above, the researcher here is specifying the reasons stand behind these obstacles as follows:

- a) The students of translation lack the sufficient knowledge in the TL culture specifically, because some of the Yemeni colloquial proverbs haven't a ready- made equivalents in English language.
- b) The translation students lack of exposure and practicing the translation of proverbs.
- c) The curriculum of translation at Faculty of Languages and Translation does not include translating proverbs and their translation strategies as well.
- d) The high-school students' weakness is considered as one of the reasons stands behind the students' unsatisfactory level in both languages the SL and the TL.
- e) Most of the students didn't spend a good time in deep reading in English and Arabic.

Conclusions

After analyzing and discussing the data obtained in this study, the researcher concluded the following:

- 1- After investigating the strategies used by the students while translating Yemeni colloquial proverbs, it is clear that they have used some translation strategies such as: Cultural equivalent, which accounted for 288 instances (48%) of the total responses; the paraphrase strategy is the second strategy used by the students which accounted for 188 instances (31.34%). The third strategy is the literal translation which accounted 94 instances (15.66%). In

addition, that the proverbs which are left without translation are considered as wrong answers accounted 27 instances (4.5%) because, of the students' inability to understand the intended meaning of some of the Yemeni colloquial proverbs which enforced them to leave these proverbs without translation. Glossing strategy on the other hand, accounted 3 instances (0.5%) of the total translation.

2- Using the strategies mentioned above as it is found in the students' answers, hand in hand with the translation teachers' respondents to the second questionnaire question, it is concluded that, the previous strategies used for translating the Yemeni colloquial proverbs which is the result of the second question ended by the finding of the following effects:

- a- Accurate translation
- b- Loss of the proverb metaphorical meaning
- c- Wrong translation

3- Through the responses of the translation teachers, the researcher concluded that, the translation students in general, and the 4th level students particularly, have not been given enough practical activities and assignments in translating proverbs and the curriculum of translation courses does not include translating proverbs in the time they need to give students more practical training in translating proverbs to get the translation students be more familiar with proverbs and with the strategies of translating them as well .

4- By discovering the reasons stands behind these problems from the view point of the translation teachers, the researcher pointed out the following reasons:

- a) The students of translation lack the sufficient knowledge in the TL culture specifically, because some of the Yemeni colloquial proverbs haven't a ready-made equivalents in English language.
- b) The translation students lack of exposure and practicing the translation of proverbs.
- c) The curriculum of translation at Faculty of Languages and Translation does not include translating proverbs and their translation strategies as well.

d) The high-school students' weakness is considered as one of the reasons stands behind the students' unsatisfactory level in both languages the SL and the TL.

e) Most of the students didn't spend a good time in deep reading in English and Arabic.

Recommendations

Based on the findings of this study, the researcher recommended the following:

1. Translating proverbs should be included in the curriculum of teaching translation at Faculty of Languages and Translation, Aden University.
2. Translation teachers should provide the translation students in all levels more practical activities in translating proverbs in and out of the classroom rather than focusing only on theories.
3. professors should provide the students of translation by the useful translation strategies and techniques in general and translating proverbs in particular to overcome the obstacles faced while translating proverbs.
4. Students should be familiar with the SL and the TL culture.
5. Students should pay more attention to linguistic and grammatical mistakes and should check their translations before handing them out.
6. Students should avoid using a literal translation that distorts the meaning of a figurative proverbs and other texts.
- 7- Students should be more familiar with their traditions and the varieties of dialects of each area in Yemen.
- 8- Translation students should read a lot in both languages, English and Arabic.

References

- Ali Bin Zayed. (1988). *Dirasah wa nusuh* [Study and texts] (3rd ed.). [Publisher unknown].
- Alsaïdi, A. (2014). *Misinterpretation of culture-loaded English proverbs into Arabic: A domestication approach* [Unpublished master's thesis]. Thi-Qar University.
- Al-Shawi, M., & Mahadi, T. S. T. (2012). Strategies for translating idioms from Arabic into English and vice versa. *Journal of American Arabic Academy for Sciences and Technology*, 3(6), 139–147.
- Ariansah, J. (2008). *The effects of using translation strategy to overcome cultural problems in translating words related to tools in Bumi Manusia, translated by Maxlane* [Thesis, Sanata Dharma University].
- Badawi, M. (2008). *Investigating EFL prospective teachers' ability to translate culture-bound expressions* (Report No. ED503396). ERIC. <https://eric.ed.gov/?id=ED503396>
- Baker, M. (1992). *In other words: A coursebook on translation*. Routledge.
- Baker, M., & Saldanha, G. (Eds.). (2009). *Routledge encyclopedia of translation studies* (2nd ed.). Routledge.
- Balfaqeeh, N. (2009). *Strategies for translating idioms and culturally-bound expressions within the human development genre* [Dissertation, University of Birmingham].
- Barajas, E. (2010). *The function of proverbs in discourse*. Deutsche Nationalbibliothek.
- Bekkai, M. (2009). *The influence of culture on Arabic/English/Arabic translation of idioms and proverbs* [Master's thesis, Mentouri University Constantine].
- Brunvand, J. H. (1978). *The study of American folklore: An introduction* (2nd ed.). W. W. Norton.
- Dweik, B. S., & Suleiman, M. (2013). Problems encountered in translating cultural expressions from Arabic into English. *International Journal of English Linguistics*, 3(5), 47–60. <https://doi.org/10.5539/ijel.v3n5p47>
- Emery, P. G. (1997). Omani proverbs: Problems in translation. In G. R. Smith, J. R. Smart, & B. R. Pridham (Eds.), *New Arabian studies* (Vol. 4, pp. 39–67). Short Run Press.
- Gaber, J. (2005). *A textbook of translation: Concept, method and practice*. University Book House.
- Ghazala, H. (2003). Idiomaticity between evasion and invasion in translation: Stylistic, aesthetic and connotative considerations. *Babel*, 49(3), 203–234.
- Ghazala, H. (2014). *Translation as problems and solutions* (10th ed.). Konooz Elmarefa.
- Hambleton, R. K., & Zenisky, A. L. (2011). Translating and adapting tests for cross-cultural assessment. In D. Matsumoto & F. J. R. Van de Vijver (Eds.), *Cross-cultural research methods in psychology* (pp. 46–70). Cambridge University Press.
- Kemppanen, H., Jänis, M., & Belikova, A. (Eds.). (2012). *Domestication and foreignization in translation studies*. Frank & Timme GmbH.
- Larson, M. L. (1984). *Meaning-based translation: A guide to cross-language equivalence*. University Press of America.
- Makhlouf, M. (1996). *Libyan proverbial expressions* [Unpublished master's thesis]. Yarmouk University.
- Manser, M. H. (2007). *The Facts on File dictionary of proverbs*. Infobase Publishing.
- Mieder, W. (2004). *Proverbs: A handbook*. Greenwood Press.
- Omer, H., Haroon, H., & Abd. Ghani, A. (Eds.). (2009). *The sustainability of the translation field*. Malaysia Translators Association.
- Shastri, P. (2012). *Fundamental aspects of translation*. PHI Learning Private