



**THE REPLY OF IRAQI STUDENTS
REGARDING TRANSLATION OF ENGLISH
ADAGES**

**Lecturer: Haitham Mehdi Maatoq Al-Tameemi
Translation Dept. /College of Arts / University of
Basra**

haitham.maatoq@uobasrah.edu.iq

يتم مقارنة الامثال الانجليزية لفحص النصوص المترجمة (الفصحى والعامية) يحدث سوء الفهم في ترجمة الاقوال الماثورة لاختلاف الدلالات بين اللغتين ومن ناحية اخرى فان مقارنة الترجمة العامية هي النمط السائد في هذا الايامضر لأسباب عديدة مثل: الرسائل نصية وانتشار وسائل التواصل الاجتماعي في جميع أنحاء العالم". وفقاً لذلك تستكشف الدراسة اختيار الطلاب (الأقوال الفصحى أو العامية) من خلال تقديم استبيان من نصين مترجمين من الأمثال الإنجليزية. "يجب على المخبرين اختيار ترجمة قياسية أو ترجمة عامية. وخلص إلى أن معظم الطلاب يختارون النسخة القياسية. وأخيراً ، تقترح هذه الدراسة حلولاً للتعرف على اللغة العربية الفصحى". الكلمات المفتاحية: استقبال القارئ ، الإدمان ، وسائل التواصل الاجتماعي ، العوامل الاجتماعية.

ABSTRACT

English adages are approached to examine translated texts (standard & slang Arabic texts). Misunderstanding occurs in translation of some adages because of different connotations between Arabic and English. "On the other hand, picking slang rendering is the most often detected trend nowadays because of many reasons such as: texts messages and the expansion of social media all over the world". Accordingly, the study explores the students' choice (standard or slang adages) by presenting a questionnaire of two translated texts of the English adages. "The informants should choose either a standard or a slang translation . It is concluded that most students choose standard version. Finally, this study suggests solutions to recognize standard Arabic." Keywords: reception of the reader, adages, social media, social factors.

١,٠ Introduction

This paper is an attempt to shed light on adages in a literary translation. (20) English maxims and their translations (slang and standard Arabic) are chosen for this study". "Investigations focus on recognizing the most appropriate version . The argument assesses how the students' choice shape their identity and perspective ."Theoretically, this paper focuses on translation of axioms and how it is affected by social features. "The realization and the backgrounds of the students are crucial factors for choosing the comprehended translation. Additionally, the sayings in this study cover all aspects of life that one encounters. Accordingly, the identity of the students should be taken into consideration for any questionnaire". The practical part includes analyzing and choosing one of the translations (standard or slang version). "The aim is to illustrate how these two types of translated proverbs are relevant to the participants' understanding. Besides, the study aims to encourage informants to approach the standard Arabic". It's concluded that the participants' ideology, identity and background are still recognized.

٢,٠ Literature Review

"According to Ghazali and Abdullah (2012), the interaction of young people with social media resulted in the creation of the world's largest virtual community. Besides, the growth of internet slang as a new linguistic form to meet the communicative demands of social networking." Because internet slang language is not standardized and may disagree in different community environments."It can make communication barriers.As well as, a communication gap between older and younger generations". The purpose of his study study is to examine the different forms of using slang language on Twitter and TikTok among Malaysian youth using a sociolinguistics approach. ""This study approaches descriptive qualitative research to identify and analyse the various functions of slang words used as captions on social media. It is concluded that, there are 17 slang languages, eight of which are primary slang and ten of which are secondary slang". It is also discovered that the purpose of slang languages used by Malaysian youth on TikTok and Twitter is to express something rapidly and to communicate in secret so that a specific listener can understand somethin " According to Hassan(2019),proverbs are words constitute together to form a larger semantic text which are encoded by the speaker and decoded by the hearer by means of their hidden knowledge of the language itself. Hassan aims to consider difficulties translators encounter when try to translate Mosul's proverbs into English.Proverbs are culturally limited expressions".In other words, there is no precise TL counterpart words through processing from Arabic into English.," In addition to the challenges presented by translating Mosul's dialect proverbs into English, there are specific idioms and terminology that are specific to this dialect that must first be explained in Arabic. A number of proverbs will be given to a number of translation" students to translate in order to fulfill the goals of this study. "A detailed investigation of the observed translation issues and flaws will be done based on the results of their renderings""Thalji (2015), This study aimed to investigate the hardness that Jordanian translators

encounter when translating adages from English into Arabic and vice versa. Thalji asks the following questions: 1-What are the obstructions that Jordanian translators face when they translate adages?" 2-Which strategies do they use when they translate adages ?" To achieve the goals of this study, the researcher selected a purposive sample of 20 Jordanian translators (males and females)". The researcher organized a translation test that consisted of 10 Arabic adages and another 10 English ones based on Speake's (2008) categorization of proverbs. "The translators were asked to translate the Arabic ones into English and the English ones into Arabic. The proverbs covered many topics as it is planned by Stanely (2009.)"The study revealed that the obstacles which Jordanian translators face when translating proverbs from Arabic into English and vice versa are: difficulty to translate culturally bound words/ expressions properly. In other words, the translation gives wrong TL equivalent, irrelevant meaning and wrong paraphrasing; using literal translation and misuse of the appropriate lexical words; committing linguistic, "stylistic, and grammatical mistakes; and unfamiliarity with translation strategies and techniques. The study recommends considering the structure and style of English proverbs in comparison with Arabic". It also proposes making a comparison between Arabic and English proverbs from a feminist point of

٣,٠ Theoretical background

٣,١ Definition proverbs

"Longman Dictionary of contemporary English (2015) defined it as "a short well-known statement that gives advice or expresses something that is generally true." According to Abu Al-Fadl (2023), Mollanazar (2001, 53) defined it as "a unit of meaning in a specific context through which the speaker and hearer arrive at the same meaning." Meider (2004, 119) defined it as "a short, generally known sentence of the folk which contains wisdom, truth, morals, and" traditional views in a metaphorical, fixed, and memorable form and which is handed down from generation to generation. Shehab and Daragmeh (2015)." Proverbs are firmly ingrained in society, making it difficult for most translators to translate them into other languages and civilizations. and "deal directly with societal customs that might not translate directly to certain other societies".

(١) These objects "contain a vast treasure of information and knowledge on the sociocultural life of their beholders" and reflect the cultural history of their people.

(٢) Finding the right equivalency in the target language (TL) to close this gap is challenging for translators. The majority of their efforts have been focused on matching proverbs from the source language (SL) and the target language (TL) and comparing lists of proverbs in both languages. As a result, we could be misled into believing that proverbial meaning is fixed and has attained a "slogan-like status".

(٣) As a result, the translation of a proverb is evaluated based on how widely known and understood it is among the target language audience. A similar proverb in the TL gains currency as long as it is widely used, but little consideration has been given to the proverb's context and linguistic structure, factors that might lead translators to forego a well-known, widely used TL proverb in favor of one that accurately captures its contextual meaning. Proverbs do, in fact, frequently appear in strange circumstances, but translators typically use to ready-made collections of decontextualized proverbs to identify appropriate replacements.

٣,٢ Characteristics of Adages "Everyone realizes the importance of the adages in every language. Adages are short, easily memorable phrases which contain an unlimited treasure of folk wisdom. And, through use of a short proverb, it's often easier to express an idea better and more convincingly than with a long speech. Praiseworthy," translation in general is difficult, hitherto, the translation of adages could be more problematic (AL-Azam 7" .(Many scholars approach the characteristics of adages. For Niknasab "Proverbs are self-contained and proverbs are traditions"(qtd.in Alfaleh 14). Arora states that proverbs have certain features which are: alliteration, parallelism, rhyme, ellipsis, hyperbole, paradox, and personification, (qtd.in Alfaleh 14)." Abo Al Timen holds that adages are endowed with the following: they are "stick in the mind, build up vocabulary and illustrate admirably the phraseology and idiomatic expressions of the foreign tongue". Consequently, considering other society's proverbs help in learning their language. "Besides, proverbs help teach people and give them advices and commands such as the recognized Arabic proverb (لاتؤجل عمل اليوم الى الغد) / latuajal eamil alyawm ala alghad). It tells people not to postpone their work until tomorrow (Abo Al Timen 14016" ."(According to Abo Al Timen (14016), cultural features should be taken into consideration through translating adages, regardless the equivalents between these two languages. In other words, cultural equivalents should be recognized by approaching the contact of SL & TL." Moreover, linguistic translation sometimes misuses the intended message of the proverbs "" .For

(Mieder 3), proverbs symbolize history, culture, and the values of a certain society. The traditional function of them is moral, as they comprise wisdom, reality, and traditional views, (Mieder 3)." For Nida, proverbs express special metaphor and the translator should explore the merits of the proverbs in SL& TL. "In other words, they should consider their similarities and differences (qtd.in Abo Al Timen 14016 .(For Robenson, conveying the cultural characteristics in rendering proverbs are preferable to produce a productive and an effective text. Otherwise, focusing only on abstract linguistic structures would not be an appropriate procedure. Furthermore, English and Arabic adages render different connotations because of the distance regarding religious beliefs, habits, customs, myth and culture. "Thus, exploring the cultural experience would be positive feedback to understand the cultural connotations precisely (qtd.in Abo Al Timen 14016 .(Jalalpour & Tabrizi (1011), "state that translators face a gap while rendering colloquial expressions of a society. How can he/she render them to redefine the writer's intentions correctly? Translation Studies consider highly the source language which is viewed as a crucial matter." Awkwardly, misinterpretation of colloquial expressions in different texts has resulted in incompetence translations that could not come across the expectations of the target language. AL-Azam (57), states that adages are unlike from idioms in the sense that they convey a cultural wisdom. "In other words, colloquial proverbs are simply understandable and, mostly, only the first part of the proverb may be told to express the whole meaning. For instance, "do not count your chickens" is used instead of "do not count your chickens before they are hatched". Praiseworthy, proverbs in a colloquial form are viewed as culture-specific factors because they are rooted in culture". Many adages have direct equivalents in other languages. For instance, the English expression "out of sight, out of mind" has a similar Arabic proverb /غايب عن العين, غايب عن الذهن/. ghayb ean aleayna, ghayb ean alduhn (AL-Azam 57" .(Adages may probably keep similar connotations in different cultures. Nevertheless, they may be misunderstood in the way they are conceived. Translators should not always rely on borrowing or imitation every time (AL-Azam 57). Al-Budayri says: " in spite of the universal features that may be reflected in proverbs, some misconceptions and misunderstanding may occur in translation because of the difference in the audience recognition of proverbs' connotations and implications" (qtd.in AL-Azam 57.)

٤,٠ Research aims and objectives" The aim of this study is to help students (particularly high secondary students) to practice standard Arabic so that they could approach the materials easily in the University. Since, the lecturers in one way or another would use standard Arabic in the class. The importance of this study is clearly recognized by recreating the educational programs in many directions. Iraqi students and instructors as well at the Departments of Translation & English greatly benefit from such a practical study to develop and improve their performance in the field of translation of adaged from English into Arabi and vice versa".

٥,٠ Methodology" The translated texts (English adages with their translation of standard & slang Arabic versions) are the data of this study. The following is a presentation of these data. Standard and slang Arabic texts are analyzed with their English counterparts. Notably, connotations in the culture of TL causes miss interpretation between Arabic and English." On the other hand, slang rendering is the most frequently perceived trend nowadays owing to many reasons for example, texts messages and the expansion of social media all over the world. "Accordingly, the study asserts the students' selecting (standard or colloquial texts) by presenting a questionnaire of two translated versions of the English adages. The participants should pick either a standard or a slang form. Finally, this study recommends solutions to diagnose standard Arabic." The following is a presentation of these data" :The English version of these adages are the source text of this paper. They are (20) proverbs covering social & cultural features of SL. The translated version covers standard and slang Arabic (Iraqi dialect). The reason for tackling only these (20) proverbs is due to the limitation."

٦,٠ Design" In quantitative studies, researchers shape and narrowly focus the study's goal using quantitative research questions, hypotheses, and occasionally objectives. Quantitative research questions search the connections between the variables that the researcher is trying to understand. On the other hand, quantitative designs are assumptions that the researcher makes regarding the anticipated relationships between variables". Based on information gathered from samples, they are numerical estimates of population values. "By using statistical techniques, the investigator infers information about the population from a research sample when testing RQs. RQs are frequently used in trials where researchers compare groups. On the other hand, objectives describe the aims or purposes of a study." They frequently appear in funding submissions, although are typically utilized less frequently. In this sense, the concentration will be

on RQs and hypotheses (Creswell, 2009, p127). For Ostergaard, "Quantitative research is useful in getting the structural features of the social life," (Ostergaard, 2007, 213). Plus, the relationship between "the variables in a quantitative study should be studied using authoritarian statistics. A quantitative study also requires the use of an independent variable (text) and a dependent variable (Ostergaard, 2007, 213".(

١.) Participant demographics. scope of this study is restricted to fourth-grade students in the "Translation Department. Since, they are regarded as a representative sample for the study's research topics. The researcher will make a thorough note of the students' educational backgrounds. He will inform the students of the study's purpose and the intended use. And, he also solicits their cooperation and availability." According to Ahmed (2004:87), rather than the questionnaire's weaknesses, the differences in the students' gender, nationality, ethnicity, and religious beliefs show the test's strengths. "For Creswell, the methodology of the study represents a real experiment because, participants are chosen at random. Cresswell says: "When individuals can be randomly assigned to groups, the procedure is called a true experiment". (Creswell, 2009, 146(

٢.) The participants are students at Garmaat-Ali high secondary school for boys. They are in the 6th stage. "The secondary school has a scientific branch only. The reason behind choosing them is because they will join the university next year. The questionnaire is organized on November 23, 2023, to encourage students to communicate in standard Arabic inside the class. The chosen participants are clever & hardworking." This recommendation is realized after asking the Education Directorate of Garmmat-Ali province. They are about (68) students. The main question is whether the student will take sides of standard translation that reflect the good level of education. "Or, will they choose slang translated adages, which reflect the modern trend language of social media? The school under study lies in a popular neighborhood in Basra. The aim of the former choice is to recognize standard Arabic language in this common area". The researcher thinks that the participants mostly choose the slang translations of the proverbs. This opinion comes to the surface because of the dominated slang conversation among young people through S.M.S text messages and social media apps .

٣.) Thematic analysis. The standard Arabic translations of the English adages are compared with the dialect Arabic texts. It is aimed to investigate the Arabic translation with its counterparts of dialect version. The selection of the nasalization (standard or slang) may be affected by the ideology of the participant, as well as, socio-political issues. Also, the study aims to inspire participants to approach the standard Arabic. "The analysis of the interviews revealed several key themes: the participants' ideology, identity and background are still recognized and appreciated for choosing the standard Arabic version. In other words, students still identify standard Arabic. Furthermore, the Iraqi young men are still came to their legitimacy".

٤,٠ Data Collection" The process of choosing the intended sample from a literary text for any work varies from one researcher to another. The researcher should have the chance to select the text according to the students' attention without limitation. Ahmed (2004, 87) argues that he uses a large level of freedom in picking the English texts for the test. "Khatib (2012, 153), assures that the researcher selects texts that would provoke readers' reception which is relevant to their standardization. For Cresswell, random assignment is essential because it eliminates the possibility of systematic differences in participant characteristics that could have an impact on the results," allowing any differences in results to be attributed to the experimental treatment (Keppel, 1991 as cited in Creswell, 2009, p146 ."(

٤,١ The Questionnaire" A questionnaire is used to collect data. Dreyer asserts that the questionnaire is viewed as an appropriate tool for collecting and analyzing data needed to approach the hypotheses (16). He argues that some language specialists recognize a new method (the use of a student-centered method) which is known as 'reader-response theory' to motivate the students to read more and to bridge the gap between high-and low forms of education in English among the students" (1" .(Richards maintains that in order to design a questionnaire, vital questions should be attempted. Firstly, preliminary questions should be asked, for example, whether it is required to have an interview with the informants before designing the questions. It is noticed that it is better to interview them before designing the questions to have a closer view regarding their level in English, their seriousness to respond to the questionnaire and other attitudes". The questionnaire administration includes paper-and-pencil questionnaire administration, where the items are presented on paper. "The students are asked to choose freely the appropriate translation according to their perception ".

٤,٢ Data analysis

After, the subject is described methodologically. "Next, data are analyzed. This reading will focus on certain selected proverbs in standard and colloquial Arabic language. That is to say, selected items of standard & colloquial Arabic translation will be approached and tackled with reference to their counterparts in SL text." A statistical analysis is needed to test the RQs of this work, therefore, a quantitative study is assumed. "The researcher thinks that readers' scores can be investigated precisely with respect to a quantitative research which gives accurate results.. Posttest is presented to validate the research questions. A statistical investigation is conducted by SPSS to analyze the students' answers numerically to the intersection between the deponent variable/reception of the students, and independent variable/reading comprehension)". That is to say, the informants have to make their decision clear among the post- test questions. Finally, scores are adhered to experience the validation of the RQs.

Table 1 below shows English proverbs next to the standard and colloquial Arabic language. "Notably, the Arabic standard and colloquial proverbs have English transliteration."

Table 1: English proverbs, the standard and colloquial Arabic language

Serial	"English proverbs"	Arabic standard / English transliteration	Arabic colloquial / English transliteration
1.	"Like father like son"	min shabah 'abah fama " "zalim	"kulu wahid yatalie eali ahlak"
2.	Actions speak louder " "than words	aleibrat bial'aemal ' walaysat bial'aqwal	thuluthin almarajil hajiy
3	"Add fuel to the fire"	yazid altiyn bilatan	aja yakhiluha eumaha
4	Address people in the " language they can "understand	khatabalnaas ealaa qadr euqulihim	kulu qufl alih miftah
5	Choose your neighbor "" before you choose your "house	jarik thuma jarik	aljar qabl aldaar
6	After black clouds, clear " "weather	alsabr miftah alfaraj	matadik alaitafraj
7	Always has been, always " "will be	man shb ealaa shay' shabun ealay	almunaqashat ghalib
8	After great effort, he " explained that water is "water	wfssr alma' baed aljuhd bialma	titi titi mithl marihati jiti
9	Birds of feather flock " "together	altuyur ealaa 'ashkaliha taqae	adaeabl aljudr walaka alghata
10	"A chip of the old block"	hadha alshibl min dhak al'asad	farakh albatl eawam
11	"Charity begins at home"	al'aqrab 'awlaa bialjuruf	aleud yahin ealaa kashrih
12	Do as you would be " "done	eamilalnaas kama tuhibu 'an yueamiluk	habualnaas hatibuk
13	Cut your coat according " "to your cloth	rahimallah amru earaf qadar nafsiah a	ealaa qadar lahafik mudu rijlayk
14	Do good and cast it into " "the sea	aemal khayr walqah fi albahr	sawiu zayn wadhab bialshati
15	A name is better than " "rich	alsiyt alhasan khayr min almajmue almal	alsiyt wala alghinaa
16	"Every tide has its ebb"	likuli jawad kabiwa	mayukae ala alshaatir

Serial	"English proverbs"	Arabic standard / English transliteration	Arabic colloquial / English transliteration
17	It is the end that "counts"	'iinama aleibrat bialnihayat	amshi waraa ali yibjik walatamashi wara ali yadhakak
18	"A flash in the pan"	rabu ramyat min ghayr ram	sawab aemaa watah bi'arnab
19	"No gains without pains"	la natijat bidun 'alam wala halawat bidun nar	ali yurid alghwa yasbir ealaa alakh
20	To jump out of the "frying pan into the fire"	'ustajar min alramda' bialnaar	shurid minalnaar tah bialtaawa

,"objectivity & reliability are crucial paradigms in this type of work. Thus, some questions should be answered. For instance, do students consider the task seriously? And how could be proved? Do the given proverbs cope with the students' understanding and realization? "Do students help each other during the questionnaire? For the 1st question, yes they consider the task seriously by the recommendation of the principal of the school as mentioned earlier in this study. "As for the 2nd one, yes, the task is proved seriously". This is shown clearly by their answers which last for one hour. If they do not show serious intention, they will answer it as quick as possible. "The questionnaire fits the students' realization since, they study English texts with higher level of comprehension than the selected adages. As for the last question, the answer is no, because the principal of the school himself was there observing them through the entire questionnaire."

"The questionnaire covers (68) participants. Every participant processes a paper of (20) English proverbs with (20) standard Arabic and (20) colloquial translation". Thus, the total translated proverbs are (1360). "Out of (1360) adages, (825) standard Arabic texts are selected. While, (510) slang translations are chosen. (25) adages are left empty with no clear reason. Out of the questionnaire, 61% of the participants choose standard Arabic translation". While, 39% of them choose slang version. "From above, it is clear that students are still related to the formal Arabic. This is really beyond the researchers' expectations." The researcher thought that participants probably choose colloquial version of ""the translation because of the reasons mentioned previously (abstract). Hopefully, reality proves that participants have a tendency to adhere former standard Arabic that express their understanding. Finally, the questionnaire is approached in a smooth objective process.

٨٠٠ Discussions

"It is expected that the majority of the student will approach slang translation because of the following reasons: firstly, few readers are seen in the libraries nowadays. Secondly, the dominant common slang language is recognized in social media (face book, Instagram & Tik tok)". Thirdly, other social and political factors. "Fortunately, the participants choose standard Arabic translation.. Moreover, the Iraqi young men are still stick to their authenticity. This reflects a recognized level of realization and thought ."

"The researcher considers that Arabic culture is related to the Glorious Quran. The glorious Quran is revealed in Standard Arabic which is highly recognized as a holy text." Albert Reville argues that "Religion is the determination of human life by a sense of a bond joining the human minds with the mysterious mind whose domination of the world and of itself it recognizes" (qtd.in Emile Durkheim1). Jukko advocates, "Religion is thus subsumed under culture, and there is a continuous interrelation between them. "The Protestantism in the American South is socially learned and widely shared by most people within Southern culture, strongly reflected also in Light in August" (83 .(

٩٠٠ Conclusion

"Out of data analysis, it is concluded that students prefer to choose standard Arabic proverbs. Though students use social media networks (face book, instagram ...etc...), they still show loyalty to the Arabic standard."

"That means students show a recognized response of a standard Arabic. The importance of this study is to encourage students (especially high secondary students) to use standard Arabic so that they could approach the materials in the college next year". The researcher emphasizes that it is necessary to reconstruct the educational programs in many directions. "For example, in media, the study recommends to rebroadcast the

recognized T.V. program for example, (the city of grammar). The satellite channels should reconsider the previous educational programs. The study recommends to add the linguistic corrector that we all miss it."

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