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Challenges Facing Libyan Translators in Translating Libyan Proverbs from Arabic to English

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First of all, praise is due to the Almighty Allah for giving us strength and Ability to complete this study. We grateful to our parents they provided us whit emotional and financial support. Our thanks also due to our supervisor Alarabi Abdalslam, for the patient guidance, encouragement and advices he has provided throughout our time as his student. We have been extremely lucky to have a supervisor who cared so Much about our work and who responded to our questions and queries kindly. We owe him all respect because without him this research couldn't be completed.
DEDICATION

To a soul between hands of compassionate

To My grandmother

Allah bless you
## Contents

Chapter one ........................................................................................................................................... 7

1.1 INTRODUCTION.................................................................................................................................. 7

1.2. Research problem ............................................................................................................................ 7

1.3 Aim of the Study ................................................................................................................................... 8

1.4 Questions of the Research .................................................................................................................. 8

1.5 Hypothesis of the Research ............................................................................................................... 8

1.6 Significance of the Research ............................................................................................................. 9

1.7 Organization of the research ............................................................................................................. 9

CHAPTER TWO ...................................................................................................................................... 10

LITERATURE REVIEW ............................................................................................................................ 10

2.1 Introduction ........................................................................................................................................ 10

2.2 Definition of proverbs: ..................................................................................................................... 10

2.3 Libyan proverbs and culture ............................................................................................................. 11

2.4 Kind of translation ............................................................................................................................ 12

2.5 Translating proverbs .......................................................................................................................... 13

2.6 Difficulty translating the proverbs ................................................................................................... 13

2.7 Strategies of translating proverbs .................................................................................................... 14

2.8 previous studies .............................................................................................................................. 14

CHAPTER THREE ................................................................................................................................. 17

RESEARCH METHODOLOGY .................................................................................................................. 17

3.1. Introduction ..................................................................................................................................... 17

3.2. Research Design .............................................................................................................................. 17

3.3. Sample technique ............................................................................................................................ 19

3.4.1. Translation test .......................................................................................................................... 19

3.4.2. Interview ..................................................................................................................................... 20
ABSTRACT

This study aims to explore the challenges that Libyan translator, majored in translation at the department of English, encounter when translating Libyan proverbs from Arabic into English. It also focuses on the strategies applied by the translator to facilitate the translation in that respect. To achieve the goals of this study, the researchers used two instruments for data collection. These are a test and interviews. The sample of this study consisted of 6 translators specialists in translation. The results showed that some translator, majored in translation face problems in transferring the meaning of Libyan proverbs into the target language (English) because it is unlikely to find the exact equivalent in English due to cultural aspects. As regards the strategies the translator use in order to translate the Libyan proverbs, it was found that literal translation was their method. They try to get equivalent in standard Arabic then translate it into English language.
Chapter one

1.1 INTRODUCTION.

Translation is one of the oldest types of human activity. It is a phenomenon inherent in the history of mankind and from the earliest ages, as it emerged as a need for a means of Understanding between the speakers of other languages and making it the only way or a tool to meet the needs of communication between human beings individually and collectively. Translation is no longer limited to a specific type of texts but it have been launched to all fields, which makes it worth to describe this era as the age of translation. This dissertation deals with the challenges facing the Libyan translators in translating Libyan proverbs from Arabic to English. This chapter is organized into six sections: research problem, objectives of the research questions of the research, hypothesis of the research, contribution to the relevant research, significance of the research, and finally the organization of the research.

1.2. Research problem

The translation is an important thing that can help people to communicate and understand each other, however, some interpretors may face difficulties to translate some proverbs from their mother language to foreign languages, which is could cause misunderstanding or give different meaning from the orginal one. For instance, in UN meeting during the Muamar Algaddafi’s speech, where some of are non Arabic speakers. During the speech the
interpreters commented some errors. Some of those errors are related to translating proverbs from Arabic to English—the interpreter committed mistake in translating a proverb that states (زاد الطين له الطين بناء). The translator could not translate this proverb appropriately. Accordingly, the speaker (Muamar AlGaddafi) commented on the translation and changed it. Therefore, it is important to investigate the ability of people to understand and translate the proverbs from their language to other languages, for example English.

1.3 Aim of the Study.

This study aims to:

1. To explore the obstacles that translators encountering when translating Arabic proverbs to English.
2. To find out strategies can be use in translating proverbs from Arabic into English.

1.4 Questions of the Research.

This study has been designed to answer the following questions:

1. What are the obstacles that translators face when they translate proverbs from Arabic to English?
2. What strategies do translators use when they translate proverbs?

1.5 Hypothesis of the Research.

Translators face different obstacles because they are not well qualified to translate proverbs due to the lack of the cultural knowledge of both cultures.

1. Proverbs are very difficult to be translated.
2. The translator are not aware of some strategies to be used in translating Arabic proverbs to English.
1.6 Significance of the Research.

This study is considered to be an extension to the literature. Based on the researchers' knowledge, it is the second study that deals with the translation of Libyan proverbs to English. This study has a priority above previous because the researchers have done their best to avoid some methodological limitations of the previous research. One of the limitations of the previous study was in choosing the appropriate proverbs, i.e., the previous study, as shown in the literature review, dealt with standard Arabic proverbs rather than Libyan proverbs.

1.7 Organization of the research.

This research has been organized into five chapters. The first chapter is the introduction. The second chapter discusses the literature review. The third chapter covered the methodology that was used in this study. The fourth chapter deals with findings of the current study, analysis, and discussion. The fifth chapter presents the conclusion of the research.
CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

This chapter discusses literature review of some studies that dealt with translation of Libyan proverbs. It also describes the relationship between culture and proverbs. Moreover, the chapter exposes to review the difficulties caused by culture in translating proverbs as well as the strategies suggested in the previous research.

2.2 Definition of proverbs:

Proverbs are important fixed expressions in any language because they have meanings that can cover all aspects of life, which in turn make them important elements in people's minds. You can carry topics related to religion, family, marriage, men and women, education, health, friendship, money, animals, habits, wisdom, poverty and wealth. The proverbs are popular, represented by the heritage and cultural stock of his (its) engine, revealing and guiding. The language of popular proverbs is carefully selected despite its "generality." Proverbs and populace represent a true image of the simplicity of everyday life and its simple expression. For instance, Ibn Almoqafa'a (1981, p.20) stated that "The proverb is the best instrument of expression, to be easily explained." Similarly, Abu Obeid Bin Qasim peace (1981, p.20) revealed that "Proverbs are the result of experience and human life, often as an abstract and indirect expression." In addition, Rushdie Saleh (p.429) described the proverb is the short rhetorical style, which is familiar with the narrative listed for conduct or public opinion, and is not required to be fully composed. We can include in the measurement of canaries and metaphors. Moreover, Ahmed Morsi (p.45) defines the proverb
as "A popular expression is usually in the form of wisdom that tells an experience and an ancient human experience." In other way, Barajas (2010) described the proverbs as expressions that are surrounded by paradoxes because they are wise expressions that refer to something tangible to express things that are not concrete. Moreover, the ambiguous origin of proverbs does not weaken them but allow them to become popular social wisdoms. Furthermore, despite proverbs are considered as popular expressions, few people can use them correctly in conversations with social and linguistic skills. In addition, although proverbs have fixed form, their meanings could be changed according to the interpretation of particular social factors and settings.

2.3 Libyan proverbs and culture

Libyan proverbs are the expressions that are related to Libyan culture and they express the way of life, traditions, customs, food and habits. Guo (2012) describes culture as pattern of customs, traditions, social habits that values the entire ways of people lifestyle. In a similar view, Vermeer (1992) refers to culture as the totality of norms, conventions, and opinions which determine behavior of members of society.

Makhlouf (1996) in his investigation regarding Libyan proverbs and their general application in all walks of life found that problems arise from translating it into English with a special reference to culture-specific problem. Therefore, it is important to remember that due to different historical conditions English and Libyan proverbs expressing similar thoughts are often used in different ways, which reflect the different social structure and lifestyle of their peoples. For instance, the proverb “The grass is always greener on the other side of the fence”. The proverb properly goes like this: The grass always looks greener on the other side of the fence. Actually it means that people always think that others have it better in life, even if it’s not the case. But in the Libyan language there is no such proverb, but there is another proverb: “الذي داروه الترك في فنطازيا داروه الريرم نه يو”。 In principle, these two proverbs are equivalent in meaning. These all have the idea of others having it better off, even if it’s not true. Ithink that many proverbs are common across the world, but even if they have the same meaning, they are sometimes used with different expressions or words in each country.

According to Baker (1992) the culture is a source of difficulties which is 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 or a type of food. Therefore, the role of the translator is not only translating meaning but also translating culture.

2.4 Kind of translation.

According to Newmark, (1988,121) there are some kindsof translation as stated below:

2.4.1 Word-for-word translation

This is often demonstrated as interlinear translation, with the target language immediately the source language words. The source language word order is preserved and the words translated singly by their most common meanings, out of context. Cultural words are translated literally. The main use of word-for-word translation is either to understand the mechanics of the source language or to construct a difficult text as presentation process.

2.4.2 Literal translation

The source language grammatical constructions are converted to their nearest target Language equivalents but the lexical words are again translated singly, out of context. As are-translation process, this indicates the problems to be solved.

2.4.3 Faithful translation

A few translation attempts to reproduce the precise contextual meaning of the original Within the constraints of the target language grammatical structures. It 'transfers' cultural words and preserves the degree of grammatical and lexical 'abnormality' (deviation from the source language norms) in the translation. It attempts to be completely faithful to the intentions and the text realization of the source language writer.

2.4.4 Semantic translation

Semantic translation differs from 'faithful translation' only in as far as it must take more account of the aesthetic value of the source language text, compromising on the 'meaning' where appropriate so that no assonance, word-play or repetition jars in the finished version.

Further, it may translate less important cultural words by culturally neutral third or functional terms but not by cultural equivalents. It may make other small concessions to the readership. The distinction between 'faithful' and 'semantic' translation is that the first is
uncompromising and dogmatic, while the second is more flexible admits the creative exception to 100% fidelity and allows for the translator's intuitive empathy with the original.

2.4.5 Literary translation

It is a type of translation which is distinguished from translation in general. A literary translation must reflect the imaginative, intellectual and intuitive writing of the author. Thus, number 1 and 2 are the most types that used by students when translating any text while number 5 is the one type that related to our study.

2.5 Translating proverbs

Baker and Gaber (2015) indicated three ways to translate proverb as follow:-

1-The words following the proverbs could be introduced as the meaning of the proverbs.

2-It can be replaced with an equivalent local proverb.

3-It non-figurative meaning could be stated straight for worldly.

2.6 Difficulty translating the proverbs

Becker: arranged the difficulties faced by the interpreter in translating expressions and proverbs as stated below:

1.The lack of equivalence in the target language because the term of expression to be translated is the peculiarity of the peculiarities of the source language. In this case, he will be replaced by what he agrees with in the target language.

2. The expression of an expression in the target language may be found to be in agreement with the expressive term in the source language, but in depth they carry different meanings and associations.
3. It must also, when translated by conventional expressions, care for written expression and content and the differences that arise when used between the target language and the source.

According to Classe (2000) argued that the differences between SL culture and TL culture may issue translation loss because there are some contextual aspects that have features related exclusively to SL culture and they are not found in the TL culture. These lineaments are unusual lifestyle or habits of particular people that do not appear in the TL.

2.7 Strategies of translating proverbs

(Baker) suggests some strategies to help translators who translate proverbs and judgment….

1. Using a proverb of similar meaning and form of SL one.
2. Using a proverb of similar but dissimilar form of SL proverb.
3. Translation by paraphrase.

2.8 previous studies

Great number of researchers in various parts of the world have elaborated on strategies used in translating proverbssuch as (Syzdykova;2013), (Gno, Waso,2015-2016)and (Thalji , 2016)Syzydкова;2013. focused on the learning of pedagogic practices that operate from an approach that emphasizes learners’ strengths, rather than deficits, and critically interrogates learners’ experiences as a resource for learning which were the most successful in enabling this translation. Moreover, the researcher deals with the analysis of methodical and methodological value of using proverbs in English classes (that is to classify English proverbs in relation to the Kazakh equivalents, to consider the difficulties of translation from English proverbs into Kazakh language, and to conduct a comparative description of translation of English proverbs in Kazakh). Furthermore, Gno, Waso (2015-2016) in their M.A. dissertation entitled "Toward the translation of popular proverbs: A critical and competitive study", displayed and studied the Algerian proverbs alphabetically, explaining each proverb in standard Arabic and providing its translation into English. Moreover, he stated the meaning of proverbs and displayed comparative and analytical study. Gno, Waso also had collected approximately 1,100 proverbs with the intention of recording these proverbs to save an important aspect of Algerian folklore from oblivion.
In addition, Thalji (2016). In his M.A. dissertation "Strategies for translating proverbs from Arabic to English " wrote a cultural analysis of novice translators of selected proverbial expressions in Jordanian Arabic into English. He presented his study in an analytical descriptive way of the cultural background in Jordanian proverbs. Moreover, in his research, he used a test and interviews comprised ten Arabic proverbs in order to find English equivalents to each proverb. The main translation strategies which are used by the novice translators are the cultural equivalent, literal translation, paraphrasing, and borrowing and glossing.

The first strategy adopted by the translators is cultural equivalent which has accounted for 50% of the total responses. This strategy is the highest used one not because of the knowledge of the translators' knowledge in translation strategies and techniques but because there are SL proverbs which have equivalent ones in the TL culture in the form and meaning. The proverb "the end justifies the means" is a good example. This result agrees with (Farahani and Ghasemi, 2012) who find out that the dominant strategy for translating proverbs is replacing it with an equivalent local proverb.

The second strategy adopted by the novice translators is the literal translation which accounts for 34.5%. Some translators resort to this strategy because they lack knowledge in the TL culture. Some translators are not aware of translation strategies and techniques that can help them in using the best strategy when an obstacle encounters them. This result agrees with (Badawi, 2008) who finds out that the lack of awareness in translation strategies makes them resort to literal translation and guessing strategies which are usually prevailing among Saudi prospective EFL teachers.

The third strategy adopted by the novice translators in translating proverbs is paraphrasing strategy which accounts for 14%. This strategy is used because of the translator's limited knowledge in the TL. They cannot give a TL proverb that matches the SL one and this is clear in the proverb "when the fox preaches, beware of your geese." This result agrees with (Baker, 1992) who suggests that paraphrasing is one of the strategies that helps translators when translating idioms if there is no target language equivalent that matches the source text idiom. This result also agrees with (Gaber, 2005) who proposes "paraphrasing" as a technique for translating culturally-bound expressions. Similarly, it agrees with (Al-Shawi & Mahadi, 2012) who finds out that paraphrasing is one of the strategies that can help in overcoming the problems of translating idioms.
The fourth strategy adopted by the novice translators is borrowing and glossing which accounts for 1.5%. This strategy is useful when translating proverbs that contain cultural aspects. However, there is a little use for this strategy by the translators because it requires a good knowledge in the TL culture. So, because of the lack of awareness in the TL culture, translators should search for the needed information or data. This result agrees with (Gaber, 2005) who proposes borrowing and glossing as a good technique for translating culturally bound expressions. After investigating the strategies used while translating proverbs, it is clear that Jordanian novice translators used the following strategies: cultural equivalent; literal translation; paraphrasing and the borrowing and glossing technique.

Al-Sudais (1993) in his Ph.D. dissertation entitled "A selection of current Najdi Arabic proverbs: A critical and competitive study", displayed and studied Najdi proverbs alphabetically, explaining each proverb in standard Arabic and providing its translation into English. Moreover, he stated the meaning of proverbs and displayed comparative and analytical study. Al-Sudai also had collected approximately 1,100 proverbs with the intention of recording these proverbs to save an important aspect of Najdi folklore from oblivion.

In finally, Makhlouf (1996) investigated Libyan proverbs and their general application in all walks of life to find out the problems that arise from translating them into English with a special reference to culture-specific problems. Libyan proverbs related to the Libyan Arab sub-culture in all walks of life had been presented. Moreover, they were analyzed qualitatively and compared to their equivalents with super and sup relationship in English through translational perspectives. His study revealed that there are problems encountered by translators such as some proverbs which have no formal or functional equivalents in English and many other languages, the difference is in the structure of Arabic and English because the sentences in Arabic start with different forms such as (v,s,o- o,v,s-v,o,s) while in English with (s,v,o ) Libyan proverbs are culturally different from English and Libyan sub-culture proverbs have no direct or ready equivalents in other Arabic dialects and in English as well.
CHAPTER THREE

RESEARCH METHODOLOGY

3.1. Introduction

This dissertation deals with challenges facing Libyan translators in translating Libyan proverbs from Arabic to English. This chapter discusses the research design, methods used to collect and analyze the data, as well as the processes implemented to conducting the current study.

3.2. Research Design

The objective of the current study is to find out the obstacles facing Libyan translators in translating Libyan proverbs from Arabic to English. The study applied qualitative approach because the researchers aims to find out the problems causes by lack of awareness of the culture of the target language, and it also try to find out some strategies to avoid such problems. In order to achieve the purposes of this study, an interview was designed based on a translation tests as explained below in 3.5.
Research problem and Aim

Research Questions

Research methods

Qualitatively

Researching secondary data (LR)

Correlating outcomes to previous studies.

Main finding and recommendation

Outcome of the analysis

Analysis

Methods

Interview

Test

Researching secondary data (LR)
3.3. Sample technique.

For the purpose of the study, the researchers used snowball technique where research participants recruit other members for the study. This method is particularly useful when participants might be hard to find. The study designed to target ten translators. Four translators work for the department of English and the remaining work for the language center at the University of Sebha. All of the participants were qualified in Arabic-English translation: three of participants have been awarded for PhDs from European universities, four of them have been awarded M.A.s in translation and three of the participants have been awarded for B.As in Translation.

3.4 Instruments

For the purpose of the study, the researchers used test and interview to find out the strategies and problem that face translators when translate Linyan proverbs to English.

3.4.1. Translation test

The test consists of ten, see appendix, problematic proverbs. Five were of them belongs to badwan cultural background and the other belongs sedentary cultural background. According to the research design, the translators are required to translate ten proverbs that later on the translations of the proverbs to be analysed by the researchers, then the translation of the proverbs would be presented to native English speakers to examine if the translations could produce the messages of the proverbs or not.
3.4.2. Interview

Based on the results of gained from the test, the researchers design the interview to explore the obstacles that faced the translators in translating the proverbs and to find out strategies used by those translators to tackle problems caused by cultural differences.

3.5. Evaluating the translations by native speakers

Based on the test and interview results, the researchers examined the comprehension of some English native speakers of in UK. This strategy to decide if the translations were correct or not. The researchers have designed a task to be done by native speakers. The task was to read the translations and decide whether they are understandable or not. In case that the English native speakers claim that they understand the translations, they would be required to paraphrase them to English. The task has been sent to a Libyan PhD student who handed them to the native speakers and observed the task.
CHAPTER FOUR
DAT A ANALYSIS

4.1 Introduction

This chapter presents the data analysis as well as the findings of the current study. The results of both tests and interviews will be displayed below.

4.2 Data Analysis

For the purpose of the current study, the researchers used diagnostic analysis technique. This technique is useful to identify behaviour pattern of data. This technique used to analyse data and find out conclusions which may implement to solve similar behaviour.

Table 4.3 Percentages of Responses

Table 4.3 shows the analysis of the interviews. The responses of the interviewees are presented in numbers and percentages.

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Percentage</td>
</tr>
<tr>
<td>Have you ever translate Libyan</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Have you face any difficulties in translating Libyan proverbs?

<table>
<thead>
<tr>
<th></th>
<th>6</th>
<th>60%</th>
<th>4</th>
<th>40%</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>7</td>
<td>70%</td>
<td>3</td>
<td>30%</td>
</tr>
</tbody>
</table>

The analyses presented in table 4.1 indicated that the test and interview for the first three samples 40% were correct, while 60% were wrong. The other three samples 40% were wrong, while 60% were correct. !!!!!!

Also, shown that 70% of the translators reported that they have faced problems in translating proverbs due to cultural differences between the source and target languages. It was like trying to impose the source culture into the target language translation in the process. 30% responses did not face any difficulties because they try to understand the meaning of the proverbs first, then they look to find out the meaning or synonym of words in the standard Arabic to get the exact equivalence in the target language. Some proverbs have culture specific concepts, so the translators try to explain the proverbs to be clear in the target language.

By having a look at all the participants' responses, it can be clearly noticed that most of them share the idea that translating proverbs are controlled by specific conditions which guide the translator to the suitable meaning of the proverbs. Additionally, the participants' answers showed that they mostly agreed that translator needs to have a deep background knowledge about the language, culture, and local vocabulary of the both languages.

4.4 test results and analysis

The first proverb in the test was "الجمل مايشوف عوج رقته"./Aljamal maa yshowf awaje roqbtah/ which means that someone criticizes people for some sinse he/sh practices. The analyses of the translations have shwon that 50% of the translators has translated it into "the camle cannot see how tell his neck". It seems that the proverb was translated letterally into English. The letteral traslation does not give the real meaning of the proverb. That is due
to the fact that the native speakers who were consulted about the translation claimed that they could not understand the proverb. Those translators have translated the word عوج to “tell”, however the word عوج means carved. This means either they donot know the word in english or they donot know its appropriate spelling. Moreover, they used the definite article THE which gives extra meaning to the proverb. The exist of the definite article in the translation inspire the reader that the proverb is about a particular camle. However, 50% of the respondents used camels never see the bend of its neck. This proverb was translated by letterally translation method. However, this translation contains some grammer mistakes when the respondents used the word (camels) which is used for plural instade of using (camel) and then they used( its) which is used for single. The translators showed that they understand the meaning of the proverb, however they translated letterly which means that they still not give the right meaning of it in case the translation would be given to foreigners.

The second proverb in the test was “الربيع من باب البيت بيان” which is mean (that everything seems to be good for the first time, but the opposite in night). The analyses of the translations have shwon that 50% of the translators had used the functional equivalent method to translated it as folloing: First impression is dommend, A good nigth starts from sunrise. Though, 50% of the particepants had used the letterly method to translate this proverb, where one of them translated into (spring from the door of the house is invitable) the other translation was (spring season is smelt early) another translated into (spring appears from the enterance of the house). Based on the way that the particpants adopted to translate the proverb. When the translators used the functional equivalent method it seems that the foreigners understand the meaning of the proverb more than those used the letterly translation method.

The proverb "عيش بالمني يياكمون" which used when someone is delaying what it should be done today to tommorrow and then delay to the day after tommorrow and so on. According to the results of the study most of the particepants did not adopte any strategy to translate the proverb and also give translation that different from the meaning of the orginal proverb. This could be refres to the fact that the particepants did not the reall meaning of the proverb and they depend only on their understanding to discribe it. This result in confusion to those whom speak english to understand the meaning of the proverb. For instance, one of them translate into (live with wishes Cumin) another translation was (live on hopes).
The fourth proverb "جبران وبيتانهم طابية" was translated using literally translation by 66% of the particepants into "neighbours separated by barrier". Which is was not understandable by english speakers. However, 33% of the particepants used paraphrasing method to translate this proverb (friends in need are friends indeed) which was understandable for those whom speak english.

The fiveth proverb was "تكوّن عليه قصعة". Which is mean that the matter has taken attension more than it deserves. 33% of the translators used the meaning stratgy to translate this proverb into "so small to be consider". on the other hand, 50% of the particepants used letterly method of translation (cover it with bowel), (the dish is enough for him), (a little piace is enough) which were not understandable. While, 16% of the translators give a complete different meaning of the proverb (it a scandle).

The sixth proverb "انده العجز يلقى لك دباره". this proverb was translated literly by 83% of the translators. For instance, one translated into (call on a lazy to find an idea for you) this translation was understandable for thos whom speak english. Only 16% give wrong translation to the proverb where translated as (friends in need are friends indeed).

The seventh proverb "يمين البكوش في صدره". Which is mean (a person’s hidden intention). this proverb was translated literally by 66% of particepants. This translation was not understandable by english speakers. For example, (the deaf-mute swear in his heart), (dump swear in his chest). While almost 16% of the particepants translated by meaning method, for instance, you neaver know what is inside people). This translation was understandable by people whom speak english. Also 16% of the particepants give translation which give different meaning from the meaning of the preverb even though the translation was understandable by the english speakers, however, it give them different meaning.

The proverb "اللي داروه الترك فتنطازيا داروه العرب موني". 50% of particepants translated the proverb literally and was not understandable by english speakers. For example, (what ever turkish made in fantusy Arabic made it habit). one tran Only, 16% translate the proverb by meaning and was understandable by those whom speak english, for example ( damage commited by the Turk in phansasia land became living principle for Arab). 33% of the particepants could not give any translation.

The proverb "اللي عباته في المسدى مايقولش عربيان" this proverb was translated litterly by 50% of the particepants and their translation was not understandable by people whom speak english
language. For example, who ever his cloak at the shelf, does not say he was naked. While 50% pf the particepants translated by meaning which was understandable by those whom speak english. For instance, who does wait better than who does hope.

The last proverb was "الصايبية ماتفر". This proverb means that. 33% of the translation was by meaning which was very close to the maening of the proverb and was understandable to people speak differrent language. For example, the more you pay the more you gain. However, 66% of the particepants translated the proverb literally and it was not understandable by people whom speak english, as an example (the banquet does not indigent).

In general, 61% of the particepants adopte the literarlly translation strategy to translate the proverb, however, most of the translations by this strategy were not understandable. The second percentage 15% goes to those whom give wrong meaning of the translation of the proverb, this could be due to not having background knowledge about the culture of both languages and its vocabulary. While 13% of the particepants adopt the meaning strategy to translate the proverb and most of their translations were understandbale to english speakers. Only, 5% percentage of the particepants used the equavilent method to translate the proverb and it was most understandable and more clear in translation. The smallest percentage 3% goes to both paraphrasing strategy and thos whom could not give any translation to the proverb. correct because the translators try to explain or look to find out the equivalence in the target language.

It could be concluded that what was written above from the native speakers in the English language in UK when offered the translated proverbs , it could be considere that what they understood is correct while the other is wrong.

After these percentages , the researchers asked the translators the following questions which may help in clarifying some important points regarding translating proverbs. When asked about the difficulties that face the translators while translating the proverbs from Arabic into English , the translators believed that the less understanding of the local meaning of the proverbs causes some difficulties which make it very hard for the translators to know the right idea and the correct occasion the proverb build on. Also, they added that, some translators lack the cultural background which enable them to find out the suitable meaning of the proverb.
4.5 Discussion

The findings of the study indicated that the translators were highly influenced by their culture and this was reflected in their translation. Cultural differences play a major role in making the translation a hard task for translators. Furthermore, the results regarding the reasons behind these problems pointed out that lack of cultural awareness were a major reason behind these problems. Additionally, the findings of the study indicated that the translators often lacked sufficient knowledge about Libyan culture.

This study is different from other study such as Makhlouf’s study in (1996) whose focus just on the problems that encountered by translators when translating Libyan proverbs from Arabic into English. While in the present study the researchers focus in both difficulties and strategies to solve these problems.

In conclusion, the way the proverb is to be translated depends on the context in which is used. we have different and various translation strategies but the translator should take into his or her account which kind of these strategies can help the target language readers or listeners to better comprehend the meaning of the proverb. when translating Libyan proverb the translator should be conscious of the sense and to transfer it to the target language. In the case that the original proverb does not have its equivalent in another language, the translator should not delete that proverb from his or her translation but he or she should try to explain that proverb in the way that make it clear and understandable.
CHAPTER FIVE CONCLUSION

5.1. introduction

This study attempts to explore the obstacles that facing Libyan translators when translating proverbs to English. The researchers used tests and interviews for collecting the data. From the data analysis and the results and assisted by native speakers, it has been found that the translators should have background knowledge about the culture of the other language and its vocabulary to get deep understand of that proverb and give correct meaning in the TL. Finally, it could be said that the idea that proverb depends on it was difficult to limit, because the proverb usually comes brief and carries with it cultural, social and religious contents. This what put the translators in front of various difficulties such as, finding the cultural equivalent in TL and the difficulty to rewriting of what have not equivalent in the TL.

5.2. main findings.

The study results showed that most of difficulty in translating the proverbs comes from the nature and understanding the meaning of the proverb, where the results showe that most of the translators are adopting literally translation strategy which is result mostly in confusion and complwxity to understand the meaning of the translation which is generally give wrong or different meaning from the orginal proverb. In addition, the study also showed that 15% of the particepants give wrong meaning and this refers to their poor vocabulary and weakness cultural background. Therefore the translateore should grasp the meaning correctly
and try to find the equivalent meaning or proverb. Also, the study found that all proverbs that being translated by adopting the meaning strategy were very successful in giving the right purpose and image of the translated proverbs.

5.3 Recommendations

Based on the findings of this study regarding the difficulties that encounter the translators when translate Libyan proverbs, the researchers recommend the following:

1. Teachers should given an intensive courses in translating Libyan proverbs.

2. The translators should be familiar with both cultures and have more knowledge about both culture.

3. The translator should convey message not merely words.

4. Teaching the use of all kinds of translation strategies.

5. Teaching how to deal with the context to understand the concept so as to carry out the translation accurately.

6. Translators should avoid the literal translation that makes meaningless translation.

7. Translators should translate proverbs as one unit not to translate the words separately.

5.4 Limitations

This study has some limitations that can be overcome by future researchers in order to extend the knowledge and applicability of the results. First, the number of samples is very small in translation division at Sebha university, this led us to seek translators outside the University of Sabha. Secondly, the lack of references and researchs that directly related to topic and field of the study. Also, the lack of books and useful references in Sebha University library.
REFERENCES


Appendix A

Test

Translate this LIBYAN Proverbs from ARABIC to ENGLISH…………………………..

Gander: a)male      b)female

Age……………………..

1. الجمل مايشوف عوج رقبته

2. الربيع من باب البيت ببان

3. عيش بالمني ياكمون

4. جيران وبينانهم طابيه

5. تكفي عليه قسعه
REFERENCES


