Translation Quality Assessment of Proverbs from English into Arabic: The Case Study of One Thousand and One English Proverbs Translated into Arabic

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Abstract

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By

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Keywords: Translation, Error Analysis, Translation Quality Assessment, Proverbs.

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Dedication

This thesis is dedicated to my father, Abdulaziz Othman Alfaleh, who taught me to never stop seeking knowledge and to never lose ambition. It is also dedicated to my mother, Aljawharah Alasaf, who taught me that everything is possible if you are willing to work for it. To him, who has always been encouraging and supporting me, my brother Suliman. This thesis is also dedicated to my sisters and friends for their continuous support.

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Chapter One

1. Introduction

1.1 Background to the Study

Some scholars are interested in translation quality assessment. House (2015) claimed, "Translation quality assessment can be said to be at the heart of any theory of translation" (p.1). Thus, some scholars proposed models for translation quality assessment and error analysis such as Pym (1992), House (1997), and Na Pham (2005). They proposed their models because even experienced translators may commit errors, especially when they translate cultural-related texts, such as proverbs.

Proverbs are not easy to translate because of their characteristics. Ghazala (2014) claimed, "Proverbs are metaphors that stand for something else. Besides, they are culture-specific" (p. 138). This led many scholars to suggest strategies to use when translating proverbs. For example, Baker (2011) proposed some strategies for translating proverbs. They are total equivalence, partial equivalence, paraphrasing, omission and translation by compensation. Gorjian (n.d.) suggested three strategies for translating figurative language which include proverbs. They are exact equivalents (strong version), near equivalents (moderate version), and literal translation (weak version).

Nevertheless, translators sometimes misuse these strategies which lead to having errors in the translated proverbs. Therefore, there is a need to assess the translation of proverbs and to find out the types of errors committed under each used strategy in order to avoid these errors. Therefore, the present study assessed the translation of proverbs in Omar Jabak's book *One thousand and one English proverbs translated into Arabic*. The assessing process was based on Na Pham's (2005) error analysis model. The researcher also found out how far this model was appropriate for the assessment of the strategies used by Jabak when translating proverbs.

1.2 Problem of the Study

Some translators commit errors when translating proverbs although there are many strategies for translating them. This is because some translators misuse these strategies. For instance, some proverbs have a figurative language which means that literal translation can destroy the meaning or make it not understandable. Therefore, a translation quality assessment to proverbs is needed to be applied. Thus, this research assessed the translation of proverbs in Omar Jabak's book *One thousand and one English proverbs translated into Arabic*. In addition, Na Pham's (2005) error analysis model was implemented to investigate how far this model is appropriate to the description and assessment of the strategies used in translating these proverbs.

1.3 Questions of the Study

This research attempted to answer the following research questions:

- 1- What are the most frequently used strategies by Omar Jabak's to translate English proverbs in *One thousand and one English proverbs translated into Arabic*?
- 2- How far is Na Pham's error analysis model appropriate to describe and assess the strategies used in translating *One thousand and one English proverbs translated into Arabic*?
- 3- What are the most frequently detected errors under each strategy in *One thousand and one English proverbs translated into Arabic*?

1.4 Objectives of the Study

This research aimed at achieving the following objectives:

- Investigating the most frequently used strategies by Omar Jabak to translate English proverbs in *One thousand and one English proverbs translated into Arabic*.
- Investigating the appropriateness of using Na Pham's (2005) error analysis model to describe and assess the strategies used in translating proverbs.

- Identifying the most frequently detected errors under each strategy in *One thousand and one English proverbs translated into Arabic*.

1.5 Significance of the Study

Some research papers discussed the problems and difficulties that were encountered by translators while translating proverbs. There were also some research papers that discussed the strategies used for translating proverbs. However, practical studies which focus on assessing the translation of proverbs in English-Arabic dictionaries are comparatively few. This research was designed to fill what appeared to be a gap in the translation studies literature.

1.6 Definitions of Terms

Translation

House (2015) defines translation as "the replacement of a text in the source language by a semantically and pragmatically equivalent text in the target language" (p. 63). On the other hand, Munday (2001) defines translation as "changing an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT) in a different verbal language (the target language or TL)" (p.5).

Proverbs

According to Ghazala (2014),

Proverbs are special fixed unchanged phrases which have special fixed unchanged meaning. A proverb cannot be translated or understood as a collection of the individual meanings of its words. Moreover, proverbs are metaphors that stand for something else. Besides that, they are culture-specific. Therefore, they should not be translated or understood directly. (p. 138)

Translation Error

According to Neubert & Shreve (as cited in Na Pham, 2005), "What rightly appears to be linguistically equivalents may very frequently qualify as "translationally" nonequivalent".

1.7 Limitation of the Study

The research was mainly concerned with the translation quality assessment of a limited number of proverbs in Omar Jabak's translation of *One thousand and one English proverbs translated into Arabic*. The assessing is limited to Na Pham's (2005) triadic model which comprises comprehension, linguistic, and translation matrices.

Chapter Two

2. Literature Review

This chapter includes discussions about the origin of English and Arabic proverbs, characteristics of proverbs, difficulties in translating proverbs, strategies for translating proverbs, previous studies about the translation of proverbs, previous studies related to error analysis of the translation of proverbs, and some translation quality assessment studies.

2.1 Proverbs

2.1.1 Origin of English and Arabic Proverbs

Montanari (as cited in Al-Muhaizi, 2014) stated, "The origin of proverbs is complex and varied, but the basic sources of proverbs are religion, literature and culture". Therefore, the basic source of Arabic religious proverbs are the Holy Quran and Hadiths, and the basic source of English religious proverbs is the Bible. For example, (سَيَجْعَلُ اللَّهُ بَعْدَ عَسْرٍ يُسْرًا) (At-Talaq: 7) is an Arabic religious proverb taken from The Holy Quran, (كلكم راع وكلكم مسؤول عن رعيته) is an Arabic religious proverb taken from Hadith, and "as the tree falls, so shall it lie" is an English religious proverb "with a biblical origin (in the place where the tree falleth, there it shall be)" (Speake, 2015, 324). There are also some proverbs that were taken from other sources such as literature. William Shakespeare, for example, is one of the basic sources of English proverbs taken from literature. For instance, (better three hours too soon than a minute too late) and (be great in act, as you have been in thought) are two proverbs taken from Shakespearean works. This also applies to Arabic. Many Arabic proverbs were taken from Arabic literature especially from Al-Mutanabi's Poems, such as (عدوك من صديقك مستفاد فلا تستكثرن من الصحاب) The final source of proverbs is the culture. This refers to the proverbs that were taken from real old situations. You cannot guess the meaning of the proverb without knowing the story or the situation behind this proverb. For example, (عادت حليلة إلى عاداتها القديمة) is a famous proverb that was taken from an old story. Halima is Hatim Al-Taei's wife. She was very stingy while her husband was very

generous. He taught her to be generous; however, she returned to be stingy due to some circumstances. Consequently, people said (Halima returned to her old habit), and they still use this proverb nowadays.

2.1.2 Characteristics of Proverbs

Many scholars discussed the characteristics of proverbs. Norrick (as cited in Dabaghi, Pishbin & Niknasab, 2010) stated, "Proverbs are self-contained" and "proverbs are traditions" Ghazala's definition of proverbs includes similar characteristics such as having fixed unchanged forms and being culture-specific. Arora (as cited in Dabaghi, Pishbin & Niknasab, 2010) also suggested some characteristics of proverbs which are alliteration, parallelism, rhyme, ellipsis, hyperbole, paradox, and personification. Rowland (1926) stated some characteristics of proverbs. They are "stick in the mind, build up vocabulary and illustrate admirably the phraseology and idiomatic expressions of the foreign tongue" (as cited in Abo Al Timen, 2015). Therefore, we can say that learning other country's proverbs helps in learning their language. In addition, proverbs are also used to teach people and give them instructions and directions such as the famous Arabic proverb (لا تؤجل عمل اليوم إلى الغد). It tells people not to postpone their work until tomorrow.

2.1.3 Proverbs and Idioms

Since there are only a few studies that discussed the translation of proverbs, and since proverbs and idioms share most of their characteristics and features, the previous studies to be discussed will include both proverbs and idioms.

2.2 Translating Proverbs

2.2.1 Difficulties in Translating Proverbs

Translation is not an easy task, and every field of translation has its obstacles and difficulties. The translation of proverbs, in particular, is very challenging since they have figurative and metaphorical meaning. Sometimes, the interpretation 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. Many scholars discussed the difficulties encountered when translating proverbs. Ghazala (2014) was one of the scholars who discussed this issue. He stated, "Proverbs are not meant to be taken literally and directly" (p. 144). Accordingly, employing literal translation when translating proverbs may lead to having a not understandable proverb which is considered an error in translation. For example, when we translate (a cat may look at a king) as (يمكن للقطعة أن تنظر إلى الملك), the readers will not understand the meaning of the original proverb. In addition, the fixed form of the proverb makes it difficult to translate since the translator will try to keep the same structure and style in the translated proverb. This may result in having linguistic errors.

2.2.2 Strategies for Translating Proverbs

Since proverbs are tricky and not easy to translate, many scholars were interested in suggesting some strategies for translating them. Baker (1992) proposed strategies for translating idioms and fixed expression which include proverbs. They are using an idiom with similar form and meaning in the target language (total equivalence), using an idiom of similar meaning but dissimilar form (partial equivalence), translation by paraphrasing, translation by omission, and translation by compensation.

Gorjian (1996) suggested three strategies for translating figurative language which includes proverbs. They are exact equivalents (strong version), near equivalents (moderate version), and literal translation (weak version). He organized them in a hierarchical way, and named them as "a three-fold strategy of translating figurative language" (as cited in Gorjian, n.d.). His three-fold strategy means that if the translator fails to find the exact equivalents, he can resort to near equivalent or even literal translation which is the weak version.

Ghazala (2014) suggested that proverbs are divided into three groups. Each group has its appropriate way of translation. First, absolute equivalence. This group of proverbs can be translated directly by providing a proverb in the target language with the same form and the same meaning. He states that this is the easiest way for translating proverbs; however, this does not apply to all types of proverbs. Therefore, the translator needs to shift to other ways and strategies. Second, 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. Third, the different equivalence. This means providing a proverb with a similar meaning but a different form. Ghazala notes that this is the hardest way for translating proverbs. He also adds that providing a literal translation, in this case, may lead to having a non-understandable proverb in the target language. Finally, he suggests some recommendations for translators such as "consulting good specialist monolingual as well as bilingual references, consulting an authority, resorting to colloquial Arabic, or as a last resort translating the sense" (p. 143)

2.2.3 Previous Studies on the Translation of Proverbs

There are a number of research papers that discussed the translation of proverbs and idioms. Strakšien (2009) conducted a research discussing the strategies used for translating idioms from English into Lithuanian. The aim of the study was to find out the most frequently used strategies when translating idioms from English into Lithuanian. The theoretical part discussed types of idioms, the main difficulties encountered when translating idioms, and the strategies used when translating idioms. The analytical part was an analysis of the most frequently used strategies when translating idioms. 64 idioms were extracted from two novels written by Agatha Christie. They were *Appointment with Death* (2001) and *Death on the Nile* (1977). These two novels were translated from English into Lithuanian by Rasa Kirvaityt. First, the researcher classified the selected idioms into three classifications in accordance to Fernando's (1996) classification. It showed that half of the selected idioms are pure idioms

which comprise 50% while the other half is divided between literal idioms 31% and semi-idioms 19%. Second, the researcher analyzed the strategies used by Rasa Kirvaityt, and found out that "her translation of idioms involved four basic translation strategies: paraphrasing, which involves explanatory and stylistic paraphrase, idiom to idiom translation, which involves using idiom of similar meaning and form and using idiom of similar meaning but dissimilar form, literal translation and omission" (p. 18). Third, the researcher calculated the most frequently used strategies by the translator in the two novels which revealed that translation by paraphrasing was the most frequently used strategy which comprises 49%. Finally, the researcher calculated the most frequently used strategies in each novel. The result showed that translation by paraphrase was also the most frequently used strategy in both novels which comprises 26% in *Appointment with Death* and 23% in *Death on the Nile*.

Almutairi (2013) carried out a research about translating dialectal proverbs with reference to Bedouin Arabic. The research was based on Baker 's strategies (1992) for translating idioms. The main aim of the research was to investigate whether these strategies are suitable for the translation of proverbs or not. The analytical part was based on the Theroux's translation of Abdelrahman Munif's *Mudun Al-Milh* novel. This novel was chosen by the researcher since it includes some Bedouin proverbs. The researcher followed a descriptive approach to describe the translation strategies used to translate these proverbs. The findings showed that the translator used literal translation, paraphrasing, translating the source dialectal proverb with a target proverb, and omission. This means that using Baker's strategies (1992) for translating idioms are also applicable and useful for translating proverbs. The researcher claimed that when the two 'social contexts' are so different, the translator will be forced "to choose certain strategies over others" (p. 41). In the case of *Al-Milh* novel, the translator was forced to use literal translation and translation by paraphrasing more often due to the differences between Arabic Bedouin proverbs and the English ones. The researcher stated that

using these strategies may have negative effects on the translated text. For example, using literal translation will have an impact on the 'naturalness' of the target text, and the "metaphorical meaning would be lost". On the other hand, translation by paraphrasing and omission will also have an impact on the 'faithfulness' of the target text. Finally, the researcher offered some recommendations for further studies such as "A study of dialectal proverbs in other literary genres", "A dictionary that offers explanation and translation of Bedouin proverbs in Najd region", and "The effect of stylistic preferences in translating cultural references" (p. 44).

Alshammari (2015) examined Nida's translation theory in rendering Arabic proverbs into English. Thus, the aim of his research was to test the 'accuracy' of Nida's theory (1964) for the translation of Arabic proverbs into English. The researcher collected 20 proverbs with "cultural and religious aspects". He organized them in a table along with their transliteration in English, Nida's formal equivalents and dynamic equivalents. After that, the researcher analyzed the formal and dynamic equivalents and compared them with the source text in order to test their 'accuracy'. The researcher divided the discussion into two parts. The first part included proverbs with "cultural elements", and the second part included proverbs with "religious beliefs". The discussion of the study showed that Nida's dynamic equivalents were more appropriate in most of the examples. The results also showed that "dynamic equivalence can be employed to facilitate communication in the TL while formal equivalence can preserve the SL culture with risk of misinterpretation" (pp. 55-56).

The above research papers discussed the translation strategies of proverbs. They analyzed some strategies, tested the appropriateness of using them, gave examples to each strategy, and sometimes analyzed each translated proverb in accordance with their translation method and strategy. However, they have not discussed the errors that might happen when translating proverbs which is the main focus of this current study.

2.3 Translation Quality Assessments and Error Analysis

Translation is not an easy task, and every translator goes through some obstacles and difficulties while translating. These difficulties might cause errors in translation. Therefore, translation quality assessment and error analysis were suggested.

2.3.1 Previous Studies related to Translation Quality Assessment of Proverbs

Many research papers discussed the translation of proverbs and idioms. Some of them pointed out the errors associated with the translation of proverbs and idioms. Salamah (2015) investigated the comprehension and translation of idioms by translation students at King Saud University. One of the objectives of the study was to investigate the types of errors made by students when translating English idiomatic expressions into Arabic. The researcher noted, "The study population consisted of female students from the English Language Program at COLT, KSU" (p. 300). In the theoretical part, the researcher discussed the comprehension of idiomatic expressions, the translation of idiomatic expressions, the notion of error, and error classification. On the other hand, the practical part discussed the obstacles and difficulties encountered by female students at KSU when translating proverbs, the errors made by these students, the classifications of these errors, and finally the strategies used to deal with the difficulties. "The research followed a qualitative descriptive design model and the collected data was analyzed quantitatively" (p. 300). She made a test for the students in order to find out the difficulties they encountered and the error they made. The finding showed that the students made 11 types of errors. The researcher stated, "Most of the error categories corresponded to those found by Shudooh (1988) and Al-Qahtany (2004)" (p. 302). They are miscomprehension of original (41.71%), wrong choice of word, literal translation (22.9%), register/style (15.35%), omission (7.32%), sentence structure (4.36%), addition (2.44%), ambiguity (0.87%), redundancy (0.52%), transliteration (0.17), and the use of exact English expression (0.17%). This means that the most frequently committed type of error among female KSU student was

the miscomprehension of the original. Shudooh (as cited in Salamah, 2015) stated that miscomprehension of the original usually leads to having a target text with a distorted meaning.

Thalji and Dweik (2015) conducted a research on the translation of proverbs. Their main focus was the obstacles and strategies of the translation of proverbs. However, they also discussed the errors made by Jordanian novice translators when translating English proverb into Arabic and vice versa. The theoretical part of the research discussed the common linguistic and textual features of proverbs, difficulties encountered in translation, problems resulting from lack of equivalence between source and target language, and strategies used in translating proverbs. They also reviewed some empirical studies such as studies related to obstacles of translating proverbs and studies related to strategies of translating proverbs. The analytical part was based on a test composed of 10 Arabic proverbs and 10 English proverbs. The test was given to a sample of 20 Jordanian novice translators (males and females). The findings of the study showed that 46.25% of the answers were considered as correct answers, 22% were considered as acceptable answers, and 31.75% were considered as wrong answers. The researcher claimed that novice Jordanian translators committed two main types of errors when translating proverbs. These errors include using literal translation and irrelevant meanings, and committing linguistic and stylistic mistakes that distort the entire meaning.

The above two studies investigated the errors committed by translators when translating proverbs. They described these errors, classified them into categories and tried to find out the most frequently committed errors. Their studies were not depending on a translation quality assessment model or an error analysis model. However, the current study aimed to investigate the committed errors when translating proverbs depending on a translation quality assessment model which is Na Pham's (2005) model and to find out how far this model is appropriate for the assessment of the translation of proverbs.

Bunchutrakun (2016) conducted a research to test the translation of idioms of fiction from English into Thai. The researcher collected 30 idioms from two novels which are *Mr. Maybe* and *The Trials*. The idioms were collected from these two novels' dialogs. The translators of the novels were the testers. They tested their translation of the collected idioms. After that, they were reviewed by the researcher. The researcher adopted Larson's (1984) three aspects of testing and assessing translation which are accuracy, clarity and naturalness. These three aspects can be illustrated as follows:

Sometimes a translator has misunderstood the text and has translated it wrongly. Sometimes the translation work may be accurate, but does not communicate well with its readers, who are unfamiliar with the source text. Or sometimes the text is both accurate and clear, but it is unnatural to native speakers of the target language. Therefore, the translation work needed to be improved its accuracy, clarity and naturalness. (p. 467)

The findings of the study showed that there were six unnatural idioms, three unclear idioms, and one inaccurate idiom. They classified omission/no translation under inaccuracy. Finally, alternatives to these wrong translations were given.

The above study tested and assessed the errors committed when translating idioms depending on Larson's (1984) three aspects of testing and assessing the translation which are accuracy, clarity and naturalness. However, the current study aimed to investigate the committed errors when translating proverbs depending on different three aspects which are comprehension, linguistic and translation which were proposed by Na Pham (2005).

2.3.2 Models for Translation Quality Assessment

There are a number of translation quality assessment scholars. Each scholar focuses on specific aspects, and divides her/his model according to these aspects. Anthony Pym proposed a model for translation quality assessment in 1992. He said that errors in translation are divided

into two categories which are binary and non-binary errors. According to Pym, a binary error refers to a wrong translation such as committing a grammar mistake or changing the meaning of the original text. However, a non-binary error refers to a correct translation which needs a modification to be better. Pym claimed that non-binary errors could cover too long sentences, and it can be illustrated by saying "It's correct, but perhaps too long..." (p. 6).

Juliane House's translation quality assessment model is one of the most famous models in this field. It is written in the preface of her book *Translation quality assessment* that she is "the world's best-known model of translation quality assessment". In 1997, she proposed her model which was based on the pragmatic theory. She claimed, "Equivalence is the core concept in translation quality assessment" (p. 21). House divided her model into two categories which are overt errors and covert errors. She suggested that overt errors are "resulted either from a mismatch of the denotative meanings of source and translation text elements or a breach of the target-language system" (p. 33). However, covert errors are resulted from "a mismatch on a particular situational dimension" (p. 33).

2.3.3 Na Pham's Error Analysis Model

In 2005, Na Pham conducted a research paper to identify the errors committed when translating topic-comment structures from Vietnamese into English. Therefore, 95 students from the Department of English Language and Literature were chosen to take the test and translate a text from Vietnamese into English. The researcher suggested her error analysis model for the study because she believes that translation errors result from a lack of linguistic competence in the target language, a lack of translation competence, and a deficiency in comprehension ability of the source text.

Gile (2009, p.79) stated, "Comprehension goes beyond the simple recognition of words and linguistic structures." He also added, "There is no one-to-one correspondence between all the words and structures of any two languages." Na Pham (2005) claimed, "Comprehension

errors occur when the learners misunderstand the syntax of a sentence in the source text, or misread a word and their translation is based on a misunderstood source text" (p. 57). These are some factors that may lead to comprehension errors.

Na Pham classified linguistic errors into five classifications. They are morphological errors, grammatical errors, syntactic errors, collocational errors, and inappropriate word form. Na Pham stated, "Morphological errors are the errors which involve a failure to comply with the norm in building word structure", "Grammatical errors are the errors that occur in the handling of word structure", "Syntactic errors are the errors made when learners have to handle any structures larger than words", "Collocational errors are the errors made in the idiomatic usage of the target language", and "Inappropriate word form refer to cases where the word form is not correctly chosen" (p. 146).

Na Pham claimed, "Translation errors show the inability of the students in expressing the meaning of the source text in the target language, or some distortion of the source text, even though the sentence may be grammatically correct". She classified translation errors into nine classifications. They are pragmatic errors, omission, addition, inaccurate rendition of individual lexical items, distorted meaning of the source text, too-free translation, too-literal translation, wrong lexical choice, and wrong focus of attention. She stated, "Pragmatic errors refer to errors which occur when learners produce a grammatically and semantically correct phrase/sentence, but the use of the phrase/sentence is not appropriate for the communicative situation". She claimed, "addition and omission are regarded as types of translation errors when the addition and omission severely influence the meaning of the source text and impede the comprehension of the readers" (p. 147). She argued, "Distorted meaning of the source text dramatically changes the intended meaning". However, "Inaccurate rendition can produce the wrong version in the target text. They do not necessarily harm the original message" (p. 214). Na Pham also claimed, "The students made a too-free translation when they try to rewrite or

improve the original message in a too-creative way that leads to a change in meaning" (p. 217). On the other hand, a too-literal translation results when "the students tend to focus only on the surface structure" (p. 216). Na Pham stressed, "The emphasis and focus of attention from the original text should be preserved in the translation" (p. 223). Otherwise, the translation will include a translation error. "Wrong lexical choice involves the selection of words in translating" (p. 220)

The result of Na Pham study showed that grammatical errors were the most frequently committed errors while comprehension errors were the least frequently committed errors. However, Na Pham claimed, "Although comprehension errors account for only a small proportion, they seem to have serious consequences as they lead to mistranslation and thus misunderstanding." (p. 313)

Ardeshiri & Zarafshan (2014) carried out a research on English language and translation students' causes of errors when translating pragmatic senses from English to Persian. The aim of this study was to find out the most common errors when translating from English to Persian based on Na Pham's (2005) model. The researchers claimed, "From the first analysis of the translated English Persian text, it was concluded that the most important problem for participants is pragmatic errors, so, this paper only focused on transferring pragmatic sense" (p. 242). The findings showed that ELT students committed linguistic (grammatical) errors and comprehension errors. The researcher stated, "These errors play an important role in understanding pragmatic sense" (p. 245). This might lead to having a target-language text with a distorted meaning.

The above study was based on Na Pham's error analysis model. However, it was focused only on the pragmatic errors. The current study covered all types of errors in Na Pham's model. In addition, the above study was applied on a novel's dialogs while the current study was applied on proverbs.

To sum up, this chapter discussed some characteristic of proverbs and some studies that focused on the translation of proverbs. These studies proved that translators encounter difficulties when translating proverbs. It also confirmed that some translators commit error when translating proverb. Consequently, there is a need to assess the translation of proverbs and to classify the errors committed according to a specific error analysis model.

Moreover, this chapter discussed some studies that investigated the errors committed by translators when translating proverbs. They described these errors, classified them into categories and tried to find out the most frequently committed errors. Their studies were not depending on a translation quality assessment model or an error analysis model. However, the current study aimed to investigate the committed errors when translating proverbs depending on a translation quality assessment model which is Na Pham's (2005) model and to find out how far this model is appropriate for the assessment of the translation of proverbs.

In addition, this chapter included a study that tested and assessed the errors committed when translating idioms depending on Larson's (1984) three aspects of testing and assessing the translation which are accuracy, clarity and naturalness. However, the current study aimed to investigate the committed errors when translating proverbs depending on different three aspects which are comprehension, linguistic and translation which were proposed by Na Pham (2005).

Finally, this chapter reviewed a study that was based on Na Pham's error analysis model. However, it was focused only on the pragmatic errors. The current study covered all types of errors in Na Pham's model. In addition, that study was applied on a novel's dialogs while the current study was applied on proverbs.

Chapter Three

3. Methodology

This chapter discusses the sample of the study, and the method of analyzing this sample using Na Pham's error analysis model.

3.1 The Sample Analyzed

The sample size of this study is 36 proverbs taken from an English-Arabic dictionary for proverbs which is Omar Jabak's book *One thousand and one English proverbs translated into Arabic*. Jabak is a Syrian professional translator who has a master degree in translation and Arabization. He published several books in the field of translation. His dictionary *One thousand and one English proverbs translated into Arabic* contains more than a thousand of useful English proverbs translated into Arabic. These proverbs discuss different topics, such as honesty, lying, friendship, love, unity, contentment, greed and many other topics. However, some of the translated proverbs include errors which is the reason behind choosing this dictionary to be the sample of this study.

3.2 Method of the Analysis

The researcher followed a translation quality assessment approach to assess the selected sample from *One thousand and one English proverbs translated into Arabic*, by Omar Jabak. First, the researcher pointed out the most frequently used strategies by the translator (total equivalence, similar/close/partial equivalence, paraphrasing/non-idiomatic translation, or literal translation). Proverbs that did not include errors in their translations were not included because there was no need to analyze them. Then, the researcher analyzed the translation of each proverb with reference to monolingual and bilingual dictionaries. After that, translation quality assessment of these strategies was conducted in the light of Na Pham's model which comprises comprehension, linguistic, and translation matrices (figure 3.1). Finally, the most common errors under each strategy were detected, calculated and presented in order to find out

the occurrences of each error under each strategy. These results of this study clarified to what extent could the Na Pham's error analysis model be useful in evaluating the Arabic translations of English proverbs.

Figure 3.1 Na Pham's (2005) error analysis model

These arrows mean that every comprehension error leads to a translation error. It is impossible to provide a correct translation without a fully comprehension of the source text. Sometimes, there is also a connection between linguistic errors and translation errors. For example, committing a linguistic error may lead to having an inaccurate meaning.

Chapter Four

4. Findings and Discussion

This chapter includes a discussion of the errors committed in Omar Jabak's book *One thousand and one English proverbs translated into Arabic*. It also includes the number of errors committed under each used strategy, and the appropriateness of using Na Pham's (2005) error analysis model to describe and assess the strategies used in translating proverbs.

Figure 4.1 The number of the errors detected under each used strategy

The findings of this study showed the most frequently used strategies by Jabak. They were using similar equivalents, translation by paraphrasing, and literal translation. The findings also indicated that translation errors were the most frequently detected errors within these three strategies. However, linguistic errors were the least frequently detected errors when using close equivalence and paraphrasing. This is because the translator is a professional one, and he was translating into his native language which minimized the probability of having linguistic errors. This confirmed what Baker claimed. She stated that when a professional translator translates an idiomatic expression into his/her native language, he/ she would only face two difficulties which are "the ability to recognize and interpret the idiom or fixed expression correctly; and

the difficulties involved in rendering the various aspects of meanings that an idiom or fixed expression conveys into the target language" (2011, p. 68). These results will be discussed in details in the following sections.

4.1 The Analysis of The Errors Detected Under Each Strategy

4.1.1 Using Similar/Close/Partial Equivalents

The 1st Example:

ST: Where ignorance is a bliss, it is folly to be wise.

TT: ولما رأيت الجهل في الناس فاشيًا تجاهلت حتى ظن أني جاهل

According to Spears (2005), the source text proverb means, "If knowing something makes you unhappy, it would be better not to know it" (p. 753). This means that this proverb is not about how common ignorance is. However, it is about how happy you would be when you are ignorant. Thus, it is better to be translated as "إذا كان الجهل نعمة فمن الحمق أن تكون حكيماً" (Attia, 2004, p. 192). It also has an Arabic equivalent which says "ذو العقل يشقى في النعيم بعقله وأخو الجهالة في الشقاوة ينعم" (Baalabki, 2005, p. 94). Thus, we can say that the translator gave an **inaccurate meaning** of the source text proverb. Giving an inaccurate meaning means "Inability to preserve the meaning of the source text when doing a translation shift in structure" (Na Pham, 2005, p. 212).

The 2nd Example:

ST: A friend is never known till needed.

TT: الصديق وقت الضيق.

According to Na Pham (2005), "The emphasis and focus of attention from the original text should be preserved in the translation" (p. 223). The source text proverb and the target text proverb in this example are very similar. However, they do not focus on the exact same thing. The source text proverb means that you will never know your friend until you go through a hard time. However, the target-language proverb means that your real friend is the friend who

stands by you in your hard time. The focus in the source text proverb is on the time of knowing your real friend while the focus in the target-language proverb is on the characteristic of a real friend. According to Attia (2004, p. 61), this proverb should be translated as "لا يُعرف الصديق إلا عند الشدة" or "عند الشدائد يُعرف الإخوان". Thus, we can say that the translator committed a translation error which is a **wrong focus of attention**.

The 3rd Example:

ST: A Joke never gains an enemy but often loses a **friend**.

TT: الدعابة تُذهب المهابة

The translator in this example translated the source text proverb by a famous Arabic proverb that says (a joke might lead the person to lose his own veneration). However, the source text proverb means that a joke might lead a person to lose a friend since jokes could be offensive sometimes. Thus, it could be translated as (المزاح الثقيل لن يكسبك سوى خسارة الصديق). We can see that there is a difference in meaning between the source text proverb and the translation. Therefore, we can say there is a **distortion in meaning** in this example.

The 4th Example:

ST: To kick against the pricks.

TT: لكل فعل ردة فعل

The translator in this example **distorted the meaning** of the source text proverb. "Shudooh (1988) explained that errors caused by miscomprehension of the ST represent a serious problem as these errors result in sentences with distorted meanings" (as cited in Salamah, 2015). The distortion of meaning in this example is a result of a **comprehension error**. The source text proverb means, "It is futile to fight a losing battle by resisting authority" (Proverb Hunter Dictionary). Thus, it does not mean (for every action, there is a reaction) as the translator claimed. However, it could be translated as "لا تقاوم على غير طائل" (Baalabki, 2013, p. 254) or "لا تضرب الحائط بنفسك" (Attia, 2004, p. 36).

The 5th Example:

ST: Between two evils it is not worth choosing.

TT: اختر أهون الشرين

The translator **distorted the meaning** of the source text proverb due to a **lack of comprehension**. The source text proverb means that it is useless to choose between two evils. However, the translator translated this proverb as (choose the lesser of two evils). It could be translated as (الاختيار بين شرين لا جدوى له).

The 6th Example:

ST: As the tree falls, so shall it lie.

TT: ما حدا لحدنا

The source text proverb is a religious one taken from The Bible. It means, "One must not change long-established beliefs etc., in the face of death" (Speake, 2015, p. 324). The translator in this example **distorted the meaning** due to a **lack of comprehension** of the source text proverb. The nearest Arabic equivalent to this example could be (يبيع كل عبد على ما مات عليه).

The 7th Example:

ST: One man's meat is another man's poison.

TT: فوائد قوم عند قوم مصائب

The source text proverb means, "Something that one person likes may be distasteful to someone else" (Spears, 2005, p. 473). Thus, this proverb is used when tastes are different from one person to another. Although many translators translated this proverb as the translator did, we can say that this translation is **inaccurate** because this is the translation of (one man's loss is another man's gain). However, this proverb is not about gains and losses. It is about different tastes. Accordingly, this proverb is preferable to be translated as (الأذواق تختلف).

The 8th Example:

ST: He that has not silver in his purse should have silk in his tongue.

TT: الصمت فضيلة

The source text proverb means, "A man without money cannot afford to offend those to whom he looks for financial assistance" (Proverb Hunter Dictionary). Thus, this proverb is addressed to poor people. However, the translator translated this proverb as (silence is virtue). This means that he **omitted** the first part of the proverb that says "He that has not silver in his purse" which indicates that this proverb is addressed to poor people. The source text proverb should be translated as "من لا يملك مالا يجب أن يكون له كلاما معسولا" (Attia, 2004, p. 82).

The 9th Example:

ST: Good wine needs no bush.

TT: الأصل أصيل

According to Speake (2015), this proverb means "Good products need no advertisement" (p. 136). This proverb was translated by Baalbaki (2015) as "البضائع الجيدة لا تحتاج إلى ترويج-البضائع الجيدة تعلن عن نفسها بنفسها" (p. 502). However, the translator translated it as "genuine is genuine". Thus, we can say that he gave an **inaccurate rendition** of the source text proverb.

The 10th Example:

ST: No man is indispensable.

TT: الناس تكمل بعضها

The translator in this example gave an **inaccurate meaning** of the source text proverb. This proverb is "used often in business organizations" (Proverb Hunter Dictionary), and it means, "Anyone may become unnecessary; anyone may lose his or her job" (Spears, 2005, p. 451). Thus, it is better to be translated as "ليس هناك من لا يمكن الاستغناء عنه" (Attia, 2004, p. 141).

The 11th Example

ST: **Charity** covers a multitude of **sins**.

TT: الكرم يغطي عيوبًا كثيرة

The translator committed a translation error in this example which is a **too-free translation**. "The original wording is to be found in I Peter, iv, 8: 'And above all things have fervent charity among yourselves: for charity shall cover a multitude of sins' (Proverb Hunter Dictionary). Thus, since the source text proverb comes from The Bible, it is better to be translated religiously as "الصدقة تخفي العديد من الآثام" (Attia, 2004, p. 24). It should not be translated too freely as (generosity covers a multitude of faults).

The 12th Example:

ST: A good name is sooner lost than won.

TT: الهدم أسهل من البناء

This translation is a **too-free translation**. According to Proverb Hunter Dictionary, the source text proverb means, "It takes a long time to build up a good reputation, but this reputation is quickly lost by just one crime or piece of bad behavior." However, the translator makes a generalization in the target-language proverb. He translated it as (it is easier to pull down than to build) which is a too-free translation that does not deliver the exact meaning. Therefore, it should be translated as "السمعة الطيبة تُكتسب بصعوبة وتضيع بسهولة" (Attia, 2004, p. 69).

Figure 4.2 The number of the errors detected under similar/close equivalence

The results revealed that the most frequently detected errors under translating using similar equivalents were both inaccurate rendition and distorted meaning. Comprehension errors took place immediately after them. This means that using this strategy led the translator to focus on giving an Arabic equivalent to the source text proverb without making sure that this equivalent gives the exact meaning. Baker (2011) claimed, "An idiom in the source language may have a very close counterpart in the target language which looks similar on the surface but have a totally or partially different meaning" (p. 70). Bunchutrakun (2016) stated, "It is an idiom; though it is not necessary to translate idiom with an idiom, it seems reasonable to do so if possible" (p. 469). Using this strategy also led the translator to commit other translation errors. On the other hand, the results showed that using this strategy prevented the translator from committing any type of the linguistic errors because he was just typing previously existed Arabic proverbs. It also prevented him from using any wrong lexical choice and from giving a too-literal translation because a previously existed proverb will surely not include a wrong word, and will not be regarded as a too-literal translation.

4.1.2 Translation by Paraphrasing

The 1st Example:

ST: Let the cobbler stick to his last.

TT: لا تغيّر عملك

According to L. Flavell & R. Flavell (2006), this proverb means, "Concern yourself only with things that you know something about" (p. 52). It could be translated as "على الإسكافي" (Attia, 2004, p. 117). However, the translator here translated this proverb as "do not change your job" which has a completely different meaning. Therefore, we can say that the translator **distorted the meaning** of the proverb due to a **lack of comprehension** of the source text proverb.

The 2nd Example:

ST: Everybody's business is nobody's business.

TT: لا تتدخل فيما لا يعنك

According to Speake (2005), this proverb means, "If some matter concerns a whole community but there is no person specifically delegated to deal with it, it often gets neglected" (p. 97). Baalbaki (2005) claimed that the nearest Arabic equivalent to this proverb is "ما حك" (p. 37). Attia (2004) translated this proverb as "العمل المطلوب من" (p. 50). However, the translator here **failed to comprehend the meaning** of the proverb. Thus, he **distorted the meaning** and translated the proverb as "do not interfere in matters that do not concern you".

The 3rd Example:

ST: The child is the father of the man.

TT: الولد هو والد الأب (نتعلم من الصغار أحياناً)

According to Speake (2015), this proverb means, "The character, interests, and abilities of the adult are foreshadowed in those of the child" (p. 50). In addition, it means, "The child's

character gives insights into the kind of the man he will grow up to be" (L. Flavell & R. Flavell, 2006, p. 47). There is also a very near Arabic equivalent to this proverb which says "من شبَّ على شيء شاب عليه" (Attia, 2004, p. 9). Therefore, we can say that the translator **distorted the meaning** in "نتعلم من الصغار أحياناً" due to a **lack of comprehension** of the source text proverb. However, his second translation which is "الولد هو والد الأب أحياناً" have a **wrong lexical choice**. The source text proverb refers to the child and the adult he becomes. It does not refer to the son and the father. Thus, it could be translated as "الطفل أبو الرجل" (Baalbaki, 2013, p. 94).

The 4th Example:

ST: No pains, no gains.

TT: لا شيء يأتي بالسهل

The translator in this example committed a linguistic error which is an **inappropriate word form**. Na Pham (2005) claimed, "When students made this error, they usually confuse between different words of the same family; that is the root of the word is correct, but the wrong form is used" (p. 198). This is exactly what the translator did in this example. The noun 'بالسهل' should be written in the form of adjective as 'بسهولة'.

The 5th Example:

ST: Give the **devil** his due.

TT: أعط الناس حقها

According to Spears (2005), this proverb means "To give your foe proper credit (for something). (This usually refers to a person who has been evil—like the devil.)" (p. 253). Thus, we can say that the translator **omitted** the word 'devil' in the translation. The word 'devil' should not be omitted because it is necessary to render the meaning accurately. This proverb should be translated as "أعط الحق لأهله حتى لو كان شيطاناً" (Attia, 2004, p. 64).

The 6th Example:

ST: Jam tomorrow and jam yesterday, but never jam today.

TT: التغيير ضروري

This proverb is "used to decide a promise of some desirable thing that never materializes" (Speake, 2015, p. 165). According to Baalbaki (2013), this proverb could be translated as "وعود كاذبة أو عرقوبية" (p. 247). Thus, we can say that the translator in this example **miscomprehended** the meaning of the proverb, and accordingly **distorted the meaning** of it.

The 7th Example:

ST: Don't cross the bridges before you come to them

TT: لا تسوّف

According to Speake (2015), this proverb means "Do not concern yourself with possible future difficulties until you have to". This proverb is similar to "never trouble trouble till trouble troubles you" (p. 63). This proverb has an Arabic equivalent which says "لا تعجل بالإنباط قبل التوتير" (Baalbaki, 2005, p. 34). However, the translator here translated this proverb as (do not delay your work or do not procrastinate) which has a completely different meaning. He **distorted the meaning** of the proverb due to a **lack of comprehension** of the source text proverb.

The 8th Example:

ST: First catch your hare.

TT: لا تسوّف

The translator **failed to comprehend** the meaning of the proverb, and he **distorted the meaning** of it. This proverb does not mean (do not delay your work or do not procrastinate) as the translator claimed. It means,

"Do not make plans about what you will do when you have something until you actually have it" (Spears, 2005, p. 213). This English proverb has an Arabic equivalent which is "قبل الرماء" (Baalbaki, 2005, p. 41).

The 9th Example:

ST: Better to do **well** than to say well.

TT: الفعل خير من القول الحسن

The translator in this example committed a translation error which is **omission**. He translated this proverb as "better do than say well". He did not translate the word 'well' after the word 'do'. This omission changed the meaning slightly because not all doings are better than good sayings. It should be translated as "الفعل الحسن خير من القول الحسن".

The 10th Example:

ST: If you don't like it, you may lump it.

TT: لا يوجد خيار سوى الاحتمال

The word 'الاحتمال' refers to 'probability'. However, the source text proverb refers to 'endurance' which should be translated as 'التحمل'. The translator confused between these two Arabic words since they are very similar. Thus, we can say that the translator committed a translation error which is a **wrong lexical choice**.

The 11th Example:

ST: The Dutch has taken Holland.

TT: الألمان احتلوا هولندا (هل تصدق ذلك!)

The translator committed a translation error in this example. He **distorted the meaning** of the source text proverb due to **a lack of comprehension**. According to Farlex Dictionary of Idioms, the source text proverb is "A sarcastic phrase said in response to outdated news". Thus, it cannot be translated as (can you believe that!) as the translator claimed. It is better to be paraphrased as (خبر قديم جدًا).

The 12th Example:

ST: Gather ye rosebuds while ye may.

TT: اغتتم وقتك

The translator translated this proverb **too freely**. This proverb means "Enjoy yourself while you can, before you lose the opportunity or before you become too old" (Spears, 2005, p. 236). It has a near Arabic equivalent which says "انعم ولد فلامور أواخر أبدًا إذا" (Baalbaki, 2005, p. 43). Therefore, this proverb focuses on the pleasure and delight of life. However, the translator translated it too freely as "seize your time".

Figure 4.3 The number of the errors detected under paraphrasing

The results showed that the most frequently detected errors under translation by paraphrasing were both comprehension errors and distorted meaning. Translation by paraphrasing gave the translator the freedom to change the structure of the source text. Thus, this resulted in having a distorted meaning in the target text. Na Pham claimed that translators might not be able to "preserve the meaning of the source text when doing a translation shift in structure" (Na Pham, 2005, p. 212). Unlike translating using similar equivalents, the translator committed a linguistic error when this strategy was used. However, it was only one error. It

cannot be compared to the number of errors detected under translation. This is because the translator is a professional one, and he was translating into his native language. Meuss (1982, p. 278) claimed,

A translator shall only work into the language of which he has a native knowledge.

'Native Knowledge' is defined as the ability to speak and write a language so fluently that the expression of thought is structurally, grammatically and idiomatically correct.

(as cited in Baker, 2011, p. 68)

This proved that translators rarely commit linguistic errors when they translate into their native language.

4.1.3 Literal Translation

The 1st Example:

ST: Give a dog a bad **name** and hang him.

TT: أعطِ الكلب اسمًا سيئًا واعدمه. (لا تصاحب الأحمق)

The translator in this example gave a **wrong lexical choice**. The source text proverb means, "A person's plight is hopeless once his reputation has been ruined" (Speake, 2015, p. 79). Thus, it is better to translate the word 'name' as 'reputation' or 'accusation'. It was translated by Attia (2004) as "ألقى على الكلب تهمة سيئة ثم اشنقه" (p. 63).

The 2nd Example:

ST: A **forced** kindness deserves no thanks.

TT: المعروف المتكلف لا يستحق شكرًا.

The source text proverb means, "The doer of kindness is deserved to be thanked, but he does not deserve to be if he has done it against his will" (Proverb Hunter Dictionary). Therefore, the word 'forced' in this example means 'مُجبر'. However, it was translated as 'متكلف' which means 'artificial' or 'faked'. Thus, we can say that the translator gave a **wrong lexical choice**. It could be translated as "المعروف الذي يأتي كرها لا يستحق الشكر" (Attia, 2004, p. 60).

The 3rd Example:

ST: A **wonder** lasts but nine days.

TT: المعجزة لا تدوم أكثر من تسعة أيام (يذوب الثلج ويظهر المرح)

The source text proverb means, "Something that is of interest to people only for a short time" (spears, 2005, p. 450). Thus, the word 'wonder' should be translated as 'دهشة' instead of 'معجزة'. Attia (2004) translated this proverb as "لا تبقى الدهشة أكثر من تسعة أيام" (p. 196). Therefore, we can say that the translator gave a **wrong lexical choice**.

The 4th Example:

ST: Never cast dirt into that fountain of which you have sometimes drunk.

TT: لا ترمي الاوساخ إلى النبع الذي شربت منه أحياناً. (لا تعض اليد التي تطعمك).

The translator in this example committed a **grammatical error**. The verb 'ترمي' in this example is a *majzoom* verb because it came after *laa* in the form of a negative command. Every *majzoom* verb ends with one of *ellah* letters should be written without the *ellah* letter. Therefore, it should be written as 'ترم'.

The 5th Example:

ST: The Dutch has taken Holland.

TT: الألمان احتلوا هولندة (هل تصدق ذلك!)

The target-language proverb contains a linguistic error. The country 'Holland' is written in Arabic as 'هولندا'. It ends with the letter 'ا' instead of the letter 'ة'. Thus, we can say that the translator committed a **morphological error** in this example. Na Pham stated, "Morphological errors are the errors which involve a failure to comply with the norm in building word structure". In addition, this translation is considered as a **too-literal translation**. It is better to be translated or paraphrased as (خير قديم جداً).

The 6th Example:

ST: Imitation is the sincerest form of **flattery**.

TT: التقليد هو أصدق شكل للنفاق

According to L. Flavell & R. Flavell (2006), this proverb means, "Copying someone or something pays an implicit and genuine compliment to that person or thing" (p.143). Thus, it should be translated as "التقليد هو أصدق أنواع الإطراء" (Attia, 2004, p. 103). However, the translator translated the word 'flattery' as 'hypocrisy' which is a **wrong lexical choice** due to a **lack of comprehension** of the meaning of the source lexical item.

The 7th Example:

ST: Sweet are the **uses** of adversity.

TT: لذبة هي استعمالات المحنة (المحن تكشف النفوس)

The translator gave a **wrong lexical choice** in the translation. The source text proverb means, "Misfortunes can sometimes be blessings in disguise" (Proverb Hunter Dictionary). Thus, the word 'uses' should be translated as 'فوائد' instead of 'استعمالات'. It could be translated as " (رب ضارة نافعة) or (ما أحلى فوائد المحن)" (Attia, 2004, p.171).

The 8th Example:

ST: Don't meet trouble halfway.

TT: لا تجلب المشاكل في منتصف الطريق

The translator translated this proverb **too literally**. According to Speake (2015), this proverb is similar to "never trouble trouble till trouble troubles you" (p. 206). It means, "There is no benefit in actively seeking out problems or difficulties" (p. 325). Ghazala (2014) stated, "Proverbs are not meant to be taken literally and directly" (p. 144). Thus, employing literal translation when translating proverbs may lead to having a not understandable proverb which is considered an error in translation. The source text proverb could be translated as "لا تبحث عن المشاكل قبل أن تقع" (Attia, 2004, p. 37).

The 9th Example:

ST: A **burnt** child dreads the fire.

TT: أسأل مجرب (الولد الذي يحرق يديه يخاف من النار)

The translator committed a linguistic error in this example which is a **grammatical error**. The verb 'burnt' is in the past tense. However, the translator translated it as 'يحرق' which is in the present tense. It is better to be translated as "الطفل الذي لسعته النار يظل خائفًا منها" (Attia, 2004, p. 21).

The 10th Example:

ST: The tailor **makes** the man.

TT: الخياط هو من يجعل الإنسان. (بالعامية: لبس العود بجود)

First, the translator here committed a translation error which is a **wrong lexical choice**. The word 'makes' should be translated as 'يصنع' not 'يجعل'. Second, this translation is a **too-literal translation**. This proverb means, "Good clothes can make a man look more impressive than he really is" (Proverb Hunter Dictionary). Thus, it could be translated as (المظاهر مهمة).

The 11th Example:

ST: He that lies down with dogs must rise up with fleas.

TT: من ينام مع الكلاب يستيقظ وفيه برغوث

The translator translated this proverb **too literally**. The source text proverb means, "If you associate with bad people, you will acquire their faults" (Spears, 2005, p. 325). This means that this proverb has a figurate meaning. It has a near Arabic equivalent that says (قل) (الصاحب صاحب) or (لي من تصاحب اقل لك من أنت).

The 12th Example:

ST: As drunk as a lord.

TT: ثمل كالنبلاء. (ثمل جدًا)

The translator in this example provided two translations. The first translation which is "ثمل جدًا" is the correct one. However, the second one which is "ثمل كالنبلاء" is considered a too-literal translation because of the cultural differences. Bunchutrakun (2016) claimed, "Sometimes the text is both accurate and clear, but it is unnatural to native speakers of the target language." (p. 467) According to *Longman Dictionary* (2011), this proverb means "very drunk" (p. 523). Baalbaki (2013) translated this proverb as "ثمل جدًا: سكران إلى حد بعيد" (p. 148). Therefore, we can say that the translator in this example translated this proverb **too literally**.

Figure 4.4 The number of the errors detected under literal translation

The results showed that the most frequently detected errors under literal translation was giving a wrong lexical choice. After that, it came the too-literal translation. It seems that using literal translation prevented the translator from committing omission, addition, giving an inaccurate meaning, distorting the meaning, or giving a wrong focus of attention. Therefore, we can say that using literal translation when translating proverbs is useful sometimes.

However, translators need to make sure that the proverb does not have a figurative meaning. Nevertheless, they will end up having a not understandable translation. Baker (2011) stated, "Some idioms are 'misleading'; they seem transparent because they offer a reasonable literal interpretation and their idiomatic meanings are not necessarily signaled in the surrounding text" (p. 69). In addition, translators have to make sure of their lexical choices when translating proverbs literally because some words have other different meanings than what they appear to have.

To sum up, we can say that the types of errors detected when translating proverbs using partial equivalence and paraphrasing were very similar. Comprehension errors, giving an inaccurate meaning, and distorting the meaning were the most frequently detected errors when translating proverbs using partial equivalents. Comprehension errors, and distorting the meaning were the most frequently detected errors when translating proverbs using paraphrasing. This means that the translator focused on giving a target-language equivalent or a good paraphrased sentence more than giving an accurate meaning. Thus, translators need to care more about meaning when using these two strategies. On the other hand, wrong lexical choice and too-literal translation were the most frequently detected errors under the literal translation. Consequently, translators should make sure of their lexical choices when translating proverbs literally because sometimes giving a wrong lexical choice can change the meaning. In addition, translators should be aware of the fact that some proverbs do not have a straightforward meaning which means that they should not be translated literally. Therefore, translators should first look up the meaning of the proverb in dictionaries in order to decide which strategy to be used.

This analysis confirmed that NA Pham's (2005) error analysis model is useful and appropriate to enable the researcher to find the errors committed in the translated proverbs, and to assess the strategies used in translating these proverbs. The classification of errors in this

model helps in making the assessing process more objective and specified. Thus, this model could ease the process of assessing translated texts, especially proverbs.

Chapter Five

5. Conclusion and Recommendations

5.1 Conclusion

This study discussed the current translation quality assessment of proverbs from English into Arabic. Proverbs are very important in every language and culture. However, translators sometimes mistranslate them. Thus, there is a need to assess the translation quality of proverbs. This research paper assessed the translation of proverbs in Omar Jabak's book *One thousand and one English proverbs translated into Arabic*. The assessing process was based on Na Pham's (2005) error analysis model. This research also aimed to find out how far this model is appropriate for the assessment. Before commencing research, the researcher targeted a number of areas for analysis; the origin of English and Arabic proverbs, the characteristics of proverbs, difficulties in translating proverbs, strategies for translating proverbs, previous studies about the translation of proverbs, previous studies related to error analysis of the translation of proverbs, and some translation quality assessment studies.

The findings of this study identified the most frequently used strategies by Jabak (2016). They were using similar equivalents, translation by paraphrasing, and literal translation. The findings also showed that translation errors were the most frequently detected errors within these three strategies. However, linguistic errors were the least frequently detected errors when close equivalence and paraphrasing were used. This study revealed that the types of errors detected when translating proverbs using partial equivalence and paraphrasing were very similar. Comprehension errors, giving an inaccurate meaning, and distorting the meaning were the most frequently detected errors when translating proverbs using partial equivalents. For example, "A Joke never gains an enemy but often loses a **friend**" was translated as "الدعابة تُذهب المهابة". The translator distorted the meaning in order to give a target-language equivalent. Comprehension errors, and distorting the meaning were the most frequently detected errors

when translating proverbs using paraphrasing. For instance, "Everybody's business is nobody's business" was translated as "لا تتدخل فيما لا يعنك". The translator failed to comprehend the meaning, so he distorted the meaning of the source text proverb. On the other hand, wrong lexical choice and too-literal translation were the most frequently detected errors when using the literal translation. For example, "Don't meet trouble halfway" was translated as "لا تجلب المشاكل في منتصف الطريق" which is a too-literal translation.

This analysis confirmed that NA Pham's (2005) error analysis model is useful and appropriate to enable the researcher to find the errors committed in the translation of proverbs, and to assess the strategies used in translating these proverbs. The classification of errors in this model helps in making the assessing process more objective and specified. Thus, this model may ease the process of assessing translated texts, especially proverbs.

5.2 Recommendations

Translators focus on giving a target-language equivalent or a good paraphrased sentence more than giving an accurate meaning. Thus, translators need to care more about meaning when using these two strategies. Moreover, translators should be aware of the fact that some proverbs do not have a straightforward meaning which means that they should not be translated literally. Therefore, translators should first look up the meaning of the proverb in dictionaries to decide which strategy to be used.

5.3 Recommendations for Further Studies

The research papers that apply NA Pham's (2005) error analysis model are very few. Therefore, the researcher recommends that other researchers investigate further regarding this model. They may test the appropriateness of using this model on other types of texts, such as political texts. They can also apply it to the translation of proverbs from Arabic into English.

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Appendix

Figure 3.1 Na Pham's (2005) error analysis model

Figure 4.1 The number of the errors detected under each used strategy

Figure 4.2 The number of the errors detected under similar/close equivalence

Figure 4.3 The number of the errors detected under paraphrasing

Figure 4.4 The number of the errors detected under literal translation