Examining Nida's Translation Theory in Rendering Arabic Proverbs into English: A Comparative Analysis Study

Jaber Nashi M Alshammari

University of Hail, Saudi Arabia

Abstract

Proverbs exist in every language to express particular messages. However, when a proverb is translated, certain issues emerge due to its particular cultural and linguistic connotations which are different from one language to another. Nevertheless, such issues can be resolved by proper selection of translation methods. This study evaluated the accuracy of Nida's (1964) translation theory in dealing with Arabic proverbs. For this purpose, Nida's theory is employed as a framework of this study. In addition, the 20 Arabic proverbs were selected randomly from different resources as the study data. In order to conduct this research, the paper used a comparative analysis approach. First, the study transliterated the data into English. Next, formal and dynamic equivalence strategies were applied to render the research data. Then, the translations are analyzed and compared the in terms accuracy. The results show that although Nida's theory is useful to some extent, Arabic proverbs lost some of their cultural and religious values in the target language. In addition, the study shows that formal translation focused more on linguistic transfer while the dynamic strategy promoted communication. Finally, the paper concludes that using the dynamic translation strategy is more appropriate that the formal method in transferring the function and meaning of Arabic proverbs in English.

Keywords: translation, Nida's translation theory, translation methods, proverb translation

INTRODUCTION

Arabic proverb translation into English is not a simple task. Translating proverbs entails the ability to render Source language (SL) proverb into the target language (TL) while transferring its meaning and affect. Baker (1992, p.68) states that this task might prove to be challenging. The challenge may emerge due to linguistic and cultural gaps as well as lack of TL equivalence. Nevertheless, even if TL proverb exists, it would not accomplish complete equivalence since the meaning and usage of proverbs differ among languages. In this introduction, the paper will examine proverbs definition, culture, functions, and translation methods.

Proverb Definition

Proverbs are defined differently from different perspectives. For instance, Ghazala (1995, p.138) sees proverbs as "special, fixed, unchanged phrases which have special, fixed, unchanged meanings". This definition focuses on stability of proverbial meaning and structure. However, it does not shed light on the contextual factors which influence proverbial meanings. On the other hand, Obiechina (1975, p.156) sees proverbs as a reflection of wisdom as he stresses that "... proverbs are the kernels which contain the wisdom of the traditional people." Similarly, Meider (1985, p.119) shared a similar view as he states that proverb is a "... known sentence of the folk which contains wisdom, truth, morals, and traditional views ..." Both definitions agree that wisdom is the major aspect that proverbs attempt to reflect. This entails that proverbs convey SL specific meanings influenced by domestic culture.

Other researchers such as Mollanazar (2001, p.53) views proverbs as "a unit of meaning in a specific context ...." While this definition stresses the proverbial contextual meaning, it does not clarify the contextual aspects associated with proverbial meaning. Nevertheless, Norrick (1985, p.78) argues that "the proverb is a traditional, conversational, didactic genre with general meaning, a potential free conversational turn, preferably with figurative meaning." This view is critical since it acknowledges that proverbs express both explicit and implicit meanings. Therefore, it can be said that a proverb is a statement created in a specific language carrying particular meanings reflecting traditional wisdom and values which are influenced by the SL culture.

Proverb and Culture

Culture and language are interrelated and this interrelatedness influences proverb usage, meaning, and interpretation. Culture can be defined as "the way of life for an entire society" (Jary & Jary 1991, p.101). However, this definition is considered simple as it does not include the relation between language and culture. Nevertheless, Leigh and Stanbridge (1991, p. 2) provided a more sophisticated view as they state that culture is:

"A mixture which incorporates behavior (thoughts, actions and language), knowledge, belief, art morals, law, custom, and other qualities acquired by man as a social being. Language, therefore, expresses the patterns and structures of culture..."

Undoubtedly, Culture plays a critical role in determining the meaning and usage of proverbs. For instance, Firth (1926, p.134) highlights the impact of culture on proverbial meaning as he states that " The meaning of a proverb is made clear only when side by side with the translation is given a full account of the accompanying social situation..." Moreover, Kroebber (1948, p.253) defines culture as the combination of " ... customs, speech, knowledge, beliefs, arts and technologies, ideas, and rules..." It is important to note that Kroebber (1948) includes all cultural aspects which are critically different from a culture to another. Therefore, translators should carefully deal with proverbs in order to transfer their cultural elements in the translation process.

Proverb Functions

Proverbs can occupy various functions as Honeck (1997, p.26-29) argues that they fulfill social and cultural functions especially in literature. Honeck (1997, p.27) states that "proverbs are detachable from their original context of use, but nevertheless can remind a reader of the social norms they embody". Therefore, literature makes use of proverbs to convey specific messages containing social norms. However, proverbs exist in various genres such as news, political speech, advertisements and others. This suggests that proverbs can have various functions across different genres and contexts.

In addition, Samover et al (2009, 29) note that proverbs carry out messages to express cultural beliefs and values. However, this might lead us to believe that since the function of proverbs is to transfer unique SL cultural meanings; this would cause translation issues. On the other hand, Mieder (1974, p.889) disagrees on the fixed function of proverbs as he believes that functions assigned to proverbs differ based on their context. As a result, it is important that translators deal with each proverb in accordance with its function and context and render them in the TL accordingly.

Proverb Translation

The translation of proverbs is considered challenging since it requires linguistic and cultural knowledge. House (2009, p.11) explains that, "Translating is not only a linguistic act; it is also a cultural one". In this view, House (2009) stresses the importance of culture in translation since proverbs contain not only linguistic but also culture features. However, some scholars view translation as an act of identifying equivalence. For instance, Vinay and Darbelnet (1995, p.342) argue that equivalence must "replicate the same situation as in the original, whilst using completely different wording." Nevertheless, Mollanazar disagrees with this opinion as he (2001, p.54) argues that it is not possible to transfer proverbs by simply identifying their word-for-word equivalence. This signifies the importance of looking at proverbs beyond their denotative meaning. Similarly, Falk (1978, p.44) states that proverb translation issues emerge due to the focus on lexical equivalence. As a result, it is important to consider social and cultural layers of proverbs in the translation process.

Furthermore, Newmark (1981, p.44) asserts that the selection of an appropriate translation strategy can resolve translation issues. This view stresses that the proper choice of translation techniques can minimize the risk of mistranslation. In addition, Nida (1964) argues that "The essential skill of translator is being able to understand correctly the meaning of a source text" (Nida, 2001, p.10). Consequently, Nida (1964) proposed two translation methods which are formal and dynamic equivalence. Nida (1964, p.159) further clarifies the formal equivalence "focuses attention on the message itself, in both form and content". In contrast, dynamic equivalence is "The closest natural equivalent to the source- language message" (Nida, 1964, p.166). While formal equivalence stresses SL form and content, dynamic equivalence focuses on achieving naturalness in TL. Therefore, this present research aims at testing this method in Arabic-English proverb translation.

LITERATURE REVIEW

The literature reflects great interest in the translation of proverbs. For instance, there is a critical research by Odebunmi (2008) who investigates the pragmatic functions of proverbs found in *Ola Rotimi's The Gods is not to Blame* play. The researcher collects the data. Then, the data is analyzed. The results show that proverbs have two major types which are political and social. In addition, the study illustrates that such proverbs acquire different functions such as encouraging, threatening, prioritizing, and persuading. The paper concludes that studying proverbs from a pragmatic point of view is of great significance. As a result, approaching proverbs from a functional perspective is useful to appropriately render Arabic proverbs into English.

Another research was conducted by Alimi (2012) who investigates proverbs interpretation as a literary device. The researcher selected two novels by Achebe which are *Things Fall Apart* and *Arrow of God* as the case study. First, the researcher collected the data and analyzed it in terms of meaning and function. The paper shows that proverbs are a useful tool to transfer meaning. In addition, the results show that proverbs reflect the cultural aspects of the literary texts. Therefore, the paper concludes that proverbs are significant as literary tools to convey meaning. This shows that proverbs reflect local culture. This entails that translator dealing with Arabic proverbs should be prepared to encounter specific cultural aspects in the translation process.

In addition, there is a study by Dabaghi, Pishbin and Niknasab (2010) that examines English and Persian proverbs from a translation perspective. First, the researcher highlighted the definitions of proverbs. Next, the researcher explored the classification and characteristics of proverbs. After that, the researcher compares English and Persian proverbs to highlight similarities and differences in terms of linguistics and culture. After analysis, the paper shows that proverbs are a powerful tool to transfer cultural and social values. Finally, the researcher concludes that proverbs should be talked carefully in the translation process to preserve their cultural elements. Therefore, Arabic proverb translators should put the cultural aspects of proverbs into account and transfer them to the English.

Furthermore, Brădeanu (2012) conducted a study which investigates translatability of cultural elements in proverbs. The researcher selected *Martin Chuzzlewit* by Charles Dickens and its Romanian translation. First, the researcher identified the proverbs and their translations. Next, the researcher analyzed and compared the data. The paper found that proverbs employed by Dickens are culturally challenging to Romanian translators. The results also show that equivalence is the most applied translation method of proverbs. The researcher concludes that complete translatability cannot be achieved. This show the cultural challenges of Arabic proverbs may lead to partial translatability or cultural loss in English.

Moreover, Farahani and Ghasemi (2012) carried out a research paper to examine the translation techniques employed by Persian translators dealing with English proverbs. First, the researcher selected *'The Adventures of Pinocchio'* novel and its Persian

translation. Then, the researcher extracted proverbs from the novel. Next, the data was analyzed to identify the translation methods. The paper shows that equivalence was employed with a high frequency of 66.66%. The study concludes that the translator attempted to naturalize ST proverbs into TL. This shows that Arabic proverbs can be tackled by a nationalization approach to increase communication in English.

In addition, Othman (2013) conducted a research paper to investigate the impact of micro and macro levels regarding Arabic proverb translation into English. The aim of this paper is to evaluate the ability of students to render Arabic proverbs into English. First, the researcher selected 20 Arabic proverbs and a representative sample of undergraduate English students from Benghazi University. Then, the study sample attended a translation exam to translate the study data. Next, their translations were analyzed. The results show that there were three major errors identified at the micro level which are stylistic, syntactic and semantic. On the macro level, contextual issues emerged. Finally, the research concludes that translation of proverbs should take both micro and macro levels to achieve appropriateness. This study is significant since it highlights the importance of taking micro and macro levels into account in order to tackle Arabic proverbs translation in English.

Furthermore, El-Yasin and Al-Shehabat (2005) investigated proverb translation form Arabic into English. First, the paper selects Arabic proverb translation of *Variations on Night and Day* by Peter Theroux. Next, the researchers collected the data. Then, the collected data was analyzed in terms of translatability. The results show that Arabic proverbs are rich with traditional wisdom and deep cultural values which pose great challenges in translation. In addition, the paper shows that complete equivalence does not exist in most cases. Therefore, the paper concludes that translatability of Arabic proverbs is not completely possible. This shows that culture plays a major role in issues of translation Arabic proverbs into English.

Finally, Wang, Wurencaodao and Zhoulina (2014), examined Mongolian proverb translation in English from an intercultural point of view. The study first discussed the concept of proverb, cultural differences and cross-cultural communication. Then, it examined the application of free and literal translation and domestication and foreignization strategies. The research studies some examples of Mongolian proverbs translation to English. The study shows that Mongolian proverbs can be translated by using flexible approach. The researchers conclude that following a flexible method can ensure the transfer of the intended meaning. This result might be of use to my research since a hybrid method might be able to translate Arabic proverbs into English.

In conclusion, the literature has covered many various aspects regarding the translation of proverbs. However, the literature shows a lack regarding investigating the accuracy of Nida's theory in Arabic proverb translation into English. Therefore, the present paper aims to cover this gap, contribute to the translation field and build on the present literature.

METHOD AND DATA COLLECTION

This paper aims at evaluating Nida's (1964) theory in dealing with Arabic proverbs translation into English. The researcher will examine Nida's Theory namely the formal and dynamic strategies. This paper will follow a comparative analysis approach. First, the paper collects 20 Arabic proverbs from various resources and transliterates them in English. Then, the researcher will translate the data employing the formal and dynamic equivalence techniques. Next, the translated data will be compared and discussed to evaluate the accuracy of Nida's theory in translating Arabic proverbs into English. Finally, the study will arrive at a conclusion based on the results of this paper.

Table 1: Arabic Proverbs Data Translation Using Formal and Dynamic Methods

Item No	Arabic proverb (SL)	Transliteration	Formal equivalence	Dynamic equivalence
1.	العين بصيرة واليد قصيرة	al-ayn basira wa alyad gasira	The eyes see but the hands cannot reach	A moneyless man goes fast through the market
2.	رحلة الالف ميل تبدا بخطوة	Rihlat al alf mil tabda bikhatwa	A journey of a thousand miles starts with a step	From small beginnings comes great things
3.	يزيد من الطين بلة	Yazid min al tin balla	Add wetness to the mud	Add fuel to fire
4.	الصراحة راحة	Asaraha raha	Frankness is peace of mind	Speak the truth and shame the devil
5.	أهل مكة أدرى بشعابها	Ahl maka adra bi shi'abaha	The people of Makah know their own streets best	Know something like the back of your hand
6.	اللي ياكل على ضرسه ينفع نفسه	Elli yakul ala dhirsu yinfa nafsu	He who chews with his own teeth benefits himself	God help those who help themselves
7.	خيرها في غيرها	Khiraha fi giraha	A better one in other time	Better luck next time
8.	ضربني وبكى سبقني واشتكى	Dharabni wabaka sabagni wa'shtaka	He hit me and cried, he raced me to complain	It's all his fault, yet he pretends to be the victim
9.	لا ناقة لي فيها ولا جمل	La nagata li fiha wala jamal	I have nor a male nor a female camel in it	It's no skin off my nose
10.	الصديق وقت الضيق	Alsadeg waget aldhig	A true friend is for the time of trouble	A friend in need is a friend indeed
11.	اكل الجمل بما حمل	Akal al jamal bima hamal	He ate the camel and all it carried	To eat someone out of house and home
12.	الصبر مر وثمرته حلوة	Asabir mur wathamarata holowah	Patience is bitter but its fruit is sweet	Patience is a remedy for every sorrow
13.	الدراهم مراهم	Adarahim marahim	Money is medicine	Ready money is ready medicine
14.	كلب ينبح لايعض	Kalebyanbeh la ya'adh	A dog that bark does not bite	His park is worse than his bite
15.	يوم عسل ويوم بصل	Yaumasalwa' waum basal	One day honey, one day onions	One must take the rough with the smooth

Item No	Arabic proverb (SL)	Transliteration	Formal equivalence	Dynamic equivalence
16.	غابت السباع ولعبت الضباع	Gabat aseba wa' la'ebat aldheba	When the lions were absent, hyenas played	When the cat is away, the mice will play
17.	اذا طاح الجمل كثرة سكاكينه	Etha tah al'jamal kathorat sakakena	When the camel falls, the knives multiply	To kick someone when they are down
18.	مابعد الضيق الا الفرج	Ma' ba'ad adheg ela alfaraj	There is nothing after hardship except repose	After a storm comes a calm
19.	اللي مكتوب على الجبين لازم تشوفه العين	elly maktob ala al'jaben lazem tashofa al'ayn	What written on the forehead, the eye must see	What must be, must be
20.	من حفر حفرة لاخيه وقع فيها	Mum hafar hofra li'akheh waga'a fiha	He who digs a hole for his brother will fall into it	Hoist with his own petard

RESULTS AND DISCUSSION

The analysis and discussion will evaluate the accuracy of Nida's translation theory in rendering Arabic proverbs. The evaluation will test the translation methods proposed by Nida (1964) namely formal and dynamic equivalence in transferring cultural and religious aspects from Arabic proverbs into English. Therefore, the discussion will be divided into two major parts. The first part will focus on the translation of the cultural elements while the second will discuss the religious beliefs expressed in SL proverbs.

Cultural Loss

One of the most significant aspects of proverbs is culture. Since proverbs are produced in a specific culture, they reflect the SL cultural aspects. However, Arabic and English are two different cultures which would result in critical cultural gaps in the translation. Such cultural gaps would most likely cause translation issues. One of the most interesting examples in the data is the Arabic proverb "اكل الجمل بما حمل" in item number 11 which carries specific Arabic cultural aspects. This proverb is translated formally as "*He ate the camel and all it carried*", while it is translated dynamically as "*To eat someone out of house and home*".

In Arabic culture, they employed camels to carry goods especially food such as rice and dates through the desert. In addition, camels are considered a delicious and prestigious dish in the Arabic culture. As a result, the Arabic proverb refers to someone or something that ate or took everything without leaving anything behind. In addition, the word "camel" and "*all it carries*" both signifies that what has been lost is significant in quantity. The formal translation of this proverb succeeds in reflecting the Arabic culture. However, this formal translation might be considered awkward since neither camel nor what it carries can be considered as food in English. Therefore, while formal equivalence method managed to translation this Arabic proverb at the linguistic level, it failed considerably to convey its cultural meanings.

On the other hand, the SL proverb is translated dynamically as "*To eat someone out of house and home*". This dynamic translation has managed to transfer the intended meaning of the Arabic proverb in English which ensure the comprehension of the SL message. However, it is noted that the Arabic cultural significance is absent in the dynamic translation which shows that this method failed to transfer SL culture. Having said that, the results show that while dynamic translation method satisfied English readers needs and reflected the intended meaning of the SL proverb, it failed in conveying the SL cultural meaning and importance.

> Example 1, item no.11
>
> ST Arabic proverb: اكل الجمل بما حمل
>
> Transliteration: *Akal al jamal bima hamal*
>
> Formal TL: He ate the camel and all it carried
>
> Dynamic TL: To eat someone out of house and home

Another example is item no.17 which is "اذا طاح الجمل كثرة سكاكينه". While it is translated formally as "*When the camel falls, the knives multiply*", in dynamic equivalence it was translated as "*To kick someone when they are down*". Basically, the Arabic proverb means that if an important individual in the society becomes weak, makes a mistake or lose their status, others who are less important would attempt to attack this individual in order to take advantage of the situation. The Arabic proverb uses the word "*camel*" to refer to someone who is powerful, significant, wise, rich or simply well-known in the community. In addition, the Arabic proverb employs the word "*knives multiply*" to refer to the great number of enemies who want to take advantage of this falling person's legacy.

The formal translation of this Arabic proverb in English is "*When the camel falls, the knives multiply*". After looking at this formal translation, it is noticed that the Arabic culture is transferred in English. However, the English reader might not be able to establish the relation between the words "*camel and knives*" and their cultural meanings due to the cultural gap between English and Arabic. In addition, the English reader would not be able to see the symbolism of "*camel*" as a powerful person and "*knives*" as enemies due to their lack of Arabic cultural knowledge. Therefore, this Arabic proverb might be misinterpreted or considered vague since its cultural meanings and significance cannot be captured. As a result, formal translation method succeeded at presenting the Arabic culture in the TL; nevertheless it was not accurate in terms of conveying its cultural meaning as it is vague in the TL.

On the other hand, dynamic equivalence was more appropriate for the TL readership. This Arabic proverb was translated dynamically as "*To kick someone when they are down*". It is visible that this translation is suitable for the English reader. This English proverb reflects a similar meaning of the Arabic proverb even though it does not refer that the person who is kicked occupied a high status. In addition, the Arabic cultural elements and their symbolism did not appear in the TL. As a result, while dynamic

translation manages to convey a partial meaning of the Arabic proverb, it was not able to transfer the SL cultural aspects in the TL.

> Example 2, item no.17
>
> ST Arabic proverb: اذا طاح الجمل كثرة سكاكينه
>
> Transliteration: *Etha tah al'jamal kathorat sakakena*
>
> Formal TL: When the camel falls, the knives multiply
>
> Dynamic TL: To kick someone when they are down

In addition, item no.5 shows another example which is "أهل مكة أدرى بشعابها ". This proverb contains specific Arabic cultural elements. It is translated formally as "*The people of Makah know their own streets best* ", while translated dynamically as "*Know something like the back of your hand* ". Generally, this Arabic proverb expresses the idea that someone who lives in a certain place knows everything about it. To be more specific, it talks about the city of "*Makah*" which is well-known for having a complicated roads system that one can easily be lost in it. Therefore, the word "*Makah*" signifies a high level of loss and confusion in a place or situation while *"The people of Makah"* refers to those who are expert in something. Therefore, the Arabic proverb means that in order to avoid loss and confusion, one must consult the experts.

This Arabic proverb is translated formally into English as "*The people of Makah know their own streets best* ". While the general meaning might be to some extent understood; its cultural meaning, reference, and importance cannot be grasped. Hence, it might be interpreted literally while disregarding its cultural meaning. This is problematic since the English readership may not be able to fully comprehend this proverb beyond its linguistic or literal meanings. Therefore, after examining formal translation of this proverb, it is safe to say that while it transferred its literal meaning, its cultural aspects were present but vague in the TL. This shows that formal translation contributed to the transfer of Arabic proverb literally; however it did not render its cultural meaning in the TL.

On the other hand, the dynamic translation of this proverb is "*Know something like the back of your hand*". This translation is certainly more appropriate and comprehensible for the TL audience. Regarding the SL proverb meaning, the dynamic translation managed, to some extent, to transfer the general intended meaning of the SL proverb. Nevertheless, the English translation expresses the meaning of someone who knows something very well but it does not includes the SL meaning of consulting experts about something that is confusing. Furthermore, the cultural meaning and references are absent in the dynamic translation. This means that the Arabic proverb has lost its cultural significance and meaning. Having said that, while dynamic translation was affective in conveying some of the SL proverbial meaning, it failed to render the complete cultural meaning considerably.

Example 3, item no5

ST Arabic proverb: أهل مكة أدرى بشعابها

Transliteration: *Ahl maka adra bi shi'abaha*

Formal TL: The people of Makah know their own streets best

Dynamic TL: Know something like the back of your hand

Beliefs Loss

Every culture has its own belief system which might be either similar or different in other places. Having said that, it can be said that different belief systems exist in both cultures such as Islam, Christianity, Buddhism, Judaism, Secularism and many others. However, while most Arabic speakers are predominantly following Islamic beliefs, the majority of western cultures follow Christianity. In translation, the difference of beliefs between SL and TL might pose great challenges especially when dealing with proverbs. These issues will be present in the discussion of translating Arabic proverbs that carry beliefs into English using both formal and dynamic translation methods.

One of the examples is the Arabic proverb in item no.20 "من حفر حفرة لاخيه وقع فيها". Basically, it means that when one attempts to betray another person, the doer will face bad consequences. In other words, it is believed in Arabic that one should not attempt to hurt others since God will punish them in this life or the life after. Therefore, this proverb conveys Arabic beliefs and values.

This Arabic proverb is translated using formal equivalence method as "*He who digs a hole for his brother will fall into it*", while it is translated by dynamic equivalence as "*Hoist with his own petard*". In the formal translation, the literal meaning of the SL proverb is present in the TL. However, this literal meaning is not enough and further it might cause misunderstanding. In fact, the formal translation of this Arabic proverb changed its original meaning as it means that digging a hole for your brother entails falling in this hole. In addition, it is observed that the meaning regarding God punishment is absent in the TL. This formal translation did not only distort the SL proverb meaning but it also failed in conveying its religious connotation. Therefore, using the formal translation method does not transfer the religious meaning of the SL proverb.

On the other hand, SL proverb is translated dynamically into "*Hoist with his own petard*" in English. After examining this proverb, it can be said that dynamic translation managed to transfer part of the Arabic proverb meaning into English. This English proverb means that someone fall into their betrayal which conveyed part of the SL meaning. Furthermore, this dynamic translation disregarded the religious meaning that highlighted by the word "brother". This word is used religiously to entail that the other is your brother in humanity as a reference to condemn the bad action directed to the other in the SL. In addition, the translation does not convey the meaning that the doer will receive punishment from God as a consequence of their actions. Therefore, while

dynamic equivalence was more appropriate to the TL readers and partially rendered SL meaning, the Arabic proverb religious meaning is lost in the process.

> Example 4, item no20
>
> ST Arabic proverb: من حفر حفرة لاخيه وقع فيها
>
> Transliteration: *Mum hafar hofra li'akheh waga'a fiha*
>
> Formal TL: He who digs a hole for his brother will fall into it
>
> Dynamic TL: Hoist with his own petard

Moreover, another instance is the Arabic proverb "مابعد الضيق الا الفرج " in item no.18 which contains some religious meaning. This proverb basically means that after bad conditions, and hardship occur to one's life, God will bring ease, happiness, and comfort. Therefore, the religious meaning of this proverb is that when one suffers a great deal while having a strong faith in God, God will change their life from bad to good. Therefore, this proverb is widely used with religious connotations in Arabic with those who suffer from poverty, disease, or a disturbing situation. This Arabic proverb is translated formally to "*There is nothing after hardship except repose*" while it is rendered dynamically to "*After a storm comes a calm*".

The formal translation of this proverb proved to be sufficient while losing its religious significance. For instance, the general meaning of an ordeal followed by a solution is present in the English translation. However, the religious connotation of this proverb is lost since it does not reflect that having faith in God will bring an end to the experienced misery. The English receptor cannot grasp the presence of SL religious beliefs in formal translation. As a result, formal equivalence succeeded to partially translate this proverb while losing its religious values.

On the other hand, the dynamic translation of this example is "*After a storm comes a calm*". After examining this translation, it can be argued that dynamic equivalence achieved suitability in the TL. The dynamic translation conveyed the general meaning of having a solution after suffering from a problem. However, this translation does not reflect the religious meaning of the Arabic proverb. It is clear that neither God nor faith in God is present in TL proverb. The loss of religious meaning means that TL readers would not have an access to the SL proverb religious values and beliefs. This leads us to say that while dynamic equivalence managed to achieve a proper TL translation, it failed in reflecting SL proverb religious connotations.

> Example 5, item no18
>
> ST Arabic proverb: مابعد الضيق الا الفرج
>
> Transliteration: *Ma' ba'ad adheg ela alfaraj*
>
> Formal TL: There is nothing after hardship except repose
>
> Dynamic TL: After a storm comes a calm

A further example is item no.19 "اللي مكتوب على الجبين لازم تشوفه العين". This proverb was translated formally as "*What written on the forehead, the eye must see*" and dynamically as "*What must be, must be*". The Arabic proverb means that one will receive what God has written for them in their destiny. This Arabic proverb reflects some Arabic beliefs. In Islam, it is believed that the destiny and future life is written on one's forehead. This means that everything that occurs in one's life is destined by God as it is written on the person's forehead. Therefore, there are SL religious beliefs that are conveyed in this proverb.

The SL proverb is translated as "*What written on the forehead, the eye must see*" using formal equivalence method. Undoubtedly, this translation is faithful towered the SL. However, this may lead to TL confusion. Reading this translation may entail misinterpretation in the TL since some of the words do not make sense in English. The English reader might find the Arabic proverb awkward or reading the formal translation. In formal translation, the words of this proverb appear insignificant as they carry no sense in English. Furthermore, the religious meaning of this proverb cannot be reflected by means of formal translation. Therefore, formal translation did not express its religious significance and meaning.

On the other hand, the SL proverb is translated dynamically as "*What must be, must be*". While this translation managed to achieve TL readability, it translated part of the Arabic proverb. The employed dynamic translation reflects that something has to occur and there is nothing that one can do to change its course. However, there is neither reference to the well of God nor any type of religious meaning. As a result, it is true that dynamic translation is more suitable to the TL as it confirm to TL traditions however it failed to transfer Arabic proverb beliefs into English.

> Example 6, item no19
>
> ST Arabic proverb: اللي مكتوب على الجبين لازم تشوفه العين
>
> Transliteration: *elly maktob ala al'jaben lazem tashofa al'ayn*
>
> Formal TL: What written on the forehead, the eye must see
>
> Dynamic TL: What must be, must be

After analyzing and discussing the data, it is clear that Nida's translation theory can be affective to a certain extent in translating Arabic proverbs into English. To be more specific, while the formal strategy is useful in preserving the SL linguistic aspects, it is more focused on the SL. In addition, it is noticed that this technique might cause misinterpretation and miscommunication since it disregards the TL needs and requirements. On the other hand, the results show that dynamic translation strategy is very useful in facilitating the communication process of the SL proverbs in the TL while it might not completely transfer the SL cultural and social aspects. Moreover, this method is focused on the TL communication needs and therefore it is more faithful towards the TL. As a result, based on the analyzed and discussed data, it is apparent that while cultural and social beliefs would inevitably suffer from loss in the TL, it is found

that dynamic translation method is more appropriate in translating the SL proverbs since it facilitates the communication and transfer the intended meaning and function to a large extant in the TL.

CONCLUSION

This research examined Nida's translation theory in rendering Arabic proverbs into English. For this purpose, the paper selected 20 Arabic proverbs and transliterated them into English. Then, the researcher implemented Nida's formal and dynamic strategies to translate the data. Next, the paper analyzed and compared the data with their formal and dynamic translations. The results illustrate that while formal and dynamic methods were able to render Arabic proverbs to some extent, there were inevitable cultural and beliefs losses. In addition, the discussion shows that formal method is more concerned with SL faithfulness which distorts the communication in the TL. Furthermore, the research found that the dynamic approach promotes the communication process in the TL. Finally, the researcher concludes that dynamic equivalence is more appropriate in transferring both the intended meaning and function of the Arabic proverbs into English. Therefore, the paper recommends translators to employ Nida's dynamic strategy to render Arabic proverbs into English since it ensures readability and communication in the TL.

REFERENCES

Alimi, S. A. (2012). A Study of the use of proverbs as a literary device in Achebe's things fall Apart and arrow of God. *International Journal of Academic Research in Business and Social Sciences*, *2*(3), 121.

Brădeanu, L. (2012). TRANSLATING PROVERBS: CULTURAL (UN) TRANSLATABILITY. *Interstudia (Revista Centrului Interdisciplinar de Studiu al Formelor Discursive Contemporane Interstud)*, (11/2), 25-33.

Dabaghi, A., Pishbin, E., & Niknasab, L. (2010). Proverbs from the Viewpoint of Translation. *Journal of Language Teaching and Research*, *1*(6), 807-814.

El-Yasin, M. K., & Al-Shehabat, A. K. (2005). Translating Proverbs. *Babel*, *51*(2), 161-173.

Emmanuel N. Obiechina. (1975). *Culture, tradition and society in the West African novel* (No. 14). CUP Archive.

Eugene, A. (1965). Nida.(2001). *Contexts in Translation. Shanghai: Shanghai Foreign Language Education Press*.

Falk, J. S. (1978). *Linguistics and language: A survey of basic concepts and implications*. John Wiley & Sons.

Farahani, A. K., & Ghasemi, M. (2012). The naturalness in translation of idioms and proverbs: the case of a Persian translation of Pinocchio. *Language and Translation*, *3*(1), 17-22.

Firth, R. (1926). Proverbs in native life, with special reference to those of the Maori, I. *Folklore*, *37*(2), 134-153.

Ghazala, H. S. (1995). *Translation as problems and solutions: A coursebook for university students and trainee translators*. Beirut: Dar wa Maktabat Al-Hilal.

Honeck, R. P. (1997). *A proverb in mind: The cognitive science of proverbial wit and wisdom*. Mahwah, New Jersey: Lawrence Erlbaum Associates.

House, J. (2014). *Translation: A Multidisciplinary Approach*. New York: Palgrave Macmillan.

Jary, D., & Jary, J. (1991). The HarperCollins dictionary of sociology. New York: HarperPerennial.

Kroeber, A. L. (1948). *Anthropology: Race, language, culture, psychology, pre-history*. New York: Harcourt, Brace and Company.

Leigh, J. R., & Stanbridge, D. (1991). *Multicultural Communication*. Nicosia, Cyprus: Intermeridian

Meider W (1985). *Popular View of the Proverb: a Case Study of Texts and Content*. Vermont, US: The University of Vermont.

Mieder, W. (1974). The Essence of Literary Proverb Study. *Proverbium*, *23*, 888-894.

Mieder, W. (2004). *Proverbs: A handbook*. Santa Barbara, USA: Greenwood Publishing Group.

Mollanazar, H. (2001). Principles and methodology of translation. *Tehran: Samt*.

Mona, B. (1992). In Other Words. A coursebook on translation. *London, NY: Routledge*.

Newmark, P. (1981). *Approaches to translation*. Oxford: Pergamon Press.

Nida, E. A. (1964). Toward a Science of Translating: With special reference to principles and procedures involved in Bible translating. Leiden: Brill.

Norrick, N. R. (1985). *How proverbs mean: Semantic studies in English proverbs*. Berlin, Germany: Walter de Gruyter.

Odebunmi, A. (2008). Pragmatic functions of crisis–motivated proverbs in Ola Rotimi's The Gods Are not to Blame. *Linguistik online*, *33*(1/08), 74.

Othman, O. A. O. (2013). *An analysis of the role of micro and macro levels in rendering some standard Arabic proverbs into English*. University of Leeds.

Samovar, L., Porter, R., & McDaniel, E. (2009). *Communication between cultures*. Belmont, CA: Wadsworth Cengage Learning

Vinay, J.P. and Darbelnet. (1995). Stylistique comparée du francais et de l'anglais: *Méthode de Traduction*. Paris: Didier. Translated and edited by J.C. Sager and M.J. Hamel (1995) as Comparative Stylistics of French and English: A methodology for Translation. Amsterdam and Philadelphia, PA: John Benjamins.

Wang, Wurencaodao and Zhoulina (2014). A Tentative Analysis of English Translation of Mongolian Proverbs from the Intercultural Perspective. *International Journal of English Linguistics*, *4*(2), p72-77.