Translation of English Proverbs as a Means of Developing
EFL University Students Cultural Awareness
A case study of EFL Students, Faculty of Education-Hantoub,
University of Gezira, Sudan (2014)

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Dedication

I dedicate this study to the soul of my father to my dear sister, brother teachers, colleagues, especially Ustaza Altoma for her endless help and support.
Acknowledgements

I would like to express my sincere appreciation and thanks to Dr. Awatif Alamin Satti and Dr. Zahir Abu-Obeida for their skillful guidance constructive suggestion and support throughout my study and all those who provided me with much invaluable advice and creative guidance at all stages during this study. My gratitude to Dr. Abd Alrahman and also to all staff members.

Finally, our last prayer to Allah the sustainer of all world.
Translation of English Proverbs as a Means of developing EFL University Students Cultural awareness
A Case Study of Students the Faculty of Education-Hantoub, University of Gezira, Sudan 2014-2015
Amna Ahmed Amin Mohammed
Master of Arts In English Language Teaching (ELT) May 2015
Department of English
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Abstract

Translation is the process of changing speech or writing from one language to another language, it is a means of cultural communication which is based on aspects of culture and proverbs are one of these aspects. Proverb is a short sentence of folk which contains wisdom, truth, moral and traditional view in a metaphorical, fixed memorizeable form and which is handed down from one generation to another generation. The study aimed at investigating translation of English proverbs as a means of developing EFL university students cultural awareness. The study followed the experimental method. The tools for collecting data were pre-test and post test. A group of 30 students was selected randomly from batch 32 to sit for the test. They were from Faculty of Education – Hantoub University of Gezira. 100 English proverbs where taught to the target groups within 5 sessions. The sample divided into 6 group of five. The students discussed and tried to translate the English proverbs into Arabic under the researcher’s supervision. The results of the two tests were carefully analyzed manually. The results of the pre-test have shown that 53% of the students failed to translate English proverbs into Arabic the majority of the students used literal translation. Those who succeeded are about 46%, but the results of the students were improving after the post test that 93% translate English proverbs into Arabic and used classical Arabic answering the questions of the test correctly.

It is recommended that knowing the connotative meaning of the proverb is important because the proverb is cultural device that depends on the meaning. It is also recommended that comprehensive practice should be done on translating proverbs to enrich the culture of the students. The field of translation of English proverbs is very rich and interesting, so the study recommends that challenges and cultural difficulties that the students meet should be overcome by studying and improving cultural aspects, particularly proverbs.
ترجمة الأمثال الإنجليزية بوصفها وسيلة لتطوير الوعي الثقافي لدى طالبات كلية التربية - حنتوب جامعة الجزيرة، السودان، 2014-2015م

آمنة أحمد أمين
ماجستير الآداب في تدريس اللغة الإنجليزية، جامعة الجزيرة، السودان، 2015م
قسم اللغة الإنجليزية
كلية التربية - حنتوب
جامعة الجزيرة

ملخص الدراسة

الترجمة هي عملية نقل المعنى المكتوب أو المぷر إلة لغة إلة أخرى وهي كذلك وسيلة للتواصل الثقافي الذي يستند على أوجه الثقافة والأمثال هي ضروب من ضروب الثقافة وهي جملة قصيرة تحتوي على الحقائق والحكم، والأخلاق ووضعها في شكل مجازي راقي متواصل بين الأجيال. هدفت الدراسة للبحث والتحقيق في ترجمة الأمثال الإنجليزية كوسيلة لتطوير الوعي الثقافي لطالبات كلية التربية حنتوب، اتبعت الدراسة المنهج التجريبي، تم استخدام الاختبارات كوسيلة لجمع البيانات حيث استخدمت الدراسة اختبارين قبلي وبعدي، تم تطبيقها على عينة تم اختيارها عشوائياً من طالبات الدفعة (32) من قسم اللغة الإنجليزية كلية التربية حنتوب، جامعة الجزيرة بلغ عددها ثلاثون طالبة. تم جمع عدد (100) من الأمثال الإنجليزية ودرست هذه الأمثال في اختبار قبلي وتبينت مع الطلبات حيث قسمت العينة إلى (6) مجموعات كل مجموعه تحتوي على (5) طالبة، وقد قامت الطلبات بترجمة الأمثال من الإنجليزية إلى العربية تحت مراجعة الباحثة وتم تحليل النتائج تحليلًا يدويًا. توصلت الدراسة إلى عدة نتائج من أهمها أن تدريب الأمثال القلبي قد كشف أن 53% من الطلبات لم يستطيع ترجمة هذه الأمثال الإنجليزية إلى العربية، حيث نجد أنها أغلبية الطلبات استخدمت الترجمة الحرفية ويرجع ذلك لقلة الوعي الثقافي. أما فيما يتعلق بالامثال البديلة أوضحت الدراسة أن نتائج هذا الاختبار تحسنت كثيراً حيث بلغت نسبتها 93% هؤلاء استطع ترجمة الأمثال الإنجليزية واستخدمن اللغة العربية الفصحى ويعزى هذا التحسن إلى دراسة الأمثال بوصفها وسيلة لتطوير الوعي الثقافي، توصى الدراسة بالمران الشامل لترجمة الأمثال الإنجليزية لمعرفة المعنى الظاهرة وغير الظاهرة، تندرج الدراسة إجراء دراسات مماثلة لتعزيز دور الوعي الثقافي في تطوير قدرات الطلبات اللغوية خاصة اللغة الإنجليزية، وترجمة الأمثال الإنجليزية إلى العربية هو مجال قد يجد تشجيع طلاب الجامعات للبحث فيه وقد اوصت الدراسة أن التحديات والصعوبات الثقافية التي تواجه الطلاب يجب التغلب عليها بالتركيز على كل الضروب الثقافية ومن بينها الأمثال.
## Table of Contents

<table>
<thead>
<tr>
<th>Subject</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dedication</td>
<td>iii</td>
</tr>
<tr>
<td>Acknowledgement</td>
<td>iv</td>
</tr>
<tr>
<td>Abstract in English</td>
<td>v</td>
</tr>
<tr>
<td>Abstract in Arabic</td>
<td>v</td>
</tr>
<tr>
<td>Table of Contents</td>
<td>v</td>
</tr>
<tr>
<td><strong>Chapter One: Introduction</strong></td>
<td></td>
</tr>
<tr>
<td>1.0 Background</td>
<td>1</td>
</tr>
<tr>
<td>1.1 Statement of the Problem</td>
<td>1</td>
</tr>
<tr>
<td>1.2 Objectives of the Study</td>
<td>2</td>
</tr>
<tr>
<td>1.3 Questions of the Study</td>
<td>2</td>
</tr>
<tr>
<td>1.4 Hypotheses of the Study</td>
<td>2</td>
</tr>
<tr>
<td>1.5 Significance of the Study</td>
<td>3</td>
</tr>
<tr>
<td>1.6 Methodology of the Study</td>
<td>3</td>
</tr>
<tr>
<td>1.7 Limits of the Study</td>
<td></td>
</tr>
<tr>
<td><strong>Chapter Two: Literature Review</strong></td>
<td></td>
</tr>
<tr>
<td>2.0 Introduction</td>
<td>4</td>
</tr>
<tr>
<td>2.1 Definition of the Translation</td>
<td>4</td>
</tr>
<tr>
<td>2.2 Historical Background of Translation</td>
<td>6</td>
</tr>
<tr>
<td>2.3 Translation Theory</td>
<td>7</td>
</tr>
<tr>
<td>2.4 The Process of Translation</td>
<td>9</td>
</tr>
<tr>
<td>2.4.1 The Textual Level</td>
<td>9</td>
</tr>
<tr>
<td>2.4.2 The Referential Level</td>
<td>9</td>
</tr>
<tr>
<td>2.4.3 The Cohesive Level</td>
<td>10</td>
</tr>
<tr>
<td>2.4.4 The Level of Naturalness</td>
<td>11</td>
</tr>
<tr>
<td>2.5 Translation Methods</td>
<td>11</td>
</tr>
<tr>
<td>2.5.1 The Methods</td>
<td>12</td>
</tr>
<tr>
<td>2.5.2 Literal Translation</td>
<td>12</td>
</tr>
<tr>
<td>2.5.3 Faithful translation</td>
<td>13</td>
</tr>
<tr>
<td>2.5.3 Semantic Translation</td>
<td>13</td>
</tr>
</tbody>
</table>
Chapter Three: Methodology of The Research

3.1 Introduction

3.1.1 The Study Design

3.1.2 Research Material

3.1.3

3.1.4 Research Instrument

3.1.5

3.1.6 Validity

Chapter Five: Conclusion, Findings and Recommendations

5.1 Conclusion

5.2 Findings

5.3 Recommendations

References

Appendices
1.0 Background

Translation is an activity of great importance in the modern world and it is a subject of interest not only to linguists professional and amateur translators and language-teachers, but also to electronic engineers and mathematician. Hundred years ago, the majority of translated-texts were religious, literary, scientific and philosophical. Translation is a rewriting of an original text by giving its equivalent in another language. All rewriting, whatever their intention, reflect a certain ideology. Translation work has tremendous effect on the cultural, political and social life of people. It has various function and purposes, such as transmitting of knowledge in plain appropriate and accessible language and to contributing to understanding and peace creation between nations, groups and individuals. The translation activity throughout the world will increase exponentially with speed of literacy, education means and channels of communication. So, translation is a creative art. It plays an effective role in bridging the gap between cultures and civilization translation can be, and are still seen as threat to the identity of a culture, as victor Hugo observes in his introduction to the Shakespeare translation made by his son, Francois-Victor; he states that:

“to translate a foreign poet is to add to one’s own poetry; yet this addition does not please those who profit from it. At least not in the beginning; the first reaction is one of revolt. A language into which another idiom is transfused does what it can to resist (Hugo, 1865; xvi)”.

1.1 Statement of the Problem

It is known that proverbs are cultural products that reflect customs, attitudes, values, tradition and religious attitudes. So, the students must be aware of what is beyond proverbs. It is the cultural, device, that translation and facilitates its meaning. Translating culture bound expressions like proverbs is a problem to translators since they lack equivalence in target language.

1.2 Objectives of the Study

1. To investigate the role of translating proverbs in developing cultural awareness.
2. To originate cultural identity of the students.
3. To motivate the students to grasp the meaning of proverbs.
4. To compare English culture and Arabic through translating proverbs.
5. To focus on English proverbs to enable the students to study English culture.

1.3 The Questions of the Study
1. What is the role of translating proverbs in developing EFL students cultural awareness?
2. How can proverbs originate cultural identity?
3. How can teacher motivate the students to grasp the meaning of the proverb?
4. To what extent does comparison of English culture and Arabic culture help in translating proverbs?
5. What are the best techniques for translating proverbs?

1.4 Hypotheses of the Study
1. Translating English proverbs encourage the students to study English culture.
2. Translating proverbs raises the students cultural awareness.
3. Motivating the students to translate English proverbs in to Arabic create cultural communication.
4. The comparison of English culture and Arabic culture helps in translating proverbs to a large extent.
5. The best techniques for translating proverbs to compare them with other equivalents.

1.5 Significance of the Study
The study draws its significance from three facts. Firstly, it involves a comparison between Arabic proverbs and English proverbs. Secondly translating proverbs raises the students’ cultural awareness. Thirdly, the study opens the ways to further studies in this important area of research when stating the problem of the study it is noticed that the students encounter problems in translating proverbs. Basically, EFL students to be unable to translate proverbs and understanding what’s beyond the proverb.

1.6 Methodology of the Study
The researcher will adopt the experimental approach to conduct this study two tests will be distributed to target a sample, 30 students will be selected randomly from Department of English, Faculty of education, Batch 32.

1.7 Limits of the Study
The study is going to take place at University of Gezira Faculty of Education, Hantoub Batch 32 students of English Department.
CHAPTER TWO
LITERATURE REVIEW

2.0 Introduction

This chapter aim at definition of translation proverbs and culture. It defines the relationship between culture and translation which produces the proverbs that have been translated, purified and studied by scholars.

2.1 Translation Definition

Newmark (1993: 27) states that translation is to transmit from one language to another. Transferring the meaning of a stretch or unit of language, the whole or a part of a text, from one language to another.

Bassnet (1990: 1) explains that it is “rewriting of an original text”. All rewritings, whatever their intention, reflect a certain ideology. Rewriting is manipulation, undertaken in service of power.

Newmark (1993: 5) defines translation as rendering the meaning of a text into another language in the way that the author intended the text.

Richards et.al (1985) define translation as “the process of changing speech or writing from one language (source language into another) target language”.

The dynamics of Translation

Richards et.al (1985) define translation as “the process of changing speech or writing from one language (source language into another) target language”.

12
This can be presented by Nida’s diagram (1974) below as the model of the translation process.

![Translation Process Diagram](image)

Nida (1974: 33)

Newmark (1993) states that the translator has three basic language choices: to keep (SL) culture; to keep target language (TL) culture; or select neutral international concept, in cultural term, so, the translator must bridge the gap between different cultures so as to develop intercultural competence between languages in order to develop translation process.

Vermeer (1936: 33) describes his concept of translation as complete it is not the transcoding of words or sentences from one language to another, but a complex form of action whereby someone provides information on text (source language materials in a new situation and undercharged functional, cultural and linguistic conditions, preserving formal aspect as closely as possible.

### 2.2 Historical Background to Translation

Newmark, hundred years ago, the majority of translated texts were religious, literary, scientific

Newmark (1993) declares that a part from the religious texts in protestant-only areas, translation was mainly, read by an educated elite in each country.

Andre Lefever (1990:16) comments that the history of translation in the west many be said to begin with production of Septuagint like all early historical facts. The Septuagint is neither commissioned nor encouraged, but resisted and even forbidden. The central text is this case is Koran. No translation of it were allowed to be made by the faithful. The Romans translated, but did not really have to. By 1900 the west had also come into contact with languages and cultures, for which it had very few express available. The European literate culture between 500 and 18000 can therefore be said to have been a multilingual culture. Linguistics, therefore, is by no means the overriding consideration in translation
Newmark (1993: 16) in this century claims that translation has become a force and an instrument of democracy significantly, only about a quainter of Meinkamp was translated into English in the 1930s, and in 1980 a British council official wanted to learn Bulgarian only in order to berate the natives. The subject matter, translated has extended to the whole range of human knowledge with particular emphasis on the most important technological innovations and on political and commercial relations between nations, as well as creative literature, further, the range of language translated has increased continuously as more countries become independent. There is no sign or likelihood that translating activity throughout the world will decrease, on the contrary it will increase exponentially with the spread of literary and education, wider means and channels of communication, the removal of further either groups from a regime of tutelage, and even the spread of foreign language learning, which may eliminate the need for translation for successful learners, but will make them into amateur translators themselves and is likely to increase their own appetite for translation from a third language. As for the languages of translation, international bodies rationalize these by selecting official language and working language. Since the eighteen century. English has increasingly dominated all international means of communication. It is spoken allover the world.

2.3 Translation Theory

Newmark (1988: 9-20) states that the purpose of this theory of translating is to be of service to the translator. It’s designed to be a continuous link between translation theory and practice. It derives from a translation theory framework which proposes that when the main purpose of text is to convey information and convince the reader, a method of translation must be natural. If on the other hand, the text is an expression of peculiar innovative and authoritative style of an author, the translator-sown version has to reflect any deviation from naturals style. The nature of naturalness is discussed in details in my exposition of the theory of translating below: “naturalness” is both grammatical and lexical, and is a touch stone at every level of a text, from paragraph to word from title to punctuation paragraph. If one accepts this theory of translating, there is no gap between translation theory and practice. The theory of translation is based, via the level of naturalness, on a theory of translation.
2.4 The Process of Translation

Newmark (1993: 19-20) Newmark, describes the procedure as an operational one. It begins with choosing a method of approach. When the translators translate, they should focused on four levels.

1. The SL text level, the level of language.
2. Referential level, the level of objects and events, real or imaginary
3. The cohesive level which is more general, and grammatical, which traces the train of thought, the feeling tone (positive or negative) and the various presupposition of the SL, text. This level encompasses both comprehension and reproduction.
4. The level of naturalness of common language appropriate to the writer or the
speaker in certain situation.

2.4.1 The Textual Level

Working on the text level, automatically make certain conversion; transpose the SL grammar (Clauses and groups) into their TL equivalents and translate the lexical unit into the sense that appears immediately appropriate in the context of the sentence. This is the level of the literal translation of the source language into the target language, the level of translations you have to eliminate: but it also acts as a corrective of paraphrase and the parer-down of synonyms. So a part of mind may be on the text level whilst another is else where translation is pre-eminently the occupation in which have to be thinking of several thing at the same time.

2.4.2 The Referential Level

One should not read a sentence without seeing it on the referential level. Whether a text is technical or literary or institutional. For each sentence, when it is not clear, when there is an ambiguity, when the writing is abstract or figurative, to make up mind summarily and continuously, what it is about, what it is in aid of what the writer speculair slant on it is. For each sentence, when it is not clear, when the writing is abstract or figurative, the translator asked him or herself some questions what is actually happening here and why for what reason, on what grounds. For what purpose?

The translator must have to supplement the linguistic level, the text level with the referential level, the factual level with the necessary additional information from this level of reality, the facts of the matter. In real life, what is the setting or scene. Who are the actors or agents, what is the purpose? This may or may not take you away temporarily form the words in the text. And certainly it is all too easy to immerse in language and to detach from reality. The referential goes hand in hand with textual level. All languages have polysemous words and structures which can be finally solved only on referential level, beginning with a few multi-purpose, overloaded prepositions and conjunctions, through dangling participles to general words. The referential level, where you mentally sort out the text, is built up out of, based on, the clarification of all linguistic difficulties and where appropriate, supplementary information from the encyclopedia.

2.4.3 The Cohesive Level

Beyond the second factual level of translating there is a third, generalized, level linking the first and the second level, which you have to bear in mind. This is the cohesive level; it follows both the structure and the moods of the text: the structure through the connective words conjunction enumerations, reiterations define article. There are factors in
cohesive level one of these factors is mood. This can be shown as a dialectical factor moving between positive and native, emotive and neutral. It means tracing the thread of text through its passages which may be expressed by objects or nouns. The researcher must have spotted the difference between positive and neutral. In example “appreciate” and “evaluate”, passed away and “died”. This level in an attempt to follow the thought through the connectives and the feeling tone, and the emotion through value-laden. This level is regular, it secures coherence, it adjust emphasis. At this level the researcher consider the length of paragraphs and sentences, the tone of the conclusion.

2.4.4 The Level of Naturalness

It reads naturally, that it is written in ordinary language, the common grammar, idioms and words that kind of situation, the researcher has to make the passage sound natural, which will usually depend on the degree of formality and have to decide on for the whole text. Naturalness is easily, not so easy to be concrete about. Natural translation can be contrasted with causal language, where word order. Syntactic structures, collocations and words are predictable. This is adapted from textbook of translation (Newmark, 1988, 21-26).

2.5 Translation Methods

Newmark (1993: 45) focuses on the central problem of translating which has always been whether to translate literally or freely. The augment has been going on since at least the first century but it was a theoretical argument: the purpose of the translation, the nature of the readership, the type of text. So the writer puts the methods in a diagram.

<table>
<thead>
<tr>
<th>SL emphasis</th>
<th>TL emphasis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Word-for word translation</td>
<td>Adaptation</td>
</tr>
<tr>
<td>Literal translation</td>
<td>Free translation</td>
</tr>
<tr>
<td>Faithful translation</td>
<td>Idiomatic translation</td>
</tr>
<tr>
<td>Semantic translation</td>
<td>Communicative translation</td>
</tr>
</tbody>
</table>

Newmark (1993: 45)
2.5.1 Word-for-word translation:

This is often demonstrated as interlinear translation, with the TL immediately below the SL words. The SL word-order is preserved and the words are translated singly by their most common meanings out of context cultural words are translated literally. The main use common of word translation is either to understand the mechanics of the source language or to construe a difficult as a pre-translation process for example

*They will come back from their journey tomorrow*

سوف يعودون من رحلتهم غداً

2.5.2 Literal Translation

The SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context. As a pre-translation process, this indicates that the problems must be solved.

Example

وزير العدل يدعو إلى توحيد أهل دارفور لحل القضية

The Minister of Justice called for unifying the people of Darfur to solve this problem.

2.5.3 Faithful Translation

A faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures. It transfers cultural words and preserves the degree of grammatical and lexical abnormality (deviation from SL norms) in the translation. It attempts to be completely faithful to the intentions and text-realization of the SL writer.

Example “beyond such political challenges, the material conditions under which most women live and work continue to deteriorate in many countries due to economic and social decline, wars and conflicts and the spread of AIDS. Women constitute the majority of the poor and the illiterate in both urban and rural areas in Africa and many young women between the ages of 15 and 25 have been pushed into sex work and face the risk of HIV, inflection”.

The translation of this text shows the faithful translation.

في ظل هذه التحديات السياسية هناك الأحوال المادية المتدهورة التي تعيش وتتعلم في ظلها النساء في كثير من الأحيان. حيث عد أن الحرب والانهيار الاقتصادي والاجتماعي أدى لانتشار فيروس الأيدز ويشكل الفقر والامية الأغلبية في المناطق الحضرية والريفية في أفريقيا حيث أن النساء بين الأعمار 15 - 25 يدفعن إلى ممارسة الجنس وهذا يسبب مرض نقص المناعة.
2.5.4 Semantic Translation

It differs from “Faithful translation” only in as far as it must take more account of aesthetic value of the SL text, compromising on ‘meaning’ where appropriate so that no assonance, word-play or repetition jars in the finished version. Further, it may translate less important cultural words by culturally neutral third functional terms but not by cultural equivalents.

2.5.5 Adaptation

This is the “freest” form of translation. It is used mainly for plays and poetry; the themes, characters, plots are usually preserved, the SL culture converted to the TL culture and the text rewritten.

2.5.6 Free Translation

Free translation reproduces the matter without the manner, or content without the form of the original. Usually it is a paraphrase much longer than original, a so-called intralingual translation; often prolix and pretentious, are not translation at all.

2.5.7 Idiomatic translation

Idiomatic translation reproduces the message of the original but tends to distant nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original example “He cuts noise”

2.5.8 Communicative Translation

Communicative translation attempts to render the exact contextual meaning of the original in such away that both content and language are readily acceptable and comprehensible.

2.5.9 Technical Translation

Technical translation is the kind that can be considered one of the most highly demanding as such translation requires technical knowledge of some specific field, be it reciprocating compressors or an anti-spam program with such translation, usually translation agencies are preferred to free-lane translators because a good translation agency possesses not only highly qualified translators with technical knowledge, but also a special glossary of technical terms that ensure that the terms used in the translation are homogeneous and specialized proof readers who make sure the translation not only sounds ok, but also will be of help to technician who work with it later.

2.5.10 Scientific Translation

To this kind may be referred medical translations. Translation of scientific works in
various fields of studies (such as chemistry, physics, mechanics, different research works, a good translation agency will make sure that the terms used in the translation are correct.

2.6 Cultural Translation

Activities which develop the movement of translation in the field of culture support the relation between the countries. It develops cultural communication, particularly, poems, songs and language which pour in vessel that involves different items of culture. Translation strengthens and support its output in order to support cultural relation. Translation uses as bridge to convey cultural output to other countries. In the past the translation played an important role in fields of communication by conveying and analyzing culture by translating books, novel, message and poetry.

Nowadays globalization doesn’t include the economic aspects only, but also embraces culture. The world becomes a small village. The huge progress in the field of information and communication technology will develop the movement of translation which is considered as a bridge to connect nations through cultural translation. Without acquiring foreign languages, there will not be cultural dialogue between developing countries such as Arab and African countries that have deep-rooted civilization in the history and their own Arab. African and Islamic cultures. So, through translation cultural relations can be supported, developed and challenged other, cultures that had been received through different media. From (The Citizen (2001)).

2.6.1 Definitions of Culture

Lyons (2002: 302) defines the word “culture” and its equivalent in other European Languages has several related senses, two of which it is important to mention and distinguish here. This view of history was challenged as were many of enlightenment, by Herder who said “of German equivalent of culture nothing is more indeterminate than this word and nothing is more deceptive than it’s application to all nations and periods.

Another definition (Website) culture comes from Latin “cultural” stemming from colure, meaning “to cultivate”. It is a term that has many different meanings Kroebet et Kluckhohn (1952) compiled a list of 164 definitions of “culture” the word “culture” is the most commonly used in three basic senses.

1. Excellence of taste in the fine arts and humanities, also know as high culture.
2. An integrated pattern of human knowledge belief and behaviour that depend upon the capacity for symbolic thought and social learning.
3. The set of shared attitudes, values goal, and practices that characterizes an institution, organization or group.
When the concept first emerged in eighteenth and nineteenth century Europe. It connate a process of cultivation or improvement. In the nineteenth century. It came to refer first to the betterment or refinement of the individual, especially through education, and then to the fulfillment of national as privations or ideals. In the mid nineteenth century, some scientists used the term “culture” to refer to a universal human capacity

Geory Simimel, states that culture referred to the cultivation of individual through the agency of external forms which have been objectified in the course of history Sir Edward (1988: 847), writes about “culture” or civilization, taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, moral, law, custom, and any other capabilities and habits and other who are interested in field of culture defines “it forming an umbrella term and civilization becoming a particular kind of culture.

2. 6.2 Cultural Change

Cultural invention has come to mean any innovation that is new and found to be useful to a group of people and expressed in their behaviour but which does not exist as a physical object. Humanity is in a global “accelerating culture change period” driven by the expansion of international commerce, the mass media and above all, the human population explosion, among other factors culture as are internally affected by both forces encouraging change and forces resisting change. These forces are related to both social structures and natural events are involved in perpetuation of cultural ideas and practices within current structure which themselves are subject to change. Social conflict and the development of technologies can produce changes within a society by altering. Social shift may accompany ideological environmental conditions may enter as factors cultures are externally affected via contact between societies. War or competition over resources may impact technological development or social dynamics. Additionally, cultural ideas may transfer from one society to another. Through diffusion.

2.6.3 The Culture and Environment

Zeinab (1995, Sudanese Television) focuses on the relation between culture and environment concentrating on classical Arabic culture before Islam that culture depend on environment that includes social, political life. So, literary products reflect their environment, customs, tradition and proverbs. The environment encourages poets and writers to produce good poems, therefore their cultural produces reflect the culture of the society. The writer connected Arabic with Sudanese culture as many people know Sudan is a multi-cultural country. So there are different cultures in the regions of Sudan. Each region reflects society environment and cultural activities. The writer specializes in the field
of folklore and knows much about proverbs and sayings. Making contrast between classical Arabic proverbs and Sudanese proverbs creating cultural communication which unifies the nations socially, politically and culturally. If the researchers translate these proverbs into English there is no difference between cultures. For example “All that glitters is not gold”. In Arabic ليس كل ما يلمع ذهب Both proverbs have the same meaning, but what beyond the meaning. It cultural norms. In English the meaning of the proverb is “One must not be deceived by things or offers that appear to be attractive. In Sudanese cultural, this proverb reflects a specific idea. Another example that supports this “call spade a spade” the translation of it is لا تخشى في الحق لومة لا تم In all these proverbs reflect Arabs culture and Sudanese culture has Arabic roots that reflect environment and culture.

2.6.4 Proverbs

Definition: the word proverbs is derived from Latin proverbiu. It is a simple and concrete saying popularly known and repeated, which expresses a truth, based on common sense or the practical experience of humanity. They often metaphorical. A proverb, that describes basic role of conduct may also be known as maxim. If a proverb is distinguished by particularly good phrasing, it may known as a phonism. Proverbs are often borrowed from similar languages and cultures and sometimes come down to present through more than language.

Another definition: a proverb is a piece of common-sense wisdom expressed in practical, homely terms. This proverb support this idea “a stitch in time save nine”. There are literally thousands of saying in English and all language. The term saying coveys the idea of any expression of wisdom or truth, usually handed down by an earlier generations. The origin of a sayings have come from other languages, and vice versa. Most sayings are effective, thank to their shortness and directness. They use simple, vivid language, often based on everyday domestic situation, making them easy to understand and remember.

Mieder (1985: 199) defines proverb is a short, generally, known sentences of folk which contains wisdom, truth, morals and traditional view in a metaphorical fixed memorizable form and which is handed down from generation to generation. Most proverbs based on metaphor or typical features of proverb are its shortness

2.6.5 Paremiology

The study of proverbs are called paremiology from Greek. It is the collection of proverbs. A prominent proverbs scholar in the United States is Wolfgang Mieder. He has written over 50 books on the subject, edit the journal prove bum. He has written in numerable articles on proverbs. Proverbs are found in many parts of the world, but some
areas seem to have richer stores of proverbs such as West Africa, while others have hardly any such as North and South America.

Proverbs are often borrowed across lines of language religion, and even time, for example, a proverb of approximate form. “No flies enter mouth is shut” is currently found in Spain, Ethiopia and many countries in between, Proverbs can be raced back to an ancient Babylonian Proverbs.

When proverbs are borrowed from one language into another, sometimes it is possible to make predictions as to which language borrowed another as an example of being able to predict the direction of borrowing for a proverb, consider the form of a proverb “Of mothers and water none is bad” in Amharic and Oroma, two large languages of Ethiopia, for example:

Oroma: Hadhaa fibishaa ahinqaban

In contrast, the amharic version of the proverb shows little evidence of sound-based art. This suggest that the Oroma version of the proverb is original and the Amharic is borrowed.

Proverbs are used by speakers for a variety of purposes. Sometimes they are used as a way of saying something gently, in a veiled way. Other times, they are used to carry more weight in a discussion, a weak person is able to enlist the traditions of the ancestors to support his position, or even to argue a legal case proverbs can also be used to make a conversation more lively. In many parts of the world, the use of proverbs is a mark of being a good orator.

2.7 Proverb and Psychology

Though much proverb scholarship is done by literary scholars, those studying the human mind have used proverbs in variety of studies. One of the earliest studies in this field is the proverbs test by Gorham, developed in 1956. A similar test is being prepared in German. Proverbs have been used to evaluate dementia.

The study of proverbs has application in a number of fields. Clearly, those who study folk and literature are interested in them, but scholars from variety of field have found ways to profitably incorporate the study abstract reasoning of children, acculturation of immigrants, intelligence, the differing mental processes in mentalities, cultural themes, etc. Proverbs have also been incorporated into the strategies of social worker, teachers, preachers and even politicians.
2.7.1 Proverbs and Religion:

Many proverbs from around the world address matters of ethics and expected of behaviour. The most obvious examples is the book of proverbs in the Bible. Additional proverbs have also coined to support religious values. Such as the following from Dari of Afghanistan. “in childhood you’re playful. In youth you’re lust full. In old age you’re feeble. So when will you before God be worshipful?”.

Proverbs are widely associated with large religion that draws from scared books but they are used for religious purpose as many groups switch their own traditional religion.

2.7.2 Proverbs in Advertising

Proverbs are frequently used in advertising, often insightly form. A few of the many proverbs adapted and used in advertising includes:“live by sauce dine by sauce”. “If at first you don’t succeed” you’re using wrong equipment. “No only absence makes the heart grow fonder”.

2.7.3 Sources of Proverbs

Proverbs come from a variety of sources, some are, indeed, the result of people pondering and language, such as some by Confucius, Plato, Others are taken from such diverse sources as song, commercials, advertisement movies, literature. A number of the well known sayings of Jesus, Shakespeare, and others have become proverbs, though they were original at he time of their creation. Many proverbs are also based on stories.

2.7.4 Comparison between Proverbs in English and Arabic

Untranslatability seems to have a lot more to do with the absence of pathological equivalents. The “gasida”, the consisted genre of Arabic poetry, has never been satisfactorily translated in the west, because it has no obvious generic equivalent. This is how Ibn Qutaiba, the Arab Poet and critic, describes the genre.

The composer...began by mentioning he desired driveling places and the relics and traces of habitation. Then he wept and complained and addressed the desolate encampment and begged his companions to make a halt, in order he might have occasion to speak of those who had once lived there and after words departed...then to this he linked the erotic prelude and bewailed the violence of his love: anguish of separation from his mistress and extremity of his passion and desire, so as to win the heart of his hearse and divert their eyes towards him and invite their hearts to listen to him. Finally he had justified his hope and expectation of receiving his due from the person to whom the poem was addressed. (In Arberry, 1957: 15-16).
Proverbs are found in many parts of the world, but some areas seem to have richer stores proverbs than other. So the comparison between Arabic proverbs and English proverbs is based on culture that includes customs. Traditions, religion language. So proverbs have connotative meaning, so it can not be translated literally. Proverbs in English and Arabic symbols for society’s culture, because proverbs contains wisdom, truth and morals that handed down from generation to generation. In spite of technical development and western civilization, many people consider proverbs as references that sharpen the life of people. In English some proverbs have equivalents in Arabic language, but some proverbs in Arabic have not equivalent in English that caused troubles to researcher and people who are interested in studying proverbs.

Some examples that show proverbs in two culture English and Arabic proverbs.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. “absence makes heart grow fonder”</td>
<td>البعيد يزيد القلب ولعاً</td>
</tr>
<tr>
<td>2. “Seek knowledge from cradle to the grave”</td>
<td>أطلب العلم من المهد إلى اللحد</td>
</tr>
<tr>
<td>3. Al that glitters is not gold</td>
<td>ليس كل ما يلمع ذهبا</td>
</tr>
<tr>
<td>4. “Call a spade spade”</td>
<td>لا يخشى في الحق لومة لائم</td>
</tr>
<tr>
<td>5. “birds of feather flock together”</td>
<td>إن الطيور على أشكالها تقع</td>
</tr>
<tr>
<td>6. “half a loaf is better than no bread”</td>
<td>شيء خير من لا شيء</td>
</tr>
<tr>
<td>7. As you sow, so you shall reap</td>
<td>كما تزرع تحصد</td>
</tr>
<tr>
<td>8. Charity begins at home</td>
<td>الأقربون أولى بالمعروف</td>
</tr>
</tbody>
</table>

These proverbs have equivalents in Arabic. So to deal with them causing, no confusing to those who are interested in studying proverbs. There are some Arabic proverbs that have no equivalent in English culture.

Example

قطعت جهيدة قول كل خطيب

This proverb has no equivalent in English. The meaning of it is that while the people talking about he crime that took place between two groups of people suddenly a woman came and told them that killer was killed by murder’s relatives. So the people gave up talking.

Another example:
The meaning of this proverb is for one that he/she doesn't keep his or her promise. The environment plays important role in Arabic’s culture and proverbs are part of culture.

Another example:

رجع بخفي حنين

If it is translated literally, it lost its meaning and importance, because proverb is wisdom that have been handed down from generation to generation. So this proverb for the one who came back from journey completely disappointed and regretful.

Ilyas (1989) states: A translator of English or Arabic text may come a cross some problematic ecological-based idioms and expression. Sometimes such items acquire different connotation in both languages. What may be connectively favorable expression in Arabic could have pejorative sense in English and vice versa consequently, translation of proverbs will predictably include terms reflecting culture-specific or ecology-related concepts maybe challenging because the translator can often find no one correspondence in both languages. However, translating some proverbs becomes manageable if the translator bear in mind the fact that he should exchange messages and not merely words. For instance, the Arabic proverb صاحب صنفين كاذب. It could be literally rendered as “a man of two professions is lair”. this rendering offers insufficient sense to the English reader. However, it has an equivalent in the English functional equivalence, which is “a jack of all trades is the master of none”.

In English there are some proverbs that have no equivalents in Arabic For example ‘the best laid plans of mice and men gang aft agley’ This means that even the most careful planning doesn’t necessarily ensure success

2.8 Previous studies

Many studies have been carried out to deal with translation:

Satti, A(2006) carried out a PhD thesis "The Impact of translation on English Language learners Communicative Competence at University Level "The study aims at investigating the impact of translation on learning foreign languages, she analysis the problems that encounter the students in studying translation. It also aims at finding out ways to develop EFL learners ability in translation.

Her main finding are:

- The translation courses for developing students competence are not enough.
- Time allotted for teaching translation courses is inadequate.
- Specially designed models for teaching translation are important linguistic features,
structures, semantic stylistic and culture.

- She point out to the number of students in translation class and teachers must be qualified.

The second study is on "Difficulties facing EFL Students in Translation with special Reference to Scientific and literary Texts" by Abd Elrahman, A. (2005) in an MA thesis "The study aims at showing the majority of difficulties facing ELF students in the translation are to the linguistic source and that is apparent at performance in translating scientific and literary texts. So, the most difficulties encountered are in lexical and grammatical level so linguistics.

The following points are recommended by researcher. The syllabus for translation should include comparative studies between the two languages in terms of structure and other activities also the time for studying translation should be increased.

Hamed, A (2006) has conducted a PhD thesis on "Difficulties of translating legal texts from English into Arabic " a case study of experienced translators in Khartoum /Sudan. The study aimed at examining the problems faced in translating English into Arabic

Findings:
This can be summarized in the following points:

- The lack of bilingual dictionaries in law terminologies.
- "Specialized dictionaries"
- The big differences in which legal environment has grown and change or developed in English and Arabic speaking countries, for example, difference in judicial system, another in litigation.
- Translator should seek for exact equivalents to secure correspondence between terms
- Arabic translators should be more accurate to the such terms.

This study is different from above mentioned studies since it attempt to show how translation is an important tool that can be used to enrich students knowledge about others cultures.
CHAPTER THREE
METHODOLOGY OF THE RESEARCH

3.1 Introduction

This chapter is confined to the methodology of the study that has been carried out to investigate the translation of proverbs, awareness and understanding among the study subjects. The chapter represents a brief background about the place of the study design, the materials used in the study, research instrument and procedures followed for achieving the objectives. The study is carried out at University of Gezira, Faculty of Education Hantoub, Department of English.

3.1.1 The Study Design

The study was carried out at the University of Gezira. The study subjects were included two tests: pre test and post test, each test had three questions. The first question in both tests is translation of English proverbs into Arabic. These proverbs were adjusted to fit the level of proficiency of the study subjects. In other words the proverbs used in the study were relevant to the experience and environment of the students. The proverbs were collected from different domains and were created in everyday language form.

The researcher administered the pre-test and post test. The tests were designed to assess the level of proverbs awareness and understanding among the students. The pre-test consists of three questions. Question (1) translation English proverbs into Arabic. Then Question (2) translation Arabic proverbs into English. Question (3) Matching of list (A) to list (B) on proverbs. The tests are asked to translated these proverbs. After that the students were given chance to ask more about what they have to do. They were also allowed to ask for the meanings of new words and were also permitted to consult their dictionaries when necessary. Because the aim is to allow students to perform at their ease. Sufficient time was given as long as forty minutes until they were satisfied and collected the papers themselves. According to the aim of the test, the students were not allowed to work together and they were seated in such a way as to prevent friends being in a position to pass information to each other, each individual had to submit her test a part. The students were divided into two groups A B.

3.1.2 Research Material

The material used in eliciting the data were two types of similar written tests labeled (A) and (B) and were submitted to the level groups of A and B respectively. Each test was
especially constructed to elicit the required data. They were similar in construction, level of proverbs, range of vocabulary, which was relevant to the scope of learners, and some instruction. Though they were similar, they were administered at different times.

3.1.3 The study subjects

The study subjects involved 30 students enrolled in the Department of English, Hantoub from Batch (32). Two tests were given to the students to measure their abilities in translating proverbs and developing their cultural awareness.

3.1.4 Research Instrument

Data about the study on the translation of proverbs was obtained by pre-test and post test constructed especially for purposes of finding out the difficulties that face students in translating proverbs. Before taking the test, the subjects were informed during one of their English lectures to take part in the study. When they all agreed to take part, the time and the place were specified. Where the candidates assembled ready to participate, the test was distributed to them. Clear instructions were explained to translate proverbs. Three questions were given to the students. Question one translating of proverbs in Arabic. It consists of (8) proverbs in English. The second question matching proverbs to their equivalents in Arabic and question (3) translate the proverbs in English. Test was administrated at the lecture hall, the same halls where lectures were normally held.

3.1.5 Procedures

Procedures followed to achieve the aim two groups are chosen to do test group A Batch 32 and group B batch 32, groups were selected randomly for the study.

3.1.6 Validity

A valid test measures what it is intended to measure and nothing else e.g. A test that is designed to measure control of grammatical rule and structure become valid if it contains difficult lexical items-validity may be defined with which a text measures whatever it supposed to measure. They are some factors which affects validity, e.g. clarity that test must have clear instruction, because unclear instruction will lower validity. Ambiguity and length of the test, these are factors which affects validity.

3.1.6.2 Reliability

Refers to the results of test and not to the test itself, it is more appropriate to speak of reliability of test score or of the measurement than of test instruments: a pilot sample of 10 student was subject to test and pre-test design. Then the co-efficient and co-relation was calculated by computer and the results are 0.79 which is reliable.
CHAPTER FOUR
PRESENTATION, ANALYSIS AND DISCUSSION
OF DATA

4.0 Introduction

This chapter is allotted to present the results obtained from the experimental method. The hypotheses of the study will also be discussed based on the results obtained.

4.1 Results of the pre-test. Table 4.1

The first question of the pre-test: "translate these English proverbs into Arabic"

<table>
<thead>
<tr>
<th>No of Q1</th>
<th>Positive Responses</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Positive responses</td>
<td>14</td>
<td>46.5%</td>
</tr>
<tr>
<td></td>
<td>Negative responses</td>
<td>16</td>
<td>53.5%</td>
</tr>
<tr>
<td>Total</td>
<td>Total</td>
<td>30</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 4.1 shows the results of the students indicated that they found some difficulties in translating proverbs, their Percentage is 46.5% (Positive Responses) and 53.5% (Negative responses).

Table 4.1.1 shows the results of the question No (2): "match the proverbs to the equivalent in Arabic"

<table>
<thead>
<tr>
<th>No of Q2</th>
<th>Positive responses</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Positive responses</td>
<td>20</td>
<td>66.5%</td>
</tr>
<tr>
<td></td>
<td>Negative responses</td>
<td>10</td>
<td>33.5%</td>
</tr>
<tr>
<td>Total</td>
<td>Total</td>
<td>30</td>
<td>100%</td>
</tr>
</tbody>
</table>

Question (2) matching the English proverbs to the equivalent in Arabic. Most of the students answer the question correctly and some students got the full mark.

Table 4.1.2 shows the results of the question No (3): "Translate these Arabic proverbs into English".

<table>
<thead>
<tr>
<th>No of Q3</th>
<th>Positive Response</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Positive responses</td>
<td>14</td>
<td>46.5%</td>
</tr>
<tr>
<td></td>
<td>Negative responses</td>
<td>16</td>
<td>53.5%</td>
</tr>
</tbody>
</table>
Table 4.1.2 shows that the students found difficulties in translating Arabic proverbs into English.

4.1.3 Results of the Post Test

Question No 1: "Translate English proverbs into Arabic" Table 4.2 shows.

<table>
<thead>
<tr>
<th>Question No 1</th>
<th>Positive response</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive responses</td>
<td>16</td>
<td>53%</td>
<td></td>
</tr>
<tr>
<td>Negative responses</td>
<td>14</td>
<td>47%</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>

This question shows that some students got 24 out of 24, but others found difficulties in translating English proverbs.

Question No 2: "Put a circle round the letter of the correct answer" Table 4.2 shows.

<table>
<thead>
<tr>
<th>Question No 2</th>
<th>Positive response</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive responses</td>
<td>26</td>
<td>86%</td>
<td></td>
</tr>
<tr>
<td>Negative responses</td>
<td>4</td>
<td>14%</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>

a) Many students answer this question correctly. Only four students are not able to choose the correct answer. This question depends on memory of the students.

the percentage of students about 86% and those who fail to choose the correct option is 14%.

Question No 3: "Matching the English proverbs to their equivalents in Arabic" Table 4.2.1 shows

<table>
<thead>
<tr>
<th>Question No 3</th>
<th>Positive response</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive responses</td>
<td>28</td>
<td>93%</td>
<td></td>
</tr>
<tr>
<td>Negative responses</td>
<td>2</td>
<td>7%</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>

The students do this question well. They match A with B. Only two students fail to answer the question. Those who are not able to answer the questions are ignoring the
meaning of proverbs.

4.2.2 Comparison between Pre-Test and post Test

If the researcher evaluates the results of students in both pre-test and post test. The students' performance is acceptable, but they face difficulties in translating proverbs and their percentage in two tests is 46%, 53% but the other questions their performance is very good, their percentage is 93%, 86%.

4.2.3 Discussion of Results in Relation to hypotheses

- The first hypotheses
  Translating English proverbs encourage the students to study English culture.
  Table 4.1 question (1)
  Shows that the students translate proverbs into Arabic and they achieve a good results

- The second hypotheses
  Translating proverbs raise the students cultural awareness
  Question (2) (the post test table 4.2.2) "put a circle round the letter of the correct answer". Most students choose the correct answer, only 4 students fail to answer the question. Their percentage is 14%. So this question enriches the students memory and raise their awareness

- The third hypotheses is motivating the students to translate English proverbs into Arabic create cultural communication table 4.2.3 question (3) (post test) ‘Matching the English proverbs to their equivalents in Arabic”, Many students matching the English proverbs to their equivalents in Arabic correctly, but only 2 students are not able to match. So this create cultural communication through translation of English proverbs.

- The fourth hypotheses is comparison between English culture and Arabic culture helps in translating proverbs to a large extent these questions which are in the two tests show that there are comparison between English proverbs and Arabic proverbs. So the studying of English proverbs through translation, develop University students cultural awareness. So translation is a means of communication that facilitate the comparison between two cultures.

- The fifth hypotheses is the best techniques for translating proverbs is to support source language and target language.
CHAPTER FIVE

CONCLUSION, FINDINGS AND RECOMMENDATIONS

5.1 Conclusion

This chapter is intended to state the findings and recommendations. This study investigate the area of translation of English proverbs as a tool for developing students awareness. In chapter one, the significance and the problem of the study are stated. In addition to that, the objectives, the hypotheses and methodology of the study are introduced. Relevant, literature and relevant previous studies are reviewed in chapter two, the data for this study is collected from primary sources through two tests to Batch (32) at Department of English, Faculty of Education, Hantoub University of Gezira. The results, from the test analyzed. Then it is presented and discussed.

5.2 Findings

1. The majority of EFL students at university level are to large extent interested in learning proverbs.
2. Proverbs included in the courses of translation are not quite sufficient for university level.
3. Proverbs support and reflect the cultural aspects of society.
4. Some proverbs focus on activities of the society.

5.3 Recommendations

Considering using translation as a tool for developing proverbs students awareness. The following recommendations are made:

1. Language is a part of culture and proverbs are part of society’s culture so proverbs must be given enough attention in the learning process.
2. The courses of translation should include proverbs that reflect the values and customs.
3. Researchers should be encouraged to study the proverbs and translation since it is considered as a tool for developing humans' culture.
4. Teachers should try to exert more efforts in facilitating the translation of proverbs.
5. Protection of proverbs from cultural invasion and globalization is the responsibility of researchers.
6. University students should expand the vessels of knowledge to involve translating proverbs through using technological means.

7. syllabus-makers should design courses about proverbs particularly for University students.
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عبد والترجمة الإنجليزية النصوص أستاذ منسي، السيد العليم عبد وتطبيقها، ومبادئها أصولها:الترجمة كلية ، مبتدأ الحافظ عبد الله عبد د. تقديم الأفريقية الدراسات معهد ، إبراهيم الرأيق عبد الله الوفاء مكتبة ، للجامعات العربية النشر ، دار شمس عين جامعة الأدب

35
University of Gezira
Faculty of Education-Hantoub
Department of English  Test No (1)

This test is designed to find out about the role of translation. It’s MA research which will be conducted at University of Gezira Faculty of Education.

Question (I) Translate these proverbs in Arabic:
1. Those living in glass houses must not throw others with stones.

2. Kill two birds with one stone.

3. Great talkers are littler doers.

4. Eat to live, but not live to eat

5. Charity begins at home.

6. While the cats away, the mice will play

7. You can lead a horse to water, but you can’t make him drink.

8. Cut your coat according to your cloth.

Question(2) Match the proverbs  to equivalent in Arabic:
1. All that glitter is not gold.

2. Out of sight, out of mind.

3. When there is will, there is away.

4. He laughs best who laughs last.

5. Call a spade a spade

<table>
<thead>
<tr>
<th>B</th>
<th>A</th>
<th>No</th>
</tr>
</thead>
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<td>لا تخشى في الحق لومة لائم</td>
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<td>من يضحك أخيرا يضحك كثيراً</td>
<td>ليس كل ما يلمع ذهباً</td>
<td>3</td>
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</tbody>
</table>
Question (3) Translate these proverbs into English:

1. من تدخل فيما لا يعنيه سمع ما لا يرضيه

3. إذا كان الكلام من فضة، السكت من ذهب

4. إن الطيور على أشكالها تقع

5. كما تزرع تحصد

6. الصديق في الضيق هو الصديق الحقيقي

8. من أحبني، أحب كلبي معي

9. في الحب وال الحرب كل شيء يجوز

10. مصائب قوم عند فوائد

11. الوقاية خير من العلاج
University of Gezira  
Faculty of Education-Hantoub  
Department of English  
Pre-post Test No 2  

This test is designed to find out about the translation of English proverbs as a means of developing EFL university students cultural awareness.

Questions(1)

Translate these proverbs in Arabic:

1. A friend in need is a friend in deed.
   ..............................................................................................

2. Great talker are little doer.
   ..............................................................................................

3. Seek the knowledge from cradle to the grave.
   ..............................................................................................

4. Have a loaf is better than no break.
   ..............................................................................................

5. Time is money
   ..............................................................................................

6. A sharp spear need no polish.
   ..............................................................................................

7. Two heads are better than one
   ..............................................................................................

8. Too many cooks spoil broth
   ..............................................................................................

9. What the eye doesn’t see, the heart doesn’t grieve over.
   ..............................................................................................

10. Prevention is better than cure
    ..............................................................................................

11. Charity begins at home.
    ..............................................................................................

12. While the cats is a way, the mice is play.
    ..............................................................................................
Question (2)

Draw a circle round the litter of correct answer:

1. Prevention is better than.........................
   a) Care b) cure c) medicine

2. As you ..........., so you shall reap
   a) Plant b) sow c) grow

3. Those who live in.............houses. should not throw stone.
   a) Wooden b) glass c) brick

4. Bird in hand, is worth two in the.................
   a) Branch b) tree c) buish

5. While the..........is away, the ............will play
   a) Dog, tiger, b) lion, dog c) cat, mice

6. Cut your...........according to your cloth.
   a) Finger b) shirt c) coat

Question (3)

Match the proverbs to equivalent in Arabic:

(A)

1. all that glitters is not gold
2. Call a spade a spade
3. Bird of feather flock together
4. Where there’s a will there is away
5. The darkest hour is just before dawn
6. Half a loaf is better than no bread

<table>
<thead>
<tr>
<th>Num</th>
<th>A</th>
<th>B</th>
</tr>
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<tbody>
<tr>
<td>1.</td>
<td>إن الطيور على أشكالها تقع</td>
<td>إن الطيور على أشكالها تقع</td>
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<tr>
<td>2.</td>
<td>شيء خير من لا شيء</td>
<td>شيء خير من لا شيء</td>
</tr>
<tr>
<td>3.</td>
<td>إذا صدق العزم وضح السبيل</td>
<td>إذا صدق العزم وضح السبيل</td>
</tr>
<tr>
<td>4.</td>
<td>كلما ضاقت واستحكمت حلقاتها</td>
<td>كلما ضاقت واستحكمت حلقاتها</td>
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<tr>
<td>5.</td>
<td>فرحت و كنت أظنها لا تفرج</td>
<td>فرحت و كنت أظنها لا تفرج</td>
</tr>
<tr>
<td>6.</td>
<td>لا تخشى في الحق لومة لانم</td>
<td>لا تخشى في الحق لومة لانم</td>
</tr>
</tbody>
</table>
English Proverbs

1. He who lives by the sword dies by sword
2. If you can’ stand the heal, get out the kitchen.
3. You, can’t put an old head on young shoulders
4. Fait heart never won fair lady
5. What’s bred in the bone will come out in the flesh.
6. You can’t judge a book by its cover.
8. A bird in the hand is worth two in the bush.
9. Better the devil you know than devil you don’t know.
10. The grass is always greener on the other side of the fence
11. What sauce, for goose is sauce for the gender.
12. All that glitters is not gold.
13. The new broom will sweep clean
14. An old fox is not easily shared.
15. Every man for himself and the devil take the hindmost
16. Half a loaf is better than no bread.
17. There is many good tune played on an old fiddle
18. The apple never falls for from the tree.
19. Too many cooks spoil the broth
20. The darkest hour is just before the dawn
21. Beauty is only shin-deep.
22. Beauty is in the eye of the holder.
23. Imitation is the sincerest form of flattery
24. Brevity is the soul of wit
25. Honesty is the best policy
26. A sharp spear need no polish
27. A road to hell is paved with good intention
28. Hell that no funny like a woman scorned
29. Time is money
30. Time and tide wait for no man.
31. Out of sight, out of mind
32. Blood is thicker than water
33. When the blind lead the blind both shall fall into ditch.
34. Two heads are better than one
35. Two’s company three’s a crowd
36. What the eyes doesn’t see, the heart doesn’t grieve over.
37. Don’t look a gift horse in the mouth.
38. Love me love my dog
39. Cut your coat according to cloth
40. Empty vessels make most noise
41. Don’t put all your egg in one basket.
42. You can lead a horse to water but you can’t make him drink.
43. Look after the pennies and the pounds will look after themselves.
44. Necessity is the mother of invention
45. Rolling stone gathers no mass.
46. Horses for courses
47. A burnt child dreads
48. First come, first served
49. A friend in need is a friend indeed.
50. Discretion is better part of valor
51. Seek the knowledge from cradle to the grave
52. Absence makes heart grows fonder.
53. It never rains but it pour
54. As you sow, so you shall reap
55. Barking dogs seldom bite
56. Call spade a spade
57. You can’t get a quart into a pint pout.
58. Why keep a dog and bark yourself
59. While the cats away, he nice will play
60. You can’t have your cake and eat it, too.
61. You can’t teach an old dog new tricks.
62. Prevention is better than cure
63. A great talker is a great liar
64. Charity begins at home
65. Every one can find fault, few can do better
66. Every dog has its day
67. Eat to live, but do not live to eat
68. Five is a good servant but a bad master
69. A poor workman blames his tools.
70. A dog is a man's best friend
71. An apple a day keeps the doctor away.
72. Prophet is not without honor save in his own country.
73. Good things come to those who wait
74. The beginning of wisdom is the fear of God
75. Learn young, learn fair
76. It is no use crying over spilt milk.
77. If wishes are horses beggars would ride
78. Do not poke your nose in other's affairs.
79. If wishes are horses beggars would ride.
80. Fire begins with little sparks
81. The beginning of wisdom is the fear of God.
82. The tongue wounds more than a lance
83. Out of the frying pan into the fire.
84. Fine feathers make fine birds
85. Every cloud has silver lining
86. Deeds are fruits; words are but leaves.
87. As you think of others, others will think of you.
88. To forget a wrong is the best revenge
89. Rome was not built in a day
90. Those playing with fire, will har none but themselves.
91. One man’s meat is another man’s poison
92. A little learning is a dangerous thing
93. Many hands make light work.
94. A bad penny always turn up
95. A hungry man is an angry man.
96. Patience is the best remedy
97. None so deaf on those who would not hear
98. The greatest talkers are the least doers
99. Diamond cuts diamond
100. A little neglect may breed great mischief