# The Challenges of Fidelity in Translating English Proverbs into Arabic

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## Abstract

Translation is the communication of the meaning of a source language text using an equivalent target-language text. The main problem of translation is meaning. Thus fidelity or faithfulness should be to meaning and not to the form, style, or even the context of the source language To achieve an accurate and appropriate translation the translator should also have a good background knowledge of the SL and the TL culture, s/he take into consideration the context of the text in the TL. The main problem here is that translators cannot achieve total fidelity in translating texts that belong to languages that have considerable gaps between their cultures, especially in translating proverbs. In every translation process, there is a purpose or a function that is not inherited in the words of the original text. One of the main challenges and problems in translating English proverbs into Arabic is the lack of linguistic equivalence in the Arabic language due to the differences between Arabic and English cultures, religion, social norms, etc. In this case, the translators may use direct literal translation which is inappropriate in translating proverbs because proverbs acquired their meaning from everyday experience which is inevitably different

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between Arabic and English. This study aims to explain the concept of fidelity in translation and how it may affect the translation process. Also, it aims to explore the challenges and difficulties of fidelity in translating English proverbs from English into Arabic. To fulfill the above aims, the current study hypothesizes that fidelity in translation is very important because it enables the translator to transpose the author's ideas and style accurately but sometimes this makes it difficult for the readers of the target language to understand the meaning effectively if the translator tries to achieve fidelity rather than the purpose of the source text. Also, translators who have a good background in both languages are more successful in their translation. Two proverbs as data for this study were chosen from the book entitled "One Thousand and One English Proverbs Translated into Arabic" written by Dr. Omer Osman Jabak, a lecturer at King Saud University, Saudi Arabia. Subsequently, these proverbs were given to ten M.A. students at the Department of Translation, the College of Arts, Tikrit University to render them into Arabic. The texts were analyzed according to two models, Vinay and Darblent (1995) and Nord (2003/2009). The study found that translators face grammatical, lexical, and cultural problems and prefer to use the literal method of translation more than other methods in translating proverbs. As a result, it is difficult for translators to achieve fidelity, especially total fidelity, in translating English proverbs into Arabic.

**Keywords**: English Proverbs, Fidelity, Translation Challenges

**تحديات الأمانة في ترجمة الأمثال الإنجليزية إلى العربية**

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**الـمستخلـص**

الترجمة هي نقل معنى نص باللغة المصـدر باستخدام نص مكافئ باللغة الهدف. المشكلة الرئيسية في الترجمة هي المعنى. وبالتالي، يجب أن تكون الأمانة أو الوفاء للمعنى وليس للشكل أو الأسلوب أو حتى سياق اللغة المصدر. لتحقيق ترجمة دقيقة ومناسبة، يجب على المترجم أيضًا أن يكون لديه خلفية جيدة عن ثقافة اللغة المصـدر (SL) واللغة الهدف (TL)، وأن يأخذ في اعتباره ســياق النص في اللغة الهدف. تكمن المشـكلة الرئيسـية هنا في أن المترجمين لا يمكنهم تحقيق الأمانة الكاملة في ترجمة النصـــوص التي تنتمي إلى لغات بها فجوات كبيرة بين ثقافاتها، خاصـــة عند ترجمة الأمثال.

في كل عملية ترجمة، هناك هدف أو وظيفة لا يتم توريثها في كلمات النص الأصـــلي. واحدة من التحديات الرئيسـية والمشـاكل في ترجمة الأمثال الإنجليزية إلى العربية هي نقص التكافؤ اللغوي في اللغة العربية بسـبب الفروقات بين الثقافات العربية والإنجليزية والدين والأعراف الاجتماعية، وغيرها. في هذه الحالة، قد يسـتخدم المترجمون الترجمة الحرفية المباشـرة، وهو ما يكون غير مناسـب في ترجمة الأمثال لأن الأمثال تسـتمد معناها من التجربـة اليوميـة التي تختلف حتمًا بين العربيـة والإنجليزية. تهدف هذه الدراسـة إلى توضـيح مفهوم الأمانة في الترجمة وكيف يمكن أن تؤثر على عملية الترجمة. كما تهدف إلى استكشاف التحديات والصـعوبات المتعلقة بالأمانة في ترجمة الأمثال الإنجليزية من الإنجليزية إلى العربية. لتحقيق الأهداف المذكورة، تفترض الدراســة الحالية أن الأمانة في الترجمة مهمة جدًا لأنها تمكن المترجم من نقل أفكار الكاتب وأسـلوبه بدقة، ولكن في بعض الأحيان قد يصـعب على قراء اللغة الهدف وفهم المعنى بشكل فعال إذا حاول المترجم تحقيق الأمانة بدلاً من هدف النص المصـدر. بالإضـافة إلى ذلك، فإن المترجمين الذين لديهم خلفية جيدة في كلا اللغتين يكونون أكثر نجاحًا في ترجماتهم. تم اختيار اربعة أمثال كبيانات لهذه الدراســة من الكتاب المعنون "ألف مثل ومثل إنجليزي مترجم إلى العربية" الذي كتبه الدكتور عمر عثمان جابك، محاضر في جامعة الملك سعود، المملكة العربية السعودية. بعد ذلك، تم تسليم هذه الأمثال إلى عشرة طلاب ماجستير في قسـم الترجمة، كلية الآداب، جامعة تكريت لترجمتهما إلى العربية. تم تحليل النصـوص وفقًا لنموذجين، فيني ودربلينت (1995) ونورد (2009/2003). وجدت الدراســة أن المترجمين يواجهون مشاكل نحوية ولفظية وثقافية ويفضلون استخدام الطريقة الحرفية أكثر من غيرها في ترجمة الأمثال. ونتيجة لذلك، يصـــعب على المترجمين تحقيق الأمانة، خاصــة الأمانة الكاملة، في ترجمة الأمثال الإنجليزية إلى العربية.

**الكلمات الدالة**: الأمثال الإنجليزية، الأمانة، تحديات الترجمة.

1. **INTRODUCTION**

Fidelity in translation means passing the message from one language into another by producing the same effect in the other language in sense and form. The fidelity of a translation to its original text means the quality of its accuracy or the degree of its closeness to the original text. However, it has been observed that achieving fidelity poses significant challenges to the translator.

According to Ajunwa (2015: 24), fidelity, in reality, is not something absolute and well-defined, but rather a plurality of contradictory loyalties that the translator is supposed to respect.

Early thinkers opposed fidelity and freedom because they thought that faithfulness consisted of rendering the author and his text while respecting the language source. But it remains to be seen whether such a practice is one hundred percent possible. The problem is to whom, and to what the supposed fidelity should pertain. Is it to the original text, to the source text, to the source culture, or the target culture? Is it possible to have the same translation of the same text done by different translators who belong to different cultures while the text occurs in different contexts? It is impossible because translation is not only a linguistic process. There is a cognitive factor and communication between cultures, ideas, history, purposes, folks, etc. to achieve an accurate and applicable translation there should be certain compromises or cultures (As-Safi, 2011)

According to Seles Kovitch and Lederer (1986:20), it is not enough to know the language to understand what is said in it and to be able to translate it. The language itself doesn't allow one to bridge out the meaning and therefore one always requires extra-linguistic knowledge to be able to understand a linguistic utterance. Therefore to have an excellent knowledge of the source and the target language by a translator doesn't guarantee fidelity in translation, especially in the translation of religious texts, such as the Bible or texts that are specialized in certain cultures such as proverbs and idioms. The translator is bound to equally understand the spiritual contexts and implications of the text s/he is translating. Transcoding i.e. literal or word-for-word translation will result in great defects in the translation, especially when handling certain fixed expressions, such as proverbs or idioms.

Flamand (1983:50) emphasizes the idea of rendering the message of the SL text with exactitude. His view includes the question of "perfection" and "exactness" in translations. Is it possible to produce a perfect translation, which is stylistically and thematically exact to the original text? Will the translation which is regarded as exact or perfect today continue to remain so in the next century? What about cultural divergences and their implications? Assuming a source language text such as a novel or a newspaper is given to several translators to render, will they all produce identical texts, all of which are exactly to the source language text?

Another way of explaining the notion of fidelity is to view it from the perspective of the theory of meaning. The core tent of this theory is summarized in three words. Comprehension, deverbalization, and re-expression. So for fidelity to apply in any translation process, the translator is required first to capture the actual meaning (sense) of an expression, a text, or an utterance in its proper context and then convey or express it in the target language. In other words, a text is composed of chunks of meaning which must be assimilated and deverbalized by the translator for fidelity to set in. a situation, where a translator tries to render a text he does not understand (Ajunwa, 2015: 305).

For Al-Jubori(2022:2, translation is a means in which communication takes place between people who do not speak the same language and do not share the same culture. Therefore, it is considered one of the important activities to transfer the meaning of the source text in one language to the meaning of the target text in the second language. Some scholars and specialists in translation studies assert that translation is not only the transfer of linguistic content, but rather the process of transferring cultural norms to the reader or listener of the target text.

According to As-Safi (2011: 56) in literal translation, the reader can tell that the text is translated because it is odd, abnormal, and peculiar. The translator even in some cases has clarified some points to the readers by adding footnotes, endnotes, or interpolation because

he translates straightforwardly without adding or omitting anything. It is even not correct all the time. For example, the Arabic metaphor ليلة بيضاء(Layla bayda') is problematic if it is translated into "a white night". It will not be acceptable for its weirdness because simply the night cannot be white. The correct translation goes beyond the literal meaning which is a sleepless night.

   In every translation process, there is a purpose or a function that is not inherited in the words of the original text. One of the main challenges and problems in translating English proverbs into Arabic is the lack of linguistic equivalence in the Arabic language due to the differences between Arabic and English cultures, religion, social norms, etc. In this case, the translators may use direct literal translation which is inappropriate in translating some texts. This means that the translator may not achieve the function of translation if he/she is faithful only to the original text. In this case, the translator should use a functional equivalence to achieve the purpose of translation which means translating the text functionally and not only according to fidelity.

     Hamdan and Hussein(2024:23) mention that the translator is greatly influenced by culture, as he translates the text from one language to another and tries to show his subjectivity in the target text in order to reflect his ability to be creative.


   **2. Methodology and data**
   The methodology adopted in this article is going to be as follows:
1. Two English proverbs were selected from the book entitled," *One Thousand and One English Proverbs Translated into Arabic*" written by Dr. Omar Osman Jabak, A lecturer at King Saud University, Saudi Arabia to be the data of this study. These proverbs are then distributed to ten postgraduate students who are doing their M.A. study at the University of Tikrit\ College of Arts \ Translation department in the academic year 2023-2024.
 2. All these proverbs were analyzed according to two models:


1. **Vinay and Darblents' (1958-1995) Model of Translation**
   Vinay and Darblent (1958-1995) adopted comparative stylistic features of the French-English language to conduct a contrastive stylistic analysis of translation. They set this model following three basic linguistic notions, namely lexicon (the word level), syntactic structure (the syntactic or sentence level), and message (the contextual level).
   According to Vinay and Darblent (1995: 21), in any translation process, the translator starts with the meaning and tries to carry out all translation procedures within the semantic field. Therefore the translator needs a unit that is not exclusively defined by formal criteria. The unit that has to be identified is a unit of thought, taking into account that a translator doesn't translate words, but ideas and feelings. Vinay and Darblent define the unit of translation as the smallest segment of the utterance whose signs are linked in a way that they should be translated individually.
   According to Vinay and Darblent (1995: 31) to translate any text from the source language into the target language, the translator can adopt two main strategies of translation which are called: direct translation (or literal translation strategy) and oblique translation(or indirect strategy). The two strategies include seven procedures, three for direct strategy and four for oblique one.
**A. Direct Translation Strategy**

Vinay and Darblent (1958: 31) claim that through the structural matches that occur between different languages, it is usually possible to exceed gaps between the SL and the TL by transposing the SL message into the TL. The translators can use corresponding categories or concepts to convey the meaning of the SL.

Direct translation can be used when there are exact cultural vocabulary and even morphological equivalences between languages. This only happens between languages that are close to each other (Molina, 2002:499).

According to Vinay and Darblent (1995:31), the direct translation method has three basic procedures: *borrowing, calque, and literal translation:*

## B. Oblique Translation Strategy

It is also called the indirect translation method and it is more complicated than direct translation. This type is used when there are significant variations at many levels of lexical, grammatical, and pragmatic between the SL and the TL. The oblique translation is used when the translator is unable to transfer easily the grammar and style of the SL text into the TL text. They proposed four procedures to overcome the problems: *transposition, modulation, equivalence, and adaptation* (Vinay and Darblent, 1995: 31-39).

## 2. Nord Model (2002-2009) for Linguistic Analysis

Translation has been considered in the functional approach especially by Nord as a purposeful activity functionalism means focusing on the function of texts and translation.

Christiane Nord holds a functionalist skopos approach to translation. In this regard, she defines translation as an activity or a human action. She claims that the principles of action theory may help to explain some aspects of translation. Nord also states that linguistics alone is not enough for the translation process since it requires a cultural theory that emphasizes the specific communicative function of language involved in translation.

Translation cannot be a one-to-one transfer between languages. A translation theory cannot draw on a linguistic theory alone, it needs a theory of culture to explain the specificity of communicative situations, culture is a very important conceptual and analytical tool for the translation process. Nord maintains that functionalism is applicable in literary translation because it is a sort of communication determined by the situation and the purpose. Nord adopts the top-bottom approach where equivalence is found at the pragmatic textual level. The translator should not overlook the translation at the bottom level where lexical and semantic discrepancies between the source text and the target text can cause many problems for the translators, especially between two distant languages such as Arabic and English. Nord promoted a systematic analysis of translation theory based on Vermeer's skops theory. She proposes the concept of loyalty to control the exaggerated freedom that functionalists have given to translators (Mohammad, 2023: 1243).

## 3. Data Analysis

**Sample No. 1**

| ST | TTs |
|---|---|
| *"Two heads are better than one"* | 1. التعاون افضل من العمل الفردي. |

<div dir="rtl">

2. بطاقة صفراء افضل من الطرد.

3. رأسان افضل من واحد.

4. رأسان افضل من رأس واحد.

5. عقلان افضل من عقل واحد.

6. ما خاب من استشار.

7. ان تحصل على شيء افضل من ان تتمناه.

8. رأسان افضل من خط ميت.

9. قد افلح من استشار.

10. رأسان افضل من واحد.

</div>

## Discussion

Translators 3, 4, 8, and 10 have used the direct translation literal procedure, they have rendered the text word-by-word into the TL. They are more faithful to the structure and style of the SL text, but these translations are inappropriate because it is not suitable to the purpose of the text in the target culture which depends on the context in the target language and not the linguistic equivalent they used here. So, it is clear that they have faced a lexical and cultural problem. In translation (4) he has (خط ميت) which is not found in the ST. translator (1) has used the oblique translation method modulation procedure, he has made a difference in meaning and viewpoint. The structure of the text has been changed the words "Two heads" into (التعاون) (cooperating) referring to people when they are more than one will be better because they can cooperate. So, heads here refer to people. He also adds the word "work" which is not found in the original text. It is clear that there is no fidelity in this translation, especially on the structural and semantic level, but the translation is appropriate because it is functionally suitable in the target context and culture.

Translator (2) has used the oblique translation method/ adaptation procedure. It is clear here that the translator has changed the whole text. He has faced grammatical and lexical problems as well as cultural problems. He is not faithful to the SL text and at the same time, he didn't achieve the function of the translation in the TT. So, this translation is inappropriate

Translator (5) has also used the oblique translation method/ adaptation procedure, but this translation is an appropriate one because he has used a functional equivalence since he has changed the words (two heads) and (one) to (عقلان), and (عقل واحد) which is minds in English referring to the function of the head as the mind which is the organ that is responsible of thinking and understanding, and thus can cooperate and make decisions. The translator tried to balance fidelity and make his translation functionally suitable for the target text and he succeeded in this.

Translator (7) has used the oblique translation method/ equivalence procedure. He has faced lexical, grammatical, and cultural problems, he didn't find a suitable functional equivalent to achieve the function of translation in the TL, and at the same time, he didn't achieve fidelity. He has changed the whole text into a new text which has no relation to the context and the intended meaning so, this translation is inappropriate. Translators (6) and (9) have used oblique translation and equivalence procedures. These translations are appropriate because they have achieved the function of the text in the TL. They have used the suitable functional equivalent to convey the meaning of the message in the TL rather than the form of the words singly. The translators are more faithful to the Arabic culture

because they have translated this proverb according to the Arabic cultural norms and Islamic perspective.

**The Analysis of ST1**

| Translation | Appropriate | Inappropriate | Translation Methods | | | | | | | Problem of Translation | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Direct | | | Oblique | | | | | | |
| | | | Borrowing | Calque | Literal | Modulation | Transposition | Equivalence | Adaptation | Lexical | Cultural | Grammatical |
| 1 | + | - | - | - | - | + | - | - | - | - | - | - |
| 2 | - | + | - | - | - | - | - | - | + | + | + | + |
| 3 | - | + | - | - | + | - | - | - | - | + | + | - |
| 4 | - | + | - | - | + | - | - | - | - | + | + | - |
| 5 | + | - | - | - | - | - | - | - | + | - | - | - |
| 6 | + | - | - | - | - | - | - | + | - | - | - | - |
| 7 | - | + | - | - | - | - | - | + | - | + | + | + |
| 8 | - | + | - | - | + | - | - | - | - | + | + | - |
| 9 | + | - | - | - | - | - | - | + | - | - | - | - |
| 10 | - | + | - | - | + | - | - | - | - | + | + | - |

**Sample No.2**

SL                                                                      TTs

*Crows do not pick crow's eyes.*
1. الطيور على اشكالها تقع.
2. الكلب لا يعض ذيله
3.الاخوة لا يخونون بعضهم
4.الغربان لا تلتقط عيون الغربان.
5.الغربان لا تقتلع عيون الغربان.
6. الغربان لا تأخذ عيون الغربان.
7. الغربان لا تلتقط عيون الغربان
8. الطيور على اشكالها تقع.
9.الاخوة لا يخونون بعضهم.
10.الغربان لا تلتقط عيون الغربان.

**Discussion**

In translating this proverb, translators 4, 5, 6, 7, and 10 have used direct translation/ literal procedure. They have rendered the source text to the TT word by word and they tried to be faithful to the ST structure, meaning, and style. Translators (5) and (6) have faced lexical and cultural problems and they didn't find a suitable lexical equivalent. They have replaced the word (pick) (تلتقط) with the word (gouges out) تقتلع (take) and (يأخذ) respectively. They

didn't take into consideration the context of this translation in the target culture. These translations are inappropriate because the purpose of the TT is not clear in this translation. Translators 1 and 8 have used the oblique translation method/ equivalence procedure, but he didn't use a functional equivalent that achieves the function of the translated text. He has changed the structure as well as the vocabulary of the text. So, there is no fidelity in this translation, and at the same time, this translation is inappropriate.

Translator (2) has used an oblique translation method/ adaptation procedure. He has used a linguistic equivalent and not a functional one. He didn't add new information to the translated text other than the fact that dogs crow and other animals do not hurt themselves and each other. The translator didn't achieve fidelity or the function of the translation. So, this translation is inappropriate.

Translators 3 and 9 have used an oblique translation/ equivalence procedure. They have used a functional equivalent in translating this proverb into Arabic taking into consideration the connotation of this proverb in the Arabic culture. And the effect of the context on the translation process. At the same time, these translations achieve fidelity to both cultures in the meaning because the concept in this proverb is a universal one and not culture-specific. These translations are appropriate.

**The Analysis of ST2**

| Translation | Appropriate | Inappropriate | Direct | | | Oblique | | | | Problem of Translation | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Borrowing | Calque | Literal | Modulation | Transposition | Equivalence | Adaptation | Lexical | Cultural | Grammatical |
| 1 | - | + | - | - | - | - | - | + | - | + | + | + |
| 2 | - | + | - | - | - | - | - | - | + | + | + | + |
| 3 | + | - | - | - | - | - | - | + | - | - | - | - |
| 4 | - | + | - | - | + | - | - | - | - | - | + | - |
| 5 | - | + | - | - | + | - | - | - | - | + | + | - |
| 6 | - | + | - | - | + | - | - | - | - | + | + | - |
| 7 | - | + | - | - | + | - | - | - | - | - | + | - |
| 8 | - | + | - | - | - | - | - | + | - | + | + | + |
| 9 | + | - | - | - | - | - | - | + | - | - | - | - |
| 10 | - | + | - | - | + | - | - | - | - | - | + | - |

**Sample No. 3**

        **SL**                                                    **TTs**

*"Every dog is a lion at home"*

1. في البيت اسد و في المشاكل كلب.

2. كل كلب هو اسد في البيت.

3. اسد علي وفي الحروب نعامة.
4. اسد في البيت وفي الخارج كلب ضعيف.
5. كل كلب هو اسد في البيت.

6. اسد على اهله وفي الحروب ارنب.
7. كل كلب هو اسد في البيت.

8. كل كلب هو اسد في البيت.

9. اسد على اهله وفي الحروب ارنب.
10.كل كلب هو اسد ضعيف.

## **Discussion**

In this proverb, the concepts of courage and cowardice are used metaphorically to refer to a shared idea in the source and target cultures. Here the word (lion) stands for courage and strength while the word (dog) stands for cowardice and weakness.

Translators 1 and 4 have used the oblique translation method/ adaptation procedure. However, they have lexical and grammatical problems as well as cultural problems. They are more faithful to the ST and they haven't taken into consideration the situational context in the TT. They are more interested in the literal meaning of the ST. They haven't achieved the function of the TT. These translations are inappropriate.

Translators 2, 5, 7, 8, and 10 have used the direct translation/ method literal procedure because they have rendered the text word-by-word without achieving the intended meaning in the TT. They have faced lexical as well as cultural problems. They are more faithful to the ST. These translations are inappropriate because they are not suitable for the TT.

Translators 3, 6, and 9 have used oblique translation method/ equivalence procedure. They have used the suitable equivalence for the target culture and this functional translations have achieved the purpose of the TT. They have taken into consideration the cultural context in the target language, so they have exchanged the word (dog) which is not suitable to use when talking about people in the Arabic culture by the words (ارنب) and (نعامة) which also refer to cowardice and weakness, but they have more respect and positive connotations in the Arabic culture. Here the translators have achieved the function of the TT and also they are more faithful to the TT. These translations are appropriate.

**The Analysis of ST 3**

| Translation | Appropriate | Inappropriate | Translation Methods | | | | | | | Problem of Translation | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Direct | | | Oblique | | | | | | |
| | | | Borrowing | Calque | Literal | Modulation | Transposition | Equivalence | Adaptation | Lexical | Cultural | Grammatical |
| 1 | - | + | - | - | - | - | - | - | + | + | + | + |
| 2 | - | + | - | - | + | - | - | - | - | + | + | - |
| 3 | + | - | - | - | - | - | - | + | - | - | - | - |
| 4 | - | + | - | - | - | - | - | - | + | + | + | + |
| 5 | - | + | - | - | + | - | - | - | - | + | + | - |
| 6 | + | - | - | - | - | - | - | + | - | - | - | - |
| 7 | - | + | - | - | + | - | - | - | - | + | + | - |
| 8 | - | + | - | - | + | - | - | - | - | + | + | - |
| 9 | + | - | - | - | - | - | - | + | - | - | - | - |
| 10 | - | + | - | - | + | - | - | - | - | + | + | - |

**Sample No.4**

| SL | TTs |
|---|---|

*"Forbidden fruit is sweet"*

١. احب شيء للإنسان ما منع عنه.
٢. الفاكهة المحرمة حلوة.
٣. كل ممنوع مرغوب.
٤. الممنوع مرغوب.
٥. الفاكهة المحرمة حلوة.
٦. الممنوع مرعوب.
٧. الفاكهة المحرمة حلوة.
٨. الفاكهة المحرمة حلوة.
٩. كل ممنوع مرغوب.
١٠. الفاكهة المحرمة حلوة.

**Discussion**

  This proverb represents a universal fact that is known in all cultures not only in English and Arabic cultures which tells that some people usually tend to do things that are forbidden to them. So, this proverb is not a culture-specific one.

   Translators 1, 3, 4, 6, and 9 have used oblique translation method/ equivalence procedure. They have used the suitable functional equivalent to TT which is not about forbidden fruit or any other kind of food only, but more importantly, it represents the fact that some people tend to do things that are forbidden the Arabic and English cultures. So, fidelity is achieved for both texts, because these translations are suitable to both contexts and they achieve the function of the TT. These translations are appropriate.

   Translators 2, 5, 7, 8, and 10 have used the direct translation/ lexical procedure by rendering the text word-by-word to achieve fidelity to the ST. These translations are inappropriate because the intended meaning here is not about fruit and food only, it is a general fact. They have faced lexical and cultural problems and they didn't achieve the purpose of translation because they are more faithful to the ST and its structure.

**The Analysis of ST4**

| Translation | Appropriate | Inappropriate | Translation Methods | | | | | | | Problem of Translation | | |
| | | | Direct | | | Oblique | | | | | | |
| | | | Borrowing | Calque | Literal | Modulation | Transposition | Equivalence | Adaptation | Lexical | Cultural | Grammatical |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | + | - | - | - | - | - | - | + | - | - | - | - |
| 2 | - | + | - | - | + | - | - | - | - | + | + | - |
| 3 | + | - | - | - | - | - | - | + | - | - | - | - |
| 4 | + | - | - | - | - | - | - | + | - | - | - | - |
| 5 | - | + | - | - | + | - | - | - | - | + | + | - |
| 6 | + | - | - | - | - | - | - | + | - | - | - | - |
| 7 | - | + | - | - | + | - | - | - | - | + | + | - |
| 8 | - | + | - | - | + | - | - | - | - | + | + | - |
| 9 | + | - | - | - | - | - | - | + | - | - | - | - |
| 10 | - | + | - | - | + | - | - | - | - | + | + | - |

**11. Findings**
The analysis of 4 proverbs reveals that the translators used different types of strategies for translation and reached different levels of appropriateness. It seems that translators face more cultural and lexical problems than grammatical ones. This is because literal

translation or word-for-word translation is not suitable for translating culturally specific proverbs, some translators render the text directly making cultural and lexical mistakes.

**12. Conclusion**

It is difficult for translators to achieve fidelity especially total fidelity in translating English proverbs into Arabic because this leads them to face grammatical, lexical, and cultural problems since the suitable translation in this case should be done by finding the suitable functional equivalent to achieve the function of the TL. Translators who have a good background knowledge about the cultures, social, and religious norms of both languages are more successful in translating English proverbs into Arabic because they can find the suitable equivalent that can achieve the function of the translated text.

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