

EXPLORING THE OBSTACLES THAT FACE LIBYAN EFL STUDENTS IN
TRANSLATING LIBYAN PROVERBS FROM ARABIC TO ENGLISH

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A final project submitted in partial fulfillment of the requirements for the degree of
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To the Faculty of Sebha University:

The members of the Committee appointed to examine the B.A. final project of AYAT MILAD MOHAMMED, FATMA ISSA AHMED, YASMIN KAMEL ALTABET, find it satisfactory and recommend that it be accepted.

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Abstract

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This study aims to explore the challenges that Libyan students, majored in translation at the department of English, encounter when translating Libyan proverbs from English into Arabic. It also focuses on the strategies applied by the students to facilitate the translation in that respect. To achieve the goals of this study, the researchers used two instruments for data collection. These are a questionnaire and interviews. The sample of this study consisted of 20 students and 3 teachers. The results showed that some students, majored in translation face problems in transferring the meaning of Libyan proverbs into the target language (English) because it is unlikely to find the exact equivalent in English due to cultural aspects. As regards the strategies the students use in order to translate the Libyan proverbs, it was found that literal translation was their method. They try to get equivalent in standard Arabic then translate it into English language.

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DEDICATION

We dedicate this work to our mother and father who provided us with both emotional and financial support

CHAPTER ONE

1.1 Introduction

Translation is a process of translating information, ideas, and messages from one language into another. When translators translate any written passage, they should put in mind the culture of the target language, its value, and peoples' manners depending on what kind of translation. Translation is not simply translating words from one language to another, but it is transferring culture of one language to another. According to Roxana (2016, p. 1)

"Communication between cultures can be achieved through translation. Through translation, people are introduced to different languages and ways of thought. It is important to understand the relation between language and culture in order to train translators and interpreters"

Newmark (1981) argues that there is a cultural value in translation. That is, when translators translate any text in the source language to the target language, they should consider valuing the culture of the language they translate to. Additionally, language is partly the reflection of culture. Given that language is a culture, translation also is a reflection of that culture. In addition, translators like linguists tend to define culture as the sum of people's customs and ways of thinking. In this study we intend to explore the obstacles in translating Libyan proverbs into English language. Proverbs are "phrases, which have special and unchanged meaning" Ghazala (1995, p. 138). On the other hand, Meider (1985, p. 119) defines proverbs as *"a short generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which handed*

down from generation to generation "Makhlouf, (1996) in referring to translating proverbs in our Libyan society, state that

"Through our Arab heritage, we can find many expressive proverbs that handle religious, social, pragmatic and psychological issues. Proverbs in our Arab Libyan society are merely the outcome of experiences of our life situations, westernization had no influence upon our proverbs".(1996, p. 5)

Translating proverbs requires a linguistic knowledge in the types of equivalence, especially those proposed by Nida (1964), i.e. the formal equivalence in which the translators focuses on the form and content between TL and SL and dynamic equivalent effect in the target language as in the source language, it also needs cultural knowledge of the similarities and differences between culture such as, beliefs, ways of life, arts, traditions values.

Mollanazar (2001) emphasizes that proverbs cannot be translated literally (word-for word) and sometimes have no natural figurative equivalents in the TL. This study sheds light on this issue in the Libyan context. The researchers try to explore the problems that are encountered by Libyan students while translating Libyan proverbs and also find out the strategies the Libyan students use in translating Libyan proverbs .

1.2 Research problem

Translating Libyan proverbs is the most complex and problematic task for Libyan students. Libyans students at the department of English in Sebha university lack the knowledge of the target language equivalence when translating Libyan proverbs. Therefore, this study aims to explore the obstacles that face sixth semester

students (majored in translation) when translating Libyan proverbs from Arabic into English.

1.3 Objectives of the study

The present study aims to achieve the following objectives

To explore obstacles that face Libyan students when translating Libyan proverbs.

- 1- To find out the strategies that can be used while translating Libyan proverbs from Arabic into English.

1.4 Research questions

This study aims at answering the following research questions

- 1- What are the obstacles that Libyan students face when they translate Libyan proverbs?
- 2- Which strategies do they use while translating Libyan proverbs?

1.5 Research hypotheses

The researchers hypothesize that there are specific reasons behind why Libyan proverbs cannot be translated perfectly. One reason is the lack of competence on the part of many translators which can result in literal translation of figurative language.

1.6 Significance of research

This research is of a great importance for translators in general and for English students in particular, and to highlight the importance of translating Libyan proverbs in relation to source culture and its effect on their translation. In addition, this research will help translators to identify the obstacles that they encounter when translating

Libyan proverbs and how to overcome such obstacles. The findings of the study will therefore help translators, students, , writers, researchers and other people interested in this field.

1.7 Organization of the study

This research has been organized into five chapters. The first chapter is introduction of the research .The second chapter is the literature review. The third chapter is methodology that was used in this study. The fourth chapter is devoted to the findings, analysis and discussion. The fifth chapter is conclusion of the research.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter focuses on defining the main terms of research along with the previous studies. It also discusses what proverbs are, their translation, with specific focus on Libyan proverbs.

2.2 What are proverbs?

Proverbs are fixed expressions that are important in any language because they have meanings that can cover all aspects of life and, this in turn, makes them important elements in peoples' speech. They could carry themes related to religion, God, family, marriage, men and women, education, health, friendship, money, animals, neighborhood, experiences, wisdom, poverty and wealth.

Mollanzar (2001, p. 53) defines the proverb as *"a unit of meaning in specific context through which the speaker and hearer arrives at the same meaning"*. Carter (2002, p. 68) also define proverbs as *"have formal and semantic characteristics in common. It convey some kind of aphoristic truth"*. Another common definition is from Lord John Russell (c. 1850) "A proverb is the wit of one, and the wisdom of many."

More constructively, Mieder has proposed the following definition, "A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form and which is handed down from generation to generation". Norrick created a table of distinctive features to distinguish proverbs from idioms, cliches, etc. Prahlad

distinguishes proverbs from some other, closely related types of sayings, "True proverbs must further be distinguished from other types of proverbial speech, e.g. proverbial phrases, Wellerisms, maxims, quotations, and proverbial comparisons." Based on Persian proverbs, Zolfaghari and Ameri propose the following definition: "A proverb is a short sentence, which is well-known and at times rhythmic, including advice, sage themes and ethnic experiences, comprising simile, metaphor or irony which is well-known among people for its fluent wording, clarity of expression, simplicity, expansiveness and generality and is used either with or without change"

Defining a "proverb" is a difficult task. Proverb scholars often quote Archer Taylor's classic "The definition of a proverb is too difficult to repay the undertaking... An incommunicable quality tells us this sentence is proverbial and that one is not. Hence no definition will enable us to identify positively a sentence as proverbial".

2.3 Libyan proverbs and culture

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

Makhlouf (1996) in his investigation regarding Libyan proverbs and their general application in all walks of life found that problems arise from translating it into English with a special reference to culture-specific problem.

2.4 Types of translation

According to Newmark, (1988,121) there are some types of translation These types are stated below:

2.4.1 Word-for-word translation

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

2.4.2 Literal translation

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

2.4.3 Faithful translation

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

2.4.4 Semantic translation

Semantic translation differs from 'faithful translation' only in as far as it must take more account of the aesthetic value of the source language text, compromising on

the 'meaning' where appropriate so that no assonance, word-play or repetition jars in the finished version.

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

2.4.5 Literary translation

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

2.5 Translating proverbs

Beekman and Callow (1974:139)suggested three ways to translate proverb as follow:-

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

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

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

2.6 Related previous studies

A few studies have been conducted on translating proverbs from Arabic into English or vice versa. Translatability of proverbs has been dealt with by Qassas (1990) who wrote about cultural and linguistic problems in translating English /Arabic proverbs. She has attempted to discuss and analyze in a comparative style of Arabic and English proverbs and tried to produce the similarities and contrasts between them.

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

In addition, Hammouri (1994) wrote a cultural analysis of student translations of selected proverbial expressions in Jordanian Arabic into English. She presented her study in an analytical descriptive way of the cultural background in Jordanian proverbs. Moreover, in her research, she used a questionnaire in order to find English equivalents to each proverb.

Makhlouf (1996) investigated Libyan proverbs and their general application in all walks of life to find out the problems that arise from translating them into English with a special reference to culture-specific problems. Libyan proverbs related to the Libyan Arab sub-culture in all walks of life had been presented. Moreover, they were analyzed qualitatively and compared to their equivalents with super and sup

relationship in English through translational perspectives. His study revealed that there are problems encountered by translators such as some proverbs which have no formal or functional equivalents in English and many other languages, the difference is in the structure of Arabic and English because the sentences in Arabic start with different forms such as (v,s,o- o,v,s-v,o,s) while in English with s,v,o .

Libyan proverbs are culturally different from English and Libyan sub-culture proverbs have no direct or ready equivalents in other Arabic dialects and in English as well.

2.7 Difficulties that are encountered by translators in translation proverbs

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

According to Emery(1997, p. 39-70) "what makes a challenge to the translator when translating proverbs is their culturally bound nature". He clarifies that the translator is a mediator between cultures, and he should render the literal and figurative meaning of the proverbs as well as their communicative the translator starts translating, and he decodes the SL and encodes the TL. These things are created by linguistic and cultural factors that make the process of translation difficult.

Newmark (1988) states that foreign cultural expressions could be ecological material, and social cultures. also contain expressions associated with social organizations, political, religious, artistic, gestures and habits. These cultural expressions can be found in proverbs, collocations, phrasal verbs and figures of

speech including metaphors. Furthermore, Baker (1992) assert that culture forms difficulties which cause problems to translators when they translate texts that contain cultural expressions, proverbs, collocations and religious terms. There are SL concepts that are not known to the TL; these concepts may be religious beliefs, social customs or type of food. Therefore, the role of the translator is not only translating meaning but also translating culture. Shastri (2012, p. 101) states that:

"Proverb and idiom are culture specific. They are part of psyche of a linguistic community. They are used symbolically and convey a whole concept in one line. They carry a particular image and a concept which need to be translated. They cannot be translated literary" .

Sometimes we get the exact equivalent in the TL, which can be easily to be substituted to similar idiom or proverb in the TL. As Omar, Harroon & Abd Al-Ghani (2009) point out that there are four main factors that could affect translation

- Translator's objective or orientation.
- The nature of the SL whether it is simple, complex, literary or scientific.
- The target audience profile whether they are general or informal audience.
- The relationship between source and target language because the more related, the easier translation.

2.8 Problems resulting from lack of equivalence between source and target language

According to Baker (1992, p. 64) "*fixed expressions and proverbs often have fairly transparent meanings*". The meaning as a matter of fact can easily be deduced from the meanings of the words which constitute it. Therefore, translators should be careful of the words that have no equivalent. Baker (1992) also discusses the problem that occurs because of non-equivalence words. These problems are:

-Culture specific concept.

-The SL text may have a word that is unknown in the target culture

-The SL word is semantically complex.

2.9 Strategies of translating proverbs

Newmark (1988) argue that there is a difference between translation procedures and translation methods. He explains that translation procedures deal with translating sentences and smaller units but translation methods deal with entire texts. He suggests the following various translation procedures:

1- Transference which is entirely similar to borrowing as proposed by (Gaber, 2005) such as translating the Arabic proverb "رجع يخفي حنين" into "He came back with Hunain's shoes".

2- Naturalization which involves the adaptation of the SL word to the normal pronunciation pursued by usual morphology of the TL and what is also called Arabisation or adaptation such as translating the proverb "To send owls to Athens" into a "يرسل البوم إلي أثينا".

3- Cultural equivalent which involves rendering the SL cultural word into its equivalent in the TL. This idea is similar to "using an idiom of similar meaning but dissimilar form" as it proposed by (Baker, 1992) such as the proverb "Everything has its proper time and place" which is translated into (لكل مقام مقال).

4- Functional equivalent in which the translator uses a culture-neutral word that gives the intended meaning. "Hello" and السلام عليكم as mentioned by (Gaber, 2005).

5- Descriptive equivalent in which the translator gives a description in different words to clarify the meaning. It is similar to Gaber's (2005) paraphrasing technique such as translating the proverb "The wolf may lose his teeth, but never his nature" into:

" قوته. ووهنت سنه كبير وان حتى طبعه علي يضل الغادر الشهير الشخص "

6- Recognized translation: this involves the use of the commonly approved translation such as translating the proverb "The way to Babylon will never bring you to Jerusalem" into: الطريق إلي بابل لن يوصلك إلي القدس:

7- Notes, additions, glosses: this involves adding extra information which is needed in cultural, technical and linguistic words. It is similar to Gaber's (2005) glossing. For instance, the proverb "إذا حضر الماء بطل التيمم" is translated into " If the water is available you don't need *Al-Tayammum" and Al-Tayammum is explained in a footnote as follows " clean one's face, hands, legs, etc. with sand or earth in case there is no water for washing before praying in Islam".

8- Couplets, triplets, quadruplets: this occurs when the translator uses a combination of two, three or four procedures. For instance, the proverb "Babylon will never bring you to Jerusalem" is translated into Arabic as it is mentioned previously by using the recognized translation and the words Babylon and Jerusalem are explained in notes.

2.10 Examples of Libyan Proverbs

Equivalence meaning	Literal meaning	Proverbs
You can judge the results of anything on the basis of this beginning.	You can tell if the spring season has started just by sleeping out of your house.	1- الربيع من باب البيت لبيان
When the cat is a way the mice will play.	When the cat is absent, the mouse plays freely.	2- غاب القط لعب يا فار
Let by one be by one.	What has happened is finished and no longer exists.	3- اللي فات مات
Let sleeping dogs lie.	Moving a stone from away may require a year work from you.	4- حرك مرشة تخدم عام
Breaking dogs dose seldom bite.	The dog which barks does not bite.	5- الكلب اللي ينجح ما ينتلش
Speak to devil he is sure to appear	Mention the lion and it appear.	6- اذكر العيد يجيك
Dogs can not touch their tails.	A camel does not see its twisted neck.	7- الجمل ما يشوف عوج رقبتة

CHAPTER THREE

METHODOLOGY

3.1 Introduction

The focus of this study is to explore how sixth semester students at the English department of Sebha University translate Libyan proverbs from Arabic into English, and what are the difficulties that they face while translating and which strategies they use to translate those proverbs.

3.2 Research design

This study uses two methods in gathering the data. The study applied qualitative and quantitative approach because the data was collected from a small number of participants using questionnaire and interviews for teachers. The design is exploratory as the study explores the obstacles that face Libyan students in translating Libyan proverbs from Arabic into English.

3.3 Instruments

The data was collected by using questionnaires and interviews

The researchers designed a questionnaire to explore the obstacles that face sixth semester students in translating Libyan proverbs and which strategies do they use.

The questionnaire consists of five questions. Two questions are close-ended and three questions are open-ended because the researchers want to experiment the students to find out what challenges that face when translating Libyan proverbs. The first part of the questionnaire consist of (gender ,age, learning experiences) then some questions for instance, what are the difficulties that face and why ,which strategy do they use and the last what they suggest.

The researchers interviewed three teachers who were selected from English department, Sebha University. The teachers are specialized in translation., we asked them two questions ,each teacher took five minutes when answering about the questions that we asked. The researchers used interviews to support our study and to get knowledge from their experiences

3.4 Participants

3.4.1 Students participants

The questionnaire was administered to twenty Libyan students who are currently in their sixth semester. Their ages were between 20-21 years old. They are majoring in translation and their levels ranged between good, very good and excellent.

3.4.2 Teachers participants

A total of three Libyan teachers formed the participants of this study and all of them were females. And they were majoring in translation. Their ages were between 30-40 years old. They have 8-10 years of teaching experience.

3.5 Data collection procedures

First of all, the researchers met the sixth semester students at the English department, and explained the purpose of this study to them. Then, the researcher selected only 20 students to fill in the questionnaire. The participants returned the questionnaire within three days. Subsequently, the researcher conducted the interview with three teachers and they were recorded them. Each one took five minutes, then we started to analyze the data. The findings and discussion are presented in the next chapter.

CHAPTER FOUR

DATA ANALYSIS

4.1 Overview

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

4.2 Data Analysis

The data that were collected through questionnaire and interviews were presented in this part, students' responses were analyzed and classified. Moreover percentage of the responses in the two questions were figured out and the researchers offered a descriptive analysis for the other questions of the questionnaire and the teachers' interviews.

4.3 findings

The following table will represents the answers of the two questions

The questions	Answer		Answer	
	Yes	Percentage	No	Percentage
1- Have you ever translate Libyan proverbs?	14	70 %	6	30%
2- Did you face any difficulties in translating Libyan proverbs? Why?	17	85 %	3	15%

According to the table 85% of the respondents reported that they face problems because of the cultural constraints that it possesses .It was like trying to enforce the source culture into the target language translation in the process. Also linguistic problems such as the structure , grammar and semantic meaning of the proverbs. In contrast, 15% responses did not face any difficulties because they try to understand the meaning of the proverbs first, then they look to find out the meaning or synonym of words in the standard Arabic to get the exact equivalence in the target language if you have.

Research question (1) What are the obstacles that Libyan students face when they translate Libyan proverbs?

The students participants' responses indicated that translating proverbs literally to another language caused some problems and difficulties before getting the suitable meaning of the translated proverbs as they are conditioned by translator background knowledge about the culture of the other language and its vocabulary.

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

This study has revealed that the obstacles which students face when translating Libyan proverbs are: inability to translate culturally-bound words/ expressions properly; giving wrong, equivalent, irrelevant meaning and, wrong paraphrasing; using literal translation and misuse of the appropriate lexical

words; committing linguistic, stylistic, and grammatical mistakes; and unfamiliarity with translation strategies and techniques.

Research question(2) what are the difficulties that face the translators while translating Libyan proverbs?

Three teachers reported that the students at this level generally suffer from weaknesses in vocabulary and grammar.

The researchers asked the teachers the following questions which may help in clarifying some important points regarding translating proverbs:

When asked about the difficulties that face the translator while translating the proverb to another language, the teachers believed that the less understanding of the local meaning of the proverbs causes some difficulties which make it very hard for the translator to know the right idea and the exact occasion the proverb build on. And the teachers added that, some translators lack the cultural background which enable them to find out the suitable meaning of the proverb.

The three teachers concluded that, to be a good speaker of English or any other language is not enough to be good translator of proverbs and they see that the proverb translator must have a clear knowledge about culture that help them get the equivalent and the different meaning of the proverb from the cultural view of the two languages.

Research question(2) Which strategies do they use while translating Libyan proverbs?

Regarding the strategies which can be followed by a translator in particular when he translates a proverb, the teachers suggested the following strategies:

'Literal translation' and 'Guessing', they added that a students will resort to the paraphrasing technique but, unfortunately, it will be wrong paraphrasing meaning of proverb, also using the wrong lexical terms.

4.4 Discussion

Results related to problems encountered by students while translating proverbs indicated that most of the students found it difficult to achieve the equivalence or the equivalent effect of the cultural expressions used in the tests. The results also indicated that adopting and deciding the appropriate translation technique was another problem that students encountered. Many students either used literal translation or used glossing technique; it was also shown that in many cases the students depended on the guessing technique which means depending on the context to figure out the meaning. Despite the importance of the context, it might not unfortunately be useful when it comes to proverbs expressions because the words in proverbs for instance are most of the time used totally out of context.

The findings indicated that the students were highly influenced by their culture and this was reflected in their translation. Cultural differences play a major role in making the translation a hard task for translators in general and students in particular. Furthermore, results regarding the reasons behind these problems pointed out that lack of cultural awareness were a major reason behind these problems, This finding whose study indicated that the students often lacked sufficient knowledge about Libyan culture which caused them to use inappropriate renditions.

The findings indicated that unfamiliarity with translation strategies could also stand behind these problems.

The findings also illustrated that lack of researching skills was a reason for their inability to get the needed information about the Proverbs expression. It also indicated that the huge gap between both cultures was one of the reasons for their poor translation.

This study is different from Makhoulf (1996) study. In other words, Makhoulf in his study focus just on the problems that encountered by translators when translating Libyan proverbs from Arabic into English. While in the present study the researchers focus in both difficulties and strategies to solve these problems.

The results also indicated that adopting and deciding the appropriate translation technique was another problem that students encountered. Many students either used literal translation or used glossing technique without giving any footnote or explanation for the reader. It was also shown that in many cases the students depended on the guessing technique which means depending on the context to figure out the meaning. Despite the importance of the context, it might not unfortunately be useful when it comes to cultural expressions because the words in a proverb for instance are most of the time used totally out of context. The results disagree with Newmark (1988) who implies that there is a difference between translation procedures and translation methods. He explains that translation procedures deal with translating sentences and smaller units but translation methods deal with entire texts.

CHAPTER FIVE

5.1 Conclusion

This study attempts to explore the obstacles that facing Libyan students when translating proverbs to English. The researchers used questionnaires and interviews for collecting the data. From the data analysis and the results, it has been found that students of English department really find considerable difficulties in finding the exact meaning and their ability to interpret the target equivalence. These problems need appropriate strategies to be solved.

Finally, the translating of Libyan proverbs are difficult. It sometimes hard to find the right equivalent meaning for a single word without finding equivalence for a sequence of words that convey a specific meaning.

5.2 Recommendations

Based on the findings of this study regarding the difficulties that encounter the students in the Department of English at Sebha University, it is recommended to

- 1-Teachers should give and an intensive courses in translating Libyan proverbs.
- 2-The translators should be familiar with both cultures.
- 3-The translators should have more knowledge about Libyan culture.
- 4-The translator should convey message not merely words.
- 5- Teaching the use of all kinds of translation strategies.
- 6- Teaching how to deal with the context to understand the concept so as to carry out the translation accurately.

7- This study hope to encourage other students to carry out many studies about Libyan proverbs

5.3 Limitations

This study has some limitation first of all the time was very limited ,and also the number of teachers participant is very small ,because they are only three teachers in translation division at Sebha university, the last one is the participant was very to cooperate with us and they did not finish the questionnaire at the time.

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Appendix A

Students' questionnaire

Dear participants

The researcher designed a questionnaire in order to explore the obstacles that face sixth semester students of English department in translating Libyan proverbs .

You are kindly requested to answer the questionnaire

Gender..... Age..... Sem.....

Q1- Have you ever translate Libyan proverbs?

Q2- Did you face any difficulties in translating Libyan proverbs? Why?

Q3- What are the main difficulties that you face while translating Libyan proverbs?

Q4- What are the strategies that you use in translating Libyan proverbs?

Q5- What do you suggest ?

Thanks for your cooperation

Appendix B

Teachers' interview

Q1- What are the difficulties that you face when translating Libyan proverbs?

Q2- Which strategies that you use while translating Libyan proverbs?

Appendix C

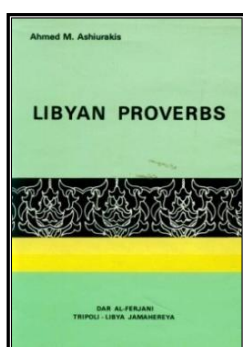
Libyan Proverbs

14. Ashiurakis, Ahmed M. (1978). *Libyan Proverbs*. Tripoli: Dar Al-Farjani

14. الشيراكيس, أحمد م. (1978). الأمثال الليبية. طرابلس: مكتبة دار الفرجاني

Type of Book: Collection (interpretation) Language: English

Size of Book: 12x17 cm



Number of Pages: 19

Number of Proverbs: 187

Type of Classification: Topic wise

Number of Subjects (Entries): 103

Classification Number: 398

This book comprises about 187 Libyan proverbs classified into 103 subtopics that are arranged alphabetically according to the English letters of the alphabet. The text of each of the 187 proverbs is given in Arabic along with an English transliteration. The meaning of each proverb is given in English along with a brief explanation.

There is a pronunciation and a transliteration guide and a subject index, but there is no table of contents or bibliography. However, there is a list of other books published by the author.

