

## **The Translation of Women-Related Proverbial Expressions from Jordanian Arabic into English: An Error Analysis**

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### **Abstract**

This study examines the translation of women-related proverbial expressions from Jordanian Arabic into English. Specifically, it aims to identify the common errors committed by MA translation students when translating such proverbs. The study attempts to answer one question: what are the common errors that MA students from the Department of Translation at Yarmouk University commit when they translate women-related proverbial expressions from Jordanian Arabic into English? The data were collected from two books about Jordanian proverbs, 8 elderly Jordanian women, and a translation test. Sixteen proverbial expressions were given to the students in the test to translate. The students' translations were then analyzed using Na's (2005) model of Error Analysis. This study has shown that the MA students committed linguistic, translation, and comprehension errors in their translation. The most frequent errors that were committed by the students were the linguistic errors, followed by the translation errors; the comprehension errors were the least frequent.

Keywords: Error Analysis, Translation, Women-Related Proverbs, Jordanian Arabic, English.

### **1. Introduction**

One of the primary objectives of learning a language is to establish and maintain human communication among people in this world. Studying languages brings along an understanding of these languages' cultures, making the learning process easier and more efficient. Each language hides massive information about the way people live and communicate with each other. Moreover, languages act as valuable source of information, not only for language learners but also for translators. Translators with little or no experience encounter different types of texts, which include a variety of linguistic expressions, specifically cultural ones. Nida and Taber (1982, 199) also consider translation of culture as "a translation in which the content of the message is changed to conform to the receptor culture in some way, and/or in which information is introduced which is not linguistically implicit in the original". Each language is loaded with these cultural expressions that can range from idioms and clichés to proverbs and so on. Such expressions need to be dealt with prudence.

In any language, proverbial expressions (or proverbs) constitute a crucial part of the verbal folklore, such as fairy tales, legends, or jokes (Mieder 2004), which are created by humans to express wisdom, jokes and all sorts of morals. Proverbs are an important part of culture that gained familiarity among people and

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researchers. Proverbs are very ubiquitous, and because of this, academics from a variety of fields have long studied them (Mieder 2004). Therefore, language users should learn them because they represent underlying cultural behaviors.

According to Baker (1992) and Emery (1997), what makes proverb translation an arduous task is their culturally-bound nature. Therefore, translating proverbs from Jordanian Arabic to English can be difficult because the topics covered in proverbs vary, and each topic carries its own features. For example, women topics in proverbs are sometimes very sensitive, which makes their translation challenging for translators, especially because women are portrayed by Jordanian proverbs as being delicate, sensitive, and vulnerable. Therefore, it is inevitable for translators to face problems and commit errors.

There has been some investigation into the translation of Arabic proverbs into English. (Al-Momany 2008; Thalji and Dweik 2015). However, the analysis of errors committed when translating women-related proverbs from Arabic into English has been under researched. Particularly, this study aims to identify the errors made by MA translation students at Yarmouk University when they translate proverbs related to women from Jordanian Arabic to English. The current study seeks to answer the following straightforward question: What are the common errors that MA students from the Department of Translation at Yarmouk University commit when they translate women-related proverbial expressions from Jordanian Arabic into English? This study helps those who are interested in translation to understand the difficulties and potential risks of translating proverbs.

## **2. Background**

### *2.1 Proverbial Expressions and Translation*

Not much effort one can make to put out a well-constructed definition of what a proverbial expression could mean. Even though too many, all definitions of proverbs agree that "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" (Mieder 1985, 119). Translating proverbs has become an interesting area of research for many linguists. It is considered a hard and problematic task due to the fact that proverbs are loaded with culture-specific terms. House (2009, 11) argues that "translating is not only a linguistic act; it is also a cultural one". This entails that linguistic and cultural challenges may arise during the process of translation, forcing translators to commit errors and search for efficient solutions to overcome these problems. Culture greatly influence the lives of most people around the globe. It affects, directly or indirectly, the way people understand the world (Hoshan and Khanfar 2020). For example, the words "coal" and "Newcastle" in the English proverbial expression "Carrying coal to Newcastle" have no cultural references for the Arabic speaker. As a result, translating may be challenging for translators.

### *2.2 Problems in Translating Proverbial Expressions*

Translators often face problems when they attempt to translate proverbial expressions, including cultural, lexical, structural, pragmatic, and stylistic problems. Cultural expressions such as proverbs, metaphors, collocations, and religious terms create problems for translators during the translation of

linguistic expressions (Baker 1992). She states that “an idiom or fixed expression may have no equivalent in the target language” (Baker 1992, 68). On the other hand, lexical problems take place when a certain linguistic expression is completely unknown to the translator, unrecognized, or misunderstood. Understating the sense of each lexical item in a proverb is vital for its interpretation into another language. Structural challenges, which face translators as a result of the complex or strange structure of proverbs, also undermine their translation process. Therefore, structural competence is needed to overcome such problems. Concerning pragmatic problems, they occur when the translator is unsuccessful in conveying intended meaning of the original proverbs. Hence, a misinterpretation of the proverb will result in an incorrect translation. According to Nord (1991, 158), pragmatic problems arise as a result of "the differences between the original text and the production situation of the translation situation." Finally, Proverbs are distinguished by having a unique style as being short, metaphorical, and sometimes by their rhyme. Ghazala (1995) argues that stylistic problems include parallelism, ambiguity, redundancy, and nominalization vs. verbalization.

### *2.3 Error Analysis in Translation*

Dulay, Burt, and Krashen (1982) argue that errors are inevitable components of language use that differ from the chosen norm of mature language performance. In language learning, errors usually reveal what students are experimenting with language as they try out ideas, attempt to communicate, and make progress (Scrivener 2005). Hatim and Mason (1997) view translation errors as unintentional mismatches of conceptual meaning between two languages and violations of the system of the target language. Translation errors have negative effects on the use and interpretation of a target language (ATA 2016). Seguinot (1990, 172) argues that errors in translation constitute an offence against “(1) the function of the translation, (2) the coherence of the text, (3) the text type or text form, (4) linguistic conventions, (5) culture and situation-specific conventions and conditions, (6) the language system”. Error analysis is very significant because it can evaluate the quality of students’ translations as well as their performance in translation (Seguinot 1990; Na 2005). Persada and Badea (2014) claim that the error analysis method is very effective in approaching the translation process. The classification of errors in translation is not an easy task because there are different languages and different theories of translation (Cuc 2018).

This study adopts Na’s (2005) model of Error Analysis to investigate the common errors that occur when translating Jordanian Arabic proverbs into English. This model constitutes a comprehensive and a systematic method that can be applied to have a full coverage of the errors committed during the translation of proverbs. Na (2005) divides translation errors into three categories: linguistic, comprehension, and translation errors. Several research has used Na’s model (2005), including Ardeshiri and Zarafshan (2014); Alfaleh (2017); and Cuc, Ninh, and Thin (2019).

### **3. Related Studies**

Cuc et al. (2019) examine the errors made by Vietnamese students in their translation of a Vietnamese text to English based on Na’s (2005) Model. The results of their investigation reveal that syntactic errors

were the most common errors, followed by collocation errors, linguistic errors, and translation errors, respectively. Investigating linguistic, translation and comprehension errors in the translation of some journalistic texts from Romanian into English, Popescu (2013) finds out that the most frequent errors occurred at the linguistic level, specifically collocational and morphological. Drawing on the framework of Wongranu (2017), Carreon et al. (2018) explore the most frequent translation errors committed by 30 Thai students majoring in English from their English translation classes. Their findings show that syntactic errors accounted for the most common errors, followed by semantic and miscellaneous ones. Syntactic errors included errors in using articles, tenses, and passive constructions. On the other hand, semantic errors were dominated by the use of inappropriate word and its conjugations. Tian (2005) points out that translation between Chinese and English seems to be difficult, giving rise to many more errors in grammar, syntax, and meaning. Moreover, Ardeshiri and Zarafshan (2014) examined the translation errors Iranian students make in translating Persian - English texts using Na's (2005) error analysis model. They demonstrate that the most typical errors identified in the students' translations were pragmatic ones.

In an Arabic setting, Elmahdi (2016), who investigates the errors committed by students from Taiba University in Saudi Arabia in their translation of Arabic texts into English, identified the following types of errors: spelling, lexical, synonymy, syntactic and cohesion errors. The errors were ascribed to both linguistic and non-linguistic factors. Furthermore, in her study of the translation quality assessment of proverbial expressions from English into Arabic using Na's (2005) error analysis model, Alfaleh (2017) concludes that Na's error analysis model is an appropriate tool of quality assessment. She also indicates all types of errors were committed, although with different frequencies. Using the partial equivalence strategy, the most common errors were the comprehension errors, followed by providing an inaccurate meaning and those that distorted meaning. On the other hand, comprehension and distortion of meaning errors were the most frequently occurring ones using the paraphrase strategy. The most frequent mistakes made when employing the literal translation technique were incorrect word choice and too literal translation. Al-Momany (2008) studies the linguistic and cultural challenges involved in translating Arabic proverbs about women in general into English and French. The linguistic problems encountered during the translation of such proverbs were lexical, semantic, and syntactic. Thalji and Dweik (2015) examine 10 Arabic and 10 English proverbs to investigate the difficulties that face Jordanian novice translators when they translate proverbial expressions. The findings show that many obstacles of translating culturally bound expressions could result from giving wrong TL 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. The current study distinguishes itself by using a systematic approach, error analysis approach, to highlight the typical mistakes made in the translation of proverbs related to women.

#### 4. Methods and Procedures

##### 4.1 Participants

Seventeen MA students (12 females & 5 males) from the Translation Department at Yarmouk University in Jordan participated in this research. They were all native speakers of Jordanian Arabic. It was not possible to invite a larger number of participants because of the Coronavirus pandemic. The participants were all contacted through e-mails and mobile phones.

##### 4.2 Data Collection

The women-related proverbial expressions were extracted from books about Jordanian proverbial expressions. The books consulted were *ʔalamθāl aʔaʔbījja alʔurdunijja* by Al-Amad (1987) (Jordanian Popular Proverbs), and *Qāmōs ilʔādāt wallahadzāt walʔawābid alʔurdunijja* (2004) (Dictionary of Jordanian Customs, Dialects and Unusual things). They all cover the topic of Jordanian proverbs in general. Eight elderly Jordanian women were also interviewed to obtain data related to the study. The third data collection method was a translation test. Translation tests constituted a primary source of data derived from the participants' translations of the test items. The students were kindly required to translate a test involving 16 proverbial expressions, randomly chosen from the 211 women-related proverbs collected, from Arabic into English. No explanation of the given proverbs was provided as the students had to depend on their knowledge and experience. The test was delivered and received from the students in PDF format through their social media accounts and e-mails. Having completed the test, the students were sent a *thank you* note for their participation. They were also assured that their identities will be completely confidential. Finally, semi-constructed zoom interviews were conducted with some of the participating students to elicit some answers regarding certain errors committed by the students and to clarify some vague answers and translations.

##### 4.3 Data Analysis

The data of this study were analyzed using Na's (2005) Error Analysis Approach. Therefore, the errors detected in the students' translations were categorized into three kinds of errors: Comprehension, Linguistic, and Translation Errors. An experienced lecturer from the Translation Department at Yarmouk University helped the researchers in the analysis of the data.

###### 4.3.1 Comprehension Errors

Comprehension errors are those committed when the translator provides a mistranslation as a result of a misinterpretation of a lexical item or misunderstanding the structure of a given sentence in the source text. "Comprehension errors occur when the translation provided is grammatically correct, but the back translation from the target language text shows that the students have misread a word or misunderstood the syntax of a sentence in the source text" (Na 2005, 200).

#### 4.3.2 Linguistic Errors

This type of errors includes grammatical, syntactic, morphological, collocational, and inappropriate word form errors. Firstly, grammatical errors are those occurring while handling word structure. The list of grammatical errors covers: adjectives, adverbs, verbs, pronouns, conjunctions, determiners, prepositions, and articles. The errors are classified into:

1. Misuse (i.e. misusing word class);
  2. Omission (i.e., omission of word class);
  3. Addition (i.e. addition of word class);
  4. Inappropriate choice (i.e., correct use of word class, but inappropriate choice of word form);
  - and 5. Misplacement (i.e., wrong position of word class).
- For example, the addition of the unnecessary determiner (such) in the sentence “what such a frustrated, dotty landowner he is” is considered a grammatical error (Na 2005).

On the other hand, syntactic errors are committed when translators handle any structures larger than a word. These errors take place when students have problems forming a phrase, a clause, or a sentence. One example of syntactic errors is the wrong order of adjectives after nouns as in: “All leading characters had their own beauty, original, dramatic, which were naturally and profoundly portrayed” (Na 2005).

Finally, morphological errors often take place when translators do not comply with the norms of forming word structure, for example, six book\* instead of six books (James 1998). The fourth linguistic error is the use of inappropriate word form. Na (2005) states that the translator might choose an inappropriate word form when s/he uses a noun instead of an adjective, for example, “Tam, a player of the moon shaped guitar, is wonderful to the point of desperate” (Na 2005). In this example, the adjective form “desperate” was used instead of the noun form “depression”.

#### 4.3.3 Translation Errors

Translation Errors “show the inability of the students to express the meaning of the source text, or to produce a distorted rendition of the source text” (Na 2005, 147). These errors are not grammatical or syntactic; they are errors committed by translators although the sentence itself is grammatically correct. According to Na (2005), these errors include: 1. Deletion; 2. Addition; 3. Inaccurate rendition of an individual lexical item; 4. Distortion of meaning; 5. Too literal translation; 6. Too free translation; 7. Incorrect lexical choice; and 8. Incorrect focus of attention.

### 5. Findings

Table (1) below presents the frequency and the percentages of errors committed by the students in their translation.

**Table 1:** Distribution of Errors

<b>Error Type</b>	<b>Frequencies</b>	<b>Percentages</b>
Linguistic errors	147	51 %
Translation Errors	89	31 %
Comprehension Errors	51	18 %
Total	287	100%

### 5.1 Linguistic Errors

Table (2) below presents the distribution of the frequencies and percentages of the linguistic errors committed by the students in their translations for the proverbs. In all the examples below, the students' translations are provided; the errors are in bold and underlined, the transliteration in italics; and an explanation and a suggested correction in brackets.

**Table 2: Distribution of Linguistic Errors**

Linguistic Errors	Frequencies	Percentages
Syntactic errors	73	50%
Grammatical errors	53	36%
Morphological errors	13	9%
Inappropriate word form	8	5%
Total	147	100%

#### 5.1.1 Syntactic Errors

Syntax is concerned with how words are combined together to form phrases, clauses and sentences (Radford 2006). Concerning syntactic errors, James (1998) states that they are errors affecting texts beyond the word.

##### 5.1.1.1 Phrase Structure

A phrase is a group of words within a clause or a sentence that do not have a subject and a verb in agreement, such as a verb phrase, noun phrase, adjective phrase, adverb phrase, and a prepositional phrase. Errors that occurred at the phrase level in the data include: incomplete phrase construction, addition of unnecessary words, addition of possessive marker, omission of possessive marker, and wrong order of a phrase. Following are illustrated examples of the observed errors at the level of phrase structure.

##### a. Incomplete Phrase

(1) Student Translation: Pending, she is not with **the married** and is not with **the divorced**.

Arabic proverb: معلقة لا هي مزوجه ولا هي مطلقة *mʕallaqah la hī mzawadzih wala hī mtallaqa*

An example of an incompletely structured phrase found in the data can be seen in example (1) above. There are two adjectives that require head nouns in order to have a complete phrase. Given the context that addresses women, the suggested correct phrases would be (*the married women*) instead of “the married”, and, (*the divorced women*) instead of “the divorced”.

##### b. Addition of Unnecessary Words

(2) Student Translation: **A spinster woman** stays like a princess at her home.

Arabic proverb: البائرة لببت أبوها *ʔilbājrih labēt ʔbōha*

In this example, the phrase “a spinster woman” includes some unnecessary words in its structure. The translator formed a noun phrase that functions as a subject by adding the word “woman” to the word “spinster”. Using “spinster” alone as the subject for the sentence would be sufficient. The correct form, therefore, would be (*A spinster stays...*).

### c. Addition of Possessive Marker

(3) Student Translation: The wife's love to her step mother is not pure and like a scorpion's bite.

Arabic proverb: حب العمة للكنة مثل لسع العقربا *ḥub ilḥammh lilkinnh miṭil lasʿ ilḥaqra*

The translator in this example inserted an unnecessary possessive marker, producing an incorrect structure. Thus, instead of saying (*a scorpion bite*) or (*the bite of a scorpion*), the translator made an incorrect choice by using "a scorpion's bite". If a possessive marker is used, then the translator refers to an actual wound inflicted by a scorpion, which is not the case here.

### d. Omission of Possessive Marker

(4) Student Translation: A mother supplication is like cold water.

Arabic proverb: دعاوي الوالدة مثل المي الباردة *daḥāwi ilwāldih miṭil ilmai ilbārdih*

In this type of error, the translator omits a possessive marker although the context demands one. In example (4) above, the noun phrase "mother supplication" consists of a noun phrase that function as the main subject in the sentence. However, the translator did not use the possessive marker correctly, failing to insert the apostrophe 's' after the word "mother". A suggested correction would be (*mother's supplication*).

### e. Wrong Order of a Phrase

(5) Student Translation: Getting divorced for a girl is an oppressive trouble.

Arabic proverb: رجوع البنت للأساس أثقل من الرصاص *?irudʒōʿ ilbint lilʿāsās ?θqal min irāṣāṣ*

The prepositional phrase "for a girl" in the above example occurred in the middle of the sentence. It is used in the wrong position, especially that the translator did not use any comma to separate it from the noun phrase "getting divorced" and the verb phrase "is an oppressive trouble". This forms an ungrammatical structure and disrupts the natural flow of meaning. To avoid this, the prepositional phrase should come at the beginning of the sentence (*For a girl, getting divorced is an oppressive trouble*).

#### 5.1.1.2 Clause Structure

This section of syntactic errors covers errors occurring at the level of a clause structure. A clause is a syntactic unit which consists of a verb and a subject. A clause is either dependent or independent. For example, "*My mother bought a present*" is an independent clause, whereas "*If my mother bought a present*" is a dependent clause. The following errors at the level of clause were observed.

### a. Omission of Syntactic Element

#### 1. Omission of Relative Pronoun

This error takes place when the translator fails to introduce a relative clause with a relative pronoun that connects it with another independent clause in a sentence. In examples (6) below, the translator did not use a proper relative pronoun to introduce the relative clause "opens every door". The three dots in the brackets indicate the missing element. The correct relative pronoun would be (*a key that/which opens every door*).

(6) Student Translation: A mother prayer is a key (...) opens every door.

Arabic proverb: دعاوي الوالدة مثل المي الباردة *daḥāwi ilwāldih miṭil ilmai ilbārdih*

## 2. Omission of Subject

(7) Student Translation: Women are so related, and (...) know each other well.

Arabic proverb: النسوان مثل شروش العليق *?inniswān miθil frōf ilʕullēq*

In this example, the coordinating conjunction “and” is used to connect together two related independent clauses expressing two related ideas about women “being related” and “knowing each other”, forming a compound sentence. However, the subject of the second independent clause was incorrectly omitted, i.e., the verb “know” has no subject. Therefore, this syntactic error may possibly be corrected by adding the subject “they” to the second independent clause as in (...*and they know each other*).

## 3. Omission of Main Verb

(8) Student Translation: Woman's shame is to her family but her good (...) to her husband.

Arabic proverb: المرأة خيرها لجوزها وشرها لهلها *?ilmarah xērha laǰzōzha wfarha lahilha*

The omission of the main verb occurred in the second independent clause “her good to her family”. The translator failed to use a verb in this clause, so a suggestion would be (*but her good is to her family*).

### b. Misuse of Relative Pronoun

In this type of error, a relative pronoun is incorrectly used within the relative clause. According to Na (2005), misuse of relative pronouns can also undergo grammatical errors as far as pronouns are concerned.

(9) Student Translation: Mother-in-law **which** loves her son's wife has a chair in Heaven.

Arabic proverb: الحماية الي بتحب الكنة الها كرسي بالجنة *?ilḥamājih ?illi biḥib ilkinnih ?ilḥa kursi bildzannah*

In example (9), the translator used the relative pronoun “which”, which cannot be used to refer to people; the translator should have used ‘who’ instead as (*Mother-in-law who loves...*).

### c. Nonparallel Combination

(10) Student Translation: Daddy's girl will spoil her parents while daddy's boy **brings** them shame.

Arabic proverb: دلال بنتك بتغنيك ودلال ابنك بخزيك *dallil bintak btynik wdallil ?ibnak bixzik*

The parallel combination error, in this example, occurred when the translator used a present tense of the verb in the subordinate clause “while daddy's boy brings them shame” and a simple future tense in the preceding clause “Daddy's girl will spoil her parents”. Parallelism calls for the use of the future simple tense in the subordinate clause, too. Our suggestion is (...*while daddy's boy will bring them shame*).

### d. Incomplete Clause

(11) Student Translation: The wife's love to her step mother is not pure **and like** a scorpion's bite.

Arabic proverb: حب العممة للكنة مثل لسع العقربا *ḥub ilʕammh lilkinnh miθil lasʕ ilʕaqraba*

A clause is considered incomplete when it lacks some important syntactic element. In example (11), there is a need for a subject and a verb that are missing from the second clause “and like a scorpion's bite”. The second clause is supposed to introduce the idea that the wife's love is like a scorpion bite. The translator

caused a change in the meaning by omitting the subject and the verb at the beginning of the second clause. A suggested correction would be (...and it is like a scorpion bite).

### 5.1.1.3 Sentence Structure

According to Na (2005) model, errors at the level of the sentence structure include lack of coordinating conjunction, inappropriate sentence construction, nonparallel combination, omission of main verb, incomplete sentence, and wrong order. Examples of such errors were observed in the data.

#### a. Lack of Coordinating Conjunction

(12) Student Translation: My father hid me, (...) my husband make me worse.

Arabic proverb: أبوي كعكرني وجوزي كبرني *ʔbōj kaʕkarnj wdʒōzj kabarnj*

This is supposed to be an example of a compound sentence in which two independent clauses are connected together with a coordinating conjunction. However, the two clauses were incorrectly combined together by a comma only, resulting in a “comma splice” sentence. The students should have joined the two clauses together by using the conjunction “and”. A suggested correction would be (*My father hid me, and my husband make me worse*).

#### b. Inappropriate Sentence Construction

(13): Student Translation: **Bringing me to life, feeding me, decorating** to be sold with good price.

Arabic proverb: أبوي كعكرني وجوزي كبرني *ʔbōj kaʕkarnj wdʒōzj kabarnj*

This type of errors shows that a sentence is being incorrectly constructed. The above example starts with a series of three present participles “brining, feeding, decorating” functioning as a subject for the sentences without a main verb. Since the main verb is absent, then the sentence is ungrammatical. Looking at the sentence structure, it was not easy to provide a suitable verb to fix it. Therefore, example (13) can be reconstructed, and one possible suggestion might be (*They brought me to life, fed me, and decorated me to be sold with good price*).

#### c. Nonparallel combination

(14) Student Translation: A medal women is not to be married and not to be divorced but **to keep** on the shelves.

Arabic proverb: معلقة لا هي مزوجه ولا هي مطلقه *mʕllaqah la hī mzawadzʔh wala hī mtallaqa*

In the above sentence, the nonparallel combination occurred in the series of past participles “married, divorced, and keep” that followed the structure “to be”. The last member in the series “to keep” is not in parallel with the previous two members “to be married” and “to be divorced”. To fix it, the sentence should read (...but to be kept on the shelf).

#### d. Omission of Main Verb

(15) Student Translation: Expired woman (...) to be not sold while expired product (...) to be destroyed.

Arabic proverb: رجوع البنت للأساس أثقل من الرصاص *irudʒōʕ ilbint lilʔsās ʔθqal min irasās*

This sentence has two clauses connected by “while”, and the verbs in these two clauses are missing. In the first clause, the translator added “not” to perform negation although the clause does not have a verb.

The suggested verb to be added in this case may be “is” as in (*Expired woman is not to be sold...*). The same suggestion applies for the second clause (*...while expired product is to be destroyed*).

#### e. Incomplete Sentence

(16) Student Translation: Just your mother's concern.

Arabic proverb: *غير أمك ما بهكل همك* *yēr ʔummak ma bihkal hammak*

According to the adopted model, all errors in which the verb is omitted may be considered as an ‘incomplete sentence’ or an error of ‘omission of main verb’. The example above presents an incomplete sentence lacking a predicate. A suggested translation could be (*Only your mother worries about you*).

#### f. Wrong Order

(17) Student Translation: O single and widowed ladies! **Give those lazy married ones in work hand.**

Arabic proverb: *يا أرامل يا بنات عينوا المتجوزات* *Jā ʔarāmil Jā banāt ʕīno ulmitdzawzat*

Wrong order is a kind of error that can cause confusion and create a comprehension problem for the reader. The translator in the above example confused the word order by using the idiom ‘to give someone a hand in work’. Therefore, a suggestion to correct this error is (*Give those lazy married ones a hand at work*).

### 5.1.2 Grammatical Errors

The term grammatical error refers to a violation that takes place within the structure of a sentence. Grammar describes the rules that determine whether a sentence is grammatically correct or not explain how it is constructed (Thornbury 1999). Below are some examples of the grammatical errors observed in the data. These examples may contain more than one type of error.

#### 5.1.2.1 Adjectives

##### 1. Misuse of Adjective/Noun

(18) Student Translation: The **lover** aunt who loves her niece reserves a place in paradise.

Arabic proverb: *الحماية الي بتحب الكنة الها كرسي بالجنة* *ʔilḥamājih ʔilli biḥib ilkinnih ʔilḥa kursi bildzannih*

In this translation, the noun “lover” is incorrectly placed between an article and a noun. While the noun “aunt” should have been preceded by an adjective form, the translator committed an error by choosing a noun instead. Using the adjective (*loving*) would be the correct form to use.

##### 2. Misuse of Possessive Adjective

(19) Student Translation: When a woman got divorced and return to **his** parent’s house, it’s hard for than being shot.

Arabic proverb: *رجوع البنت للأساس أثقل من الرصاص* *rudʒōʕ ilbint lilʔsās ʔḥqal min irasās*

Possessive adjectives are lexical items used to modify a noun to indicate possession. They must agree with the noun they modify in number and gender. In this example, the pronoun (his) does not agree with

the gender of the noun it modifies. The translator should have used “*her*” since the referent in the example is “a woman”.

### 5.1.2.2 Verbs

#### 1. Inappropriate Verb Form

(20) Student Translation: Spinster better **to stay** in her father's house.

Arabic proverb: البائرة لبيت أبوها / ?ilbājrih labēt ?bōha /

English necessitates the use of correct verb forms. In example (20), the student used the verb “stay” in its infinitive form, which cannot perform as the main verb in the sentence. The verb (*stays*) would be the correct form in this case.

#### 2. Inappropriate Verb Voice

(21) Student Translation: Women **created** from imperfect rip.

Arabic proverb: المرة مخلوقة من ضلع أعوج ?ilmara maxlōqa min ḍilḥ ?ḥwadḥ

The structure of this sentence can be confusing due to the nature of the transitive verb “create” that requires an object. However, a closer look at the translation shows that the student wanted to use the correct passive form of the verb, but failed. Thus, instead of using a full passive structure of the verb, s/he dropped the auxiliary verb that should accompany the main verb, resulting in an incorrect structure. Therefore, using (*are created*) or (*were created*) would be the correct form.

### 5.1.2.3 Articles

#### 1. Omission of an Article

(22) Student Translation: **Divorced woman** and a bird that returned **to nest** without wings are the two sides of the same coin.

Arabic proverb: رجوع البنت للأساس أثقل من الرصاص rudḥōf ilbint lil?sās ?ḥqal min irasās

The underlined noun phrases in the above example require a determiner, an article to modify them. However, the translator incorrectly used them without a preceding article. English has two articles that are used to modify non-specific nouns: “a” and “an”. Therefore, the article “a” should have preceded the indefinite nouns “woman” and “nest”. The suggested correction would be (*A divorced woman*) and (*a nest*).

#### 2. Addition of an Article

(23) Student Translation: If she does not have **a** chubby cheeks, marry her for her lineage.

Arabic proverb: اللي ما تزوج بخدودها تزوج بجدودها ?lli ma tizawadḥ bixdōdha tizawadḥ bidḥdōdha

In Example (23), the article “a” was unnecessarily added before the noun phrase “chubby cheeks”. The noun phrase has a plural countable noun “cheeks”, which is not supposed to be modified by any indefinite articles. Therefore, the indefinite article “a” should be dropped to have a correct structure (*have choppy cheeks*).

#### 5.1.2.4 Prepositions

##### 1. Inappropriate Choice of Preposition

(24) Student Translation: Don't be married **for** a divorced man, and don't go far in your dreams.

Arabic proverb: معلقة لا هي مزوجة ولا هي مطلقة *mʕllaqah la hī mzawadzh wala hī mtallaqa*

The preposition “for” was incorrectly used in this example because it does not collocate with the word “married” in this context. When two people are involved in marriage, they are married “to” each other, not “for” each other. Even though the structure “be married” could be followed by a preposition such as “for”, the context determines whether the usage is correct or not. The suggested correct form would be (*married to*).

##### 2. Addition of Preposition

(25) Student Translation: The person who didn't marry **from** her, married from her ancestors.

Arabic proverb: اللي ما تزوج بخدودها تزوج بجدودها *ʔlli ma tizawadz bixdōdha tizawadz bidzdōdha*

The verb “marry” in the above sentence is used as a transitive verb that takes a direct object without a preposition in between. Any addition of a preposition in this case is considered ill-grammatical. Therefore, the preposition “from” must be dropped, and the new suggested structure would be (*who didn't marry her*).

#### 5.1.2.5 Conjunctions

(26) Student Translation: **Nor** married, nor divorced.

Arabic proverb: معلقة لا هي مزوجه ولا هي مطلقه *mʕllaqah la hī mzawadzih wala hī mtallaqa*

The translator started the translation with the conjunction “nor” to express that none of the following states expressed by the adjective “married and divorced” is achieved. The conjunction “nor” should be replaced with “neither” to connect two or more negative alternatives in this structure. The coordinating conjunction “nor” can also be used as a function word to introduce the second or last member in a string of items that are all negated such as “not done by you nor me nor anyone”. Therefore, “nor” cannot start a series of negations, and its use in the above phrase is grammatically incorrect. The determiner (*neither*) is needed in this example.

#### 5.1.3 Morphological Errors

In linguistics, morphology refers to the branch of linguistics that studies the internal structure of words (Haspelmath and Sims 2010). For example, the word *plays* consists of two morphemes: “play” and “s”. A morpheme is known as the smallest meaningful unit of language.

Morphological errors take place in the structure of words. James (1998, 154) defines a morphology error as one “which involves a failure to comply with the norm in supplying any part of any instance of these word classes”. Na (2005) divides morphological errors into two subcategories: *noun and verb*. There are 4 subtypes of morphological errors that can be made at the level of *noun word class*: omission of plural marker, addition of plural marker, misuse of singular/plural noun, and incorrect use of possessive case. On

the other hand, morphological errors that occur at the level of *verb word class* are divided into 3 subtypes: inappropriate verb construction, omission of 3<sup>rd</sup> person, and subject/verb agreement. The following errors were observed in the students' translations. It is significant to point out that some errors may belong to more than one error category.

#### 5.1.3.1 Noun

##### a. Omission of Plural Marker

(27) Student Translation: Pedigree and root are the most important **thing** in marriage.

Arabic proverb: *اللي ما تزوج بخدودها تزوج بجودها* ?lli ma tizawadʒ bixdōdha tizawadʒ bidʒdōdha

This type of morphological errors occurs when the translator omits the plural marker 's' at the end of a plural noun as seen in the above example. This particular error might be attributed to lack of focus or lack of linguistic competence. Based on the context, the proverb mentions two aspects that are vital to marriage, not one. Therefore, the plural form (*things*) should be used instead.

##### b. Addition of Plural Marker

(28) Student Translation: A mother's prayer is a key that opens every **doors**.

Arabic proverb: *دعاوي الوالدة مثل المي الباردة* daʕāwi ilwāldih miθil ilmai ilbārdih

The determiner 'every' modifies a singular noun, not a plural one. However, in this example, the translator used a plural noun, "doors", after it, producing an incorrectly grammatical structure. The suggested correct form would be (*every door*).

##### c. Incorrect Use of Possessive Case

(29) Student Translation: **The mother's-in-law** love is like the stinging of a scorpion.

Arabic proverb: *حب العمة للكنة مثل لسع العقربا* ḥub ilʕammih lilkinnih miθil lasʕ ilʕaqraba

In example (29), the translator placed the possessive marker-'s' in the wrong place. The correct plural form of 'mother-in-law' is 'mothers-in-law', so the possessive marker 's' cannot be added to 'mother'. It should be added at the end of the word "law" as in (*a mother-in-law's love*).

#### 5.1.3.2 Verb

##### a. Omission of Third Person-'s'

(30) Student Translation: Who does not marry for her beauty, she **do** for her grandparents.

Arabic proverb: *اللي ما تزوج بخدودها تزوج بجودها* ?lli ma tizawadʒ bixdōdha tizawadʒ bidʒdōdha

This example illustrates how omission of third person-'s' occurred in a translation. The translator used "do" the plural form of the verb "does" with the singular subject "she" and omitted the third person singular morpheme at the end of the verb. Therefore, the form (*she does...*) should have been used.

##### b. Subject/Verb Agreement

(31) Student Translation: Women **has** many connections.

Arabic proverb: *النسوان مثل شروش العليق* ?ninniswān miθil frōf ilʕullēq

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This error happens when the translator fails to correctly make agreement between the verb and its subject. In example (31) above, the translator used a singular form of a verb with a plural noun. This usage is incorrect; instead, the translator should have preserved the subject-verb agreement and should have used (*Women have...*). Of course, this error can also be marked under grammatical errors.

#### 5.1.4 Inappropriate Word Form

These errors occur when selecting an incorrect word form in a certain context. They may take place when a translator uses a present participle instead of a past participle form of an adjective and vice versa. It also occurs when a verb form is used in a context that demands a noun form and vice versa. Consider the following example:

(32) Student Translation: When a woman got divorced and return to his parent's house, it's **hard than** being shot.

Arabic proverb: رجوع البنت للأساس أثقل من الرصاص *?irudʒōf ilbint lilʔsās ʔθqal min irasās*

The use of "hard" in this example is incorrect. The context suggests a comparison between two elements, "getting divorced and returning" and "being shot". The translator should have used the comparative form "harder" instead of "hard".

#### 5.2 Translation Errors

This section presents the main types of translation errors detected in the students' translation. The Translation Error (TrE) is given and explained, followed by a suggested appropriate translation (STr) taken from the students' translation (in italics). The distribution of the translation errors committed by the students is shown in Table (3) below.

**Table 3:** Distribution of Translation Errors

Translation Errors	Frequencies	Percentages
Distortion or change of meaning	27	30%
Inaccurate rendition of a lexical items	22	25%
Omission	11	12%
Too free translation	10	11%
Too literal translation	6	7%
Wrong lexical choice	5	6%
Wrong focus of attention	4	4.5%
Addition	4	4.5%
Total	89	100%

##### 5.2.1 Distortion or Change of Meaning

This type of errors is considered the most serious among others since it can significantly alter the source text's intended meaning and can make it hard for the reader to comprehend (Na 2005). Distortion errors usually result in a completely different version of the source text causing sever misunderstanding. Clearly, the incorrect comprehension of the text leads to distortion of meaning, too. Consider the following example:

(36): المره خيرها لجوزها وشرها لهلها: *ʔilmarah xērha ladʒōzha wfarha lahilha*

TrE: The wife's deeds are attributed to her husband while her mistakes are attributed to her family.

STr: *A woman's goodness is for her husband and her evil is for her family.*

This proverb means that the good of a wife is for her husband, and her evil is for her family. The proverb describes two features or actions of a wife: good and evil. However, the translator here omitted the first and rendered the second erroneously. Looking at the above translation, the meaning deviates from what is actually intended. What a wife experiences, whether good or evil, is not being assigned to the recipient. Rather, it is being assigned to the people who cause it or have a major role in making it happen. Therefore, it can be said that the whole translation is a distortion to the original meaning of the source proverb.

### 5.2.2 Inaccurate Rendition of a Lexical Item

This particular error occurs when the translator fails to correctly render a lexical item, or a phrase in the source text. This error is attributed to the translator's inability to maintain the meaning of a certain item in the source text. For example:

(35): البائرة لبيت أبوها: *ʔilbājrih labēt ʔbōha*

TrE: It's better for an unattractive girl to stay with her parents

STr: *Unmarried women end up in their parent's house.*

The above Jordanian Arabic proverb literally means (An unmarried girl remains in her parent's house). The main character in the proverb is unmarried women or girls. The proverb does not give further characteristics of these unmarried women. In the translated version provided, the phrase "an unattractive girl" is used, which is a rendition for the word "البائرة". This rendition is incorrect as the word "البائرة" has a direct reference to those women and girls who reached a certain age without getting married. The proverb does not also mention if they are attractive or not. It indicates that a parent's house is the typical and best place where unmarried women should remain. Also, the translator inappropriately made a change in the proverb meaning by describing what is better for these women. Therefore, the translation provided in Example (35) has an error of an inaccurate rendition.

### 5.2.3 Omission

Translation omission errors may occur when a translator a) forgets to translate an element of a source text; b) fails to understand an element of a source text; c) cannot find the suitable equivalent for an element (Na, 2005). For example:

(33): الحماية الي بتحب الكنة الها كرسي بالجنة: *ʔilḥamājih ʔilli biḥib ilkinnih ʔilḥa kursi bildzannah*

TrE: Paradise is the gift for a mother-in-law

STr: *A mother-in-law who loves her daughter-in-law deserves Heaven.*

The source text proverb means (The mother-in-law who loves her daughter-in-law will get a seat in Heaven). There are two main participants in this proverb: the mother-in-law and the daughter-in-law. The

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proverb also connects the verb (love) with a reward (seat in Heaven). In the translated version, only one participant was mentioned (a mother-in-law), and the reward (paradise) was mentioned without the verb joined with it. This omission affected the meaning intended meaning by the proverb in which the translated version overgeneralized the reward (Heaven) to all mothers-in-law. In this case, it can be said that the translator committed a translation error in omitting critical parts of the translated proverb.

### 5.2.4 Too Free Translation

Translators usually commit this type of error while trying to rewrite or improve the message of the source text creatively, changing its intended meaning. Producing a too free translation can undermine the flow of the translation, change the focus of the sentence, or obscure the intention of the author (Na 2005).

(38): دعاوي الوالدة مثل المي الباردة *daṣāwi ilwāldih miθil ilmai ilbārdih*

TrE: Mother's praying is like a rainbow after raining

STr: *The mother's prayer is like drinking cold water in a hot day*

The proverb literally means that a mother's prayer, for her children, is like cold water. The translator, in this example, produced a creative translation for the phrase "مثل المي الباردة" as "like a rainbow after raining". There seems to be a generalization of what the translator understood from the source text proverb. Moreover, the simile used in the translation does not entail the same implication as the one present in the original proverb. The implications that "cold water" might give are different from the implications drawn from "a rainbow after it rains". Thus, the intended meaning is changed and so the focus of the original proverb. That is why the translation is considered creative and too free at the same time.

### 5.2.5 Too Literal Translation

Here, translators often concentrate primarily on the text's surface structure. By doing so, they end up providing a word-for-word translation (Na 2005). For example:

Example (37): دلال بنتك بتغنيك ودلل ابنك بخزيك *dallil bintak btyṇik wdallil ṭibnak bixzīk*

TrE: Spoil your daughter for singing you and pamper your son with your shame.

STr: *If you pamper your daughter, she will bring you happiness. If you pamper your son, he will bring you shame.*

This translation provided for the proverb in Example (37) is too literal. The verb "بتغنيك" does not mean by any chance the verb (to sing) since the context suggests (to spoil or to take care of someone so no help from anyone else is needed). Another part that was translated too literally is "بخزيك" meaning (to bring shame on). The student's translation "with your shame" is also too literal. Overall, the translator made the translation very hard to understand due to its too literal translation.

### 5.2.6 Wrong Lexical Choice

This category involves the inaccurate selection of a lexical term that marginally distorts the original meaning. Wrong lexical choices may occur when one has to choose a word from many synonyms, when the translator chooses a hyponym, when the order of a compound noun or noun phrase is changed, when two words have similar spelling in English, or when the translator tries to elaborate on the word. For example:

(39): المرأة مخلوقة من ضلع أعوج *ʔilmara maxlōqa min ʔilʔ ʔaʔwadʒ*

TrE: The woman is created from diagonal rib.

STr: Woman is created from a crooked rib.

In the example above, a literal translation was provided by the translator. However, there is a word in the translation that was incorrectly chosen. This word is “أعوج”, which literally translates (crooked), but the translator opted for the word (diagonal) meaning “قطري”, which has a different meaning. Therefore, it can be argued that the translator made an error by making an incorrect lexical choice.

### 5.2.7 Wrong Focus of Attention

This error, according Na (2005), takes place when the translator tries to make some changes to the word order to a point where the intended function of the translation is changed. Consider the following two inappropriate translations:

(40): يا أرامل يا بنات عينوا المتجوزات: *Jā ʔarāmil Jā banāt ʔīnō ilmitdʒawzat*

TrE (2): Women should help each other.

STr: *O' widows and girls! Be helpful to the married women.*

The source text proverb in Example (40) urges widows and single girls (unmarried women) to help married women. The focus is on two parties: the widows and the singles girls. However, the translator focuses on married women in (TrE1), which is not in line with what the proverb conveys. The same goes for (TrE2) which says that women in general should help each other. The focus of the source text should be maintained in the translation. In (TrE1) and (TrE2), the focus of attention was moved to “a married woman” and “women” respectively. Moreover, the wrong focus of attention created a change in the intended meaning and distorted the original meaning and intention of the proverb.

### 5.2.8 Addition

An error of addition occurs when new elements that are not part of the source text are added to the target text (Na 2005). Addition may change the meaning of the source text message or may convey different implications.

(34): يا أرامل يا بنات عينوا المتجوزات: *Jā ʔarāmil Jā banāt ʔīnō ilmitdʒawzat*

TrE: O' single and widowed ladies! Give hand in work for those lazy married ones.

STr: *O' widows and girls! Be helpful to the married women.*

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This proverb literally translates to (O', widowed women and girls! help those who are married!). The proverb addresses girls and widowed women and urges them to assist married women in their housework, the third party in the proverb. The new meaning provided by the addition of the adjective "lazy" entails that help should be only provided to lazy married women. This new meaning disagrees with what the proverb suggests, helping all married women. Therefore, it can be said that the translator made a translation error of addition.

### 5.3 Comprehension Errors

The students in this study committed 51 (18%) comprehension errors in their translation. For example, the Arabic proverb "النسوان مثل شروش العليق" (ʔinniswān miθil ʃrōʃ ilʃullēq) was translated as (Women can bear so many children). This proverb highlights the ties formed between families, which women shape when they get married. It does not refer to the ability of women in giving birth, indicating the miscomprehension of this proverb. Another translation given was (Women are like thorns), which also suggests a comprehension error. A different example of comprehension errors can be seen in the translations of the proverb "غير أمك ما بهكل همك" (yēr ummak ma bihkal hammak). This proverb means that no one cares for you except your mother. However, some of the students' translation conveyed a completely different meaning, one of which was (Your pain is your mother's concern). Clearly, the Arabic proverb does not suggest this idea. Another translation was (A mother is the best friend), which does not seem to carry the intended meaning of the original proverb. This clearly demonstrates that the translators were not able to successfully comprehend the Arabic proverb.

## 6. Discussion

Although the students were asked to translate proverbial expressions from their own spoken language, Jordanian Arabic, some of them showed inability to understand the meaning of some proverbs. This was seen through the miscomprehension detected in the translation of some proverbs, which was admitted directly by some students.

Several factors may have contributed to the students' inability to comprehend the meaning of the proverbs. One factor is the age of the participants. The students were males and females whose ages mostly ranged between 22-30 years old. Their young age may not have allowed them to experience or communicate that large number of proverbs in their lives. That is, they were actually exposed to proverbs unknown to them in this study. Another important factor was the syntactic patterns of the proverbs. Some translations showed traces of word-for-word renditions, indicating that some students were unable to correctly read the given proverb. In this regard, three conclusions can be driven from this observation. Firstly, the students provided a translation even though they did not understand the syntactic patterns of some proverbs. Secondly, they did not ask for external help from another party. Thirdly, if the second conclusion was false, then the students used Google Translate to provide translation for the given proverbs.

Regarding the linguistic errors, the process of providing justifications for such errors can be a difficult task and a multidimensional process as we may have many possible causes (Alabd Alhaq 1982). Having analyzed all the linguistic errors, a number of plausible causes may be suggested. Firstly, the investigation of the errors shows that the translators may not possess enough competence in the grammar of the target language, making the chance of committing an error of a high possibility. In fact, 53 occurrences of grammatical errors appeared in the analysis, accounting for the second more frequent type of linguistic errors in general. This may be consistent with Alabd Alhaq (1982), who refers to the ignorance of grammatical rules as the inability to recognize the usages and formation. Secondly, translators made deviant structures based on their limited experience. This idea is shared by Noor (1996), who considers this source of error as an overgeneralization, a strategy used to express meaning in the target language using linguistic knowledge already known by the translator. Thirdly, the translator may have been blinded by the structure of the original text that made them lose attention of the structure of the language they were targeting.

This study is also consistent with Ngangbam (2016) in that first language interference and lack of grammatical knowledge may be possible sources of errors. By contrast, Zaid et al. (2017) take into account the source language's interference as a source of error for morphological errors as well. This was not shown in the analysis of the morphological errors that scored 13 occurrences, which is a small number compared to other linguistic errors. The morphological errors showed a lack of attention rather than interference, which goes in line with Ramadan (2015). Finally, the linguistic errors revealed a failure in presenting sentences in meaningful forms and correct combination.

On the other hand, the analysis of translation errors has shown that the students mostly provided inaccurate renditions of individual lexical items and distorted meaning errors. Such errors occurred when the students were unable to correctly understand the meaning of an item, or when they misinterpret that item. Other translation errors such as "too literal" and "too free translation" appeared for two contradictory reasons. When the students did not have any clue about the social meaning of a proverb, they provided word-for-word translation, i.e., too literal translation. On the other hand, they provided too free translation when they grasped the broad meaning of a proverb. That is to say, the translation of a proverb shows an understanding of its meaning, but the students were too creative "in the way they comprehended and paraphrased what they had comprehended" (Na 2005, 217). However, their attempt to provide creative translation of a proverb resulted in a different meaning than the original.

One more reason behind these translation errors may be the language of these proverbs, the colloquial Jordanian. Some students admitted their ignorance of these proverbs, and admitted to having difficulties understanding the meaning of some words. However, because some expressions were very colloquial, the students either provided translation based on a guess or omitted some parts they did not grasp. Although the students could have figured out the pragmatic and semiotic value of the proverbs, they were not given any context while carrying out the translation task due to some limitations.

## 7. Conclusion

In all languages that people use around the world, there is a special and important structure that plays a significant role. Proverbs are unchanged expressions that have fixed and unchanged meanings (Ghazala 1995). They are generally of short structure that carries wisdom, truth and traditional views of a certain culture (Medier 2004). Cultural and linguistic studies developed research interests in proverbs due to their importance in understanding different cultures. Proverbs are of no doubts within the research interest of Translation studies, too. For translators, the task of translating proverbs may be entertaining in case they are enthusiastic to render these proverbs in the best creative ways. However, even professional translators may commit errors, and to best detect them, error analysis models have been used to satisfy this aim. By analyzing the errors in the translation of any given text, it is possible to trace back the reasons behind them and identify the patterns of errors (Jahanshahi and Kafipour 2015).

The present study has revealed that the MA students made linguistic, translation, and comprehension errors in their translation of women-related Jordanian proverbs. Linguistic errors were the most frequently occurring errors. Specifically, the students committed more errors at the level of syntax and less errors at the level of grammar. Comprehension errors were the least frequently occurring ones. The occurrences of these errors were justified by the students' ignorance of English grammatical rules, overgeneralization, source language interference, and lack of attention.

In addition, translation errors appeared as the second most frequent type of errors. The study has also concluded that wrong rendition of a lexical item and distortion of meaning errors were the most frequent translation errors. The least frequent type of translation errors was addition and wrong focus of attention errors. This study has indicated that the students committed these errors for a variety of reasons, such as their inability to interpret the entire proverb or their misinterpretation of some proverbs. Furthermore, the study revealed that translation errors, such as too free translation or too general translation, are one main reason for distortion of meaning. As much as understanding the proverb is important, the skill to perceive and transfer the meaning in translation without any change is required too. Additionally, the colloquial language of the proverbs made it difficult for the MA students to figure out the proper meaning of some expressions. That is to say, such errors require knowledge and cultural awareness in the attempt to overcome them.

Finally, comprehension errors were the least frequent errors in comparison to other error categories. The study has revealed that miscomprehension can be influenced by some factors such as the young age and the limited background knowledge of the students. Additionally, the syntactic patterns and the colloquial language of the proverbs prevented the students from successfully reading and understanding the given proverbs.

## ترجمة الأمثال المتعلقة بالمرأة من العربية الأردنية إلى الإنجليزية: تحليل الخطأ

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### الملخص

تبحث هذه الدراسة في ترجمة الأمثال المتعلقة بالمرأة من العربية الأردنية إلى الإنجليزية، وتهدف على وجه الخصوص إلى تحديد الأخطاء الشائعة التي يقع بها طلبة الترجمة في الماجستير عند ترجمتها. وتحاول هذه الدراسة الإجابة عن سؤال واحد مباشر: ما هي الأخطاء الشائعة التي يرتكبها طلبة الماجستير من قسم الترجمة في جامعة اليرموك عند ترجمة الأمثال المتعلقة بالمرأة من العربية الأردنية إلى الإنجليزية؟ جمعت بيانات الدراسة من كتابين عن الأمثال الأردنية ومن ثماني نساء مسناتٍ زيادة على اختبار ترجمة، وفيه أعطي الطلبة ستة عشر مثلاً ليقوموا بترجمتها. بعد ذلك، حُلّت ترجمات الطلبة باستخدام نموذج (2005) Na لتحليل الخطأ. وأظهرت الدراسة أن طلبة الماجستير ارتكبوا أخطاءً لغويةً وأخطاءً ترجمةً وأخطاءً استيعابيةً في ترجماتهم، حيث كانت الأخطاء اللغوية هي الأكثر تكراراً بين الطلبة يليها أخطاء الترجمة وكانت الأخطاء الاستيعابية هي الأقل تكراراً.

الكلمات المفتاحية: تحليل الخطأ، الترجمة، أمثال متعلقة بالمرأة، العربية الأردنية، الإنجليزية.

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The Translation of Women-Related Proverbial Expressions from Jordanian Arabic into English: An Error Analysis

**Appendix (1)**  
**List of Phonetic Symbols**

**Consonants**

Arabic Letter	IPA Sym.	This Thesis	Sound Description
أ	ʔ	ʔ	Voiced glottal plosive
ب	b	b	Voiced bilabial plosive
ت	t	t	Voiceless dento-alveolar plosive
ث	θ	θ	Voiceless interdental fricative
ج	dʒ	dʒ	Voiced post-alveolar fricative
ح	ħ	ħ	Voiceless pharyngeal fricative
خ	x	x	Voiceless velar fricative
د	d	d	Voiced dento-alveolar plosive
ذ	ð	ð	Voiced interdental fricative
ر	r	r	Voiced alveolar trill
ز	z	z	Voiced alveolar fricative
س	s	s	Voiceless dental fricative
ش	ʃ	ʃ	Voiceless alveo-palatal fricative
ص	s <sup>ʕ</sup>	ʕ	Voiceless velarised alveolar fricative
ض	d <sup>ʕ</sup>	ɗ	Voiced velarised dento-alveolar plosive
ط	t <sup>ʕ</sup>	ɟ	Voiceless velarised dento-alveolar plosive
ظ	ð <sup>ʕ</sup>	ɟ̤	Voiced velarised interdental fricative
ع	ʕ	ʕ	Voiced pharyngeal fricative
غ	ɣ	ɣ	Voiced uvular fricative
ف	f	f	Voiceless labio-dental fricative
ق	q	q	Voiceless uvular plosive
ك	k	k	Voiceless velar plosive
*ل	l	l	Voiced dental lateral
م	m	m	Voiced bilabial nasal
ن	n	n	Voiced alveolar nasal
هـ	h	h	Voiceless glottal fricative
و	w	w	Voiced labio-velar glide
ي	j	j	Voiced palatal glide

\*For the emphatic or dark lateral, two symbols were used [ɮ] and [l̤]. The former symbol is used when discussing the English dark variant (i.e., the velarized allophone) while the latter is used when discussing the Arabic emphatic variant (i.e., as a member of the Emphatics).

## Vowels

Short Vowel	Long vowel
a	ā
u	ū
o	ō
i	ī
	ē

Adopted from: Abu Ain, N.A (2016). A Sociolinguistic Study of Saham Dialect, Northern Jordan (Unpublished Doctoral Dissertation), University of Essex, UK.

## Appendix (2)

### List of Acronyms

Source language	SL
Target language	TL
Translation error	(TrE)
Suggested appropriate translation	(STr)