

# **Cultural Impact in the Translation of Proverbs from English into Albanian**

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## **Abstract**

Proverbs, as short culturally-bound expressions that give practical advice or a moral based on real life experience, constitute a source of folk wisdom and activities. Translation of proverbs is a critical issue due to cultural peculiarities and semantic properties. The research conducted focuses on the analysis of a corpus of 100 English proverbs translated into Albanian. It is a careful examination of the proverbs translation methods from English to Albanian language. The aim of the research is to demonstrate the importance of culture in the translation of proverbs. The corpus of proverbs has been meticulously examined, in order to explore how culture influences the translation of proverbs and the translation strategies employed for their translation. Based on the results the majority of them are translated by using a proverb with a similar meaning in the target language. However, a considerable number of proverbs have been translated by making use of a proverb with a similar meaning and form. Based on the results the most appropriate translation strategy for the translation of proverbs from English into Albanian is domestication.

**Keywords:** *English Albanian Proverbs Translation Cultural Impact*

## **1.1 Introduction**

Proverbs commonly considered as units of traditional wisdom, express truth and wisdom based on common experience, transmitted from one generation to another. Quoting Zhang (2016:275) "Proverbs are the gems of a language, and a "window" through which we behold the cultural facets of a nation. This implies that proverbs, traditional knowledge and language, are closely interlinked. When it comes to translation, proverbs present a major problem to translators with culture as a focal point, hence, using an adequate translation technique is fundamental to convey their original meaning.

Similar proverbs exist in many different languages. This implies that a process of literal translation has occurred. Peter Newmark (1988) cf. (Lu & Fang 2012:742) lays special emphasis on literal translation as the first step in translation and in order not to be avoided, it ensures referential and pragmatic equivalence to the original. "The majority of proverbs are culture-specific and require a more specific translation strategy. Accordingly, the translator faces the problem of producing an accurate TT that takes into consideration the cultural context of the proverbs.

As Lewandowski-Tomaszczyk (2010) cf. Millar (2020; 84) claim "The proverb process involves dynamic cycles of (re)conceptualization" whenever it is applied, transmitted, or translated. The challenge for the translator is to convey not only meaning, but also the source culture, as well as make it reachable for the target one.

Millar (2020:93) states that 'Each cycle is imaginative and creative, based on the cognitive processes of conceptual application. This inevitably leads to meanings opened up, closed down, and transformed'. Hence, translating proverbs and fixed expressions is so complex and challenging in the meantime.

Being reminded by Larson (1984:180) or Baker (1992: 68) cf. Villers (2014:264) 'Several criteria must be taken into account, such as the cultural dimension — since phraseological units are often language and culture specific'. If language symbolize a cultural reality, proverbs as constituent parts of language also represent a part of language culture.

According to Newmark (1988: 28), it is particularly difficult to match equivalence of meaning with equivalence of frequency. The main problems, for a translator are not grammatical but lexical units, i.e. words, collocations, and fixed phrases or idioms. Baker (1992: 65) stated that the main problems that idiomatic and fixed expressions pose in translation relate to two main areas: the ability to recognize and interpret an idiom correctly and the difficulties in rendering various aspects of meaning that an idiom or a fixed expression conveys into the target language. Matching the equivalence of meaning with that of frequency of use, recognition and interpretation of fixed expressions are noticed in the translation of proverbs.

## 1. PROVERBS TRANSLATION STRATEGIES

Mona Baker's model for the translation of idioms and fixed expressions to analyse the translation strategies of the corpus of proverbs, constitutes the theoretical framework of this research. It has been chosen due to its suitability for the translation of culturally-bound expressions such as idioms and proverbs. This model of translation is composed of 6 major translation strategies:

1- Using an idiom of similar meaning and form:

In this case, the translator looks for an idiom in the TL that conveys roughly the same meaning of the idiom in the SL and consists of equivalent lexical items.

2- Using an idiom of similar meaning but dissimilar form: The translator tries to find an idiom in the TL that produces the same meaning as the original idiom although not expressed in the same words.

3- Borrowing the SL idiom: Here the translator preserves the idiom in its SL form in the translated version.

4- Translation by paraphrase: The translator selects this strategy when he can't find a suitable idiomatic expression in the TL or stylistic classification is not similar in the target language idiom.

5- Translation by omission of a play on an idiom: The translator seeks for the literal meaning of an idiom, without considering a side playful meaning the SL idiom might have.

6- Translation by omission of an entire idiom: a translator is obliged to use this strategy when none of the strategies above mentioned are appropriate or for stylistic purposes (Baker, 2018, p.77-87). This holds true even in the translation of proverbs

## 1.2 Problem Statement

The translation of fixed expression, including proverbs, constitutes a significant challenge to translators due to their cultural and linguistic peculiarities. This holds true for proverbs translated from English into Albanian. Nevertheless, inconsiderate research has been conducted as regards the impact of culture on translation of proverbs from English into Albanian language.

## 1.3 Research questions:

*This research strives to respond the following questions:*

1. To what extent do cultural differences impose the translation strategy?
2. Which is the most suitable translation strategy for the translation of English proverbs into Albanian, domestication or foreignization?

## 2. THE UNIVERSAL NATURE OF PROVERBS

Proverbs can be found in many languages and cultures, in rural life practice, as a matter of fact. It can be said that they are a crucial part of the language and culture of a country. Proverbs have existed for a long time ago. For instance, Aristotle had compiled a collection of old proverbs. Therefore, they are considered as ancient pieces of wisdom. Karagiorgos (2006:11); Stone, (2006:13-14).

Furthermore, proverbs can teach us a lot about the culture and beliefs of a particular country. They provide a picture of people's way of life and the differences between different cultures. Proverbs' inherent wisdom draws from the experience of humanity in the world. Besides, proverbs have been widely used for didactic purposes in language teaching (Güven & Halat, 2015; Millar, 2018). Proverbs can also teach us a lot about our character Stone, (2006:13-14).

### 2.1 Proverbs and culture

Proverbs are culturally-bound linguistic expressions which express a moral, attitude or practical advice based on wisdom acquired through real life experience. A proverb is closely linked with a country's language, history, traditions, and social life. Cultural differences are of critical importance when it comes to their translation, apart from linguistic differences between Albanian and English. Therefore, employing the most adequate translation technique is fundamental to convey the concept of the original proverb.

A proverb's meaning cannot be fully understood from the individual meaning of the words that it contains, despite the fact that their meaning is fairly transparent. Thus, the translation of proverbs manifests a major problem to translators. Paying attention to cultural differences is indispensable for producing an accurate translation of a particular proverb. For that reason, culture is a focal point in the translation of proverbs.

Proverbs are compressed expressions that encapsulate folk wisdom and offer practical advice or express a moral in a pithy manner. They can be generally described as culturally-bound expressions. Proverbs are inextricably connected to a country's culture as linguistics expressions (White, 1997:2). Moon (1998:9) defines fixed expressions as "several kinds of phrasal lexeme, phraseological unit, or multi-word lexical item" which include idioms and proverbs. These type of expressions are semantically opaque. Hence, the meaning they

convey is unclear and it cannot be deduced by the individual words they contain (Carter, 1987:74).

Proverbs accurately reflect a nation's philosophy of life, moral values and habits (Karagiorgos, 2006:12). For instance, it's not particularly surprising that proverbs such as: "Sherrin e mbjellin gratë dhe e korrin burrat" or "Fjalët janë gra, veprat burra" (Simo 2020:) are found in Albanian language. The respective literal translation of the above proverbs is "Quarrel is sown by women and reaped by men" and "Words are women, actions are men". It sheds light on the problematic social reality of Albania which is predominantly a patriarchal society radically opposed to women to the present day. According to Wardhaugh (1998:225) language and culture are inextricably linked, and therefore cultural differences should be taken into account in any kind of communication between two languages . Albanian and English culture are specifically different from each other.

### **3. Proverbs in translation**

Translation is a form of intercultural communication, which occurs between two languages (House, 2015:14). Munday (2008:22) defines translation as the process of the translation of a target text to a source text between a source language and a target language:

The process of translation between two different written languages involves the translator changing an original written text (the source text or ST), the original verbal language (the source language or SL) into a written text (the target text or TL) in a different verbal language (the target language or TL).

A growing body of literature has examined the translation of proverbs in the last two decades. The translation of idioms and proverbs has long been considered as a particularly problematic topic in translation (Lang, 1990; Wilson, 2009). It manifests a major challenge to translators for various reasons: "The majority of translators working into a foreign language cannot hope to achieve the same sensitivity that native speakers seem to have for judging when and how an idiom can be manipulated" (Baker, 2018:70). Moreover, Vinay and Darbelnet (1997:299) maintain that the translation of proverbs poses a major setback if the two languages have significant differences in form.

Despite the fact that expressions such as idioms or proverbs are peculiar to a country's culture, their translation is nevertheless feasible. The association of the proverb's meaning with certain cultural aspects renders the translation process particularly challenging. For that reason, culture is a critical issue that must be necessarily taken into account in the translation of proverbs. Furthermore, the hearer or reader associates a fixed expression with the context in which it occurs. This accounts for the extensive pervasiveness of fixed expressions in various languages. They perform important roles in communication because they express fixed "aspects of experience" (Baker, 2018:70,74).

In her pioneering work *In Other Words: A Coursebook on translation*, Baker gives a thorough analysis of the difficulties in translating idioms and fixed expressions, and subsequently proposes different strategies that can be used to tackle this issue. According to Baker (2018:),cf:(Fitri 2019: 353-350) the difficulties in translating fixed expressions are the following:

a. A similar fixed expression may not exist in the target language. Different languages express meaning in different ways and it is rare that two languages express meanings in the same way. A language conveys a particular meaning in different forms. Consequently, finding an equivalent fixed expression in the target language is not feasible.

Culture-specific fixed expressions pose a major setback to translators because of the lack of a similar expression in the target language. Nevertheless, the translation of fixed expressions that contain elements which are peculiar to a specific culture isn't completely unfeasible.

b. An idiom or fixed expression exists in the target language, but the context in which they are used is markedly different and they may have different connotations. More specifically, the same fixed expression is used in a different way in the target language and the source language. For instance, the English expression *To sing a different tune* indicates a paradoxical point of view with respect to a previous event. The same expression has significant political implications in Chinese language. Therefore, these types of expression constitute a thorny issue in translation owing to their context dependent meaning.

c. A fixed expression can be used in different ways. It may appear in its literal or idiomatic sense in the source language. If a similar expression in form that conveys the same meaning does not exist in the target language, it cannot be used in the same way in the target text. Hence, the fixed expression behaves differently in the TL and does not showcase the same playfulness as in the SL. For instance, the fixed expression *Poke/stick your nose into something* can only be translated into certain languages which contain an expression with the same meaning, that is, to be involved in something that has nothing to do with you or getting involved in someone else's business.

d. The use of fixed expressions may differ in the source and target language. Their occurrence, their appearance in particular contexts, and their use in written texts is different in particular source and target languages. For instance, fixed expressions appear in a wide range of texts in English language, including formal texts. Whereas in languages such Chinese and Arabic, a formal language devoid of idioms and fixed expressions is the established norm as regards all written texts Baker (2018: 74-75). Shormani (2020:902) in his study, investigates whether or not culture has an impact on the translation of proverbs, concluding that gaining an in-depth understanding of the cultural aspects of English proverbs improves their translation into Arabic language. According to (Al-Azzam 2017:56; Essam 2016), the translation of proverbs poses a significant challenge to translator due to their complex nature. The studies in question observe the importance of culture in the translation of proverbs.

## 3.2 Translation strategies for proverbs and fixed expressions

Vinay and Darbelnet's model of translation comprises seven translation strategies. The sixth translation strategy, namely Equivalence, constitutes the main translation strategy of Vinay and Darbelnet's model for idioms and proverbs. Equivalence involves translating a particular idiom or proverb by using a different structure or stylistic methods. This translation strategy

is particularly suitable for the translation of fixed expressions. As a result, the source text and the produced target text are equivalent in meaning. For instance, the English proverb *Too many cooks spoil the broth* (Oxford Advanced Learner's Dictionary reference ("Broth", 2020)) is translated in Albanian as *Shume Mami e nxjerrin femijen cyryk*. The proverb conveys

exactly the same meaning in both SL and TL, that is, if more people than necessary participate in a particular activity, it is highly likely to fail (Vinay and Darbelnet, 1997:38).

Regarding, the translation strategy that a translator adapts to translate proverbs and fixed expressions depends on many factors. The availability of an expression with a similar meaning in the TL isn't the only problem in the translation process.

Other factors include, the significance of the specific lexical components which constitute the idiom, that is, whether they are manipulated elsewhere in the source text, whether verbally or visually, as well as the appropriateness or inappropriateness of using idiomatic speech in a given register in the target language.

The context into which an idiom is translated is a decisive factor that dictates whether the translation strategies proposed by Baker are suitable or not. Moreover, other factors that must be necessarily taken into account are: style, register and rhetorical effect (Baker, 2018, p.77).

## 4. Methodology

### 4.1 Research Design

In order to explore how customs, traditions, civilizations influence, lifestyle etc. influence the translation of proverbs from English into Albanian, a corpus of 100 proverbs has been selected from two different texts. The original proverb in English language has been compared with the translated version of the proverb in Albanian language. Henceforth, the corpus has been examined, and conclusions have been drawn regarding the translation strategies employed in the translation of the proverbs. The corpus consists of proverbs which have been randomly selected from the texts *KJV Holy Bible* and *Proverbs Around the World*. Each proverb has been thoroughly analyzed. Thereafter, the data has been organized in tables.

### 4.2 Data Collection and Data Analyses

The texts that have been used in order to collect data are KJV Holy Bible and Proverbs from around the World and their respective translated versions in Albanian language, namely Bible and Proverba nga e Gjithë Bota. The texts in question have been both scanned for proverbs. 50 proverbs have been selected from KJV Holy Bible's chapter entitled "Proverbs". It contains 31 chapters composed by Solomon and a group of wise men. Its aim is the dissemination of wisdom and giving instructions regarding what is considered as morally acceptable in accordance with the inherent principles of this book. Similarly, 50 English proverbs have been selected from the text *Proverbs Around the World*. The proverbs have been randomly selected. Every proverb has been thoroughly analyzed in order to gain an understanding of the translation strategy that

has been employed in the translation process. The results of the comparative analysis of the corpus of proverbs are presented in the tables 1-7. Tables 1-3 show the comparative analysis of the proverbs from the text KJV Holy Bible, whereas tables 4-7 show the comparative analysis of the proverbs from the text Proverbs Around the World.

Table 1 *Results of the analysis of translation strategies used in KJV Holy Bible*

English proverb	Albanian version	Translation strategy
11:18 The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward (KJV Holy Bible, 2016, p.1451).	11:18 I pabesi realizon një fitim të rremë, por ai që mbjell drejtësi do të ketë një shpërblim të sigurt (Bible, 2002, pg. 619).	Proverb with a similar meaning but different form (Baker, 2018, pg. 98)
13:11 Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase (KJV Holy Bible, 2016, p.1454).	13:11 Pasuria e përftuar në mënyrë jo të ndershme do të katandiset në pak gjëra, por atij që e grumbullon me mund do t'i shtohet ajo (Bible, 2002, pg. 621).	Proverb with a similar meaning but different form (Baker, 2018, pg.100)
14:13 Even in laughter the heart is sorrowful; and the end of that mirth is heaviness (KJV Holy Bible, 2016, p.1456).	14:13 Edhe kur qesh, zemra mund të jetë e pikëlluar, dhe vetë gëzimi mund të përfundojë në vuajtje (Bible, 2002, pg. 621).	Proverb with a similar meaning but different form
15:32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding (KJV Holy Bible, 2016, p.1459).	15:32 Kush nuk pranon qortimin e përçmon vetë shpirtin e tij, por ai që dëgjon qortimin bëhet më i urtë (Bible, 2002, pg. 623).	Proverb with a similar meaning but different form
16:32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city (KJV Holy Bible, 2016, p.1461).	16:32 Kush nuk zemërohet shpejt vlen më tepër se një luftëtar i fortë, dhe ai që e urdhëron frymën e tij vlen më tepër se ai që mposht një qytet (Bible, 2002, pg. 623).	Proverb with a similar meaning but different form
17:3 The refining pot is for silver, and the furnace for gold: but the LORD trieth the hearts (KJV Holy Bible, 2016, p.1462).	17:3 Poçi është për argjendin dhe furra për arin, por ai që provon zemrat është Zoti (Bible, 2002, pg. 624).	Proverb with a similar meaning but different form
18:4 The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook (KJV Holy Bible, 2016, p.1464).	18:4 Fjalët e gojës së një njeriu janë ujëra të thella; burimi i diturisë është si një rrjedhë uji që shkon duke gurgulluar (Bible, 2002, pg. 625).	Proverb with a similar meaning but different form

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19:11 The discretion of a man deferreth his anger; and it is his glory to pass over a transgression (KJV Holy Bible, 2016, p.1466).	19:11 Mençuria e bën njeriun të mos rrëmbehet shpejt nga zemërimi dhe është në lavdinë e tij t'i kapërcejë fyerjet (Bible, 2002, pg. 625).	Proverb with a similar meaning but different form
19:25 Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge (KJV Holy Bible, 2016, p.1467).	19:25 Godite tallësin dhe njeriu i thjeshtë do të bëhet mendjehollë; qorto atë që ka mend dhe ai do të fitojë dituri (Bible, 2002, pg. 626).	Proverb with a similar meaning but different form
20:19 He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips (KJV Holy Bible, 2016, p.1469).	20:19 Ai që shkon poshtë e lart duke përfolur tregon sekretet; prandaj mos u shoqëro me atë që flet tepër (Bible, 2002, pg. 626).	Proverb with a similar meaning but different form
21:15 It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.	21:15 Të bësh atë që është e drejtë është një gëzim për të drejtin, por është një rrënim për ata që kryejnë paudhësi (Bible, 2002, pg. 627).	Proverb with a similar meaning but different form
20:1 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise (KJV Holy Bible, 2016, p.1468).	20:1 Vera është tallëse, pija dehëse është e turbullt dhe kush jepet pas tyre nuk është i urtë (Bible, 2002, pg. 626).	Proverb with a similar meaning and form
20:19 He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips (KJV Holy Bible, 2016, p.1469).	20:19 Ai që shkon poshtë e lart duke përfolur tregon sekretet; prandaj mos u shoqëro me atë që flet tepër (Bible, 2002, pg. 626).	Proverb with a similar meaning but different form
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21:5 The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want (KJV Holy Bible, 2016, p.1470).	21:5 Synimet e njeriut të kujdesshëm çojnë me siguri në bollëk, por ai që ngutet do të bjerë me siguri në varfëri (Bible, 2002, pg. 627).	Proverb with a similar meaning but different form
22:1 A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold (KJV Holy Bible, 2016, p.1466).	22:1 Një nam i mirë është më i pëlqyeshëm se pasuritë e mëdha, dhe afeksioni është më i pëlqyeshëm se argjendi dhe ari (Bible, 2002, pg. 627).	Proverb with a similar meaning and form
23:9 Speak not in the ears of a fool: for he will despise the wisdom of thy words (KJV Holy Bible, 2016, p.1474).	23:9 Mos i drejto fjalën budallait, sepse ai do të përçmojë mençurinë e ligjëratës sate (Bible, 2002, pg. 628).	Proverb with a similar meaning and different form
24:3 Through wisdom is an house builded; and by understanding it is established (KJV Holy Bible, 2016, p.1476).	24:3 Shtëpia ndërtohet me dituri dhe bëhet e qëndrueshme me maturi (Bible, 2002, pg. 629).	Proverb with a similar meaning and form
25:11 A word fitly spoken is like apples of gold in pictures of silver (KJV Holy Bible, 2016, p.1478).	25:11 Një fjalë e thënë në kohën e duhur është si molla të arta mbi një enë argjendi (Bible, 2002, pg. 629).	Proverb with a similar meaning but different form
25:12 As an earring of gold, and an ornament of fine gold, so is a wise reprovor upon an obedient ear (KJV Holy Bible, 2016, p.1478).	25:12 Për një vesh të bindur, një i urtë që qorton është si një vath i artë, një zbukurim prej ari të kulluar (Bible, 2002, p. 630).	Proverb with a similar meaning but different form

25:19 Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint (KJV Holy Bible, 2016, p.1479).	25:19 Besimi te një njeri i pabesë ditën e fatkeqësisë është si një dhëmb i thyer dhe një këmbë e ndrydhur (Bible, 2002, pg. 630).	Proverb with a similar meaning but different form
25:26 A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring (KJV Holy Bible, 2016, p.1479).	25:26 I drejti që bindet përpara të pabesit është si një burim i turbullt dhe një pus i ndotur (Bible, 2002, pg.631).	Proverb with a similar meaning but different form
26:1 As snow in summer, and as rain in harvest, so honour is not seemly for a fool (KJV Holy Bible, 2016, p.1480).	26:1 Ashtu si bora nuk i shkon verës as shiu të korrave, kështu nuk i shkon lavdia budallait (Bible, 2002, pg.631).	Proverb with a similar meaning but different form
26:2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come (KJV Holy Bible, 2016, p.1480).	26:2 Ashtu si harabeli fluturon andej e këndej dhe dallëndyshja fluturon, kështu mallkimi pa arsye nuk ka efekt (Bible, 2002, pg.631).	Proverb with a similar meaning but different form
26:4 Answer not a fool according to his folly, lest thou also be like unto him (KJV Holy Bible, 2016, p.1480).	26:4 Mos iu përgjigj budallait sipas budallallëkut të tij, që të mos bëhesh edhe ti si ai (Bible, 2002, pg.631).	Proverb with a similar meaning but different form
26:27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him (KJV Holy Bible, 2016, p.1481).	26:27 Kush hap një gropë do të bjerë brenda dhe kush rrokullis një gur do të bjerë përsëri mbi të. (Bible, 2002, pg.631)	Proverb with a similar meaning and form
26:28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin (KJV Holy Bible, 2016, p.1481).	26:28 Gjuha gënjeshtare urren ata që ka plagosur, dhe goja lajkatare sjell shkatërrimin (Bible, 2002, pg.631).	Proverb with a similar meaning and form
27:1 Boast not thyself of to morrow; for thou knowest not what a day may bring forth (KJV Holy Bible, 2016, p.1482).	27:1 Mos u mburr me ditën e nesërme, sepse nuk di atë që mund të sjellë ditë (Bible, 2002, pg.631).	Proverb with a similar meaning and form
27:5 Open rebuke is better than secret love (KJV Holy Bible, 2016, p.1482).	27:5 Më mirë një qortim i hapur se një dashuri e fshehur (Bible, 2002, pg.631).	Proverb with a similar meaning but different form
27:6 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful (KJV Holy Bible, 2016, p.1482).	27:6 Besnike janë plagët e një shoku, dhe të rreme të puthurat e një armiku (Bible, 2002, p.632).	Proverb with a similar meaning and form
27:8 As a bird that wandereth from her nest, so is a man that wandereth from his place (KJV Holy Bible, 2016, p.1482).	27:8 Si zogë që endet larg folesë së tij, kështu është njeriu që endet larg shtëpisë. (Bible, 2002, pg.632).	Proverb with a similar meaning and form
27:21 As the fining pot for silver, and the furnace for gold; so is a man to his praise(KJV Holy Bible, 2016, p.1483).	27:21 Poçja është për argjendin dhe furra për arin, kështu njeriu provohet nga lëvdata që merr (Bible,2002, pg.632).	Proverb with a similar meaning but different form
28:6 Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich (KJV Holy Bible, 2016, p.1484).	28:6 Më i mirë është i varfri që ecën në ndershmëri nga njeriu i paqëndrueshëm që ndjek rrugën dredha-dredha, edhe kur është i pasur (Bible, 2002, pg.632).	Proverb with a similar meaning but different form
28:10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession (KJV Holy Bible, 2016, p.1484).	28:10 Kush i fut njerëzit e drejtë në një rrugë të gabuar, do të bjerë vetë në gropën e tij; por njerëzit e ndershëm do të trashëgojnë të mirën (Bible, 2002, pg. 632).	Proverb with a similar meaning but different form

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28:17 A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him (KJV Holy Bible, 2016, p.1485).	28:17 Njeriu mbi të cilin rëndon një vrasje do të turret deri në varr; asnjë të mos e ndihmojë (Bible, 2002, pg.633)!	Proverb with a similar meaning but different form
28:18 Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once (KJV Holy Bible, 2016, p.1485).	28:18 Ai që ecën me ndershëmëri do të shpëtohet, por njeriu i paqëndrueshëm që ndjek rrugë dredha-dredha do të rrëzohet befás (Bible, 2002, pg.633).	Proverb with a similar meaning but different form
28:19 He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough (KJV Holy Bible, 2016, p.1485).	28:19 Kush punon tokën e tij do të ketë bukë me bollëk, por kush jepet pas kotësive do të ketë varfëri të madhe (Bible, 2002, pg.633).	Proverb with a similar meaning but different form
28:20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent (KJV Holy Bible, 2016, p.1485).	28:20 Njeriu besnik do të mbushet me bekime, por ai që nxiton të pasurohet nuk do të jetë pa faj (Bible, 2002, pg. 633).	Proverb with a similar meaning but different form
28:25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat (KJV Holy Bible, 2016, p.1485).	28:25 Kush e ka zemrën të fryrë nga krenaria nxit grindje, por ai që ka besim te Zoti do të ketë mbarësi (Bible,2002, pg. 633).	Proverb with a similar meaning but different form
29:1 He, that being often reprovèd hardeneth his neck, shall suddenly be destroyed, and that without remedy (KJV Holy Bible, 2016, p.1486).	29:1 Njeriu që fortëson qafën kur qortohet, do të thyhet papritmas pa tjetër (Bible, 2002, p.633).	Proverb with a similar meaning but different form
29:5 A man that flattereth his neighbour spreadeth a net for his feet (KJV Holy Bible, 2016, p.1486).	29:5 Njeriu që i bën lajka të afërmit të tij shtrin një rrjetë mbi hapat e tij (Bible, 2002, pg. 633).	Proverb with a similar meaning and form
29:8 Scornful men bring a city into a snare: but wise men turn away wrath (KJV Holy Bible, 2016, p.1486).	29:8 Tallësit kurdisin trazira në qytet, por njerëzit e urtë e qetësojnë zemërimin (Bible, 2002, pg. 633).	Proverb with a similar meaning but different form
29:11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards (KJV Holy Bible, 2016, p.1486).	29:11 Budallai e shfryn gjithë zemërimin e tij, por i urti e frenon dhe e ul (Bible, 2002 pg. 633).	Proverb with a similar meaning but different form
29:22 An angry man stirreth up strife, and a furious man aboundeth in transgression (KJV Holy Bible, 2016, p.1487).	29:22 Njeriu zemërak kurdis grindje dhe njeriu idhnak kryen shumë mëkate (Bible, 2002 pg. 633).	Proverb with a similar meaning and form
29:25 The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe (KJV Holy Bible, 2016, p.1487).	29:25 Frika e njeriut përbën një lak, por ai që ka besim te zoti është i siguar (Bible, 2002, pg. 634).	Proverb with a similar meaning and form
30:13 There is a generation, O how lofty are their eyes! and their eyelids are lifted up (KJV Holy Bible, 2016, p.1488).	30:13 Ka një kategori njerëzish që i ka sytë shumë kryelartë dhe qepallat krenare (Bible, 2002, pg.634).	Proverb with a similar meaning but different form
31:8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction (KJV Holy Bible, 2016, p.1490).	31:8 Hape gojën tende në favor të memecit, në mbrojtje të gjithë atyre që janë lënë pas dore (Bible, 2002 pg.635).	Proverb with a similar meaning but different form

Table 2 Results of the analysis of translation strategies used in Proverbs Around the World

English proverb	Albanian version	Translation strategy
Better to lose your eye than your good name	Me mire syri se sa nami (Gleason, 2000, pg. 75).	Proverb with a similar meaning but

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(Gleason, 1992, p.23).		different form (Baker, 2018, p.100)
Don't count your chickens before they are hatched (Gleason, 1992, p.82).	Mos i numëro zogjtë e pules ende pa çelur (Gleason, 2000, pg. 117).	Proverb with a similar meaning and form (Baker, 2018, p. 98)
A stitch in time saves nine (Gleason, 1992, p.98).	Për një gozhdë shkon patkoi dëm. (Gleason, 2000, pg. 85).	Proverb with a similar meaning but different form
Although it rains, throw not away your watering pot (Gleason, 1992, p.98).	Edhe po ra shi lag dhe nuk të tretë (Gleason, 2000, pg. 85).	Proverb with a similar meaning but different form.
Give him an inch and he'll take a mile (Gleason, 1992, p.52).	I jep dorën, të merr krahun (Gleason, 2000, p. 89).	Proverb with a similar meaning but different form
Birds of a feather flock together (Gleason, 1992, p.27).	Zogjtë e një tufe fluturojnë bashkë (Gleason, 2000, pg. 117).	Proverb with a similar meaning and form
Spare the spigot, and let out the bung-hole (Gleason, 1992, p.98).	Kursen në rubinet dhe lë tapën hapur (Gleason, 2000, pg. 85).or I lirë në miell,i shtrenjtë në krunde	Proverb with a similar meaning and form
A rolling stone gathers no moss (Gleason, 1992, p.60).	Guri që rrotullohet nuk zë myshk (Gleason, 2000, pg. 32).	Proverb with a similar meaning and form
The early bird gets the worm (Gleason, 1992, p.99).	Dhelpra që fle s'gjuan pula (Gleason, 2000, pg. 123).	Proverb with a similar meaning but different form
Never put off until tomorrow what you can do today (Gleason, 1992, p.99).	Mos e shtyj për nesër atë që mund ta bësh sot (Gleason, 2000, pg. 123).	Proverb with a similar meaning and form
Little boats must keep the shore, larger boats may venture more (Gleason, 1992, p.21).	Barkat e vogla duhen mbajtur pranë bregut. Të mëdhatë mund të rrezikojnë më shumë (Gleason, 2000, pg. 126).	Proverb with a similar meaning and form
People who live in glass houses shouldn't throw stones (Gleason, 1992, p.12).	Kush jeton në shtëpi me xhama mos të gjuaj me gurë (Gleason, 2000, pg. 134).	Proverb with a similar meaning and form
A bird in the hand is worth two in the bush (Gleason, 1992, p.30).	Më mirë një vezë sot se sa një pulë mot (Gleason, 2000, pg. 80).	Proverb with a similar meaning but different form.
Don't look a gift horse in the mouth (Gleason, 1992, p.61).	Kalit të falur nuk i shihen dhëmbët (Gleason, 2000, pg. 106).	Proverb with a similar meaning but different form.
It never rains but it pours (Gleason, 1992, p.73).	Nuk bie shi kurrë e megjithatë përmytet (Gleason, 2000, pg. 49).	Proverb with a similar meaning but different form.
Make hay while the sun shines (Gleason, 1992, p.99).	Mbaj sanë deri deri sa të shndërrisë dielli (Gleason, 2000, pg. 123).or Ruaj për ditë vështira	Proverb with a similar meaning and form
Misfortune never comes singly (Gleason, 1992, p.73).	Fatkeqsitë nuk vijnë kurrë vetëm (Gleason, 2000, p. 49).	Proverb with a similar meaning and form
All is not gold that glitters (Gleason, 1992, p.75).	Jo gjithçka që ndrit është ar (Gleason, 2000, pg. 118).	Proverb with a similar meaning but different form
Little strokes fell great oaks (Gleason, 1992, p.79).	Goditjet e vogla rrëzojnë edhe lisat e mëdhenj (Gleason, 2000, pg. 79).	Proverb with a similar meaning and form.
A diamond is valuable though it lie on a dunghill (Gleason, 1992, p.88).	Edhe po u gjet ne pleh diamanti është i çmueshëm (Gleason, 2000, pg. 139).	Proverb with a similar meaning and form.
The thief is sorry to be hanged not that he is a thief (Gleason, 1992, p.12).	Hajduti trishtohet se do varet jo se është hajdut (Gleason, 2000, pg. 134).	Proverb with a similar meaning and form
Charity begins at home (Gleason, 1992, p.17).	Mëshira fillon në shtëpinë tënde (Gleason, 2000, pg. 146).	Proverb with a similar meaning but different form
A road of a thousand miles begins with the first step (Gleason, 1992, p.68).	Edhe rruga njëmije miljesh fillon me hapin e parë (Gleason, 2000, pg. 79).	Proverb with a similar meaning and form.
There are none so deaf as those that won't	Nuk ka shurdh më të madh se ai që s'do të dëgjojë	Proverb with a similar meaning but

hear (Gleason, 1992, p.12).	(Gleason, 2000, pg. 134).	different form
Everything comes to him who waits (Gleason, 1992, p.79)	I duruari, i fituari (Gleason, 2000, pg. 37).	Proverb with a similar meaning but different form
A good archer is known not by his arrows but by his aim (Gleason, 1992, p.27).	Gjahtari i mire njihet nga shenji jo nga shigjeta (Gleason, 2000, pg. 15).	Proverb with a similar meaning and form.
He that was born under a three-half penny planet shall never be worth two pence (Gleason, 1992, p.34).	Kush ka lindur në yllin një pens e gjysmë, nuk do të bëhet kurrë dy pens (Gleason, 2000, pg. 51).	Proverb with a similar meaning but different form
What's sauce for the goose is sauce for the gander (Gleason, 1992, p.39).	Si për një, për të gjithë, jo ca nga njerka,e ca nga nëna (Gleason, 2000, pg. 19).	Proverb with a similar meaning but different form
A hedge between keeps friendships green (Gleason, 1992, p.47).	Një gardh në mes e mban gjallë miqesinë (Gleason, 2000, pg. 100).	Proverb with a similar meaning but different form
What good is running if one is on the wrong road (Gleason, 1992, p.40).	Ç'vlerë ka te vraposh kur je në rrugë të shtrremer (Gleason, 2000, pg. 61).	Proverb with a similar meaning and form
He never lies but when the holly's green (Gleason, 1992, p.43).	Nuk gënjen kurrë veçse kur (pema gjithnje e gjelbër) është e gjelbër (Gleason, 2000, pg.171).	Proverb with a similar meaning but different form
If wishes were horses, then beggars could ride (Gleason, 1992, p.16).	Po të bëhet deti kos, të gjithë do të hanë nga një lugë (Gleason, 2000, pg. 92).	Proverb with a similar meaning but different form
Handsome is as handsome does (Gleason, 1992, p.16).	Mirësia vlen më shumë se bukuria (Gleason, 2000, p.25).	Proverb with a similar meaning but different form
Forewarned is forearmed (Gleason, 1992, p. 21).	Fati favorizon, befasia është arti i të fituarit (Gleason, 2000, pg.169).	Proverb with a similar meaning but different form
The burnt child dreads the fire (Gleason, 1992, p. 21).	Fëmija i djegur ka frikë nga zjarri (Gleason, 2000, pg.126).	Proverb with a similar meaning and form
Still waters run deep (Gleason, 1992, p. 23).	Ujërat e qeta hyjnë thellë (Gleason, 2000, p.75).	Proverb with a similar meaning and form
Spare the rod and spoil the child (Gleason, 1992, p. 25).	Kurseve thuprën do prishesh fëmijen (Gleason, 2000, pg.52).	Proverb with a similar meaning and form
Little pitchers have big ears (Gleason, 1992, p. 25).	Fëmijët i kanë veshët e gjatë (Gleason, 200, pg.52).	Proverb with a similar meaning but different form
Dead men tell no tales (Gleason, 1992, p. 33).	Të vdekurit nuk tregojnë historira (Gleason, 2000, pg.169).	Proverb with a similar meaning but form
When doctors differ, patients die (Gleason, 1992, p. 33).	Kur mjekët kanë mendime të ndryshme, të sëmurët vdesin (Gleason, 2000, pg.169).	Proverb with a similar meaning but different form
Faults are thick where love is thin (Gleason, 1992, p. 67).	Difektet janë kur dashuria është e brishtë (Gleason, 2000, pg.29).	Proverb with a similar meaning but different form
Though the ant works its heart out, it can never make honey (Gleason, 1992, p. 48).	Edhe sikur të mbytet në punë, milingona mjaltë nuk bën (Gleason, 2000, pg.84).	Proverb with a similar meaning but different form
All work and no play makes Jack a dull boy (Gleason, 1992, p. 60).	Vetëm punë, aspak lojë, e bën fëmijen e topitur (Gleason, 2000, pg.32).	Proverb with a similar meaning but different form.
A man that will fight may find a cudgel in every edge (Gleason, 1992, p. 85).	Kush do të grindet e gjen rastin në çdo shteg (Gleason, 2000, pg.62).	Proverb with a similar meaning but different form
Providence provides for the provident (Gleason, 1992, p. 98).	Zoti ndihmon të kujdesshmin (Gleason, 2000, pg.85).	Proverb with a similar meaning but different form
He that is proud of his fine clothes gets his reputation from his tailor (Gleason, 1992, p. 82).	Kush krenohet për rrobat merr famën e robaqepësit (Gleason, 2000, pg.99).	Proverb with a similar meaning and form
A friend in need is a friend indeed (Gleason,	Mikun, vëre në provë para se ti lypësh ndihmë	Proverb with a similar meaning but

1992, p. 47).	(Gleason, 2000, pg.100).	different form
Variety is the spice of life (Gleason, 1992, p. 35).	Larmia është biberoni i jetës (Gleason, 2000, pg. 110).	Proverb with a similar meaning but different form
Do not give ruffles to him who wants a shirt (Gleason, 1992, p. 104).	Mos i jep parruke atij që do këmishë (Gleason, 2000, pg.115).	Proverb with a similar meaning but different form
Strike while the iron is hot (Gleason, 1992, p. 99).	Rrihe hekurin sa të jetë i skuqur (Gleason, 2000, pg.123).	Proverb with a similar meaning and form

### 4.3 Results of the comparative analysis of the corpus of proverbs

The comparative analysis of the corpus of proverbs has shown that 35% of the proverbs chosen, have been translated by using a proverb which is similar in form and meaning (the first translation strategy of Baker’s model). Whereas 65% of the proverbs have been translated by using a proverb which is composed by a different structure, but a similar meaning as the English version of the proverb (the second translation strategy of Baker’s translation model). This clearly indicates that a rendering with a proverb which is similar in meaning but different in form is more suitable for the translation of proverbs from English into Albanian language. A considerable number of proverbs, that is, 35 % of them, have been rendered by means of a similar proverb in meaning and form which suggests that a literal translation is acceptable for the translation of English proverbs into Albanian language.

### 5. Discussion

The translation of fixed expressions constitutes a significant challenge in the field of translation due to their specific forms. As expected, the results of this study suggest that taking cultural differences into account is of critical importance in the translation of proverbs.

Various studies have been performed regarding the translation of proverbs and fixed expression in the last two decades. These studies have mainly focused upon discovering which translation strategies are more suitable for the translation of proverbs and how culture influences their translation. Balfaqeeh’s (2009) study focused on the translation of idioms and culturally-bound expressions from English into Arabian language. Her study also sheds light on the role that culture plays regarding the translation strategies that a translator employs to translate the source text. She concluded that domesticating translation strategies are more adequate for the translation of English idioms and culturally-bound expressions into Arabic. Even the results of this study suggest, domesticating translation strategies are more acceptable for the Albanian reader rather than foreignization.

Moreover, Shormani (2020:902) examines how gaining an in-depth understanding of the cultural aspects of English proverbs, improves their translation into Arabic language, providing empirical evidence that culture translates.

Dweik .S B., Thalji, M. ( 2016:58) state that the main translation strategies which are used by the novice translators are the cultural equivalent, literal translation, paraphrasing, and borrowing and glossing. The dominant strategy for translating proverbs is replacing it with an equivalent local proverb. This is noted even in our examples from the wholly bible.

Fitri at al...(2019:350) mentions as the best ways to deal with translating idioms by strategies proposed by Baker, is using an idiom of similar meaning and form, using an idiom of similar meaning but dissimilar form, translation by paraphrase, and translation by omission. Apparently, literal translation comes after translation by paraphrase. In our study, the most frequent way we encounter is translating Proverb with a similar meaning but different form and proverb with a similar meaning and form.

## 6. Conclusions

The research was undertaken in order to shed light on the impact that culture has on the translation of proverbs.

As regards the translation of proverbs selected from *KJV Holy Bible*, it can be said that translation by using a proverb with a different form but a similar meaning prevails against the literal translation. The analysis concluded that the majority of proverbs are translated through the second translation strategy of Baker's model of translation for fixed expression, that is, a translation with a similar proverb in meaning that consists of a different structure. Rendering the proverbs in the same form as their original version is not feasible, due to structural, cultural and semantic differences between Albanian and English language.

It can be noted that the majority of the proverbs that have been examined can be rendered by a proverb which conveys the same meaning, but is composed of a different sentence structure. Nevertheless, for a considerable number of proverbs, it is only possible to carry out the translation by means of a proverb that is equivalent in meaning and form.

The evidence from this study suggests that culture is a crucial element, that must strongly be considered in the translation of proverbs. Considering cultural differences during the translation process is of critical importance in order to produce a qualitative and acceptable TT for the target audience. Surprisingly, the analysis of the corpus of proverbs concluded that literal translation is quite acceptable and adequate for the rendering of English proverbs into Albanian language owing to the linguistic similarities between the two languages and Albania's rapid embrace of Western culture over the past two decades.

The most striking result to emerge from the data is that 65% of the chosen proverbs are translated by using a cultural equivalent proverb or a proverb which has a similar meaning but a different structure. On the other hand, 35% of the proverbs are translated by using a similar proverb in meaning and form. The results indicate that linguistic and cultural differences are decisive factors in the translation of proverbs. These differences must be considered in order to produce a correct TT that conforms to the linguistic and cultural norms of the target audience. Besides, literal renderings are equally acceptable due the structural similarities between English and Albanian language.

In Albanian language, the word 'i urtë' is used to denote someone who is wise and experienced. For instance, the expression 'plak i urtë' is commonly used and in Albanian culture it has been used to refer to wise men for a long time. Consequently, it cannot be rendered by a literal translation.

Agriculture is a crucial part of Albania's economy and daily life and therefore numerous proverbs derive from human experience in farming etc. For example, the following proverbs' origin can be traced back to this particular part of our culture: "Dhelpra që fle s'gjuan pula", "Me mirë një vezë sot se sa një pulë mot", and "Po të bëhet deti kos, të gjithë do të hanë nga një lugë". Also, 'përsesh' is a traditional Albanian food, peculiar to our gastronomy and culture.

Additionally, in Albanian culture, when kids within the family do not receive an equal treatment we juxtapose the figure of the mother and the stepmother in order to demonstrate this inequality. Accordingly, the children of the 'stepmother' are the ones who are treated unfairly. The stepmother's figure is associated with the common stereotype of the evil stepmother. Thus, in these situations we use the proverb 'Si për një, si për të gjithë, jo ca nga nëna e ca nga njerka' which is widely spread in our language and culture.

In Albanian culture, we use the particle 'lum' to congratulate someone. Its closest counterpart in English is 'lucky you'. Furthermore, someone who goes 'up and down' (lart e poshtë) is an expression that is used to denote someone who discloses other people's business

to everyone. Whereas the word ‘dredharak’ which derives from the word “dredhë” (similar to the English verb wind- to have many bends and twists) and the word “pau dhësi” are used to describe deceitful behaviour.

This study has led to the conclusion that domesticating translation strategies are more adequate for the translation of English proverbs into Albanian. Domesticated translation strategies produce a TT, which conforms to linguistic and cultural norms of the target language and culture.

## 7. Limitations of the study

The most important limitation of this study lays on the fact that a limited number of proverbs have been analyzed. Another limitation is that a considerable number of proverbs are chosen from a religious text. Hence, they are not representative of the proverbs which are widely used in communication in Albanian language.

Also, the generality of the results is limited owing to the type of text chosen. Further research is required regarding the translation of proverbs in order to gain an understanding of culture’s impact on the translation of proverbs. Our findings provide a comprehensible overview of the translation strategies, used when translating English proverbs into Albanian language, and culture influence on this process.

## 8. Recommendations

The present study has demonstrated that tradition and customs are of critical importance in the translation of proverbs. Further work is necessary to explore the impact of culture on the translation of proverbs and the most suitable strategies for the translation of English proverbs into Albanian. This article contributes to this knowledge gap by providing guidance on the impact that culture has on the translation of proverbs.

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