

Appendix

Alnour College of Science and Technology

English Department

Translation test

Dear, student

This test is designed as a tool for data collection for a research study entitled “**Problems of Translating Colloquial Sudanese Proverbs into English Language**”

You are kindly requested to answer the test seriously in order to assist the students to overcome such problems.

Translate the following proverbs into Arabic

1 . بادر الضيف لو بي برش وقرعه مويه

.....
.....

2 . دنيا دبنقا دردقي بشيش

.....
.....

3 . يزيد الطين بله

.....
.....

4 . صاحب بالين كضاب

.....
.....

Your answers will be used for the research purposes only

Thanks a lot

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- 3- Word – word translation doesn't serve a purpose in translating proverbs so EFL learners should be enlighten about the appropriate method for translating proverbs.
- 4- Proverbs hold sensitive messages so it should be translated with care and avoidance of distorting.
- 5- EFL learners should extensively expose to the TLT culture before beginning practicing proverbs translation.

5.3. Conclusion

The research study aimed at ensuring that there are problems face EFL learners in translating Sudanese colloquial proverbs. The researcher followed different steps in order to come to the approval of this, beginning from the preparing the study proposal to the surveying of amount of references to collect a good literature review to present an obvious study frame to the intended issue, following the standard methodology in choosing the study population, sampling, tools of data collection and tools of data analysis. The researchers came to the final results through the test out comes which are then studied observed and then tested in the shade of the study hypotheses one by one. After the hypotheses testing the researcher came to the required results which proof that there are a lot of problems faced EFL learners in translating Sudanese colloquial proverbs.

CHAPTER FIVE

CONCLUSION, FINDINGS AND RECOMMENDATIONS

5.0. Introduction

After the discussion and analysis of the research data on the light of the research results the researcher arrived at the following findings:

5.1. Findings:

- 1- Most EFL learners' faced by different problems in translating Colloquial Sudanese proverbs.
- 2 – Most EFL learners lack the cultural knowledge which is mostly offered through English literature.
- 3- Some of EFL learners relied on word –word translation which it doesn't serve a purpose in translating proverbs.
- 4- Ignorance about the TLT culture completely distorts proverbs translation.
- 5- EFL learners need a great exposing to the TLT culture before beginning practicing proverbs translation.

5.2. Recommendations

In the light of the research results, the researcher recommends the following:

- 1- EFL learners' different problems in translating Colloquial Sudanese proverbs should be urgently but in consideration by the teachers.
- 2 –EFL learners should be supported with the considerable cultural knowledge which is mostly offered through English literature.

Most of the students failed in translating this proverb the thing that supports the first, second and fourth hypothesis.

The problems represented (Insufficient knowledge about culture) the thing that lead most of them to fail to find the cultural equivalence of the proverb and led them to rely on using word- word translation . some of them when they used word – word translation they failed to find the appropriate equivalences of the words .

proverb and led them to rely on using word- word translation . some of them when they used word – word translation they failed to find the appropriate equivalences of the words .

Table 4
صاحب بالين كضاب

Answers	Frequency	Percent	Valid Percent	Cumulative Percent
A man with two works is not right	2	8.0	8.0	58.0
Jack of all trades is a master of nothing	4	16.0	16.0	30.0
Two works are impossible	5	20.0	20.0	50.0
One job is enough	4	14.0	14.0	14.0
Two minds have liar	1	4.0	4.0	62.0
Peron with two (minds-brains) is a liar	9	38.0	38.0	100.0
Total	25	100.0	100.0	

Table (3)

يزيد الطين بله

Answers	Frequency	Percent	Valid Percent	Cumulative Percent
Add water in mud	5	20.0	20.0	20.0
Pour water in mud	4	16.0	16.0	36.0
Water in the mud	3	12.0	12.0	48.0
But water in ground	2	8.0	8.0	56.0
Add fuel to the fire	3	10.0	10.0	66.0
Fuel in the fire	3	12.0	12.0	78.0
Ground full water	1	6.0	6.0	84.0
More water in ground	2	6.0	6.0	90.0
Water in the mud	2	10.0	10.0	100.0
Total	25	100.0	100.0	

Most of the students failed in translating this proverb the thing that supports the first, second and fourth hypothesis.

The problems represented (Insufficient knowledge about culture) the thing that lead most of them to fail to find the cultural equivalence of the

Table (2)

دنيا دبنقا دردقي بشيش

Answers	Frequency	Percent	Valid Percent	Cumulative Percent
Life changes	4	14.0	14.0	14.0
Universe change	4	16.0	16.0	30.0
Every day the world change	5	20.0	20.0	50.0
World is moving	2	8.0	8.0	58.0
Be patient in life	1	4.0	4.0	62.0
Life is difficult	9	38.0	38.0	100.0
Total	25	100.0	100.0	

Most of the students failed in translating this proverb the thing that supports the first, second and fourth hypothesis.

The problems represented (The complete ignorance about the cultural equivalence of this proverb) the thing that led them to rely on using word-word translation.

Table (1)

بإدار الضيف لو بي برش وقرعه مويه

Answers	Frequency	Percent	Valid Percent	Cumulative Percent
Meet your guest (good- very good)	17	74.0	74.0	74.0
Welcome the visitor generously	3	12.0	12.0	86.0
Meet the guest smiley	2	8.0	8.0	94.0
Receive the guest simply – very simple	3	6.0	6.0	100.0
Total	25	100.0	100.0	

Most of the students failed in translating this proverb so, the first, second and fourth hypothesis is being supported by that.

The problems represented (In sufficient knowledge about culture the thing that lead most of them to rely on using word- word translation . some of them when they used word – word translation they failed to find the appropriate equivalences of the words .

CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION

4.0. Introduction

After the analysis and discussion of the research test items which aimed to investigate the problems of translating Sudanese Colloquial proverbs face EFL learners, the researcher discussed the results due to the questions of the study

4.1. Results

Considering the SPSS analysis for the results of the test items it has been proved that the majority of EFL learners in Alnour College of Science and Technology face many problems in translating the Sudanese Colloquial proverbs from Arabic into English, it supports the research hypotheses and the researchers point of view.

The following are the tables that display the EFL learners' responses of the test items:

Correlation = 0.94

Reliability = $\frac{2+0.94}{1+0.94} = 0.96$

C = 0.94

R = $2 + 0.94 = 0.96$

1 + 0.94

Validity = $0.96 = 0.98$

3.5 Reliability

To measure the reliability of this test, the test was given to students so as to answer it for scoring purposes. The researcher used correlation coefficient of person's equation, which is stated as follows:

3.6 Validity

The test was validated by a jury of a number of Doctors specialized in English language in University of Gezra , Alkamleen. They based their comments in the following criteria:

1. The appropriateness of the items to the intended objectives.
- 2- The clarity and reasonability of the test items.
- 4- The simplicity of the language used in structuring the test.

The face validity was checked. All the teachers agreed that the test was valid.

$$R_{xy} = \frac{N \sum XY - \sum X \sum Y}{\sqrt{[N \sum X^2 - (\sum X)^2][N \sum Y^2 - (\sum Y)^2]}}$$

Where

r = correlation

R: reliability of the test

N: number of all items in the test

X: odd scores

Y: even scores

\sum : sum

Val = reliability

CHAPTER THREE

METHODOLOGY

3.0. Introduction

This part is devoted to the methods used in conducting the study. It illustrates the study population, the sample, tools of data collection and the statistical procedures implemented.

3.1. Methodology of the Study

The researcher used the descriptive analytical method which is based on data collection, classification, organization and analysis.

3.2. The population of the Study

The population of the study consists of a number of EFL learners in Sudanese universities.

3.3. The sampling of the Study

The sample consists of (25) English language university teachers in a number of different Sudanese universities, in English language department. The sample is collected through stratified sampling.

3.4. Tools of the Study

To achieve the study aims the researcher used a test that consists of four items, the test is distributed to EFL learners to have the responses that may achieve the study objectives.

translation should be used as a way of testing writing skills at secondary level, so as to familiarize the learning with these important skills.

The difference between this study and the present study is that this study focused on the difficulties facing EFL students in Translation- with special Reference to Scientific and Literary Texts, while the instant study discussed culture specific problems of translating Sudanese colloquial proverbs.

4) The study conducted by Ahmed (2009) *Difficulties facing EFL students in Translating Figurative Expressions*. University of Gezira.MA research . The study aimed at investigating the difficulties facing students in translating figurative expressions. The study found that figurative expressions constitute a real difficulty in translation for learners , context plays an essential role in solving the problem ,so the awareness of different types of contexts is required and teachers can solve the difficulty of translating polysemous items as context .The study recommended that texts including figurative expressions should be introduced to learners regularly, learners should be trained to work out meanings from the context and teachers should give more time for analyzing texts and conversation with the purpose of familiarizing learners with the analysis process before performing translation.

The difference between this study and the present research study is that this study focused on Difficulties face EFL learners in translating figurative expressions while the instant research study focused on EFL learners' culture specific problems in translating Sudanese colloquial proverbs.

the difference between the languages families that Arabic and English belong to create many problems in translation and also found that Saudi students can not translate properly because they do not have enough understanding of English grammar and structure. The study recommended that there must be special designed units in curriculum showing and comparing differences between the two languages (contrastive analysis studies), also the study recommended that EFL students translators should be motivated to have deep knowledge of grammar.

The difference between this study and the present study is that this study focused on some translation problems in translating English and Arabic Languages structure while the instant study focused on the problems face EFL learners in translating Sudanese colloquial proverbs.

3) The study conducted by Abd El-rahman (2005) *Difficulties facing EFL students in Translation- with special Reference to Scientific and Literary Texts.*

University of Gezira.MA research the study aimed at encouraging EFL students promote their performance in translation as a linguistic activity witch reinforces learning of English as foreign language. The study found that the majority of difficulties facing EFL students in translation are due to linguistic source, the difficulties appear at each linguistic level since the sample performance in translating scientific and literary text is very low .However the most difficulties encountered are lexical and grammatical levels of linguistics. Also the study found that the EFL students at university level are motivated to study translation and have positive attitude towards translation. The study recommended that the syllabus for translation should include comparative studies between the two languages including the structure of both SL and TL languages, students should be encouraged to study translation, since the importance of translation for the current revolution of information quite obvious. Also the study recommended that

were located: 1) literature reading helped those who scored low in the pretest improve their overall critical thinking skills. 2) students' English proficiency did not relate to their performance in both the pretest and posttest; 3) some students were assertive they tended to show more disposition toward critical thinking than ever but this needs a follow-up longitudinal study with a standardized measure to assess the efficacy in this respect; 4) Students found guided in-class discussion more effective than other student-directed activities in developing critical thinking. This study recommended the following: First, more time should be allocated for students to respond to the questions marked by the teacher in their learning log sheets. A response sheet may be designed and attached so that they can further explore the depth of their thoughts and challenge themselves. Second, students need to be alerted to the importance of group presentation. Group presentation does not merely help cultivate their critical thinking but also enhance their teamwork skills and employability. Third, if possible, a series of follow-up courses should be designed to develop critical thinking in different frameworks of content knowledge. In this way, the momentum of students' critical thinking can be sustained and further exalted over a long-term process.

The difference between this study and the present study is that this study focused on how to develop the learners' critical thinking through literature while the instant research study focused on culture specific problems of translating proverbs.

2) The study conducted by Khalifa (2015) *Problems in Translating English and Arabic Languages Structure: A case Study of EFL Saudi Students in Shaqra University*. AL Baha University .This study aimed at investigating the problems of structure that Saudi students face when translating from English as a source language, into Arabic, as a target language and vice versa. The study found that

2. 4. 2 Cultural Equivalence

The same word , may mean multiple things depending on where it's placed and how it's used in a sentence (Smartling : 2017) This phenomenon typically follows one of two patterns. There are homonyms (i.e. Scale the fish before weighing it on the scale), which look and sound alike but are defined differently. And then there are heteronyms (i.e. I drove down the windy road on a windy day) , which look alike but are defined and pronounced differently. Differences between SL culture and TL culture may cause translation loss because there are some contextual aspects that have features related exclusively to SL culture and are not found in the TL culture. These features are usual lifestyle or habits of certain group of people that do not appear in the TL. The cultural expressions can be found in proverbs, collocations, phrasal verbs and figures of speech including metaphors.

2.6 Previous studies

1) The study conducted by Chang (2009) *Developing Critical thinking through Literature Reading*. University of FengChia. This study aimed at developing critical thinking skills and critical thinking disposition in college students because it has been set as a primary goal in higher education for decades. Recently it has become more urgent in implementing this goal to enhance students' employability in the fast changing work place. This study, investigated the efficacy of developing critical thinking through literature reading. A few strategies are incorporated into the course design: reading comprehension pop quizzes, learning log, group presentations guided in-class discussion with Socratic questioning skills and individual essay-question reports. Students took the pretest and posttest (California Critical Thinking Skills Test) and a self-assessed questionnaire and then scheduled an individual interview with the teacher. Finally, a few findings

shared cultural experience in a way that summarizes issues of importance to local communities.

2.4 EFL Learners' Problems

EFL learners encounter some problems due to the cultural gap between Arabic and English (Classe , 2000) Translating cultural texts is not an easy task and translators should be aware of the culture they translate from and the culture they translate to. Proverbs is an area of difficulty for translators. EFL learners' problems are represented in the following:

2.4.1 Cultural Gap

Proverbs translation is sensitive to cultural as well as to linguistic factors. Translation culture (Ko and Chen, 2015) might be defined as a culture that a translator formulates by integrating his understanding and representation of the source text culture (the author's culture) with his understanding of an adjustment to the target culture (the reader's culture). It is not the same as either the source culture or the target culture, yet related to both in one way or another. It is an inter-culture , somewhere between two related cultures , either a bit closer to the author's culture or a little closer to the reader's culture , resulting from the influence of the translator's own cultural background and other conditioning factors. So translators' knowledge about TL is very important.

To translate a proverb, is not a question of replacing one with a another, but of replacing a proverb by its cultural equivalence and it is in this sense that it can be powerfully transformative for those who take part (Konway, 2017) it is a negotiation over meaning where one group of participants tries to understand how the other group sees the world.

assessments, one of which is radical relativism between languages and their respective culture.

Translation creates bridges between two languages and two cultures. It is an important medium of expressing us to the world literature as well as to literature written in different languages (Shastri , 2011) Apart from being an art form grounded in aesthetic experience; literature is a guide to social reality. Translation is one of the most potent means of providing with afresh view of oneness, unity and commonality as well as the wonderful variations which indicate the expansive richness of a certain culture. Most of the classics of French, German and Russian literature come to us through translation. Translation crosses linguistic, social, religious and cultural barriers.

2.3 Concept of Proverb

A proverb is an expression which, owing its birth to the people, testifies to its origin in form and phrase (Mieder, 2004) It expresses what is apparently a fundamental truth that is , a truism in homely language , often adorned , however , with alliteration and rhyme . It is usually short, but need to be . Some proverbs have both a literal and figurative meaning, either of which makes perfect sense, but more often they have but one of the two. A proverb is a short generally known sentence of the folk which contains wisdom, truth , morals and traditional views in a metaphorical , fixed , memorable form which is handed down from generation to generation. A proverb must be venerable, it must bear the sign of antiquity and since such signs may be counterfeited by a clever literary man, it should be attested in different places at different times.

Proverb is an old saying, it is a pithy expression, often metaphorical, occurs in oral tradition and tends to display the author's wit and profundity (Mugane , 2003) A proverb is a statement which represents traditional wisdom within a

2.2 Concept of Translation

Translation can be defined as an enabling tools and methodology for discussing cross-cultural (Third World) texts , one must examine its potential pitfalls –the" violence " for instance with which most self-conscious and thoughtful theorists and practitioners of translation associate it (Maier and Dingwaney,1996) Translation is one of the primary means by which texts written in one or another indigenous language of the various countries arbitrary grouped together under the (Third) or non-Western ,metropolitan languages . However translation is not exclusive to such linguistic transfers alone; translation is also the vehicle through which the (Third World) cultures (are made to) travel-transported or ((borne across)) to and recuperated by audience in the West.

The process of translation is a complex one. It involves the transfer of message from one language into another (Shastri , 2011) This problematic as the languages concerned (SL and TL) are linguistically and extra linguistically vary .Complete equivalence is not available between them at phonological, lexical, syntactical and semantic levels. Culturally too, they follow different semiotic systems. Hence, complete fidelity to the original creates a challenge for a translator. He is always on a tight rope walk balancing two extremes at the same time.

Translation is to bring back a cultural equivalence other as the same as the recognizable (Faiq , 2004) even the familiar and this always risk a wholesale domestication of the foreign text, often in highly self-conscious projects, where translation serves as imperialist appropriation of foreign cultures for domestic agendas, cultural, economic or political Debates about translation became volatile , changed and sensitive when the notions of culture and ideology which always there are marked and discussed. These two notions remain open

analyses, what is more, another objective permeating the teaching of culture is to foster understanding of the target culture from an insider's perspective – an empathetic view that permits the student to accurately techniques for teaching culture in the foreign language teaching.

Language is a production of the society, who speaks it. There are many views regarding the relationship between language and culture, language, and form, whether language is related to culture or independent from it. The first view is explained by (Hall , 2002) he says that our consideration of language firstly and in majority is, a socio – cultural source, contains a range of possibilities, an open ended set of options in behavior that are available to the individual in his existence as a social man. These options which we use to participate in our communication comprise a wide range scale of linguistic origins such as lexical and grammatical components, speech acts and rhetoric structures in written language. In the condition of oral language usage, constructed patterns for taking turns, phonological features and prosodic are examples of such options. Also paralinguistic resources such as intonation, stress, tempo, and pausing are sub –options. Culture specific refers to particular characteristics that belong generally to members of a certain culture though not necessarily to every individual within that culture For example compare the various ways human beings greet one another – a hand shake , a , a bow , a wave . Many of these are characteristics of specific culture. If we understand, for example the appropriate way of greeting someone from a different cultural group, this is “culture specific knowledge”.

CHAPTER TWO

LITERATURE REVIEW

2.0. Introduction

This chapter is devoted to show the relevant literature to the research topic area after surveying a number of different resources and references.

2.1. Concept of Culture and Culture Specific

The term culture refers to a set of beliefs that control a particular country or group behavior. It is defined as (Wuri ,1998) a complex whole which includes knowledge, beliefs, customs and any capacities and habits acquired by man as a member of a society”. Among these beliefs, language is considered as an essential part that constitutes one’s culture.

Culture is the way of life and its manifestations are peculiar to a community that uses a particular language as it means of expression. (Newmark ,1988) It is as the Longman Dictionary describes it the heart within the body of culture. This involved in the process of translation through the influence of the source and target cultures.

Culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various message may or may not be sent, noticed, or interpreted, so culture is the foundation of communication. (Nunan, 1991) What educators should always have in mind when teaching culture, is the need to raise their students’ awareness of their own culture, to provide them with some kind of meta-language in order to talk about culture, and to cultivate a degree of intellectual objectivity essential in cross- cultural

1.7. Limits of the study

A- This study will be delimited to cross cultural problems of Translating Colloquial Sudanese proverbs Into English. Case Study of EFL learners in Alnour College of Science and Technology

B- The study was conducted in the following limitation

Place: Alnour College of Science and Technology

Population: Consist of (25) EFL learners

1.8. Limitation of the Study

The researcher faced some obstacles represented in preparing the appropriate test to achieve the required objectives, controlling the learners during the test and the scoring of the test.

3- There are solutions for EFL learners' cross cultural problems in translating Sudanese colloquial proverbs.

4- EFL learners' performance of proverbs needs to be promoted

1.5. Significance of the Study

This study may benefit ministry of higher education, syllabus designers, university teachers who teach translation, EFL learners and translators and English Language researchers.

1.6. Methodology of the study

The following methods are used to collect the data:

1- Population and sampling of the study

The sample consists of (25) EFL learners from Alnour College of Science and Technology in English department. The method of sampling used, is stratified sampling by choosing learners who study translation courses and practice translation.

2- Research instruments

The data required for the study will be collected from EFL learners, from Alnour College of Science and Technology those who are specialized in English. The data will be collected through a test .The data obtained will be analyzed by using SPSS program to have a background about percentages and frequencies.

1.2. Objectives of the Study

- 1- To investigate cross cultural problems that face EFL learners in translating Sudanese colloquial proverbs.
- 2- To probe into the reasons behind cross cultural problems of translating colloquial Sudanese proverbs.
- 3- To provide some solutions for cross cultural problems which face EFL learners in Translating Sudanese colloquial proverbs.
- 4- To promote EFL learners performance of translating proverbs

1.3. Questions of the study

- 1- What are the cross cultural problems that confront EFL learners in translating Sudanese colloquial proverbs?
- 2- What are the reasons behind cross cultural problems encounter EFL learners in translating colloquial Sudanese proverbs?
- 3- What are the solutions for cross cultural problems encounter EFL learners in Translating Sudanese colloquial proverbs.
- 4- How to promote EFL learners performance in translating proverbs

1.4. Hypotheses of the study

- 1- Some EFL learners face cross cultural problems in translating Sudanese colloquial proverbs.
- 2- There are reasons for EFL learners' cross cultural problems in translating Sudanese colloquial proverbs.

CHAPTER ONE

INTRODUCTION

1.0. Background

Generally speaking translation is an area of difficulty for most of EFL learners. EFL learners face a lot of problems in the field of translation most of these problems are manageable to be solved whether by the learners themselves or through their teachers guidance, but some of them and specifically cross cultural problems of translation are considered as a point of dilemma for EFL learners and the solution is urgently needed for these problems. Hamby (2008: 64) states that:

“Language teaching needs to go beyond monitoring linguistic production in the classroom and becomes aware of the complex and numerous processes of intercultural mediation that any foreign language learner undergoes”

So the process of translation cannot be a comprehensive and perfect unless the cross cultural problems are to be put in consideration by both teachers and learners trying to find an absolute solutions for them.

1.1. Statement of the problem

Some EFL learners who study translation courses and practice translation face cross cultural problems in translating Sudanese colloquial proverbs into English it seems to be a prominent problem in the translation performance.

مشاكل ترجمة الأمثال العامية السودانية إلى اللغة الإنجليزية دراسة حالة طلاب اللغة الإنجليزية كلغة أجنبية بكلية النور للعلوم والتكنولوجيا سالي صديق عبد الله صديق مستخلص الدراسة

تعتبر ممارسة الترجمة نقطة تحدي لطلاب اللغة الإنجليزية كلغة أجنبية. بعض طلاب اللغة الإنجليزية الذين يدرسون مواد خاصه بالترجمة ويمارسون الترجمة يواجهون بعض المشاكل ذات الطابع الثقافي في ترجمة الأمثال العامية السودانية إلى اللغة الإنجليزية. تهدف هذه الدراسة إلى تشخيص المشاكل الثقافية التي يواجهها الطلاب في ترجمة الأمثال العامية السودانية ، الوصول إلى أسباب المشكلات المتعلقة بالثقافة في ترجمة الأمثال العامية السودانية كما تهدف لتقديم بعض الحلول للمشكلات الثقافية التي تواجه طلاب اللغة الإنجليزية في ترجمة الأمثال العامية السودانية. النتائج الرئيسية لهذه الدراسة هي أن أغلبية طلاب اللغة الإنجليزية كلغة أجنبية يفتقرون للمعرفة الثقافية التي تتوفر لديهم عن طريق الأدب الإنجليزي، وبعض الطلاب يلجأ للترجمة الحرفية التي لاتخدم غرضاً في ترجمة الأمثال بالإضافة إلى ذلك جهل الطلاب بثقافة النص المترجم إليه تشوه الأمثال بصورة كاملة. وعليه توصي الدراسة بوجود دعم طلاب اللغة الإنجليزية كلغة أجنبية بالمعرفة الثقافية الكافية من خلال دراسة الأدب الإنجليزي ، كما يجب تنوير طلاب اللغة الإنجليزية بوسائل الترجمة المناسبة لترجمة الأمثال كما يجب توشي الحذر في ترجمة الأمثال العامية السودانية لأنها تتضمن رسائل في غاية الأهمية و ذات طابع حساس من حيث المعنى والمضمون.

Abstract

Translation practice is considered as a challenge for EFL learners. Some EFL learners who study translation courses and practice translation face specific problems of culture in translating Sudanese colloquial proverbs into English language. This study aims at investigating culture specific cultural problems face EFL learners in translating Sudanese colloquial proverbs, to probe into the reasons behind specific cultural problems of translating colloquial Sudanese proverbs and to provide some solutions for specific cultural problems faced by EFL learners in Translating Sudanese colloquial proverbs. The main findings of this study are that most EFL learners lack the cultural knowledge which is mostly obtained through English literature, some of EFL learners rely on word by –word translation which it doesn't serve a purpose in translating proverbs and ignorance about the TLT culture completely distorts proverbs translation. The study recommended that EFL learners should be supported with the considerable cultural knowledge which is mostly available in English literature, word by – word translation doesn't serve a purpose in translating proverbs so EFL learners should be enlightened about the appropriate method for translating proverbs and Sudanese colloquial Proverbs hold extremely important messages and sensitive in term of meaning and content so it should be translated carefully and distorting should be avoided.

**PROBLEMS OF TRANSLATING SUDANESE
COLLOQUIAL PROVERBS INTO ENGLISH LANGUAGE**
A Case Study of EFL Learners in Alnour College of Science and Technology

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