Investigating the Problems of Translating Selected Baghdadi Familial Proverbs: A Cognitive Approach

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Abstract: Randomly selecting five graduate students majoring in Translation and Interpretation to translate ten Baghdadi culture-specific proverbs into English, the present study aims to highlight difficulties encountered and methods opted for while translating, in addition to measuring to what extent the translations produced succeeded to communicate the intended meaning. The study has shown that translators suffer serious difficulties in dealing with proverbs in translation due to adherence to traditional views of translation theories, lack of necessary cultural awareness in both SL and TL, and keenness to domesticate the translation and thus resulting in the loss of the SL flavor. Concerning methods adopted, the study has shown that there has been fluctuation among three methods; literal translation, paraphrase, and cultural translation. Finally, correctness of translation has been explored, and hence the study has come up with three divisions; correct translation (36%), partially correct translation (i.e. acceptable with reservation) (40%), and false translation (24%).

Key words: Translation, Baghdadi culture-specific, proverbs

1. Introduction

Proverbs are ideas said in a way that people remember as frequently used clichés. Each society has its own cultural experience which is embodied in proverbs culturally transmitted from one generation into another. According to Barajas (2010), proverbs are something concrete, smartly said, to indicate ideologies that are not concrete, and here lies the paradox. Furthermore, proverbs' unclear origins don't make them less powerful; rather, they help them to spread as accepted communal wisdom. However, few people possess the social and linguistic abilities necessary to utilize proverbs appropriately in talks, even if they are thought of as common terms. In addition, even while proverbs have a set form,

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their interpretations might vary depending on certain social contexts and circumstances.

Rendering proverbs from one language into another is one of the thorniest areas in the field of translation. This means that any act of translating proverbs indicates transmitting the whole cultural experience as indicated by House (2009:11) that "Translating is not only a linguistic act, it is also a cultural one". As early as (1964) Nida laid special emphasis on the cultural elements in translation in stating that "the role of a translator is to facilitate the transfer of the message, meaning, and cultural elements from one language into another and create an equivalent response to the receivers" (p. 13). Savory (1968) indicated that translation is possible only by an equivalence of thought that lies behind its different verbal expressions.

Many theorists studied the translation of proverbs and came out with a number of methods and strategies. Most of these strategies are rather general to include idioms and proverbs like those of Baker (1992) and Newmark (1988). However, Gaber (2005) forwarded more specific techniques for dealing with culture-bound proverbs and these are:

1. Cultural equivalence, where a culturally loaded term is replaced by a term of the same or nearly same cultural load.
2. Functional translation, where a functionally equivalent word or phrase in the target language is used to replace one in the source language.
3. Paraphrase, where an expression in the SL is explained as briefly and as concisely as possible in the TL.
4. Glossing, where a translator adds some information in the TL to make a SL expression more intelligible.
5. Borrowing, where a SL expression is transliterated in the TL.
   This paper attempts to investigate the difficulties encountered by translators in rendering culture-bound proverbs in terms of methods of translation used and their appropriateness, degree of acceptability of the study proverbs' translations, and finally analyzing the translations to spot the nature of difficulties encountered by translators in dealing with such proverbs.

2. Literature Review

Proverb translation is by no means a new topic. It has been studied widely, yet it is in an ever need of new studies casting more light on issues of language, culture, and communication.

Omar, Haroon, and Abd. Ghani (2009) see that translators face difficulties in rendering proverbs due to several techno-linguistic factors, such as variations in

word order, structure, and genderless languages. Additionally, they state that there are four primary variables that could influence translation, including:
1. The goal or perspective of the translator.
2. The type of SL—whether literary, scientific, simple, or sophisticated.
3. The type of target audience—general, layreader, or informal.
4. The correspondence between the source and target languages, since a closer match facilitates translation.

Makhlouf (1996) looked into Libyan proverbs and how they are generally used in various spheres of life to determine what issues come up when translating them into English, paying special attention to issues unique to certain cultures. He dealt with certain Libyan proverbs that apply to different facets of the Libyan Arab subculture. The translations produced underwent a qualitative analysis and, using translational perspectives, were compared to their equivalents with a super- and sub-relationship of strato to English. The study found that there were issues with the translator, including the fact that some proverbs have no formal or functional equivalents in English and many other languages; that Arabic and English have different ideological structures; that Libyan proverbs belong to a different cultural group than the English.

Bekkai (2009) looked on the challenges associated with cultural translation of Arabic/English/Arabic proverbs and idioms. Twenty proverbs and idioms in Arabic and English were taught to twenty-five third-year English students at Constantine's Mentouri University, who have already finished two years of academic and practical training in translating. Next, the test outputs underwent qualitative and quantitative analyses. The investigation found that deciphering the proverbial or idiomatic cultural message and encoding them were the two primary issues. As a result, forty percent of the items were translated literally due to a misapprehension of the intended meaning. Thirty percent of the translations were paraphrases; roughly 22% of them were misinterpretations. Thirdly, over half of the products were absent due to inability to comprehend the English version items.

In her study aimed at analyzing the problems encountered in translating selected Mousl's folkloric proverbs into English, Hassan (2019) asked five university undergraduate translation trainees to translate ten proverbs into English to shed light on the difficulties they face in this mission. She subjected the outcomes of this task into analysis in terms of strategies adopted and pitfalls produced. She came into the conclusion that some test subjects were unable to recognize the intended meanings of some proverbs, that some proverbs were left untranslated by some subjects due to inability to deal with them, and that study subjects generally lacked enough skill to deal with culture-bound proverbs.

3. Data and Population

The proverbs of this study are selected from the Baghdadi Proverbs Book by Jalal Al-Hanafi (1962-1964), downloaded from https://www.noor-book.com/. The proverbs are familial in nature in that they are all related to family relations and issues. Moreover, the proverbs are folkloric in nature in that they all reflect traditional way of perceiving family relations and which is still dominant in present-day life to some extent.

The subjects of this study are Baghdadi in birth and raising. They are all MA students in their thesis writing stage. As for experience, all participants have had more than five-year experience of translation in the private sector. Measures were taken to guarantee individuality in translation (i.e. no contact was done among participants so that everyone reflects his own translational experience and ideology), and this is evidenced through the different translations they produced. The reliability of the test results is achieved through giving the test subjects open-ended time and permission to use whatever external resource they needed. In other words, the test created circumstances similar to what happens in the free translational setting. Before getting involved in the translation task, the study respondents were asked to answer certain brain-storming questions related to proverb translation (Appendix One) and this represents Phase One of the test. In Phase Two of the test all the translations produced are tabulated; then discussed in terms of accuracy (i.e. correctness of translation in terms of degrees of appropriateness) as well as in terms of methods adopted.

4. Analysis and Discussion

This section is divided into two subsections, one is related to Phase One of the test and the other is related to Phase Two.

4.1 Phase One

In this preparatory stage of the test, respondents were given five questions that point to theoretical background of dealing with proverbs as a distinct area in translation (Appendix One). Question One is rather general whose aim is getting into the respondents' own conceptualization of the translatability of adverbs hinting to the difficulties that usually arise when dealing with such linguistic forms cross-culturally (see Baker, 1992, p.68-70; Ray, 2008). The answers to this question varied between high confidence of rendition possibility (two respondents) to serious doubt over the possibility of translating them (one respondent) with two others explaining with some depth the linguistic and cultural obstacles arising in translating the cultural implications embedded in such linguistic forms. Getting closer to the present study, question Two reflected a

consensus over the significance of translating culture-bound proverbs, highlighting the new experiences that would be added to the TL culture and its expressivity. There was an optimistic point to their seriousness in dealing with the proverbs at hand. To test the outcome of the translation theories and how it is employed in translating proverbs, question Three asked about the general conceptualization of the suitable equivalence they need in dealing with culture bound proverbs. An immediately noticeable response was the avoidance of choosing formal equivalence as a suitable type of equivalence as they deal with a highly dynamic topic, suggesting that they are still committed to the traditional views of translation theories. Despite their refusal of formal equivalence, all study informants showed in question Four positive attitudes towards cultural globalization in enhancing the rendition and understanding of such proverbs, for such an attitude would suggest the acceptance of formal equivalence as a choice, as Wiersema has put it that it gives the opportunity to "the reader of the target texts gets a more genuine image of the source culture" (2004). This stage is concluded with the essential and direct question of the potential difficulties respondents may encounter after having a look at the proverbs. The aim of this question is two-fold; on the one hand it gives the test population an opportunity to express their conceptual orientation concerning the translation of proverbs, and on the other hand to involve them in the upcoming phase of translating the study data. The answers reflected theoretical views of translation theory such as finding equivalents to the idiomatic nature of proverbs, creating equivalent effects on the TL readers, etc., giving no hints to the practical issues. One exception was the answer given by the fifth translator who focused on issues related to the study data such as analysis and difficulty of interpreting and rendering some metaphors, etc.

4.2 Phase Two

The proverbs selected for the purpose of this study along with their translations as produced by the study subjects are tabulated as follows:

Table (1): ST proverbs, subjects' translations, and methods of translation

SL Proverb	Translations	Method of Translation
الحرمة بشارب الخير	Women are under the protection of good men.	Paraphrase

	Woman is in the protection of honorable man.	Paraphrase
	A real man treats his lady the same way he wants another man to treat his daughter.	Paraphrase
	Goodness is reflected in modesty.	Cultural translation
	Sanctity lies in the goodness of the heart.	Cultural translation
الاب رب زغير	The father is the head of the family.	Paraphrase
	A good father of the family is like a tent	Paraphrase
	The greatest gift I ever had come from God, I call him dad.	Paraphrase
	Father is a little God	Literal translation
	The father is a small Lord	Literal translation
لا تبيع سرك لمرتك	Do not spill your tea to your wife	Literal translation
	Do not give your secret to your wife	Literal translation
	A secret for two, soon a secret for nobody	Cultural translation
	Do not betray your secret to your wife	Literal translation
	Don't air your dirty laundry in public	Cultural translation
الاخ حزام ظهر	The brother is the backbone	Literal translation
	A good brother is a source of strength for his brothers	Paraphrase
	My brother is my only best friend no one can replace him	Paraphrase
	My brother, my backbone	Literal translation
	Blood is thicker than water	Cultural translation
تساوت الكرعة وام الشعر	The good and the bad are equal	Paraphrase
	Good and bad are measured in one scale	Paraphrase

	The worst form of inequality is to try to make unequal things equal	**Paraphrase**
	It is what inside one that counts	**Cultural translation**
	There's no difference between the devil and deep blue sea.	**Cultural translation**
الواحد ما يعرف قيمة امه الا من يشوف مرت ابوه	We do not know the value of something until we lose it	**Paraphrase**
	The mother's tenderness is a clear day, and the stepmother's tenderness is complete darkness	**Paraphrase**
	Only loss teaches us about the value of things	**Cultural translation**
	No one can value his mother unless see his stepmother	**Literal translation**
	You never know what you have until it's gone	**Paraphrase**
الله يخلي اختي واخوية اشتم بيهم ريحة امي وابوية	May God save my brother and sister as they remind me of my parents.	**Literal translation**
	Brothers and sisters are an extension of the memory of fathers and mothers.	**Paraphrase**
	I have a wonderful relationship with my brother and sister; this makes me feel that I know always where I belong.	**Paraphrase**
	May Allah save my sister and brother for I smell the scent of my parents in them	**Literal translation**
	The apple doesn't fall far from the tree.	**Cultural translation**
شاور مرتك و اعصيها	Seek the advice from your wife but do not follow it	**Literal translation**

	Listen to your wife's opinion, but do not do what she says	Literal translation
	Ask for your wife's advice and then do the opposite	Literal translation
	Consult your wife but disobey her	Literal translation
	Listen to all, follow none	Cultural translation
ابنج على ما ربيتي ورجلج على ما عودتيه	You can raise your child as you can make your husband as you want	Literal translation
	Your son is the outcome of your parenting, but your husband is the outcome of what you have taught him	Literal translation
	You see your son as you raised him and your husband as you getting used to.	Literal translation
	Your son is at your doorstep, your husband at your porch	Cultural translation
	As the twig is bent, so grows the tree.	Cultural translation
اللي ياخذ امي اسميه عمي	I appreciate those who respect my mother	Paraphrase
	Whoever marries my mom is my uncle	Literal translation
	I always just go with the flow	Paraphrase
	The one who takes my mother, I call him my uncle.	Literal translation
	Whoever takes my mother, I call them my uncle.	Literal translation

5. Results

This section is intended to discuss the methods of translation adopted by the study subjects and the percentages of correctness of their renditions.

As for methods of translation, it aims to highlight to what extent the respondents succeeded in opting for suitable strategy of rendering culture specific proverbs from Arabic into English. The present study adopts the approach suggested by Kemppanen, Janis & Belikova (2012) in which translation strategies are grouped

under the general tendencies of domestication and foreignization forwarded by Venuti (1998) who sees that translation strategies "involve the basic tasks of choosing the foreign text to be translated and developing a method to translate it." (p.240). Within these two broad strategies, the following methods are adopted:

1. Literal translation: a translation that keeps the original content without changing structure, form or style. Literal translation is used here in its broad sense to subsume other, related methods like calque (loan translation) which refers to including foreign elements in form and meaning.
2. Cultural translation (Gaber, 2005): a method by which a SL text is described in TL terms. It is a broad term that subsumes idiomatic and functional sorts of translation.
3. Paraphrase: restating the meaning of a text using other, more simplified and common words to explain the idea.

Literal translation is labeled under the strategy of foreignization since the SL imagery and content are preserved and the TL reader needs to seek extra world knowledge to understand the intended meaning. On the other hand, cultural translation and paraphrase are labeled under the strategy of domestication since the SL imagery and meaning are sacrificed for the purpose of making a text intelligible to the TL reader (i.e. it is TL oriented). Moreover, the present study is concerned with methods, not procedures which are concerned with translating part(s) of the text (see Newmark, 1988b, 81). The statistics of table (1) shows that out of the total fifty translations, literal translation was opted for twenty times (40%), paraphrase eighteen times (36%), and cultural translation was opted for twelve times (24%). This indicates that respondents opted for domesticating the proverbs more frequently than foreignizing them. This tendency is in line with their responses to the questions of stage one of the test in which they echoed the traditional views of translation theory literature of explaining and/or domesticating culture specific expressions. In other words, study subjects were keen to maintain the communicative value intact more than preserving the cultural flavor of the SL texts. However, they opposed their views of the positive role of cultural globalization which permits for more foreignization of culture specific proverbs.

As for translation accuracy, the subjects' outputs are graded along a three-division scale; correct translation (CT), partially correct translation (PT), and invalid translation (IT). This division is based on the form-content dichotomy with content being given primacy (i.e. those which preserve the form and content and/or content alone are marked as correct (CT), those which miss or sacrifice part of the content including function are marked as partially correct (PT), and

those which are unable to communicate the intended meaning are marked as invalid translation (IT).

Table (2): statistical analysis of subjects' translation performance

Proverb No.	Correct Translation (CT)	Partially Correct Translation (PT)	Invalid Translation (IT)
One	Two	One	Two
Two	Two	One	Two
Three	Three	None	Two
Four	None	Four	One
Five	None	Four	One
Six	Two	Three	None
Seven	One	Three	One
Eight	Four	None	One
Nine	One	Three	One
Ten	Three	One	One
Total Frequencies and Percentages	Eighteen 36%	Twenty 40%	Twelve 24%

6. Discussion

Proverb (1): ألحرمة بشارب الخير

This proverb refers to woman (called here حرمة for the sacred status of women being the symbol of honor and reputation for the whole family). The word شارب (moustache) has a very significant symbol in the Baghdadi folk tradition as a symbol of manhood. The word الخير refers to honorable man. All the translators failed to deal with the culturally loaded term شارب which is sacrificed in their renditions, focusing exclusively on the proverb overall function. The first two translators opted for paraphrase to explain the proverb function. The third translator opted for over-translation through adding some traits not mentioned in the ST. The last two translators were keen to render the proverb idiomatically, sacrificing both imagery and content altogether. One of the major reasons behind translators' inability to deal with the imagery of "moustache" is culturally

motivated in that this signification is unique and is never comprehended in the English-speaking communities. The fifth translator, however, declined to recognize the polysemous nature of the word حرمة through relating it to the proverb context resorting to the other, legal sense of the word "sanctity" which refers to the illegality of entering a house for inspection or investigation without getting a warrant issued by competent authority.

Proverb (2): الاب رب زغير

This proverb carries the metaphorical image of likening father to God in that he is the source of giving, patronage, and full authority over his sons and daughters. The holy word of God was dealt with cautiously by the first three translators who chose paraphrase as a method to translate the proverb at hand. They, however, focused on father's status in the family being the head and a source of safety, and finally being a great bless to the family. The last two translators resorted to literal translation to render this proverb, an approach which is largely recommended by some modern translation theorists in dealing with culture specific texts like Zhongying (1994: 97) who calls for literal translation at the expense of all other alternatives and that free translation is opted for only when literal translation becomes an impossible choice. Graedler (2000:3), on his part, calls for making up a new word and preserving the SL term intact when translating culture specific terms.

Proverb (3): لاتبيع سرك لمرتك

This proverb points to the man-wife relationship which is religiously and socially highly estimated in the Baghdadi culture. However, this relationship is compounded with a culturally widely acknowledged idea of the necessity of keeping a secret away from wife in spite of the close relation between them. In other words, this proverb attempts to highlight the idea that keeping a secret is even more significant than man-wife relation. Due to the universality of the idea in the Baghdadi culture, respondents resorted to literal translation freely feeling that the proverb's main idea is conveyable directly, and this explains why three out of the five translators were able to render the proverb appropriately through this method. However, two of the three translators resorted to the procedure of idiomatic rendition to partially convey the idea through using "spill your tea" by the first translator and "betray your secret" by the fourth translator, for these idiomatic expressions are frequently used in English and using them would yield an idiomatic flavor to the TL. The third and fifth translators, however, resorted to cultural translation for the sake of full idiomatic rendition with different estimations. The third translator partially rendered the proverb through

maintaining the idea of keeping the secret and eliminating the idea of wife. The fifth translator, on the other hand, demonstrated none of the two parts of the idea, maintaining a near-by idea of the importance of not declaring bad things about his own mischief.

Proverb (4): الأخ حزام الظهر

This proverb indicates the strong bond of brotherhood, indicating the significant role of brother in hard times. Although there are semi-equivalent proverbs in English like "my brother is with me day and night", it is by no means equivalent to the emotional overtone indicated by the Baghdadi proverb. It is given through the image of likening him to the back belt which is usually used when a man starts working to help him endure hard labor. An immediately noticeable trait of all translations is the overriding of the very significant image represented by the word حزام "belt". The first and fourth translators went to the image represented by "backbone" which is a good selection in the absence of 'belt'. The second and third translators chose to explain the meaning of the proverb, thus conveying the function through paraphrase. The fifth translator, on the other hand chose to preserve the proverbial overtone through opting for the rather general proverb that signifies kinship relation through the word "blood".

Proverb (5): تساوت الكرعة وام الشعر

This proverb is refers a blame for equating between unequal people; one is on the good side and the other is on the bad side. This idea is depicted through the frequently used image of woman's hair which, in the Baghdadi folk belief, is the major trait of beauty for women especially in marriage. The five translators, again, failed to incorporate the image of hair in their renditions, limiting their outcomes to the function of the proverb. The first three translators chose paraphrase to communicate the proverb's function through using different structures to express this unfair equality. The fourth translator chose to give the proverb another ideological rendering through focusing on the necessity of judging things on the basis of the spiritual dimension of one's deeds. The fifth translator attempted to produce a seemingly equivalent proverb in English through assimilating the devil to the deep blue sea which is beautiful on the surface but highly savage in its deep world, thus indicating that what is on the surface should not be the criterion of judgment. The fifth translator follows Baker's last strategy which is of translating a proverb by a TL proverb of different meaning and form (1992) which seems to be the weakest of all strategies suggested, as both meaning and form are sacrificed for the far-fetched functional equivalent.

Proverb (6):الواحد ما يعرف قيمة امه الا من يشوف مرت ابوه:

This proverb indicates the pivotal role and significant status of mother, symbol of tenderness, in the family as a social micro unit and in the society at large. It is by no means unique to the Arab society, but it does mean that mother in the Arab society has a more pivotal role than in the English-speaking communities. This explains why 80% of the translators were able to give valid renditions preserving the nuances of the proverb imagery and content through comparing the mother to a stepmother who is always depicted as being indifferent to her husband's children. The third and fifth translators, on the other hand, chose to give a general picture of not appreciating what he/she has until it is lost. In other words, the global picture of mother's significant role, despite its variations among societies, facilitated the rendering process to the translators.

Proverb (7):الله يخلي اختي واخوية اشتم بيهم ريحة امي وابوية

This proverb gives a very vivid picture of the significance of the family bond through including brothers, sisters, and parents in one expression. The first, second, and fourth translators, although opted for different methods of translation, were able to communicate the imagery and content of the proverb. The fourth translator, however, gave the meaning through adopting the image of belongingness. The fifth translator, on the other hand, chose an English proverb of belongingness in general, thus sacrificing the image of familial strong bond intended in the ST.

Proverb (8):شاور مرتك و اعصيها

At first glance, this proverb might seem as degrading women and her mental abilities. However, at a deeper level of analysis this proverb aims to highlight the emotional side of woman's thinking over her rational side. The first four translators encountered no difficulty in rendering this proverb literally feeling that such a method would directly convey the intended meaning. This enabled them to preserve the image and intended meaning of the ST proverb. The fifth translator, on the other hand, chose to follow the strategy to preserve the proverbial trait through finding a near-by TL proverb expressing a generality not intended in the original proverb.

Proverb (9):ابنج على ما ربيتي ورجلج على ما عودتيه

This proverb highlights the pivotal role of women at home in both her marital relation and motherly relations. The first three translators opted for literal translation method resulting in varying degree of linguistic competency. The last two translators opted for a rather proverbial tone resulting in thematically poor

translations unable to grasp the intended meaning of the ST message, let alone form.

Proverb (10): اللي ياخذ امي اسميه عمي

This proverb refers to the utilitarian trait of human nature through portraying a socially unacceptable picture in a society where dealing with mother's husband is breaching the social norm. This proverb is used to refer to opportunists who pay no attention to high values. The first translator chose to paraphrase the proverb resulting in losing the image and introducing an erroneous rendition, as marriage itself is overridden and the opportunity seizure trait is lost. The second translator opted for strict literal translation of the form without any hint of the function indicated, resulting in endangering the comprehensibility of the proverb function by TL readers. It is well understood in form and function by SL readers through the long acquaintance with the social context of this proverb, a trait not guaranteed by TL readers who are aliens to such an idea. The third translator chose to communicate the function of the proverb at the expense of the image indicated. The fourth and fifth translators opted for pure literal translation sacrificing the function. They declined to understand the colloquially polysemous trait of the word ياخذ (literally "take") which indicated choosing to get married to.

7. Conclusion

The present study has shown that translators with fair experience in the profession face difficulty in dealing with culture specific proverbs, due to their unique setting in terms of comprehension, specifying their intended meanings, and rendering them into another language. The responses to Phase One of the test have shown that study subjects still reflect the traditional views of translation theory, unable to utilize the new advancement in technology and communication which has made world cultures closer due to cultural globalization. The subjects' positive response of cultural globalization which allows for more freedom of literal translation has had a very little influence in their practice. Some translators were unable to recognize the intended meaning of some proverbs resulting in violating their functions. Context is another difficulty, and it was overlooked by some translators resulting in failing to recognize the exact contextual meaning of some polysemous words and the proverbs were rendered erroneously. Linguistic incompetency was another factor for some structurally incorrect translations. Translators gave more attention to the communicative value of the proverbs cross-linguistically and that led them to domesticate the proverbs in English (60%). The present paper has come up with the conclusion that translating proverbs in general and culture specific ones in particular need more attention at both theoretical and practical levels.

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Appendix One
Test Preparatory Questions

Dear MA Students;

   You are kindly requested to answer the following questions briefly relying on your own translational experience and the translation theorization you have been through.

1. Do you think that proverbs are translatable?
2. Do you think that culture bound proverbs as special cultural experiences are worth translating?
3. What is the most suitable type of equivalence for translating culture bound proverbs, formal, functional, or ideational?
4. Do you think that cultural globalization has facilitated the rendition of culture bound proverbs? How?
5. What sort of difficulty do you expect to experience in translating the proverbs?

أستقصاء الصعوبات الناجمة عن ترجمة بعض الامثال البغدادية المتعلقة بالعلاقات العائلية

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المستخلص: تهدف هذه الدراسة الى استقصاء المشاكل والصعوبات الناجمة عن ترجمة امثال بغدادية مختارة مرتبطة بالعلاقات العائلية. اختار الباحث لغرض تحقيق هدف الدراسة خمس من طلبة الدراسات العليا (الماجستير) في تخصص الترجمة بشكل عشوائي للقيام بترجمة عشر امثال بغدادية مختارة من كتاب الامثال البغدادية للعلامة جلال الحنفي (1962-1964). وقد اظهرت الدراسة بمرحلتها الاولى وجهات نظر ايجابية ابداها الخاضعون للاختبار، ولكنها اظهرت في مرحلتها التالية مواجهتهم لصعوبات كبيرة في الترجمة تمثلت في دقة الترجمة حيث كانت نسبة الترجمة الدقيقة (36%) والترجمة المقبولة بتحفظ (40%) بينما كانت الترجمة الخاطئة بنسبة (24%). وتمثلت الصعوبة الاخرى في فهم المثل بلغته الاصلية وتحديد المعنى الذي يؤديه. واخيرا واجه المترجمون صعوبات في اختيار الطريقة المناسبة للترجمة والتي تميزت بالعشوائية مابين الترجمة المباشرة بمعناها الواسع والترجمة التفسيرية والترجمة الثقافية.

الكلمات المفتاحية: الترجمة، الامثال البغدادية، طرق الترجمة.

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