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in the field of arts and humanities both in Arabic and English**

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Editor-in-chief

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Obstacles Facing Translators in Translating Mosulli Food and Drink Metaphoric Proverbs into English

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Abstract:

This research aims to identify the obstacles that the translator may face while translating Mosulli proverbs that contain metaphors into English. The research also aims to determine the best way to translate this type of proverbs to ensure access to a perfect and accurate translation. To achieve this purpose, translation samples are taken for thirteen MA students in the Department of Translation / College of Arts / University of Mosul. It is clear from these samples that the main obstacles facing these translators are: the translator's lack of English vocabulary equivalent to Arabic ones, the samples contain metaphors that makes translating them a difficult task for any translator, as they give an implicit meaning radically different from their apparent meaning, in addition to the failure of semantic translation in conveying the meaning of metaphoric proverbs and the necessity to use communicative translation instead of it in translating these proverbs.

Keywords: Obstacles, Translation, Metaphoric Proverbs, Mosulli dialect.

1. Introduction

Metaphor is one of the most common types of connections among meanings, where a term seems to own both literal meaning and one or more transmitted meanings (Palmer, 1981: 103). Translating metaphor is a problematic task that faces any translator, since he/she should take into consideration that the meaning of the text to be translated is totally different from what it is ostensibly. Due to the significance of metaphor in Arabic proverbs in general,

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Mosulli proverbs in particular, Mosulli food and drink metaphoric proverbs are adopted as a sample for analysis in this research for distinguishing and employing the best way to translate Arabic metaphoric expressions into English.

This study aims to point out the significance of Mosulli food and drink metaphoric proverbs and the obstacles a translator faces during the process of translation. It also aims to identify the appropriate method in translating Mosulli food and drink metaphoric proverbs.

This study hypothesizes that rendering Mosulli food and drink metaphoric proverbs is not an easy ride for translators. It is also hypothesized that communicative translation is the common method followed in translating these proverbs. The study also proposes that most translators misunderstand Mosulli proverbs and this causes their failure in translating them into English as the target language.

This research consists of a description of metaphor in both English and Arabic. Then, a discussion of proverbs in both English and Mosulli Arabic. The answers of thirteen MA students in the Department of Translation, College of Arts, University of Mosul are analyzed and assessed following the communicative and semantic models of translation for Newmark (1988).

2. Metaphor in English

Lakoff and Johnson (2003:4) mention that metaphor is "a device of the poetic imagination and the rhetorical flourish—a matter of extraordinary rather than ordinary language. Moreover, metaphor is viewed as characteristic of language alone, a matter of words rather than thought or action", While Dickins (2005: 228) states that metaphor is "a figure of speech in which a word or phrase is used in a non-basic sense suggesting a likeness or analogy with another more basic sense of the same word or phrase".

Kövecses (2002: vii–viii) and Saeed (2009: 362) mention that metaphor has the following features:

- Metaphor is a feature of words and a linguistic phenomenon. For example:

[1] The soldier was a lion in the war.

In the above example, what makes the metaphoric likeness of the soldier with a lion possible is that both share the same characteristics which are strength and courage. The metaphoric usage of the term 'lion' in the example (1) is a merit of a linguistic expression.

- Metaphor is employed for some artistic and rhetorical goals, as in:

[2] Life is a journey.

In the above example, life is likened to a journey as an indication that each beginning has an end, and that life remains short and mortal.

- Metaphor depends on a likeness between the two compared and identified elements. For instance, in the example (1), the soldier shares some merits with lions to help the speaker in using the word lion as a metaphor for the soldier.
- Metaphor is a well-studied usage of words, which needs from the user to have an extraordinary talent to make him able to use it well. This view assumes that great speakers and poets as Lincoln, Churchill Milton and Shakespeare can use it.
- Metaphor according to many people is a figure of speech that we do not need in our daily communication, but is used for particular effects and purposes.

Saeed (2009: 359) divides metaphor into two parts: tenor and vehicle. Tenor is also known in literature as the target while vehicle is known as the source. Tenor is the part which is explained by the metaphor, while vehicle is the image which cares about the comparison, i.e., the subject whose features are borrowed. Consider the following example:

[3] The leg of the table.

In the above example, the tenor is the table, whereas the vehicle is the human leg. It is known that the table cannot run or jump or even walk as is the case with a human, but the legs of the table have only one function which is to carry the table, and this is considered a general characteristic that both man and table share.

2.1. Types of Metaphor

Metaphor is an amazing side of language, which provides us with a better comprehension of meaning and provides also a poetic feature to the language which may not exist. In fact, there are several types of metaphor in language, here are some of them:

2.1.1 Implied Metaphor

It is not a direct comparative, but implicit. Here, we cannot deal with the statement literally, i.e., we try to talk about something without really saying it (Puadah, 2017: 18). For example:

[4] I am burning.

The emotion in the above example is comprehended implicitly, and the estimation of the speech is 'I burn inside me' which may refer to several meanings, such as burning caused by anger, jealousy, or hatred, heartburn, ... etc.

2.1.2 Dead Metaphor

It is a word which loses its metaphoric meaning through time, and acquires new literal meanings similar to their previous metaphoric meanings. That is, a dead metaphor is a shift from the metaphoric speech to the literal one (Saeed, 2009: 361). For example:

[5] The head of the mountain.

The head in the above example refers to the peak of the mountain.

2.1.3 Active Metaphor

Active metaphor is also named living metaphor. This kind of metaphor differs from dead metaphor in that it does not become a portion of the everyday use of language (Puadah, 2017: 17). As in:

[6] You are my sun.

In fact, no one can possess the sun nor even reach it, but in the example above the speaker compares his beautiful sweetheart to the sun because for him she is a source of light that illuminates life and

fills it with the warmth of tenderness exactly as the sun does, which provides all creatures with the necessary warmth and light for life (ibid.).

2.1.4 Absolute Metaphor

Absolute metaphor is also named paralogical metaphor. This is a type of metaphors in which there is no obvious likeness or potential recognition between the borrowed name to it, and the borrowed name of it (Puadah,2017: 16-17). As in:

[7] Death is a journey.

Regardless of religious beliefs that tell about life after death, reward, punishment, and the long journey in the unknown, no one has ever died and returned to tell us about the journey of death, what he saw, what he did, and whether he was rewarded or punished. Therefore, there is no correlation between death on the one hand and the journey on the other hand because the dead do not move and cannot travel.

2.1.5 Conceptual Metaphor

Kövecses (2002: 4) states that conceptual metaphor has two conceptual domains, each one of them is employed to comprehend the other. These two conceptual domains (a) and (b) can be utilized as an appropriate way to get this idea of metaphor. For example:

[8] Love is a journey.

This conceptual metaphor is presented in order to explain the concept of love for people, which not commonly used in daily life, but it is achieved by metaphorical linguistic expressions (ibid.), as in the following:

- a. Look how far they've come.
- b. They're at a crossroads.
- c. We've to choose different ways.
- d. I think this relationship is a waste of time.
- e. It's been a long, unpaved road.
- f. This relationship is a dead-end street.

In the previous examples, it is clear that the strategy used to express love in English is similar to that used in speaking about a journey.

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People employ the concept of journey to comprehend the abstract concept of love. The two domains of a conceptual metaphor are called the target domain and the source domain. The latter one is utilized to comprehend the former. Commonly, the target domain is more abstract like (love) and the source one is more concrete like (journey) (Kövecses, 2002: 4-5).

A group of methodical correspondences between the source and the target is considered the foundation of conceptual metaphors. These correspondences are called mappings. In our example "Love is a journey", we have a group of mappings between source and target. (Kövecses, 2002: 6).

<u>Source</u> <u>JOURNEY</u>		<u>Target</u> <u>LOVE</u>
The travelers	→	The lovers
The vehicle	→	The love relationship
The journey	→	Actions in the relationship
The distance covered	→	The advancement achieved
The obstacles encountered	→	The problems faced
Decisions about which way to go	→	Options about what to do
The destination of the journey	→	The aim(s) of the relationship

In the previous example, it is clear that the elements of the conceptual domain (journey) are in systematic correspondence with the elements of the conceptual domain (love) (Kövecses, 2002: 7). Conceptual metaphor can be categorized depending on the cognitive function that it does. It is divided into three general types:

2.1.5.1 Structural Metaphor

In this type of metaphor, the source domain presents a rather rich knowledge structure for the target concept. That is, the cognitive function of this metaphor aims to allow speakers to understand target (a) through the structure of source (b). This understanding happens via conceptual mappings between (a) and (b) components (Kövecses 2002: 33). For example:

[9] Time is motion.

Time (target) is organized depending on motion (source) and space, and it is possible to have different mappings from the example above:

- Times are things.
- The passing of time is motion.
- Future times are in front of the observer; past times are behind the observer.
- One thing is moving; the other is stationary; the stationary thing is the deictic center.

So, this kind of metaphor is necessary to form the concept of time, and without structural metaphor, the duty of understanding the concept of time will be almost impossible (Kövecses, 2002: 33-34).

2.1.5.2 Orientational Metaphor

Orientational metaphor is a type of conceptual metaphor that systematizes a full group of concepts by taking each one of them into account. This type of metaphor acquires this name for the fact that it includes spatial relations, like (up-down, in-out, on-off, or front-back) ... etc. (Lakoff & Johnson, 2003: 14). For example:

[10] Happy is up, sad is down.

The previous example can be explained by the following:

- a. He is feeling down.
- b. This boosted her spirits.
- c. Your spirits rose.
- d. I'm in high spirits.
- e. She is feeling up.

Our conceptual metaphor "Happy is up, sad is down" is taken from the human body status, i.e. when people are happy or sad. Generally, if a person is sad, he often arches down, but when he feels happy, he raises up his head and straightens up his back. So, we think that the orientational conceptual metaphors do not come out of the blue, but it depends on culture and experiences. For example, the future might be described as the front, but in another culture the future can be lying in the back (Vu, 2015: 68).

2.1.5.3 Ontological Metaphor

Ontological metaphor is a type of conceptual metaphor which presents a way for realizing abstract ideas and activities in terms of physical substances and entities (Lakoff & Johnson, 2003: 14).

Vu (2015: 69) mentions that being expert in an interactive process with a particular object or substance is considered the base for a large set of conceptual metaphors in which the events, the activities, and the ideas are considered as the essence. For instance, in English, human thinking can be presented as a certain object, such as the machine in the following example:

[11] The mind is a machine.

The example above can be explained by the following:

- a. I'm still trying to grind out the solution to these questions.
- b. Your minds are not operating at the moment.
- c. He was a little rusty last week.
- d. He has been repairing the car all day and now he is running out of steam.

The above ontological conceptual metaphor allows us to concentrate our attention on different sides of thinking. Thinking is a machine which shows that thinking may be viewed as a machine working under on-off mechanism which can work with different levels of performance, may damage or rust and can work by electricity or fuel (Vu, 2015: 69).

2.2 Food and Drink Metaphors in English

Eating is something demanded by the eaters, not something that happens to them. Similarly, the process of drinking starts with the will of having a liquid because of thirst (Newman, 1997: 2015). In addition to their physical process, eating and drinking have also a metaphorical use. Kim, et al. (2018: 874-875) state that the words "drink" and "eat" have many metaphorical purposes that go beyond their literal meanings (swallowing liquids and consuming foods). Consider the following examples:

[12] John sat down in the bus with the window open, drinking the fresh air.

In fact, the air cannot be drunk, but it is inhaled. However, this concept is used as a metaphor to explain how important an inhalation process is for John. In addition to the above, the process of drinking can extend metaphorically to include other senses such as listening and seeing, as in:

[13] And soon his eyes had drunk her beauty up.

Drinking in the above example does not mean consuming a liquid in the traditional sense, but it indicates a pleasant sensing case, which is that the beloved looks carefully at the beauty of his sweetheart.

[14] Copters and private jets drank fuel.

Machines such as planes, cars, etc., do not drink fuel but are supplied with it. However, we find that in this example the term "drink" is used to liken these machines to humans to show that fuel for them is similar to the necessity of water in humans. As for "eat", it has several metaphorical meanings over its literal one, as in:

[15] All right, Ali, stop eating up my time.

[16] Her old car was eating up the fuel.

Through these two examples it can be seen that what is consumed is fuel and time, which are definitely considered between the types of resources not food.

It seems that everything a person eats and the way he eats his food are cultural issues that may change from one culture to another. It is worth mentioning that we can imagine people's lifestyle just by looking at the food used in the proverbs, which is clearly illustrated by the proverb "you are what you eat" in that through proverbs of food, the cultural identity of individuals, communities, or even countries can be reflected. They reflect the traditions, morals, religions, practices, as well as attitudes of people. However, only eight kinds of foods are noticed out of 2845 proverbs which are a sign for the low importance of the role that foods play in English culture, while in Chinese culture, for example, foods are frequently mentioned in their daily lives (Lu, 2012: 70 and Sibal, 2018: 1).

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Sibal (2018: 3-5) argues that food is the center of all practices in life, as in expressing life, love, emotions, religion, ...etc. That is, food is used symbolically to express the habits, traditions, and rituals of communities. For example, the Greek soldier used to take from home a piece of bread to the battle thinking that it will make him get back home victorious and unharmed. Whereas in some areas of Southeast Asia, some individuals may tend to leave a little bit of food in their dishes to indicate that they become full. In addition to all of the above, food beliefs and practices built on religion play an important role in society. For instance, during Ramadan, Muslims in all over the world fast through the day, and only having foods and drinks after the sundown till the dawn of the next day, showing respect to their religious instructions.

3 Proverbs in English

Bohn (1888: vii) states that a proverb is —a short sentence or phrase in common use, containing some trope, figure homonymy, rhythm or other novelty of expressionl. Apperson (1899: vii) mentions that a proverb is a summary which is a result of the wisdom or the fancy of a community which probably/ certainly, has been known for a long time in Popular discourse before its appearance in literature, or even in groups of such knowledge.

Xiangyang (2016: 277-282) states that English proverbs have four cultural characteristics, which are living environment, religious traditions, cultural heritage, and customs and habits.

- **Living Environment**

People are affected by the environment in which they live; this is naturally reflected in proverbs as well. For example, geographically, Britain is an island surrounded by water from all sides, and that has cast a shadow over the citizens there, making their lives closely related to the sea. Therefore, the relationship of citizens in Britain with the sea is mirrored by proverbs, (often speaking about fishing, navigation, ... etc.) as in the following example:

[17] Living without an aim is like sailing without a compass.

- **Religious Traditions**

Christianity is the main religion in English-speaking nations, which naturally makes the Bible, with all its personalities, stories and events, an important source of English proverbs. Since the Bible is the most widespread book in human culture and the core of Western civilization (according to the author's opinion), this makes it a source of countless proverbs, especially in the cultures that consider the bible their main spiritual book. As a corollary to the above, it is noted that English proverbs are filled with vocabulary such as "God", "heaven", "cross", "hell", and "devil" which are derived from the Bible (Xiangyang, 2016: 277-282), as in:

[18] Every man must bear his own cross.

- **Cultural Heritage**

In addition to previous sources, the famous folk tales, ancient Greek and Roman myths and legends, in addition to Shakespeare's plays as well as Aesop's fables are considered additional important sources of proverbs in English culture (ibid). Consider the following:

[19] All that glitters is not gold. (Shakespearean proverb)

- **Customs and Habits**

Customs and habits play an active role in English culture, just like other languages. As regards eating habits for instance, milk, butter, bread, salad, sandwich, pudding, cake, and apples are noted as the most common elements of foods, drinks, and fruits in Britain that is mirrored in their proverbs (Xiangyang, 2016: 282), as in:

[20] Hope is the poor man's bread.

4 Metaphor in Arabic

Al-Jurjani (1988: 20) says that metaphor (*'isti'ārah*) can be defined as "one sort of comparison where it measures what the heart feels and what the brain understands". Al-Jurjani (1992: 366) states that metaphor is a type of "*majāz*" (transference), which is the counterpart of figure of speech in English. He defines "*majāz*" as a word that surpasses its literal meaning. Al Salem (2014: 87) states that metaphor is known as "*'isti'ārah*" in Arabic, which means "borrowing". It is a comparison between two different elements

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which are 'المشبه' (the topic) and 'المشبه به' (the vehicle), where there is a necessity for the existence of one of them, and it depends on similarity as a basis. In this meaning, metaphor is treated as the peak of Arabic allegorical skills which is unlike 'تشبيه' (simile) in that it takes place without using one of the comparative particles 'مثل' (as) or 'كـ' (like). Thus, we can say that it is a short simile but in English it is usually translated as a metaphor. (Al-Salem, 2014: 87). Al-Salem (2014: 90) also states that "majāz" is divided into two types:

1. majāz 'aqlī (cognitive transference).
2. majāz lughawi (linguistic transference).

The first type happens when one person's work is attributed to another person who did not perform that work. For example if someone says 'Abu Ja'far al-Mansur built Baghdad, the capital of the Islamic State', he assigns the action of building to the Caliph aforementioned. In fact, we know that there were workers who built Baghdad, but the construction process took place during the reign of Caliph al-Mansur; and therefore, the construction of Baghdad is attributed to him. The second type of "majāz", however, includes two types: (a) "isti'āra" (borrowing) When the relationship is built on resemblance, (b) "majāz mursal" (loose transference) which is an expression of a particular meaning of a word that is not coined for this meaning, and is linked with that meaning by dissimilar relationship.

4.1 Food and Drink Metaphor in Arabic

Al-khatib and Shaalan (2017: 174) state that Arabic is distinguished as a language rich in metaphor and rhetorical arts; therefore, Allah Almighty revealed the Noble Qur'an in an Arabic tongue. The Noble Qur'an uses many rhetorical methods, among which are food and drink metaphors, where many of them are mentioned there for rhetorical purposes, as in the following examples:

[21] (وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ) (البقرة: ١٨٨)

(And do not eat up your property among yourselves for vanities).

(Fiyoud, n.d.: 2973)

In fact, money cannot be eaten, but it is used metaphorically to prohibit the exploitation of people's money and likened it to eating forbidden food.

[22] (إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا) (الانسان: ٥)

(Indeed the righteous will drink from a cup [of wine] whose mixture is of Kafur).

(Fiyoud, n.d.: 3049)

In the verse above, the word 'خَمْر' (wine) is not mentioned at all, but the word 'كأس' (cup) in Arabic is usually associated with wine, and if the cup does not contain wine, then it is called something else. The word 'كأس' (cup) here is metaphor because the feminine pronoun 'ها' in the word 'مزاجها' (whose mixture) refers to the wine in the cup which is feminine, because mixing is only done with wine.

It should be noted that food and drink metaphors in Arabic are not only used in the Noble Qur'an, but also in various areas of life, such as the need of a person for learning or understanding through comparing these processes figuratively with the process of drinking or eating (Alsadi, 2017: 117-118), as in:

[23] الْقِرَاءَةُ غِذَاءٌ لِلرُّوحِ وَالْفِكْرِ. (Reading is the food for soul and thought) (Alsadi, 2017: 117)

[24] لَقَدْ هَضَمْتُ الْفِكْرَةَ جَيِّدًا. (I digested the idea well)

(Alsadi, 2017: 118)

Arabic food and drink metaphors are also used with political expressions, journalistic language, and in describing people's personalities, etc. (Alsadi, 2017: 119-121).

[25] حَفِظَ وَزِيرُ الصِّحَّةِ مَاءَ وَجْهِهِ بِزِيَارَتِهِ لِلْمَرْضَى.

(The minister of Health saved his face water by visiting the patients).

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The term 'ماء وجهه' (his face water) here does not mean water in its usual sense, but it is a metaphor used to denote that the minister's visit to patients preserved his reputation.

(Political kitchen)

[26] المَطْبَخ السياسي

(Alsadi, 2017: 119)

The word 'مطبخ' (kitchen) “where food is prepared and cooked to be served later” is employed nowadays metaphorically to refer to the critical decisions related to the political, social and economic life of people (ibid.).

5. Dialects in Arabic

Anees (1965: 15); Zaidan and Callison-Burch (2014: 1) state that Arabic is a wide expression which includes many varieties. Those varieties consist of only one written form that is known as “Modern Standard Arabic” (MSA), and numerous spoken forms, which are called dialects. The former is the variety that is adopted by the government in teaching, formal communication, media... etc., whereas the latter varieties are used for daily communication. Albuarabi (2018: 1372) adds that Arabic has many dialects which are used by the people of all Arab countries. Among all Arabic dialects, Iraqi Arabic, Levantine Arabic, Gulf Arabic, Maghrebi Arabic and Egyptian Arabic are considered between the most important dialects of Arabic language.

5.1 Iraqi Dialects

Iraqi dialect is the native language of Iraq, which is spoken in Iraq, and some other areas like Southeastern Turkey, part of Iran, and some regions of Syria. (Albuarabi, 2018: 1373)

Al-Bazi (2006: 21-22) and Mutar (2009, 10-11) illustrate that Iraqi dialect can be divided into 3 important sub dialects which are: Baghdadi dialect, Southern dialect, and Northern or Mosulli dialect. Baghdadi dialect is one of the most popular dialects in Iraq, which is spoken by most of the residents of the Iraqi capital, Baghdad, and the surrounding areas such as Diyala, Samarra, Al-Anbar, Babylon

and Wasit. While the Southern dialect is the dialect used by people in southern Iraq, as is in Najaf, Thi Qar, A'maara, as well as Basra. It is also called 'Sharkawiya' that refers to the dialect of the east of the country.

On the other hand, Mosulli dialect is known by this name because it is the dialect of Mosul and its surrounding areas. This dialect is characterized by the fact that it preserves the sound /q/ and does not change it to the sound /g/ as in Baghdadi dialect and Southern dialect. For example:

[27] <u>Southern dialect</u>	<u>Mosulli dialect</u>	<u>English</u>
/gal/	/qal/	said

Mosulli dialect is also characterized by pronouncing the sound /r/ as /gh/, like the following example:

[28] <u>Southern dialect</u>	<u>Mosulli dialect</u>	<u>English</u>
/rah/	/ghah/	went

(Al-Bazi 2006: 22 and Albuarabi, 2018:

1377)

6. Arabic Proverbs

Fahmi (2016: 53) mentions that proverbs represent the experience of nations, their customs, traditions as well as their cultural values. Fahmi adds that Arabic proverbs are divided into two types: the first type represents the straightforward proverbs where apparent ideas are explained via employing words and expressions in their literal sense while the second one involves the metaphorical hidden proverbs where indirect words and expressions are used metaphorically to express implicit thoughts.

Omofoyewa (2013: 42-49) argues that proverbs represent a summary of the divine scriptures that serve the preaching and motivating role, and also serve as a reminder, and has the power to warn, reprimand and incite ... etc., as in:

(The best of things is the middle)

[29] خَيْرَ الْأُمُورِ أَوْسَطُهَا.

This proverb is extracted from the Noble Qur'an illustrated in the following verse:

[30] (لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ) (البقرة: ٦٨)

(The heifer should be neither old nor too young, but of middle age)

Omofoyewa (45-49) adds that the sayings of the prophet Mohammed (peace be upon him) and Arabic literature represent other rich and important sources of proverbs in Arabic, as in:

(As for Hamzah, there are no wailers) [31] (لَكِنَّ حَمَزَةَ لَا بَوَاكِي لَهُ)

This proverb is said by the prophet Mohammed when he saw a group of women wailing on their martyrs whereas no one wailed for Hamzah who was the master of martyrs. Now, this proverb is used for whoever best deserves help but finds no helper.

(Like Juha's cow) [32] مِثْلَ بَقْرَةِ جُحَا

Historically, this proverb referred to a man called „Joha“ who butchered a cow, sold it and got his money. After a while, he asked the buyers to pay him again. He continued doing this till his death. Therefore, this saying becomes a proverb referring to an affair that is long drawn out (ibid.).

6.1 Mosulli Food and Drink Proverbs

Colloquial proverbs can be said to convey the popular thinking and trend of society towards various life phenomena and practices, including their popular beliefs, this makes proverbs an important part of peoples' culture, and a reflection of the psychological traits of each group of people, including the many images and models they convey concerning aspects of human life (Hamid, 2019: 550-554).

Hamid (2019: 565) adds that as Muslims, the people in Mosul often pay a close attention to the festive rites of Ramadan and Eid as they boast Ramadan tables, which serve delicious meals. This was well-reflected in the Mosulli proverbs through which we feel Ramadan ceremony, e.g.:

[33] صام صام وفتح على جني.

(All I get for my efforts is a catfish) [Sem. Tr.]

(After unremitting efforts he got little) [Com. Tr.]

(Hamid, 2019: 56)

This proverb is used to denote the ugly life partner with whom a person is satisfied after a long period of celibacy.

Arabs share the same language, religion and neighborhood; therefore, one can find proverbs that are common in all Arab countries although they vary in construction and pronunciation but convey the same intended message. Consider the following:

[34] ان كان صديقك حلو لا تلحسو كلو. (موصلي) (Al-Ghulami, 1964: 13)

اذا جان حبيبك عسل لتاكله كله. (بغدادى) (Al-Bazi, 2006: 203)

اذا كان صاحبك عسل تلحسوش كلو. (فلسطينى) (Jabr, 2010: 27)

صاحبك ان بقى عسل ما تكملو. (سودانى) (Ahmed, 2005: 84)

(If your friend is honey, don't eat it all) [Sem. Tr.]

(Don't abuse the kindness of a friend) [Com. Tr.]

These proverbs advise that a person should not take advantage of his friend's kindness and generosity with him to achieve his own benefits.

There are many Mosulli proverbs that are quoted from the standard as they are or by some slight change, e.g.:

[35] اتغدى بينو قبل لا يتعشى بيك. (موصلي) (Al-Dabbagh, 1956: 24)

تغدى بالجدي قبل ان يتعشى بك. (فصحي) (ibid.)

(Eat him for the lunch before he eats you for the dinner) [Sem. Tr.]

(The best defense is a good offense) [Com. Tr.]

These proverbs mean that a person must hurry to take revenge on his enemy before his enemy precedes him and take revenge on him.

Some proverbs entered the Mosuli dialect through translation from European languages (Al-Hamdani, 2011: 41), as in:

(He hunts in murky water) [36] ايصيد بالماي العكر

[Sem. Tr.]

(Some people create strife and cause disagreement among people) [Com. Tr.]

This proverb is derived from: 'ايصطادُ في الماء العكر' (Al-Hamdani, 2011: 44). It expresses the attempt of some people to create discord and problems among people by encouraging division and exaggerating the disagreement and quarrels between the conflicting parties and exploiting opportunities to obtain their goals.

Religion is an essential part of the Mosulli cultural system, which greatly affects the personality of the members of society. Therefore, many of the proverbs used in the Mosuli dialect have their origins in the Noble Qur'an and Prophetic Hadith, as in:

[37] تدبير ولو بالماي الكثيغ. (Al-Dabbagh, 1956: 132)

This proverb emulates Al-Hadith Al-Sharif:

[38] (لا تُسرفوا في الماءِ ولو كنتم على نهرٍ جارٍ) (Al- Ziadi, 2009: 78)

(Don't waste water even if you were at a running stream) [Sem. Tr.]

(Do not be a spendthrift even if you are rich) [Com. Tr.]

The proverb means that the believer is obliged to economize everything, even in the ablution water. Thus, it is the wide circulation of such phrases which gives them the feature of being proverbs expressing wisdom. (ibid)

7. Data Analysis and Discussion

Some Mosulli proverbs are given to thirteen MA students in the University of Mosul, College of Arts, Department of Translation. The students are asked to translate these proverbs into English without specifying a special type of translation, to find out the translators' tendencies for translating them. Also, the students translate the proverbs given to them immediately without using dictionaries and rely on the vocabularies provided by the translators only to check the major problems that may face them in translating these Mosulli proverbs into English. The model adopted in “translating food and drink Mosulli proverbs into English” is that of Newmark's (1988) semantic and communicative translation.

SL Text (1):

- اتغدى بينو قبل لا يتعشى بيك.
(Al-Dabbāgh, 1956: 24)

TL Texts:

1. Untranslated.
2. I have a chance.
3. Untranslated.
4. I attack you before he attacks me. (Translator's mistranslation)
5. Defend yourself before he attacks you.
6. Untranslated.
7. Kick him before he kicks you.
8. Hit him before he hits you.
9. I will hurt him before he does.
10. Let's stand up him before he knuckles us.
11. Overcome him before he does.
12. Untranslated.
13. Be attentive.

Discussion:

This proverb means that one should not leave his enemy behind his back, and keeps his eyes on him in order not to be a victim of treachery. (Al-Dabbāgh, 1956: 24) Concerning the translation of this proverb, the only type of translation used here is communicative translation, which is followed only with the subjects (5, 7, 8, 9, and 11) where the meaning of the proverb is successfully conveyed into the TLT, while semantic translation is never followed here. Although the perfect way to translate this proverb is through using communicative translation, the subjects (2, 4, 10, and 13) failed to convey the full meaning of the proverb either for grammatical mistakes as in (4), or because the translations are far from the original meaning of the proverb, as in the rest subjects. As for the subjects (1, 3, 6, and 12) they also fail because they do not translate the proverb into English. Consider the table below:

Translator	SLT:		اتعدى بينو قبل ما يتعشى بيك.
	TLTs		
	Types of Translation		
	Semantic Translation	Communicative Translation	Appropriateness
1	-	-	-
2	-	-	-
3	-	-	-
4	-	-	-
5	-	+	+
6	-	-	-
7	-	+	+
8	-	+	+
9	-	+	+
10	-	-	-
11	-	+	+
12	-	-	-
13	-	-	-

Proposed translation: The best defense is a good offense.

SL Text (2):

- إذا فاتك اللحم عليك بالمرقة
(Al-Dabbāgh, 1956: 33)

TL Texts:

1. Don't be regret about what has left.
2. Untranslated.
3. Don't give up.
4. Untranslated.
5. If you came late you have to satisfy with the less.
6. Don't give up.
7. If you are late, take the bus.
8. Untranslated.
9. You have to be early.
10. If you miss something, don't be sorry about.
11. Better late than never.
12. If you missed the meat, you have to drink soup.
13. The abstract is the basic thing.

Discussion:

This proverb urges people to the importance of contentment and being satisfied with what they have in their hands even if they have little. (Al-Dabbāgh, 1956: 33) .This proverb is untranslatable by using the semantic translation, and the translator should use the communicative translation in order to convey the precise meaning to the recipient. Regarding the translation of this proverb, the two types of translation are followed . Subjects (5, 10, and 11) follow communicative translation, whereas only subject (12) follows semantic translation. As for the subjects (1, 3, 6, 7, 9, and 13), they failed for reasons either related to grammatical mistakes as in subject (5), or for reasons related to the transfer of meaning in a way which is completely different from the meaning of the SLT, as in rest subjects. Concerning the subjects (2, 4, and 8) they also fail, because they do not translate the proverb into English.

Translator	SLT:	إذا فاتك اللحم عليك بالمرقة.
	TLTs	
	Types of Translation	

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	Semantic Translation	Communicative Translation	Appropriateness
1	-	-	-
2	-	-	-
3	-	-	-
4	-	-	-
5	-	+	+
6	-	-	-
7	-	-	-
8	-	-	-
9	-	-	-
10	-	+	+
11	-	+	+
12	+	-	-
13	-	-	-

Proposed translation: He is rich that is satisfied.

SL Text (3):

ثمي أقعب من إمي

(Al-Dabbāgh, 1956: 140)

TL Texts:

- 1. My interest is the first.**
- 2. Untranslated.**
- 3. Myself at first.**
- 4. My interest is the important.**
- 5. No one is closer to myself than myself.**

6. Myself is first.
7. He is very near.
8. My mouth is closer than mother's.
9. I have to be first.
10. Untranslated.
11. Untranslated.
12. Untranslated.
13. Myself is the first.

Discussion:

This proverb is used to express a person's selfishness and his preference for his personal benefit, even at the expense of the closest people to him. (Al-Dabbāgh, 1956: 140) with regard to the translation of this proverb, nine of thirteen subjects (1, 3, 4, 5, 6, 7, 8, 9, and 13) have rendered it into English. Communicative and semantic types of translation are available here, where the subjects (1, 3, 4, 5, 6, 9, and 13) follow the former type, while only subject (8) follows the latter. Subject (7)'s translation is considered a failure, because it is far from the meaning of the original text. Regarding (2, 10, 11, and 12), they also fail because the translators do not originally translate them into English.

Translator	SLT:	ثمي أقعب من إمي.	
	TLTs		
	Types of Translation		
	Semantic Translation	Communicative Translation	Appropriateness
1	-	+	+
2	-	-	-
3	-	+	+
4	-	+	+
5	-	+	+
6	-	+	+
7	-	-	-
8	+	-	-
9	-	+	+
10	-	-	-
11	-	-	-

12	-	-	-
13	-	+	+

Proposed Translation: Me first!

8. Conclusion

This paper concludes that some translators face difficulties in finding the equivalent for Mosulli proverbs in English since they contain metaphors which make the apparent meaning of the proverbs different from the real one. In addition, the analysis of the Mosulli translated proverbs **proves** that communicative translation is the appropriate choice for the translator rather than semantic one, since the former conveys the effect of the SLT on the TL reader. Many translators do not get the sense of the proverbs in a way that enables them to translate those proverbs faithfully, since the translators are not in contact with Mosulli proverbs even if they are Mosulli native speakers, simply because the students who translate the selected proverbs are mainly from Mosul, but they fail to understand the meaning of the proverbs and as a result, they fail to translate those proverbs into English correctly.

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العقبات التي تواجه المترجمين في ترجمة الأمثال المجازية الموصلية للطعام والشراب إلى الإنكليزية

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المُستخلص

يَهْدَفُ هذا البَحْثُ إلى التَعَرُّفِ عَلَى المَعْوَقَاتِ التي قَدْ يُواجِهُها المُترَجِّمُ عِنْدَ تَرْجَمَةِ الأمْثالِ المَوْصِلِيَّةِ التي تَحْتَوِي عَلَى اسْتِعَارَاتٍ إلى اللُّغَةِ الإنكليزيَّةِ. كما يَهْدَفُ البَحْثُ إلى تَحديدِ الطَّرِيقَةِ المُنْتَلَى لِتَرْجَمَةِ هذا النَوْعِ مِنَ الأمْثالِ لِضَمَانِ الوُصُولِ إلى تَرْجَمَةٍ مِثَالِيَّةٍ ودَقِيقَةٍ. ولِتَحْقِيقِ هذا الهَدَفِ، تَمَّ أخذُ عَيِّنَاتٍ لِتَرْجَمَاتٍ ثَلَاثَةَ عَشَرَ طَالِباً لِلماجستير في قِسمِ التَرْجَمَةِ/ كُليَّةِ الآدابِ/ جامِعَةِ المَوْصِلِ. وَيَبْضُحُ مِنْ هَذِهِ العَيِّنَاتِ أَنَّ المَعْوَقَاتِ الرَّئِيسَةَ التي تُواجِهُ هؤُلاءِ المُترَجِّمِينَ تَتَمَثَّلُ في: اِفْتِقارِ المُترَجِّمِ إلى المَفْرَدَاتِ الإنكليزيَّةِ المُكَافِئَةِ لِلْمَفْرَدَاتِ العَرَبِيَّةِ، واحْتِواءِ هَذِهِ الأمْثالِ على اسْتِعَارَاتٍ تَجْعَلُ مِنْ تَرْجَمَتِها مَهْمَةً صَعْبَةً لِأَيِّ مُترَجِّمٍ، كَوْنِها تُعْطِي مَعْنَى ضِمْنِيًّا يَخْتَلِفُ جَدْرِيًّا عَنِ مَعْنَاهَا الظاهريِّ، بِالإِضافةِ إلى فَسَلِ التَرْجَمَةِ الدَلالِيَّةِ في ايصالِ مَعْنَى الأمْثالِ الاستِعاريَّةِ وِضْرورةِ اسْتِخدامِ التَرْجَمَةِ التَّواصلِيَّةِ عَوْضاً عَنِها في تَرْجَمَةِ هَذِهِ الأمْثالِ.

الكلمات المفتاحية: العقبات، الترجمة، الامثال الاستعارية، اللهجة الموصلية.

طالب ماجستير/قسم الترجمة/كلية الآداب/جامعة الموصل.

أستاذ/قسم الترجمة/كلية الآداب/جامعة الموصل.