

# **A contrastive study of the connotative meanings of “dog-related” expressions in English and Jordanian proverbs: Implications for translators and language teachers**

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**Abstract.** The study aims to investigate the connotative meaning of dog-related expressions found in English and Jordanian proverbs. The data for the current study consisted of 33 English and 46 Jordanian proverbs, gleaned from reliable dictionaries or books on English and Jordanian proverbs. The study revealed similarities and differences between Arabic and English with respect to the connotative meaning of dog-related expressions. In both languages, these expressions mostly have negative connotations such as ‘inferiority’ or ‘ingratitude’. The study also found differences in the connotative meaning of dog-related expressions between the two languages. For example, in Arabic only, a dog has the connotative meanings of ‘laziness’, ‘cowardice’, ‘failure’, ‘self-destruction’, and ‘cleverness’. On the other hand, the connotative meanings of ‘persistence’ and ‘misery’ were found only in English proverbs. The study also investigated the importance of being aware of the connotative meaning for correct translation of English and Arabic proverbs. The researchers selected four Arabic and four English proverbs containing dog-related expressions and asked 40 students to translate them. The students were fourth-year undergraduates enrolled in a translation course at the Al-Balqa Applied University in the first semester of 2021/2022. The analysis of the results showed that 49.5 % of the students failed to translate the proverbs appropriately, as they translated them literally and missed the connotative meanings of the dog-related expressions. Another reason for students’ failure with some

proverbs is that these proverbs are culturally bound. It is very important to know the source and target culture in order to translate the proverbs into the target language correctly. The findings of the study also revealed that the most commonly used strategy in translating the proverbs was paraphrasing. The study recommends that teachers and translators pay attention to differences in connotative meaning between languages, since their understanding is crucial for translating proverbs accurately.

**Keywords:** connotation, contrastive analysis, dog-related expressions, proverbs, translation.

## **Коннотативный компонент значения выражений, относящихся к собакам, в английских и иорданских пословицах: контрастивное исследование и рекомендации для переводчиков и преподавателей языка**

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**Аннотация.** Исследование посвящено коннотативным компонентам пословиц о собаках, которые встречаются в английском и иорданском арабском языках. Данные взяты из авторитетных собраний национальных пословиц и включают 46 иорданских и 33 английских пословицы. В результате анализа удалось определить сходные и различные семы в коннотативных компонентах разноязычных выражений, связанных с собаками. Похожие компоненты обычно содержат негативную оценку, например, представление о низком статусе собак или их неблагодарности. Встречаются также и различия: так, семантические признаки 'лень', 'трусость', 'невезение', 'саморазрушение', 'сметливость' ассоциируются

с собаками только в арабских пословицах. В статье также анализируется влияние коннотативного элемента значения на успешность перевода пословиц с английского на арабский и наоборот. Четыре английских и четыре арабских пословицы, относящиеся к описанию собак, были предложены для перевода 40 студентам языковых отделений. Оказалось, что 49,5 % испытуемых не справились с переводом, так как не учитывали специфических языковых коннотаций, связанных с представлением о собаках в этих языках, и переводили тексты буквально. Авторы рекомендуют преподавателям и студентам изучать коннотативные компоненты значений фразеологических единиц в разных языках и учитывать их при переводе.

**Ключевые слова:** коннотация, контрастивный анализ, выражения, относящиеся к собакам, пословицы, перевод.

## 1. Introduction

We, humans, share close relationship with animals that can impact our emotions, thoughts, values, or customs. While most animal words in all languages have the same dictionary/literal meaning, they can vary in the different social, personal, or cultural connotations they carry. Different cultures and societies may associate animals with differing images and emotions. Thus, studying connotative meanings associated with animal expressions can provide insights into cultural differences between languages. Analysing proverbs is one of the best ways to understand how people think [Hou 2013]. In this study, we investigate the connotative meanings of one of the most popular animal expressions *dog*, found in English and Jordanian proverbs. Understanding the cultural differences between Arabic and English can help overcome language barriers in intercultural communication that may arise due to misunderstandings that can lead to cultural shock. The study also explores the importance of knowing the connotative meanings of dog-related expressions in English and Arabic for translating English and Jordanian proverbs accurately. This research sheds light on the linguistic treatment of a popular animal in British

and Jordanian cultures and can assist translators in effectively rendering texts from Arabic to English and vice versa.

The present study aims to answer the following research questions:

- What are the connotative meanings of dog-related expressions in English and Jordanian proverbs?
- Can undergraduate Jordanian students translate Jordanian proverbs containing dog-related expressions from Arabic into English and vice versa appropriately?

## 2. Literature review

### 2.1. Theoretical background

#### 2.1.1. Denotation and connotation

Denotative meaning is defined as “the objective relationship between a word and the reality to which it denotes” [Crystal 1987: 418]. It refers to the literal meanings of words as found in dictionaries. For example, *dove* is ‘a bird with short legs, a large body, and a small head’ [Cambridge Dictionary 2019]. On the other hand, connotative meaning goes beyond the dictionary/literal meaning and conveys personal, cultural, or social associations with a word [Leech 1974:14]. For example, the word *dove* may have connotative meanings such as ‘peace’, ‘hope’, and ‘promise’, among others.

Languages not only differ in their lexicon, sounds, or grammar, but also in the ‘appropriate’ use of these components within a particular culture [Patricia 1986]. They may also exhibit similarities and differences in terms of the connotative meaning of words. Thus, language and culture are interconnected, and our language usage reflects our culture and beliefs. One aspect that exemplifies the interconnection between culture and language is the connotative meaning of words.

### 2.1.2. Phraseological unit (PU)

A phraseological unit (PU) refers to any fixed linguistic expression whose meaning does not follow from any of its constituent words. Naciscione [2010: 8] defines PU as “a stable, cohesive combination of words with a fully or partially figurative meaning.” Thus, a PU could be an idiom, a collocation, a wise saying, or a proverb. One challenge faced by translators is finding equivalent translations for phraseological units, as these units defy literal translation. Translators must convey the meaning of a source PU into the target language while also maintaining its effectiveness, emotionality, style, stability, and figurativeness. Proverbs are one type of PU. Meider [2004] defines a proverb as a short sentence of folk wisdom that represents truth and morals in a metaphorical and memorable form. Proverbs can provide insights into the culture and beliefs of a community. Our study investigates the connotative meaning of dog-related expressions in proverbs, as proverbs often reflect the social values, habits, beliefs, and moral truths of a culture. Therefore, the study of proverbs is one way to explore the connotative meaning of animal expressions in English and Arabic.

### 2.1.3. Translation of proverbs

Many researchers have suggested that in the process of translation, a translator should convey not only the meaning but also the cultural nuances from the source language text into the target language text [Baker 1992]. Languages differ from each other in both the linguistic and the cultural sense. Therefore, it poses a challenge for translators to translate cultural concepts like proverbs from one language into another [Emery 1997]. Baker [1992] proposed several strategies to translate cultural concepts like proverbs. The first strategy is to use a target proverb with a similar form and meaning. The second strategy involves using a target proverb with a similar meaning though with a dissimilar form. The third strategy is paraphrasing, used when the translator cannot find a target proverb with either a similar form or a similar meaning.

## 2.2. Empirical background

### 2.2.1. Research on the connotative meaning of animal words

A body of literature has investigated the connotative meanings of animal-related words in cross-cultural communities. For example, Li and Liu [2012] investigated the connotative meaning of certain animal names in English and Chinese. The study found both similarities and differences in the cultural connotations associated with animal words in Chinese and English. It also explored the reasons for these differences and discussed various methods and techniques for translating these animal words. Similarly, Shi [2015] examined the meanings of animal words in English and Chinese. The findings of the study revealed that the same animal words in English and Chinese could carry different connotations. For instance, *dog* carries positive meanings in English such as faithfulness, trustworthiness, and loyalty, whereas in Chinese, it carries negative meanings like ugliness, meanness, and immorality.

Phuong and Dung [2016] investigated 56 Vietnamese and English proverbs, examining the connotative meanings of animal words. The study revealed that some animal words had the same connotative meanings in both cultures, such as *tiger*, *snake*, and *frog*. However, many differences were found between English and Vietnamese in the connotative meanings of other animals, such as *dog*, *horse*, and *spider*. In English, the connotative meaning of *dog* was associated with positive meanings, such as ‘man’s best friend’ or ‘trustworthy’. In Vietnamese, *dog* was associated with negative connotations such as inferiority and meanness.

Estaji and Fakhah [2011] investigated dog-related expressions in Persian and English. The sample of the study consisted of 97 English and 207 Persian proverbs containing *dog*. The study showed that Persian and English shared some connotative meanings of *dog*, such as ‘worthless’, ‘bad-tempered’, ‘cruel’, ‘ungrateful’, and ‘violent’. Similarly, Anjomshoa and Sadighi [2015] analyzed the connotative meanings of animal words in English and Persian. The results showed that while the two languages

shared the same denotative meanings of animal words, there were significant differences in their connotative meanings.

In another study, Elyas and Ghafoori [2022] explored the connotative meanings of animal proverbs in Hijazi Arabic. The sample of the study included 11 animal proverbs selected from a book of Hijazi proverbs by Atique [2018]. The results showed that the majority of animals carried negative connotations.

Štrbac [2021] studied the phraseology with bird names in Serbian. The study adopted Zykova's conceptual theory of phraseology and culture [2015]. The study found that only the names of certain bird species enter the lexical composition of the observed phraseology. These include either birds, with which a person has direct contact due to existential familiarity (such as chicken, rooster, goose, and duck) or due to the proximity of their habitat (such as sparrow, pigeon, swan, and cuckoo). The study also showed that it was the bird's appearance, symbolic value, and sound that motivated the phraseology containing its name.

Similarly, Lasić [2021] investigated surnames with a component related to bird species in Croatian. The study aimed at creating a bird corpus consisting of three hundred bird surnames. The collected surname material showed the vitality of ornithonyms in the formation of Croatian surnames. Additionally, the created corpus provided a possibility for classifying bird surnames in Croatian.

### 2.2.2. Previous studies on translation of Jordanian proverbs

A number of studies have examined translations of Jordanian proverbs into English and vice versa. Al-Khaza'leh [2019] investigated the problems faced by 25 fourth-year students studying translation at the Jadara University, Jordan, in translating English proverbs into Arabic. The study found that the problems were related to the use of Standard Arabic and the cultural differences. The students did not have a mastery of Standard Arabic and lacked adequate knowledge of the cultural disparities between Arabic and English proverbs.

Al-Azzam [2018] investigated the cultural problems faced in translating Jordanian proverbs into English. The sample of the study involved

well-known Jordanian proverbs. The study found that translating Jordanian proverbs into English posed serious challenges due to their culture-bound nature. Furthermore, the colloquialism of these proverbs added additional difficulties to their translation into English.

Dweik and Thalji [2016] explored the strategies used to translate Jordanian proverbs from Arabic into English. The participants in this study were 20 beginning Jordanian translators who held a BA or MA in translation but had not worked as translators before. The researchers used a translation test as the instrument to collect the data. The study found that the participants employed four main strategies to translate proverbs from English into Arabic: cultural equivalent, literal translation, paraphrasing, and glossing.

Al Shehab [2016] investigated how translation students translated English proverbs into Arabic. The participants in the study were 20 translation students from the Department of English Language and Translation at the Jadara University, Jordan, and the test contained 25 proverbs. In this experiment, the students demonstrated a weak ability to translate proverbs appropriately. The reasons for their poor performance were misunderstanding of English proverbs and inability to find the proper Arabic equivalents.

The literature review shows that the connotative meaning of animal words in Jordanian proverbs has been under-researched. Therefore, the present study aims to investigate the similarities and differences between the connotative meanings of dog-related expressions in English and Jordanian proverbs. Additionally, exploring how translation students translate proverbs containing dog-related expressions will shed light on the challenges they face in translating such proverbs. Understanding the connotative meaning of dog-related expressions will assist translators in appropriately translating Arabic proverbs into English and vice versa. The study will uncover cultural differences between Arabic and English, providing insights for translators and second/foreign language learners to overcome challenges caused by such cultural differences.



### 3. Methodology

#### 3.1. Data Collection

The researchers collected data from well-known and reliable sources, including books and dictionaries of proverbs. English proverbs were sourced from “The Oxford Dictionary of Proverbs” [Speake 2008] and “1001 Famous Proverbs and Sayings” [Stephen 1983]. These dictionaries were chosen due to their comprehensive coverage of English proverbs. Jordanian proverbs were obtained from “Selected Popular Jordanian Proverbs” [Kha-wajah 1999], and “Popular Jordanian Proverbs” [Al Amad 1978]. These two dictionaries included Jordanian proverbs in either Standard Arabic or colloquial Jordanian Arabic. They were selected as they were the only dictionaries that specifically focused on Jordanian proverbs. It is noteworthy that these dictionaries contain thousands of proverbs, and the researchers had to read through all of them to collect the proverbs that contained the expression *dog*. The final dataset included 46 Jordanian and 33 English proverbs.

To assess the contribution of the study to the field of translation, the researchers randomly selected four Jordanian proverbs and four English proverbs from the dataset containing dog-related expressions. These translations were then reviewed by two professors of translation for verification. The comments and suggestions provided by the referees were duly considered in preparing the final version of the proverb translations. The proverbs and their verified translations are shown in Table 1 below:

Table 1. Jordanian and English proverbs and their translation

Jordanian proverbs	English proverbs
1. الكلب ما بعض ذنبه [il-kalb ma: yu9D dhanab=uh] DEF-dog NEG bite. 3SG.M. PRS tail=3SG.M. Literal translation (LT): a dog does not bite its tail Target translation: (TT): Bad people do not hurt each other	5. The dog returns to its vomit (TT: رجعت حليلة لعادتها القديمة) 6. Let sleeping dogs lie (TT: الفتنة نائمة لعن الله من ايقضها) 7. Give a dog a bad name and hang him (TT: السمعة السيئة ستلاحق صاحبها للابد)

Jordanian proverbs	English proverbs
<p>2. على نفسها جنت براقش [9ala nafsi=ha: janat bara:gish] on self=3SG.F destroy.3SG.F.PST. bara:gish LT: Baragish (a dog's name) destroyed herself. TT: Snitches end up in ditches.</p>	<p>8. You can't teach an old dog new tricks الطبع غلب التطبع/من شب على شي (TT: شاب عليه)</p>
<p>3. مثل كلاب الصيد مخرمشات الوجوه [Mithl kla:b iS-Se:d mikhrshm-a:t il-wju:h] like dog.PL DEF-hunting scar-PL DEF-face.PL LT: Like hunting dogs with facie scars TT: They are clever and experienced people.</p>	
<p>4. كلب الشكارة أخرته للذئب [Kalb ash-shka:ra 2akhirt=oh li=dhi:b] dog DEF-unworthy. ADJ end=3SG.M for=wolf LT: An ungrateful dog will be eaten by a wolf. TT: Ungrateful people will be punished eventually</p>	

The researchers then requested 40 fourth-year undergraduate students enrolled in a translation course at the Al-Balqa Applied University in the first semester of 2021/2022 to translate these proverbs. The students were instructed to translate English proverbs into Standard Arabic. All students were females aged between 18 to 22 and were native speakers of Jordanian Arabic and Standard Arabic learning English as a foreign language.

### 3.2. Data Analysis

To address the first question, the researchers gathered English and Jordanian proverbs containing dog-related expressions. They then described and analysed the connotative meaning of *dog* in Arabic and English. Subsequently, they compared the connotations of *dog* in English and Jordanian proverbs to uncover any relevant similarities and differences between the two languages.

To answer the second question, the researchers collected the responses/translations of the students and compared them with the verified variants. If a student failed to translate the proverbs, the researchers explored the reasons behind such failures. Additionally, if the students translated the proverbs correctly, the methods used to translate them were also investigated. The percentage of correct and incorrect translations was also calculated.

## 4. Results

### 4.1. Results related to the first question:

#### **What are the connotative meanings of dog-related expressions in English and Jordanian proverbs?**

This section falls into three subsections that cover: dog-related expressions that have similar connotative meanings in both Jordanian and English proverbs, the connotative meanings of dog-related expressions used in English proverbs only, and the connotative meanings of dog-related expressions used in Jordanian proverbs only. The results were summarized in *Table 2*:

Table 2. Connotations of dog-related expressions in English and Jordanian proverbs

Jordanian & English proverbs	English proverbs only	Jordanian proverbs only
<p><b>Worthlessness and inferiority</b> English: “Dog does not eat dog.”</p> <p>Arabic: الكلب ما يعض ذنبه [il-kalb ma: yu9D dhanab=uh] DEF-dog NEG bite. 3SG.M. PRS tail=3SG.M Literal translation (LT): a dog does not bite its tail Target translation: (TT): Bad people do not hurt each other</p>	<p><b>Persistence</b> “It’s dogged as does it.”</p>	<p><b>Laziness</b> قالوا للكلاب: قومي احرثي. قالو: ما جرت العادة: [galu: l=il-kla:b : gu:m-i: 2uHruth-i: ga:lu: ma: jarat il-9a:dah]. Say.3PL.M.PST for=DEF-dog. PL get up.2PL.F.IMP plow-2PL.F.IMP, say.3PL.F.PST NEG took. place.3SG.F.PST DEF-habit LT: They say to dogs: plow the field! Dogs say: we are not used to do so. This proverb is used to refer to lazy people.</p>
<p><b>Loyalty and faithfulness</b> English: “A dog is a man’s best friend.”</p> <p>Arabic: كلب صديق ولا صديق. كلب [kalab Sadi:g wala: Sadi:g kalab] dog friend no friend dog LT: A loyal dog is better than an ungrateful friend.</p>	<p><b>Misery</b> “A dog’s life, hunger, and ease.”</p>	<p><b>Cowardice</b> الكلب كلب لو ليس جلد اسد [il-kalb kalb law libis jild 2asad] DEF-dog dog if dress. 3SG.M. PST skin lion LT: A dog is a dog even if it gets into a lion’s skin.</p>

Jordanian & English proverbs	English proverbs only	Jordanian proverbs only
<p><b>Bad habits</b> English: “The dog returns to its vomit.” (a fool returns to his folly)</p> <p>Arabic: ننب الكلب اعوج [dhanab il-kalb 2a9waj] tail DEF-dog unstraight.ADJ LT: Dog’s tail is unstraight. Jordanians used this proverb to refer to someone who never stops making mistakes.</p>	<p><b>Troublemaking</b> “Let sleeping dogs lie.”</p>	<p><b>Failure</b> كل الكلاب أحسن من قطوش. [Kull il-kla:b 2aHsan min gatu:sh] all DEF-dog.PL better than gatu:sh LT: All dogs are better than Gatoosh (a proper name).</p>
<p><b>Ingratitude</b> English: “Dogs wag their tails not so much to you as to your bread.”</p> <p>Arabic: الكلاب ما اتصيبلك إلا يومن تشوف بيدك كسرة خبز [il-kla:b ma: 2itbaSbiS=la=k 2illa: yo:min tshu:f bi:d=ak kisrit khubiz]. DEF-dog.PL NEG look.3PL.M.PRS=at=2SG.M unless day see. 3PL.M. PRS hand=2SG.M piece bread ‘Dogs do not look at you unless they see bread in your hand’.</p>		<p><b>Self-destruction</b> على نفسها جنت براقش [9ala nafsi=ha: janat bara:gish] on self-=3SG.F destroy.3SG.F.PST. bara:gish LT: Baragish (a name of a dog) destroyed herself. It is used to refer to people who ruined their lives.</p>

Jordanian & English proverbs	English proverbs only	Jordanian proverbs only
		<p><b>Cleverness</b>            كلاب الصيد مخرمشات الوجوه            [kla:b iS-Se:d mikhrshm-a:t            il-wju:h]            dog.PL DEF-hunting scar-PL            DEF-face.PL            LT: hunting dogs with facie            scars            The proverb refers to intelligent            and experienced people.</p>

#### 4.1.1. The connotative meanings of dog-related expressions in English and Jordanian proverbs

The study showed that dog-related expressions in English and Jordanian proverbs had some similar positive and negative connotative meanings. The positive meanings include ‘faithfulness’ and ‘loyalty’, while the negative meanings include ‘bad habits’, ‘worthlessness’, ‘inferiority’ and ‘ingratitude’.

##### Loyalty and faithfulness

The analysis of the data showed that dog-related expressions are used in English and Jordanian proverbs to signal loyalty and faithfulness. Four proverbs found in English imply that dogs are more faithful and friendly than any human companion could be. Jordanians use the following proverbs to convey these meanings; consider *Table 3* below:

Table 3. Loyalty and faithfulness of dog in English and Jordanian proverbs

English proverbs	Jordanian proverbs
1. "A dog is a man's best friend."	1. ربيت كلبى حمانى وربيت ابني رمانى [Rabe:t kalb=i: Hama:=ni: w=rabe:t
2. "There are three <i>faithful</i> friends: an old wife, an old <i>dog</i> , and ready money."	ibn=i: rama:=ni:] raise.1SG.M.PST dog=1SG.M protect.3SG.M.PST=1SG.M and=raise 1SG.M.PST=1SG.M
3. "Feed a dog for three days, and he will remember your kindness for three years; feed a cat for three years, and she will forget your kindness in three days."	through.3SG.M.PST=1SG.M LT: I raised my dog, and it guards me. I raised my son, he gets rid of me.
4. "Dogs look up to you; cats look down on you; pigs are equal."	2. .كلب صديق ولا صديق كلب [kalab Sadi:g wala: Sadi:g kalab] dog friend no friend dog LT: A loyal dog is better than an ungrateful friend.
	3. .جوع بسك يأكل فارك. شبع كليك يحمي دارك . [jaw9 bis=ak ya:kul fa:r=ak , shabi9 kalb=ak yeHmi: da:r=ak] Starve.2SG.M.IMP cat=2SG.M eat.2SG.M.FUT mouse=2SG.M, feed.2SG.M.IMP dog=2SG.M protect.2SG.M.FUT home=2SG.M LT: Do not feed your cat; it will eat your mouse. Feed your dog, it will guard your home.

### Worthlessness and inferiority

The study found 11 English proverbs and 29 Jordanian proverbs in which *dog* is associated with worthlessness, inferiority or meanness, as shown in *Table 4*:

Table 4. Worthlessness and inferiority signalled by dog-related expressions in English and Jordanian proverbs

English proverbs	Jordanian proverbs
1. "A living dog is better than a dead lion." (It means that it is better to be alive than being dead)	<p>1. الكلب ما يعض ذنبه [il-kalb ma: yu9D dhanab=uh] DEF-dog NEG bite.3SG.M. PRS tail=3SG.M Literal translation (LT): a dog does not bite its tail Target translation: (TT): Bad people do not hurt each other The meaning of the proverb is that a wicked person does not hurt another wicked person or himself.</p>
2. "A dog that will fetch a bone will carry a bone." (It means that you should be wary of those who tell you gossips about others because they will tell others gossips about you).	<p>2. اللي اله حاجه عند الكلب يقوله يا سيدي [illi 2il=oh Ha:jah 9ind il-kalb yeqo:l=uh ya: si:d=i:] who for=3SG.M need with DEF-dog say.3SG.M.PRS=3SG.M VOC sir=1SG (LT: He, who needs the dog, should say to him "sir"). This proverb implies that sometimes we have to beg nasty and worthless people to get what we want.</p>
3. "Dogs bark, but the caravan goes on." (It means that life goes on even if some will try to stop progress)	<p>3. الله يلعن الزمن الي لذك عالكلب [allah yel9an az-zaman 2illi: laz=ak 9=al-kalb] God damn.3SG.M.PRS DEF-time which force.1SG.M.PST=2SG.M to=DEF-dog (LT: Damn the time that forces you to need a dog). This proverb says that it is a bad time that puts honourable people in need of the mean and dishonest.</p>
4. "Dog does not eat dog." (It means that one disreputable person will not harm another dishonest person.)	
5. "A dog will not cry if you beat him with a bone."	<p>4. كلاب وهاجمه على فطيسة [Kila:b w=ha:jma 9la: faDi:sah] dog.PL and=attack.PROG on corpse (LT: Dogs are attacking a corpse). Jordanians used this proverb to label nasty people fighting over trivial things.</p>
6. "It is a good dog that can catch anything."	
7. "A barking dog seldom bites." (Someone who openly makes threats rarely carries them out).	



English proverbs	Jordanian proverbs
8. "If you lie down with dogs, you will get up with fleas." It means that if you keep bad company, you will soil yourself.	<p>5. الكلاب ما توكل هيطالية [il-kla:b ma: tu:kil hayTaliah] DEF-dog.PL NEG eat.3PL.M.PRS hayTaliah (LT: Dogs do not eat Haytaleah (a type of sweets)). Jordanians used this proverb to refer to inferior and mean people who are not worthy of good things.</p>
9. "A woman, a dog, and a walnut tree, the more you beat them, the better they are."	<p>6. بوس الكلب على ثمة لتأخذ حاجتك منه [bu:s il-kalb 9la thum=uh la=ta:khid Hajt=ak min=oh] kiss.1SG.M.IMP DEF-dog on mouth=3SG.M to=get. 2SG.M.PRS. need=2SG.M from=3SG.M (LT: Kiss the dog on its mouth until you get what you need). This proverb means that you sometimes have to tolerate a nasty and wicked person to get what you want from him/her.</p>
10. "It is a poor dog that's not worth whistling for." (This proverb is used to refer to someone/ something totally worthless).	<p>7. الزلابية محرمة على الكلاب [Iz=zala:beah muHarramah 9la: il-kila:b] DEF-zala:beah forbidden.ADJ on DEF-dog.PL (LT: Alzalabeah (a type of sweets) is forbidden for dogs). This proverb means that inferior and mean people are not worthy of valuable things.</p>
11. "When one dog barks, all bark." It refers to people who copy other people's behaviour without thinking.	<p>8. لن علي اللحم كل كلبك [Lin ghli: il-laHim kul kalb=ak] if rise.3SG.M. PST DEF-meat eat.2SG.M.IMP dog=2SG.M (LT: If the price of meat rises, eat your dog). This proverb says that a rise in prices makes people resort to unworthy or trivial things.</p>

English proverbs	Jordanian proverbs
	<p>9. ما من وري قصاص كلبه صوف  [Ma min wara: gSa:S kalb=uh Su:f]  no from behind cutting dog=3SG.M wool  LT: No wool from his dogs' hair. Jordanians used this proverb to refer to worthless things or people.</p> <p>10. مهما سمن الكلب لحمه ما ينضاق  [Mahma: simin il-kalb laHm=uh ma: yenDa:g]  even-if get.fat. 3SG. M. PRS DEF-dog  flesh=3SG.M not eat.3SG.M.PRS.PASS  LT: Even if you fatten the dog, its flesh cannot be eaten. This proverb says that worthless people will remain worthless even if they get to power.</p> <p>11. الميت كلب والنعاية مرة  [il-mayt kalb wi=n-n9a:yah marah]  DEF-dead dog and= DEF-announcer.F woman  LT: The dead is a dog, and the announcer [of its death] is a woman. Jordanians used the proverb to belittle someone by comparing him/her to a dog.</p> <p>12. باب عن الكلاب.  [Ba:b 9an il-kla:b]  door for DEF.dog.PL  LT: A door for protection against dogs. This proverb refers to methods to protect something/someone from villains, trouble-makers or mean people.</p> <p>13. وين كليك من الغزال  [We:n kalb=ak min il-ghaza:l]  where dog=2SG.M from DEF-deer  LT: Where is your dog compared to the deer? It is used to indicate that there is a huge difference between trivial things (dog) and high-quality things (deer).</p>

English proverbs	Jordanian proverbs
	<p data-bbox="726 217 955 243">14. الكلاب تنبح والقافلة تسير</p> <p data-bbox="445 247 926 335">[il-kla:b tinbaH w=il-ga:filah tsi:r]: DEF-dog.PL bark.3PL.M.PRS and=DEF-caravan move.3SG.F.PRS 'Dogs may bark, but the caravan moves on'. It means that people in power ignore the protests of people of low status. –Doubtful construal</p> <p data-bbox="609 463 955 489">15. صار للكلب بيت وماشية وعزوة وحاشية</p> <p data-bbox="445 494 955 705">[Sa:r li=l-kalb be:t w=ma:shyah wa=9izwah w=Ha:sheah] become.3SG.M.PST for=DEF-dog home and=cattle. PL and=ancestry and=servant.PL LT: A dog gets a house, cattle, ancestries, and servants. This proverb refers to a villain who gains power and wealth.</p> <p data-bbox="707 740 955 766">16. الكلب كلب لو طوقه بذهب</p> <p data-bbox="445 771 907 951">[il-kalb kalab law Tawagu:=h b=dhahab] DEF-dog dog if dress.3PL.M.PST=3SG.M with=gold LT: A dog is a dog even with a golden collar. This proverb says that a villain will be a villain in whatever outfit.</p> <p data-bbox="612 987 955 1013">17. من قلة الخيل ربطنا على الكلاب سروج.</p> <p data-bbox="445 1017 955 1198">[Min gilt l-khe:l rabaTna: 9la: il-kila:b sru:j] from shortage DEF-horse.PL put.1PL.M.PST on DEF-dog.PL saddle.PL LT: Because of the shortage of horses, we put saddles on dogs. It means that it is a bad time when people depend on villains and useless persons.</p>

English proverbs	Jordanian proverbs
	<p>18. كلب وصاد له عظمه  Kalb w=Sad-l=uh 9aTmah]  dog and=hunt.3SG.M.PST-for=3SG.M bone  LT: A dog “hunted” a bone. Jordanians used this proverb to refer to worthless people.</p> <p>19. كلب ينيح ما بعض  [kalab yinbaH ma: ye9uD].  dog bark.3SG.M.PRS not bite.3SG.M.PRS  ‘Barking dogs rarely bite’. The proverb is used to refer to someone who constantly makes false threats and rarely carries them out.</p> <p>20. الكلب اخو السلوق.  [il-kalb 2akhu: as-salag]  DEF-dog brother DEF-Salag  LT: A dog is the brother of Salag (a type of dogs). This proverb means that there is no difference between a villain and another villain.</p> <p>21. الكلب الأحمر يحسب حاله مع العجول  [il-kalb il-2aHmar yeHsib Ha:l=uh ma9 il-9ju:l]  DEF-dog DEF-red think.3SG.M.PRS self=3SG.M with DEF-calf.PL  LT: A red dog thinks that it is a calf. Jordanians use this proverb to refer to inferior and worthless people who think that they are worthy and powerful.</p> <p>22. كلب فالت ولا أسد مربوط  [Kalb fa:lit wala 2sad marbu:T]  dog loose.ADJ NEG lion chained.ADJ  LT: A loose dog is better than a chained lion. This proverb means that it’s better to live a humble life but free than a luxurious life without freedom.</p>

English proverbs	Jordanian proverbs
	<p>23. الكلب الردي يجيب لأهله المسية          [il-kalb ar-ridi: yiji:b la=2hul=uh il-masabbah]          DEF-dog DEF-bad.ADJ bring.3SG.M.PRS          for=family=3SG.M DEF-curse          LT: A bad dog makes people curse its keeper. A bad person brings bad reputation to his family.</p> <p>24. أنجس من ذنب كلب          [2anjas min dhanab kalb]          dirtier.ADJ from tail dog          LT: Dirtier than a dog. This proverb is used to refer to very mean people.</p> <p>25. قال: مين أنظف الكلب ولا السلق؟ قال: كلها كلاب بـكـلاب          [ga:l mi:n 2anTaf il-kalb wila: as-salag, ga:l kul=ha kla:b b=kla:b]          say.PST.3SG.M who cleaner.ADJ DEF-dog          or DEF-Salaq, say.3SG.M.PST all=3PL.M dog.PL          in=dog.PL          LT: Speaker A: Which is cleaner, a dog or a Salag (a type of dogs)? Speaker B: All are dogs. This proverb is used to describe mean and nasty people.</p> <p>26. كلب يبنح معك ولا عليك          [kalb yenbaH.3SG.M.PRS ma9=ak wala: 9al=e:k]          dog bark.3SG.M.PRS with=2SG.M not on=2SG.M          LT: It is better to have a barking dog with you than against you. This proverb implies that it is better to have mean and nasty people on your side than on the opposite one.</p> <p>27. مثل كلاب عرعة.          [Mithil kla:b 9ar9arah]          like dog.PL 9ar9arah          LT: Like Arara's dogs (Arara is a proper name). It refers to people who act without thinking.</p>

English proverbs	Jordanian proverbs
	<p>28. مثل اطرم الكلاب هن يلهن وهو ينيح  [Mithil 2aTram il-kla:b hin yilhathin w=hu yenbah]  like deaf.ADJ DEF-dog.PL they pant.3PL.M.PRS  and=bark.3SG.M. PRS  LT: He is like a deaf dog. Dogs pant, and he barks.  The proverb refers to people who act without thinking.</p> <p>29. بيض للكلب وقول لبن  [bayiD l=il-kalb w=gu:l laban]  white.2SG.M.IMP for=DEF-dog and=say.2SG.M..  IMP yogurt  LT: Whiten the dog's food and say it's yogurt. This  proverb says that worthless people do not deserve  good things.</p>

## Ingratitude

The study reveals that English and Jordanian proverbs also can associate *dog* with 'ingratitude', as shown in *Table 5*:

Table 5. Ingratitude signalled by dog-related expressions in English and Jordanian proverbs

English proverbs	Jordanian proverbs
<p>1. "Dogs wag their tails not so much to you as to your bread." (He who acts friendly does not seek your affection, but a specific thing from you).</p>	<p>1. الكلاب ما اتبصصلك إلا يومن تشوف بيدك كسرة خبز  [i]l-kla:b ma: 2itbaSbiS=la=k 2illa: yo:min tshu:f  bi:d=ak kisrit khubiz].  DEF-dog.PL NEG look.3PL.M.PRS=at=2SG.M  unless day see. 3PL.M. PRS hand=2SG.M piece  bread  'Dogs do not look at you unless they see bread  in your hand'. This proverb refers to those who act  friendly with you only to get what they want.</p>

English proverbs	Jordanian proverbs
	<p>2. ربيت كلب وعضني تحرم علي عيشة الكلاب  [Rabe:t kalb w=9aD=ni: tiHram 9al=i: 9i:shit  il-kla:b]  raise.1SG.M..PST dog  and=bite.3SG.M.PST=1SG.M forbid.3SG.F.PRS  on=1SG.M life DEF-dog.PL  LT: I raised a dog and it bit me; I have forbidden  the life of dogs! It implies that dogs (=nasty people)  are ungrateful.</p> <p>3. كلب الشكارة أخرته للذئب.  [Kalb ash-shka:ra 2akhirt=oh li=dhi:b]  dog DEF-unworthy. ADJ end=3SG.M for=wolf  LT: An ungrateful dog will be eaten by a wolf. It  means that ungrateful and trouble-making people  will be punished eventually.</p>

### Bad habits

According to our data, *dog* in one English proverb and in three Jordanian proverbs carries the connotative meaning ‘bad habits’, as shown in *Table 6*:

Table 6. Bad habits signalled by dog-related expressions in both English and Jordanian proverbs

English proverbs	Jordanian proverbs
<p>1. “The dog returns to its vomit.” (a fool returns to his folly)</p>	<p>1. ذئب الكلب اعوج  [dhanab il-kalb 2a9waj]  tail DEF-dog unstraight.ADJ  LT: Dog’s tail is unstraight. Jordanians used this  proverb to refer to someone who never stops  making mistakes.</p>

English proverbs	Jordanian proverbs
	<p>2. إلي أصله كلب- ينيح. [2illi 2aSl=uh kalb yenbaH] who origin=3SG.M dog bark.3SG.M.PRS LT: The one whose origin is a dog will bark. This proverb means that nastiness and bad habits are inherited.</p>
	<p>3. الكلب ما بيولد خروف [il-kalb ma: beyild kharu:f] DEF-dog NEG breed.3SG.M.PRS lamb LT: A dog does not breed a lamb. This proverb says that the mean will give birth to a mean person, i.e., meanness is inherited.</p>

#### 4.1.2. The connotative meaning of dog-related expressions in English

Some connotative meanings of dog-related expressions, such as persistence, misery, and troublemaking, were found in English only.

Table 7. The connotative meanings of dog-related expressions found in English only

Connotative meaning	English proverbs
Troublemaking	“Let sleeping dogs lie.” (Do not ask for trouble. Let something alone lest it should cause problems)
Misery	“A dog’s life, hunger, and ease.” (This proverb goes back to the 17 <sup>th</sup> century and refers to human misery comparable to that of dogs’ life at the time).
Persistence	“It’s dogged as does it.” (Anything can be done with determination and perseverance).

Additionally, the study found that dog-related expressions in some English proverbs are used to refer to human beings in general without positive or negative connotations. Consider *Table 8*:



Table 8. Dog-related expressions that refer to human beings in general

1. “You can’t teach an old dog new tricks.” (A person who used to do things in a certain way will not change.)
2. “Every dog has his day.” (Everyone is successful during some period in one’s life).
3. “While two dogs are fighting for a bone, a third runs away with it.” (While two persons are disputing over something, someone else takes advantage of their distraction).
4. “Dogs of the same street bark alike.” (People with the same background show the same behaviour).
5. “It is easy to find a stick to beat a dog.” (It is easy to find reasons to justify your actions.)
6. “Why keep a dog and bark yourself?” (Why would one do something oneself when one already pays someone else to do it).
7. “If you are not the lead dog, the view never changes.” (If you live to follow others, you will never achieve great things”
8. “Better be the head of a dog than the tail of a lion.” (It’s better to be the leader of a small group than a subordinate in a bigger one).
9. “Be not a dog in the manger”. (Do not be like those who insist on having something just to prevent others from possessing it.)
10. “Give a dog a bad name and hang him.” (False charges may ruin a man’s reputation).
11. “There are more ways of killing a dog than hanging it.” (There are many methods to do the same thing).
12. “He is a good dog who goes to church.” (People know good characters by their customs and practices).
13. “The sun doesn’t shine on the same dog’s back every day.” (People should not expect to have good days every day).

#### 4.1.3. The connotative meanings of dog-related expressions found in Jordanian proverbs only

Our analysis of the data showed that some connotative meanings of the expressions, such as ‘failure’, ‘cowardice’, ‘self-destruction’, ‘cleverness’, and ‘laziness’ were found in Jordanian proverbs only. Consider the following table:

Table 9. The connotative meaning of dog-related expressions found in Jordanian proverbs only

Connotative meanings	Jordanian Arabic proverb
Cleverness	<p style="text-align: right;">كلاب الصيد مخرمشات الوجوه</p> <p>[kla:b iS-Se:d mikhrshma:t il-wju:h]            dog.PL DEF-hunting scar-PL DEF-face.PL            LT: hunting dogs with facie scars            (LT: Hunting dogs with face scars. The proverb refers to intelligent and experienced people.</p>
Self-destruction	<p style="text-align: right;">على نفسها جنت براقش</p> <p>[9ala nafsi=ha: janat bara:gish]            on self=3SG.F destroy.3SG.F.PST. bara:gish            LT: Baragish (a dog’s name) destroyed herself).            It is used to refer to people who have ruined their lives.</p>
Cowardice	<p>The following proverbs are used to describe someone who is a coward.</p> <p style="text-align: right;">1. الكلب ببينه اسد</p> <p>[il-kalb bi=be:t=oh asad]            DEF-dog in=house=3SG.M lion            LT: A dog is a lion in its house.</p> <p style="text-align: right;">2. الكلب كلب لو لبس جلد اسد</p> <p>[il-kalb kalb law libis jild 2asad]            DEF-dog dog if dress.3SG.M.PST skin lion            LT: A dog is a dog even if it gets into a lion’s skin.</p>

Connotative meanings	Jordanian Arabic proverb
Failure	<p>The following proverbs describe people who fail in doing something.</p> <p>1. كل الكلاب أحسن من قطوش.            [Kull il-kla:b 2aHsan min gatu:sh]            all DEF-dog.PL better than gatu:sh            LT: All dogs are better than Gatoosh (a proper name).</p> <p>2. كلب لو سعره وصل ع اسطنبول او رجع.            [Kalab law si9r=uh wiSil 9a IsTanbu:l 2aw riji9]            dog if price=3SG.M reach.3SG.M.PST to Istanbul or come.            back.3SG.M.PST            LT: A dog is a dog even if it is very expensive.</p>
Laziness	<p>قالوا للكلاب: قومي احرثي, قالو: ما جرت العادة:            [galu: l=il-kla:b : gu:m-i: 2uHruth-i: ga:lu: ma: jarat il-9a:dah].            Say.3PL.M.PST for=DEF-dog.PL get up.2PL.F.IMP            plow-2PL.F.IMP, say.3PL.F.PST NEG took.place.3SG.F.PST            DEF-habit            LT: They say to dogs: plow the field! Dogs say: we are not used to do so.            This proverb is used to refer to lazy people.</p>

#### 4.2. Results related to the second research question: To what extent undergraduate students can translate Jordanian proverbs containing dog-related expressions from Arabic into English and vice versa?

Our analysis of the students' responses showed that 50.5 % of the translations were correct and appropriate. However, 49.5 % failed to provide appropriate translations because they translated the proverbs literally and thus missed the connotative meanings of dog-related expressions. Another important reason for students' failure with some proverbs is that these proverbs are culturally bound. It is crucial to understand the socio-cultural aspect of a proverb in order to translate it into the target language

correctly. Additionally, the study suggests that paraphrasing was the most commonly used strategy in translating these proverbs.

Provided below are analyses of the students' failures with each proverb:

**Proverb 1:** الكلب ما يعض ذنبه

[Il-kalb ma: yu9D dhanab=uh]  
 DEF-dog NEG bite.3SG.M.PRS tail=3SG.M

'Bad people do not hurt each other.'

The meaning of this proverb is that bad people never hurt other bad people or themselves. The analysis of the students' responses showed that 50 % of the answers were incorrect because the students had missed the connotative meaning of this proverb. They translated it literally using 'the dog does not bite its tail'. Other students attempted to translate the proverb by paraphrasing it, but they did not succeed either, failing to grasp the intended/connotative meaning. Only 50 % of the students translated the proverb correctly. The results showed that the most common students' strategy in translating this proverb was paraphrasing.

**Proverb 2:** على نفسها جنت براقش

[9ala nafsi=ha: janat bara:gish]  
 on self=3SG.F destroy.3SG.F.PST bara:gish

'Snitches end up in ditches.'

The results of the study showed that 72.5 % of the students' responses were correct. They used the proverb from the target language with the same meaning, though with dissimilar wording ('Snitches end up in ditches'). However, 27.5 % of the responses were incorrect where the students tried to translate the proverb literally failing to grasp the connotative meaning of *bara:gish* (a dog's name).

**Proverb 3:** مثل كلاب الصيد مخرمشات الوجوه

[Mithl kla:b iS-Se:d mikhrshm-a:t il-wju:h]  
 like dog.PL DEF-hunting scar-PL DEF-face.PL

'They are clever and experienced people.'

Sixty percent of the students' translations of this proverb were incorrect. The students failed to grasp the positive connotations of the

dog-related expression in this proverb and either resorted to inappropriate paraphrasing such as ‘bad people are dangerous’ or provided a literal translation: ‘hunting dogs with face scars’. Felicitous translations used paraphrasing such as ‘like smart people’ or ‘they are very talented’.

**Proverb 4: كلب الشكارة أخرته للذئب**

[Kalb ash-shka:ra 2akhirt=oh li=dhi:b]

dog DEF-unworthy.ADJ end=3SG.M for=wolf

‘Ungrateful people will be punished eventually.’

This Jordanian proverb refers to ungrateful people who will eventually face consequences. In this case, 65 % of the translations were correct, with successful students utilizing the paraphrasing strategy. There appeared to be two reasons why the remaining 35 % of the translations were incorrect. Some students tended to translate the proverb literally, such as ‘the dog will be eaten by a wolf’, and others missed the connotative meanings of *dog* and tried to generalize the meaning of the proverb into something like ‘All people will die’.

**Proverb 5: The dog returns to its vomit**

This proverb is used to refer to people who are unable to overcome bad habits. The analysis of the data showed that 60 % of the translations were not appropriate. Some students translated the proverb literally, while others used inappropriate paraphrasing. The researchers attributed the failure to the fact that the students missed the connotative meaning of *dog* in this proverb. The correct translations relied on a target proverb with similar meaning though dissimilar in form رجعت حليلة لعادتها القديمة ‘the dog returns to its vomit’ and used the paraphrasing strategy من الصعب التخلص من العادات السيئة ‘it is hard to forget bad habits’.

**Proverb 6: Let sleeping dogs lie**

This proverb means one should better ignore a minor problem to avoid worse problems that may otherwise arise. The study has shown that most of the students were unable to translate this proverb correctly

because they attempted to translate it without understanding its intended meaning. The researchers noticed that 75 % of the students translated it literally, failing to convey the accurate connotative meaning. Students who succeeded in translating this proverb used paraphrasing as in لا تبحث عن المشاكل 'do not look for troubles', while others used the target proverb with similar meaning and dissimilar in form الفتنه نائمه لعن الله من ايقضها 'Let sleeping dogs lie'.

### **Proverb 7: Give a dog a bad name and hang him**

The meaning of this proverb is that if a person's reputation is tarnished, he/she will suffer difficulty and hardship. The analysis showed that only some of the students, who understood its connotative meaning, were able to translate this proverb correctly. The most common translation strategy used for this proverb was paraphrasing as in التهم الكاذبة قد تدمر سمعة صاحبها 'untrue charges my ruin the man's reputation'. However, the majority (78 %) were unable to translate it correctly, as they relied on literal translation that did not convey the intended meaning of the proverb.

### **Proverb 8: You can't teach an old dog new tricks**

This proverb is used to convey the idea that changing someone's attitude or behaviour is difficult. The study revealed that most of the students were able to understand the intended meaning of this proverb and either translated it correctly or came very close to the correct translation. Two strategies were used to translate this proverb that relied on the target proverb with similar meaning though dissimilar in form الطبع غلب التطبع/من شب على شي شاب عليه 'old habits die hard' to paraphrase it as الشخص لا يغير طباعه 'the person doesn't not change his habits'. On the other hand, the study revealed that some students (20 %) were unable to accurately understand the meaning and translated it literally. Even in a proverb where the meaning is easily grasped, literal translation does not convey the intended meaning, as the connotative meaning is missed.

The findings indicate that understanding the connotative meaning is crucial for accurate translation of proverbs.

## 5. Discussion

The analysis of the data showed that despite cultural and social differences between English and Arabic, the connotative meanings of dog-related expressions are somewhat similar in the two languages. These meanings encompass both positive and negative connotations, such as ‘worthlessness’, ‘inferiority’, ‘meanness’, ‘ingratitude’, ‘bad habits’, and ‘faithfulness’.

The data also showed that expressions related to dogs in the two languages mostly have negative connotations. They refer to undesirable characteristics and traits associated with low or inferior aspects of human life. The most frequent connotative meaning in both languages is ‘worthlessness’ (13 English proverbs and 29 Jordanian proverbs). Other negative connotations include ‘inferiority’, ‘bad habits’, and ‘ingratitude’.

The analysis also uncovered some differences in the connotative meanings of dog-related expressions in the two languages. Only in English, *dog* has a connotative meaning of ‘persistence’ (the proverb *it's dogged as does it*). Another connotative meaning that was only found in English is ‘misery’ (the proverb: *A dog's life, hunger, and ease*). On the other hand, many connotative meanings of *dog* were only found in Arabic, including ‘laziness’, ‘cowardice’, ‘failure’, ‘self-destruction’, and ‘cleverness’.

The data also showed that *dog* expressions were used in 13 English proverbs to refer to human beings in general without any positive or negative connotations. For example, the word *dog* in the proverb *every dog has his day* does not carry positive or negative meanings, just implying that everyone can get a chance for success in life. Or the proverb *The sun doesn't shine on the same dog's back every day* means that one should not expect good days to last forever. The data showed that dog-related expressions in all Jordanian proverbs, on the contrary, invariably carried a positive/negative connotation in reference to people.

As to the second research question, our analysis showed that 49.5 % of the students' translations were infelicitous due to attempts to translate the proverbs literally. The students obviously resorted to literal

translation because they did not understand the connotative meanings of the dog-related expressions in these proverbs. This suggests that proverbs are culturally bound, which aligns with other studies such as Al-Khaza'leh [2019] and Al-Azzam [2018]. The study also suggests that knowing the differences between Arabic and English in the connotative meaning of dog-related expressions may help translators improve their cultural competence. Translators can benefit from this study as it provides translations of proverbs containing the word *dog* in English and Arabic.

## 6. Conclusion

This study investigates the connotative meanings of dog-related expressions in Jordanian and English proverbs to establish the similarities and differences between them. The results show that the English and Arabic cultures share some connotative meanings of *dog*, including 'inferiority', 'meanness', and 'ingratitude', with most dog-related expressions in both languages carrying negative connotations. At the same time, the study uncovered a number of differences in the connotative meaning of dog-related expressions in the two languages. Thus, such meanings as 'cleverness', 'failure', and 'laziness' are only found in Arabic, while 'persistence' and 'misery', only in English. Additionally, the study shows that while the term 'dog' carries a generic reference in English as shown in the 13 English proverbs above, it is not used in Arabic to refer to humans in general. The findings of the study contribute to the field of translation. The study found that 49.5 % of the students failed to correctly translate the proverbs. The two main reasons behind the failures were that the students either used literal translation or missed the connotative meaning of the proverbs. The study also found that the most commonly used strategy in translating the proverbs was paraphrasing. Understanding the connotative meanings of dog-related expressions in English and Arabic helps translators overcome the cultural and social differences between the languages.



## Appendices

### Transliteration Symbols for Arabic Vowels and Consonants

#### Consonants

Arabic consonant	Symbol	Description
ء	/ʔ/	Voiceless glottal stop
ب	/b/	Voiced bilabial stop
ت	/t/	Voiceless alveolar stop
ث	/θ/	Voiceless interdental fricative
ج	/dʒ/	Voiced palato-alveolar affricate
ح	/ħ/	Voiceless pharyngeal fricative
خ	/χ/	Voiceless uvular fricative
د	/d/	Voiced alveolar stop
ذ	/ð/	Voiced interdental fricative
ر	/r/	Voiced alveolar trill
ز	/z/	Voiced alveolar fricative
س	/s/	Voiceless alveolar fricative
ش	/ʃ/	Voiceless palato-alveolar fricative
ص	/S/	Voiceless emphatic alveolar fricative
ض	/D/	Voiced emphatic dental stop
ط	/T/	Voiceless emphatic dental stop
ظ	/T/	Voiced emphatic interdental fricative
ع	/ʕ/	Voiced pharyngeal fricative
غ	/għ/	Voiced uvular fricative
ف	/f/	Voiceless labiodental fricative
ق	/q/	Voiceless uvular stop
ك	/k/	Voiceless velar stop
ل	/l/	Voiced alveolar lateral

Arabic consonant	Symbol	Description
م	/m/	Voiced bilabial nasal
ن	/n/	Voiced alveolar nasal
ه	/h/	Voiceless glottal fricative
و	/w/	Voiced labiovelar glide
ي	/y/	Voiced palatal glide
ق	/g/	Voiced velar stop

## Vowels

### Short vowels

Vowel	Description
/i/	High front short unrounded
/e/	Mid front short unrounded
/a/	Low central short unrounded
/u/	High back short rounded
/o/	Mid back short rounded

### Long vowels

Long vowels are indicated by a colon, i.e., i:, e:, a:, u:, o:

## Abbreviations

LT — literal translation; PU — phraseological unit; TT — target translation.

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