



## The Translation of English Proverbs into Albanian Language in the Religious Genre

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### Abstract

*Proverbs are short culturally-bound expressions that give practical advice or a moral based on real life experience; they constitute a source of folk wisdom. The translation of proverbs has long been recognized as a critical issue in the field of translation due to their cultural peculiarities and semantic properties. The meaning of a proverb cannot be understood by the individual words it is composed of. This study explores how proverbs are translated in the religious genre, from English to Albanian language. 100 proverbs have been selected from "KJV'S Holy Bible"'s chapter entitled "Proverbs" in order to collect data. The corpus of proverbs has been thoroughly analyzed; each of the proverbs has been individually analyzed in order to identify the translation strategy that has been employed. Mona Baker's model of translation for idioms and fixed expressions is used as the theoretical framework of this research for the analysis of translation strategies. The study concluded that the majority of the proverbs are translated by using a proverb with a similar meaning but a different form. Nevertheless, a considerable number of proverbs have been translated by means of a proverb with a similar meaning and form. Additionally, the study demonstrates whether domesticating or foreignizing translation strategies are more suitable for the translation of the proverbs in question. The results of the study have concluded that domestication is a more suitable translation strategy for the proverbs of the religious genre.*

**Keywords:** proverbs, language, translation, religious

### 1. Introduction

Proverbs are culturally-bound linguistic expressions which express a moral or practical advice based on wisdom acquired through real-life experience. As a result, their translation is fairly complex. A proverb's meaning cannot be fully understood from the individual meaning of the words that it contains. Thus, the translation of proverbs poses a major problem to translators. This study consists of the analysis of a corpus of 100 proverbs chosen from "KJV Holy Bible"'s chapter entitled "Proverbs". Each of the proverbs has been thoroughly analysed in order to discover the translation strategy that has been employed. Mona Baker's model for the translation of idioms and fixed expressions, including proverbs, is employed as the theoretical framework for the analysis of the corpus of proverbs.

### 2. Literature Review

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

expressions are semantically opaque. Thus, the meaning they convey is unclear and it cannot be deduced by the individual words they contain.

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

The process of translation between two different written languages involves the translator changing an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT) in a different verbal language (the target language or TL) (p.22).

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

Although expressions such as idioms or proverbs are peculiar to a country's culture, their translation is nevertheless feasible. The association of the proverb's meaning with certain cultural aspects renders the translation process particularly challenging. For that reason, culture is a critical issue that must be necessarily taken into account in the translation of proverbs. Furthermore, the hearer or reader associates a fixed expression with the context in which it occurs. This accounts for the extensive pervasiveness of fixed expressions in various languages.

They perform important roles in communication because they express fixed "aspects of experience" (Baker, 2018, pp.70, 74).

### 2.1 The translation of proverbs in the religious genre

There is a general consensus about the translation strategies used for proverbs in the religious genre among professional translators. The translation of religious proverbs encompasses in itself the complexity of other types of proverbs, that is, the cultural and linguistic peculiarities of the source and target language, and the similarity between the source and target language. Several studies, for instance, have been carried out about the complexity and obstacles of the translation of proverbs from religious texts. Thus, evidence from several studies and translation professionals suggests that domesticating translation methods, that is, translating a proverb with a culturally appropriate proverb that has a different form but a similar meaning to the original proverb is far more recurrent and employed by translators rather than a literal translation. Accordingly, several studies underline the importance of employing this translation strategy in order to produce an accurate translation which takes into account the linguistic features of the source and target language but also the also cultural peculiarities (Al-Timen, 2015; Currie, 2016; Elewa, 2014; Ismaili, 2018; Keefer, 2017; Leese, 2021; Othman, 2023; Pluger, 2015; Wolf, 2015).

## 3. Theoretical Framework

Mona Baker's model for the translation of idioms and fixed expressions constitutes the theoretical framework of this research. Baker's model has been employed to analyse the translation strategies of the corpus of proverbs. The translation model in question has been chosen due to its suitability for the translation of culturally-bound expressions such as idioms and proverbs. This translation model is composed of 5 major translation strategies:

- Using a proverb of similar meaning and form

This translation strategy consists of finding a proverb or fixed expression in the TL which conveys the same meaning as the one in the SL. Additionally, its structure is composed of similar lexical items. However, these cases are relatively rare.

- Using an idiom of similar meaning but dissimilar form

It is of commonplace occurrence to find a proverb or fixed expression in the TL whose meaning resembles the meaning of the expression in the SL. However, as in the first translation strategy, the structure of the expression is composed of different lexical items. To exemplify, the English expression *very much at home* is translated as *totally at ease* in Chinese.

- Borrowing the source language proverb

In particular contexts, certain fixed expressions are borrowed without undergoing any change, that is, in their

original form. Likewise, using loan words is a strategy that is used in order to deal with culturally-bound expressions. For instance, the expression *out of this world* remains unchanged in languages such as French, Italian, Spanish, German, and Japanese.

- Translation by paraphrase

Translation by paraphrase is widely used in the translation of fixed expressions. This translation strategy is predominantly employed in the translation of fixed expressions when the equivalent expression does not exist in the TL or when the use of idiomatic language is not possible in the TT due to the divergence in stylistic choices of the source and target languages.

- Translation by omission of a play on proverb

Certain fixed expressions and idioms are characterized by playful language. The translation strategy in question aims at conveying only the literal meaning of a fixed expression, instead of the figurative meaning that it contains (Baker, 2018, pp.78-85).

#### 4. Methodology

A corpus of 100 proverbs has been selected from “KJV Holy Bible”’s chapter entitled “Proverbs”. Henceforth, the corpus has been analyzed and conclusions have been drawn regarding the translation strategies employed in the translation of the proverbs. The original proverb in the English language has been compared with the translated version of the proverb in the Albanian language. Also, each proverb has been thoroughly analyzed. Thereafter, the data has been organized in tables. The corpus consists of proverbs which have been randomly selected from the text in question. Tables 1-9 demonstrate the results of the comparative analysis of the corpus of proverbs.

**Table 1-9:** Results of the analysis of translation strategies used in “KJV Holy Bible”

English proverb	Albanian version	Translation strategy
3:11 My son, despise not the chastening of the LORD; neither be weary of his correction. (KJV Holy Bible, 2016, p.1483)	3:11 Biri im, mos e hidh poshtë disiplinën e Zotit dhe mos e përbuz korrigjimin e tij. (Bibla, 2002, p. 613)	Proverb with a similar meaning but a different form
3:12 For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth. (KJV Holy Bible, 2016, p.1483)	3:12 sepse Zoti korrigjon atë që ka për zemër, siç bën babai me të birin që e kënaq. (Bibla, 2002, p. 613).	Proverb with a similar meaning but a different form
3:13 Happy is the man that findeth wisdom, and the man that getteth understanding. (KJV Holy Bible, 2016, p.1483)	3:13 Lum njeriu që gjen mençuri! Lum njeriu që fiton aftësi dalluese! (Bibla, 2002, p. 613).	Proverb with a similar meaning but a different form
3:25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. (KJV Holy Bible, 2016, p. 1484)	3:25 Nuk do të trembesh nga ndonjë tmerr i papritur, as nga shtrëngata që po vjen mbi të ligjtë. (Bibla, 2002, p. 614).	Proverb with a similar meaning but a different form
3:27 Without not good from them to whom it is due, when it is in the power of thine hand to do it. (KJV Holy Bible, 2016, p.1484)	3:27 Mos ua mbaj të mirën atyre që u takon kur e ke në dorë ta bësh. (Bibla, 2002, p. 614).	Proverb with a similar meaning but a different form
3:30 Strive not with a man without cause, if he have done thee no harm. (KJV Holy Bible, 2016, p. 1485)	3:30 Mos bëj fjalë kot me njeri, nëse s'të ka bërë asgjë të keqe. (Bibla, 2002, p. 614).	Proverb with a similar meaning but a different form
3:33 The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just. (KJV Holy Bible, 2016, p. 1485)	3:33 Mallkimi i Zotit zë shtëpinë e të ligjeve, por ai e bekon shtëpinë e të drejtëve. (Bibla, 2002, p. 614).	Proverb with a similar meaning but a different form
3:35 The wise shall inherit glory; but shame shall be the promotion of fools. (KJV Holy Bible, 2016, p.1485)	3:35 Të mençurit do të trashëgojnë nderim, por të marrët ngrënë në qiell çnderim. (Bibla, 2002, p. 614).	Proverb with a similar meaning but a different form
4:7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. (KJV Holy Bible, 2016, p. 1486)	4:7 Fito mençuri, fito aftësi për të kuptuar; mos i harro dhe mos i shpërfill fjalët e mia. (Bibla, 2002, p. 614).	Proverb with a similar meaning but a different form
4:19 The way of the wicked is as darkness; they know not at what they stumble. (KJV Holy Bible, 2016, p. 1486)	4:19 Udhë e të ligjeve është si termi, ja pse nuk e kuptojnë çfarë i pengon. (Bibla, 2002, p. 614).	Proverb with a similar meaning but a different form
4:24 Put away from thee a froward mouth, and perverse lips put far from thee. (KJV Holy Bible, 2016, p.1487)	4:24 Flakë tej fjalët dretharake dhe qëndroji sa më larg të folurit hilegar. (Bibla, 2002, p. 615).	Proverb with a similar meaning but a different form
6:25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids. (KJV Holy Bible, 2016, p.1490)	6:25 Mos e dëshiro në zemër bukurinë e saj, as mos e lejo të të magjepsë me sytë e saj joshës. (Bibla, 2002, p. 616).	Proverb with a similar meaning but a different form
6:34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. (KJV Holy Bible, 2016, p.1490)	6:34 sepse xhelozia e lërbon një bashkëshort, dhe ai s'ka për t'u treguar i dhembshur kur të marrë hak. (Bibla, 2002, p. 616).	Proverb with a similar meaning but a different form
8:11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. (KJV Holy Bible, 2016, p.1493)	8:11 sepse mençuria është më e mirë se margaritarët dhe çdo gjë e dëshirueshme nuk krahasohet dot me të. (Bibla, 2002, p. 617).	Proverb with a similar meaning but a different form
8:34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. (KJV Holy Bible, 2016, p. 1496)	8:34 Lum njeriu që më dëgjon, që vjen herët në derën time, ditë pas dite, dhe pret të hyrja e shtëpisë sime. (Bibla, 2002, p. 618).	Proverb with a similar meaning but a different form
9:7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. (KJV Holy Bible, 2016, p.1495)	9:7 Ai që ndreq tallësin, i hap derën çnderimit, dhe ai që korrigjon njeriun e lig, do të lëndohet. (Bibla, 2002, p. 618).	Proverb with a similar meaning but a different form
9:8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. (KJV Holy Bible, 2016, p.1495)	9:8 Mos e korrigjo tallësin, sepse do të të urrejë. Korrigjo të mençurin, dhe ai do të të dojë. (Bibla, 2002, p. 618).	Proverb with a similar meaning but a different form
10:5 He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame. (KJV Holy Bible, 2016, p.1496)	10:5 Ai bir që e mbledh prodhimin gjatë verës, vepron me mend, kurse ai bir që fle thellë gjatë të korraeve, e turpëron velen. (Bibla, 2002, p. 618).	Proverb with a similar meaning but a different form
10:6 Blessings are upon the head of the just; but violence covereth the mouth of the wicked. (KJV Holy Bible, 2016, p. 1496)	10:6 Bekimet prehen mbi kokën e të drejtëve, por në gojë e të ligjeve fshihen qëllime të dhunshme. (Bibla, 2002, p. 618).	Proverb with a similar meaning but a different form
10:8 The wise in heart will receive commandments: but a prating fool shall fall. (KJV Holy Bible, 2016, p.1496)	10:8 Kush është i mençur, do t'i pranojë udhëzimet, por kush flet marrëzisht, do të nëpërkëmbet. (Bibla, 2002, p. 618).	Proverb with a similar meaning but a different form
10:9 He that walketh uprightly walketh surely; but he that perverteth his ways shall be known. (KJV Holy Bible, 2016, p.1496)	10:9 Kush ecën me integritet, do të ecë i sigurt, por kush vepron me dredhi, ka për t'u zbuluar. (Bibla, 2002, p. 618).	Proverb with a similar meaning but a different form
10:13 In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding. (KJV Holy Bible, 2016, p.1497)	10:13 Në buzët e njeriut me aftësi dalluese ka mençuri, por shkopi është për kurrizin e njeriut pa gjykim të mirë. (Bibla, 2002, p. 618).	Proverb with a similar meaning but a different form
10:17 He is in the way of life that keepeth instruction: but he that refuseth reproof erreth. (KJV Holy Bible, 2016, p.1497)	10:17 Ai që ia vë veshin disiplinës, të çon në shtëqun e jetës, por ai që e shpërfill korrigjimin, të çon në rrugë të shtrëmbër. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form

English proverb	Albanian version	Translation strategy
10:18 He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. (KJV Holy Bible, 2016, p.1497)	10:18 Kush e maskon urrejtjen e vet, thotë gënjeshtra, dhe kush përhap thashetheme, është i marrë. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form
10:19 In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. (KJV Holy Bible, 2016, p.1497)	10:19 Në fjalët e shumta nuk mungojnë fajet, por kush u vë fre buzëve, vepron me maturi. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form
10:20 The tongue of the just is as choice silver: the heart of the wicked is little worth. (KJV Holy Bible, 2016, p.1497)	10:20 Gjuha e të drejtëve është si argjend i zgjedhur, kurse zemra e të ligëve s'vlen për gjë. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form
10:21 The lips of the righteous feed many: but fools die for want of wisdom. (KJV Holy Bible, 2016, p.1497)	10:21 Buzët e të drejtëve u prijnë shumë vetave, por të pamendët vdesin ngaqë u mungon gjykimi. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form
10:22 The blessing of the LORD, it maketh rich, and he addeth no sorrow with it. (KJV Holy Bible, 2016, p.1497)	10:22 Bekimi i Zotit të bën të pasur dhe ai nuk shton asnjë vuajtje. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form
10:23 It is as sport to a fool to do mischief: but a man of understanding hath wisdom. (KJV Holy Bible, 2016, p.1497)	10:23 Sjelja e turpshme është një lojë argëtuese për të marrin, por mençuria i përket njeriut me aftësi dalluese. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form
10:24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted. (KJV Holy Bible, 2016, p.1498)	10:24 Të ligëve do t'u bjerë mbi kokë ajo që i tmerron, por të drejtëve do t'u plotësohen dëshirat. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form
10:26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him. (KJV Holy Bible, 2016, p.1498)	10:26 Pors i uthulla për dhembët dhe tymi për sytë është përtaci për punëdhënësin e vet. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form
10:30 The righteous shall never be removed: but the wicked shall not inhabit the earth. (KJV Holy Bible, 2016, p.1498)	10:30 Të drejtët s'kanë për të rënë kurrë, kurse të ligjtë s'do të banojnë më në tokë. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form
10:31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out. (KJV Holy Bible, 2016, p.1498)	10:31 Nga goja e të drejtëve del mençuri, kurse gjuha e mbrapshtë do të prilet. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form
10:32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness. (KJV Holy Bible, 2016, p.1498)	10:32 Buzët e të drejtëve e dinë ç'është e këndshme, por goja e të ligëve është e mbrapshtë. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form
11:3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them. (KJV Holy Bible, 2016, p.1498)	11:3 Integriteti u prin të drejtëve, por intrigat do t'i rrënojnë të pabesët. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form
11:5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. (KJV Holy Bible, 2016, p.1499)	11:5 Drejtësia ua drejton shtigjet të paqortueshmëve, por të ligjtë do të rrënohen për shkak të ligësisë së tyre. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form
11:8 The righteous is delivered out of trouble, and the wicked cometh in his stead. (KJV Holy Bible, 2016, p.1499)	11:8 Drejti do të çlirohet nga hallët dhe vendin e tij do ta zëri i ligu. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form
11:10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting. (KJV Holy Bible, 2016, p.1499)	11:10 Nga mirësia e të drejtëve, qyteti është plot hare, dhe kur zhduken të ligjtë, ka britma gëzimi. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form
11:13 A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter. (KJV Holy Bible, 2016, p.1499)	11:13 Kush e ka gjuhën të gjatë, shkon vërdallë për të treguar bisedat e bëra në mirëbesim. (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form
11:30 The fruit of the righteous is a tree of life; and he that winneth souls is wise. (KJV Holy Bible, 2016, p.1500)	11:30 Peme jetë është frytë i të drejtit, dhe kush i bind të tjerët të bëjnë mirë, është i mençur. (Bibla, 2002, p. 620).	Proverb with a similar meaning but a different form
11:18 The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward (KJV Holy Bible, 2016, p.1451).	11:18 I pabesi realizon një fitim të rremë, por ai që mbjell drejtësi do të ketë një shpërbim të sigurt (Bibla, 2002, p. 619).	Proverb with a similar meaning but a different form (Baker, 2018, p. 98)
13:11 Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase (KJV Holy Bible, 2016, p.1454).	13:11 Pasuria e përftuar në mënyrë jo të ndershme do të katandiset në pak gjëra, por atij që e grumbullon me mund do t'i shtohet ajo (Bibla, 2002, p. 621).	Proverb with a similar meaning but a different form (Baker, 2018, p.100)
14:13 Even in laughter the heart is sorrowful; and the end of that mirth is heaviness (KJV Holy Bible, 2016, p.1459)	14:13 Edhe kur qesh, zemra mund të jete e pikëlluar, dhe vetë gëzimi mund të përfundojë në vuajtje (Bibla, 2002, p. 621).	Proverb with a similar meaning but a different form
15:32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding (KJV Holy Bible, 2016, p.1459)	15:32 Kush nuk pranon qortimin e perqortimit të shpirtit e tij, por ai që dëgjon qortimin bëhet më i urtë (Bibla, 2002, p. 623).	Proverb with a similar meaning but a different form
16:6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil (KJV Holy Bible, 2016, p.1460).	16:6 Me mirësinë dhe me të vërtetën padrejtësia shlyhet, dhe me frikën e Zotit njeriu largohet nga e keqja (Bibla, 2002, p. 623).	Proverb with a similar meaning and form
16:32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city (KJV Holy Bible, 2016, p.1461).	16:32 Kush nuk zemërohet shpejt vlen më tepër se një luftetar i fortë, dhe ai që e urdhëron frymën e tij vlen më tepër se ai që mposht një qytet (Bibla, 2002, p. 623).	Proverb with a similar meaning but a different form
17:3 The refining pot is for silver, and the furnace for gold: but the LORD trieth the hearts (KJV Holy Bible, 2016, p.1462).	17:3 Poçi është për argjendin dhe furra për arin, por ai që provon zemrat është Zoti (Bibla, 2002, p. 624).	Proverb with a similar meaning but a different form
17:23 A wicked man taketh a gift out of the bosom to pervert the ways of judgment (KJV Holy Bible, 2016, p.1463).	17:23 I pabesi pranon dhuratat fshehurazi për të prishur rrugët e drejtësisë (Bibla, 2002, p. 624).	Proverb with a similar meaning but a different form
18:4 The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook (KJV Holy Bible, 2016, p.1464).	18:4 Fjalët e gojës së një njeriu janë ujëra të thella, burimi i diturisë është si një rrjedhë uji që shkon duke gurgulluar (Bibla, 2002, p. 625).	Proverb with a similar meaning but a different form
19:4 Wealth maketh many friends; but the poor is separated from his neighbour (KJV Holy Bible, 2016, p.1466).	19:4 Pasuritë sigurojnë një numër të madh miqsh, por i varfri ndahet nga vetë miku i tij (Bibla, 2002, p. 625).	Proverb with a similar meaning but different form
19:11 The discretion of a man deferreth his anger; and it is his glory to pass over a transgression (KJV Holy Bible, 2016, p.1466).	19:11 Mençuria e bën njeriun të mos rrëmbetet shpejt nga zemërimi dhe është në lavdinë e tij t'i kapërcejë fryerit (Bibla, 2002, p. 625).	Proverb with a similar meaning but different form
19:25 Smitë a scormer, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge (KJV Holy Bible, 2016, p.1467).	19:25 Goditë tallësin dhe njeriu i thjeshtë do të bëhet mendjehollë; qorto atë që ka mend dhe ai do të fitojë dituri (Bibla, 2002, p. 626).	Proverb with a similar meaning but different form
20:1 Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise (KJV Holy Bible, 2016, p.1468).	20:1 Vera është tallëse, pija dehëse është e turbullt dhe kush jepet pas tyre nuk është i urtë (Bibla, 2002, p. 626).	Proverb with a similar meaning but different form
20:19 He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips (KJV Holy Bible, 2016, p.1469).	20:19 Ai që shkon poshtë e lart duke përflur tregon sekretet; prandaj mos u shoqëro me atë që flet tepër (Bibla, 2002, p. 626).	Proverb with a similar meaning but different form
21:15 It is joy to the just to do judgment: but destruction shall be to the workers of iniquity. (KJV Holy Bible, 2016, p.1470).	21:15 Të bësh atë që është e drejtë është një gëzim për të drejtin, por është një rënim për ata që kryejnë paudhësi (Bibla, 2002, p. 627).	Proverb with a similar meaning but different form
21:5 The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want (KJV Holy Bible, 2016, p.1470).	21:5 Synimet e njeriut të kujdesshëm çojnë me siguri në bollëk, por ai që ngutet do të bjerë me siguri në varfëri (Bibla, 2002, p. 627).	Proverb with a similar meaning but different form
22:1 A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold (KJV Holy Bible, 2016, p.1466).	22:1 Një nam i mirë është më i përqyeshëm se pasuritë e mëdha, dhe hiri është më i përqyeshëm se argjendi dhe arti (Bibla, 2002, p. 627).	Proverb with a similar meaning but different form
23:9 Speak not in the ears of a fool: for he will despise the wisdom of thy words (KJV Holy Bible, 2016, p.1474).	23:9 Mos i drejto fjalën budallait, sepse ai do të përcmojë mençurinë e ligjëratës sate (Bibla, 2002, p. 628).	Proverb with a similar meaning and different form
24:3 Through wisdom is an house builded; and by understanding it is established (KJV Holy Bible, 2016, p.1476).	24:3 Shtëpia ndërtohet me dituri dhe bëhet e qëndrueshme me maturi (Bibla, 2002, p. 629).	Proverb with a similar meaning but different form
25:11 A word fitly spoken is like apples of gold in pictures of silver (KJV Holy Bible, 2016, p.1478).	25:11 Një fjalë e thënë në kohën e duhur është si molla të arta mbi një enë argjendi (Bibla, 2002, p. 629).	Proverb with a similar meaning but different form
25:12 As an earring of gold, and an ornament of fine gold, so is a wise reprove upon an obedient ear (KJV Holy Bible, 2016, p.1478).	25:12 Për një vesh të bindur, një i urtë që qorton është si një vathë i artë, një zbukurim prej artë të kulluar (Bibla, 2002, p. 630).	Proverb with a similar meaning but different form
25:19 Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint (KJV Holy Bible, 2016, p.1479).	25:19 Besimi të një njeri i pabesë ditën e fatkeqësisë është si një dhëmb i thyer dhe një këmbë e ndrydhur (Bibla, 2002, p. 630).	Proverb with a similar meaning but a different form
25:26 A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring (KJV Holy Bible, 2016, p.1479).	25:26 I drejti që dridhet përpara të pabesit është si një burim i turbullt dhe një pus i ndotur (Bibla, 2002, p. 631).	Proverb with a similar meaning but a different form
26:1 As snow in summer, and as rain in harvest, so honour is not seemly for a fool (KJV Holy Bible, 2016, p.1480).	26:1 Ashu si bora nuk i shkon verës as shiu të korrave, kështu nuk i shkon lavdia budallait (Bibla, 2002, p. 631).	Proverb with a similar meaning but a different form
26:2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come (KJV Holy Bible, 2016, p.1480).	26:2 Ashu si harabellë fluturon atëherë e këndej dhe dallëndysja fluturon, kështu mallkimi pa arsye nuk ka efekt (Bibla, 2002, p. 631).	Proverb with a similar meaning but a different form
26:4 Answer not a fool according to his folly, lest thou also be like unto him (KJV Holy Bible, 2016, p.1480).	26:4 Mos iu përgjigj budallait sipas budallalëkut të tij, që të mos bëhesh edhe ti si ai (Bibla, 2002, p. 631).	Proverb with a similar meaning but a different form

English proverb	Albanian version	Translation strategy
26:27 Whoso diggett a pit shall fall therein: and he that rolleth a stone, it will return upon him (KJV Holy Bible, 2016, p.1481).	26:27 Kush hap një gropë do të bjerë brenda dhe kush rrokullis një gur do të bjerë përsëri mbi të. (Bibla, 2002, p.631)	Proverb with a similar meaning and form
26:28 A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin (KJV Holy Bible, 2016, p.1481).	26:28 Gjuha gënjeshtare urren ata që ka plagosur, dhe goja lajkatare sjell shkatërrimin (Bibla, 2002, p.631).	Proverb with a similar meaning and form
27:1 Boast not thyself of to morrow; for thou knowest not what a day may bring forth (KJV Holy Bible, 2016, p.1482).	27:1 Mos u mburr me ditën e nesërme, sepse nuk di atë që mund të sjellë një ditë (Bibla, 2002, p.631).	Proverb with a similar meaning and form
27:5 Open rebuke is better than secret love (KJV Holy Bible, 2016, p.1482).	27:5 Më mirë një qortim i hapur se një dashuri e fshehur (Bibla, 2002, p.631).	Proverb with a similar meaning but a different form
27:6 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful (KJV Holy Bible, 2016, p.1482).	27:6 Besnike janë plagët e një shoku, dhe të treme të puthurat e një armiku (Bibla, 2002, p.632).	Proverb with a similar meaning and form
27:8 As a bird that wandereth from her nest, so is a man that wandereth from his place (KJV Holy Bible, 2016, p.1482).	27:8 Si zogju që endet larg foleisë së tij, kështu është njeriu që endet larg shtëpisë së tij (Bibla, 2002, p.632).	Proverb with a similar meaning and form
27:21 As the tining pot for silver, and the furnace for gold; so is a man to his praise (KJV Holy Bible, 2016, p.1483).	27:21 Pooçja është për argjendin dhe furra për arin, kështu njeriu provohet nga lëvdata që merr (Bibla, 2002, p.632).	Proverb with a similar meaning but a different form
27:22 Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him (KJV Holy Bible, 2016, p.1483).	27:22 Edhe nëse e bën përshesh gruri budallanë duke e shtypur në havan, budallalëku nuk do të largohet prej tij (Bibla, 2002, p.632).	Proverb with a similar meaning but a different form
28:6 Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich (KJV Holy Bible, 2016, p.1484).	28:6 Më i mirë është i varfri që ecën në ndershmëri nga njeriu i paqëndrueshëm që ndjek rrugën dredha-dredha, edhe kur është i pasur (Bibla, 2002, p.632).	Proverb with a similar meaning but a different form
28:10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession (KJV Holy Bible, 2016, p.1484).	28:10 Kush i fut njerëzit e drejtë në një rrugë të keqe, do të bjerë vetë në gropën e tij; por njerëzit e ndershëm do të trashëgojnë të mirën (Bibla, 2002, p.632).	Proverb with a similar meaning but a different form
28:17 A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him (KJV Holy Bible, 2016, p.1485).	28:17 Njeriu mbi të cilin rëndon një vrasje do të turret deri në varr; asnjë të mos e ndihmojë (Bibla, 2002, p.633)!	Proverb with a similar meaning but a different form
28:18 Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once (KJV Holy Bible, 2016, p.1485).	28:18 Ai që ecën me ndershmëri do të shpëtohet, por njeriu i paqëndrueshëm që ndjek rrugë dredha-dredha do të rëzohet befasi (Bibla, 2002, p.633).	Proverb with a similar meaning but a different form
28:19 He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough (KJV Holy Bible, 2016, p.1485).	28:19 Kush punon tokën e tij do të ketë bukë me bollëk, por kush jepet pas kotësive do të ketë varfëri të madhe (Bibla, 2002, p.633).	Proverb with a similar meaning but a different form
28:20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent (KJV Holy Bible, 2016, p.1485).	28:20 Njeriu besnik do të mbushet me bekime, por ai që nxiton të pasurohet nuk do të jetë pa faj (Bibla, 2002, p.633).	Proverb with a similar meaning but a different form
28:25 He that is of a proud heart stretheth up strife; but he that putteth his trust in the LORD shall be made fat (KJV Holy Bible, 2016, p.1485).	28:25 Kush e ka zemërin të fryrë nga krenaria rixit grindje, por ai që ka besim te Zoti do të ketë mbarsësi (Bibla, 2002, p.633).	Proverb with a similar meaning but a different form
29:1 He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy (KJV Holy Bible, 2016, p.1486).	29:1 Njeriu që fortëson qafën kur qortohet, do të thyhet papritmas pa ljetër (Bibla, 2002, p.633).	Proverb with a similar meaning but a different form
29:5 A man that flattereth his neighbour spreadeth a net for his feet (KJV Holy Bible, 2016, p.1486).	29:5 Njeriu që i bën lajka të afërmit të tij shtrin një rrjetë mbi hapet e tij (Bibla, 2002, p.633).	Proverb with a similar meaning and form
29:8 Scornful men bring a city into a snare; but wise men turn away wrath (KJV Holy Bible, 2016, p.1486).	29:8 Tallësit kurdisin trazira në qytet, por njerëzit e urtë e qetësojnë zemërimin (Bibla, 2002, p.633).	Proverb with a similar meaning but a different form
29:11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards (KJV Holy Bible, 2016, p.1486).	29:11 Budallai e shfryn gjithë zemërimin e tij, por i urti e frenon (Bibla, 2002, p.633).	Proverb with a similar meaning but a different form
29:18 Where there is no vision, the people perish: but he that keepeth the law, happy is he (KJV Holy Bible, 2016, p.1486).	29:18 Kur nuk ka një vizion profetik, populli bëhet i shfrenuar, por lum ai që respekton ligjin (Bibla, 2002, p.633).	Proverb with a similar meaning but a different form
29:22 An angry man stirreth up strife, and a furious man aboundeth in transgression (KJV Holy Bible, 2016, p.1487).	29:22 Njeriu zemërak kurdis grindje dhe njeriu idhnak kryen shumë mëkate (Bibla, 2002, p.633).	Proverb with a similar meaning and form
29:25 The fear of man bringeth a snare; but whoso putteth his trust in the LORD shall be safe (KJV Holy Bible, 2016, p.1487).	29:25 Frika e njeriut përbën një lak, por ai që ka besim te zoti është i siguar (Bibla, 2002, p.634).	Proverb with a similar meaning and form
30:13 There is a generation, O how lofty are their eyes! and their eyelids are lifted up (KJV Holy Bible, 2016, p.1488).	30:13 Ka një kategori njerëzish që i ka sytë shumë kryelartë dhe qepallat krenare (Bibla, 2002, p.634).	Proverb with a similar meaning but a different form
31:8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction (KJV Holy Bible, 2016, p.1490).	31:8 Hape gojën tende në favor të memecit, në mbrojtje të gjithë atyre që janë tënë pas dore (Bibla, 2002, p.635).	Proverb with a similar meaning but a different form
4:20 The poor is hated even of his own neighbour: but the rich hath many friends. (KJV Holy Bible, 2016, p.1485).	14:20 Të varfrit e urren vetë miku i tij, por i pasuri ka shumë miklues (Bibla, 2002, p.622).	Proverb with a similar meaning and form
14:32 The wicked is driven away in his wickedness: but the righteous hath hope in his death (KJV Holy Bible, 2016, p.1485).	14:32 I pabesi përbyset nga vetë ligësia e tij, por i drejti ka shpresë në vetë vdekjen e tij (Bibla, 2002, p.622).	Proverb with a similar meaning but a different form
14:34 Righteousness exalteth a nation: but sin is a reproach to any people. (KJV Holy Bible, 2016, p.1485).	14:34 Drejtësia e larton një komb, por mëkati është turpi i popujve (Bibla, 2002, p.622).	Proverb with a similar meaning but a different form
15:3 The eyes of the LORD are in every place, beholding the evil and the good. (KJV Holy Bible, 2016, p.1485).	15:3 Sytë e Zotit janë kudo për të shikuar të këqijët dhe të mirët (Bibla, 2002, p.622).	Proverb with a similar meaning but a different form
15:12 A scornor loveth not one that reproveth him: neither will he go unto the wise (KJV Holy Bible, 2016, p.1485).	15:12 Tallësi nuk e do atë që e kritikon; ai nuk shkon tek të urtët. (Bibla, 2002, p.623).	Proverb with a similar meaning but a different form
15:29 The LORD is far from the wicked: but he heareth the prayer of the righteous. (KJV Holy Bible, 2016, p.1486).	15:29 Zoti u rri larg të pabesëve, por dëgjon lutjet e të drejtëve (Bibla, 2002, p.623).	Proverb with a similar meaning but a different form
16:3 Commit thy works unto the LORD, and thy thoughts shall be established. (KJV Holy Bible, 2016, p.1486).	16:3 Bësoja Zotti veprimet e tua dhe planet e tua do të realizohen. (Bibla, 2002, p.623).	Proverb with a similar meaning but a different form
16:8 Better is a little with righteousness than great revenues without right. (KJV Holy Bible, 2016, p.1486).	16:8 Më mirë të kesh pak me drejtësi, se sa të ardhura të mëdha pa drejtësi. (Bibla, 2002, p.623).	Proverb with a similar meaning but a different form
16:11 A just weight and balance are the LORD's: all the weights of the bag are his work (KJV Holy Bible, 2016, p.1486).	16:11 Kandari dhe peshoret e sakta janë të Zotit, të gjitha gurët e peshës janë veprë e tij. (Bibla, 2002, p.623).	Proverb with a similar meaning but a different form
16:22 Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly. (KJV Holy Bible, 2016, p.1486).	16:22 Mendja është një burim jetë për atë që e zotëron, por budallalëku është dënim i budallënie (Bibla, 2002, p.623).	Proverb with a similar meaning but a different form

## 5. Discussion

In relation to the translation of proverbs selected from "KJV Holy Bible", it can be said that translation by using a proverb with a different form but a similar meaning prevails against the literal translation. The analysis concluded that the majority of proverbs are translated through the second translation strategy of Baker's model of translation for fixed expression, that is, a translation with a similar proverb in meaning but composed of a different structure. This translation strategy was employed since rendering the proverbs in the same form as their original version is not feasible due to structural, cultural, and semantic differences between the Albanian and English language. More precisely, 89 out of 100 proverbs are translated by means of this translation strategy. For instance, the proverb "A fool uttereth all his mind: but a wise man keepeth it in till afterwards" Proverbs: 29:11, is translated as "Budallai e shfryn gjithë zemërimin e tij, por i urti e frenon

dhe e ul” A similar expression to the English one “speak your mind” does not exist in Albanian language and culture. However, 11 out of 100 proverbs have been translated through the first translation strategy of Baker’s model of translation, that is, translation through a proverb of a similar meaning and form. This is due to the nature of the proverbs in question. They are predominantly simple instructions that serve indoctrinating purposes and prompt the individual to behave in a certain manner.

Accordingly, <sup>1</sup>domestication is the most suitable translation strategy for the proverbs in question. It accounts for the translation of the majority of the selected proverbs (89 out of 100). Also, translating proverbs by means of a proverb with a different form but similar meaning to the original proverb is preferred in the translation field. This suggests that translation strategies that produce a target text that conforms to the cultural and linguistic norms of the target language are more adequate. Moreover, these findings are widely supported by linguists and translators. On the other hand, <sup>2</sup>foreignization only accounts for a small number of proverbs. Only 14 proverbs have been rendered by a literal translation.

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<sup>1</sup>Domestication is a translation strategy that aims at producing a target text that conforms to the cultural norms of the TL and does not strictly preserve the cultural elements of the ST. On the other hand, <sup>2</sup>foreignization is a translation strategy that aims at preserving the cultural peculiarities of the source text. Thus, the reader is well aware of the fact that the text he is reading is a translation of a foreign text (Millán & Bartrina, 2016, p.334).