People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research

Mentouri University of Constantine
Faculty of Letters and Languages
Department of Languages

Problems and Strategies of Translating Idioms from English Into Arabic:

A Case Study of Third Year Students of Applied Language Studies

---

Dissertation Submitted in Partial Fulfilment of the Requirements for a Master of Arts
Degree in Applied Language Studies

Candidate: Miss Amel BOUARROUDJ　　　　　Supervisor: Dr. Youcef BEGHOUL

Examiner: Dr. Al Khiar ATAMNA

2009-2010

The important thing is not to stop questioning. Curiosity has its own reason for existing.

Albert Einstein

Dedication

This work is dedicated:

To my loving parents for their love, patience, care and continuous support;

To my loving brother, Amine.

Acknowledgements

First and Foremost, I would like to express my sincere gratitude to my supervisor Dr.Youcef Beghoul for his continuous help, understanding and support.

Many thanks to my parents Djamel and Fadila for their love, help and patience.

Special thanks to my friend Nacéra Boudersa for her invaluable help.

I am also thankful for all those who have helped me in the course of accomplishing this work.

Abstract

The Present research deals with some students' problems in translating English idioms into Arabic and the difficulties to grasp the figurative meaning of English idiomatic expressions before translating them into Arabic. Choosing this subject is due to the fact that idioms are part of metaphorical language: They belong more to the culture of language then to its systematic features and have a surface meaning as well as a deep one. For students of foreign languages and translation, they are problematic. In order to see how problematic they may be, a test has been given to a sample of third year students of Applied Language Studies. The test consists of twelve English sentences each of which contains an idiomatic expression. The students have been asked to translate them into Arabic in order to check the validity of our hypothesis. The research hypothesized that students will fail to grasp the figurative meaning of English idioms and translate them literally into Arabic. The results in most sentences show that, generally speaking, students are not able to infer the figurative meaning of English idioms, and they use literal translation as a strategy to translate them into Arabic. As such, the research stated hypothesis has been confirmed.

List of Abbreviations

SL: Source Language

T L: Target Language

List of Tables

Contents

Introduction

1. Rationale

This topic is chosen because idioms are one of the cultural aspects of language. They are fixed and frozen patterns of language and often carry meanings which cannot be interpreted from their individual items. Idioms cannot be translated literally since they have a metaphorical meaning and are related to the culture of language; idioms are culturally loaded.

2. Statement of the Problem

Idioms are problematic in translation since they are related to the cultural aspects of language. They cannot be interpreted or translated literally due to their metaphorical meaning. However, there are different strategies which can be used by translators in order to translate idioms from the source language (henceforth SL) into the target language (henceforth TL).

3. Aim of the Research

This research work aims at finding out the problems which 3rd year students of Applied Language Studies face when they translate idioms from English into Arabic, and the strategies they use in order to translate them.

4. Research Question

- What are the problems that 3rd year students of Applied Language Studies have when they translate idioms from English into Arabic, and what are the strategies they use in order to translate them?

5. Hypothesis

Based on the research problem, we hypothesise that 3rd year students of Applied would find problems to understand metaphorical meaning the English idioms, to find equivalents in Arabic and they would translate them literally into Arabic

5. Research Tools

In order to check out our hypothesis, the data have been collected through a test consisting of twelve English sentences each of which includes an English idiomatic expression to be translated into Arabic. The idioms have been selected according to the types of idioms mentioned in the first chapter (phrasal verbs, idioms which violate truth condition, idioms with simile-like structure and metaphorical idioms). We have chosen four idioms from each type, and we have also tried to select some familiar, easily recognizable and accessible idioms which suit the students' levels. As far as the sentences are concerned, we have tried to make them unambiguous and as simple as possible at the syntactic and semantic levels, except for the idioms so that students would not feel the linguistic pressure and focus more on how to transfer the problematic part in each sentence. They will be given particular types of English idioms to be translated and to be analyzed. The choice of third year students is motivated by the fact that at this stage they are supposed to have gained enough skill in translation as a whole.

6. Structure of the Work

In chapter one, we introduce phraseology as a new area which is concerned with the study of expressions such as idioms. We define idioms from different perspectives. Due to the heterogeneity of the nature of idioms, we focus on particular types, features and characteristics of idioms. The chapter also deals with idiomaticity and the different uses of idioms. Because we are concerned with English and Arabic languages, we make a brief comparison between Arabic and English idioms to show the similarities and the differences in the structure of idioms in both languages.

In chapter two, we analyse idioms within the scope of translation. We focus on the problems of translating idioms from one language to another and the solutions which can help to overcome the difficulties in interpreting and translating idioms.

In chapter three, we, first, describe the sample and the test. Then, we analyse the findings of the test in order to check our hypothesis. Finally, we suggest some recommendations which we hope to contribute in improving the teaching of translation, in general, and idioms, in particular.

Chapter I
Nature of Idioms

Introduction

   This opening chapter will be devoted to discuss the notion of idioms. We will introduce the scope of phraseology; the modern area which includes the study of idioms. This chapter will attempt to present the types of idioms along with the significant features that characterize each type. Our discussion will mainly focus on the phenomenon of idiomaticity and its degrees, the role of context in grasping the meaning of idioms, and their use. We will end this chapter with a brief analysis of English and Arabic idioms.

I. 1. Phraseology

   Phraseology, by definition, is the study of word combinations. Generally, these word combinations are mainly characterized by features such as: fixedness, stability in syntactic and semantic structures and non-compositionality. Historically speaking, phraseology has first emerged as a branch of lexicology around the 1930's, then, according to Howarth (1995: 58, cited in Mousa, 2006), it became an independent area of research as a result of some movements in a variety of language-related fields such as semantics and discourse. Phrasemes are considered as the basic units in the field of phraseology. They are prefabricated as well as multiword units of language relatively stable and fixed in meaning. Howarth (ibid.) lists the following lexical units which fall within the realm of phraseology:

Phraseological Word Combinations	Examples
Restricted collocation	Princely sum
Binominal collocation	Gin and tonic
Figurative idiom	Put pen to paper
Pure idioms	Kick the bucket
Asyntactic idioms	By and large
Routine formulae	How do you do?
Conversational gambit	By the way
Catch phrase	Hello, good morning, welcome
Slogan	Go to work on an egg
Proverb	More haste less speed
Abbreviated proverb	When in Rome…
Allusion	1992 and all that
Quotation	You've never had it so good

Table 1: Lexical Units in Phraseology

I. 2. Restricted Collocation

Skij and Piirainen (2005) define restricted collocation, also called habitual collocation, as a word-combination in which one of the elements has a specialized meaning that occurs habitually with the other elements. A good illustrative example in English is: *in broad daylight* and *heavy smoker*. In Arabic, examples of this kind include expressions such as: *F ɣ ˙ Ửħ* and *oǔ F ɣ*.

I. 2. 1. Binominals

According to Burger, Kühn and Norrick (2007), binominals are phrasal patterns which consist of two words belonging to the same word class which are connected by a conjunction. Examples of this include: *gin and tonic*, *a beast of a party* and so forth. In a similar manner, *oỬ أخذ* and *ə ĭ ˙ ĭ* are examples of Arabic binominals.

I. 2. 2. Figurative Idioms

According to Bogaards and Laufer (2004), figurative idioms are conventional multi-word figurative expressions whose individual elements do not make the meaning of the idiom as a whole. *To teach someone the ropes* and *to hit below the hit* are some examples of this type of English figurative idioms. Other examples from Arabic include expressions like: *Ɏǔ χĭ* and *ǔ Ȗ Ɥ*.

5

I. 2. 3. Pure Idioms

According to Moon (1994) pure idioms include such expressions as: *Spill the beans* and *blow the gaff* which are semantically non-compositional expressions, i.e. their meaning is opaque.

I. 2. 4. Asyntactic Idioms

Cruse (1986) points out that asyntactic idioms are not well-formed expressions. Some of their grammatical structures are discernible. *By and large*, *far and away* are some examples of this kind.

I. 2. 5. Routine Formulae

Hi, how are you?

How do you do?

The above idioms are all examples of routine formulae which considered by Howarth (1998) as ready- made chunks of language. Expressions of this kind are conventional in language and are used for a different set of purposes such as: greeting, wishing luck and so forth. Expressions such as: ĭ,Ǖӿ and ǘÜ̈ϴ are some Arabic routine formulae.

I. 2. 6. Conversational Gambits

According to Danesi and Rocci (2009), gambits are words or expressions used to open a conversation, to make it going, to gain the audience attention, to seek approval and so forth. The following English lexical constructions such as: *May I ask you a question?, you agree with me, don't you?* are but few examples of English gambits. In Arabic, we can also find gambits such as: ĭ ɣ ɣ and Ùĭ ĭ .

I. 2. 7. Catch Phrases

A catch phrase (or catchphrase) is a phrase or expression recognized by its repeated utterance. Such phrases often originate in popular culture and become automatic Wikipedia, 2009) such as: *A little aid can go a long way* and *when all is said and done*. ¥Чǔ ĭÙ̆Ŏ and ǚ̆ Ù ̈ ɇ ̛Қ ĭ are Arabic examples of this kind of phrases.

I. 2. 8. Slogans

The American Heritage and Dictionary of the English Language (2009) defines slogans as an expression used in politics, commercials and other contexts as a representative phrase of an idea, purpose and so forth such as: *Go to work on an egg*, *four more years*. Қ̃ǔ ̈̈ ǔand ¥ ǔ ỹ Ϲ̃ǐare some examples of Arabic slogans.

I. 2. 9. Proverbs and Abbreviated Proverbs

According to Ghazala 1995, 2004) proverbs are fixed popular expressions. They sum up an idea or an action and can be used in everyday conversation to convince, support an idea or point of view and so forth. They can be also shortened. For example, *out of sight out of mind* and *time is money* are some popular English proverbs. Other examples from Arabic include expressions such as: ж̧ *ǔ̄ ɵ   Җ *ǔ* and ¥Ӵ́   *ù*

I. 2. 10. Allusions

Allusion is a figure of speech which refers to an event, literary work, work of art, place (Wikipedia, 2009) and so forth such as: *The city that never sleeps* and *15 minutes of fame*. In Arabic, *1986 F*   and *FÜ ǔ*   are examples of allusion.

I. 2. 11. Quotations

As shown above (see Table 1), idioms are phrasemes under the scope of phraseology. According to Granger and Meunier (2008), they can be regarded as the majority or the prototype of the phraseological units.

Another classification of multi-word units is that provided by Sinclair (1997). It includes idioms, proverbs, clichés, technical terms, jargon expressions and phrasal verbs. These mentioned classes are not static; they can change and overlap over time since language is a dynamic system.

I. 3. Idioms

Due to the complexity of idioms, and as an attempt to decode such complexity, these expressions were defined from different perspectives. In each perspective, scholars show particular features and characteristics. According to Baker (1992: 63), idioms are "frozen patterns of language which allow little or no variation in form and…often carry meanings which cannot be deduced from their individual components". It is clear from this definition that idioms are fixed expressions or *strings* whose meanings cannot be derived from the meaning of their constituent words. Hence, idioms as a whole have a different meaning from that of their individual words. Likewise, Palmer (1976: 98) defines idioms as collocations of a special kind whose meaning is often opaque. He (ibid. 98) also claims that idioms have plenty of syntactic, semantic and grammatical restrictions. Accordingly, idioms can be said to be semantically single units. They should not be analysed into their individual words. Grammatically speaking, idioms do not behave as single grammatical words. For instance, there is no past tense such as *kick-the-bucketed* for *kick the bucket*. Besides, they often allow no variation in their structure; for example, we can say *it is raining cats and dogs*, but it would be odd to say *it is raining dogs and cats*.

In Ball's (1974:1) terms, idioms are "the use of familiar words in an unfamiliar sense". In other words, Ball refers to the semantic peculiarity of idioms. Thus, the idiomatic expression *kick the bucket* has familiar words as *kick* and *bucket*, but the meaning of this idiom is not the total sum of meaning of neither kick nor bucket (*kick the bucket* means *die*). Due to their peculiar meaning, Laird (1993, cited in Gluckesberg, 2001:68, cited in Andreou and Galantomos, 2008) quotes: "if natural language had been designed by a logician, idioms would not exist".

From a discourse perspective, Moon (1994:117) considers that idioms contribute to discourse beyond their semantic and syntactic levels through their *paradigmatic properties* which are important in interaction; for instance, *how   do you do*? is a conventional expression in English used when someone meets another one for the first time.

From the phonological point of view, it is stated that idioms have rhythmic and intonational patterns similar to those that characterise sentences. Hence, there is a common consent in all the above definitions on the fact that idioms are non-literal expressions due to their figurative meaning, inflexible patterns (though some idioms are more flexible than others) since they often permit no syntactic and grammatical variation and complex units composed of more than one word.

I. 3.1. Features of Idioms

In the previous section, we have noticed that idioms, by definition, are successions of words whose meaning must not be pieced together from the meaning of their individual constituents. We have introduced some features of idioms such as: inflexibility, fixedness and figurativeness. In this section, we will shed light on further features of idioms.

Baker (1992) distinguishes five features. According to her, idioms accept no:

§ Change in word order, for example the idiom *the long and short of it* cannot change into *the short and long of it.*

§ Deletion from their component words such as spill beans (*spill the beans*).

§ Addition to their component parts such as the *very* long and short of it (*the long and short of it*).

§ Replacement in their individual words such as *bury a hatchet* instead of *bury the hatchet.*

§ Grammatical changes in their structure such as *the music was faced* for *face the music*.

In addition to the features above, Glasser (2009), in his linguistic taxonomy on the grammatical and syntactic constraints of idioms, points out that idioms accept no:

I. 3. 2.   Predication

For example, using the adjective *sleeping* with a predicate in **partner is sleeping* for *sleeping partner* since this affects the initial idiomatic meaning.

I. 3. 3.   Comparative

For example, using the comparative **wetter blanket* for *wet blanket* alters the conventional meaning of the idiom.

I. 3. 4.   Nominalisation

For example, replacing the verb in *play of the waiting game* with a noun *the playing of the waiting game* changes the semantic meaning of the idiom which means *to delay an action* to a literal meaning.

I. 3. 5.   Passive

The passive form *some beans were spilled* does not paraphrase the meaning of *they spilled the beans* which means *they revealed a surprise*.

With respect to the same standpoint, Fernando (1996, cited in Kerdoun, 2001:36) and Flavell (1981, cited in Garces: 1997:33) identify four essential features which indicate that idioms are distinguishable from literal expressions:

§   Compositeness

Idioms are multi-word expressions such as: *Yellow livered* (two words), a *basket case* (three words),   *to blow the gaff* (four words), a *ghost of a chance* (five words), *in the blink of an eye* (six words).

§   Institutionalisation

Idioms tend to be considered as institutionalised patterns with a fixed structure and unchangeable meaning. They are originally novel expressions which gradually come to be accepted by speakers of language as conventional patterns.

§   Semantic Opacity

As far as meaning is concerned, idioms are not literal expressions; their meaning is generally not related to the literal meaning of their constituents.

§   Deficiency

Idioms are transformationally deficient in the sense that some idioms can accept the active and the passive forms, while others accept just one form.

Based on such linguistic restrictions, Palmer (1976) claims that some types of idioms are more restricted than others. Although idioms often resist variation in form, some tend to be more flexible than others. In this respect, McCarthy (2002) points out that sometimes the grammar or the vocabulary of some idioms can be varied slightly. Accordingly, an idiom in the active voice can occasionally be used in the passive, for example:

§   Government Minister's always *pass the buck* if they are challenged about poverty.

§ The *buck has been passed* from Minister to Minister (No one seems prepared to accept the responsibility).

Some verb-based idioms have noun-compound forms as well, for example: There is too much *buck-passing* in the government nowadays (No one accepts the blame for anything). Finally, a constituent in an idiom can be varied; for example: Stop *acting the fool/goat*!

Such flexibility, however, is not completely unconstrained. Some lexical substitutions will not work; for example, it would be acceptable to use fleet to substitute *ship* in the idiom to *give up the ship*, yet the expression he *gave up the boat is* odd (the word boat cannot substitute the word ship). Likewise, the expression boot *the pail* would not be acceptable as a form of *kick the bucket*, although *boot* and *pail* are synonyms to *kick* and *bucket*, respectively. In addition, some idioms are completely frozen; they always appear with the same form and order such as: *in fact*, *in view of* and *as a matter of fact*.

Ball (1974) points out that there are seven features necessary to the recognition of idioms:

I. 4. Grammatical Usage

Idioms do not conform to the ordinary grammatical usage; for example:

It is time we *went* home (the use of the past to mean a future action).

When you come tomorrow, I will pay you back. (Using the present for a future action).

I. 5. Deviation from a Grammatical Rule

Idioms are not strictly grammatical, yet they are well institutionalised by native speakers of language. For example:

It's ages since we met. (Using singular with a plural noun).

He's a friend of mine. (Using possessive rather than personal pronoun).

I. 6. Allusive Expressions

Idioms seem to have a straightforward interpretation, but when their meaning is idiomatically considered, they have a different meaning which is difficult to come to; for example: *Let's call it a day* means *let's stop work now* and *what are they up to?* means a question about some mischievous deeds.

I. 7. Conventional Phrases

These are like ready-made expressions such as: *Every now and then* (sometimes) and *how do you do?* (An expression used to greet someone for the first time).

I. 8. Phrasal Verbs

This is the common type of idioms in English. Phrasal verbs carry an idiomatic meaning which cannot be inferred from their form unless the phrase is previously known; for example:

She *took* him *in*. (To deceive).

I can't *make* it *up*. (To form).

I. 9. Word Order Alteration

English idioms, for example, do not respect English word order. For example:

It may *be well* ahead of time (In advance): Normal word order.

It may *well be* ahead of time. (Very probably): Idiomatic expression.

I. 10. Picturesque and Metaphorical Use

Idioms have a metaphorical meaning; their surface structure has little (sometimes nothing) to do with their idiomatic meaning. For example, neither the syntactic nor the semantic analysis of the idiom *kick the bucket* would come to the meaning *to die*.

To conclude, the features discussed above are among the restrictions which are important to grade the degree of idiomaticity of lexical items. The fitness of lexical items to such restrictions determines how a given lexical item is highly idiomatic.

I. 11. Characteristics of Idioms

The previous section discussed different sets of features which seem to shape the linguistic complexity of idioms. In view of such features, idioms seem to belong to a sophisticated area of language. Our concern in the present section is to consider the characteristics which embody the specific properties of idioms.

I.11.1. Lexical Item

In our previous discussions, we introduced the notion of lexical item as an important feature of idioms. A lexical item is often a complex syntactic entity, but, semantically, it functions as a single unit. It is a complex-word formation whose meaning and function are fixed. A lexical item can also be defined as a ready-made, chunk utterance (e.g., stereotyped formulaic expressions such as: *How are you? Good to see you*, and so forth) which has been conventionally established by the native speakers of English to fulfil particular social purposes.

Lewis (1993:89, cited in Kerdoun 2001: 37) identifies three main characteristics of lexical items. According to him (ibid.), a lexical item is a socially established entity and an independent as well as a minimal unit whose meaning is not totally predicted from its form. He also regards these characteristics as essential features for a word sequence to be considered a lexical item. As far as idioms are concerned, they are viewed as a special kind

of lexical items for their restricted structure and fixed function; they have a unit of meaning which differs from that of their individual parts. In this respect, Langacker (1968:76, cited in Kerdoun, 2001:32) defines idioms as "a kind of complex lexical items".

Furthermore, Hatch and Brown (1995:206) state that "idioms and proverbs were, perhaps, once actually formed by additive processes in lexical development…" Based on these perspectives, it goes without saying that idioms have a special lexical nature which differs from that of the other classes of lexical items such as *words* in a sense that they have a semantic unity, integrity in meaning as well as rigidity in their structure.

I. 11. 2. Collocation

The lexical item can have different types of lexical meaning such as those distinguished by Cruse (1986, cited in Baker, 1992:13): Propositional meaning, expressive meaning, presupposed meaning and evoked meaning. The presupposed meaning refers to co-occurrence restrictions on words or expressions which we expect to co-occur after a particular lexical unit. Under this type of meaning falls the collocational meaning. Collocations refer to the tendency of certain words to collocate with other words consistently in particular contexts. They can be *free collocations* or *restricted collocations*. Unlike free collocations, the restricted ones are those patterns which have few variations in their word combination; for example, a verb can collocate with a restricted number of nouns, but it has a special non-literal sense with each one: *Face the fact/truth/problem/circumstances* (Aisenstadt, 1979, cited in Grant, 2003). While some linguists (Kjellmer, 1994, cited in Grant, 2003) regard idioms as a subset of collocations, others (Cowie and Mack, 1975, Cowie, Mack and McCaig, 1983, cited in Grant, ibid.) classify them as a type of *restricted collocations* because idioms are syntactically restricted forms; they often resist variations in their structure such as: Substitution, addition and deletion. Similar to nouns in idioms, a noun in restricted collocations may combine with a restricted number of adjectives; for instance, *red/blond/brown/black hair*.

John Saeed (2003, cited in Wikipedia, 2009) defines idioms as set of words which collocate together and happen to become fixed over time and develop a special meaning. Palmer (1976), also, refers to idioms as collocations of a special kind; for example, *fly off the handle* is a collocation of *fly off* and *the handle* whose meaning is opaque. Bolinger (1677:168, cited in Moon, 1994:6) assumes that there is no clear boundary between collocations and idioms "only a continuum with greater density at one end and greater diffusion at the other". Therefore, if we consider collocations as a scale, idioms would lie at the end of this scale. Howarth (1998b:29, cited in Moussa, 2006:31) suggests the

following collocational continuum having opaque fixed idioms at the left end and extreme free combinations, which stand outside the scope of phraseology, at the right end:

	Free Combinations	Restricted collocations	Figurative Idioms	Pure Idioms
Lexical Composites e.g. Verb + noun	Blow a trumpet	Blow a fuse	Blow your own trumpet	Blow the gaff
Grammatical composites e. g: Preposition + noun	Under the table	Under attack	Under the microscope	Under the weather

Table 2: Collocational Continuum according to Howarth (1998b)

Besides the collocational meaning, idioms, as shown in the table above (Table 2), have also a figurative meaning. Generally speaking, figurativeness is a common quality of idiomatic patterns.

I. 11. 3. Figurative Meaning

Language, as such, communicates a literal as well as a figurative meaning. The literal meaning coincides with the propositional meaning of a word, lexical unit and so forth. The figurative meaning, however, goes beyond the ordinary meaning of the latter. The figurative language is embodied in different types or figures of speech; figures of speech are the use of words or expressions in their non-literal meaning such as: *Similes, proverbs* and *metaphors* from which idioms are thought to often originate. Metaphors, then, contribute to the figurativeness of idioms in a way that drawing a dividing line between idioms and metaphors becomes hard mainly in opaque and metaphorical idioms. Besides their complex lexical structure, idioms are, by no means, decoded by simply interpreting the literal meaning of their elements. It would be odd to understand idioms, such as *skate on thin ice* (take a risk), *tarred with the same brush* (to have the same fault), *cross your mind* (think about something for a short time), *salt of the earth* (a very good and honest person) and *let the cat out of the bag* (to tell people a secret), in terms of the compositional meaning of their individual words. In some cases, idioms appear to be comparable to proverbs whose surface structure does not coincide with their figurative sense. *Kill two*

birds with one stone is an English proverb which means *to produce two useful results by just doing one action.* Yet, it can also be regarded as a proverbial idiom. Some types of idioms have also the simile structure such as: *Like a bat out of hell, as dry as a bone* and *like water off a duck's back.*

To conclude, idioms are a form of figurative language in which words are deviated from their original meaning and use. Generally speaking, single words in idioms are meaningless on their own; they are meaningful only when considered in the idiom as a whole (some idioms may have a literal meaning besides the idiomatic one). Therefore, the figurative sense of the idiomatic expression is not easy to be interpreted unless it is presented in one's background knowledge.

I. 11. 4. Social Character

Different societies develop different linguistic features, among them idioms, based on their aspects of life. According to Marruecos and Garcia (1986:265, cited in Gracés, 1997), idioms are socially productive patterns; they are established by speakers of language over time. Considering the same society, idioms may relate to different social areas or semantic fields such as food (*all your eggs in one basket*), colours (*black sheep*), religion (*cold day in hell*), nature (*break the ice*), animals (*angry as a bear*) and money (*a penny for your thoughts*). Language does not only serve as a vehicle to reflect the reality of a particular society but also to show differences between societies and cultures. Idioms do show the influence of social and cultural heritage on language .They also measure some of the social differences in the sense that each society has its own idiosyncrasy in classifying idioms and a tendency to prefer a particular class. Marruecos and Garcia (1986:629-634, cited in Garcés,1997: 33) find that Spanish culture prefers idioms related to the philosophy of life. For example, *caerse con todo el equipo* (to cook one's goose), *irse de la lengua* (to let the cat out of the bag), and so on. English, on the other hand, has a preference for the expressions related to human body and clothes such as *all talk and no trousers, armed to the teeth* and so forth. Arabic has many idiomatic expressions related to religion such as   Ù ŭ Ӂ̋   F ŭ́   ŭ ɞ   χ ǐ᷎ ŭ (which literally means *when angles come, devils run away*)، F ŭ ỹŭ   (which literally means God's land is large).

In other cases, an idiom in a language conveys the same meaning which an idiom does in another language despite the differences in the linguistic structure; for example, *it is raining cats and dogs* in English has the same meaning of *it is raining old women and sticks* in Welsh. The semantic meaning of both idioms is the same; *it is raining heavily*, but the different choice of the words which build up each idiom has a social as well as a

cultural ground. According to Rener (1989, cited in Knapp, 2004), the meaning in idioms is not a result of grammatical rules; it is exclusively supplied by customs of society.

To sum up, idioms have an extreme social facet. They are part of people's heritage. Some of them are used as funny expressions; others to express emotions and so on, but each idiom is appropriate to be used in a given area.

I. 11. 5. Stylistic Value

As we have mentioned in the previous point, idioms are related to different social areas. They emerge from various sources such as mythologies, fables, sports, novels, games, plays and stories, and are later on included in wording as fixed expressions. In English, for example, many idiomatic expressions have been first introduced in the work of Shakespeare such as *milk of human kindnesses* (Macbeth), *green-eyed monster* (Othello) and *every dog will have his day* (Hamlet). Others are Lewis Carroll's novel expressions such as *mad as a hatter*, *making up from lost time* and *keep your temper* (Alice's Adventures in Wonderland).

Idioms are one of the vital and vivid manifestations of language in producing images; they have illogical nature. In order to express a feeling of anger, an Englishman may say: The neighbour's loud music of last night *drove me up the wall* or I'll give the boys a *piece of my mind* if I catch them in my garden. To speak about luck, s/he may also utter idioms such as *Don't push your luck!* or *It's the luck of the draw*.

According to Seidl (1978:5, cited in Casas and Campoy, 1995:54), idioms are not only used in informal style, they can also appear in formal style: Poetry such as *Every cloud has a silver lining* (by the English poet John Milton) and the Bible such as *Straight and narrow*. Therefore, idioms are not prerogative to a particular kind of people; they can be popular and literary expressions.

I. 11. 6. Ambiguity

Ambiguity is another aspect of idioms. Makkai (1972, cited in Kerdoun: 2001:41) draws attention to the *disinformation potential* of idioms; that is, some idioms have an idiomatic meaning in a context and a literal one in another. Consider for example the idiomatic expression *kick the bucket*; it is grammatically a well-formed expression. Semantically speaking, it can have an idiomatic as well as a literal reading depending on the context in which it occurs. Likewise, the idiom *spill the beans* in the sentence *David spilled the beans* might refer either to someone *slopping out the content of a jar of beans* which is a literal meaning or *revealing a secret* which is a figurative sense. *Break the ice*, for instance, has two different readings. In social interaction, the idiomatic meaning is *break up awkwardness*, yet in sport it has the meaning of *score for the first time in a game*.

In this example, we notice that the same idiom can be used in different areas, but its meaning in sport is not that one in social interaction. The two opposite types of meaning, literal and figurative, are confusing when one tries to grasp the real meaning of idioms; however, the context can disambiguate the intended sense of the idiom used.

Other characteristics of idioms include spontaneity. According to Marruecos and Garcia (1986:265, cited in Garcés, 1997:31), idioms appear in texts and are used spontaneously by native speakers. Some idioms are also language-specific, i.e. they may have no equivalent in other languages. Furthermore, Abdulmoneim (2002) adds that frequency and appropriateness in using idioms can draw a line between native and non-native speakers of language, i.e. idioms are typically used frequently and appropriately by native speakers.

As a conclusion to what has been discussed so far, we can say that the complex nature of idioms is a result of their multi-word lexical structure, colloquial use, figurative sense, social establishment, stylistic areas and ambiguity.

I. 12. Types of Idioms

The characteristic features of the nature of idioms we mentioned above lead us to the conclusion that idioms are of different types. Some are more frozen than others, and other types are more flexible in additions to those related to a particular social area or semantic field. Based on such features, idioms have been classified by linguists in different ways.

I. 12. 1. Idioms which Violate Truth Conditions

According to Baker (1992), these idioms are one of the most recognizable types. For example, *it's raining cats and dogs , throw caution to the wind, storm in a tea cup* and *food for thought* are easily recognized as illogical expressions at their surface structure; they draw the person's attention to read beyond their words. It is against the truth of life to rain cats and dogs, or to have a storm in a tea cup. This type of idioms includes ill-formed expressions because they are independent from the grammatical rules of language such as: *The powers that be, the world and his friend, by and large* and *blow someone to kingdom come*. For example, the idiomatic unit *the world and his friend* does not only violate the truth, but it does not also follow the English grammar in the sense that the word *world* has been personified (*his* instead of *its*).

I. 12. 2. Phrasal Verbs

According to Palmer (1976), phrasal verbs are very common types of idioms in English. They are a combination of a verb and an adverb such as *make up, put down* or that of a verb, an adverb and a preposition such as *be on with, put up with*. The meaning of this

word association can by no means be deduced from the individual verb, adverb or preposition; only the phrasal verb as a whole makes an idiomatic sense. In many cases, there are single verbs with the same or close meaning of phrasal verbs; for example, the verb *to quell* has the same meaning of *put down,* and *to invent* is very close to the meaning of *make up*. However, not all sequences of this kind are idiomatic phrases. As a matter of fact, an idiomatic expression such as *put on* can have a literal meaning rather than an idiomatic one in a sentence like *put on the book on the table* (*put your coat on* is an idiomatic expression). Moreover, there are even degrees of idiomaticity; for instance, *make up* a story is more idiomatic than *make up* a fire or *make up* someone's face.

I. 12. 3. Simile- Idioms

This type of idioms can either take like-structure (like/or+ noun) such as: *like a bat out of hell* and like *water off a duck's back*, or have the structure of as+adjective+as such as *dry as a bone* and *as free as a bird*. According to Baker (1992), this kind of idioms should not be interpreted literally. It has a form of a specific structure of comparison, irregularity in word combination and fixedness in use. Consider the idiomatic expression *like a bat out of hell* (meaning very fast), the choice of *bat* and *hell* is unpredictable to describe the speed of someone or something. Choosing the word *bone* to describe something as being very dry is much more predictable than the first one. This difference in the choice of word combination draws attention to the fact that there are degrees of idiomaticity; some simile expressions are more idiomatic than others.

I. 12. 4. Metaphorical Idioms

Opacity is an extreme quality of this type of metaphorical idioms. Words are deviated from their logical and ordinary meaning to carry a figurative meaning. Metaphorical idioms are produced by quite large conceptual metaphors. For example, the idiomatic unit *be in the teacher's good books* describes a good relationship, *dog's life* describes hard times in someone's life, *a basket case* refers to someone very nervous and *ace in the hole* is used to speak about someone's hidden talent or strength. Ghazala (1995) calls them indirect idioms. According to him (ibid.), the common meanings of the individual elements have totally nothing to do with the idiomatic meaning. Consider the idiom in the sentence: my aunt is *a dog in the manger*; it would be rather unacceptable and insulting to interpret it literally; the meaning here refers to an extreme selfish aunt. Putz, Niemeier and Dirven (2001) claim that this is due to the connotative aspect of idioms; for instance, *spit fire* to refer to someone out of control because of an extreme anger in that s/he is dangerous for him/herself and people as well. Thus, the meaning of metaphorical

idioms goes beyond the surface meaning of the words. This type originates from metaphors; it carries out a kind of image such as: anger, power, happiness and success.

Our choice of these kinds is based on the common features that characterise idioms such as being multi- lexical units, figurative expressions and fixed patterns (though some idioms accept a specific variation).The idiomatic meaning, as such, is like a scale along which some idioms tend to be more idiomatic because they are more restricted to these features than others. Thus, this draws attention to degrees of idiomaticity, which is our next standpoint.

I. 13. Idiomaticity

According to Moon (1998), idiomaticity is a universal phenomenon in the linguistic system of natural languages. Another related view is the one suggested by Fernando and Flavell (1981:19). According to them, idiomaticity is an extreme complex phenomenon that should not be defined in terms of a single property, but rather in terms of multiple criteria with each criterion representing a single property. Under the linguistic properties provided by both views, idioms can be seen as universal complex items based on multiple criteria.

Weinreich (1978, cited in Al Menoufy, 2007) sees idiomaticity as 'a phenomenon which may be described as the use of segmentally complex expressions whose semantic structure is not deducible jointly from their syntactic and semantic structure of their components'. Therefore, idiomaticity is considered as a matter of semantic opacity. The feature of idiomaticity introduced by Weinreich (ibid.), however, is not the only quality of idioms. In addition, degrees of opacity differ across idioms; some idioms are more opaque than others.

Other linguists as Vinogradoy, Arnold, Howarth and Lewis (cited in Cowie 1998:214, cited in Moussa, 2006) refuse to see idiomaticity just in term of semantic opacity but also of fixedness. Arnold, for instance, defines idiomaticity as a possibility or otherwise "of changing the form or the order of the components, and of substituting the whole by a single word" (cited in Cowie, 1998:214, cited by Moussa, 2004). Idioms as a part of idiomaticity are fixed units. In spite of the fact that some of them may accept some semantic and syntactic variations, this flexibility is still constrained. Lewis (ibid.) compromises between the previous views and suggests a wider meaning of idiomaticity. He defines idiomaticity as a scale of fixedness and figurativeness. Sinclair (1991, cited in Andreou and Galantomos, 2008) suggests two principles of language organisation: The open choice principle and the idiom principle. The open choice principle concerns the use of single lexical items to create language constrained by grammatical rules. However, the idiom

principle operates when native speakers use prefabricated bits of language as single lexical items, i.e. a large number of semi-reconstructed chunks which provide single choices to language users. These restricted choices give rise to collocations and other features of idiomaticity. In addition, Sinclair (ibid.) postulates that language use is mostly made up of the idiom principle with some switches to the open choice one. In Bollinger's (1976:1, cited in Andreou and Galantomos, 2008) words, language provides us with incredibly large number of prefabs which include collocations, fixed expressions, proverbs, clichés and so on. For example, Cowie (1991, cited in Moussa, 2006) analyses newspapers texts and finds out that journalistic language is highly densed with prefabricated language. In analysing spoken discourse, Pawly and Syder (1983, cited in Moussa, 2006) introduce the notions of native-like selection and native-like fluency. The nativelike selection refers to "the ability of the native speaker to convey his meaning by an expression that is not only grammatical but also nativelike" (1983:191, cited in Moussa, 2006: 10).The nativelike fluency is the ability of the native speaker to produce fluent stretches of spontaneous connected discourse.

With respect to the prefabricated form of idioms, Andreou and Galantomos (2008) consider idioms as the most representative type of prefabs structure.

On the basis of these aspects introduced above, idiomaticity may be phrased as follows: Idiomaticity is a universal complex phenomenon in natural languages. It is mainly concerned with the study of fixed, figurative and multi- lexical properties like idioms.

I. 13. 1. Degrees of Idiomaticity

Fernando and Flavell (1981, cited in Hatch and Brown1995:204) use four-points scale for idiomaticity in the meaning of idioms based on the criterion that some idioms are easily interpretable (transparent) and others are totally opaque, i.e. semantic intelligibility.

I. 13. 1. 1. Opaque Idioms

Meaning in opaque idioms cannot be worked out from the meaning of their separate constituents. In Cowie's (1998) terms, these idioms are called *true* or *pure idioms*. Glucksburg (2001, cited in Andreou and Galantomos, 2008) assumes that individual words in opaque idioms constrain the interpretation as well as the use of the idiomatic unit; for example, one cannot say: *he kicked the bucket all week* because *kicking* is a discrete act. Therefore, the literal and idiomatic meaning is not related at all to one another; the figurative sense takes over the meaning of such idioms.

Everaert, Linden, Schenk and Schreuder (1995) suggest two classes to opaque idioms: *Familiar opaque idioms* which are routinely activated in people's exchanges and *unfamiliar opaque idioms* which are not commonly known.

Ifill (2002) claims that, syntactically speaking, opaque idioms cannot be transformed to the passive voice because they do not retain their idiomatic meaning; for instance, the sentence *my friend bit the dust yesterday* cannot be changed to **the dust was bitten by my friend yesterday* simply because *to bite the dust* means *to die*. Semantically speaking, opaque idioms do not accept semantic flexibility; lexical substitution by near synonyms. For example, substituting *boot* for *kick* or *pail* for *bucket* would not keep the idiomatic meaning of *kick the bucket* in spite of the fact that both variants *boot the bucket* and *kick the pail* might be recognized to mean *to die*.

Moreover, Moon (1998 a, cited in Grant, 2003: 26) states that opaque idioms cannot be understood without background knowledge about their origin. Unlike transparent idioms, the opaque ones do not allow modifications such as adding words, for instance, *they shot *deep* holes in my argument (adding *deep* to *shot holes*).

Opaque idioms are completely restricted to idioms' principles such as rigidity. They are highly idiomatic since they do not allow linguistic variations in their lexical and syntactic structures. The opacity of these idioms is very often increased by the presence of cultural items.

I. 13. 1. 2. Semi-opaque Idiom

Idioms of this type are rather less opaque than the first ones. Semi-opaque idioms have at least one *semantic indicator* to the idiomatic meaning. Unlike opaque idioms, it might be possible to interpret their meaning from their formatives. The figurative sense becomes to some extent detachable from the meaning of the constituent parts of idioms. For example, Cruse (1986) classifies the idiomatic expression *give someone a piece of one's mind* as a semi-opaque idiom since the expression *piece of mind* may infer that an opinion has been communicated. *Black* in the expression *blacklist* can also help to predict that it refers to untrustworthy people. It is clear to notice that in term of intelligibility idioms of this kind are more intelligible than the previous ones.

I. 13. 1. 3. Transparent Idioms

This type of idioms refers to expressions whose meaning is compositional; they can be elicited from the words making up the idiomatic expression. They are also called *free collocations*. Syntactically, transparent idioms are capable of syntactic mobility. Ifill (2002) assumes that they can retain their idiomatic reading even if they are used in passive voice; for example, the idiom *keep tabs on* in the sentence *John kept tabs on them* maintains its idiomatic meaning in the passive sentence *tabs were kept on them by John*. Moreover, they can also allow modifications such as adding words. For example, my

brother made a use of *a lot of* contacts to get these tickets (the expression in italics is an added item to the idiom *make use of*).

Everaert, Linden, Schenk and Schreuder (1995) distinguish two classes within this category of idioms; *familiar transparent idioms* which native speakers are familiar with their meaning, and *unfamiliar transparent idioms* whose meaning seems unfamiliar to native speakers. Due to compositionality in meaning, flexibility and modification, idioms of this category are sometimes considered non-idiomatic.

I. 13. 1. 4. Semi-transparent Idioms

Idioms in this category are often metaphors. They are one of the confusing kinds of idioms due to the fact that their metaphorical meaning can also have a literal counterpart. Therefore, they may also be referred to as semi-metaphorical and semi-literal expressions. Some idioms of this kind are: *skate on thin ice, a watched pot never boils* and *spill the beans*. Consider the expression *a watched pot never boils*, in a context it may mean the following: *If we want to heat water until it boils, and we watch it while we wait, then it seems to take a very long time* (literal meaning). In another context, the same expression can mean *anything that we wait for with eager attention seems to take a very long time* (metaphorical meaning). In both cases, it is the context that determines which kind of meaning, literal or metaphorical, stands beyond the surface structure of the same idiom.

Weinreich (1972, cited in Dumitraşcu, 2007) and Glaser (1988, cited in Dumitraşcu, 2007) provide another grade of idiomaticity based on the semantic relationship between constituents having idiomatic meaning and those with a literal one.

I. 13. 2. Unilateral Idioms

The constituents in this type of idiom are self-explanatory; for example, *black market* and *cold war*.

I. 13. 3. Bilateral Idioms

The meaning of this type is not the amalgamation of meaning of the constituents; for instance, *white lie* and *early bird*.

I. 13. 4. Multilateral Idioms

They cover propositions such as: *Once in the blue moon* and *beggars cannot be choosers*.

I. 14. The Role of Context

Idioms are communicative expressions. Their meaning cannot be interpreted out of context. As we have noticed in the previous sections, some idioms are confusing; they may have literal as well as figurative meaning such as *spill the beans* (literally means *to pour out the content of a jar of beans*, figuratively means *to reveal a secret*). Some phrasal verbs

have literal meaning too; for example *put down*, in the context of placing something on the floor, carries out a literal sense; however, in the context of putting an end to something or someone, the meaning is figurative.

Scoldberg (2004:308, cited in Colin, 2005:11) states that the full meaning of idioms cannot be recognised unless they are put in context. McCarthy and O'Dell (2006:6, ibid.) also explain that context determines whether the idiom has a literal meaning or not; for example, the context of passing an examination in the sentence 'my friend wished me to *break a leg* when I was going to pass my exam' helps to determine that the idiom used communicates a figurative meaning (good luck!).

In the same standpoint, Cowie (1998:5) argues that the combination *blow off steam* has an original technical meaning, (*early steam engines had no safety valves*, *later engineers pulled a lever to release pressure*), but has gained a figurative meaning (*to release anger* or *tension*) over time. Therefore, depending on the context, this idiom can be understood either as a technical or figurative item.

According to Cain, Towse and Knight (2008: 2), inference from context is particularly important for understanding opaque idioms, the meaning of which is not cued by the individual constituents of these idioms. Gibbbs (1987), Levorato and Cacciari (1992), Nippold and Martin (1989, cited in Cain, Towse and Knight, 2008) experiment the understanding of idioms with children. The results show that children find it easier to interpret the meaning of idioms in supportive narrative context than out of context.

In a contrastive analysis between English and Swedish animal idioms, Colin (2005: 26-27) comments that context plays an important role for understanding such kind of idioms. Some animal idioms may be difficult to be grasped, when used out of context, by learners and even by native speakers who may not be familiar with, such as *to caste pearls before swine*. She (ibid.) also considers that the purer the metaphor is in animal idioms, the harder it is to understand their meaning when they are presented out of context.

I. 15. The Use of Idioms

Language, as such, varies according to the social characteristics of its users; social classes and ethnic groups as well as to the socio-cultural contexts in which it is used; who says, what, under which circumstances. This also applies to the use of idioms. According to Colin (2005), numerous idiomatic expressions are confined to particular users and occasions. She (ibid.) argues that the social relationship between the speaker/writer, the addressee and the setting are among the significant factors which determine the suitable choice of idioms. In a formal situation, standard idioms would be the most appropriate,

whereas with ordinary acquaintance, native speakers would use informal ones. The choice here, then, is based on the type of the register to which idioms belong.

Moreover, Fernando (1924:1, cited in Kerdoun, 1996: 45) identifies the following functional use of idioms:

I. 15. 1. Ideational Function

Idioms convey a specific experienced representation; for instance, *it was a simple bread butter issue.*

I. 15. 2. Interpersonal Function

Idioms here represent exchanges between a speaker and an addressee in a discourse. An expression of this kind is *bless you* which is used when signalling conviviality.

I. 15. 3. Relational Function

Lexical units such *as on the contrary, in addition* and *in sum* are relational idioms because they maintain cohesion and coherence of discourse between the participants.

I. 16. Arabic and English Idioms

English idioms have different classifications based on semantic, syntactic, functional criteria and so forth. They can be phraseological as in *to fly off the handle*, lexemic such as *hammer and tongs* and proverbial like *don't wash your dirty linen in public* (Boatner and Gates 1975:7-71, cited in Awwad: 2006: 58).

Some tend to be related to certain areas such as money as in *be on the breadline*, time as in *call it a day*, food as in *have eggs on your face* and health like *sugar the pill* (McCarthy, 2002:10). In the following table, McCarthy presents different forms of English idioms according to their grammatical features:

Meaning	Example	Form
Produce two useful results by just doing one action.	Kill two birds with one stone	Verb+object/complement (and/or adverbial)
In an extremely short time	In the blink of an eye	Prepositional phrase
Something which people argue and disagree over.	As bone of contention	Compound
Very dry indeed	As dry as a bone	Simile/(as+adjective+as,or like noun)
Crude and lacking sophistication	Rough and ready	Binominal (word+and+word)
Relaxed	Cool, calm and collected	Trinomial (word+word+and+word)
To tell the main points, but not all the fine details	To cut a long story short	Whole clause or sentence

Table 3: Types of Idioms according to McCarthy (2002)

Palmer (1976) also classifies phrasal verbs as the most common type of idioms in English such as: *Call upon, ask over, buzz off* and *hang on*.

The characteristics of idioms dealt with above also apply to Arabic idioms. For example, the idiomatic expression $ x \quad \partial^{..} \partial \grave{U}$ (means he returned empty-handed) is made up of multi-lexical items but none of them contributes to its idiomatic meaning. Awwad (2006) argues that Arabic idioms can also be phraseological such as $\grave{U} \quad \breve{i}$ على (means on the tip of my tongue). They can be lexemic $\grave{U}$ (arrow and fire) and proverbial as in $\grave{u} \quad \Theta\breve{u} \quad \grave{U}$ (he who takes the first step will eventually achieve his aims). Note, however, that if we replace $\grave{u} \quad \Theta\breve{u}$(road) with $\breve{u}$(way), the expression would lose its idiomatic meaning; that is to say, Arabic idioms are fixed expressions. He (ibid.) also adds that Arabic lexemic idioms can be verbal nominal, adjectival and adverbial. Unlike the English verbal lexemic idioms, the Arabic ones do not occur with particles; they can be made up of either the verb alone as in $\mathcal{K}^{..}\breve{u} \quad \Psi\mathcal{K}\breve{u}$(he broke into the house) or the verb followed by an adverbial nominal such as $^{..} \quad \mathcal{K}^{..}\breve{u} \quad \hbar\partial$ (he entered the house on purpose). Arabic, like other languages, organises idioms into areas of use. Some idioms fall into the area of religion such as إن شاء الله (literally means God willing),$\tilde{y}\breve{u} \quad \grave{U}$ (equivalent to God

bless you); others are related to parts of the body such as ЖҚ   (equivalent to *on the horns of dilemma*), *ǔ Ừ Ҳ ǔ*   *ǐ   ừ*   (means beat one's head in the wall).

Abdulmoneim (2002) considers that idioms related to parts of the body are among other types of idioms which can be used in an inappropriate context in other languages. He illustrates some cases where Arabic and English idioms seem to have a similar form but a different meaning, e.g. *Head over heels* means completely (in love) in English and *upside down* in Arabic has the equivalent ⁼   *Ừ ǐ* .

The above differences are just an example of many semantic differences which can cause problems in translation due to the fact that idioms are cultural patterns and a type of figurative language which is defined by Ponterotto (1994:2, cited in Kerdoun,1996:38) as the language 'which does not mean what it says'.

Conclusion

Throughout this chapter, we tried to shed light on the linguistic complexity of idioms. At the syntactic level, this concept is extremely fixed; idioms accept no variations in their grammatical structure (few types may allow constrained changes). Semantically speaking, idioms are non-literal expressions. Since they are agreed on by native speakers of language to whom idioms culturally make sense; this leads us to predict that they may rarely have identical form or meaning in other languages. Therefore, idioms can create a difficulty for translators.

Chapter II

Idioms in Relation to Translation: Problems and Solutions

Introduction

In the previous chapter, we have attempted to identify the complex nature of idioms in relation to the linguistic as well as the cultural aspects of language. The present chapter attempts to discuss idioms in relation to translation. We will shed light on the following concepts: Translation, translation lexical problems: above word level, the interpretation of idioms, some problems and difficulties in the translation of idioms, in addition to Baker's taxonomy on idiom's translation strategies, types of correspondence between idioms in the source and target language and idioms in relation to culture.

II. 1. Translation

Language is not seen as an "isolated phenomenon which is suspended in a vacuum but as an integral part of culture" (Snell, 1988:39, cited in Homeidi, 2004). Culler (1976, cited in Baker, 1992) considers that if language were simply a nomenclature for a set of universal concepts," it would be easy to translate from one language to another". He points out that languages do not simply name concepts but rather organise the world differently. In Goodenough's (196: 39-40, cited in Homeidi, ibid.) words, culture is a total set of beliefs, behaviours, knowledge, practices and so on, within which members of a particular society behave. Therefore, language is a channel through which members of a society manifest their culture and express their identity.

As far as translation is concerned, Newmark (1973, cited in Al-Hamdalla, 1998) defines translation as the attempt to produce an approximate equivalence between two stretches of different languages on various levels. He also stresses the fact that thought and linguistic forms are the main aspects in this attempt. Bell (1991:5, cited in Homeidi, 2004) expresses a similar point of view; he quotes "translation is the expression in another language (or target language) of what has been expressed in another, source language, preserving semantic and stylistic equivalences". Both definitions refer to the notion of equivalence. According to the above views, translation is not simply a matter of replacing words or sentences in the source language (SL) with equivalent properties in the target language (TL). It is an activity in which culture and other aspects such as stylistic features are also involved to produce an approximate correspondence between SL and TL. Therefore,

beyond the notion which narrowly asserts that translation is a transfer of a set of signs from one language to another, the process, in fact, involves a whole set of extra-linguistic criteria such as culture and social reality .

According to Bassnet (2002), such various involvements of the linguistic system and culture can clearly be seen in the translation of idioms and metaphors. She considers that in both idioms and metaphors, the process of translation may discard the basic linguistic elements of the SL text to achieve Popovic's goal of "expressive identity" between the SL and the TL text. Nida (1964, cited in Venuti, 2000), for example, introduces the notion of *dynamic equivalence* (D-E) and *asserts* the importance of culture in translation. He (2001, cited in Jabak 2000) states that cultural differences among languages cause more difficulties than linguistic ones. D-E aims at a complete naturalness of a word, expression, text and so on, and tries to relate the target reader to modes of behaviour relevant to the context of her/his own culture, i.e. D-E is the closest natural equivalence to the SL message.

The notion of equivalence introduced above is a two-sided coin. In some cases, languages show similarities at various levels such as syntax and lexis. Therefore, equivalence seems an easy matter. However, the more a word, an expression or a text becomes deeply a culture-specific property, translation problems arise. Since the primary concern of a translator is to find an equivalent word or expression in the TL in order to communicate the overall meaning of the source message, lexical problems above word level are worth discussing for words do rarely occur on their own; they almost always combine with other words to make the meaning of given lexical units such as idioms, collocations and proverbs.

II. 2. Translation Lexical Problems above Word Level

Speaking about translation above word level-expressions draws attention to figures of speech such as collocations, idioms and proverbs in which a single word collocates with another to make up the whole meaning. Sometimes the meaning can be summed from the direct meaning of the individual items as in *black and white* or ‚*F ə ŭ̈ Ɏ* ; however, most of the time the words can stand behind a figurative sense as in *a stitch in time saves nine* and *Ÿ̈Ù ¨ ǝïF ĭ.*

Like culture-specific words, lexical units like collocations, idioms and proverbs express concepts such as conventions and social realities which can be inaccessible to the target reader. Baker (1992), for instance, shows the difference between English and Arabic in their collocational patterning of the verb *deliver*. She finds that the English collocation *deliver a speech* lexically and culturally corresponds to the Arabic one ¨ *Ừ / Ƒ̆ ħ* ,

but both languages differ in their way of portraying the event of childbirth. The English collocation *deliver a baby* focuses on the baby, whereas the Arabic one وَضَعَت prefers to focus on the woman.

Differences in culture between both English and Arabic can also be noticed in the English collocation *law and order* in which English people reflect their respect to order whereas the Arabic expression الشّرعُ والعُرف reveals the Arabs' respect to their traditions. Thus, a literal translation such as القانونُ والعُرف or law and conventions would be unacceptable for an Arab or English reader, respectively. Similar to collocations, idioms and proverbs, besides their structural fixedness, reflect the cultural setting in which they are embedded. Although languages can have a lexically similar proverb or idiom, the context of use and the choice of the individual words which make up an idiom or a proverb can differ. English and Arabic, for example, express a malicious intention of someone in idioms such as: A *wolf in sheep's clothing* and ذئبٌ في ثوبِ حمل. Both languages use the word wolf to refer to someone not innocent. English idioms like *second hand*, *monkey business* and *dog's chance* have no Arabic correspondent. A literal translation as يدٌ ثانية or would be strange and unacceptable in Arabic. Both languages have a different choice in the items of idioms, for example, cats *and dogs* are used figuratively to express heavy rain in the English idiom *it's raining cats and dogs*, whereas تمطرُ بغزارة are the preferable words in the Arabic idiom تمطرُ السّماءُ مدرارا

Language is not made up of a large number of free-variant words. Patterns like idioms are not only rigid and fixed expressions; they can carry a culture-specific meaning which can seem strange in other cultures. Thus, in addition to their figurative meaning, the cultural nature of idioms gives rise to numerous problems in interpretation and translation.

II. 3. The Interpretation of Idioms

The first difficulty a translator comes across is being able to recognize idiomatic expressions. According to Baker, "the more difficult an expression is and the less sense it makes in a given context, the more likely a translator will recognize it as an idiom" (1992:65). With regard to the various types of idioms, Baker (ibid.) considers that some types are more easily recognizable than others. For example, idioms which violate truth condition (*it's raining cats and dogs*), ill-formed idioms (*the powers that be*) and idioms with simile-like structure (*like a bat out off hell*). In other cases, idioms can be easily misinterpreted due to the following reasons:

§ Some idioms have literal as well as idiomatic meaning. For example, *go out with* can have the meaning of having a romantic or sexual relationship with someone, and *take someone for a ride* can mean to deceive or cheat someone in

some way. In this case, a translator who is not familiar with such kind of idioms may easily interpret their meaning literally and miss their idiomatic one.

§ Some idioms may seem to have a very close counterpart in other languages on the surface structure, but have a totally or partially different idiomatic meaning. For example, the English idioms *has the cat had/got your tongue?* is used to urge someone to answer a question or contribute to a conversation, however its counterpart in French *donner sa langue au chat* has a totally different meaning (to give up). *To pull someone's leg* has similar French counterpart on the surface form *tirer la jambe*, but both expressions convey different idiomatic meaning (*to pull someone's leg* means to tell something untrue as a joke in order to shock someone temporarily and then amuse her/him when s/he finds out that it's just a joke, however *tirer la jambe* means to *drag one's steps*).

Speakers and writers sometimes play on the literal as well as the idiomatic meanings of idioms. This manipulation can confuse the translator who is not already familiar with such kinds of idioms or lacks knowledge of collocational patterns of the TL. In this case, Baker (ibid.) claims that among the means which can enable the translator to decode the idiomatic meaning is relying on the context. With respect to the same point, Ponterotto (1994: 3, cited in Kerdoun, 2001) quotes "it is necessary to understand metaphoricity and its culture-specific connotations in order to correctly interpret even simple texts". Confusion may also arise from similarities in the structure between source and target idioms. In this case, the translator should be aware about the collocational environment which surrounds any idiomatic expression in the SL and the TL.

II. 4. The Translation of Idioms: Problems and Difficulties

Interpreting the figurative meaning of the idiom is the step which determines whether the translation of the idiom will be correct or not. Baker (ibid.) assumes that the difficulties or problems which are involved in the interpretation of the idioms differ from those involved in the translation. While interpreting transparent idioms can be easier than opaque ones, translating opaque idioms may be easier than transparent ones. As far as problems and difficulties are concerned, Baker identifies the following:

§ An idiom may not have an equivalent in the TL. Languages differ in their choice to express various meanings. For example, a given meaning may be expressed by means of a single word in one language, by means of a transparent fixed expression in another one and by an idiom in another language and so forth. In addition, an idiom which contains a culture-specific item can be untranslatable or difficult to be translated into the TL not because of the specific item but rather due to the meaning

which this item conveys and its association with culture-specific contexts. For instance, the English expression *to carry coals to Newcastle* contains culture-specific words *Newcastle* and *coal* which are used as a measure of abundance. It is, nevertheless, closely paralleled to the German expression *Eulen nach Athen tragen* (to carry owls to Athens) though both expressions convey the same meaning: to supply something to someone who already has plenty of it (Grauberg, 1989, cited in Baker, 1992).

§ An idiom may have a similar counterpart but different contexts of use in the TL. The source and the target idiom may have different connotations, or they may be pragmatically untransferable. For example, Fernando and Flavell (1981, cited in Baker, 1992) find that the English idiom *to skate on thin ice* (to act unwisely or court danger voluntarily) has a similar counterpart in Serbian *navuci nekoga na tanak led* (*to pull someone onto the thin ice*), but the Serbian expression differs from the English one in the context of use; it implies forcing someone into a dangerous position. Similarly, the idiomatic expression to *sing a different tune* (to change one's opinion about what has been said or done before) has similar counterpart in Chinese *chang-dui-tai-xi* (*to sing different tunes/to sing a duet*) in the sense that the Chinese idiom refers to a contradiction in a point of view. As well as the context concerned, the Chinese expression has a different use; beside its strong political connotations, in some contexts it refers to a complementary rather than a contradictory point of view.

§ An idiom in the source text may be used in its literal as well as idiomatic meanings at the same time. Therefore; the play on the idiom in the target text cannot be successful, unless the target idiom corresponds to the source one in form and meaning. A literal translation would make ineffective meaning in the target text. Knowledge of the collocational patterns and the origin of the idiom in the TL and the context of use can be helpful to disambiguate the meaning of the idiom and reproduce the same manipulation in meaning in the target text.

§ Some languages allow the use of idioms in both spoken and written discourse, but others do not. English uses idioms in many types of text because 'using idioms in English is very much a matter of style' (Baker, 1992:71). It is common to see idiomatic expressions in English advisements, promotional material and so forth. Unlike English, Arabic makes a sharp distinction between spoken and written discourse. In a written text, one should avoid the use of idiomatic expressions and give access to the very formal language instead. In this respect, Fernando and

flavell (1981:85, cited in Baker, ibid.) quote that "translation is an exacting art. Idioms more than any other features of language demand that the translator be not only accurate but highly sensitive to the rhetorical nuances of the language".

In addition, Awwad (2006) asserts that cultural differences among languages are another area of serious problems and difficulties for the translator. In the absence of cultural knowledge of the SL and the TL, the translator can fail to interpret the idiomatic meaning and translate it into another language. His lack of such knowledge can lead to a literal translation which can make no sense to the native speakers of the T text. For example, it would be funny to translate *sitting ducks* into Arabic as بطات جالسة in a sentence like *the soldiers are sitting ducks, since they do not hide behind anything.* Ghazala (1995) also stresses the point that an idiom can make no sense to the native speakers of the TL if it is translated literally. For example, a literal translation to the English idiom *as the crow flies* is senseless to a speaker of Arabic *ù ŭ ŭ Ù* . Besides, the word *crow* has a negative connotative meaning in the Arabic culture. He also relates difficulties in translating idioms to the incompetence of the translator. Galantomos (2008) considers that close similarities between the source and the target idioms do not necessarily facilitate idiom comprehension. Armstrong (2005) exemplifies the difficulty which can arise when a given language has idioms with a close structure as in the following French pairs:

Mettre sur pied (to set up, establish) **vs.** *mettre à pied* (to lay off).

Mettre à jour (to update) **vs.** *mettre au jour* (to bring to light).

Due to the difficulties of translating idioms mentioned above such as: Lack of similar form in the TL, differences in the context of use and other stylistic and cultural differences, Baker (1992) suggests various strategies based on the different problems of interpreting and translating idioms as well as types of idiomatic equivalences which a translator can come across.

II. 5. Baker's Taxonomy on the Strategies of Translating Idioms

According to Baker (1992), translating an idiom from the SL into the TL depends on many factors. The translation process of this type of expressions is not only a matter of finding an equivalent idiom in form and meaning, it is also necessary for the translated idiom to be appropriate for a given register, context and reader of the TL. Fernando and Flavell mention the rhetorical effects of idioms which must also be taken into consideration, in addition to style and register and the cultural aspect. They claim that "strong unconscious urge in most translators to search hard for an idiom in the receptor-language, however inappropriate it may be" (1981, cited in Baker, ibid.).

II. 5. 1. Using an Idiom of Similar meaning and Form

This strategy involves translating the source idiom into a similar target one in form and meaning, i.e. finding a "good match" (Fernando and Flavell, 1981:83, cited in Garcés,1997) to retain idiomaticity in the SL. For example, *poke his/her nose in everything* can be translated into a similar Arabic counterpart *ơ   (Ҷ) Ө* .The English idiomatic expression *on the tip of my tongue* has a good match in Arabic   *Ù̀   ǐ*   . Similarly, the English idiom *the rain fell on the just and on the unjust* has a similar counterpart in French *la pluie tombait aussi bien sur les justes que sur les injustes.*

In spite of the major differences in culture, social experience, religion and so forth, a full equivalent idiom still exists. However, Baker comments on this strategy by quoting that "this kind of match can only occasionally be achieved" (1992:72).

II. 5. 2. Using an Idiom of Similar Meaning but Dissimilar Form

According to Baker (ibid.), it is often possible in the TL to find an equivalent idiom in meaning (function) but dissimilar in form (lexical items). For example, the English idiom *it is raining cats and dogs* can be translated by the Arabic idiomatic expression *ǔ Ŏ   жÙ̈ǔ ừ   ǔ* which corresponds to the source idiom in meaning but differs in terms of lexical items (Homeidi, 2004). Ghazala (2004) also considers that the English idiom *as proud as a peacock* has an equivalent Arabic counterpart in its connotative meaning but not in form   *Ù̀ ǔ   ǐ*. This is due to the fact that the *peacock* has negative implications of pride and snobbishness in both Arabic and English cultures. Ghazala (ibid.) also adds that the only difference between the two expressions in term of meaning is that the Arabic idiom has a stronger connotative meaning than the English one.

II. 5. 3. Translation by Paraphrase

This is the most common strategy of translating idioms in cases that a ready-made idiom is not found in the TL or due to different stylistic preferences which can make it inappropriate to produce an idiomatic meaning in the TL. For example, *Throw caution to the winds* can be translated into Arabic as *ơ   ĸ Ƙ Ө*   and *Jump down someone's throat* can be translated as يوبخ بعنف (Homeidi, 2004). Garcés (1997) also regards that this strategy is possible when the source and target idioms are false friends, i.e. they have similar structure and/or lexical items but entail different meanings. Fernando and Flavell (1981:82, cited in Garces, ibid.) consider that paraphrasing is the best strategy when no appropriate target match tends to serve the same idiomatic meaning in the TL.

II. 5. 4. Translation by Omission

Due to the absence of a target match, impossibility to paraphrase and for stylistic reasons, an idiom may sometimes be omitted in the target text. This strategy is closely

related to the strategy of compensation which is usually used in long texts in which a translator can omit or play features of idiomaticity "at the point where it occurs in the source text and introduces it elsewhere in the target text" (Baker, 1992:78). Baker (ibid: 77) exemplifies this strategy in the following extract from the play *Hero from Zero* (p.vi) which is translated into Arabic as follows:

> The Original English Version:
>
> "It was bitter, but funny, to see Professor Smith had doubled his own salary before recommending the offer from Fayed and added pre-dated bonus <u>for good measure</u>".
>
> The Arabic Translated Version:
>
> "و كان من المؤسف، بل ومن المضحك ، أن يتمكن البروفيسور سميث من مضاعفة راتبه مرتين قبل أن يتقدم بتوصيته لقبول عرض فايد، و أن يضيف إلى ذلك مكافأة يتحدد سلفا موعد حصوله عليها."

Notice that the underlined idiomatic expression in the original version has been omitted in the Arabic one.

As a conclusion, translating idioms within the phraseological scope, the collocational nature and the right level of idiomaticity of the TL can make the target text appear original and less foreign. It is a difficult task for the translator to reproduce the source idiomatic language in the target one due to the linguistic, stylistic, rhetorical and cultural differences between languages; it is, however, not impossible to find a full equivalent expression since idiomaticity is considered a universal phenomenon. Dealing with frozen patterns like idioms, then, requires not only a linguistic knowledge but also cultural as well as stylistic and rhetorical knowledge about the TL. Garcés (1997) asserts that translating idioms cannot be systematic. He also claims that in case of translating culture-specific items like idioms, it is not enough for the translator to be bilingual but also bicultural to meet the idiomatic nature of the TL.

II. 5. 5. Literal Translation

Nida (2001:28, cited in Chen, 2009) quotes that "finding a satisfactory equivalent for idioms is one of the most difficult aspects of translating". He argues that such difficulty is due to the fact that idioms are culture-bound items in which languages differ in their use, register, structure and so forth. In translating the Semic idiom *children of the bride chamber*, the translator translates it into one of the Bantu languages of Africa as *the children of the house of the man who marries the woman*. Such literal translation does not make any sense to the native speakers of Bantu and it would have been given if the translator had been really aware of the Jewish marriage customs.

In addition, Ghazala (2004) draws attention to the foreign students' difficulty in interpreting and translating idioms. According to him, it is a difficult task for foreign students to grasp the figurative meaning of idioms from another language. Therefore, they can rely on literal translation to retain the idiomatic meaning in the T text. In some cases, the task can be easy with some types of idioms; they can be easily recognised and translated. Idioms such as: *A bed of roses, stab in the back, make my blood boil, the law of the jungle* and *on the tip of my tongue* can be easily understood by Arab students of English and translated into Arabic as: ‌ə‌ Ǔ   ،   ŭ   ،ừ Ừ ŭF   and

Ừ ǐ   respectively because Arabic has ready counterpart for each. Ghazala (ibid.) also asserts that students should also recognize the metaphorical meaning which stands for each of the mentioned idioms even if the direct translation maintains the idiomatic meaning. Other types which Ghazala called *indirect idioms* are quite problematic for students who can fail to interpret the figurative meaning and translate them literally. For example, *donkey work* (Ừẋ   ), *big shot* (¨ F), *dog's chance* (¨̄ F   ) and monkey business (ə   ). Such literal translation is unacceptable; it is rather strange and funny for the Arab natives. Similarly, Bassnet (2002) claims that translating the Italian idiom *menare il can per l'aia* literally into English as *leading his dog around the threshing floor* is virtually meaningless; a sentence like *john is leading his dog around the floor* would seem obscure for the target reader. In order to retain the same idiomatic sense in English, *beat about the bush* is idiomatically the closest counterpart.

Ghazala (2004) suggests that the context is helpful for students to grasp the meaning of indirect idioms in order to avoid literal translation. As far as phrasal verbs are concerned, Ghazala states that students can only rely on the core meaning of the verb to understand the whole combination of this frequent English type of idioms. This can be helpful sometimes, but it is not enough because prepositions differ in their implications. For instance, *on* implies the idea of doing something over a period of time continuously such as go on, *off* refers to something which is finished, left or disposed as in get off and *up* can have the meaning of doing or finishing something quickly and completely as in *drink up*. Moreover, the infrequency of such kind of idioms in Arabic can create problems for Arab students and lead to a literal translation.

Lack of awareness about the cultural knowledge of the TL is another reason which stands behind literal translation. Idioms as such are culture-bound items since they express people's beliefs, customs, social attitudes, norms and so on. In this respect, Cansas and Campoy (1995) point out that in the mastery and translation of idioms, learners should not only have what is known as a linguistic competence but also cultural competence.

In all cases, literal translation is not a good strategy for dealing with idioms. Idioms as such are independent items whose meaning has little or nothing to do with the meaning of the individual words. In addition, the choice of these individual items is a matter of convention (in English *it rains cats and dogs*, but in Welsh *it rains old women and sticks*).

II. 6. Types of Correspondence between Idioms in the SL and TL

Due to the complex and heterogeneity of idioms, coincidences can be of various types as well. Awwad (1990) distinguishes the following categories based on the different linguistic and functional criteria of idioms in the SL and TL.

II. 6. 1. Expressions and Functions correspond in Both Languages

According to Awwad (1990), translating the source idiom with a target one corresponds at the linguistic and functional level, keeps the right level of idiomaticity in the TL and creates no difficulty for the translator. Villavicencio, Baldwin and Waldron (2004) claim that in some cases idioms show a lexical, syntactic and semantic correspondence across languages. Based on this assumption, English and Arabic are found to show this full correspondence in idioms such as: *In cold blood = ∂ Ǔ Ǫ́, black list = F ȉǓ oǐ̀͒* and poke *his/her nose in everything = σ ́ (Ӌ) Θ .*We can notice, for instance, that both idioms *in cold blood* and *∂ Ǔ Ǫ́* are prepositional expressions, meaning without any emotion.

II. 6. 2. Correspondence in Functions but Total Difference in Expressions

Sometimes idioms show the same semantic (functional) correspondence, but different syntactic coincidence across languages (Villavicencio, Baldwin and Waldron, ibid.). In this case, Awwad (1990) points out that the translator's task is to reproduce the idiomatic meaning in the T text using different expressions. For example, *armed to the teeth* can be translated into Arabic as *ɣ ǓYɣΘ* , *once in a blue moon* can be rendered as *ǔ ̏* , *on the horns of the dilemma* can be rendered into Arabic as *Ӂ ̏* and *forbidden fruit is sweetest* as *ù̀* .

II. 6. 3. Correspondence in Functions but Slight Difference in Expressions

Awwad (1990) considers that this type of correspondence is less problematic than type (2) and more problematic than type (1). According to him, the translator should pay special attention to the slight differences in the surface form. For examples, *to hold the reins* has a similar Arabic expression which holds the same meaning yet differs in form: *Ǔ ̏* ; *ǔ to lose one's head* can be translated as *̏ǔ Θ* and *by heart* as *̿* .

II. 6. 4. Difference and Language Specificity of Both Expressions

Idioms as such are socio-cultural properties which reflect the nature of a given society. The more an idiom is culturally related, the harder the task of finding an equivalent across

languages will be. In this case, knowledge of the target linguistic system is not enough to translate the idiom, the translator should be more aware about the origin of the idiom and the cultural environment of the TL. Awwad (ibid.) provides the following examples which fall in this type:

To get in Dutch with somebody

Pour oil on troubled water

Take it on the chin

Work one's figures to the bone

Wear out one's welcome

With regard to the same standpoint, Glaces (1984, cited in Garcés, 1997) considers that degrees of equivalence between S and T idioms fall into four categories; namely, total equivalence, partial equivalence, non-equivalence and apparent equivalence (false friends). Moreover, Villavicencio, Baldwin and Waldron (2004) argue that some idioms have multiple idiomatic equivalents in the other languages while others have none.

The heterogeneous types of idioms and their complex nature show again that dealing with the aspect of idiomaticity in translation is a difficult task. A translator can be misled by some categories and lost by others, though some types can make the translation process easier when an equivalent counterpart exists in the TL. In all cases, the translator is required to render the source idiomatic meaning with respect to the culture, collocational features and the linguistic nature of the TL.

II. 7. Idioms and Culture

The concise Oxford Dictionary of English Etymology (1996, cited in Kerdoun, 2001) defines idioms as expressions peculiar to a given language. The notion of peculiarity implies that idioms can be particularly related to one language rather than another. If a language is a socially established system, then idioms can be regarded representative features of the nature of its cultural background. Idioms encode customs, norms, beliefs and social attitudes. Therefore, they originate from various fields; for instance, the English idiom *naked truth* has been firstly used in ancient fables and *to the matter born* is derived from Shakespeare's famous play Hamlet (cited in Baker, 1992).

In a contrastive analysis between English and Spanish, Marruecos and Garcia (1986, cited in Gracés, 1997) find out that while Spanish has a variety of idioms which are related to religious beliefs, theoretical aspects and national festivals such as *a santo de qué* (for what reason), English has a preference to idioms which are concerned with nature and animals, human body and hunting such as *don't look a gift horse in the mouth*.

Languages differ in term of their choice of idioms' individual items. For example, in English *it's raining cats and dogs*, in Welsh *it's raining old women and sticks*. Due to the geographical differences between Britain and China, a Chinese native says *spend money like soil* whereas an English native says *spend money like water*. Villavicencio, Baldwin and Waldron (2004) show the difference between English and Portuguese in their choice of color in the idiom *in the black*. Portuguese uses *blue* instead.

The Difference between Arabic and English in terms of their origin, cultural features, customs, beliefs and so forth, can clearly be seen in the nature of their idioms. According to Awwad (1990), the English idiom *the fox is not taken in the same snare twice* is equivalent to the Arabic one Ӝҫ Ѳѷ ҶƳ   Ŭ ҧ Ѳ . However, both languages differ in their choice of the items which make up the idiom; while English uses a name of an animal *fox*, Arabic prefers the religious term   Ŭ ҧ Ghazala (2004) also considers that the English idiom *A busman's holiday* has no Arabic equivalent. He suggests that in the absence of this kind of idiomaticity in the TL, the only expression which can hold a close meaning is   ̈ Ҟҧ Due to the Islamic culture which affects people's daily life in the Arab world, bars and pubs are religiously prohibited places. Therefore, an English idiom such as *to go to the bar to bury one's sorrows* has no equivalent in Arabic. In Islam which is the religion of most Arabs, places like bars and pubs and alcoholic drinks and wine are forbidden, whereas they are part of the English culture. Likewise, English has a preference for *diamond* in the idiom *Diamond cuts diamond*, whereas Arabic has a preference to iron ѲѲIҧ ҧѲѲIҧ   . Ghazala (ibid.) also comments that an Arabic counterpart for the English idiom *to collapse like a house of cards* is not available since playing cards is not a part of the Arabic culture, and that only in recent times this game started to be known to the Arab people. English is full of idioms with the word *dog* such as: *Dog's chance*, *dog's breakfast* and *dog's life*; however, such expressions have no similar counterparts in Arabic because, unlike the English culture, dogs are not as important in the Arabic social setting.

On the other hand, English and Arabic can share a common metaphorical concept. For example, both English and Arabic show generosity of human being in idioms such as *milk of human kindness* and Ҟҟ   ҧ. The English idiom originates from Shakespeare's play *Macbeth* (cited in Baker, 1992), and the Arabic one is related to an Arabic traditional story about a very generous man called Ҟҟ. Both Languages express the notion of taking risks in the idioms *to play with fire* and ҨҬ ̈   ӜҫUsually these expressions are used as advice to warn someone from taking risks especially in Arabic ҨҬ ̈ Ӝҫ . Both languages also express the same metaphorical concept in both idioms *white lie* and oҨ ̈ ̈F̈   . In the two cultures, such expressions are usually used to avoid hurting someone's feeling.

The lexical system of each language is affected by the cultural background of that language and the way its people look and organize their ideas about their environment. Differences among cultures can be seen in various lexical items such as: Words, idioms, collocations, proverbs and so forth. Speaking of these differences does not ignore the fact that in one way or another languages still share universals on concepts, notions and so on. In this respect, Nida (2001:78, cited in Chen, 2009) states that "...language universals far outweigh the divergence".

Conclusion

In the above discussion, we have tried to show the difficulties and problems which can arise while interpreting as well as translating idioms across languages. Sometimes the task of transferring an idiom from one language to another may seem easy, but at other times it becomes hard to find a close equivalent. In all cases, literal translation can never be a good strategy to translate an idiomatic expression. As we have mentioned above, idioms are culture-bound items; therefore, what an idiom can mean in one language can by no means have a sense in another.

Chapter III
Practice

Introduction

In the previous chapter, our main concern was to conceptualize the notion of idioms in relation to translation. We have tried to introduce some problems which a translator can encounter while translating idioms from one language into another. Due to the problematic nature of idioms in translation such as lack of equivalence in the TL because of cultural gaps, some strategies have been suggested (Baker's taxonomy) in order to help translators overcome such problems.

In this chapter, we will deal with the test that we have used to collect data as well as the sample tested and the research procedure followed. We will also be concerned with the analytical framework of the data to check out our hypothesis. Our aim in this study is to find out whether students use a literal translation and fail to grasp the figurative meaning of idioms, as we have hypothesized, or not.

III. I. Test

In order to check out our hypothesis, the data have been collected through a test consisting of twelve English sentences each of which includes an English idiomatic expression to be translated into Arabic. The idioms have been selected according to the types of idioms mentioned in the first chapter (phrasal verbs, idioms which violate truth condition, idioms with simile-like structure and metaphorical idioms). We have chosen four idioms from each type, and we have also tried to select some familiar, easily recognizable and accessible idioms which suit the students' levels. As far as the sentences are concerned, we have tried to make them unambiguous and as simple as possible at the syntactic and semantic levels, except for the idioms so that students would not feel the linguistic pressure and focus more on how to transfer the problematic part in each sentence. Due to time constraints, students have been asked to translate the sentences in twenty minutes. Neither communication nor dictionaries have been allowed during the test.

III. 2. Sample

The chosen testees are third-year students of Applied Language Studies at the English Department. The total number of the sample is forty one (i.e. the whole group). The selection is based on the following criteria: The testees are assumed to be familiar with the task of translation since they have received basic theoretical knowledge about translation and, more importantly, they have been practicing translation from English into Arabic for two years. They have most probably come across the translation of English idioms into

Arabic and have had some problems or pitfalls with translating such kind of expressions and they must have also used some given strategies to translate them.

III. 3. Procedure

Because we have found that some sentences of the test have not been translated, we have considered only the translated ones and have counted the percentage of each. Then, we have analysed the results focusing on the students' translation of idioms in each sentence. The Arabic sentences have been constructed to be equivalent to the English ones. As far as idioms are concerned, we have chosen the most appropriate and available equivalent idioms in Arabic. As for those idioms with no direct Arabic equivalents, we have tried to select the most appropriate translation.

III. 4. Data Analysis

The percentages of the students' translations are as follows:

Sentence Number	Percentage
Sentence 1	70.73%
Sentence 2	88%
Sentence 3	54%
Sentence 4	43%
Sentence 5	39%
Sentence 6	87%
Sentence 7	57%
Sentence 8	84%
Sentence 9	64%
Sentence 10	51%
Sentence 11	83%
Sentence 12	53%

Table 4: Percentage of the Students' Translations

III. 4.1. Sentence 1

I don't think I managed to *put* myself *across* very well in the interview.

Due to the lack of idiom phrasal verbs in Arabic and the absence of a direct Arabic idiom to the English one, we constructed the Arabic version using a paraphrasing strategy as follows:*Ḟ̈Ü ǔ Θγ   ̈   ̈ Ƙ̃ǐ Ӝ эҫ ǐΘƘǔ*

The following are general illustrative examples of the students' translation of sentence 1.

.   Ù̇   ǐ

. ǔᴿ ǔ   Ƙ̃ǐ Ӝ эҫ ǐΘƘǔ

.ὰ ǔ¥Ƙ ǔ   ǐ𝒪γ   ǐ ǐ Ƙǔ ǐ ǐ

.Θγ   ǔҳ   ∂ ǐ𝒪γ ɛ ̈∂   ǐΘƘǔ

. ǔҳ оǔᴨ̃ǐ   Ӝ ǔ   ǐ ǐ

.ὰ ǔ¥Ƙ ǔ   Θγ Ó̇Ü   Ů̇ΘƘǔ

Sentence Number	Literal Translation %
1	14.63%

Table 5: Percentage of the Students' Literal Translations

As shown in the above table, an adequate number of students have been shown to be using literal translation as a strategy to translate the idiom *to put across* in sentence 1. The result was *F̃Ɽ𝒪Ů̃I ǔ   ǐ𝒪γ   ǐ ΘƘǔ ☡*. Students have failed to grasp the figurative meaning and translated literally the core meaning of the verb *to put* into the direct Arabic noun of the verb وضع without considering the combination of the verb and the adverb in the English idiom. Therefore, the problem here, as the results show, is that the figurative meaning of the English idiom (to be understood) has not been grasped.

The following table shows that translation by omission has also been used:

Sentence Number	Translation by omission%
1	17,07%

Table 6: Percentage of the Students' Translations by Omission

While translation by omission is an appropriate strategy with only long texts when there is no available equivalent to the SL idiom in the TL, or a possibility to paraphrase (Baker,1992), students used it with a short sentence in which paraphrasing is the appropriate strategy. For example:

̈ эӄ̃ ǐ Ƙǐ   and ¤ ǔᴿ ǔ   ɛ γ ǐ ǐ ὰ ǔ¥Ƙ ǐ𝒪γ   ɛ ҳ ǐ ǐ☡

. ǔᴿ ǔ

Sentence Number	Out of real context %
1	39,02%

Table 7: Percentage of the Students' Inappropriate Translations

One of the most striking results as shown in Table 7 is the fact that 39, 02% of the students' translations are neither literal nor omissions of the idiom, but rather out of the context such as *ŭ Ҷŭoŭ γŭ   Җ ŭ   ĭ   ĭ ,   ĭ Ѳ γ   ĭ ĭ Ķŭ ĭ ĭ ù ŭ ¥Қ ŭ ŭ ҶŭoѺĭĭ Ѳ γ Ϝ ѱŷ ŭ Ѹ Ѹ̄ ŭѲҚŭ* and *ù ŭ ¥Қ ŭ   Ѳ γ   Ŏ ĭ ѲҚŭ*. Such translation asserts that students failed to grasp the figurative meaning of the idiom in question.

III. 4.2. Sentence 2

Sorry I don't know anyone who *answers to* that description.

Using a paraphrasing strategy, the Arabic version will be:

ﻉ Ѹ̀ ŭ ŭ   Ѹ̈ ĭѲӷĭ   ĭ

The following are illustrative examples of the students' translation of sentence 2.

عذرا ، لا اعرف أي أحد أجاب على هذا الوصف.

آسف، أنا لا اعرف أي احد أجاب على هذا الوصف.

آسف، لأعرف أي شخص يمكنه الإجابة على أسئلتك.

عفوا لم اعرف أي شخص أجاب عن هذا السؤال.

Sentence Number	Literal translation %
2	54%

Table 8: Percentage of the Students' Literal Translation

The following sentences are illustrative examples of translation by paraphrasing.

معذرة، لا اعرف أي شخص بهاته المواصفات.

آسف لا اعرف أي أحد بهذا الوصف.

آسف لا اعرف أي احد بهذه المواصفات.

آسف، لا اعرف أي شخص يوافق ذلك الوصف.

As can be shown in Table 9, the total percentage of the students' translation adopting the paraphrasing strategy is quite acceptable reflecting the feeling that there is quite great awareness on the part of the students concerning the translation of this particular idiom.

Sentence Number	Paraphrasing %
2	29%

Table 9: Percentage of the Students' Translation by Paraphrasing

The following sentences illustrate the fact that when failing to get the figurative meaning, students' translation has been out of context and the whole percentage is represented in the table below.

عفوا لم اعرف أي شخص أجاب عن هذا السؤال.

آسف، لا اعرف أي شخص يمكنه الإجابة على أسئلتك.

Sentence Number	Out of Context %
2	5%

Table 10: Percentage of the Students' Translation Out of Context

The above tables show that literal translation is the most used strategy. The students' translation has been: ǔǔ   ¨ ¥   ∂   ǐ   ǔ   آسف،. They have translated the core meaning of the English verb *to answer* into a direct Arabic counterpart ¨ ¥   failing in that to come to the figurative meaning of the English phrasal verb in this sentence.

Other students have used paraphrasing which is the most appropriate strategy to produce Arabic sentences such as: ¨Ù ǐ₠ǐ   ǔ، آسف ₣ Ù ǔ ǔ , ǐ₠ǐ   ǔ، آسف، ₣ Ù ǔ ا ¨ ǔ₵ and   ǔǔ   ǔ₭ǐ₠ǐ   ǔ، آسف..

III. 4.3. Sentence 3

In a typing class, I can't *keep up* like my classmates.

The following are students' illustrative examples:

ǔ   Ḥ ǔ₭Ù ¨ǐ ǐ   ₭ǔ Ḟ₡ǔ₳₭

. ǔ   Û Ḥ   ₭ǐ̃   ₭ǔ Ḟ₡ǔ ∂

ǔ   Ḥ o₡ǔ ǔ   ₭ǔ   γ∂ ǔ ǔ

. ǐ₡Θ ǐ Ḥ ¨ ǔ ǐ ǐ   ₭ǔ ₡ǔḞ Ǔ ǔḞ χ

43

Sentence Number	Literal Translation %
3	20%

Table 11: Percentage of the Students' Literal Translation

As can be shown in table 12 above, and in the subsequent tables, a certain number of students have a strong tendency to translate literally from the target language to their mother tongue.

Sentence Number	Out of Context %
3	34%

Table 12: Percentage of the Students' Translation Out of Context

III. 4.4. Sentence 4

As soon as I reached the office, my boss *jumped down my throat* over the missing file.

Here are samples of students' translations as far as sentence 4 is concerned.

Sentence Number	Paraphrase %
4	12%

Table 13: Total Percentage of the Students' Translation by Paraphrasing

Despite the fact that the majority of the sample students do ignore how to translate certain culture-specific items, there is, however, a certain number of students who can guess the meaning of such items, and thus, provide a more adequate and acceptable translation as shown in table 13 above.

Sentence Number	Out of Context %
4	24%

Table 14: Percentage of the Students' Translation Out of Context

As it can be shown in table 14 above and 15 below, the students' out of context translation can be highly noticed implying that they are quite unfamiliar with idioms or idiomatic expressions and how they should be translated.

Sentence Number	Literal %
4	07%

Table 15: Percentage of the Students' Literal Translation

Once again, as far as sentence 4 is concerned, students have shown, even less in terms of percentage, the tendency to translate using literal translation strategy.

III. 4.5. Sentence 5

I *threw caution to the wind* and bought the fashionable shoes.

Here is a Sample of the students' translation:

رميت حذائي القديم و اشتريت آخر جديد.

بعد العاصفة يأتي الهدوء.

لا أكترث للغبار سأشتري حذاء أنيقا.

لقد تجاوزت الانذار و اشتريت الحذاء العصري.

Sentence Number	Out of Context %
5	39%

Table 16: Percentage of the Students' Translation Out of Context

As shown in table 16 above, the students have failed to grasp the figurative meaning of the English idiom in sentence five. Therefore, 39 percent of their production has been out of context.

Sentence Number	Paraphrase %
5	4.87%

Table 17: Percentage of the Students' Translation by Paraphrasing

Table 17 shows that only 4.87 percent of students have succeeded to understand the idiomatic meaning in sentence five, and translated it successfully into Arabic.

III. 4.6. Sentence 6

It is *raining cats and dogs*.

Here is a sample of the students' translation:

<div dir="rtl">

إنها تمطر كلابا و قططا.

إن الأمور ازدادت تعقيدا.

إنها تمطر بغزارة .

إنها تهطل بغزارة.

</div>

Sentence Number	Paraphrase %
6	46%

Table 18: Percentage of the Students' Translation by Paraphrasing

Table 18 above shows that the testees have succeeded in guessing the metaphorical meaning of the idiom, and they have used an appropriate strategy to translate the English idiom into Arabic in the absence of a direct equivalent in Arabic.

Sentence Number	Literal %
6	41%

Table 19: Percentage of the Students' Literal Translation

Table 19 shows that 41 percent of the students' translation is a literal one. This reflects the fact that they have been unable to transmit the English idiomatic meaning into Arabic.

III. 4.7. Sentence 7

The politician *kept cool as cucumber* throughout his interview with the aggressive journalist.

The following is a sample of the students' translation:

<div dir="rtl">

تمالك السياسي أعصابه حين مقابلته للصحفي العنيف.

</div>

46

بقي السياسي باردا كالخيار على مدار المحادثة مع الصحافي المتملق.

حافظ السياسي على هدوء أعصابه خلال محاورته الحادة مع الصحافي.

Sentence Number	Paraphrasing %
7	37%

Table 20: Percentage of the Students' Translation by Paraphrasing

Table 20 shows that an acceptable percentage of students have been able to infer the deep meaning of the English idiom and translated it into Arabic using paraphrasing as a useful strategy.

Sentence Number	Literal %
7	20%

Table 21: Percentage of the Students' Literal Translation

Table 21 shows that the weakness of students to understand the English idiom in sentence 5. As such, 20 percent of their translation is literal despite the fact that they could understand the English idiom and use paraphrasing as a good strategy to translate the meaning into Arabic.

III. 4.8. Sentence 8

This book is *as dry as dust*; I'm going to stop reading it.

Here is a sample of the students' translation:

هذا الكتاب جاف و ملوث سأتوقف عن قرائها.

هذا الكتاب متسخ و مكسو بالغبار لدا ساتوقف عن قرائته.

هذا الكتاب غير مفيد ساتوقف عن قرائته.

إن هذا الكتاب ممل سوف التوقف عن قرائته.

Sentence Number	Out of Real Context %
8	5%

Table 22: Percentage of the Students' Translation Out of Context

Table 22 shows that 5 percent of students have failed to grasp the idiom's meaning in sentence 8 and have gone out of context.

Sentence Number	Paraphrasing %
8	20 %

Table 23: Percentage of the Students' Translation by Paraphrasing

Table 23 shows that only 20 percent of the students' translation is successful; students could understand the English idiom in sentence 8 and transmit its meaning appropriately into Arabic.

Sentence Number	Literal %
8	59%

Table 24: Percentage of the Students' Literal Translation

Table 24 shows that most students translation is literal reflected by a high percentage of 59. This implies the students' weakness to understand the English idiom in sentence 8. Students have translated it literally; thus, their production into Arabic is meaningless

III. 4.9. Sentence 9

Listening to you is exciting *as watching paint dry*.

Here is a sample of the students' translation:

الاستماع إليك كمشاهدة لوحة تشكيلية.

السماع إليك ممتع كمشاهدة هذه اللوحة.

إن الاستماع إليك مثير.

إن الاستماع إليه شيء مشوق.

Sentence Number	Paraphrasing %
9	5%

Table 25: Percentage of the Students' Translation by Paraphrasing

Table 25 shows that only 5 percents of the student's translation is appropriate. This indicates that a quite few number of students have succeeded to interpret the metaphorical meaning of English idiom in sentence 9 and have chosen the appropriate strategy to translate it into Arabic.

Sentence Number	Literal %
9	59%

Table 26: Percentage of the Students' Literal Translation

Most students have failed to understand the figurative meaning of sentence 9. Ninety percent of them have translated it literally and produced meaningless idioms into Arabic.

III. 4.10. Sentence 10

My brother *kicked the bucket* yesterday.

Here is a Sample of the students' translation:

فتح أخي العلبة بالأمس.

مات أخي البارحة.

رمى أخي العلبة البارحة.

ضرب أخي العلبة البارحة.

Sentence Number	Paraphrasing %
10	22%

Table 27: Percentage of the Students' Translation by Paraphrasing

Table 27 shows that only 22 percent of the students' translation into Arabic is appropriate; they have paraphrased the English idiom into Arabic in the absence of a direct equivalent Arabic one. This implies their ability to interpret the figurative meaning of the English idiom in sentence 10.

Sentence Number	Literal %
10	29%

Table 28: Percentage of the Students' Literal Translation

Table 28 shows that, as a strategy, literal translation has been used by 29 percent of the students. The produced idiom in Arabic is meaningless. Therefore, students are unable to infer the idiomatic meaning of the English idiom in sentence 10.

III. 4.11. Sentence 11

After dinner, I usually like to *have sweet tooth*.

Here is a sample of the students' translation:

<div dir="rtl">

بعد العشاء دائما احلي أسناني.

عادة أحب الأسنان الجميلة بعد العشاء.

بعد العشاء أحب دائما أن تكون أسناني نظيفة.

</div>

Sentence Number	Paraphrasing %
11	49%

Table 29: Percentage of the Students' Translation by Paraphrasing

Table 29 shows that an acceptable percentage of students used paraphrasing as a useful strategy to translate the English idiom in sentence 11. They could, therefore, grasp the figurative meaning of the English idiom.

Sentence Number	Literal %
11	34%

Table 30: Total Percentage of Students' Literal Translation

Table 30 shows that although 49 percent of students' translation is appropriate, 34 percent of them have failed to use the appropriate strategy to translate the English idiom into Arabic. They have misinterpreted the figurative meaning of the English idiom.

III. 4.12. Sentence 12

Jim and Sam are talking about the party and *all that Jazz*.

Here is a sample of the students' translation:

<div dir="rtl">

جيم و سام يتكلمان عن الحفلة و كل الجاز.

تحدث سام و جيم عن الحفلة.

جيم و سام يتحدثان عن الحفلة و كل هذا عن الجاز.

</div>

Sentence Number	Paraphrasing %
12	7%

Table 31: Percentage of the Students' Translation by Paraphrasing

Table 31 shows that only 7 percent of the students' translation is successful. Very few students could interpret the English idiom in sentence 12 and translate it appropriately into Arabic.

Sentence Number	Literal %
12	46%

Table 32: Percentage of the Students' Literal Translation

Table 32 shows that most of students' translation is literal. Many students have failed to understand the metaphorical meaning of the English idiom. They have translated it literally into Arabic which has resulted in the production of meaningless idioms in Arabic.

III. 5. Pedagogical Implications

As it has been shown in most of the students' translations shown above, third year students of English translate following a word for word strategy. Hence, they have produced entirely inadequate and inaccurate translation. The students' wrong translations have been mainly due, in the first place, to the fact that students are unaware of the necessity of including culture in their translation. Second, there is the great difference that exists between English and Arabic in terms of customs, religion, political terms and kinship relations.

It follows, then, from the analysis that the findings have positively confirmed the research hypothesis. Therefore, in the light of the research findings, we recommend the following:

1. Students should be made aware that word for word translation is not always a good strategy for good translation.
2. Teachers should teach idioms in their context of occurrence.
3. Students should be encouraged to read different magazines, journals, newspapers, and other types of texts to get more in contact with the target culture.

4. Students should also be made aware of some culture-specific items of language such as metaphors, proverbs and idioms and to learn their translation, at least in their mother tongue and in the foreign language since to be a good translator implies certain knowledge and familiarity with the differences of culture, customs and styles of living and speaking in both source and target languages.

5. The different kinds of idioms require different strategies in translation. Therefore, students should be exposed to different strategies of translating idioms.

6.   Teachers should draw the students' attention to the fact that idioms are not only multiword items, but they are more related to the foreign culture.

Conclusion

The above findings show that idioms are, to a great extent, problematic for our testees. In most sentences, students have neither been able to infer the metaphorical meaning of the idioms nor have they chosen the appropriate strategy to translate them into Arabic. In the case of some sentences, students have been able to guess the figurative meaning of the English idioms but some of the translations have been out of context.

General Conclusion

In the theoretical part our research, we tried to shed light on the most important aspects which are related to the scope of idiomaticity as well as to show the complexity of idioms in particular. Idioms as such are rigid and fixed expressions which are difficult to be understood. This difficulty is related to the fact that the idiomatic expressions are more related to the culture of language than to the linguistic system of it. They also have a surface as well as a deep meaning. In another part of our work, we have discussed idioms in relation to the area of translation. All the discussed points showed that idioms are really problematic for students in translation. Despite the fact that idioms are very difficult to be understood or translated into another language, some scholars suggested appropriate strategy that can be relied on by translators or foreign students to overcome such a problem.

In the practical part, students are given twelve English sentences, each of which contains an English idiom to be translated into Arabic. The findings show that idioms are really problematic. Many students in most sentences used literal translation as a strategy, and they were unable to grasp the figurative meaning of English idioms. In some sentences, students' translation is even worse than what we expected; the students' translation is outside the real context of English idioms. Therefore, we can say that, generally speaking, our hypothesis has been confirmed in most of our findings.

Bibliography

Abdulmoneim, M. (2002) . *Interlingual Transfer of Idioms by Arab Learners of English*. Oman: Sultan Qaboos University.

Al-Hamdalla, R. (1998). Problems and approaches with special reference to Arabic. *Language and Translation*. Pp. 23-38.

Armstrong, N. (2005**).** *Translation, Linguistics, Culture: A French- English Handbook*. Multilingual Matters.

Andreou, G. & Galantonos, I. (2008). Teaching Idioms in a Foreign Language. University of Thessalie.

-Awwad, M. (2006*)*. Equivalence and translatability of English and Arabic idioms.

http/Ifa.amu.edu.pl/psic/files/26/06 Awwad.pdf.html/

Ball, T. (1987). *Idioms of Inquiry: Critique and Renewal in Political Science*. SUNY Press.

Baker, M. (1992). *In Other Words*. London: Routledge.

Bassnet, S. (2002). *Translation Studies*. London: Routledge.

Casas, R. M. & Campoy, J. M. (1995). A sociolinguistic approach to the study of idioms: some anthropolinguistic aketches. *Cuadernos De Filologia Inglesa*. Vol. 4. pp. 43-61.

Chen, L. (2009). On literal translation of English idioms. *English Language Teaching*. pp. 164-166.

Cain ,K. Towse ,A.S. and Knight,R. (2009).The Development Idiom Comprehension: An Investigation of Semantic and Contextual Processing Skills. *Journal of Experimental Child Psychology.*Lancaster University: United Kingdom.

Colin, N. (2005). *English and Swedish Animal Idioms: A study of Correspondence and Variation in Content and Expression.* Sweden: Institution of Communication.

Danesi, Marcel and Rocci Andrea. (2009). *Global Linguistics:An Introduction*. Berlin: Mouton de Gruyter.

Dumitrascu, A. M. (2007). Patterns of idiomaticity in English, Italian and Romanian. *Journal of Language and Linguistic Studies*. Vol.3.

Evaerart, M., Linder, E., Schenk, A. & Schreuder, R. (1995). Introduction. In   Evaerart, M. (2004). *Idioms, Students and Psychological Perspectives. Psychological Language.*

Fernando, C.& Flavel, R. (1981). *On Idiom: Critical Views and Perspectives.* Exeter: University of Exeter. pp.18-48.

Garcés, N. *Contrastive Idiomatology Equivalence and Translatability of English and Spanish Idioms*. Madrid: University of Alcala de Henares.

Ghazala, H. (1995). *Translation as Problems and Solutions.* Malta: The ELGA.

Ghazala, H. (2004).*Essays in Translation and Stylistics. Idiomaticity Between Evasion and Invasion in Translation,Stylistics,Aesthetic and Connotative Consideration.*Saudi Arabia: Umm Al Qura University.

Glasser, M. (2009). *Open Verification Methodology Cookbook.* Springer.

Granger, S & Meunier, F. (2008*). Phraseology: An Interdisciplinary Perspective.* John Benjamins Publishing Company.

Grant, L. (2005). *Criteria for Re-Defining Idioms: Are we Barking up the Wrong Tree*?. Oxford: Oxford University Press.

Hatch, E. & Brown, C. (1995). *Vocabulary, Semantics and Language Education.* Cambridge: Cambridge University Press.

Homeidi, A. (2004**).** Arabic translation across cultures. Fédération des Traducteurs(FIT) *Revue Babel*. pp.13-27.

Howarth, Peter. (1998). *Phraseology and Second Lnaguage Proficiency*. UK: University of Leeds.

Ifill, T. (2002). Seeking the Nature of Idioms: A Study in Idiomatic Structure. Haveford College.

Kerdoun, A. (2001). *Degree of Comprehensibility of English Idioms: Effect of Context on the Interpretation of Unfamiliar Idioms*.Unpublished Dissertation.Algeria: University of Mentouri.

Knapp, M. (2004). *Idiomatic Communication in Relational Stages: Relationships between Idioms and Solidarity,Relational Satisfaction and Effective Orientation.*All Academic,Inc.

Kuhn & Norrick. (2007). *Collocations and Idioms.* Joensuun Yliopisto.

McCarthy, M. (2006). *Explorations in Corpus Linguistics.* Cambridge: Cambridge University Press.

Moon, R. (1994). *Fixed Expressions and Idioms in English.*Oxford: Oxford University Press.

Moussa,R. (2006). *The Students' Production of Restricted Collocations in Arabic-English Translation.*Unpublished Dissertation.Algeria: University of Mentouri.

Palmer, F. R. (1976). *Semantics.* Cambridge: Cambridge University Press.

Putz, M., Niemier, S. & Driven, R. (2001). *Applied Cognitive Linguistics: Language Pedagogies.* Walter de Gruyter.

The Heritage and Dictionary of the English Language. (2009).4th ed.USA: Houghton
    Mifflin Harcourt Publishing Company.

Venuti, L. (2000). *The Translation Studies Reader*. London: Routledge.

Villavicencio, A., Baldwin, T. & Waldron, B. (2004). A Multilingual Database of Idioms.
    In *Proceedings of the 4th International Conference On Language Resources and
    Evaluation*, Lisbon, Portugal. Pp. 27-30.

Wikipedia. (2009).VI. Wikimedia Foundation, Inc.

Appendix

Sentence 1

I don't think I managed to put myself across very well in the interview.

Sentence 2

Sorry, I don't know anyone who answers to that description.

Sentence 3

In a typing class, I can't keep up like my classmates.

Sentence 4

As soon as I reached the office, my boss jumped down my throat over the missing file.

Sentence 5

I threw caution to the wind and bought the fashionable shoes.

Sentence 6

It is raining cats and dogs.

Sentence 7

The politician kept cool as cucumber throughout his interview with the aggressive journalist.

Sentence 8

This book is as dry as dust; I'm going to stop reading it.

Sentence 9

Listening to you is as exciting as watching paint dry.

Sentence 10

My brother kicked the bucket yesterday.

Sentence 11

After dinner, I usually like to have sweet tooth.

Sentence 12

Jim and Sam are talking about the party and all that Jazz.

Résumé

Cette étude traite de certains problèmes de traduction des idiomes anglais vers la langue arabe ainsi que de la difficulté d'assimiler le sens figuré des expressions idiomatiques afin de les traduire. La raison pour laquelle ce thème a été choisi est que les idiomes font partie du langage métaphorique. Ils appartiennent plus à la dimension culturelle du langage qu'à ses traits systématiques et se manifestent par un sens explicite et un autre implicite. Ils constituent, donc, un problème pour les étudiants de langues étrangères et ceux de la traduction. Afin de mesurer l'ampleur de ce problème, un test a été administré à un échantillon d'étudiants de 3ème année anglais, option langues appliquées. Il consiste en douze phrases en anglais dont chacune comprend une expression idiomatique. Les étudiants sont requis de traduire ces phrases vers l'arabe afin de tester notre hypothèse qui est que ces étudiants échoueront à assimiler les sens figuré des idiomes anglais et procèderont à une traduction littérale. Les résultats du test montrent bien que, lors de la traduction de la plupart des phrases, les étudiants n'ont pas été en mesure de déduire le sens figuré de ces idiomes et, par conséquent, ils ont eu recours au mot à mot comme stratégie. L'hypothèse émise au début de ce travail est ainsi confirmée.

ملخص

تتناول هذه الدراسة بعض مشاكل ترجمة العبارات الإصطلاحية من اللغة الإنجليزية إلى اللغة العربية وكذا المشاكل التي تتعلق باستيعاب المعنى المجازي الذي تمتاز به هذه العبارات من أجل ترجمتها. وسبب اختيار هذا الموضوع للبحث فيه هو أن العبارات الاصطلاحية جزء من لغة الاستعارة والمجاز. فهي تنتمي أكثر إلى البعد الثقافي للغة منه إلى سماتها البنيوية كما أنها ذات معان ظاهرة وباطنة. ولذا فهي تشكل معضلة لطلاب اللغات الأجنبية والترجمة. وفي سبيل تقدير حجم هذا المشكل تم اختبار عينة من طلبة السنة الثالثة إنجليزية. يتكون الاختبار من أثني عشر جملة إنجليزية تحوي كل منها تعبيرا مجازيا. طلب من الطلبة ترجمة هذه الجمل إلى اللغة العربية لاختبار الفرضية التي وضعنها ألا وهي أن الطلبة سيخفقون في استيعاب المعنى المجازي لهذه العبارات وسيلجئون إلى ترجمة حرفية. وتبين نتائج الاختبار أن الطلبة لم يكن بوسعهم استنتاج المعنى المجازي لأغلب العبارات المقترحة أثناء ترجمتها ولذا كان سبيلهم الوحيد استعمال استراتيجية الترجمة الحرفية. وهذا ما يؤكد ما افترضناه في بداية البحث.