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**Investigating the Problems Facing EFL Learners in Translating
Idioms. the case of: Third Year Students at the Department of
English University of M'sila.**

*Dissertation Submitted to the Department of English in Partial Fulfilment of the
Requirements for the Degree of Master*

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Abstract

This research paper attempts to investigate problems in translating idiomatic expressions from English into Arabic and vice versa that affect EFL students' abilities to translate properly and effectively. Cultural differences constitute an area of potential difficulties in Arabic/English/Arabic translation of such fixed expressions. Such difficulties are caused by different connotations of idioms from one language into another. The study was concerned with EFL students at M'sila University. Whereby, the core aims beyond conducting this research are to shed light on the major problems encounter EFL learners in translating idiomatic expressions, as well as, to find out some effective strategies and procedures that could help students acquire the adequate comprehension of idiomatic expressions, which will enable them produce meaningful and acceptable translations. The data were gathered by means of research tools in the form of questionnaire for students and interview for teachers. Forty-five students were selected through the convenience sampling technique. On the other hand, four translation teachers were interviewed. The results obtained clearly demonstrate that students like translation, yet they still face some lexical and cultural problems, which may discourage them to translate. Also, the results show that students' solutions resort to some strategies like guessing the meaning form the context, provide literal translation, or using similar idiom to the one of their mother tongue. Accordingly, students are recommended to master their reading skills, through reading in both source and target language. Whereas, teachers are recommended to raise their students' awareness of the importance of idioms, and the impact of disparity between languages on the translation of such specific expressions. This can be as a starting point towards resolving students' problems in translating idioms and helping them foster their translation skills.

Keywords: *Translation, idioms, translation strategies, translation difficulties.*

Dedication

In the name of Allah, Most Gracious, Most Merciful

All the praise due to God alone the sustainers of all the worlds

This work is dedicated to:

My dear parents for their patience help and support during all the years of my study

“Without your prayer, I would have neither the confidence nor the will to complete this work”

My perfect brothers and sister for their support, encouragement and love

All my teachers who taught me from the primary school until the university: thanks a lot for
your efforts

All my best friends and colleagues without exception,

This work is dedicated with respect and love

Rabah LAKHDARI

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Yassine BENMAHDJOUBA

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List of Abbreviations

EFL : English as Foreign Language

L1: First Language

L2 : Second Language

SC : Source Culture

SL : Source Language

ST : Source Text

TC :Target Culture

TL : Target Language

TT : Target Text

General Introduction

Language is the core element in the process of communication. It is used as a tool to deliver thoughts, ideas and feelings. In addition to that, it represents speaker's identity. In cross-cultural communication, however, speakers of different languages are often fallen in serious misunderstanding. In this case, the role of translation cannot be ignored. Translators are obliged to pay careful attention to cultural aspects and meanings when translating from one language to another. Translating and rendering cultural elements of the source texts into the target language is significantly important. Undeniably, translation helps people who do not speak the same language to communicate effectively and appropriately.

The non-existence of equivalence between two languages syntactically semantically, lexically, pragmatically and culturally makes the activity of translation problematic. Along similar lines, the process of translation is a difficult task for EFL students in guessing the meaning as well as finding the appropriate equivalence; this could be seen clearly when translating idioms. Furthermore, researchers consider idiomaticity as an important area of linguistics. Mastering idioms is believed by many scholars as a sign toward proficiency for EFL learners.

1. Statement of the Problem

Translation is not an easy task to deal with all the time, since it requires a linguistic competence of the source and the target language, accompanied with their cultures and strategies that enable learners to translate the intended meanings correctly and appropriately. Therefore, learners should be aware of the cultural and linguistic aspects especially in translating idioms from the SL to the TL. Moreover, idioms often carry meanings which cannot be deduced from their literal interpretation of the individual elements, due to their metaphorical meanings. In this regard, the current research investigates the challenges encountered by EFL learners in translating idioms.

2. Research Questions

1. What are the major challenges that third year EFL students encounter in translating idioms?
2. What are the strategies adopted by EFL learners to handle such challenges and foster their translation skills?

3. Significance of the Study

Idioms are a paramount significant class of figurative expressions that are found in all languages. Despite the development in the field of translation application and theory, translating idiomatic expressions is still considered as a serious challenge for translators as well as foreign teachers and learners. Translator's awareness of idioms-related meaning, the problems that might be encountered, and the suitable strategies for translating idioms are of most importance in successful idioms translation. Translation strategies enable translators to overcome problems that might be encountered in the process of translation. To the best of the researchers' knowledge, research that investigates problems encountered in translating idiomatic and culturally bound expressions and strategies used to overcome such problems in M'sila University is scant. This is expected to contribute to the significance of the present study and its findings and potential implications. Thus, it is necessary to find ways and strategies to help students and translation practitioners to overcome such arising problems and difficulties in translating idiomatic expressions.

4. Aims of the study

The main objective of this research is to shed light on the importance of conveying idioms meanings. Moreover, the researcher attempts to figure out the main problems encountered by third year EFL learners when dealing with translation of idioms, in addition to the most adopted strategies by students in order to translate idioms correctly. Furthermore, it is important to discover solutions to overcome these problems in order to produce a target version that has the meaning of the SL and draw the same impact in target reader as source reader.

5. Research Methodology

This section provides the used research methods, followed by the sample of the study, the data gathering instruments, and the structure of the dissertation.

5.1 Choice of the Method

As discussed earlier, the main aim of this study is to investigate difficulties subjects face in understanding and translating idiomatic expressions, as well as to identify the translation strategies they use during the process of translating idioms. Accordingly, the research followed a qualitative descriptive design model and the collected data was analyzed

quantitatively. Hence, more details on the subjects, the instruments, and data analysis are provided.

5.2 Population and Sampling

The study population consisted of females and males students of English, M'sila University. The sample of the study consisted of group of forty-five subjects of convenience sampling selected students in their third year of study.

5.3 Data Collection Tools

In order to check the research hypothesis, a questionnaire seems to be the appropriate tool for data collection procedures. Besides, this method is regarded as a very useful methodological procedure. Thus, the questionnaire is designed and administered to students to have an idea about the problems encounter them in translating idioms, and the most adopted strategies to render such specific type of expressions. Additionally, the present study is based on an interview with teachers in the field for further insights concerning different challenges students face to translate idioms, and proposed solutions to overwhelm and reinforce their idioms learning. The collected data from students' questionnaire answers and teachers' responses will be analyzed later.

5.4 Structure of the Study

At first, the research is proceeded by general initiation in which, we try to talk globally about translation in general, including its importance and difficulties, particularly those related to idioms translation. The first chapter tackles the different definitions, types of idioms as well as idioms in both English and Arabic. The second chapter is devoted to the relatedness of idioms with translation. In other words, it attempts to cover translation definitions; relationship between translation, language and culture, difficulties encounter students and strategies used in translating idioms. The third chapter is dedicated to the fieldwork. It presents the analysis of the students' questionnaire alongside with the analysis of teachers' interview, aiming at identifying mainly the adopted strategies to translate idiomatic expressions and proposed solution to reinforce idioms learning. The dissertation ends with a general conclusion to sum up all the discussed points in the three chapters.

6. Literature Review

Language, as a system of communication has literal and figurative meanings. The literal meaning is the direct meaning of words or sentences, which does not imply implicit meaning, while the figurative sense tends to provide an imaginative description. That is, it

implies a hidden meaning that cannot be predicted from the meaning of individual words. Such a meaning includes notions like metaphors, similes, proverbs, and idioms. Idioms are one of the most important aspects of language. They are frequently used in a wide variety of situations, from friendly conversations to more formal conversations, as well as, in written contexts.

Not much has been written about idioms translation. However, this fact does not mean that they are not valuable and significant in everyday communication. Idioms, along with proverbs, are as old as hills and can be found in every language and every culture in the world (Zovko, 2006).

In 1986, Suzan Irujo investigated through her study "Transfer in the Acquisition of Idioms in a Second Language", whether second language learners use knowledge of their first language to comprehend and produce idioms in the second language. The Results show that identical idioms are the easiest to comprehend and produce. Similar idioms are comprehensible almost as well as show interference from Spanish. While, different idioms are the most difficult to comprehend and produce, but they show less interference than similar idioms. She finds that learners use both inter- and intralingual strategies to produce idioms they do not know. Within each type, the most comprehensible and appropriate produced idioms are the frequently used, transparent and which have simple vocabulary and structure.

Abu-Afeefeh Ratib (1987) carries out a research titled "Transfer in the Acquisition of English Idioms", in which he examines whether or not third and fourth-year English majors use their native knowledge of the Arabic language to understand and produce English language idiomatic expressions. The study examines and proves three main hypotheses. Firstly, learners succeed in understanding identical idioms in both languages (Arabic and English). Secondly, learners are able to understand similar idioms, but they would suffer from Arabic language interference in the production of those idioms in English. Thirdly, in the case of expressions that are different in the two languages, there will be no transfer or interference from Arabic either positive or negative, and the learners would be able to understand and produce fewer idioms of this type when compared with the identical idioms and the similar ones.

Migdadi Fathi (1994) finds out in his research lexical learning strategies of Arabic speaking learners of English, that learners use a number of strategies when translating idioms, such as literal translation, using an item that is close in meaning to the expression, avoidance

creating a new word to replace the expression, and using similar forms. These strategies are causes of the lack of comprehension of the expression's meaning, resulted in lexical errors.

Abdul-Wahhab Sai'd (2002) scrutinizes the ability of language learners to identify and use English idioms in his Work "The Understanding and Usage of English Idioms". Wahhab identifies the difficulties faced by the subjects when dealing with idiomatic expressions, and discover the strategies they employ in recognizing and producing such expressions. Wahhab states that several difficulties face learners when dealing with idiomatic expressions. First, idioms do not convey the literal meanings of their constituent words. Second, idioms have a fixed word order as well as a fixed choice of wording. Thirdly, that many idioms have strange word groupings. Furthermore, he adds that lack of cultural knowledge on the part of the learners, as well as learning the language in a non native speaker environment are also factors that contributed to the difficulties. Wahhab finds that there are some factors affect the subjects' performance, such as the degree of familiarity or unfamiliarity of the expression, the degree of idiomaticity, and the lack of an equivalent expression in the learner's mother tongue.

In 2012, Mua Al-Shawi revealed in a study about "Strategies for Translating Idioms from Arabic into English Language and Vice Versa", that one of the most problematic issues in translating idioms is social and religious culture. Al-Shawi finds that the way in which an idiom can be translated into another language depends on many factors. The first factor is that an idiom may or may not have a similar meaning in the TL. The other factors are the significance of specific lexical items that constitute the idiom whether they are used elsewhere in the SL inappropriate in the TL and acceptable or non-acceptable in the TL. Al-Shawi proposes number of strategies such cases as: using parallel idiom in TL, using similar meaning but dissimilar form, paraphrasing the idiom, using notes and consulting informants; these strategies could contribute to overcome the obstacles facing a translator in this subject

Despite the bulk of literature in the field of translation, the area of idiomaticity necessitates further studies. In fact, we must mention that a serious question ought to be tackled concerning how idiomatic expressions can be translated from English/Arabic/English appropriately and meaningfully. Hence, it is attempted to identify the difficulties EFL learners face and how they best overcome them. Thus, learners' translation skills are to be improved.

Chapter One:

Nature of Idioms

Idiom is functional and is one of the manifold figurative speeches in linguistics. People of a particular region or country are commonly using it for informal and formal, spoken and written purposes. However, while trying to define the idiom, it still remains to be complicated and tough to debate upon a precise scope or limitation of it even today. Native speakers tend to use those idiomatic expressions spontaneously without thinking of the figurative meaning that they carry. In this chapter, a brief definition of idioms and their different types are presented. Then characteristics of idioms are highlighted and the relationship between culture and idioms in Arabic and English are pointed out.

1. Definition of Idioms

The definition of idiom varies from scholar to scholar. For some scholars, and in a broad sense, the term is rather inclusive, covering, among other things, all fixed phrases, clichés, formulaic speeches, proverbs, slang expressions, and, at the extreme, even single polysemic words.

Shawn (1975) states that "the term idiom or idiomatic derives from middle French idiome which comes from the old Greek idioma, which means peculiar or individual expressions that conforms to non basic principles in their formation and are indeed laws into themselves" (p. 79).

According to Langacher, "an idiom is a kind of complex lexical item. It is a phrase whose meaning cannot be predicted from the meanings of the morphemes it comprises" (1968, p. 79). This definition reveals two basic features of the idiom; it is a complex lexical item. In other words, idioms are powerful figurative expressions that can convey very complex thoughts through just a few memorable words either in spoken or written discourse. Additionally, the meaning of idioms cannot be deduced from its parts. Meaning that idioms are groups of words the meaning of which are different from its constituents. In this respect, Carter defines idioms as "special combinations with restricted forms and meanings that cannot be deduced from the literal meanings of the words which make them up" (1987, p. 65). Therefore, an idiom is learned and used as a single unit. It should not be analyzed into its constituents; it is unchangeable and always carries a figurative meaning. In addition, Ball

shows that an adequate definition of an idiom is "the use of familiar words in an unfamiliar sense" (1968, p. 1). Furthermore, Palmer argues, "an idiom is semantically like a single word, it does not function like one. A large number of idioms contain a verb and a noun, but although the verb may be placed in the past tense, the number of the noun can never be changed" (1996, p. 80). For instance, the expressions "kick the bucket" and "kicked the bucket" (someone who dies) are largely used in English, in contrast to "kick the buckets" which never occurs.

Crystal (2008) defines idioms as:

A term used in grammar and lexicology to refer to a sequence of words which is semantically and often syntactically restricted, so that they function as a single unit. From a semantic viewpoint, the meaning of individual words cannot be summed to produce the meaning of the idiomatic expression as a whole. From a syntactic viewpoint the words often do not permit the usual variability they display in other contexts .e.g. It's raining cats and dogs not permit it's raining a cat and a dog...etc (p. 236)

The above definitions show clearly that most idioms are unchangeable in the sense that they have fixed forms and meanings.

2. Types of Idioms

There are different types of idioms. Some are frozen and others are more flexible while other types are more easily to recognize. Accordingly, idioms have been classified in different ways.

2.1 Simile Idioms

According to Baker (1992), these idiomatic expressions should not be translated literally. They can be either like-structure (like + noun) for example "like a bat out of a hell and like water off a duck's back", or have the structure of as + adjective + as such as: "as dry as a bone and as free as a bird". These types of idioms are characterized with a form of a specific structure of comparison, irregularity in word combination.

According to Fernando (1994), there are four degrees of idiomaticity. First, opaque idioms, which are the difficult to interpret, because their meaning cannot be deduced from the meaning of its components. For instance, spill the beans (to reveal a secret). Second, semi-opaque idioms that are less opaque than the first, their meaning can be understood from one of its components. For instance, "to know the robes" (to know a particular job is done). Third, transparent idioms their meaning can easily be interpreted and translated. For instance, to see

the light (to understand) and Semi-transparent idioms which its components can offer a little help in interpreting the meaning of the idiom. Concerning the idiomatic expression "like a bat out of hell" (meaning very fast), the choice of *bat* and a *hell* is unpredictable to describe the speech of someone or something. While, the choice of the word *bone* is to describe something as being very dry is more predictable to the first one.

2.2 Metaphorical Idioms

Ghazala (2008) named this type of idioms indirect idioms, which cannot be understood, from the literal or the explicit meaning of the words. For example, the idiom in the sentence: "my aunt is a dog in the manager" the meaning here refers to an extreme selfish aunt if the idiom interpreted literally, it would be unacceptable and abusive. Indeed, the meaning of the metaphorical idioms goes beyond the surface meaning of the words because they produce metaphors, and they carry out a kind of image as happiness, anger, success, fail, power, and weakness. For instance, "the curtain of night fell upon us". In this metaphor, the evening did not develop into velvet curtain. Rather, simple words are being used to paint a colorful picture. Now, we know that it is nighttime, but it has been written in a manner that signifies how quickly night arrived with the kind of darkness that comes from closing a thick curtain.

2.3 Phrasal Verbs

Phrasal verbs are the most common type of idioms in English. According to Ghazala "phrasal verbs are well-established extremely popular idioms. They are a combination of a verb+an adverb/preposition, or both an adverb and a preposition) such as up, down, on, off, in, out, over, etc). This type of idioms has a special idiomatic meaning that cannot be understood from the individual meaning of verb and the adverb/preposition taken" (2008, p. 133). For example, the idiom in sentence "you *light up* my life". It is clear that no one can provide physical light and this expression simply shows that someone brings him or her happiness. In many cases, there are single verbs with the same or close meaning of phrasal verbs. For example, the verb *to invent* is very close to the meaning of *makeup*. However, not all sequences of this kind are idiomatic phrases. For instance, an idiomatic expressions such as: *put on* can have a literal meaning rather than an idiomatic one as in a sentence like *put on the book on the table*, but *put your coat on* is idiomatic rather than literal. In the following examples, "the dog *dug up* an old bone" and "we *dug up* some interesting facts". The first phrasal verb has literal meaning, refers to a physical action, while the second is metaphorical,

and describes an action that is similar in some way to the first. For example, when someone *digs up* information, they discover it, and the process seems similar to the way in which dogs find bones that have been buried in the ground.

2.4 Slangs

Richards and Schmidt (2002) consider slang as a kind of idioms. They define slang as "casual, very informal speech, using expressive but informal words and expressions" (p. 490). According to them, for some people, slang and colloquial speech are equivalents but for others, it means undesirable speech. Usually, colloquial speech refers to a speech variety used in informal situations with colleagues, friends or relatives, and slang is used for a very informal speech variety, which often serves as an in-group language for a particular set of people such as teenagers, army recruits, and pop groups. Most slang is rather unstable as its words and expressions can change quite rapidly, for example: Beat it! Scram! Rack off! Which they are used to tell somebody to go away or to leave one alone. For example, if you do not *scram*, I will leave instead.

2.5 Jargons

Richards and Schmidt (2002) define jargon as "speech or writing used by a group of people who belong to a particular trade, profession, or any other group bound together by mutual interest, e.g. the jargon of law, medical jargon" (p. 278). According to them, a jargon has its own set of words and expressions, which may be incomprehensible to an outsider. Moreover, the term jargon is typically not used by the group itself but by those unfamiliar with that particular type of language, and/or by those who dislike it. Thus, jargon is sometimes used for the first developmental stage of a pidgin language, where there is a great deal of individual variation, a simple sound system, very short sentences and a restricted number of words. For Example, your *objection* is *overruled* (legal jargon). I need a *script* in order to pick up the medicine (medical jargon for "*prescription*"). It is very important to highlight the main difference between jargon and slang. The term jargon is used in relation to specific activity, profession, group or event. Whereas, slang is the use of informal words and expressions that are not considered standard in the speakers' dialect or language.

2.6 Colloquialisms

Colloquialism is another type of idioms. Richards and Schmidt (2002) find out that, "colloquialism is a word or phrase that is more commonly used in informal speech and writing" (p. 88). For example, *boss* is a colloquialism for *employer*. In addition to that, they point out to the characteristics such as deletion of subject or auxiliaries. For instance, as in *got the time?* Instead of *do you have the time?* Moreover, colloquial speech is not necessarily non-prestige speech and should not be considered as substandard. Therefore, educated native speakers of a language normally use colloquial speech in informal situations with friends, fellow workers, and members of the family.

2.7 Proverbs

Proverbs "are special, fixed, unchanged phrases which have special, fixed, unchanged meanings" (Ghazala, 1995, p. 142). That is, Proverbs, display shared cultural wisdom. In other words, proverbs are easily understandable and, in most cases, the speaker may utter only the first part of the proverb to express the whole meaning. Thus, "do not count your chickens" is used instead of "do not count your chickens before they have hatched". Although proverbs are considered as culture-specific because they are very bound to culture, many proverbs have direct equivalents in different languages. For example, "bird in the hand is worth two in the bush" *عصفور في اليد خير من عشرة على الشجرة* which means, the things that we already have are more valuable than what we hope to get. The idiom "as you sow, so you shall reap" *كما تزرع تحصد* means that your actions whether they are good or bad determine what you will get.

3. Characteristics of Idioms

Baker identifies the grammatical and syntactic restrictions of idioms. A speaker or writer cannot normally do any of the following with an idiom (1992, p. 63).

1. Addition: adding any word to an idiomatic expression would alter its meaning, or remove its idiomatic sense. Thus, adding the adverb 'very' to the adjective 'red' in 'red herring' (something that misleads or distracts from relevant or important question) whereas, (very red herring) affects the figurativeness of its meaning completely.
2. Deletion: deleting the adjective 'sweet' and the article 'the' from the expressions 'have a sweet tooth'(strong desire to eat sweet food) and 'spill the beans'(to reveal a secret) would totally change their meanings. Hence, (have a tooth) and (spill beans) have no idiomatic sense.

3. Substitution: idioms accept no replacement of words even if those words are synonyms. For example, 'the long and short of it' means the basic facts of a situation. The adjective 'long' cannot be substituted by another adjective, like tall; despite they have nearly the same meaning.

4. Changing the words order: any changing in the order of the words of an idiom leads to the destruction of the idiom's meaning. For instance, the order of the words in the expression 'the long and the short of it' cannot be changed into 'the short and the long of it'.

5. Changing the grammatical structure: the passive form 'some beans were spilled' has different meaning from its active form 'they spilled the beans' meaning 'they reveal a secret'.

4. Idioms and Culture

The nature of the relationship between language and culture is understood through the process of learning another language. Language in its actual use, it is not the case that it is only the forms of language that conveys the meaning; it is cultural context of language that creates meaning. In this regard, Edward Sapir, in his studies with Benjamin Lee Whorf, recognizes the close relationship between language and culture, concluding, "It was not possible to understand or appreciate one without knowledge of the other" (cited in Wardhaugh, 2002, p. 220).

According to Sapir (1970) "Language does not exist apart from culture that is; from the socially inherited assemblage of practices and beliefs that determines the texture of our lives" (p. 207). In a sense, it is "a key to the cultural past of a society" (Salzmann, 1929, p. 41), "a guide to social reality" (Sapir, 1998, p. 41). In other words, language and culture are inseparable and they affect each other.

One important elements of language are idioms that are affected greatly by culture. In other words, idioms are strongly related to cultures and one way to express culture is language. Moreover, differences among cultures and communities result in the variety of languages and expressions. Additionally, each community has particular way to express thoughts and ideas that makes it different from another community. Hence, these differences among languages create different concepts, interpretations and understandings for the world. This later would help persons gain insights into the cultures behind other languages. Accordingly, both English and Arabic have a huge number of idioms and ways to express things idiomatically. Additionally, the differences between them in terms of their origins,

cultural features, customs, beliefs and so forth can clearly be seen in the nature of their idioms.

4.1 Idioms in English

English culture as most of the western cultures have their origins in the Greek and Latin heritage; and Christianity as their cultural background. English language is full of idiomatic expressions because they are originated from literary masterpieces, the Bible, Greek and Roman mythologies, historic events, customs, daily life ...etc. That is why idioms are hard tasks to understand. Speaking about idioms is just like speaking about culture that is why idioms are particular to a language, group of peoples, area or region.

According to Langlotz (2006), "idiomatic constructions can be described as complex symbols with specific formal, semantic, pragmatic and sociolinguistic characteristics" (p.3). He also explains that a phrase can be defined as idiomatic by exploring its "degree of idiomaticity i.e. its degree of belonging to the class of idiomatic constructions" (p.5).

In English idiomatic statements are limited to idioms, idiomatic expressions, fixed expressions, turns of expressions and so. Thus, idioms are not meant to be interpreted literally.

4.2 Idioms in Arabic

Arabic language like English language is rich of idiomatic expressions because the Arab people as well use idioms to express images such as happiness, richness, poverty and so forth. The idioms in the other hand represent their wise, genuineness and the development of their community.

Abu Saad (1987) highlights two main reasons why people use idiomatic expressions in Arabic. The first one is to beautify their language and distinguish it through a stylistic phenomenon. The second reason is to avoid mentioning a word that may cause embarrassment or annoyance. He mentions that there are two types of expressions in Arabic are:

Contextual expressions: are those that acquire new meanings through their context or structure such as the verb ضرب (daraba) "to hit" or "to throw something" at acquire their meanings through its structure and use as in "he blew the horn", "he set the tent up" and "he mixed them".

Idiomatic expressions: are those that acquire their meanings through the image they portray for instance "to pull the fire towards his loaf" means selfishness, "the war showed its legs" means it become fierce and bloody.

The Arabic idiomatic expression are more found in Arabic dialects than in Modern Standard Arabic because Syria, Morocco, Jordan, Algeria for example are countries belonging to Arab community so their official language is the Arabic language but it may find for each one an idiom expresses condolence which signify someone's death. In many cases, idiomatic expressions in Arabic are easy to grasp because their meanings are not far from the total sum of their respective components. Whereas, others idioms are as in English difficult to understand simply because their meanings are far from the sum of their components. Moreover, "some of them are really difficult because they are very culture-specific" (Khurma and Hajjaj, 1989, p. 74). According to Awwad (1990), the English idiom "the fox is not taken in the same snare twice" is equivalent to the Arabic one "لا يلدغ المؤمن من الجحر مرتين". 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 مؤمن (Faithful).

The differences between English and Arabic societies in terms of their origin lead to the differences in customs, beliefs and so forth. This can clearly be seen in the nature of their culture. Thus, the Arabic cultural background is quite different from the English one, the first one is based on the Islamic religion, Arab desert Bedouin and a hot weather whereas the later is based on the Greek and Roman heritage, Christianity and its cold weather. English belongs to the Indo-European language family, while Arabic pertains to a Semitic language family. These cultural differences between the two languages resulted in major differences between expressions like idioms and proverbs in both languages (Nadja, 2001).

In this regard, idioms differ due to culture; those who belong to specific culture have their special expressions and connotations, which distinguish them from others. For example, the animal field provides numerous examples of these differences. Suppose the English term *owl* in any idiomatic expressions, which is to be translated into Arabic or the opposite. The term *owl* refers to a bird in English it stands for or carries a positive connotations (wisdom or grace), but in Arabic *an owl* is a women of doom and gloom. Whereas, there are other cases when the two cultures express something with the same connotations such as the English idiomatic expression *as poor as church mouse* and the Arabic idiom إني أشكو إليك قلة الفئران في بيتي, which reflect the same meaning which is poverty.

The concept of equivalence has been challenging and criticizing for many who are interested by the field of translation. In this respect, Baker (1992) states that the difficulty and problem in translating from one language into another is posed by the concept of non-equivalence or lack of equivalence. That is to say, this problem could be clearly seen at all levels starting from the word level up until the textual level. Furthermore, Baker tackles various equivalence problems and their possible solutions at word, above word, grammatical, textual, and pragmatic levels. Additionally, she also acknowledges the fact that there are translation problems caused by non-equivalence and suggests appropriate strategies in dealing with such cases. The English idiom "*Abusman's holiday*" has no Arabic equivalent. The absence of this kind of idiomaticity in the TL, the only expression, which can hold a close meaning, is "إجازة عمل" as Ghazala (2008) suggests it.

In Islam, places as bars, pubs, alcoholic drinks and wine are religiously forbidden, whereas they are parts of the English culture. For that reason, English idiom such as "*to go to the bar to bury one's sorrow*" has no equivalent in Arabic. Likewise, English has a preference for *diamond* in the idiom "*Diamond cuts Diamond*", whereas Arabic has a preference to iron لا "يفل الحديد إلا الحديد" (ibid). Further, the environment in which the source or target culture exists affects the idiom for example, "*warmed my heart*" is an equivalent to the Arabic expression "أتلج صدري" and the expression "*he interrupts my train of thought*" and قطع حبل "أفكاري".

On the other hand, English and Arabic 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 "أجود من حاتم". The English idiom originates from Shakespeare's play *Macbeth* (Baker, 1992), and the Arabic one is related to an Arabic traditional story about a very generous man called حاتم الطائي (Hattim Attaii). Both languages express the notion of taking risks in the idioms "*to play with fire*" and "يلعب بالنار". Usually these expressions are used as an advice to warn someone from taking risks especially in Arabic "لا تلعب بالنار", both languages also express the same metaphorical concept in both idioms "*white lie*" and "كذبة بيضاء" and "*yellow smile*" and "ضحكة صفراء".

In the two cultures, the first expression is usually used to avoid hurting someone's feeling, and the second one is usually used to express peoples with black hearts and who show things different from what is in their hearts. The cultural background of that language and the

way its people look and organize their ideas about their environment affects the lexical system of each language.

The differences among cultures can be seen in different lexical items such as words, idioms, collocations, proverbs and so forth. Undeniably, speaking of these differences does not ignore the fact that in one way or another languages still share universal concepts, notions and so on.

Conclusion

This chapter demonstrated that idioms are fixed patterns of language that cannot be translated literally. In addition to this, in general idioms are important in languages and cultures. They differ in expressions from one language to another as between English and Arabic. Therefore, idioms can create a difficulty for translators. These problems are dissimilar; each one is different from the other. Consequently, these difficulties require some methods and strategies to cope with. In the coming chapter, we will do our best to account for such difficulties as well as their solutions respectively.

Chapter two:

The Relatedness of Idioms to Translation

One of the most important language components is vocabulary, which includes connotations, collocations, metaphors, proverbs and idioms. Idioms are the combination of two or more words creating a meaning, which is different from its separate constituents. Besides, idioms are important in language construction. However, their translation seems to be challenging for non-native speakers of a language. Differences in idioms patterning of the source and target languages create potential pitfalls and can pose various problems in translation. The difficulty for the learner is not to recognize a source language but to find an acceptable target language equivalent. In this chapter, a brief definition of translation, different types and the relationship between language, culture and translation are presented. Then, the main problems that make the translation of idioms difficult task and some strategies to translate them are also pointed out.

1. Definition of Translation

All linguists believe that the main aim of any language is to communicate. However, people do not share the same linguistic codes which make the mission difficult. In other words, they need to communicate with foreigners using different languages. In addition to this, this communication is going to be interlingual and intercultural, people need more than one language; that is to say, they require a linguistic background as well as cultural knowledge about the identity of the other speech community. Thus, understanding is of crucial importance in the process of communication.

Some questions arise as what if two persons who do not belong to the same community want to communicate, how they are going to understand each other? Will both communicators succeed to understand each other? Moreover, which code they are going to use? Such questions need Answers. Learning second language enables individuals to understand it, to use it properly, correctly, and to translate it, since Reiss (2000) defines translation as "a bilingual mediated process of communication, which ordinarily aims at the production of a TL text that is functionally equivalent to an SL text" (p. 160). Therefore, translation enables both speakers to understand each other as well as to respond properly and to avoid misunderstandings and overlapping.

Based on what has been said above; translation undoubtedly is going to be the key for such a communicational problem. Both the speaker and the listener need translation, "need a given process and methods [...] to convey the meaning of the source language into the target language" (Ghazala, 1995, p. 01).

According to Catford (1965) translation is "the replacement of textual material in one language (SL), by equivalent textual material in another language (TL)" (p. 20). He also distinguishes between total translation which is the replacement of SL grammar and lexis by equivalent TL grammar and lexis, and restricted translation which is based on the replacement of SL textual at only one level; considers the translation aim as transferring the meaning to the target language (TL) rather than converting the words and grammatical forms of the original language.

Bessnet (2002) said that "what is generally understood as translation involves the rendering of a SL text into the TL text so as to ensure that:

- (1) The surface meaning of the two will approximately similar.
- (2) The structure of the SL will be preserved as closely as possible but no so closely that the TL structure will be seriously distorted" (p. 12).

While Nida and Taber (1982) state that "translation consists in reproducing in the receptor language the closest natural equivalence of the source language (SL) message firstly, in terms of meaning and secondly, in terms of style" (p. 12). Nida and Taber's definition focuses on the major bases of translation. It involves two languages, the source language and the target language and it can be oral or written. It is highly dependent on the context and equivalence, which represents the corner stone of translation. For Newmark (1981) translation is a "craft in the attempt to replace a written message and/or a statement in one language by the same message and/or the same statement in another language" (p. 07). Thus, translation is a mysterious and vague art, its practitioners have to be skillful and linguistically and culturally well educated, and of both languages SL and TL highly knowledgeable.

From the earlier definitions, we notice that the process of translation involves two poles, the first, which is the donor language or SL, and the second, which is the recipient language or TL. Additionally, this process requires a good cultural and linguistic knowledge of both languages (SL, TL).

2. Types of Translation

According to Jakobson (1959), there are three types of translation:

1. Intralingual translation: or rendering (an interpretation) of verbal signs in the same language.
2. Interlingual translation: or (translation proper) an interpretation of verbal signs by means of some other languages.
3. Intersemiotic translation: or (transmutation) or interpretation of verbal signs by means of nonverbal signs system.

By bringing up such types of translation, one can notice that the only type which is of great interest to most translators either trainee's, practitioners; novice or professional, or theorists is the second type which discusses the proper translation "Interlingual". In which two different languages are involved, the translator is going to deal with two different codes and two different cultures. As stated by Jakobson (1959) "translation involves two equivalent messages in two different codes. Equivalence in difference is the cardinal problem of language and the pivotal concern of linguistics" (p. 232). Jacobson introduces three different types of translation. However, researchers interested in translation focus on the second type, because it reflects the proper process of translation.

Jakobson highlights the central problem that concerns all translators as researchers and translation as a field of science that is traveling from one language to another throughout some verbal signs. In other words, he wants to find out how could a given verbal sign in the source language be interpreted and translated into an equivalent in the target language. However, all linguists and translators admit that there is no exact equivalence between any pair of words from any pair of languages. What translators do, as Catford (1965) argued, is just replacement of the source language item by its equivalent item basing on its meaning and function; he said: "the source language items rarely have the same meaning in the linguistic sense; but they can function [the same way] in the same situation" (1965, p. 49).

There are words that seem to have the same meaning they may not express exactly the same thing; they may not bring about the full equivalence. Sometime, even if a translator would use a dictionary of synonyms in order to get the accurate equivalent, he would not get a synonym, which conveys the full equivalence; for the reason that each unit contains within itself a set of non-transferable associations and connotations. Jakobson (1965) seeks to prove that the complete or full equivalence (in the sense of sameness or synonymy) cannot take

place in any of his categories, or in any other type of translation. Consequently, only a creative transposition is possible; either interlingual transposition from one poetic shape into another or interlingual transposition from one language to another, or finally intersemiotic transposition from one system of signs into another as from verbal art into music, dance, cinema or painting.

What Jakobson is calling for is approximately the same as the notion of the dynamic equivalence, which Nida (1964) introduced was similar to what Catford (1965) meant when he asserted achieving equivalence was not through meaning; a word in the TL can have the same meaning as another word in the SL. Hence, translation equivalence is only achieved when a given word in the SL functions the same way, has the same linguistic impact as its counterpart (supposed equivalent) in the TL; both items should have the same effect.

3. Language, Culture and Translation

Culture as a perspective has been studied and defined in many ways by different scholars. It is defined in the dictionary of language teaching and applied linguistics (Richardson and all. 1995) as: "[culture] the total set of beliefs, attitudes, customs, behavior, and social habits etc..., of the members of a particular society" (p. 94).

According to Levo-henriksson (1994), culture covers the everyday way of life as well as myths and value systems of society. The behavior of individuals and groups influences the culture of the society. There is no culture in society without people's behavior. Every culture has distinct characteristics that make it different from any other culture. Unlike animals, man has culture because he is the only creature capable of making symbols. These symbols represent different concepts and serve the communication of higher ideas. For example, animals might be used to stand for different concepts depending on people's cultures and social conventions. A "lamb" may refer to innocence in one culture, but in another culture, it may not symbolize the same concept. In Eskimos' culture, the "seal" is used to refer to innocence. Moreover, beliefs and feelings change from culture to culture. For instance, the "white" color may represent purity and "black" evil in one culture, but they may not refer to the same thing in another culture.

Culture represents the world, a way of making sense of reality by using it in stories, myths, proverbs, idioms and so on. Thus, communication is one way to understand culture. That is to say, a person must be careful about every sign, which expresses people's conception of the world. However, sometimes people understand the world differently; the result will be breakdown in communication. Hence, people who share the same concepts and experiences

will communicate better than those who do not share the same meanings and attitudes; these differences would create difficulties in communication. Among these beliefs, language is considered as an essential part that constitutes one's culture. Consequently, the process of translation can be seen as good solution to overcome communication difficulties and breakdowns for those who belong to different cultures.

The process of translation is highly influenced by culture, in the sense that the degree of integration of the source text in the target culture may vary, and may cause serious problems for the translator. In this respect, culture may lead to different types of translation. Translation may sometimes result in a "shift towards the target culture, and the translated text may or may not merge completely in the target culture" (Yowelly and Lataiwish, 2000, p. 107). This is called "integration". Translation may preserve only the source culture, and in this case, it is termed "source translation". It may also preserve neither the source nor the target culture, and here, it is called "alienation" (Yowelly and Lataiwish, 2000, p. 106).

4. Problems of Translating Idioms

Translation as a field of knowledge or as a science that can be considered as a difficult job. In other words, looking for equivalents from one language to another is not an easy task. One cannot find the appropriate equivalence for expressions of the same language, so what about finding it, trying to achieve it cross-linguistically and sometimes cross-culturally. This is seen clearly in translation of idioms as Pederson (1997) argues, "translation of idiom is a difficult as it is central" (p. 109).

Idioms exist in all human languages. These idioms might share the same meaning among different languages. However, many of them have different associative meanings, which make the process of translation difficult due to linguistic, cultural, religious, semantic, stylistic and social differences between the SL and TL.

4.1 Linguistic Differences

For linguistic differences, it is noticeable that the order of words and types of sentences are the main problems. In other words, each language has its unique way in arranging words and sentences, using linking words and prepositions; like English and Arabic language. The two languages have different ways in constructing sentences, for instance the sentence in Arabic language begins by a verb but English does not. Furthermore, there are two types of sentences nominal and verbal: Arabic has both nominal and verbal while English has only verbal sentences. In addition, the two of each vary in pronoun system; in English, we

find seven pronouns with their types such personal, subject object pronouns, intensive, demonstrative. However, Arabic has thirteen pronoun divided into singular, dual and plural. To illustrate more, in English we have the pronoun 'you' we can find five equivalents in Arabic that could refer to "you"((أنت - أنت - أنتما - أنت - أنتن)). Another challengeable grammatical issue is the tenses; Arabic has only three tenses but twelve tenses are found in English.

4.2 Cultural Differences

Culture as a perspective is defined in language teaching and applied linguistics dictionary as: "the total set of beliefs, attitudes, customs, behavior, and social habits etc..., of the members of a particular society" (Richardson and all, 1995, p. 94). For many people culture is considered as a gateway to the heart of a given society, to have a close insight about its identity. However, Culture definitely poses a stumbling stone to any translator, especially when the two cultures dealing with are very different, such as, Arabic and English. In this respect, Nida (1964) states, "the person who is engaged in translating from one language into another ought to be constantly aware of the contrast in the entire range of culture represented by the two languages" (p. 90). This means that language is considered as a part of culture and the society's identity. Besides, the reproduction of the target text does not involve only the translator awareness of the notion of grammatical, lexical and stylistic portion of language; cultural aspects as well are of crucial importance and should be paid enough attention by the translator.

An obvious difference is marked between the Arabic and English social culture, whether concerning marriage, friendship, family, food, customs, world view, life way...and that have greatly influenced their languages. For instance, consider the word 'nose' how it perceived variously; in Arabic society the word nose is used to symbolize proudness (perceived positively); instead, to English if does a person have a big nose it means a curious person (perceived negatively). Therefore, by having a solid foundation of culture of the target language, the translator can catch the implied meaning; hence, it requires enhancing cross-cultural awareness and needs open-mind understanding of the culture of the second language from different aspects. Consequently, he/she colors his/her translation according to their way of thinking, thus leading to their quick understanding of the message. Moreover, a translator's knowledge of culture helps him/her produce the most precise expression that sometimes depends on culture. To illustrate more, when a translator is asked to translate the Arabic

sentence إنه ليثلج صدري أن أراك into English, translator should be aware of both Arabic and English cultures and how the differences between the two cause many problems in translating this sentence. Arabic is the language of some peoples mostly living in desert where ثلج (snow) is something everybody likes. In contrast, English is the language of some peoples mostly living under storms and snow for a great part of the year. Therefore, *warmth* (الدفء) in this culture is something desired by all people. While ثلج (snow) is a reference to the happiness of any Arab, *warmth* is another reference to the happiness of any English-speaking person. The Arabic sentence إنه ليثلج صدري أن أراك expresses happiness. Accordingly, it is illogical to translate it as *it snows my heart to see you* since this expresses unhappiness, thus expressing a completely different meaning than the intended one. Therefore, the best translation for this Arabic sentence is to use the English idiom *to warm the cockles of heart*; and the final translation goes as *it warms the cockles of my heart to see you*. This translation, which may appear contradictory to the original at first sight, responds to the TC concepts and conveys the message in an intelligible way. All this asserts the fact that vast knowledge on the part of the translator of both the SC and the TC is a must for the translation to be precise and idiomatic.

4.3 Religious Differences

The translator must have a good knowledge about religious concepts. For instance, the Arab world is dominated by Islam culture and religion while English-speaking world is dominated by Christian culture and religion. These differences in culture and religion affect the language. Consequently, idioms that are used in Arabic and English will be affected according to the principles of culture and religion in these two languages. Thus, religious idioms are used to express feelings and normal tradition that manifest the socio-religious system of the Arab and English culture.

Religious idioms are usually difficult to translate. Larson (1984) argues that "terms which deal with the religious aspects of culture is usually the most difficult, both in analysis of the source vocabulary and in finding the best receptor language equivalence. The reasons in that these words are intangible and many of the practices are so automatic that the speakers of the language are not as conscious of the various aspects of meaning involved" (p. 180). Therefore, the translator will encounter many difficulties in translating terms and expressions, which are not used or practiced in the TL. These are some idioms that are peculiar to Arabic and English religious culture such as "رمضان كريم" is an idiom which is peculiar to Arab culture it is used in a situation where someone comes to visit someone else during the day

through the Holy fasting month (Ramadan). Usually used to apologize to the guest for not offering him something to drink or eat because throughout this month all adult Muslims must fast every day from the dawn to the sunset.

The main problems that idioms pose in translation relate to two main areas: the ability to recognize and interpret an idiom correctly; and the difficulties involved in rendering the various aspects of meaning that an idiom conveys into the target language. Therefore, translation involves far more than replacement of lexical and grammatical items between two languages. As can be seen in the translation of the following Arabic idiom: اسم الله عليك which is used in a situation where a child has accidentally fallen on the ground, gotten frightened of something, or cried because of pain. Mother's child or any of his relatives also use it when others see a healthy nice child because of their belief in God's name and power as a source of protection. Hence, literal translation of this idiom (God's name be upon you) does not serve the intended meaning and the exact equivalent in English would be as follows *God protects you*. According to Hamady (1960), "The name of God dominates the Arab's social relations, even the most common ones. Not only in public but also in his privacy the Arab unceasingly invokes the name of God to reign over his actions" (p. 157). The process may involve discarding the basic linguistic elements of the SL text to achieve the goal of 'expressive identity' between the SL and TL texts. Nevertheless, once the translator moves away from close linguistic equivalence, the problems of determining the exact nature of the level of equivalence begin to appear. Moreover, an idiom may have no equivalent in the target language. The meanings cannot be predicted and occasionally matches the same meaning in the TL. In some cases, a word for word rendering of Arabic into English seems to be impossible usually because the words simply do not exist in target language.

4.4 Social Differences between Languages

The differences between social cultures have an impact on the expression used in languages. For example, the social factors of the Arabic and English cultures have their influence on the Arabic and English. They have a clear impact on their perception of social experience that includes every aspect of life: customs, morals, feelings, emotions, beliefs, interpersonal relationship, family life, marriage and economics. The following are examples of social idioms that are peculiar to Arab social culture, and English speakers will not understand the idiomatic meaning if they are translated literally into English " ظهره مسنود " and " مقطوع من شجرة " the first idiom illustrates that Arabs preferring big family with many

sons and brothers since they believe that it supports social rank and influence in their society. Therefore, the Arab feels proud to be a member of a big family; the second is used in an opposite situation where all the family members of someone are dead. Thus, the person needs help and sympathy from others around him especially when his family has no longer been source of help and assistance.

Human cultures are alike in providing answers to the universal problems of human existence, but the answer are all different and each culture is therefore unique. English as well has its social idioms such as the idiom "to break the bank" this expression is used in a situation where a gambler wins so much money that the banker suspends the play. When the translators deal with idioms, they may face not a single problem, but many problems.

4.5 Stylistic Difficulties

In translation, the style is so important, translators should be aware of the SL as well as the TL styles. In other words, styles and structures of the SL and the TL may cause problems to translators. The importance of style in translation arises from the importance of style these days.

Nowadays, style is given more importance, especially in achieving the intended meaning. Style has a role to play in any aspect of language, consequently in all aspects of meaning. In other words, a writer chooses to use formal or informal style, loaded or colloquial terms. He does so because he wants to mean something because such styles are contradicted and cannot be used in the same way; "such styles are important and strongly relevant to meaning, and can sometimes affect it heavily"(Ghazala, 1995, p. 22).

The same can be said about the rhythmic language and the ordinary, simple language style; they are different and have different effects and functions. Hence, one cannot disregard the importance of style in language and that it is inseparable from meaning.

The change of style means a change in meaning. As a result, for such stylistic change, a poor text may be rendered as a good text if its original style is not preserved, and vice versa, a good text could be rendered into a poor text.

Joos M. (1962) distinction of five different tones or styles of English language, which are general but proved widely acceptable and help to clear out some points.

- Frozen formula: be seated / عليك بالجلوس -
- Formal: have a seat/ تفضل بالجلوس -
- Informal: sit down please/ اجلس لو سمحت -

- Colloquial: feel at home/ استرح, خذ راحتك
- Vulgar: sit bloody down/ أنضرب على قلبك, أنقبر

(Ghazala, 1995, p. 204)

Here it is clear that the five expressions mean the same thing; which is "seating down", but the styles used, the way the idea is expressed gives us an impression or at least an idea about the participants' state as well as their relationship. The first one is more official and impolite; the speaker may be a person of a high status talking to a lower rank person or a stranger. The second is polite and acceptable; it can be used with friends and acquaintances, as it implies the speaker is polite. The third and the fourth are more kind and polite than the first and the second; though they are not official. The fifth one is so rude with the possibility of occurring in humorous contexts when the speaker addresses a very close friend (Ghazala, 1995, p. 204).

4.6 Semantic Difficulties

Figurative and connotative meanings pose a great difficulty to the translators and idioms are an example of this kind of meanings. In his definition for translation, Bell (1991) states that "the expression in another language (or TL) of what has been expressed in another, SL, preserving the same semantic and stylistic equivalence" (p. 5). In other words, the translation product should have the same meaning as the ST's keeping at the same time the semantic and stylistic features of the TT. Nida & Taber (1969) also point out that "idioms and other figurative expressions usually suffer a great deal of semantic adjustment in translation since an idiom in one language rarely has the same meaning and function in other language as such the figurative meanings of the phrase" (p. 106). For instance, the Arabic word عين; it means (01) عين (eye); (02) عين ماء (spring); (03) جاسوس (spy); (05) عين الشيء أو جوهره (essence). Therefore, the translator must look beyond the primary meaning and be able to recognize the figurative meaning of the phrase since it is not possible to understand the meaning of these expressions by adding up the meanings of the individual words.

Due to the different mentioned difficulties of translating idioms many linguists as: Vinay, Darbelnet and Newmark suggest various strategies and procedures based on different problems of interpreting and translating idioms as well as.

5. Strategies for Translating Idioms

5.1 Vinay and Darbelnet Strategies of Translation:

Vinay and Darbelnet (1995) have introduced relating to their procedures, steps of translation. Their model is considered as one of the best-known models and more representative models, which deal with translation strategies. Vinay and Darbelnet taxonomy in "stylistique comparée du Français et de L'anglais", is a classical model and one which has had a very wide impact. Vinay and Darbelnet work is a kind of comparative linguistics research, they compared French and English styles trying to identify the differences between both languages as well as categorizing their different translation strategies. Vinay and Darbelnet work importance and worthiness have led many comparative linguistics and translation researchers to do the same. Even though their work was solely based on French and English languages, it has formed the basis for other works like the French-German translation (Malblanc's *Stylistique comparée du Français et de L'allemand*, 1963), in addition to two similar books on English-Spanish translation (Vaquez-Ayora's introduction, 1982).

Vinay and Darbelnet share approximately the same idea as Newmark, the difference is in the way of stating it. The two general translation strategies identified by Vinay and Darbelnet (1995) are Direct and Oblique translations, which sound like Literal and Free divisions. There is subtle difference in that Newmark has three categories literal, direct, and free strategies, while, Vinay and Darbelnet have just two divisions literal (word-for-word + direct), and Oblique (free). Meaning that the direct translation introduced by Newmark is given as a synonym for direct translation. The two categories discussed by Vinay and Darbelnet comprise seven procedures of which Direct translation covers three:

1. Borrowing: or as can be labeled "transference" "it is a method in which the source language word is transferred directly to the target language without being translated" (Vinay and Darbelnet, 1995, p. 85). For instance, many English words are "borrowed" into other languages; for example "software" in the field of technology and "funk" in culture. English also borrows numerous words from other languages; "abbatoire, café, passé" and "résumé" from French; "hamburger" and "kindergarten" from German; "bandana, "musk" from Sanskrit and Greek. Here is another example of borrowing which was introduced by Edith Harding and Philip Riley (1986), the verb 'mailer' which is used in Canadian-French utterance; here, the French suffix-er is added to the English verb 'mail' to conform to the French rules of verb-formation. It is worthy to mention that some translators resort to this method, borrowing, in

cases where the TT in question does not have a lexicalized correspondence for the concept that ought to be translated, for stylistic or rhetoric reasons as well.

2. Calque: This special kind of borrowing (Vinay and Darbelnet, 1995, p. 85) where the source language expression or structure is transferred in a Literal translation. For example, the French calque "complément de la saison" for the English "compliments of the season". Vinay and Darbelnet noted that both borrowing and calque often becomes fully integrated and widely accepted in the target language. For example, here are a few calqued expressions that have been absorbed into English including; standpoint and beer garden from German Standpunkt and Biergarten; breakfast from French déjeuner (which now means lunch in Europe, but maintains the same meaning of breakfast in Québec); الحرب الباردة from English cold war. These are some expressions, which become widely accepted in the target language such as the Spanish peso mosca and Casa Blanca from English flyweight and White House (Gabriela Bosco, 2010).

3. Literal Translation: this is a word-for-word translation, which Vinay and Darbelnet described as being most common between languages of the same family and culture. Their example is "I left my spectacles on the table downstairs" which become "j'ai laissé mes lunettes sur la table en bas" (Vinay and Darbelnet, 2000, p. 68-88). Literal translation, as opined by Newmark is the appropriate strategy for all translations, and as Newmark (1998) said that the bad translator will do his best to do not use literal translation (word-for-word), and that all good translation should be literal, here we find Vinay and Darbelnet saying the same thing; but stating it differently. For instance, the English idiom *the straw that broke the camel's back* that has been taken word for word from the Arabic القشة التي قسمت ظهر البعير. By giving some reasons, justifications why one cannot translate literally in all the contexts with all texts they say, "Literalness should only be sacrificed because of structural and metalinguistic requirements and only after checking that the meaning is fully preserved"(Vinay and Darbelnet, 1995, p. 288). Vinay and Darbelnet (1995) stated that the translator might judge the literal translation to be unacceptable because it:

- a- Gives a different meaning;
- b- Has no meaning;
- c- Impossible for structural reasons;

d- Does not have corresponding expression within the metalinguistic equivalence of the target language. However, this method is not feasible in all contexts and with all languages; for example, the Spanish sentence: "El equipo está trabajando para terminar el informe" could be translated into English as "The team is working to finish the report". Up until now, this method can be considered as a workable, yet sometimes it cannot be so. For example, the Spanish sentence above could not be translated into French or German using this technique because the French and German sentence structures are different, besides a sentence that can be translated literally across languages does not mean that all sentences can be translated literally. El equipo experimentado está trabajando para terminar el informe translates into English as the experienced team is working to finish the report ("experienced" and "team" are reversed). (Gabriela Bosco, 2010).

In cases where Literal strategies cannot be applied, cannot be helpful for translators, Vinay and Darbelnet see that the Oblique strategy is the solution. This covers further four procedures:

4. Transposition: is to change one part of speech for another without changing the sense. It is in a sense a shift of word class (blue ball becomes boule bleue in French). Transposition can be; obligatory: like in "dés son lever" in a particular past context would be translated "as soon as she got up". Optional: for example, in the reverse direction "as soon as she got up" could be translated literally as "dés qu'elle s'est levée" or as transposition into "dés son lever". To illustrate more, the following English sentence (talking to you was pleasure) can be translated in Arabic in two various ways *كان من دواعي سروري الحديث معك* or *سررت بالحديث معك*.

Vinay and Darbelnet (1995) see transposition as "probably the most common structural change undertaken by translators"(p. 94). They list at least ten different categories among them:

Verb-noun: as soon as she got up (dés son lever)

Adverb-verb: "He will soon be back" "il ne tardera pas à rentrer". (Literally, he will not tarry in returning).

5. Modulation: this changes the semantic and the point of view of the source language text. In other words, "modulation" consists of using a phrase that is different in the source and target languages to convey the same idea. For example, "the village came to visit him" translated better in Arabic as "جاء سكان القرية لزيارته". Modulation can be:

Obligatory: for example, "the time when" translates to "le moment où" (literally; the moment where".

Optional: though linked to preferred structures of the two languages: for example, the several points of view in "it is difficult" translated into إنه ليس سهلا (Literally: it is not easy).

6. Equivalence: Here you have to express something in a completely different way; it is considered as creative method. Vinay and Darbelnet (1995) used the term to refer to cases where languages describe the same situation but different stylistic or structural means. Equivalence is particularly useful when translating idioms, advertising slogans and proverbs. The Arabic idiom إنك لا تجني من الشوك العنب and its counterpart in English *one can't get blood from stone*; both are referred to something which is very hard to accomplish or make another accomplish. The literal expression for the one we have in Arabic is "you cannot get grapes from a hawthorn" and the same as in the English one, two unrelated elements appear as the cause and its impossible effect to express how we cannot expect certain results but from its proper origin.

7. Adaptation: this involves changing the cultural reference when a situation in the source culture does not exist in the target culture. In other words, Adaptation occurs when something specific to one language culture is expressed in a very different way that is familiar or appropriate to another language culture; it is a shift in cultural environment. For example, Vinay and Darbelnet (1995) suggest that the cultural connotation of a reference in an English text can be related to the game of the cricket might be best translated into French by a reference to the tour de France. The authors claim that a refusal to use such adaptation in an otherwise 'perfectly correct' target text may still be noticeable by an indefinable tone, something that does not sound quite right' (Vinay and Darbelnet, 2000, p. 53). Whereas, their solution may work for some restricted metaphorical uses, it would make little sense to change cricket to cycling in phrases such as 'that isn't cricket' or 'a sleepy Wednesday morning country match at Lords'.

5.2 Peter Newmark's Strategies

Newmark (1988) states, "in translating idiomatic into idiomatic language, it is particularly difficult to match equivalence of meaning with equivalence of frequency" (p. 28). In other words, difficulties in translating idiomatic expressions cannot be always represented as being grammatical but rather a lexical and semantic one.

According to Newmark (1988) strategies of translating idioms are:

1. Translate an idiom with a counter identical target language-equivalence: translator uses the same characteristics of the idiom present in the source language as for the type of the idiom mentioned; its degree of formality, its frequency of use and shades of meaning it covers. This pushes translators and learner to use the closest counterpart idiom or idiomatic expression for the one given in the source text without the infringement of the first idiom's linguistic peculiarities and specificities, so one of the main problems for translators is the lack of equivalence on the idiom level. For instance, the Arabic idiom *أزهى من طاووس* and its English equivalent "*as proud as peacock*". In this strategy, both the meaning and the form of the source language idiom have an exact equivalent for it. Both the lexical items and sense are remained the same in the target language.

2. Translate an idiom with a non-identical target language idiom that conveys the same sense: the translator should try to convey the intended meaning while presenting the idiom effect of the original, meaning that to find an idiom in the TL that has the same meaning to that of SL, but consists of different lexical items. Otherwise, some may resort to literally rendering the same idiom and adopting the exact words used in. For example, the English idiom *in a blink of an eye* for the Arabic *في رمشة عين* instead of using the idiom *بلمح البصر* as an equivalent. It is also used to substitute natural equivalent idioms as *a stitch in time saves nine* in English by another dynamic equivalent idiom in Arabic. This is the result of using same form and morphemes from the other language to fit a slot of meaning or create a certain image in the target culture wishing to have the same view or shades of meaning using an adapted counterpart vehicle to the target culture to reveal the idiom.

3. Paraphrase the idiom: this strategy is most commonly used in the process of translating idioms in the cases when the translator cannot find any equivalent for the source idiom. When no equivalents exist, it is better to add more clarification to it. It is not always that correspondence can be found because the lexical and stylistic items of the two languages are different. The translator should focus on the source idiom to transfer its meaning as much as possible to the target language idiom. For instance, the English idiom *first things first* and its equivalent in Arabic *أهم الأمور أولها*. By using such a strategy, translation may lose the intended effect that the source language wanted to have on its audience as well as loss of the cultural significance. Thus, the target language readers would not have known adequately the culture of the source language.

4. Translation by omission: this strategy may sound rather drastic, but in fact it does not harm to omit translating a word or an expression in some contexts. If the meaning conveyed by a particular item or expression sound not important or superficial to the development of the text to make no confusion for the reader with lengthy explanation, it is allowed to omit a word or an expression.

5. Provide a literal translation: Newmark puts special emphasis on this strategy. He considers it as a first step in the process of translation and as one of the most important procedures. Literal translation deals with the SL grammatical constructions that are converted to the nearest target language equivalents, but the lexical are again translated singly, out of text. For instance, the Arabic idiom *الهدوء الذي يسبق العاصفة* could be translated literally as *the calm before the storm*. By using literal translation in translating idiomatic expressions is not a successful strategy, because it will not give the intended meaning of the expression nor the aesthetic aspect. It is not recommended to translate idioms literally, because a word-for-word translation of an idiom is said to ruin the beauty of the expression, result in nonsense, and is therefore rarely successful.

Conclusion

This chapter tackles different definitions of translation, types, difficulties and different problems encounter translator while translating idioms. Some difficulties are related to the nature of idiom itself and others are concerned with the cultural differences between languages since idioms are part of the language and they are agreed on by a native speaker of a particular community. Moreover, the chapter deals with the different strategies and procedures that the translator can rely on to overcome the difficulties.

Chapter Three:

Methodology

In the practical part of the study, a questionnaire was submitted to third year EFL students. Meanwhile, interviews were handled with four translation teachers. Through students' questionnaire and the interview with teachers, the researcher is going to examine the students' knowledge, views, and opinions about translation, about idioms and their importance, as well as about the problems and the strategies to translate idiomatic expressions.

The sample includes forty-five third year male and female students of English, aged between twenty and twenty-four years, who were selected through the convenience sampling technique.

1. Part one: The Students' Questionnaire

1.1. Description of the Questionnaire:

In the questionnaire, students are asked to answer twenty-three main direct questions. It was divided into three sections. The first section is about students' background information, it includes four main questions: whether students have been involved in native speaking context and if idioms were part of this context. Moreover, they are required to mention if they study idioms in their translation classes, and specify in which academic year.

Section two deals with translation and idioms, where students are asked to answer twelve questions concerning their notion about idioms and translation; its importance; its value; whether they are important, not important; beneficial or not beneficial, in addition to their preferences to translate from Arabic into English or vice versa, and the different activities usually they have during translation classes. Furthermore, they are required to tell whether they have dealt with idioms translation before or not, how they find it.

Section three covers the issue of idioms translation, where the last seven questions of section three, students are expected to indicate whether they confront some problems while translating idioms: what types these problems are, grammatical, lexical, stylistic or cultural. Moreover, they are asked about their strategies and solutions adopted to solve any problems that encounter them while translating idiomatic expressions. That is to say, the researcher wants to have some insights about the students' attitudes toward translation in general, its value, and idioms translation in particular, checking their knowledge alongside with their

adopted techniques and strategies to overcome problems to translate such type of specific expressions.

1.2 Design of the Questionnaire:

The questionnaire was designed based on self experience, within the help of some students and experts in the field of translation.

1.3. Analysis of the Students' Questionnaire Data:

This section is devoted for the analysis of students' questionnaire. The data in this section are presented in form of tables and biographs

Question One: have you ever been involved in an English native speaking context? Yes or No?

Table 01.

The Involvement of Students in an English Native Speaking Context

Students experience	Students number	Percentage %
Yes	23	51.1%
No	22	48.9%

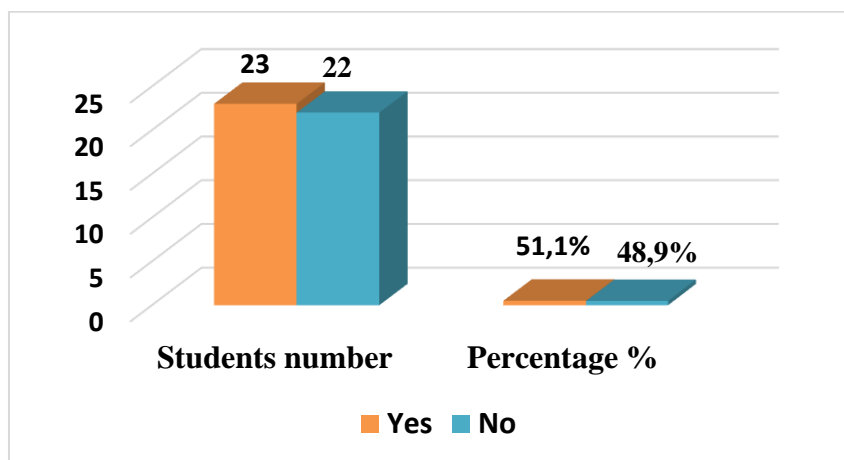


Figure 01. Students' Involvement

Twenty-three students (51.1%) said that they have been involved in an English native speaking context. Yet, twenty-two students (48.9%) said that they have never been involved.

Question Two: if yes, were idioms parts of this context? Yes or No?

Table 02.

Idioms as Parts of Native Speaking Context

Students opinions	Students number	Percentage %
Yes	15	33.3%
No	08	17.8%

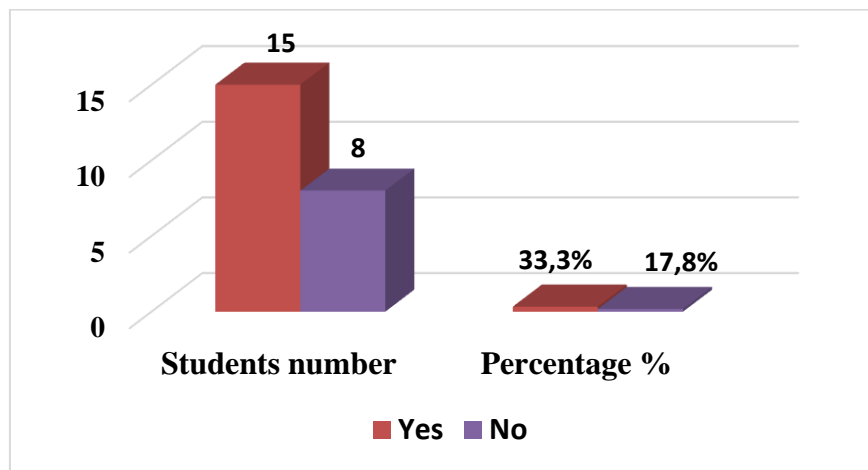


Figure 02. Idioms as Parts of Native Speaking Context

Although fifteen students (33.3%) said that idioms were parts of this context, eight students (17.8%) said that idioms were not parts of this context.

Question Three: do you study idioms in your translation classes? Yes or no?

Table 03

The Students' Experience with Idioms in Translation Classes

Students experience	Students number	Percentage %
Yes	45	100%
No	00	0.0%

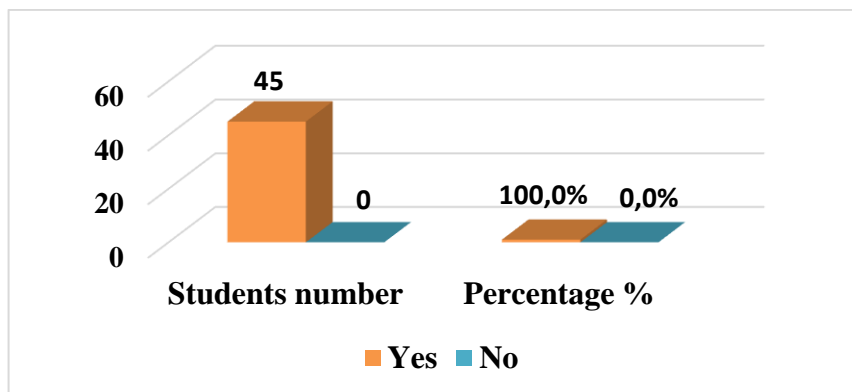


Figure 03. Students' Experience

Forty-five students (100%) or what represents the whole sample said that they study idioms in their translation classes.

Question Four: if yes, in which year? Second or third year

Table 04.

Studying idioms years'

Academic year	Students number	Percentage %
Second	16	35.6%
Third	14	31.1%
Second /third	15	33.3%

When analysing this question, we recognise that some students have chosen both options (second and third year).

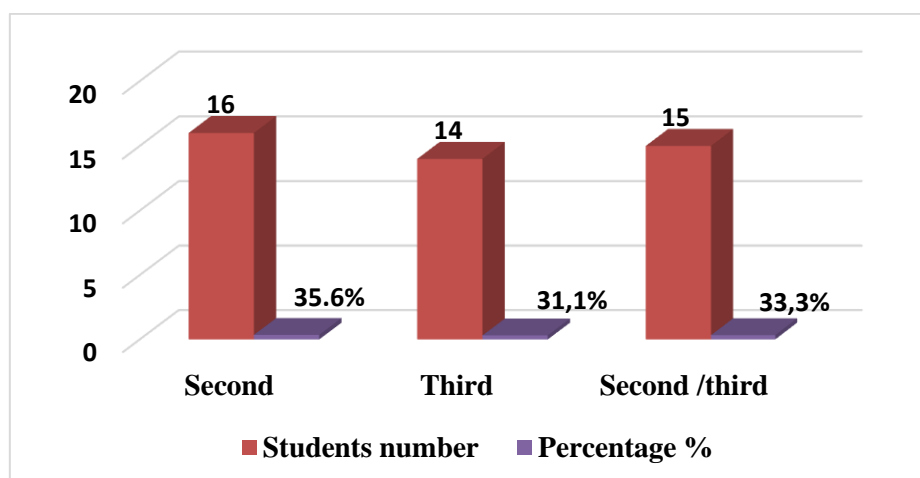


Figure 04. Studying idioms years'

Sixteen students (35.6%) said that they studied idioms in second year.

Fourteen students (31.1%) said that they study idioms in third year.

Fifteen students (33.3%) said that they have studied idioms in both second and third year.

Question Five: in your opinion what is idiom?

Table 05.

The Definition of Idioms

idioms definition	Students number	Percentage %
Define	36	80%
Do not define	09	20%

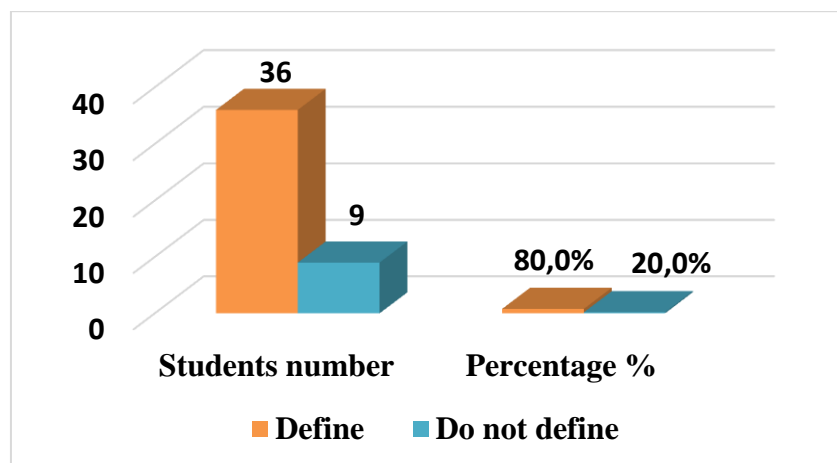


Figure 05. Idioms Definition

Thirty-six students (80%) have defined idiom differently such as:

- Idiom is a cultural bound expression.
- Idiom is a complex sentence or phrase that has a hidden meaning.
- Idiom conveys an implicit and explicit meaning.
- Idiom is an expression that holds specific meaning shared by a group of people.
- Idiom is an expression that carries morals and values.
- Idiom is a sentence or a phrase, which has a figurative meaning.

- Idiom is a group of words that have meaning different of those individual words.

On the other hand, nine students have not succeeded in defining idioms (20%).

Question Six: do you think learning English idioms is important part in learning English language? Yes or No?

Table 06:

The Importance of Idioms

Idioms importance	Students number	Percentage %
important	37	82.2%
Not important	08	17.8%

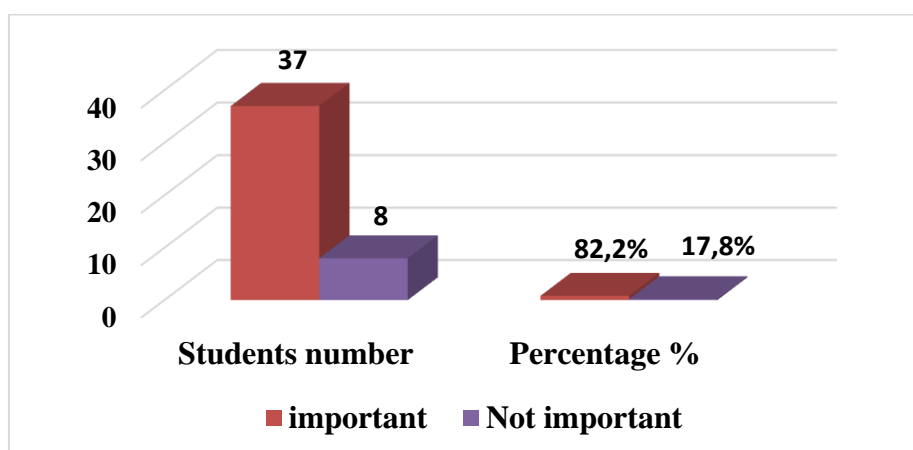


Figure 06. Idioms Importance

Thirty-seven students (82.2%) said that learning English idioms is important. However, eight students (17.8%) said that it is not important.

Question Seven: if yes, do you benefit from learning English idioms when you communicate in English? Yes or No?

Table 07.

The Usefulness of Learning English Idioms When Communicating in English

learning E idioms Utility	Students number	Percentage %
Yes, it is beneficial	37	82.2%
No, it is not beneficial	00	0.0%

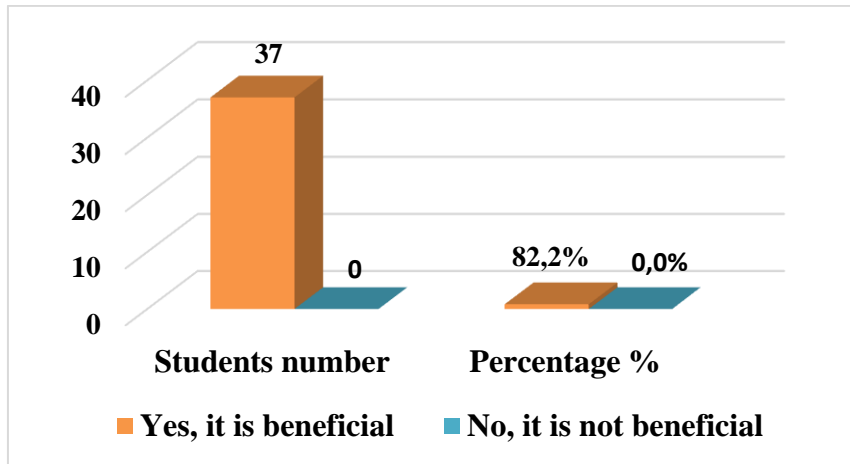


Figure 07. Usefulness of Learning English Idioms

Thirty-seven students (82.2%) said that they benefit from learning English idioms when they communicate in English, and none of those students said that they do not benefit.

Question Eight: Would you like to expand your knowledge about English idioms? Like or do not like?

Table 08.

The Expansion of Knowledge of English Idioms

Students preferences	Students number	Percentage %
Like	35	77.8%
Do not like	10	22.2%

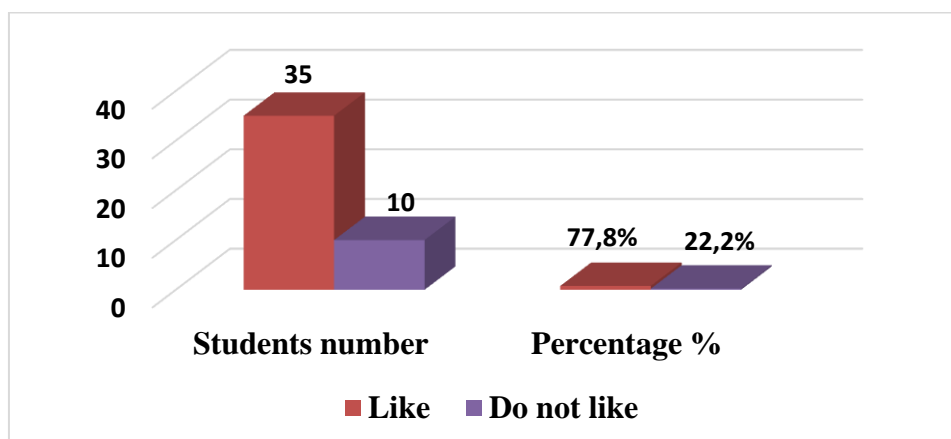


Figure 08. English Idioms Expansion

Thirty-five students (77.8%) said that they like to expand their knowledge about English idioms, because according to them:

- It helps them to get wider views about the target language.
- To become more knowledgeable about English language in general and native speakers in particular.
- To know others idioms enable them to enrich their culture of the target language.
- To avoid misunderstandings of native speakers and to communicate effectively.
- To be more aware and intelligent in using language.

On the other side, ten students (22.2%) said that they do not like, because:

- They consider idioms as unimportant part in learning English language.
- They do not use idioms always, so there is no need to focus on them.

Question Nine: in your opinion, what is translation?

Table 09.

The definition of Translation

Translation definition	Students number	Percentage %
Define	30	66.7%
Do not define	15	33.3%

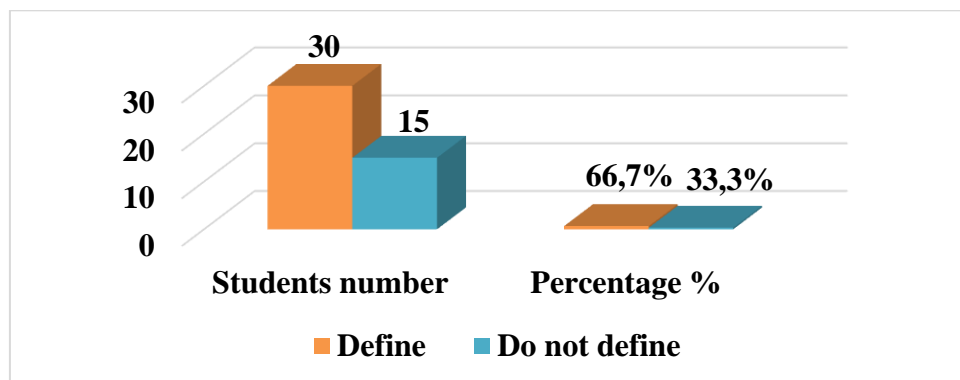


Figure 09. Translation Definition

Thirty students (66.7%) have defined translation in various ways as:

- It is the art of transferring ideas from one language to another.
- It is the transformation of meanings from source language to the target language.
- It is to express an idea or set of ideas in another language.
- It is to provide equivalents for words and expressions.

Yet, fifteen students (33.3%) have not succeeded in defining translation.

Question Ten: Do you think translation module is important or not important?

Table 10.

The Importance of Translation.

Translation importance	Students number	Percentage %
Important	45	100%
Not important	00	0.0%

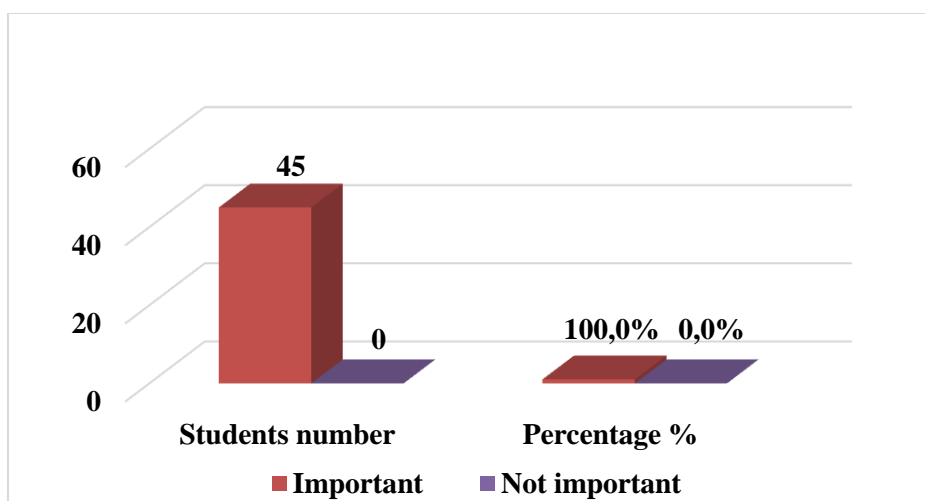


Figure 10. Translation Importance

Forty-five students (100%) said that translation is important.

Worthy to mention, no one of those students has answered by saying that translation is a not important unit, depending on the questionnaire's answers.

Question Eleven: If it is important, do you benefit from the module? Yes or No?

Table 11.

The Usefulness of Translation

Translation utility	Students number	Percentage %
Yes, it is beneficial	39	86.7%
No, it is not beneficial	06	13.3%

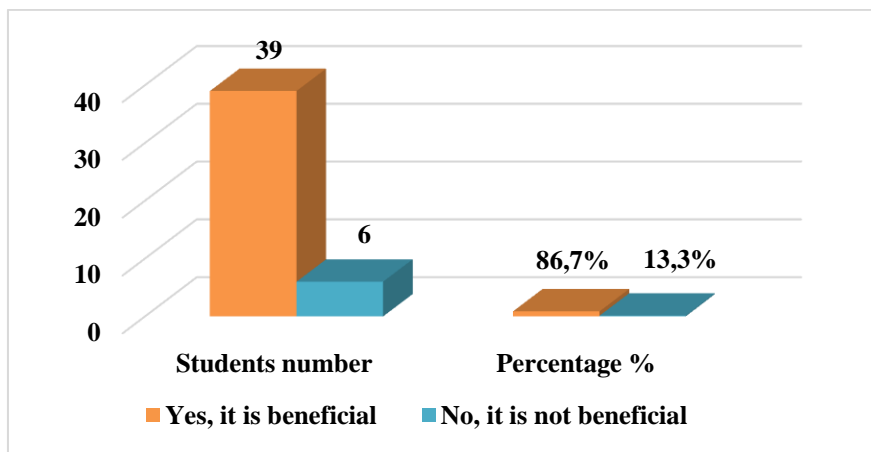


Figure 11. Translation Usefulness

Thirty-nine students (86.7%) said that they benefit from the module. Whereas, six students (13.3%) said that they do not benefit from it.

Question Twelve: do you prefer translating from Arabic into English? Yes or No?

Table 12.

The Translation Directionality (01)

Translation directionality	Students number	Percentage%
Prefer it from A into E	34	75.6%
Do not prefer	11	24.4%

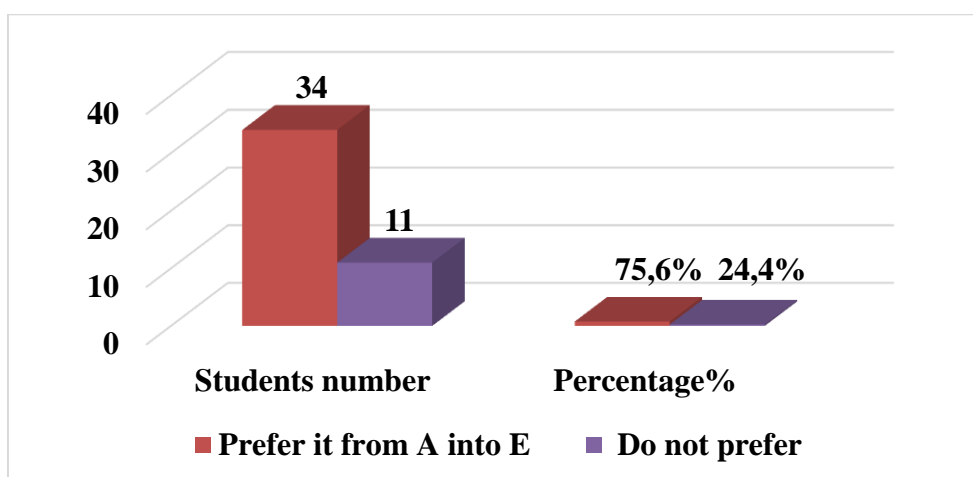


Figure 12. Translation Directionality (01)

Thirty-four students (75.6%) prefer to translate from Arabic into English. Still, eleven students (24.4%) do not prefer.

Question Thirteen: Do you prefer translating from English into Arabic? Yes or No?

Table 13.

The Translation Directionality (02)

Translation directionality	Students number	Percentage%
Prefer it from E into A	34	75.6%
Do not prefer	11	24.4%

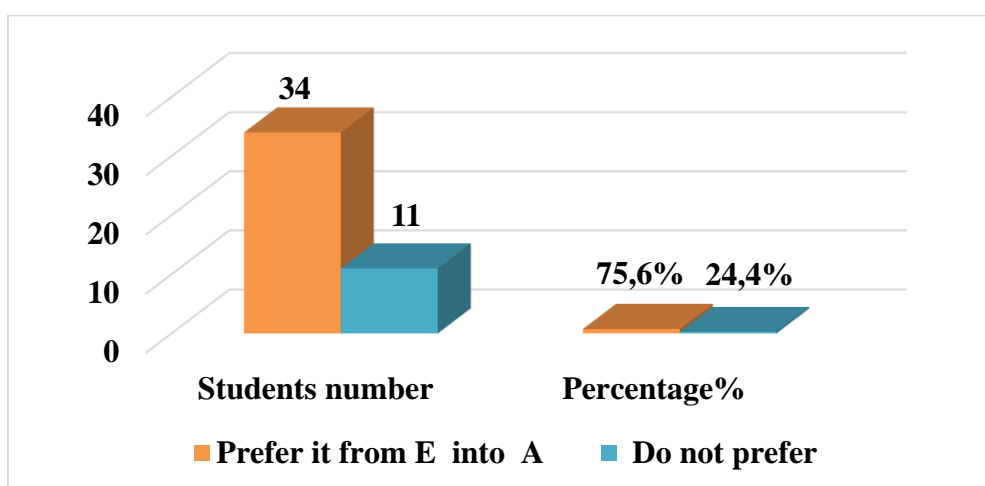


Figure 13. Translation Directionality (02)

Thirty-four students (75.6%) prefer to translate from English into Arabic. On the other hand, twelve students (24.4%) said that they do not prefer.

While answering the twelfth and the thirtieth questions, students are allowed; also, to select both options, they may like translating from Arabic into English as well as translating from English into Arabic. That is to say, one can say that he likes them both; either translating from A into E or vice versa.

Question Fourteen: What are the activities you usually have in translation class?

Table14.

The Translation Activities

Translation activities	Students number	Percentage%
Translation of literary and scientific texts	15	33.3%
Translation of single words and sentences	12	26.7%
Translation of idioms and proverbs	09	20.0%

Translation of different texts, proverbs and idioms	09	20.0%
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Noting that, in this question students are tolerated to select more than one activity.

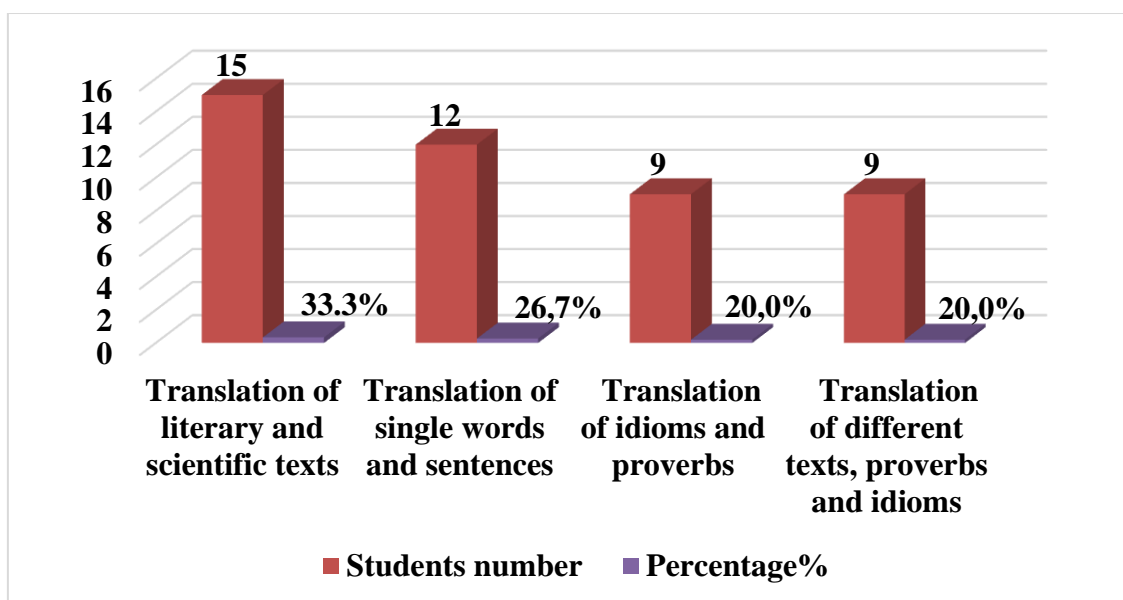


Figure 14. Translation Activities

Fifteen students (33.3%) said that they usually asked to translate literary and scientific texts. Twelve students (26.7%) said that they usually asked to translate single words and sentences. Nine students (20.0%) said that they are usually asked to translate specific expressions like idioms and proverbs. Nine students (20.0%) said that they are usually asked to translate different texts; in addition to idioms and proverbs.

Question Fifteen: have you dealt with translation of idioms? Yes or No?

Table 15.

The Students' Experience with Idioms Translation

Translation of idioms	Students number	Percentage%
Yes, we have dealt	45	100%
No, we have not	00	0.0%

Noting that, no one of those students has answered by saying that they have not dealt with idioms translation, depending on the questionnaire's answers.

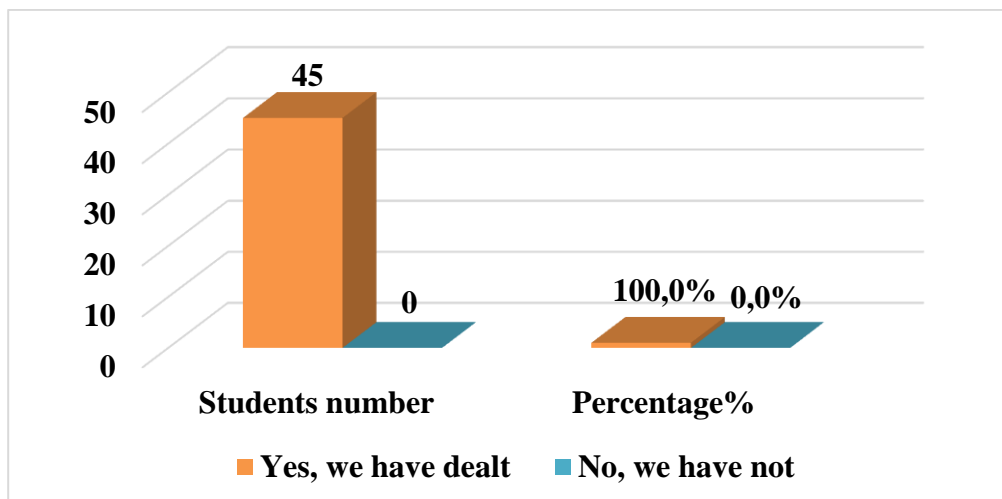


Figure 15. Students' Experience with Idioms Translation

Forty-five students (100%) said that they have dealt with the translation of idioms.

Question Sixteen: if yes, how do you find it? Easy or Difficult?

Table 16.

The Easiness of Idioms Translation

Students attitudes	Students number	Percentage%
Easy	07	15.6%
Difficult	38	84.4%

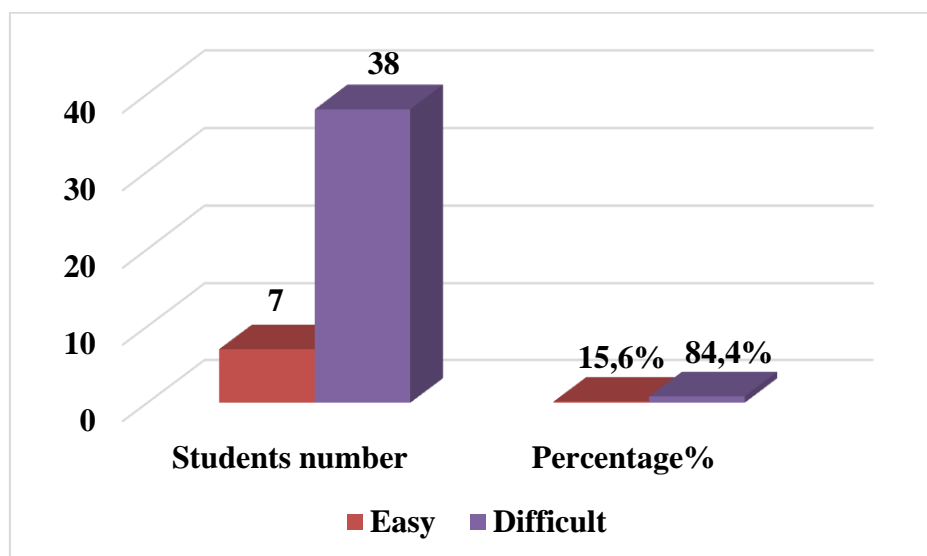


Figure 16. Easiness of Idioms Translation

Seven students (15.6%) said that it is easy to translate idioms. Yet, thirty-eight students (84.4%) find it difficult

Question Seventeen: when you come cross an English idiom, what do you do to understand it? Translate it into your mother tongue or guess its meaning from the context?

Tables 17.

Students' Translation Strategies

translation strategies	Students number	Percentage%
Translate it into mother tongue	11	24.4%
Guess the meaning from context	34	75.6%

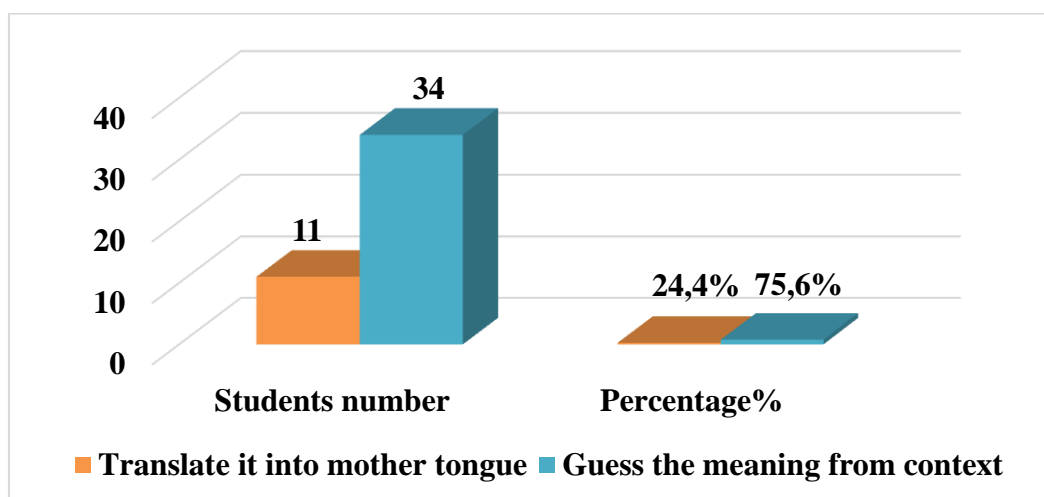


Figure 17. Translation Strategies

Eleven students (24.4%) said that they translate it into their mother tongue. While, thirty-four students (75.6%) said that they guess its meaning from the context.

Question Eighteen: if you are asked to translate an English idiom, which technique(s) do you prefer to apply to reach the exact equivalent?

Table 18.

Students' Translation Procedures

Translation procedures	Students number	Percentage%
Word for word	04	8.9%
Sentence for sentence	05	11.1%
The whole expression	36	80.0%

It is important to mention, in this question students have selected more than one option; believing that they can combine two techniques while translating.

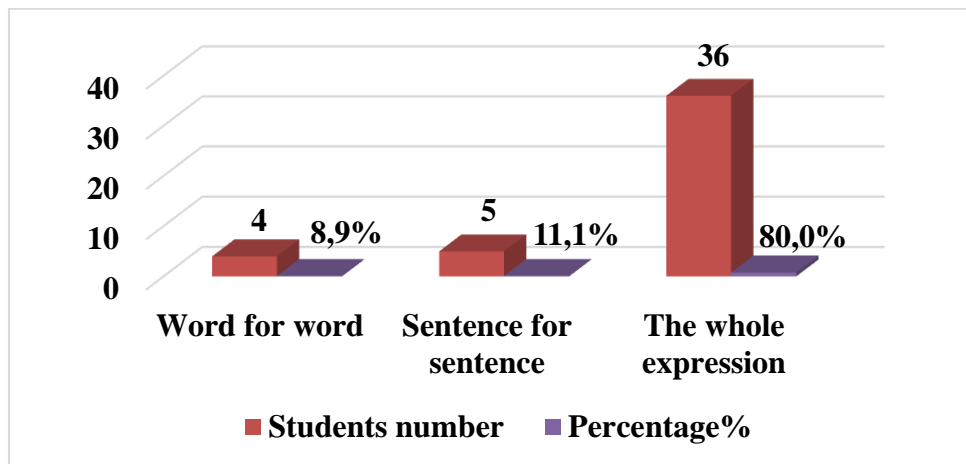


Figure 18. Translation Procedures

Four students (8.9%) prefer word for word translation.

Five students (11.1%) prefer sentence for sentence translation.

Thirty-six students (80.0%) prefer to translate the expression as a whole.

Question Nineteen: when you translate English idioms do you come across some difficulties? Yes or No?

Table 19.

Students' Translation Difficulties

Translation difficulties	Students number	Percentage%
Yes	45	100%
No	00	0.0%

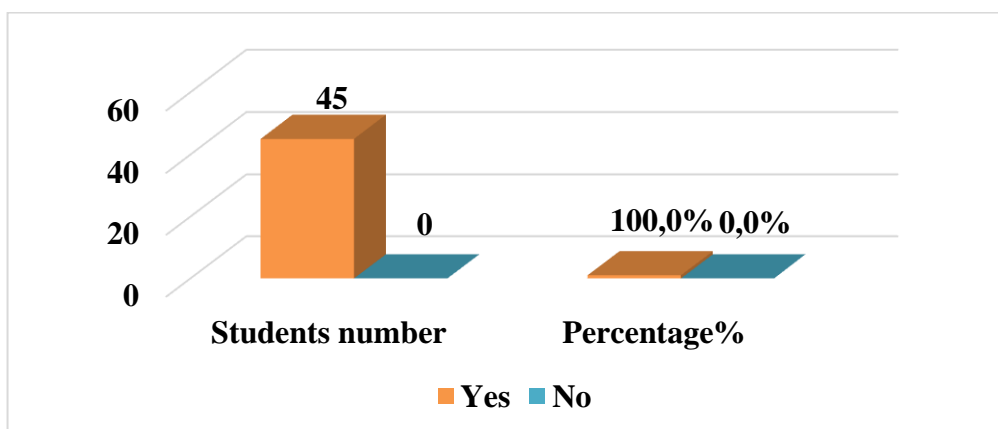


Figure 19. Translation Difficulties

Forty-five students (100%) said that they come across difficulties when translating English idioms. Noteworthy, no one of those students has answered by they do not come across any difficulties when translating English idioms.

Question Twenty: if yes, are they: grammatical, lexical, stylistic or cultural?

Table 20.

Types of Students' Translation Difficulties

Types of difficulties	Students number	Percentage%
Grammatical	06	13.3%
Lexical	13	28.9%
stylistic	05	11.1%
cultural	21	46.7%

Noteworthy, students are permitted to select more than one choice while answering this question if they think that they come across all of these types of problems. This depends on the students' translation abilities, language proficiency in both languages English as well as Arabic.

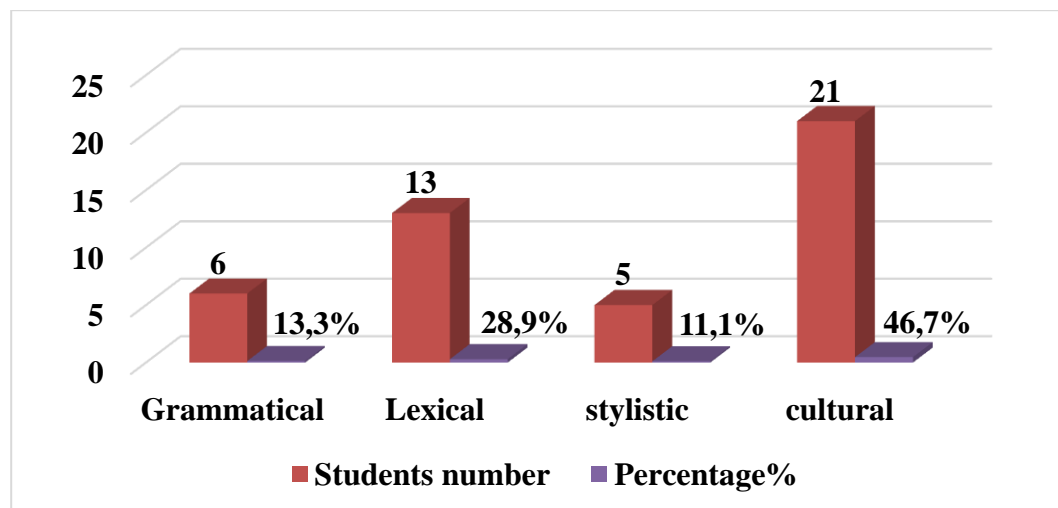


Figure 20. Types of Translation Difficulties

Six students (13.3%) said that those difficulties are grammatical.

Thirteen students (28.9%) said that they are lexical.

Five students (11.1%) said that they are stylistic.

Twenty-one students (46.7%) said that those difficulties are cultural.

Question twenty-one: when you translate do you take into consideration; the reader's culture or the author's culture?

Table 21.

The Place of Culture

Place of culture	Students number	Percentage%
Reader's culture	17	37.8%
Author's culture	17	37.8%
Both cultures	11	24.4%

When analyzing this question, we notice that some students have given the two options equal importance.

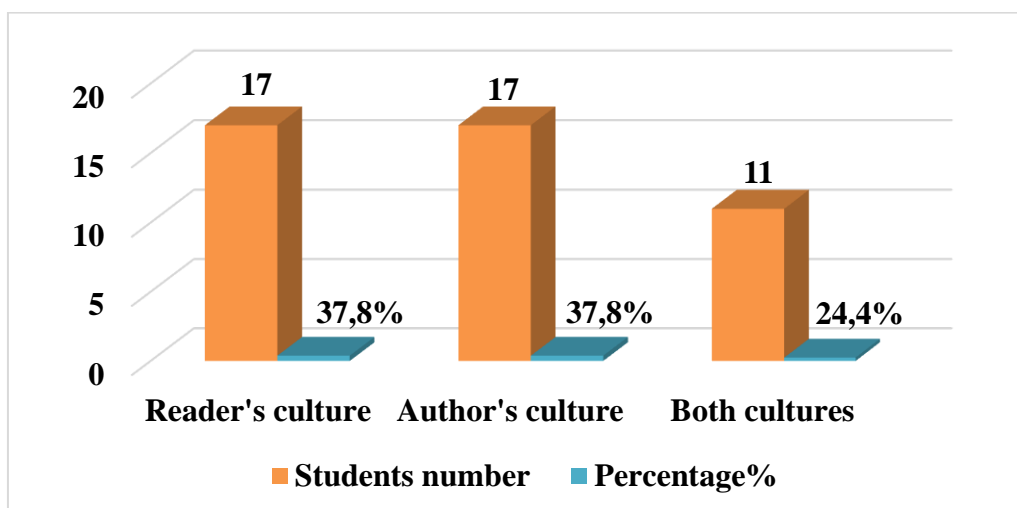


Figure 21. The Place of Culture

Seventeen students (37.8%) consider the reader's culture.

Seventeen students (37.8%) consider the author's culture.

Eleven students (24.4%) said that they consider both the reader and author's cultures.

Question Twenty-Two: what do your teachers of translation focus more while translating idioms? Meaning, use and/or form?

Table 22.

The Teachers' Interest

Teachers' focus	Students number	Percentage%
Meaning	35	77.8%
Use	10	22.2%
Form	00	0.0%

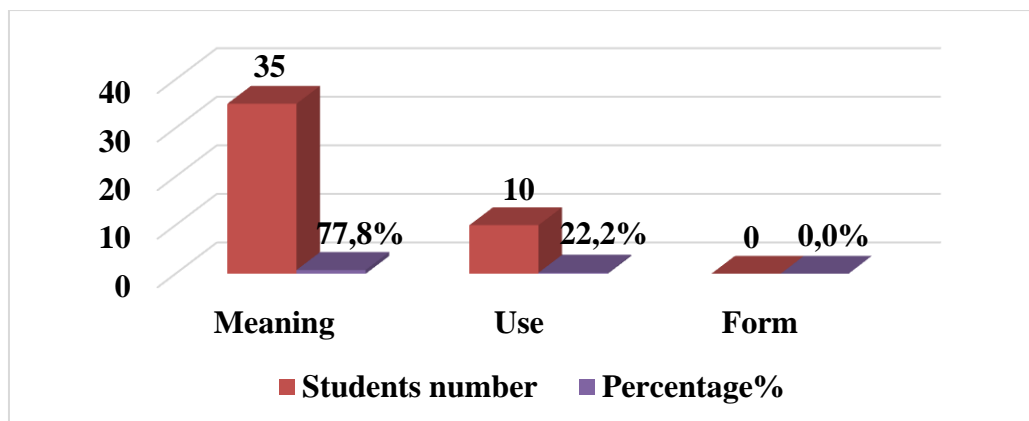


Figure 22. Teachers' Interest

Thirty-five students (77.8%) said that their teachers of translation focus more on meaning. However, ten students (22.2%) said that their teachers of translation focus more on use. We notice that no one of those students said that their teachers of translation focus on form.

Question Twenty-Three: In your opinion what is (are) the best way(s) to learn idioms?

Table 23.

Students' Different Ways to Enhance Idioms Learning

Students preferences	Students number	Percentage%
Text support the use of idiom	18	40.0%
Revise it on regular basis	05	11.1%
Accompanied by activities	14	31.1%
Look it up in dictionaries	08	17.8%

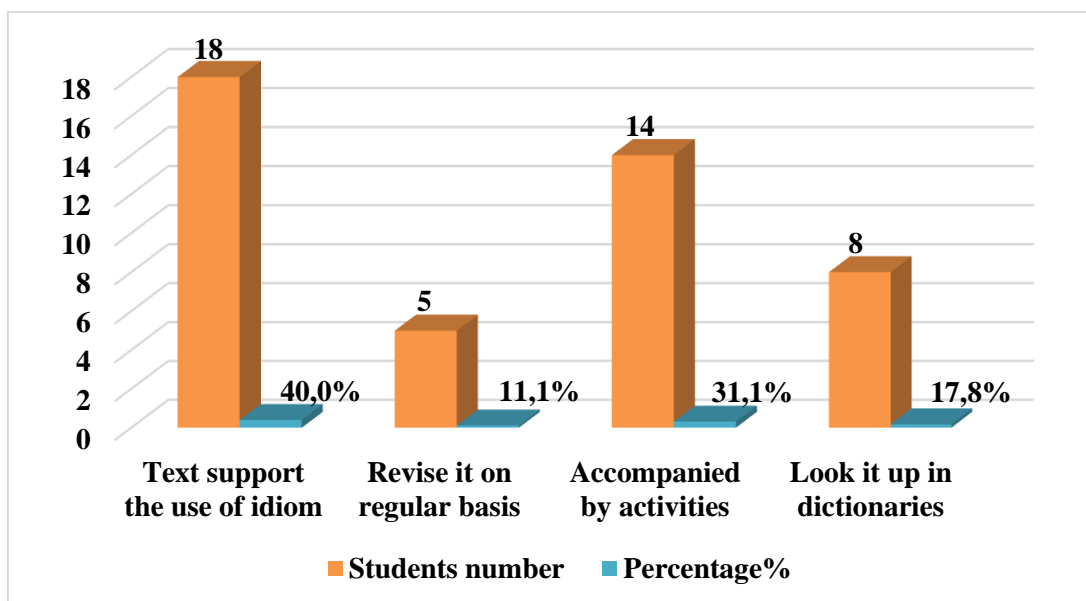


Figure 23. Ways to Enhance Idioms Learning

Eighteen students (40.0%) said that they learn idioms better when a text support its use.

Five students (11.1%) said that they learn idiom better when they revise it on regular basis.

Fourteen students (31.1%) said that they learn idioms better when they are accompanied by a variety of activities.

Eight students (17.8%) said that they learn idioms better when they look them up in dictionaries.

Summary of Findings:

According to the data collected, the majority of students said that learning English idioms is important and beneficial, and they like to expand their knowledge about this type of expressions. According to them, when they master using idioms, they would be able to communicate effectively and appropriately with native speakers and they could avoid the problem of misunderstanding. Furthermore, all students agreed on the importance of translation module, and the majority of them consider it as beneficial. Therefore, translation is a gateway to get further knowledge about the target culture, language and raise peoples' awareness towards every sign that expresses people's conception of the world. In addition to that, almost of participants prefer to translate from English into Arabic and vice versa. According to them, when they translate from foreign language into their mother tongue, they feel at ease because of linguistic and cultural richness of SL background. Besides, translation from mother tongue into foreign language helps students to learn more about how TL system is working and become more knowledgeable about the TC. Also, through the analysis, it is

noticeable that teachers of translation module focus on variety of activities including: translation of different types of texts, single words and sentences. However, they do not give more importance to the translation of idioms and proverbs in comparison with the previous activities.

From the data collected, teachers of translation tend to focus more on the meaning and the use of idioms with less attention to the form, believing that idioms are overloaded with figurative expression that have a value that individuals should care about. Again, the results obtained showed that the majority of students find difficulties in translating idioms, because of its syntactic complexity, which do not allow changes in word order, omission, addition, or even replacement of words, in addition to the implicit meanings that they carry. Hence, they use different strategies to understand them such as to translate the whole expression into mother tongue, and guess the meaning from the context, which is the most useful by the majority of the sample. It seems lexical and cultural problems are the most dominant types that our students frequently encounter (according to the sample).

Talking about the way they translate; their solutions when they do not have the exact equivalent, the majority of students resort to translate the expression as whole and few of them said that they would either; go through word for word or sentence for sentence translation technique. It is worthy to mention that literal translation could not always offer correct translation which seems original as the ST, thus other translation strategies as calques, adaptation, transposition and modulation are of crucial importance to render the exact equivalents. Finally, the majority of students said that they learn idioms better when it is in context; more than looking them up in dictionaries or revise them on regular basis.

2. Part Two: Teachers' Interview

2.1 The Description of the Interview

This chapter deals also with the analysis of the results obtained from the teachers' interview. In other words, four teachers are expected to answer eleven open-ended questions related to their perception about; the field of translation in general and translation of idioms in particular. Furthermore, participants are asked about the content of translation module, students' performance using idioms, various strategies to understand them, its importance in the process of learning English, challenges they encounter, its causes, as well as techniques

they use to translate this specific kind of expressions. The interview is ended by some solutions suggested by teachers of the field to overcome such problems.

The responses to the open - ended questions of the interview and their corresponding analysis will be presented in turns.

2.2 The Analysis of Teachers' Interview Data

Question One: is the content of translation module unified?

Generally, the answers to this question express two different views towards the content of translation module. Responses were divided between those who think that translation content is unified, and those who think it is not unified.

Teachers gave their arguments as far as their views are concerned. Some of the respondents said that the content is not unified.

Teacher (A) says, "normally, the content is unified and teachers should share the same syllabus, but unfortunately, they do not respect this unity; because students have different levels".

Teacher (B) argues, "the administration gives teachers an opportunity to design their personal syllabus". She adds, "I believe that before I teach them translation basics and techniques, first, I need to test their level through some practice, then I detect their points of strength and weakness; based on which I design the syllabus".

On another hand, other teachers said that the content of the module is unified.

Teacher (C) states that the content of the module is generally unified. Moreover, teachers of translation go through the same syllabus during the whole year. However, the detailed content varies from one teacher to another.

Question Two: what are the methods used to teach the module?

All teachers emphasize on the theoretical side, as well as the practical one to explain more the lesson. According to them, they use variety of activities where students are asked to translate: scientific, literary, religious, koranic verses, single sentences, phrases, idioms and proverbs.

Teachers (A) explains that after dealing with the theoretical side of the lesson, he gives students homework to be done at home. After that, when they come to classroom, students are asked to read their translations providing them with the necessary feedback and revise what they have had during the lesson. In addition, group work and pair work are of crucial importance. Finally, the teacher selects the good translation and writes it on the board.

Teacher (B) adds that her students prefer more the practical side in the lesson. Hence, she deals with the practical and theoretical side at the same time to avoid boredom and keeps the positive atmosphere in class through various exercises.

Teachers (C) and (D) focus on the flexibility in using teaching methods; to fit any new situation he can face during the lesson.

Question Three: are idioms included in the curriculum?

Teachers said that idioms are included in the curriculum.

Question Four: do students use idioms in classroom?

The respondents said that students are trying to use them, and this could be clearly seen when dealing with the most common idioms or the widely used ones.

Question Five: do they master using them?

Teacher (A) says, "not to the point we desire; except some students who show high language proficiency".

Teacher (B) claims, "they often use them in their real context, especially, the case of the most common idioms".

On the other hand, teacher (C) said that only few cases use idioms correctly and appropriately.

Teacher (D) reveals, "if students master using idioms, they will easily use them in class, but it is not the case of our students".

Question Six: if they do not understand the idiom, what do they do to understand the meaning?

According to teachers, students often consider idioms as a hard task for understanding. Hence, they provide a literal translation, which will not help them in this context. However, some others try to go back to their metalinguistic and contextual meaning in order to get the right understanding that enables them to translate idioms correctly and meaningfully.

Teacher (A) comments that she could simply ask her students to search for the history, meaning and the use of this idiom, believing that the students will remember better the idiom by doing these themselves.

Teacher (B) says, "they try to familiarize themselves with idioms through the use of authentic sources and particular types of dictionaries".

Question seven: what are the difficulties encountered by students when translating idiomatic expressions?

Overall teachers agree on the problem of misunderstanding. That is to say, problems that are related to vocabulary, which has specific meaning different from the ordinary one that we usually tend to use. Moreover, students are unable to extract the right meaning of special code of linguistic units with metalinguistic meaning, as well as some stylistic and cultural problems.

Question eight: In your opinion, what factors cause such problems?

Generally, teachers have different views concerning this question.

Teachers (A) and (B) claim that their students have limited thought as well as limited knowledge of the target culture. Nevertheless, teachers (C) and (D) believe that the main cause of these difficulties is reading. Teachers (C) says, "such problems are related to different factors such as low reading rate in the target language that affects their linguistic mastery, and even they read they do not master reading skills that help them learn new vocabularies and their correct use". Adding that "thinking in two different languages is another factor that affects their translational proficiency as they do not show equivalent mastery of working languages".

Question nine: is it important to encourage English language learners to learn idioms?

The respondents emphasize the importance of encouraging EFL learners to learn idioms. Arguing that idioms are not only ordinary sentences used within context, but they rather show a high cultural and civilization charge that one cannot be introduced and get in touch to without learning idioms and their correct use.

Question ten: do you think is it necessary to incorporate English idioms in curriculum?

Overall, teachers stress the importance of incorporating English idioms in curriculum. According to some of them, it is not possible to translate culture without learning about its idioms. Teachers claim that due to time constraints they could not manage to tackle deeply the case of idioms.

Question eleven: what solutions do you suggest to overcome these challenges?

Teachers have suggested some efficient solution to overcome these problems for example:

- To raise students awareness of the importance of using idioms.
- To encourage EFL learners to read in both source and target language.
- To intensify translation from one language into another and vice versa.
- To translate with an active partner.
- To introduce English idioms in different modules as literature and civilization.

- To motivate students to use idioms inside and outside classrooms.
- To overcome the problem of translatability and untranslatability.
- To vary in methods of teaching the module and mostly idioms.

Summary of the Findings

Based upon teachers' answers, it could be easily inferred that the content of translation module is not unified as it was recognized that some of them take the responsibility to design their own syllabi. Based on students' tests, they can detect points of strengths and weaknesses according to which they could identify students' different needs and difficulties. Accordingly, these needs may help teachers design the appropriate syllabus. Teachers believe that the underlined programs do not fit always the students' abilities and competences. Moreover, respondents heavily concentrate on the practical side of lessons. In that, students are going to apply what they have had in the theoretical part on practice. However, translation-teaching methods vary from one teacher to another. While some teachers rely on home works, group work, pair work; some others prefer to deal with both parts at the same time to avoid students' boredom and keep the positive atmosphere during classes. For instance, students are asked to translate various types of texts; scientific, literary, religious, single words, phrases and sentences.

Furthermore, idioms are included in the syllabus; all teachers agreed on this, because they have significant role in culture and language as well, and they are regarded as hard tasks to deal with most of the time especially in the field of translation. Thus, most of time students find challenges to use idioms correctly, meaningfully, and just few cases where some students show high language proficiency succeed to put them in their real context especially for the most common and used idioms. Teachers' answers demonstrated that students use different strategies to understand idioms when they come cross. For instance, students give literal translation that might not help them to understand the idiom all the time. They try to contextualize idioms in order to grasp the exact meaning. Likewise, idioms could be used as a task for research, whereby students look for history, meaning and use of the expression through the use of authentic material and dictionaries. Indeed, the most difficulties encountered by students in translating idiomatic expressions are those related to misunderstanding. That is to say, problems that are linked to vocabulary that has specific meaning different of the ordinary used one as well as cultural and stylistic problems.

According to teachers' views, there are different causes of such difficulties. First, students have limited thoughts and limited knowledge of the target culture. Second, students do not master the reading skill that helps them to learn new vocabularies and their correct use, meaning that students' have low reading rate that affects their linguistic mastery of the TL. Third, thinking into different languages (Arabic/English) affects their translational proficiency, as they do not show equivalent mastery of working languages. Besides the challenges to understand and translate idiomatic expressions, it is of crucial importance to incorporate idioms in curriculum and encourage EFL learners to learn them as well, due to their cultural and civilization charge. Finally, respondents suggest some important solutions that may help student to overcome idioms translation challenges mainly: to raise students' awareness of the importance of idioms and encourage them to read in both source and target language. In addition to this, teachers should vary in their translation teaching methods and motivate their students to use idioms inside and outside the classroom. Moreover, idioms should be introduced in other modules, for instance civilization and literature. Furthermore, students have to practice translation with an active partner and intensify their translation practices from SL into TL and vice versa.

Chapter Conclusion

To conclude, according to the students' questionnaire and teachers' interview, which they fulfilled the aims in providing further insights of students' current level in translation and more specifically translation of idioms. In addition, they need to develop their ways of translation. They are also required to read a lot in both source and target languages to gain, to build up a good linguistic basis because linguistic knowledge is the most required in the translations task. They need to practice translation a lot because through translation they may come across many new different structures, expressions and texts types. This diversity would be of great help in making them competent translators. Moreover, translating a lot and learning new expressions helps in finding out a solution to the most problematic lexical aspect.

General conclusion

This work attempts to investigate the phenomenon of translating idioms from English into Arabic and vice versa. In short, the main problems idioms pose in translation related to two main areas: the differences between the SL and TL make the process of translating idioms a challenge and the ability to recognize and interpret idioms correctly and appropriately.

This research is divided into two frameworks; the theoretical framework consists of two chapters that are devoted to investigate the studied information, while the main concern of the practical framework is to confirm or refute the hypothesis underlying this study. This is attempted through the analysis of the data generated by the research tool.

The first chapter reveals that idioms are fixed patterns of language that cannot be always translated literally; idioms in general are important in languages and cultures. They differ in expressions from one language to another as between English and Arabic. Moreover, the importance of culture in this process plays a central role in understanding and interpreting both Arabic and English idioms. Furthermore, idioms are characterized by being frozen expressions that do not permit any changes in form and they differ from one culture to another.

The second chapter focuses on the importance of translation and its strong relation with culture. This chapter demonstrates also that students encounter many difficulties in idioms translation that have been tackled along with proposed strategies and procedures such as word for word, calques, literal translation, adaptation, modulation and transposition that may facilitate the translator's task.

Time constraints and students' frequent absences caused difficulties in gathering the data required for the study. In addition, some teachers apologized to participate in the research especially during the interviews. Consequently, these factors had negatively influenced the research process.

The third chapter deals with the practical side in the study. In this part, researcher aims at analyzing students' questionnaire answers and teachers' interview responses. The results of the analysis reveals that the majority of students like translation, but they come cross some problems in translating idioms. Moreover, students rely on different strategies and techniques to understand and translate idioms. Furthermore, they face many lexical and cultural problems while translating idioms due to cultural and linguistic differences. These two features influence greatly the process of translation. Since idioms are a part of ordinary vocabulary,

and language is a mean by which peoples can express culture. Noting that, these differences among cultures may result in different ways to express idioms. In other words, idioms in one language are not the same in another; this leads the translator to avoid using a just pure literal translation during translation process.

What was noticed is the majority of the participants claim that the main problems they encounter in idioms translation are cultural and semantic. That is to say, the translator should be aware about the culture and the characteristics of language of both the SL and the TL because his deep knowledge, experience, capacities and awareness of both cultures play an essential role in carrying out and recognizing the meanings of particular idioms. Moreover, if he recognizes the exact meaning, he will fill up the gap between the SL and TT and successes in the choice of the suitable strategy so the result is producing an appropriate translation of idioms.

The outcome of this study shows that it is recommended to raise students' awareness of the crucial role of culture in understanding idioms appropriately and translating them successfully, and preserve the originality of the ST, as well as the mastery of pertinent translation strategies and techniques is required.

In here, some recommendations will be suggested that might make the translators more aware and reconsider the best strategy, which should carry meaning and aims at rendering a correct and meaningful translation for idioms.

First, it is recommended that there should be a real collaboration between teachers of translation, civilization, literature to serve the students' purpose in acquiring a pertinent English cultural background that may help them in mastering the English language in general and translation in particular. Such collaboration is expected to initiate the students to many cultural aspects of language that are totally alien to their own and to raise their degree of awareness towards the significant influence of culture on language in general and the literary one in particular of which idioms are key components. In addition, it may make the task easier for translation teachers to draw the students' attention to the disparity between languages and its impact on the translation of idioms. Mythical etymology, history, environmental dimensions, social behaviors, beliefs, and folklore are all-important aspects of language, which need to be introduced to students.

Second, it is highly recommended that the translation of idioms should be based on a cognitive interpretative approach with reference to the source culture. These fixed expressions

reflect cognitive and cultural experiences and are structured and mapped according to the cultural signs of their native language that bear particular significance and connotations. Hence, the process of inferring their intended meanings should be based on the tastes and convictions of the original culture, otherwise significant misinterpretations and/or total distortions of their connotations may result. Regardless the strategy or the approach the translator (student) resorts to, the actual message of the idiomatic expression should be inferred. Because the translator can never produce successful versions out of original versions s/he cannot understand, and resorting to a pure literal rendition blindly with the ignorance of the original versions' contexts will undoubtedly result in unacceptable target versions.

Further research can be carried out to investigate the possible role of the educational system, teachers' methodology, materials and syllabuses, as well as the students' approaches toward learning idiomatic expressions. It could be even more beneficial if one can replicate the work using other data gathering techniques, such as tests, to diagnose the extent to which L1 cultural and linguistic knowledge systems influence interpreting and producing L2 idioms. Consequently, using the results of the two researches can lead material developers and foreign language teachers to carry out some changes not only in the educational systems but also in their teaching methods and syllabuses.

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Appendices

Appendix 01: Students' Questionnaires

Appendix 02: Teachers' Interview

3. If yes, do you benefit from learning English idioms when you communicate in English?

Yes No

4. Would you like to expand your knowledge about English idioms?

Like do not like

Explain why?

.....

5. In your opinion, what is translation?

.....

6. Do you think translation module is :

Important Not important

7. If it is important, do you benefit from the module?

Yes No

8. Do you prefer translating from Arabic into English?

Yes No

9. Do you prefer translating from English into Arabic?

Yes No

10. What are the activities you usually have in translation class?

❖ Translation of different types of texts (literary, scientific)

❖ Translation of single words and sentences

❖ Translation of specific expressions like idioms and proverbs

❖ Others (specify please)

.....

11. Have you dealt with translation of idioms?

Yes No

12. If yes, how do you find it?

Easy Difficult

Section three: Idioms Translation

1. When you come cross an English idiom, what do you do to understand it?

Translate it into your mother tongue guess its meaning from the context

2. If you are asked to translate an English idiom, which technique(s) do you prefer to apply to reach the exact equivalent?

- ❖ Word for word
- ❖ Sentence by sentence
- ❖ The expression as whole
- ❖ Others (please specify).....
.....

3. When you translate English idioms, do you come across some difficulties?

Yes No

4. If yes, are they:

Grammatical Stylistic
Lexical Cultural

Others (please specify).....
.....

5. When you translate do you take in consideration;

The reader's culture The author's culture

6. What do your teachers of translation focus more while translating idioms?

The form The meaning The use

7. In your opinion what is (are) the best way(s) to learn idioms?

- ❖ I learn it better When a text supports its use
- ❖ I learn it better If I revise it on a regular basis
- ❖ I learn it better when they are accompanied by a variety of activities
- ❖ I learn it better when I look it up in dictionary

Others (please specify)

Appendix 02:

Teachers' Interview

Dear teachers,

Based on your experience, you are kindly asked to answer the following questions which are related to "the difficulties may encounter third year EFL students in translating idioms".

- 1.** Is the content of translation module unified?
- 2.** What are the methods used to teach the module?
- 3.** Are idioms included in the curriculum?
- 4.** Do students use idioms in classroom?
- 5.** Do they master using it?
- 6.** If they do not understand the idiom, what do they do to reach the meaning?
- 7.** What are the difficulties encountered by students when translating idiomatic expressions?
- 8.** In your opinion, what factors cause such problems?
- 9.** Is it important to encourage English language learners to learn idioms?
- 10.** Do you think is it necessary to incorporate English idioms in curriculum?
- 11.** What solutions do you suggest to overcome these challenges?

الملخص

تهدف هذه الدراسة إلى تقصي الصعوبات التي تواجه طلبة السنة الثالثة لغة انجليزية بجامعة المسيلة أثناء القيام بترجمة التعبيرات الاصطلاحية من اللغة الإنجليزية إلى اللغة العربية والعكس . حيث تشكل الثقافة عاملا فعالا في تحديد الترجمة الصحيحة لهذا النوع من التعبيرات و مجابهة هذه الصعوبات التي ترد أساسا إلى اختلاف مفاهيم التعبير من لغة إلى أخرى . يهدف هذا البحث في جوهره إلى تسليط الضوء على العقبات الرئيسية التي تواجه الطلبة في ترجمة التعبيرات الاصطلاحية . كما تسعى هذه الدراسة إلى تذليل الصعوبات من خلال تقديم جملة من الحلول والاستراتيجيات التي تساعد بدورها على إلمام المترجم بمعاني التعبيرات الاصطلاحية بغية الحصول على ترجمة مقبولة تحمل مضامين العبارات الأصلية وتتناسب مع قراء النص الهدف . في هذا الصدد تم إجراء دراسة وصفية تحليلية، أين تم جمع البيانات اللازمة عن طريق استبيان موجه لخمسة و أربعين طالب لغة انجليزية ، كما تم استجواب أساتذة المادة عن طريق إجراء مقابلات شفوية . وقد أظهرت نتائج الدراسة أنه رغم حب الطلبة لمادة الترجمة إلا أنهم يواجهون بعض الصعوبات الثقافية والمعجمية أثناء ترجمة التعبيرات الاصطلاحية . كما توضح النتائج كذلك لجوء الطلبة إلى بعض الاستراتيجيات من أجل فهم و ترجمة هذه التعبيرات مثل: تخمين المعنى من خلال سياق التعبير أو ترجمته ترجمة حرفية أو استخدام تعبير مماثل للغة المصدر المنقول منها أو النص الأصلي في معظم الأوقات . و على هذا الأساس تم اقتراح بعض الحلول و التي من شأنها المساهمة في تجاوز هذه المشاكل و تعزيز مهارات و قدرات الطلبة في ترجمة التعبيرات الاصطلاحية مستقبلا .

كلمات مفتاحية : الترجمة، التعبيرات الاصطلاحية، صعوبات الترجمة، استراتيجيات الترجمة .