

AMERICAN UNIVERSITY OF BEIRUT

A CRITICAL ANALYSIS OF SOME COMMON
ANIMAL IDIOMS IN TWO ENGLISH-ARABIC IDIOM
DICTIONARIES

by

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A thesis
submitted in partial fulfillment of the requirements
for the degree of Master of Arts
in the Department of English
of the Faculty of Arts and Sciences
at the American University of Beirut

Beirut, Lebanon
January 2020

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DEDICATION

*I would like to dedicate my thesis to
My beloved husband
This work would not have been possible
without him*

ACKNOWLEDGMENTS

Above all, Alhamdulillah; all praise and thanks to the Almighty Allah for giving me the chance, the blessing, the will and strength to complete my dissertation. This thesis is the culmination of my journey of MA, which was just like climbing a high peak step by step accompanied with encouragement, hardship, trust, and frustration.

I would like to express my deepest gratitude and sincere appreciation to my advisor, Dr. Niamh Eileen Kelly, whose support, invaluable advice, and positive feedback helped me in making this dissertation a success. I appreciate her assistance she provided at all levels of the research project. I would also like to thank my committee members, Dr. Ghazi Ghaith and Dr. Rana H Issa for their support and guidance.

I would like to express sincere appreciation to my colleagues in the English Department, and special thanks to my friend Elissar Saad for her support and motivation. I would like to extend my most profound appreciation to all the staff in the English Department in the Faculty of Arts and Sciences at the American University of Beirut.

It is my opportunity to gratefully acknowledge the support of my father and my late mother, who always believed in my ability to be successful in the academic arena. Although my mother passed during the process, her belief in me has made this journey possible. I could not have finished this study without the full support of my family members whose love, encouragements and continuous prayers have made me stronger every day on completing this study. I wish to thank all the people whose assistance was a milestone in the completion of the project; my sisters, my nephews and nieces, and my friends in Riyadh. Big thanks to them for encouraging me to complete my education journey and study in Lebanon and for their love and support over these three years. They were always motivating and praying for me. Special thanks to my in-laws for their prayers overseas.

Finally, I wish to acknowledge the people who mean a lot to me, my beloved husband Waleed and my sons Rakan and Nawaf, for showing faith in me and for being always beside me during the happy and hard moments. They kept me steady by their patience and motivation. Thank you for the selfless love, care, and sacrifice, I would never be able to pay back the love and affection showered upon by you.

I owe special thanks to an extraordinary person, my husband Waleed, for his continuous and unfailing love, for his support and understanding during my pursuit of an MA degree that made the completion of thesis possible. He was always around during the time I thought that it would be impossible to continue. He helped me to keep things in perspective. I greatly value his contribution and deeply appreciate his belief in me.

Words would never say how grateful I am to all of you. I consider myself the luckiest in the world to have such a lovely and caring family and friends. You all stood by me with your love, valuable prayers and unconditional support. You kept me going on, and this work would not have been possible without your input.

AN ABSTRACT OF THE THESIS OF

Haifa Ali Altarbaq for

Master of Arts

Major: English Language

Title: A Critical Analysis of Some Common Animal Idioms in Two English-Arabic Idiom Dictionaries

The present study aims to examine some common animal idioms in English and their counterparts in Arabic in two selected idioms dictionaries (Al-Mawrid: A Dictionary of Idiomatic Expressions and A Dictionary of Common English Proverbs) in order to: 1) understand the strategies that people use to create an English- Arabic dictionary of idioms, 2) to investigate the methods of translating animal idioms from English into Arabic, and to 3) find out the degree of alignment of English animal idioms to Arabic. Moreover, the critical analysis of the study aims to create a more concrete understanding of both literal and free translation that are used in idiom dictionaries. This study analyzes the idioms based on Mona Baker's (2011) strategies and Eugene A. Nida's (1964) theories of idiom translation. Since idioms are known as a reflection of human life, common traditions and beliefs, a critical analysis will also shed light on language universals and cultural differences reflected by them. Although animals may share the same images and meanings across cultures, there might be some differences in people's attitudes towards these animals.

The method that is used in this study is a qualitative approach that is based on a critical analysis and corpus linguistics. The data in this study was collected from two idiom dictionaries (Al-Mawrid: A Dictionary of Idiomatic Expressions and A Dictionary of Common English Proverbs). Additionally, three English idiom dictionaries were used to explain the meaning of each idiom in English (The Oxford Dictionary of English Proverbs, McGraw-Hill's American Idioms Dictionary, and an online English dictionary The Free Dictionary). Then, the data were divided into three idiom categories to facilitate the process of the analysis: identical idioms, semi-identical idioms and culture- specific idioms. Additionally, an interview with Professor Ramzi Munir Baalbaki, the author of "Al-Mawrid: A Dictionary of Idiomatic Expressions", was conducted to understand the methodologies that are used in his idiom dictionary.

The results reveal that there are some similarities and differences between English and Arabic animal idioms in the selected dictionaries. For some idioms, the use of animals is identical in both languages, for others, the use of animals differs from English to Arabic but the meaning of idioms is similar. Moreover, others may hold the same meaning but through different imagery or the author may explain the purpose of idioms in translation in a way that fits the target language.

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CHAPTER 1

INTRODUCTION

1.1 Introduction

Figurative speech such as idioms, metaphors, proverbs, cliché, and so forth, are ways to show how language is connected to culture and vice versa. Both language and culture are “webs of significance that people both create and understand. The challenge is to see how they are created and understood—often in multiple and alternative ways” (Kövecses, 2010, p.740). The interesting part of figurative language revolves around the idea that its meaning cannot be understood by reviewing word-by-word. Thus, figurative language plays an essential role in examining language universals. Even though there is a universal understanding across languages that depict the same idea, there is a difference in the way people produce their thoughts. Thus, in order to comprehend idioms, proverbs, and other figurative expressions, a cultural context and a historical background is needed to understand their meaning.

Every language is related to its culture; and thus, this is where a controversy arises: is language dependent on culture, or is culture dependent on language? According to Boers (2003), Kövecses (2010) and Turner (2001), although culture tends to influence language, language also seems to influence culture. Therefore, it is essential to analyze culture and language in order to gather an accurate understanding of individuals of a certain culture. As Kövecses (2010) explains, cognitive linguists conclude that when humans make sense of their experience and use certain cognitive operations, these operations are the same that are used to make sense of language.

Basically, “language is structured by the same principles of operation as other modalities of the mind” (Kövecses 2010, p. 741). The brain and the cognitive operations that are used are universal and apply to all languages. However, there is a difference in how these cognitive operations perform in different cultures. Thus, this creates an alternative construal, where different constructs of reality exist, with different conceptual systems. For example, how do individuals process and categorize various objects and perceptions that they experience in the world? There can be a difference between cultures where the use of meaning-making devices differ (Kövecses, 2010). Language is used as a form of communication where ideas are exchanged and a bridge between other cultures is built (Ho & Worthington, 2018). As Ho & Worthington (2018) explain, idioms are highly influenced and solid in meaning, with underlying cultural beliefs. Idioms are used in everyday communication, where they are stored unconsciously in the mind. Therefore, analyzing idioms helps give an understanding towards the underlying context of culture, where different languages consist of a variety of idioms.

Language is the main aspect that helps identify different cultures, as well as the personal meanings it creates (Fahmi, 2016). Native speakers of different languages create a number of figurative phrases in order to communicate (Kövecses, 2010). These kinds of expressions are part of pragmatics, which is a branch of linguistics concerned with the social use of language and it is the study of the relationship between words and their usage. In other words, pragmatics is based on how people use language appropriately in daily communications among their culture (Kasper, 1992). According to Crystal (2008), "pragmatics is the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in

social interaction and the effects their use of language has on other participants in the act of communication" (p. 379). Pragmatic knowledge helps people to understand the target language better and to use words correctly in the issues of politeness, speech acts, idioms, metaphors, requesting, greeting, and so on. Thus, it looks beyond the literal meaning of words to interpret the implied messages of what people say, and what they mean when using metaphors, proverbs, idioms, and so on.

“We have the ability to speak in riddles. These riddles are neither constructed nor interpreted in the normal way. Yet we use them so readily that we are usually unaware of their special character- unless we have the misfortune not to be a native speaker. We call these riddles idioms..... Idioms are mysterious. They are pervasive, poetic, and easy. How they are understood is a mystery..... If natural language had been designed by a logician, idioms would not exist” (Johnson-Laird, 1993, preface).

This quote shows the importance of figurative and metaphorical language in social life. Figurative language is a reflection of people’s lives, traditions, culture, knowledge and wisdom. Figurative and metaphorical expressions are used to express something by comparing it to something else indirectly to show similarities or differences (McCarthy and O’Dell, 2003). Metaphors are not just aspects of language but they also refer to human feelings, thoughts and relations (Gibbs et al, 1997). Aristotle was the first philosopher who emphasized the importance and the power of metaphors on language. His understanding of metaphors includes "those words are most pleasant which give us new knowledge. Strange words have no meaning for us; common terms we know already. It is metaphor which gives us most of this pleasure. It

is the use of a word or phrase denoting one kind of idea or object in place of another word or phrase for the purpose of suggesting a likeness between the two” (Danesi & Perron, 1999, p. 162).

In figurative language, the literal meaning does not equate to what is intended; and thus, it is hard for non- native speakers to understand idioms of a certain language. Idioms can have the same meaning, yet their literal phrases differ. Metaphors, idioms and proverbs have been traditionally considered to be more complex and less straightforward than literal language. The difference between idioms and other fixed expressions is that idioms differ from their linguistic meaning and their idiomatic meanings. Some idioms cannot be derived from the constituents that make up the true meaning of the idioms. Thus, to understand idioms’ meanings, it is often through the mental memorization of their constitutions. When an idiom is expressed, it is retrieved from memorization, and then new idioms are stored. Concepts such as love, pain, relationships etc. are metaphorical in nature and are not only expressed metaphorically (Glucksberg & McGlone , 2001).

Many idioms and proverbs are part of metaphorical use of language and they are used interchangeably in everyday communication; in formal and informal, spoken as well as written language. They are considered the wisdom of all ages that hold history and culture of nations. Although some scholars distinguish between idioms and proverbs, others consider all proverbs as idioms, which indicates that idioms are broader concept than proverbs. For example, ‘The cat is out of the bag’ is an idiom, whereas ‘To kill two birds with one stone’ is a proverb. Carter (1998) classifies idioms as “a type of fixed expression that include proverbs, stock phrases, catchphrases, allusions, idiomatic

similes and discourse expressions” (p. 66). Proverbs usually give advice and they are always defined as fixed phrases and clichés, and they are treated just like idioms as “ready-made utterances” (Krikmann, 2001, p. 7). Idioms can be defined as fixed expressions that can not be understood from the meaning of their components. Idioms and proverbs are found in many different languages and the variation is mainly limited. Additionally, they can be used as a means of communication where it can support a certain point of view and understanding, which represents a particular culture. Thus, the focus in this study is on idiomatic expressions, several of which are also considered proverbs.

Over time, idioms have increased, and the amount of English idioms in the dictionary has multiplied (Bortfeld, 2013). This indicates how individuals have acknowledged the amount of idioms and their importance in language use. At first, idioms were understood through their literal language; however, throughout time, they are analyzed through multiple methods (Bortfeld, 2013). Idioms are mentally processed automatically, where they help individuals to communicate and process complex ideas. They are an aspect of emotions, where they create happiness, fear, ambition, etc. Moreover, they can be used in terms of manipulation as well as propaganda (Lung, 2018).

According to Nunberg et al. (1994), the semantic, syntactic, discursive, and rhetorical properties of idioms are based on six different properties. These properties are conventionality, inflexibility, figuration, proverbiality, informality and affect. Conventionality states that idioms cannot be understood independently, but rather they are determined from external factors. Based on inflexibility, idioms are part of a small

number of rules or make-up. Additionally, idioms are figurative expressions that are used to depict social interests in relation to proverbiality. Finally, idioms can be informal, as well as have an effect on a certain stance or situation (Kovecses, 2010; Nunberg et al., 1994).

In this study, the main focus is on animal idioms (English and Arabic), where the translation strategies of some selected idiom dictionaries have been analyzed through multiple qualitative methods of critical analysis, contrastive approach, and corpus linguistics. The results of this study reveal that there are similar and different animal idioms in English and Arabic. In some idioms, the use of animals is identical in both languages where translators employ the literal translation strategy. In other idioms, the use of animals is replaceable from English to Arabic, where translators employ the use of similar idioms strategy. When animal idioms hold the same meaning through different expressions or they lack equivalence in Arabic, translators use the free translation method in translation.

A thorough comparison between animal idioms of Eastern and Western culture through critical analysis is not common and thus, it is discussed in this study. Moreover, animal idioms are an informative way of understanding different cultures, since the choice of animal used helps determine cultural and historical context. Comparing English and Arabic idioms helps decipher how idioms are used in each culture and what purpose they fulfill. This also helps in choosing the applicable strategy when translating idioms. In this respect, it is essential to consider the different categories that idioms fall into as follows: identical idioms, semi-identical idioms and culture-specific idioms. Identical idioms refer to idioms that exist in both languages (English and Arabic) with

the same imagery. Semi-identical idioms are based on the same concept; however, they differ in the use of animal choice. Culture-specific idioms consist of the same idea; however, the composition and expression of the idioms differ. With the comparison of these two cultures, the similarities and differences can be determined. Additionally, these similarities and differences can help facilitate a more advanced understanding towards translation. For example, identical idioms could be translated through literal translation (word by word), where their meaning would not be lost. Whereas the culture-specific idioms, the translator could choose a means of free translation, where the imagery is culture- specific.

1.2. Purpose of the study

This study aims to examine some common animal idioms in English and their counterparts in Arabic in two selected idiom dictionaries (Al-Mawrid: A Dictionary of Idiomatic Expressions and A Dictionary of Common English Proverbs) in order to: 1) understand the strategies that people use to create an English- Arabic dictionary of idioms, 2) to investigate the methods of translating animal idioms from English into Arabic, and to 3) find out the degree of alignment of English animal idioms to Arabic. Moreover, the critical analysis of the study aims to create a more concrete understanding of both literal and free translation that are used in idioms dictionaries. Since idioms are known as a reflection of human life, common traditions and beliefs, a critical analysis will also shed light on language universals and cultural differences reflected by them. Although animals may share the same images and meanings across cultures, there might be some differences in people's attitudes towards these animals.

The study contributes to the field of translation by analyzing how to treat idioms in translation and explore new ways towards idiom translation. Finally, this study aims to add more findings to the literature surrounding idiom translation.

1.3. Research questions

This research aims to answer the following questions:

- 1- What are the strategies applied in translating animal idioms from English into Arabic in the idiom dictionaries (Al-Mawrid: A Dictionary of Idiomatic Expressions and A Dictionary of Common English Proverbs)?
- 2- What is the degree of alignment of English animal idioms to Arabic in the selected idiom dictionaries?
- 3- What are the differences and similarities between English and Arabic animal idioms?
- 4- To what extent do English and Arabic animal idioms of equivalent meaning use the same imagery?

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1. Introduction

Idioms are used in different functions, in which it has become a linguistic phenomenon (Abdou, 2011). The common presence of idioms used in different languages and the several functions they perform in discourse are an essential example of the diverse role of idioms. Moreover, the difficulty in translation due to the different meanings and culture, are all characteristics that are related to idioms. Idioms are known for their difference in grammatical structure and their lack of literal meaning, which is part of the many problems when trying to comprehend them (Abdou, 2011).

All languages have idioms; however, idioms are the most difficult expressions in pragmatics and even fluent speakers of a second language avoid using them (Irujo, 1993). By learning idioms, learners become more aware of the culture of a target language (Irujo, 1986, 1993; Farquhar & Fitzsimons, 2011). The very practice of using languages in written forms, the ways in which they can be used, and their rate of use, may be different in the origin and target languages. English uses language in many forms of content, including foreign magazines such as *New Scientist*, and most often in ads, promotional material and tabloid publishing. Particularly often in advertising, promotional material and the tabloid press. Using words in English is therefore very much a matter of style. Languages such as Arabic and Chinese, which differentiate distinctly between written and spoken speech and where written style is synonymous with a high level of formality, appear, in general, to avoid the use of idioms in written texts (Baker, 2011).

It is difficult to define idioms since they have their own characteristics. First, there are different types of idioms such as; proverbs, slang, figurative phrases, and so on. Second, each idiom may have several meanings depending on the pragmatic language, which is affected by culture, history, traditions, and religions (Wang & Wang 2013). Cooper (1999) states that "idioms are difficult for language learners because the figurative meaning can be unpredictable. Learners are required to go beyond word-by-word interpretation and they must resort to figurative meaning" (As cited in Al-Houti & Aldaihani, 2018, p.141). According to Türker (2016), psycholinguists study idiom acquisition by focusing on how learners of a second/ foreign language store idioms in their mental lexicon as a unified word.

Shore (1996) claims that “cultural models are constructed as mental representations in the same way as any mental models with the important exception that the internalization of cultural models is based on more socially constrained experiences than is the case for idiosyncratic models” (As cited in Talebinejad & Dastjerdi, 2005, p. 134). Thus, understanding the strong relation between language and culture, and how metaphorical expressions can be used as linguistic devices to reflect a culture will raise the questions of whether these metaphors and idioms are universal and can be found in different languages and cultures. One way to answer this question is by analyzing idioms from one language (English in this case) and try to compare their similarities and differences with another language (Arabic in this case) to find a universal understanding of the relation between human languages, animals, and culture. In this study, animal idioms were chosen in two English- Arabic dictionaries. Additionally, in this study, animal idioms were chosen regardless of the types of animal or expressions.

How an idiom or a set phrase can be interpreted into another language depends on many factors. It is not just a matter of whether an idiom with a similar meaning is usable in the target language. Certain considerations include, for example, the meaning of the particular lexical elements that make up the idiom, that is, whether they are distorted elsewhere in the source text, either orally or physically, as well as the appropriateness or impropriety of the use of language in a specific register in the target language. Baker (2011) proposes different strategies that can be used in translating idiomatic expressions, where translators may use some of them in writing idiom dictionaries. The acceptability or non-acceptability of using any of the translation methods proposed by Baker (2011) will also depend on the context in which the language is spoken. The first technique mentioned is to consider an idiom with similar meaning and similar form in the target language. This method may seem to provide the ideal solution but it cannot be applied to all kinds of idioms (Baker, 2011). Additionally, translators may use similar meaning but dissimilar form or paraphrasing in translating idioms.

This chapter presents a review of related literature that describes idiomatic expressions in a theoretical and historical background through the English and Arabic languages. It aims to provide definitions of idioms, types of these expressions, their relation to culture and some difficulties in understanding and interpreting them correctly through different languages. Additionally it explains the importance of using these expressions in everyday communication. Finally, it discusses the translation strategies that are used in the two selected dictionaries within the framework of Baker's (2011) and Nida's (1964) studies.

2.2. A Historical Overview of Idiomatic Expressions in English and Arabic

language

Arabic is a Semitic language, and it is considered the official language in the Middle East (Al Jumah, 2007). The Arabic language is spoken by more than 250 million people, and it is considered the official language of eighteen Arab countries. There are two varieties of Arabic; Classical Arabic (CA), which is the language of Islam and the official language of the eighteen Arab countries, and Modern Standard Arabic (MSA) that is used in writing and in most formal speech throughout the Arab World (Watson, 2011a). Additionally, there is Colloquial Arabic, which is the actual spoken language of everyday activities, and it varies from one Arabic country or area to another (AlAmro, 2015). Considered the official language of the Quran, Arabic is widely used and it was a tool for trade. According to Al Jumah (2007), many patterns in the use of metaphors and idioms have been established in Arabic, where many times the words relied on their original meanings. The Quran holds a deep root for Arabic metaphors and idioms that hold solid and constant meanings.

As in most languages, English has a more standard written form and a variety of colloquial forms (Al Jumah, 2007). Moreover, English is the official language in the UK, US and several other countries. English is considered to be the third largest global language, and an analysis of idioms between English and Arabic has rarely been made (Al Jumah, 2007). English is used widely across many parts of the world, and as such, has been used for communication in many different cultures. These aspects shape English as a globalized language, where many different histories have become a part of it. Moreover, Bailey (1992) mentions that the English language has been based on the beliefs and attitudes that shape and play a role towards the language. English plays a

different role in every culture and is expressed through different means. The different cultures have led to English being divided into many accented categories, each of which hold their own beliefs and ideologies. Thus, English idioms are influenced by the relevant culture and are not always universal.

Arabic and English differ both linguistically and culturally, where they have similarities and differences. Forms of Arabic depends on gender, context and area of residence. According to Balfaqeeh (2009), English and Arabic are spoken in two separate environments that differ linguistically, religiously and socially. Language and culture are intertwined; and thus, it is important to understand one's language in order to understand their beliefs and cultural practices (Balfaqeeh, 2009). Balfaqeeh (2009) claims that it is essential to keep in mind that some Arabic idioms are highly influenced by Islamic culture. On the other hand, some idioms express the same idea in both English and Arabic due to globalization. In other words, Arabic language is influenced by many things other than religion, such as science and globalization. As explained by Balfaqeeh (2009), a controversial theory, known as The Sapir Whorf hypotheses, claims that language affects culture and the way individuals speak affects how they think. However, many linguists claim that language may have some influence on thought, but it is extremely small, and only in specific situations. Studies such as Winawer et al. (2007), on the differences of color words between English and Russian speakers, Papafragou et al. (2008), on the differences in path and manner of events between English and Greek speakers, and Loftus & Palmer (1974), on the effect of language on memory, all find some effects of language on thought. However, their results cannot be generalized since these effects concern a very tiny and specific part of the language. In

this respect, thoughts and feelings can be expressed in any language, and thus, there are some similarities between English and Arabic idioms.

According to Alqahtni (2014), Arabic studies have been interested in the linguistic structures of idioms which are apparent in the Quran and Al Hadith Al Sharif. Arabic idioms have been preserved. Thus, their structures have not all changed, along with their meanings. “Idiomatic expressions have also been referred to variously as lexical clusters, semantically exocentric expressions, collocations, formulas, phrases, compound lexical units, and specialized hyper morphemes” (Alqahtni, 2014, p.26).

Western cultures have idioms that have implicit meanings, which do not exist in the Arab culture. For example, pigs are not common in the Arab environment, thus, this leads to a lack in the presence of pig idioms in Arabic. Wu (2019) states that many cultures may not have the mental image that would help facilitate the understanding of certain idioms. Sometimes, the use of the same animals in idioms across cultures is to express the same meaning in English and Arabic despite the cultural differences. Some animal idioms in English and Arabic are identical in meaning. For example, ‘To kill two birds with one stone’ can be found in English and Arabic with the same meaning and the same image.

The analysis between Arabic and English idioms would consist of understanding the differences and similarities in the use of idioms in each language (Al Jumah, 2007). Thus, it is important to understand each language through the lenses of cultural, historical and linguistic contexts.

2.3. On Idiomatic Expressions

2.3.1. Definitions of idioms

Based on a review of many literary sources (Bortfeld, 2003; Cieślicka, 2015; Glucksberg & McGlone, 2001; Keizer, 2016), there are many definitions of idioms, where no solid definition is applied in order to comprehend idioms. Different authors divide idioms into different groups and use diverse terminology. There consists two groups of definitions based on semantic or syntactic criteria: based on conventionality and frozenness. Moreover, there is a broad view that classifies all fixed phrases (as transparent) such as; proverbs, clichés, slang expressions, etc. as idiomatic expressions. A narrow view is also included where they are based on opaque phrases. According to Abel (2003), there is a distinction between the literal and figurative language, where the mind stores its meaning as a whole unit.

Although idioms are interesting to study, they are also known to be problematic from theoretical linguistic, psycholinguistics and language acquisition perspectives (Keizer, 2016). According to Keiser (2016), idioms are complex for many reasons. First, it is difficult to distinguish what are idiomatic expressions from other expressions. Second, idioms are multi- word expressions that are considered as a single word in semantics. Finally, there are several types for idiom classifications according to degree of conventionality, structure, compositionality, transparency, and so on (Keizer, 2016; Kovecses, 2010). The many definitions of idioms reflect the different approaches idioms have in each culture, context and structure. The following definitions aim to create a more concrete understanding of what idioms are.

Based on the many literary sources of idiomatic expressions, there are many definitions that have been created. The first definition was proposed in the 1963 by Katz

and Postal based on the non-compositionality of idioms as follows: “[t]he essential feature of an idiom is that its full meaning, and more generally the meaning of any sentence containing an idiomatic stretch, is not a compositional function of the meanings of the idiom’s elementary parts” (Keizer, 2016, p. 983). When analyzing idioms, it is clear that they do not follow productive rules and thus, their meaning is entirely dependent on the cultural purpose that proceeds it. In Arabic, the term idiom is not significantly different to the definition provided in English. It is defined as a “linguistic pattern, that is characterized by consistency and the consisting of one or more words. It turned from its literal meaning to a different meaning that was set by the speech community” (Elgobshawi, 2018, p. 39). Additionally, Arab linguists claim that speech communities and cultural reference are essential aspects when aiming to understand Arabic idioms (Abdou, 2011).

The term “idiom” evolves from the Greek word “idio” which holds the meaning of privacy. An idiom consists of a set of words or phrases, where the meaning is not literal, but rather differ from what the purpose of the idiom is (Liu, 2019). As Cieślicka (2015) describes, “idioms have been traditionally defined as multiword items whose figurative interpretation cannot be derived from the compositional analysis of the individual words” (p.209). According to Abdou (2011), who also defines an idiom as “a multiword unit that has a syntactic function within the clause and has a figurative meaning in terms of the whole or a unitary meaning that cannot be derived from the meanings of its individual components” (p. 4). A recent study conducted by Liu (2019) defines idioms as “a compound of two or more words which are structurally settled and semantically amphibological, and perform as a sole layer of connotation” (p. 232).

Thus, idioms have been accepted by the different cultures and are an essential part of the language.

According to Oxford Learner Dictionaries (6th edition) idioms are defined as "a group of words whose meaning is different from the meanings of the individual words." Webster's New World Dictionary of the American language (2nd college edition, 1972) defines idioms as "an accepted phrase, different from the language or having different from the literal" (Wang & Wang, 2013, p. 1691). The Oxford Companion to the English Language (1992) also defines idiom as "an expression, a word, or a phrase that has a figurative meaning that is comprehended in regard to a common use of that expression that is separate from the literal meaning or definition of the words of which it is made". In McCarthy's (1992) study, idioms are defined as "expressions and which have a meaning that is not obvious from the individual words" (p.6). However, Vasiljevic (2015) argues that the meaning of many idioms is partly defined by the meaning of component words. According to Bortfeld (2003), some idioms are easily understood by using literal translation, while others are not. Thus, idioms can also be defined as "fixed phrases that mean something other than what a literal interpretation of their individual words would indicate" (Bortfeld, 2003, p. 217). For example, in Spanish: 'Me estoy comiendo el coco', the literal translation is: 'I'm eating the coconut', while its meaning in English is: 'I'm trying to think'. Al-kadi (2015) defines idioms as being "not literally translatable, as their meanings are unpredictable from the usual meaning of their constituent parts, particularly idioms of socio-cultural, historical, or political backgrounds" (As cited in Alhaysony, 2017, p.71). Cooper (1999) also defines an idiom as "an expression whose meaning cannot always be readily derived from the usual meaning of its constituent elements" (p. 233). These definitions indicate that it is hard to

understand the actual meaning of idioms from the literal meaning of their words, which make them unpredictable. Thus, there is no specific level in language acquisition that leads to master idioms in learning a foreign/ second language (Nippold, 1991).

Most idioms are fixed in their forms, while others sometimes can be varied. For example, some idioms in the active voice can be used in the passive, as in 'a little birdie told me!' or 'I was told by a little birdie!'. For example, certain idioms if taken literally, provide a completely different meaning or action of what it is actually trying to convey. Irujo (1984) confirms on the non-compositionality of idioms, claiming that “the meaning of the whole is not a sum of the meaning of the parts. For example, knowledge of the meaning of the words 'to spill' and 'beans' will not provide any clue at all to the idiomatic meaning of 'to spill the beans' (to tell a secret)" (p.40). According to Roos, "idioms may differ from one language to another because of form, meaning, stylistic value and/or pragmatic function" (Irujo, 1984, p. 44). Therefore, it is better to define idioms as words, phrases, or expressions that are either grammatically unusual, as in, 'Long time, no see', or their meaning cannot be taken literally, as in, 'It's raining cats and dogs!'

According to Gibbs (1992), some scholars claimed that “metaphors are lively, creative, and resistant to literal paraphrase”, whereas idioms are “dead, hackneyed expressions that are equivalent in meaning to simple literal phrases” (p. 485). They also claimed that idioms are originally metaphorical; however, over time, they have lost their metaphoricity and become dead metaphors. Gibbs (1992) disagrees with this view and claims that idioms are not dead metaphors, and they are not arbitrarily determined but are valued by existing independently for society’s everyday thoughts and reasoning.

On the other hand, Nunberg, Sag and Wasow (1994) state that “idioms cannot be defined without understanding their major properties, and there is no theoretical reason why one should not define idioms in a way that makes reference only to their conventionality or some other property, e.g. their mode of semantic composition” (p.494). Therefore, the main definition applied in this study, is that “idioms are conventional, semi-fixed multi-word expressions having some degree of non-compositionality” (Mawlood, 2018, p. 48).

2. 3. 2. The Importance of Idioms

Idioms or idiomatic expressions are important in learning a foreign language since they show how far learners can control the language. It is considered a difficult process in learning a second or a foreign language (Boers, 2003; Cieslicka, 2015; irujo, 1984; Türker, 2016). Many researchers have stressed the importance of idioms for successful communication in both academic and non-academic contexts (Al-Houti & Aldaihani, 2018). Idioms are unique and fixed parts of the language, and they are considered the essence of a pragmatic language. They are commonly used in daily conversations and are usually based on true story or events, which are widely used in both spoken and written forms of some languages. According to Cooper (1998), "a language is full of idiomatic expressions, which include similes, metaphors, phrasal verbs, and figurative speech" (Alhaysony, 2017, p.70).

Idioms are considered “the basis for much of figurative language” (Bortfeld, 2003, p. 217). Despite the fact that native speakers may avoid using them, idioms are an essential aspect of being proficient in a language, since in order to be considered a proficient speaker of a language, one must have a solid understanding of “idioms,

collocations, compounds, phrasal verbs, and other so-called multiword lexical items” (Cieślicka, 2015, p. 209). A lack of understanding in metaphorical competence is a solid reason on how learning a language can become an obstacle. Understanding and being comprehensive in figurative language, is essential towards foreign language learning (Danesi, 2000).

Idioms are an essential part of many languages and have been undoubtedly used for centuries. They are considered an essential aspect of a language, where it reflects an individual's personal achievements and motives. Idioms represent many aspects of society and their experiences as a culture. Idioms are a distinguishable feature for native and non-native speakers, where its complexity is part of learning a language (Liu, 2019).

2.3.3. Idiom Classification

Idioms are classified in many dictionaries and books in ample ways. Some dictionaries classify idiomatic expressions alphabetically, some classify them according to their grammatical structure, while others follow the theme classification such as color, animal, time, body parts, nature, and so on. In addition, there are several types for idiom classifications according to degree of conventionality, structure, compositionality, transparency, and so on (Keizer, 2016; Kovecses, 2010). In this study, the focus will be on animal idioms found in two dictionaries, where the classification of the idioms is presented alphabetically.

2.3.4. Types of Idioms

There are several types of idioms, which means that they can be classified semantically (according to their transparency, decomposability, and analyzability) or syntactically (based on their frozenness and flexibility) (Bortfeld, 2003; Cieślicka, 2015; Gibbs, Nayak, & Cutting, 1989; Keizer, 2016). Some linguists consider idioms as non-compositional phrases, since their individual words do not explain their figurative meanings (Bortfeld, 2003). According to Gibbs et al. (1989), there are three types of idioms regarding their semantic structure (their degree of compositionality and transparency). First, decomposable or transparent idioms that can be analyzed and translated literally to guess their meanings. In other words, there is “a close relationship between literal and figurative meanings” as in ‘under one’s nose’ (Pimenova, 2011, p. 10). Thus, their figurative meanings can be understood easily by analyzing their literal components (Cieślicka, 2015). Bortfeld (2003) points out to this relation depending on the structural similarity hypothesis, which assumes unlimited connections between idioms literal and figurative meanings. The second type is the abnormally decomposable idioms that have an ambiguous relationship between words and their figurative meanings, as in ‘spill the beans’. The third group are non-decomposable, opaque or figurative idioms, which cannot be analyzed into words without losing their meanings, as in ‘burn one’s boats’ (Pimenova, 2011).

Another classification for idioms is by their syntactic flexibility, which leads to four types. The first group is completely frozen idioms, which lose their figurative meanings if they are transformed, for example changing the active voice into passive, as in ‘shake a leg’. Another group is mild frozen idioms or as described by Cieślicka (2015) as dead metaphors, which allow the edition of adjunction only, as in ‘kick the

bucket'. The third type is intermediate frozen idioms, which allow the edition of insertion, permutation, and extraction such as 'break the ice'. The last group is unfrozen idioms, which are flexible and allow any edition as in 'spill the beans' (Pimenova, 2011).

Decomposability is sometimes confused with transparency. In this respect, transparent idioms can be considered more decomposable (Abel, 2003). According to Cieślicka (2015), this is not always the case. While some idioms can be transparent and non-decomposable as in 'jump the gun', other idioms can be opaque and decomposable as in 'pop the question'. Glucksberg & McGlone (2001) have added a fourth type, which are called the quasi-metaphorical idioms. These idioms hold meaning through illusional content where there is a stereotypical category for individuals. The idioms exploit an identical communicative tool. In these expressions, "vehicles such as shark and jail allude to ideal exemplars of their metaphorical attributive categories—cutthroat predators and confining situations, respectively—and simultaneously serve as names for those categories" (p.75).

To sum up, four types of idioms have been identified: non-compositional, which are not transparent; compositional opaque; compositional transparent; and quasi-metaphorical. These classifications emphasize the importance of compositionality and transparency. Thus, it helps scholars as well as learners in idioms comprehension (Glucksberg & McGlone, 2001). In the following section, these types will be explained in details.

2.3.4.1. Transparency

As mentioned earlier, there is a classification of idioms based on their transparency. This indicates that compositional idioms could be opaque or transparent (Glucksberg & McGlone, 2001). Boers & Demecheleer (2001) explain that there are two kinds of idioms regarding their degree of transparency. High transparent idioms, which largely depend on the meaning of their vocabularies, and thus, their meanings can be easily guessed and predicted. Low transparent or opaque idioms, on the other hand, are those expressions which depend on clues to guess their meanings, where context plays an essential role to figure out their meanings. Irujo (1986) points out that transparent (analyzable) idioms were easier to comprehend and produce by second language learners of English with or without context. Thus, learners can easily figure out their meaning. Abel (2003) also examines the process of idiom comprehension by German undergraduate students who learn English to find out how they comprehended non-decomposable idioms. The students were told to identify whether English idioms used were decomposable or not. The results indicate that non-decomposable idioms are considered decomposable by non-native speakers.

As Boers & Demecheleer (2001) mention, there are different factors that affect idioms' degree of transparency, as follows:

1. Decomposable idioms whose components can be analyzed and understood are more transparent than non-decomposable ones. For example, the idiom 'To pop the question' can be decomposed (broken down) into 'pop' which could mean 'ask', and 'the question' which could mean 'marriage proposal'. On the contrary, the idiom 'To kick the bucket' cannot be analyzed to guess its meaning.

2. Metaphorical theme: idioms that reflect a common metaphorical theme are more transparent than isolated ones. For example, 'To let off steam', which reflects the metaphorical theme ANGER IS HEAT, is more transparent than 'To sell someone down the river'.
3. Etymological origins: idioms with a clear historical background of words and their meaning are more transparent than those whose origin are not clear.
4. Culture- specific grounding: this consists of the images in one culture that are not self-evident in another. Some cultures do not hold value to specific words, thus the meaning of the idiom is not always clear.

2.3.4.2. Compositionality: compositional vs non-compositional views

The common traditional definition of idioms is projected in many psycholinguistic theories, where it depicts that native speakers have a mental dictionary where they store idioms and understand them through language comprehension (Cieślicka, 2015). Thus, there are two views of idiom comprehension: the compositional and the non-compositional. Bortfeld (2003) mentions that many linguists have emphasized idioms' non-compositionality, since the literal meaning of their individual words do not give a clear meaning of the idiomatic expression as a whole. Those non-compositional theories of idiom processing assume that idiom meanings are arbitrary and can be understood by retrieving the meaning of an idiomatic phrase as a whole, rather than by processing their component parts. Several linguists suggest a linguistic analysis that assume idioms as compositional phrases in their origin; and thus, should be classified according to their decomposability and analyzability (Bortfeld, 2003).

Linguists hold two views regarding idiom compositionality. In the compositional view the classification depends on meaning, while in the non-compositional, the classification depends on form (Glucksberg & McGlone, 2001; Keizer, 2016). Bortfeld (2003) claims that idiom comprehension have different forms of processing, where mapping structures break down speech in order to comprehend the general meaning. Idioms vary from one language to another; and thus, how they are processed can be analyzed through the mental maps, which explore different cultures.

Idioms consist of a metaphorical mapping of information, where the cognitive ability of each individual, differs towards how they understand idioms. Although culture plays a major role, one's own perspective is part of the meaning that is conveyed. Thus, the creation of idioms is based on cognitive qualities, as well as the cultural effect on the meaning. Over time, as cultural and mental expressions evolve, the meanings of idioms change as well. This is due to the direct correlation between idioms and external factors. The question whether metaphorical knowledge influences the understanding of idioms, is a common idea in psycholinguistics (Gibbs et al., 1997).

The non-compositional aspect of idioms leads to many definitions of idioms, as explained in details by Glucksberg & McGlone (2001) and Keizer (2016). This view supports the idea of considering idioms as non-decomposable. As explained earlier, idioms are regarded as whole unit that their meanings can be predicted through the meaning of their components. The problem with this approach is that the different parts of idioms are considered different entities. The compositional view, on the other hand, claims that idioms have three main characteristics in the semantic level, which are transparency, conventionality, and compositionality (Keizer, 2016). Additionally, some idioms are highly predictable, in their meaning as a figurative phrase can be easily

recognized. The low predictable idioms, on the other hand, cannot be guessed without any context.

Both semantically and syntactically, idioms are considered a single unit (Keizer, 2016). Thus, it becomes problematic with reference to theoretical analysis. In other words, idioms are considered non-decomposable semantically, but they vary in their degree of flexibility syntactically. As explained by Keizer (2016), on the syntactic level of idioms, their components undergo several procedures. Thus, it is useful to classify idioms according to their grammatical behavior, while treat them as a whole unit semantically (Keizer, 2016). This leads to the Frozen Hierarchy of idioms (Figure 1), which was proposed by Fraser (1970) (Keizer, 2016; Rose, 1978). According to Keizer (2016), “there are five grammatical operations, based on Fraser’s classification, and they apply to some but not all expressions (adjunction, insertion, permutation, extraction, and reconstitution)” (p.986). Before explaining Frozen Hierarchy of idioms, a classification of idioms according to their grammatical structure is illustrated in the following table as clarified by McCarthy (1992):

Table 1: Types of idioms (McCarthy, 1992, p.6)

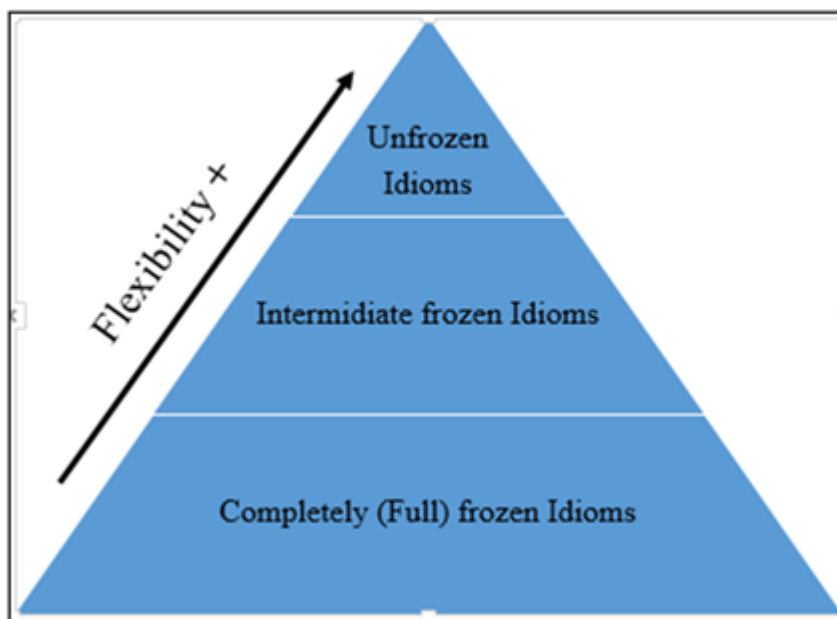
Form	Example	Meaning
verb + object/ complement (or adverb)	Kill two birds with one stone	To succeed in achieving two things with a single action.
Prepositional phrase	In a blink of an eye	Very quickly
Compound	A bone of contention	Unresolved problem or disagreement
Simile (as + adjective + as, or like + noun)	as light as a feather	when something weighs very little
Binomial (word+ conjunction+ word)	More or less spic and span	Approximately Spotlessly clean

Trinomial (word+ word+ and+ word)	this, that, and the other	All kind of things
Whole clause or sentence	To keep an eye on I am bored to death	To look after someone or something To be extremely bored

Note: Reprinted from *English idioms in use*, by McCarthy. Retrieved [1992] from http://univer.nuczu.edu.ua/tmp_metod/1018/english-idioms-in-use.pdf

This classification helps to understand the Frozen Hierarchy proposed by Keizer (2016) as follows:

Figure 1: *Frozen Hierarchy*



Based on the Frozen Hierarchy (Figure 1), there is a correlation between an idiom's frozenness and flexibility. Idioms that tend to be more frozen are less flexible in comprehension and use. Since it focuses on the grammatical components of idioms,

flexibility induces the comprehension of idioms in foreign learning. Unfortunately, this kind of classification cannot be applied to all kinds of idioms, since it is concerned only with verbal phrases (Keizer, 2016; Rose, 1978).

2.3.4.3. The graded salience hypothesis

To avoid this variation in idiom types, Giora (1997, 2003) proposed the graded salience hypothesis that controls the figurative as well as literal use of expressions. Based on this hypothesis, when idiomatic expressions are used frequently and become familiar in the language, their meanings become salient. Additionally, there are different factors that affect the salient degree of any expressions, such as conventionality, frequency, familiarity, predictability (Bortfeld, 2003; Cieśllicka, 2015; Giora, 2003; Keizer, 2016). Thus, the salient versus non-salient continuum guides interpretation (Bortfeld, 2003). It also assumes that there is a correlation between idiom familiarity and salience. In other words, when idioms are used frequently and their figurative meanings become more familiar than their literal ones; then, their figurative meanings are considered more salient. On the contrary, when idioms are less familiar and less used in the language, their literal meanings become more salient than language users depend largely on literal meaning of their components (Bortfeld, 2003; Cieśllicka, 2015; Giora, 2003; Keizer, 2016).

2.4. On Animal Idioms

English and Arabic idioms consist of a large variety of animals. Animal idioms are used universally amongst different languages, where there is a relation to human behavior (Krikmann, 2001; Kovecses, 2010; Talebinejad and Dastjerdi, 2005). The

relation between animal idioms and human qualities can refer positively to bravery, generosity, kindness, loyalty, and so on, or negatively to lying, stealing, cowardice (Krikmann, 2001; Kovecses, 2010; Talebinejad and Dastjerdi, 2005). In fact, people are often compared or described as animals, where the conceptual metaphor “PEOPLE ARE ANIMALS” is common in Lakoff’s (1989) work (Talebinejad and Dastjerdi, 2005).

According to Talebinejad and Dastjerdi (2005), where Lakoff and Turner’s (1989) theory of the “Great Chain” is proposed and analyzed in relation to idioms, there is a hierarchy where human and animal relationships differ. This consists of two types of mapping: mapping between animal qualities in relation to humans and vice versa. For example, as mentioned in Al- Mawrid dictionary, an English idiom such as “A Dog’s Life” holds a negative connotation, which refers to a tough and difficult life (Talebinejad and Dastjerdi, 2005). More recently, it means an easy life with no responsibilities. Another example can be found in the Dictionary of Common English Proverbs, where dogs also hold a negative connotation as in ‘A dog’s tail is always crooked’ and ‘The dogs bark, the caravan goes on’. the first idiom is used to stress on the ideology that an individual will always go back to their natural self. Thus, indicating that certain qualities in individuals, no matter how much they try to change them, will revert back to their origin (just like a dogs tail). The second idiom focuses on the meaning that individuals will always have judgements and opinions’; however, one must continue to move forward. In this idiom, the dogs bark is used negatively to refer to individuals who continually judge (i.e. bark). Individuals also tend to comprehend animal idioms based on their own experience and cultural mental schema. For example, the imagery of a turtle in Persian differs in understanding with comparison to English.

In Persian, the turtle is related to a slow person, whereas in English it means capsizing of a boat. Although the animal is the same, the personal experience and conceptual mapping of individuals plays a role towards the understanding of animals and their implied meaning (Talebinejad and Dastjerdi, 2005).

The recent studies on animal metaphors show the interests in studying the relationship between language and culture through analyzing these expressions. As Basso explains, “For it is in metaphor—perhaps more than in any other form of symbolic expression—that language and culture come together and display their fundamental inseparability. A theory of one that excludes the other will inevitably do damage to both” (Talebinejad & Dastjerdi, 2005, p. 134). Martsa (2003) also shows that there are strong and infinite relation between human language and animal behavior as follows: “In the case of animals, more particularly, in the case of generic taxa the best analytic tools to describe this knowledge are the so-called thematic parts, i.e. aspects of animal life appears to be significant: “habitat,” “size,” “appearance,” “behavior,” and “relation to people. The sethematic parts constitute a body of culture-dependent, automatically retrievable (frame) knowledge about animals, in which “relations to people” appear to be the most fundamental” (Talebinejad & Dastjerdi, 2005, p. 138).

It is essential to understand that although animals may share the same images and meanings across cultures, there might be some differences in people’s attitudes towards these animals. For example, in Purdon’s (2001) study, there were different relationships between the participants’ attitudes towards specific animals and the images of those animals in metaphorical expressions of the participants’ language (Talebinejad & Dastjerdi, 2005). In Arabic as well as English, for example, a dog is

mostly used negatively in idioms and proverbs, which contrasts the common ideology of dog as a faithful animal to human. Therefore, this claim can be confirmed or rejected in this study. Deignan (2003) also supports this claim and emphasizes that many idiomatic expressions may vary cross-linguistically due to different attitudes towards animals held by each culture. Deignan (2003) contradicts Lakoff's (1993) argument that "bodily experience is universal, and therefore probably results in basic level idioms that are widely shared by humans in different times and place" (p. 255).

According to Moon (1998), animals are considered to be part of negative human descriptions, but they are also used towards desirable qualities. For example, the idiomatic expression known as "Top Dog" gives the dog great value and importance which resonates with the meaning of being powerful. Animal idioms are used in comparison to human behavior in order to present the common similarities between them and humans. Thus, idioms that contain mammals such as, dogs, cats, cows, lion etc. are mostly used due to their human similarities. Additionally, universal shared cultural idioms are due to the fables, folk culture and fairy tales that are known worldwide. For this reason, many idioms are shared in meaning, as well as context. For example, the English idiom "Wolf in Sheep's Clothing" is known and understood universally (Moon 1998).

In the field of cognitive science, the conceptual metaphor theory is proposed by Lakoff and Johnson (1980), where it is based on the understanding that 'Humans are Animals' and 'Objectional Human Behavior is Animal Behavior'. It is essential to note that idioms are an aspect of a conceptual system, where it is fixed in a metaphor of a language. According to Kovecses (2010), idioms can be universal, where animal idioms are used to describe individuals from all cultures. The specific animal idioms

may be different in terms of linguistic and cultural context intended. Animal idioms are perceived differently, not only in manner of culture, but also in reference to cultural conventions in general. Talebinejad and Dastjerdi (2005) conducted a study; where they analyzed 44 animal idioms in English and Persian, and it resulted with many aspects being culturally specific. For example, the use of “shark” in an idiom differs from English to Persian. In English, the term shark is referred negatively as someone who cannot be trusted, while in Persian it refers to a physical quality such as a man's beard.

Animal idioms do not have to exist in all languages, since there are many cultural and religious differences. Many idioms are present in one language but not present in another. For example, the animal idiom ‘The dog that barks and does not bite’ is present in many different languages. Customs, traditions, religion, culture and history are commonly different between English and Arabic. Moreover, the use of specific animals in idioms is based on the different value that each animal holds in each culture. For example, dogs, donkeys, cows and bulls are commonly referred to as traditional idioms, since they are working animals. The use of “pig” in English idioms creates a cultural clash of understanding in Arabic, since the pig holds negative connotations (Talebinejad and Dastjerdi, 2005).

According to Lung (2018), analyzing and understanding the many animals that represent different countries and how they are portrayed, helps give meaning to the idiom. For example, “the American eagle, the Chinese dragon, the Russian bear, the French rooster, and many other large and small beasts of many colors and shapes coexist peacefully” (Lung, 2018, p.235). However, the intentions could be to overcome each other or gain their own source of power.

2.5. Theories on idiom translation

According to Chen (2009), there are three different philosophies and techniques in translating idioms, which are: to translate the idiom literally, to explain the purpose of the idiom, or to use equivalent idioms in the target language. Baker (1992) also introduces the following strategies for translating idiomatic expressions: using an idiom with the same meaning and form, using an idiom with the similar meaning but different form, paraphrasing, or by omission. Nida (1991) indicates that the main difference between these strategies relies on the purpose of the translation. When translating idioms, there are two theories from Chen's (2009) theories, which are essential to focus on. The first theory is the formal correspondence or formal equivalence, known as the literal translation, and it is used when the form of the translation corresponds to the original text (Chen, 2009). Therefore, the focus in this strategy is on the form and content contained in the message. Literal translation aims not only at understanding the translation, but also at ensuring no misunderstanding of the translation (Wang and Wang, 2013). This strategy follows the so-called theory that is proposed by Nida's translation theory in the book *Language, Culture and Translating* (1993) as the most commonly used strategy in translating English idioms since speakers of different languages may experience the same feelings and thoughts, and may share some cultural similarities (Chen, 2009). This indicates that “idioms must be expressed by idioms, image by image” (Wang & Wang, 2013, p. 1694).

Many researchers have attempted to define a theory of translation that would include all the differences of texts, diverse historical and cultural contexts, and distinct classes of receptors, but no description of the processes of translation has had the acceptance of the majority of translators. Literal translation method aims to represent

the national characteristics of the original idioms without changing the meaning or the form of them (Chen, 2009). Therefore, translators can avoid misunderstanding when the two languages have the same implicit and social meanings, which makes idioms easier to be understood by the readers. Additionally, they should respect the culture of both languages (Chen, 2009). By investigating the impact of the first language knowledge on idiom comprehension, Irujo (1986) concludes the identical idioms in the two target languages were the easiest to be understood and produced, and that different idioms were the most difficult.

Literal translation may not be useful in translating some idioms. It can be very stilted because grammar is very different across languages, which makes it hard to shape one language like another (Wang & Wang, 2013). For instance, in Hebrew the first word in a sentence is a verb whereas in English the sentence starts with a noun, usually the subject. In addition, this kind of translation requires advanced reading skills. Therefore, translators should use free translation to express the idioms of the target language correctly. For example, the idiom 'she was born with a silver spoon in her mouth', the free translation refers to that 'she was born in a rich family', but the literal translation refers to that 'there is a silver spoon in her mouth when she was born' (Wang & Wang, 2013). Thus, translators use this kind of strategy to translate idioms in succinct and distinct way that help avoiding misunderstandings.

The second strategy is the Dynamic Equivalence Theory, which is also proposed by Nida (1991). Nida (1991) believes that "a minimal requirement for adequacy of a translation would be that the readers would be able to comprehend and appreciate how the original readers of the text understood and possibly responded to it. A maximal requirement for translational adequacy would mean that the readers of the translation

would respond to the text both emotively and cognitively in a manner essentially similar to the ways in which the original readers responded" (p. 26). Thus, the effect of the translation on the new reader should be the same as the effect of the original text on the original reader. In other words, translating the meaning versus translating the words. In this respect, translators can use similar idioms in the second language or use synonyms to translate idioms. Ayers (2015) analyses 25 idioms and examines which expressions are cross-cultural and which languages express the figurative speech in ways different from English and other languages (13 languages). Ayers (2015) finds out that some English idioms have the same lexical form and meaning in other languages, whereas others use different lexical material to convey the same meaning. The weakness in this theory is that the translator may run the risk of too much paraphrasing; to translate culturally what is meant by certain words in certain phrases. For example, the English idiom 'See eye to eye', which means agree about something, can be found in 6 languages of the 13 chosen ones. On the other hand, the English idiom 'To kill two birds with one stone', which means to solve two problems with one solution, can be found in all the selected 13 languages with same meaning and same or different form.

Translating idiomatic expressions may lead to a misunderstanding; therefore, a comparison between first language and second language idiomatic expressions is useful. For example, as suggested by Pimenova (2014) learners were asked to write down idioms that are similar to their first language and others that are different. According to Pimenova (2014), this exercise makes learners more aware of the figurative use of the second language, which asserts the efficiency of using similar idioms in translation. In Humphrey Davis' translation of Shidyāq's book *Leg over Leg* (2013), the translator uses similar idioms in translating Arabic ones used by Shidyāq. Chen (2009) suggests that

"when idioms of the source language are similar to those of the target language in terms of choice of words, collocation and social meanings, according to Nida's Dynamic Equivalence theory, translation becomes easy because of the positive influence of cultural similarities. In this sense, literal translation should claim top priority in translation" (p. 166).

While using the literal translation method, translators should pay attention to similarities as well as differences between the two cultures. In addition, idioms in some languages have repetition in their structures, and to avoid this kind of repetition, translators can use abridged translation (Wang & Wang, 2013). When the meaning and usage of idioms are similar in both languages, the borrowing translation strategy is the best. Thus, translators appreciate the value of the original meaning and try to keep the rhetoric and ethnic characteristics in depth (Wang & Wang, 2013).

CHAPTER 3

METHODOLOGY

3.1. Introduction

This chapter focuses on the different methods applied while analyzing the relevant data. Baker's (2011) strategies and Nida's (1964) theories are explained in the theoretical framework of the study. Limitations, data collection and data analysis follow. The approach for this study is a descriptive, qualitative design that examines the types of idioms and strategies used in translating animal idioms from English into Arabic in two idiom dictionaries (Al-Mawrid: A Dictionary of Idiomatic Expressions and A Dictionary of Common English Proverbs).

Multiple qualitative methods have been used for analysis in this study. Both critical analysis and corpus linguistics are integrated and used throughout the study. The data in this study were collected from two English- Arabic idiom dictionaries (Al-Mawrid: A Dictionary of Idiomatic Expressions and A Dictionary of Common English Proverbs). Additionally, three English idiom dictionaries were used to explain the meaning of each idiom in English (The Oxford Dictionary of English Proverbs, McGraw-Hill's American Idioms Dictionary, and an online English dictionary The Free Dictionary). Then, the data were divided into three idiom categories to facilitate the process of the analysis: identical idioms, semi-identical idioms and culture- specific idioms. Additionally, an interview with Professor Ramzi Munir Baalbaki, the author of "Al-Mawrid: A Dictionary of Idiomatic Expressions", was conducted and analyzed to understand the methodology that is used in his dictionary of idiomatic expressions. Finally, some English and Arabic idioms and proverbs that relate to animals are examined to understand the strategies that are used in translating idioms in the two

selected idiom dictionaries. Thus, a contrastive analysis is used to compare and contrast English and Arabic animal idioms.

Critical analysis allows an opening into the perceptive reality of what language holds along with the underlying social realities. Moreover, it is used to analyze any sample of relevant text that helps bring insight to the interest of the research. Although critical analysis focuses on linguistic make up, it is claimed to hold importance in relevance to sociological aspects (Litosseliti, 2011). Litosseliti (2011) explains how critical analysis helps bring an understanding between the result of each distinct text and how these similarities or differences constitutes to the many different cultures, beliefs and ideologies that are present. In this study, animal idioms in the two selected dictionaries are analyzed through critical analysis. This method is used to understand the strategies that are implemented in translating idioms in these dictionaries and the similar or different aspects between the English and Arabic idioms. Thus, this will help translators and learners to find the suitable translation strategy for translating English animal idioms into Arabic.

Additionally, corpus linguistics can help quantify linguistic patterns, which creates more accurate results (Baker, 2006). Based on the corpus linguistics method, this study is based on a small sample of collected corpora. This collected corpus base helps with the analyses of English and Arabic animal idioms. The aspects of language used to analyze is the essential criteria to know which approach to take within corpus linguistics. Therefore, a specialized corpus approach is used due to the small amount of chosen text and the specific genre of 'animal idioms'. As Baker (2006) explains, specialized corpora are easier to gather and analyze due to its fixed objective of completing the research questions. According to Deignan (2003), the use of corpus

linguistics helps compare the different amount and uses of idioms across languages. Deignan's (2003) results indicate that there is a large variation of idioms across languages; however, this does not directly assume that there are cultural differences. Thus, the historical and systematic analyses of idioms is essential towards understanding the main language.

Since idioms give insight into their respective cultures, it is important to note that each culture has their different beliefs, traditions, norms etc. Therefore, a qualitative contrastive method helps create a comparison between the two different cultures (Mahoney & Goertz, 2006). According to Fisiak (1981), contrastive analysis is defined as "a subdiscipline of linguistics concerned with the comparison of two or more languages or subsystems of languages in order to determine both the differences and the similarities between them" (p. 1). Therefore, contrastive analysis helps understand the different cultures that are ingrained in the languages. In this respect, it helps give insight into the differences and similarities of the two cultures, and how each animal idioms serves a specific meaning.

3.2. Theoretical framework

The research questions of this study have been answered through the use of several methods: Baker's (2011) strategies, Nida's (1964) methods, contrastive analysis and critical analysis.

3.2.1. Baker's Strategies of Translating Idioms

Baker (2011) proposes different strategies that can be used in translating idioms such as:

"a) Using idioms that have similar meaning and form,

- (b) Using idioms that have similar meaning but dissimilar form,*
- (c) Borrowing the source language idioms,*
- (d) Translation by paraphrase (Paraphrasing idioms that do not have equivalent in the target language),*
- (e) Translation by omission of a play on idiom,*
- (f) Translation by omission of entire idiom, or*
- (g) Translating idioms by compensation” (p.76- 86).*

In the two selected idiom dictionaries, translators used some of these strategies but not all, since some of them cannot be applied without context. This study focuses on the strategies (a), (b), (d) and (g) presented above in analyzing English animal idioms and their translation into Arabic.

3.2.2. Nida’s Model of Equivalence

Nida’s (1964) model includes two different theories: the formal and dynamic (functional). The formal is based on the form and material of the message portrayed, while translating the source language into the target language. The dynamic (functional) focuses on translating the idiom as a whole, by focusing on its meaning.

3.3. Limitation

This study discusses the translation of idioms on the basis of two idiom dictionaries. The strategies used in the study are only on the basis of randomly selected idioms and explain the effectiveness of the strategies used. Moreover, it shows the most useful and beneficial strategies that could be used in future studies. This study results in the beneficial strategies towards animal idioms, thus, it is not an inclusive

representation of all idioms. In other words, it cannot be generalized that the most efficient strategies of this study towards animal idioms can be applied to all idioms.

3.4. Data Collection

The corpora in this study are collected randomly from two idiom dictionaries (Al-Mawrid: A Dictionary of Idiomatic Expressions and A Dictionary of Common English Proverbs). The focus in this study on animal idioms that are present in both dictionaries. Additionally, three English idiom dictionaries were used to explain the meaning of each idiom in English (The Oxford Dictionary of English Proverbs, McGraw-Hill's American Idioms Dictionary, and an online English dictionary The Free Dictionary). Then, the data were divided into three idiom categories to facilitate the process of the analysis: identical idioms, semi-identical idioms and culture-specific idioms. A total of 40 English-Arabic animal idioms and proverbs were selected and categorized into three tables. Table 1 contains identical idioms that have the same meaning and imagery in both English and Arabic. Table 2 contains semi- identical idioms that have the same meaning but similar imagery, where the difference between English and Arabic is in the use of animal choice. Table 3 contains culture-specific idioms that have the same meaning in both languages but they use different form and imagery, and idioms that have been translated by explaining the purpose of them.

Additionally, an interview with the author of Al-Mawrid Dictionary, Professor Ramzi Baalbaki who is a professor of the Arabic language at the American University of Beirut in Lebanon, was conducted. He was informed about the purpose of the interview and was asked to read the questions ahead. This interview was to discuss translation methods that are used in his idiom dictionary. Moreover, it gives insight

towards understanding the difficulties that translators may face in translating idioms and if idiom types affect the translation process. The interview consists of six open-ended questions about the translation strategies and the most useful and most difficult ones (See Appendix A).

3.5. Data Analysis

The data were analyzed in accordance with Baker's (2011) proposed strategies for translating idioms and Nida's model of equivalence. Additionally, to confirm the critical analysis of Al-Mawrid Dictionary, an interview with the author was conducted and analyzed.

3.5.1. Identical Idioms: Same meaning and same imagery (same animals)

In both dictionaries identical animal idioms are translated by using literal translation that give the equivalent Arabic idioms with same meaning and same imagery, then explain the purpose of them (Table 2). These kind of English idioms have an equivalent in Arabic, and thus; translators use similar idioms that hold the same meaning and use the same animal.

Table 2: Identical idioms

Identical Idioms (same meaning-same imagery)		
English Idioms	Purpose and Meaning	Arabic Idioms
Barking dogs seldom/never bite	<ul style="list-style-type: none"> •Threatening, aggressive, but not willing to engage in a fight. •Full of talk, but low on action. 	الكلاب النباحة نادراً ما تعض Barking dogs seldom bite
A bird in the hand is worth two in the bush	<ul style="list-style-type: none"> •What you already have is more valuable than the prospect to have something greater. 	عصفور في اليد خير من عشرة على الشجرة A bird in the hand is worth ten in the bush

	<ul style="list-style-type: none"> • It is better to be content with you have than risk losing it by trying to get something better. • It is better to have something small but certain rather than the mere possibility of a greater one. 	
To kill two birds with one stone	Produce two results with a single action	يضرب أو يصيب عصفورين بحجر واحد To kill two birds with one stone
To take the bull by the horns	Deal decisively with a difficult problem	امسك الثور من قرنيه To take the bull by its horns
Cat-and-mouse game	Cautious maneuvering, bargaining, negotiation, etc.	لعبة القط والفأر Cat-and-mouse game
A dog's life	A very unpleasant and difficult life	حياة الكلاب A dogs' life
A fish out of water	One who does not feel comfortable in a new environment	كسمكة على البر أو سمكة خارج الماء Like a fish out of water
A snake in the grass	A hidden or hypocritical enemy.	أفعى تحت التبن A snake under the grass
Beard the lion in his den	<ul style="list-style-type: none"> • Confront or challenge someone on their own ground. • To confront risk or danger head on, especially for the sake of possible personal gain. 	يواجه الأسد في عرينه Beard the lion in his den
Crocodile tears	Tears shed by one who is not, in fact, grieving at all.	دموع التماسيح Crocodile tears
A cat has nine lives	A cat is able to endure, continue, or survive despite a near encounter with death or disaster because cats have nine lives (according to a common myth).	القط لها سبعة أرواح A cat has seven lives
Cat got one's tongue	Cannot talk	القط أكلت لسانه Cat eat one's tongue
When the cat is away the mice will play	People will naturally take advantage of the absence of someone in authority to do as they like.	إذا غابت القط تلعب الفئران When the cat is away the mice will play
Birds of a feather flock together	<ul style="list-style-type: none"> • To form groups with people with similar interests and tastes • People of same flavor or interest gets together in groups 	الطيور على أشكالها تقع Birds of a feather flock together

	• Similar people	
The straw that broke the camel's back	The last little burden or problem that causes everything to collapse.	القشة التي قصمت ظهر البعير The straw that broke the camel's back

Table 2 lists idioms that reflect the same meaning and imagery. In the two dictionaries: Al-Mawrid: A Dictionary of Idiomatic Expressions and A Dictionary of Common English Proverbs, animal idioms are used in English and Arabic for the same purposes and they are using the same animals. Thus, the translation strategy that is used in these kinds of idioms is the literal translation or word- by- word translation. According to Nida (1964), this strategy is called formal equivalence, known as the literal translation. The minimal differences between the Arabic and English animal idioms of this table is based on minor details. For example, 'A bird in the hand is worth two in the bush' is in English. However, in Arabic, the number of birds varies, 'a bird in the hand is worth ten in the bush'. Additionally, in English it is said 'A cat has nine lives', while in Arabic 'A cat has seven lives'.

In both English and Arabic, the reference to cats and dogs holds a similar connotation. This is seen through the meaning where the animals are specifically used to create the same imagery. For example, a cat is referenced differently in the following idioms:

- A. Cat-and-mouse game
- B. A cat has nine lives
- C. Cat got one's tongue
- D. When the cat is away the mice will play

Idiom A is used in both English and Arabic, which reflects a back-and-forth routine or a form of chasing. Idiom B is a common myth, where cats are known to have several lives. However, when applying this idioms to humans, the meaning varies in the sense that they can endure or survive certain challenges. Idiom C is used as a question to ask when an individual is quiet, as well as when children have done something wrong. Commonly used in a sarcastic tone to ask someone to speak (Has the cat got your tongue?). Idiom D uses the cat to reflect a powerful individual (i.e. authority), where without their presence, the mice (i.e. the subordinate) do whatever they want. In both English and Arabic the cat is used to reference the same meaning and imagery. Thus, in both cultures, cats are a common animal used to identify similar human qualities.

In both English and Arabic, a dog is represented in the following idioms:

- A. Barking dogs seldom/never bite
- B. A dog's life

In idiom A, the dog reflects when humans tend to show that they are violent, but in reality do not do any harm. It tends to be used in a sarcastic manner, where the individual who is being violent is mocked, since it is known they will not act on their anger. According to the Free Dictionary, idiom B arises from the 16th-century era, where dogs suffered from a miserable subservient existence and hunger. Thus, this idiom is used in both cultures to indicate a tough and miserable life, but the meaning has now changed in English. However, it is not only in reference to humans, but also topics such as politics, the environment and professions etc. For example, 'politics is like a dog's life' (The Free Dictionary).

3.5.2. Semi- Identical Idioms: Same meaning but different animals

In case of semi- identical animal idioms, where the choice of animals is different from English to Arabic, both dictionaries (Al-Mawrid: A Dictionary of Idiomatic Expressions and A Dictionary of Common English Proverbs) translate these idioms by using similar idioms in the target language but the difference is in the choice of animals (Table 3). As proposed by Baker (2011), this strategy translates idioms in the source language by using similar idioms in meaning but different in form, however; the difference is in the animal choice. Thus, in this kind of idioms translation process is not difficult as they have equivalent Arabic expressions that have the same meaning but different animals. In both dictionaries, translators use the Arabic equivalent expressions used as a functional equivalence in reference to Nida's (1964) theory.

Table 3: Semi- Identical idioms

Similar Idioms (similar meaning- different animals)		
English expression	Meaning	Arabic expression
May well be hanged for a sheep as a lamb Hanged for a sheep as a lamb, might as well be	One might as well commit a worse offense, since the punishment will remain the same.	إن سرقت اسرق حملاً If you want to steal, steal a camel قد يشنق سواء أقتل خروفاً أم حملاً May well be hanged for a sheep as a lamb
Put the cat among the pigeons	Create a sensation, uproar, contention, by doing something.	يضع الثعلب بين الدجاج To put the fox among the hens
(To buy) Pig in a poke	Something acquired without knowing its value.	يشترى السمك في البحر To buy fish in the sea
Pigs might fly	Wonders might occur (used ironically).	قد يبيض الديك وتصيح الدجاجة The rooster might lay eggs, while hen might crow
The black sheep	One who is unlike other members of a family, group, or organization, sometimes due to intentional rebelliousness, and often	البطة السوداء The black duck

	viewed unfavorably by them.	
The crow thinks her own birds fairest	A person is subjective when it comes to their children, which results towards them being blinded from the .truth.	القرد في عين أمه غزال A monkey looks like a deer in the eyes of its mother
Don't make yourself a mouse, or the cat will eat you	If you belittle yourself, people will take advantage of you.	من جعل نفسه عظما أكلته الكلاب The one who puts himself as a bone, will be eaten by dogs
Who keeps company with the wolf will learn how to howl	A person tends to take on the characteristics of those with whom he or she associates.	اربط حصانك مع الحمير، يتعلم النهيق Tie the horse with the donkey, and it will learn how to bray
To let sleeping dogs lie	To leave a situation alone so as to avoid worsening it.	لا توقظ الأسد النائم Don't awaken the sleeping lion
To count one's chickens before they are hatched	To celebrate, plan, or begin to take advantage of a potential positive future outcome before it has happened or been accomplished.	يبيع جلد الدب قبل اصطياده To sell the bear's leather before being hunted

Table 3 explores animal idioms with similar meaning, but different animals. A clear distinction between the uses of animals is seen, due to cultural and religious specific elements. For example,

- A. As well be hanged for a sheep as a lamb
- B. The black sheep
- C. The crow thinks her own birds fairest
- D. Put the cat among the pigeons

In idioms A and B, the sheep is replaced by a camel and duck consecutively in the Arabic version of the idiom. It holds the same meaning, however, culturally; it is not surprising to find black sheep among the white sheep. In Arabic, the black duck holds a negative connotation, where referring to an outsider. Moreover, even though sheep are commonly used in the Arab world, camels hold value as well and thus; it is used in

these idioms instead of sheep. Historically, stealing a sheep is known in English and the equivalent would be stealing a camel in the Arab world. The translators in both dictionaries translate these kind of idioms by using similar Arabic idioms that hold the same meaning despite the difference in animal choice to fit the target language.

In idiom C, a crow is not common in the Arab world, and is replaced by a monkey that is compared to the beauty of deer. A monkey in Arabic culture has negative connotations and is seen as ugly, as well as the crow in English. Idiom D reflects the sense of creating chaos, by putting two animals that are known to be the hunter and the prey. In English, it is commonly depicted that the cat hunts the birds (i.e. pigeons), while in Arabic, the fox is known to hunt the hens.

Additionally, pigs are avoided in the Arabic language, due to their religious significance. For example:

- A. When pigs fly
- B. (To buy) Pig in a poke

In Arabic, idiom A avoids the use of pig, by replacing it with a rooster and cow. This is due to the prohibition of a pig in the Quran, which signifies the relationship between Arabic and religion. Similarly, in idiom B, the pig is replaced by fish due to the same religious reasons. However, in English, pigs do not hold any religious value and are actually commonly known to be favored as a part of a cuisine. In Islamic culture, idioms that are associated with some animals, such as pig, or certain terms, such as alcohol, are considered inappropriate expressions since these things are forbidden to use among some Muslims.

- C. Don't make yourself a mouse, or the cat will eat you
- D. Who keeps company with the wolf will learn to howl

E. To count one's chickens before they are hatched

Idiom C is a reflection of weakness, where it claims that one must stand up for themselves, so that people do not take advantage of them. In English, the idiom is expressed through the relationship of a cat and mouse, where the cat is always out to get the mouse. However, in Arabic, it is expressed through the dog and its bone, where the dog seeks out his bone.

Idiom D expresses that if one associates themselves with a bad crowd, they will become part of that crowd. In English, the idiom uses a wolf and its howl, to refer to the bad crowd. However, in Arabic, the horse is used to express an innocent quality, while the donkey is considered the negative crowd. In idiom E, the same meaning is expressed in Arabic by using different animals as well. The chickens are replaced by bears, however; both versions hold the same meaning of that someone should not depend on something that will happen in the future.

3.5.3. Culture- Specific Idioms: Same meaning but dissimilar form

This kind of idioms are considered the most difficult to be translated since it requires translators with idiomatic knowledge in both languages. In this kind of idiom, translators in both dictionaries translate English animal idioms by using Arabic idioms that have same meaning but different form or they may translate them by explaining the meaning and the purpose of their usage, and most of the selected English animal idioms do not include animals in the Arabic version (Table 4). According to Baker (2011), this kind of strategy is called the translation by paraphrasing and by compensation, where translators use the free translation theory in translation idioms. Some idioms are translated by using Arabic idioms that hold the same meaning but the structure and

imagery are very different. Other idioms do not have equivalent in Arabic, thus; translators use the paraphrasing or the compensation strategy that explains the meaning of an idiom as a whole unit and the purpose of its usage. In this respect, translators have to be careful in employing word structure that fit the target language without showing that these idioms have been transformed from another language.

Table 4: Culture- specific idioms

Same meaning but different form		
English expression	Meaning	Arabic expression
A cat may look at a king	Even a person of low status or importance has rights.	كلنا أولاد آدم وحواء We are all the children of Adam and Eve إن لأقل الناس شأنًا حقوقاً معينة Even a person of low status or importance has rights
Care or curiosity killed the cat	Being inquisitive about other people's affairs may get you into trouble.	من راقب الناس مات همًا Whoever watches people will die from worries مستطلع أحوال الناس يلقي جزاءه Being inquisitive about other people's affairs may get you into trouble
It rains cats and dogs	It rains heavily.	تمطر كأفواه القرب It rains like bagpipes تمطر بغزارة It rains heavily
Till the cows come home	For an indefinite period; forever.	إلى ما شاء الله Until God wills حتى يؤوب القارطان، إلى ما لا نهاية Forever
You can't teach an old dog new tricks	Old people find it difficult to learn new ideas.	العلم في الكبر كالنقش على الماء Seeking knowledge at an old age is like engraving on water
To ride a tiger	To live in a very dangerous way.	يركب المخاطر To ride dangers or risks
To beat or to flog a dead horse	To waste energy on a lost cause or unalterable situation.	ينفخ في رماد؛ يضرب في حديد بارد To blow on ashes To beat a cold iron
Wolf at the door	A creditor or moneylender looking for repayment.	الدائن أو الدائنون The creditor or creditors

let the cat out of the bag	To reveal a secret.	انكشف المستور To reveal the hidden things
To have a frog in one's throat	The feeling that something is caught or stuck in one's throat. Could refer to actual hoarseness or the inability to speak due to fear.	يختنق صوته؛ أو يجد صعوبة في النطق Could refer to actual hoarseness or the inability to speak due to fear
for donkey's years	A very long time.	منذ أمد بعيد A very long time
To eat like a bird	To not eat very much.	يقتصد في الطعام To eat little food
To shoot the bull	To chat or converse aimlessly or casually.	يلغو، يثرثر، يتجاذب أطراف الحديث To chat or to be talkative
A pig in the middle	Someone who is placed in the middle of an argument between two other people or groups, and who does not want to side with either one of them.	شخص بين نارين: شخص يجد نفسه في موقع حرج بين طرفين متخاصمين A person between two fires: a person finds himself between two difficult situations
As poor as a church mouse	Very poor; having little or no money.	فقير جداً Very poor

In the following idioms:

- A. A cat may look at a king
- B. Care or curiosity killed the cat
- C. It rains cats and dogs
- D. Till the cows come home
- E. You can't teach an old dog new tricks
- F. To ride a tiger
- G. To beat or to flog a dead horse

Translators use Arabic idioms that hold the same meaning but they differ in form and imagery, and in most cases Arabic version does not include animals. For example, idioms A, B, C, D, E, F and G have been translated in both dictionaries by using similar idioms that hold the same meaning but they do not include animals or they

may use different imagery. Then, translators explain the meaning of each idiom to further explain the concept of each one. Hence, translators resulted towards the strategy of translating an idiom by idiom with similar meaning but different form. In other words, idioms were translated by explaining the actual meaning, which was identical to the English meaning.

In case of lacking Arabic equivalents, translators use the paraphrasing and compensation strategy where they explain the meaning and purpose of each idiom in a way that fits the target language culture, norms, and traditions. For example:

- H. Wolf at the door
- I. let the cat out of the bag
- J. To have a frog in one's throat
- K. for donkey's years
- L. To eat like a bird
- M. To shoot the bull
- N. A pig in the middle
- O. As poor as a church mouse

In this kind of idioms, the English version consists of animals, however; most of the Arabic version does not. It is essential to keep in mind, that even though the Arabic version is explained, it is not explained with the use of the animal. According to the author of 'Al-Mawrid: A Dictionary of Idiomatic Expressions', the translation of these kinds of idioms depends on the translator's knowledge of the target language norms and traditions. Thus, if translators did not find similar idioms in the target language, they use free translation by explaining the purpose of the idiom and trying to bring the meaning closer the readers' minds.

3.5.4. Interview analysis

The interview with Professor Ramzi Munir Baalbaki, the author of “Al-Mawrid: A Dictionary of Idiomatic Expressions”, gives more details towards the research questions (Appendix A). The author was asked about the classification and the strategies that he used in his dictionary. The idioms are classified alphabetically, where readers can search for any word in the idiom. According to the author, different strategies were used, such as using identical Arabic idioms, using similar idioms with different form, literal translation, free translation and paraphrasing. However, the first option would be using idioms similar to the Arabic tradition. When asked about identical and semi- identical idioms, he says that he tried to look for similar idioms in Arabic that hold the same meaning even if they differ in form. This means that it is essential for readers to understand the idioms of the source language from their own perspective. Then, he explained the main purpose of each idiom to fit it with the target language (Arabic in this case). As emphasized by the author, using the literal translation method on idioms, translators have to be very careful. This is because readers will notice that it was transformed from another language. That is why it should be an accurate composition of the Arabic language.

In translating culture- specific idioms, according to the author, the most important thing is to look for similar idioms in the target language traditions, and try to translate the meaning of them in a good and precise way. If translators did not find similar idioms in Arabic, they can use the literal and free translation in the same way. In other words, he starts with the literal translation, and then, he fixes the structure and the word choice to fit the Arabic language. For example, in the idiom ‘a bitter pill to swallow’, he translated it as ‘The bitter pill’. Then, he explained the meaning of it as

something unpleasant that one has to accept. In this respect, a translator cannot decide that one strategy is better than another, however; when equivalent idioms in Arabic found, this facilitated the translation process and it would directly reach the readers' minds. Thus, translating English idioms by using identical Arabic ones is the safest strategy that would help the readers to understand the hidden messages. As mentioned by the author, he uses the literal translation in many idioms since it is the easiest strategy. According to him, looking for similar idioms in the target language is the most difficult thing in translation since translators have to be experts in norms and traditions of the target language to look for idioms that hold the exact meaning. Additionally, he adds that identical idioms that can be found in English and Arabic are mostly borrowed from the western culture. This could be a result of "ongoing economic and cultural globalization" (Boers, 2003, p.236).

In this sense, the author indicates that using the dynamic equivalence theory proposed by Nida (1991) is considered risky in culture-specific idioms. Based on this theory, translators should transfer the same effect from the source language to the target one. In other words, they have to translate meanings not words. Despite the fact that translators may run the risk of too much paraphrasing, this strategy is useful in idiom dictionaries since no context is provided.

CHAPTER 4

RESULTS AND DISCUSSION

After analyzing the randomly collected sample of animal idioms in the two dictionaries, some strategies that are proposed by Baker (2011) were used in translating English animal idioms into Arabic as follows (Table 5):

Table 5: Types of Strategies Used in Translating Animal Idioms

Types of Baker's strategies used in translating idiom	No. of idioms	Examples
Translating an idiom by using an idiom of similar meaning and form + Explaining the meaning	15	To kill two birds with one stone يضرب أو يصيب عصفورين بحجر واحد (Table 2)
Translating an idiom by using an idiom of similar meaning but different animal + Explaining the meaning	10	To let sleeping dogs lie لا توقظ الأسد النائم Don't wake the sleeping lion (Table 3)
Translating an idiom by using an idiom of similar meaning but dissimilar form + Explaining the meaning	7	To beat or to flog a dead horse ينفخ في رماد To blow on ashes (Table 4)
Translating an idiom by paraphrasing and compensation	8	Wolf at the door الدائن أو الدائنون The creditor or creditors (Table 4)
Total	40	

The analysis of the selected animal idioms shows some important strategies in translation of idioms. It emphasizes the role of culture differences and similarities that have been reflected by idiomatic expressions. In both dictionaries, translating an idiom by using an idiom of similar meaning and form and using an idiom of similar meaning but different animals are the first strategies that translators depend on. In most idioms, it may be difficult to find equivalent idioms in the target language. Thus, translators may

translate them by using idioms of similar meaning but dissimilar form or by paraphrasing, where they can apply free translation in translating idioms. Based on the analysis of the two dictionaries and the interview, translators always apply the paraphrasing strategy even if they find equivalent idioms in the target language. In other words, translators always try to explain the meaning and the purpose of idioms in order to reach the readers' minds. In this respect, using equivalent idioms and explaining the meaning of them by paraphrasing are the most preferred strategy in translating idiomatic expressions in dictionaries, where no context is there to help the readers.

4.1. Idioms cross- culturally: Difficulties in idiom comprehension and translation

Analyzing similarities and differences of idioms between the two languages, English and Arabic, helps manifest the essential role of culture. Culture and religion contribute to the complex structure of idioms and their understanding. Since languages are often associated with different cultures, researchers have noted cross-cultural differences when using idioms. Conventions, traditions, and religions are not the same across cultures, and on this basis, idioms differ. Thus, the imagery of idioms in one language may be similar or different in another language, and consequently may lead to comprehension problems in the acquisition of idioms (Boers & Demecheleer, 2001; Fernando, 1996). Although some languages, such as English and Arabic, share the same metaphorical theme, they may differ in their conventionality (Boers & Demecheleer, 2001). Therefore, it is important to be aware of cross-cultural and cross-linguistic similarities and differences. Moreover, idioms can be found in one language but they may not exist in other languages (Boers & Demecheleer, 2001). Hence, there are some differences in animal choice between English and Arabic, where religion and

environment play an essential role in this diversity. For example, the English idiom ‘Pigs might fly’ and ‘the black sheep’ are translated by equivalent Arabic ones where ‘pigs’ and ‘sheep’ were replaced by ‘chicken’ and ‘duck’. This might be due to some religious and cultural reasons. Since pigs are prohibited in Islam, using idioms that contain these animals may be offensive to some Muslims. The analysis of the two dictionaries and the interview shows that Arabic language is not just influenced by Islam but also by globalization. This may help translators understand the differences and similarities between the source and the target language (See Appendix B).

Within a language, idioms can vary, and it differs from other languages (Bortfeld, 2003). For example, in the idiom ‘To beat or to flog a dead horse’, the translator of Al Mawrid use multiple Arabic idioms that hold the same meaning but they differ in forms as in ‘To blow on ashes’ and ‘To beat a cold iron’. This indicates that there are different idioms in Arabic with the same meaning. This variation may due to the different varieties of Arabic and local cultures from one Arabic country to another. For instance, the English idiom ‘When Pigs fly’ holds the meaning of something impossible to be happened. The Saudi version of this idiom ‘When caws perform Hajj’ also holds the same meaning but with different imagery. According to Teliya et al. (1998), a phrase of an idiom can show a strong correlation to the society and culture. Based on this understanding, such “[c]ultural connotations are especially vivid in idioms and restricted lexical collocations” (As cited in Abdou, 2011, p. 2). Cultural information can help provide the different linguistic meanings of idioms and the useful application of lexicography, language learning, and translation is essential (Abdou, 2011).

Cross-culturally, it is essential to be aware of the use of idioms, since different cultures have different values. Many English idioms are considered inappropriate towards individuals of other cultures (Keshavarz & M. Amro 2019). For example, in the study conducted by Keshavarz & M. Amro (2019), it was found that Muslim students found certain English idioms used in the classroom offensive and forbidden in Islamic culture. These idioms are commonly associated with “animals like dogs and pigs, alcoholic beverages, and certain culturally inappropriate expressions, such as pissing in the wind” (Keshavarz & M. Amro 2019, p.43). This may explain the reason why pig in the English idiom ‘To buy pig in a poke’ is replaced by fish in Arabic ‘to buy fish in the sea’.

Moreover, individuals who are learning a new language find it hard to comprehend idioms, due to cultural or religious differences. A study presented by Rizq (2015) depicted that “70% of the participants agreed that idioms are difficult for ESL learners” (As cited in Keshavarz & M. Amro, 2019, p.42). As asserted by Gammell (2008), comparing humans to some animals as dogs and pigs is more offensive among some Muslims and Arabs due to cultural differences. They consider these animals as unclean creatures. Thus, some people use swear words with dogs and pigs in their daily conflicts (Keshavarz & M. Amro, 2019).

Idioms cannot be easily understood when they are translated through different languages (Bortfeld, 2003). Translation is not code breaking since language does not work the same across cultures. Idiomatic use of language is challenging for foreign and native speakers (Cooper, 1999; Nippold, 1991; Irujo, 1986). To translate a text from one language to another, a translator should consider the differences in the two cultures not only the semantic factors (Farquhar, & Fitzsimons, 2011). Translation; therefore,

involves linguistic features within their cultures. According to Farquhar, & Fitzsimons (2011), "the power of language lies in its ability to create what is 'real': through image, metaphor and interpretation" (p, 653). In this sense, transferring literal meaning may lead to misunderstandings, or in other words, getting lost in translation. As Vasiljevic (2015) argues, idioms in a first language are acquired by exposure, whereas second language learners are not aware of the figurative meaning of the phrases, and even if they know the figurative use, they lack the ability to understand it clearly.

Irujo (1986) explores the reasons that make English translators and learners find difficulties in translating English idioms. According to Irujo (1986), there are many reasons that make idiomatic expressions difficult to learn and use when learning a foreign language. First, idioms cannot be literally translated, since they do not carry the exact meaning in their words. In addition, learners of a foreign language may not be exposed to idioms in their interaction with native speakers. They may be exposed to idioms only in non-interactive situations through movies or television. Moreover, learners and translators may understand the meaning of idioms but still have difficulties in how to use them correctly (Bortfeld, 2003). For instance, some idioms are used informally, while other idioms can be used in formal situations. Therefore, it could be problematic if translators and learners could not understand the situational appropriateness as well as the grammatical constraints of idioms. Teaching techniques could be also another reason of making idioms difficult to learn by using inadequate activities (Irujo, 1986).

As idioms may lead to misunderstanding, translators and learners of a second language always avoid using them indirectly since idioms are not always clear and are likely to be the most difficult parts of the language. There are different studies that

indicate evidence of the avoidance of idiomatic expressions (Irujo, 1993). According to Irujo (1993), speakers of a second language may use their knowledge of the second language to use idioms, especially the similar ones, or they may use the most frequently used idioms in the second language. Therefore, translators of the selected dictionaries prefer using the paraphrasing strategy in translating idioms. According to Irujo (1986-1993), identical idioms are easier to learn and to be translated than similar and different idioms, which indicates that second language learners use their native language to produce idioms. However, learners may not use idioms in their daily conversation although they used them in translation as part of the task. Additionally, translators have to be aware of the crisscross on similar idioms of the two languages and how to use them appropriately.

To translate idiomatic expressions correctly, translators should be aware of cultural differences and employ essential strategies. In Wang and Wang's (2013) study, the authors explain how idioms play an essential role in language as carriers of cultural and traditional information. With respect to Wang and Wang (2013), idioms are known as the colorful features that make languages beautiful. Wang and Wang (2013) indicate that the most difficult kind of translation is the translation of idioms "due to the historical and cultural background, traditional customs and thinking methods which are significantly different from one country to another" (p. 1694). In this sense, translators should adapt different strategies depending on characteristics of idioms. This indicates that translation has to be a correlation process between the author and the reader. Thus, a translator has to comprehend the message that is implied in the text. In other words, the translator should be aware of the relationship between the reader and writer. As

Barthes (1977) describes this relation, by showing that "the birth of the reader must be at the cost of the death of the author" (Farquhar, & Fitzsimons, 2011, p. 660).

4.2. Idioms cross-linguistically: The role of context and translation in understanding idiomatic expressions

According to Kramsch (1998), language is considered to be an essential aspect of culture for three central reasons. Firstly, language is used to express a culture that shows how individuals reveal their beliefs, attitudes, emotions etc. Secondly, language is used to represent a culture by the medium of language both verbally and non-verbally. Finally, language is used as an expression of identity, where it is a symbol of culture. In this respect, if a language symbol is rejected, this can lead to certain individuals feeling a rejection towards their identity. In order to analyze and comprehend idioms, one should have an immense understanding of the cultural environment, as well as the context.

Some studies have explored the impact of first language knowledge on acquisition of a second/ foreign language by studying the similarities and differences between the two languages (Bortfeld, 2003; Cieślicka, 2015; Irujo, 1986). Other researchers have emphasized the role of context and how it plays an essential role in idiom comprehension (Cooper, 1999; Gibbs, 1980; Lionats, 2002; Türker, 2016). Context helps give insight towards understanding idioms and the relevant roles that they aim to play. Individuals are able to differentiate between what is said vs what is meant, with respect to the context. Laval (2003) claims that idioms are challenging to analyze since they are complex in meaning and can be analyzed through many different lenses. This makes writing a dictionary of idiomatic expressions a challenging task since there

is no context that would help in understanding idioms' meaning. Türker (2016) concludes that idiom types affect the idiom learning, as well as a correlation between idiom types and language proficiency. Based on the type of idiom used in many studies, Türker's (2016) asserts that Korean learners of English showed different results based on different idioms. In case of identical idioms in both English and Korean, Türker (2016) notes that learners depend on their first language knowledge when there is no rich context, which emphasizes the importance of crosslinguistic similarity. When learners are provided with a rich context, they depend on the second language context and disregard their first language lexical and semantic knowledge. In this respect, Liantas (2002) also finds that second language learners of English comprehend idioms differently according to their crosslinguistic similarity. Liantas's (2002) results show that there are different scores between identical, semi- identical and culture- specific idioms. In the absence of context, second language learners of three different languages Spanish, French, and German scored high results when idioms are the same in their first and second languages. With context, learners scored high results with nonmatching idioms. Liantas's (2002) results emphasize that learners employ different strategies in idiom comprehension with and without context. Thus, learners depend on translation to understand second language idioms when there is no context, and they depend on guessing the meaning from context when it is available. Additionally, other factors, such as learners' knowledge of the second language vocabulary, the degree of opacity between the origin and the target language and the transparency of idioms, all affect idiom comprehension (Liantas, 2002).

Understanding idioms and their meaning could be simplified when referring to context. According to McCarthy and O'Dell (2003), context is the main determinant of

the meaning of idioms. In the example, 'Tom told me to break a leg as I was going to sit my final exams', based on the context, it is clear that the idiom is not used literally and holds another connotation. Another example from Al-Mawrid dictionary is 'Wolf at the door' cannot be understood without context that it refers to 'creditors'. Although the origin of an idiom can help understand its value, as well as the cultural qualities it holds, the literal and metaphorical meaning of idioms cannot be always traced in time. Thus, the context the idiom is used in plays a major role towards determining its meaning. Additionally, Gibbs (1980) and Lionats (2002) examine the process of idiom comprehension with and without context. They conducted a study where participants received idioms with and without context. The results indicated that those who received context were more likely to identify and understand idioms. Thus, the value of context in relation to the understanding of idioms is essential to explore, which makes writing idiom dictionaries a challenging task for translators.

Language is not just a series of messages transferred from senders to receivers. In translation, the original becomes larger; it grows rather than reproduces itself. Thus, the translator has to balance between the truth of the original meaning and the interpretation of the author's messages (Farquhar & Fitzsimons, 2011). Derrida (1985) views translation as an act of creation, not only an act of transformation that may comprise growth of the original meaning (Farquhar & Fitzsimons, 2011). According to Walter Benjamin, there are two senses of translation: "a strict sense in which the message is translated from one language to another; and a loose sense in which phenomena within the same linguistic community are interpreted differently" (Farquhar & Fitzsimons, 2011, p. 654). There is a strong connection between translation and figurative language since both transfer a specific meaning.

Metaphors and idioms are the linguistic symbols that require explanation through translation (Farquhar & Fitzsimons, 2011). Therefore, translators try to deliver the implied meanings not only as a direct copy of the original words, but they should create another set of meanings in the same time. In other words, they remove the mask of words; however, they transform another set of masks. Ricoeur (2008) explains his threefold theory of mimesis as following: “mimesis refers to the art of creating new meaning and understandings. The first part of mimesis refers to the shared understandings of individuals or communities; the second to the reconfiguration of meaning in which metaphor plays the role of re-presenting meaning in new ways; the third refers to the act of readership in which ‘the author’s intention and the meaning of the text cease to coincide” (Farquhar & Fitzsimons, 2011, p. 659). As mentioned by the author of *Al-Mawrid*, translators can use free translation when translating idiomatic expressions as long as they do not show transformation from one culture into another. Since idioms are forms of wisdom that people use in communication, translators have to choose words that suite the culture of the target language.

To sum up, the two selected dictionaries use similar strategies in translating idioms. In both dictionaries, translators use the method of translating idioms with similar meaning and form or similar meaning but different form, or they may use the paraphrasing and compensation methods, when translators found similar idioms in Arabic even the animal choice differs. Then, they prefer to explain the meaning of idioms by providing clear definitions and synonyms. If translators did not find equivalent idioms in Arabic, or if they lack the knowledge of Arabic traditions, they use paraphrasing to explain the purpose of idioms and their meanings. These strategies have been used by translators to transfer the messages from one language into another in an

efficient way that help readers in understanding idiomatic expressions. In this respect, the translation process could be problematic in one case, where translators apply the literal translation strategy on some idioms. This may lead to a misinterpretation and a cultural gap between the source and the target languages.

CHAPTER 5

CONCLUSION

Idioms are an important aspect of pragmatic language and are a fixed part of the language. They have a constant use in everyday life, which is both vivid and to the point. Idioms are also diverse and complex, where their meanings are implemented through culture and language. Thus, translating idioms is a complex process and the context of the text should be looked beyond the original scope. In order to analyze and understand idioms, it is essential to review the historical background of its relevant language. Idioms are part of the thinking process where cognitive mapping in thought and language are simplified. Many scientists over the years have presented discoveries about the nature and essential aspects of idioms and their significant connotations. According to Lakoff and Johnson (1980), idioms are not only considered a linguistic phenomenon, but also part of the conceptual and experiential environments. Idioms are constructed and changed based on the many experiences of a culture and how they play a role in one's reasoning. The comparison of idioms between different humans shows the simplicity of its cognitive make-up and how it holds immense meaning unconsciously (Lakoff and Johnson, 1980).

English and Arabic have complex linguistic histories that have led to the creation of many animal idioms that are identical, semi-identical and culture-specific. The discovery of the relationship between culture and language is a crucial concept that translators and learners should consider. Idioms themselves are a form of language, and understanding the cultural values that lies behind them; helps comprehend the issue. In

addition, exploring the cultural differences will allow a comprehensive understanding of how to resort to the ideal translation of an idiom.

The analysis of animal idioms in the two dictionaries helps emphasize those with similar meanings, but different animals. This is essential since it depicts how idioms reflect the value that each culture holds in relevance to religion, traditions and social aspects. The study helps give insight into how idioms in specific, can aid future means of translation, as well as offer a guide into understanding different cultures. The implied language and social meaning could be similar, and thus make the process a lot simpler (Baker, 1992).

Throughout the different parts of the thesis, it has been shown that there are some problems with respect to the transmission of languages and set words. Three of these issues have been mentioned: 1) the idiom may not have an alternative in the target language; 2) the idiom may have a close counterpart but with a different imagery; and 3) the ways in which the idioms may be used are not available. Analyzing these three issues has shown that these problems are faced in different situations. Therefore, three approaches have been listed to solve the problems that language expressions can cause: 1) using a language of similar meaning and form; 2) using a language of similar meaning but of a different form; 3) translating by paraphrasing and explaining idioms' meaning.

One of the difficulties that translators encounter is the cultural differences between the source and the target text. The language in the source text may be interpreted as a non-language word in the target text owing to the difference in culture. Each of the two languages, source and goal, has its own distinctive community as well as specific set of rules. The differences between cultures often make it difficult for the

interpreter to find the exact language word that fits the source one. Therefore, the translator realizes that they have no alternative but to switch the source language to a non-idiomatic target phrase. In this research (which focuses on the translation of English into Arabic), translators encountered certain problems in converting some of the languages from the source to the target because of the differences between the traditions of the two languages. Such a discrepancy also contributes to a language difference in the translation process. In some instances, translators might use an idiom in the target language that suits the source one, while in others; they may use a non-language phrase by paraphrasing the initial idiom to cover the language gap.

The research focuses on the translation of idiomatic expressions through selected dictionaries from English to Arabic in particular. The selected idioms were studied in the sense of Baker's (2011) translation techniques and Nida's (1964) communication equivalence model. Throughout the language translation process, translators should first understand and correctly interpret the idiom before determining how to convert it into the target language. They also should be vigilant when passing the idioms, because the source and the target languages can vary in the way the language is spoken. In other terms, an idiom that could be represented by one term in one language could be articulated by a simple set phrase in another. Thus, translators should be competent when interpreting culture-specific idioms. Additionally, translators have to do their hardest to be true to the source language in order to keep the connection between the source and the target languages. The current study thus provided a detailed analysis of the forms of idiom translation methods used in English idiom dictionaries and a thorough description of the methods used to convert such idioms into Arabic, centered on theoretical frameworks.

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APPENDIX A

1. Can I include your name in my study?

١. هل من الممكن إدراج اسمك في البحث العلمي؟

Yes, sure.

2. How did you classify idioms in your dictionary?

٢. كيف قمت بتصنيف معجم التعابير الاصطلاحية (ترتيباً أبجدياً، حسب الفئة، حسب الموضوع.....)؟

It was alphabetically classified.

3. What are the strategies that are used in your dictionary?

٣. ماهي الأساليب والاستراتيجيات التي اتبعتها في ترجمة التعابير الاصطلاحية؟

I used different strategies such as using identical Arabic idioms, literal translation, free translation and so on. However, the first option would be using idioms similar to the Arabic tradition.

4. In case of identical and semi-identical idioms, did you try to explain the purpose of them or you just translate them by using similar idioms in Arabic?

٤. عند ترجمة التعابير الاصطلاحية المتطابقة أو المتشابهة، فهل اعتمدت على شرح المعنى أم اكتفيت بذكر الأمثال والعبارات الموجودة في اللغة العربية؟

In these kind of English idioms, I tried to look for similar idioms in Arabic that hold the same meaning even if they differ in form. I think that it is essential for readers to understand the idioms of the source language from their own perspective. Then, I explain the main purpose of each idiom to fit it with the target language (Arabic in this

case). When using the literal translation method on idioms, translators have to be very careful. This is because readers will notice that it was transformed from another language. That is why it should be an accurate composition of the Arabic language.

5. In case of culture- specific idioms, what kind of methods are used?

٥. ماهي الاستراتيجية التي استعملتها عند ترجمتك للتعبير التي لا يوجد لها مثل في اللغة العربية والتي تكون خاصة بثقافة محددة؟

The most important thing in these kind of idioms is to look for similar idioms in the target language traditions, and try to translate the meaning of them in a good and precise way. If I did not find similar idioms in Arabic, then I use the literal and free translation in the same way. In other words, I start with the literal translation, and then, I fix the structure and the word choice to fit the Arabic language. For example, in the idiom ‘a bitter pill to swallow’, I translated it as ‘The bitter pill’. Then, I explained the meaning of it as something unpleasant that one has to accept.

6. How did you decide on a strategy? Did you think that one strategy was better than another after you finished your dictionary?

٦. كيف تقوم بتحديد ما إذا كانت هناك استراتيجية مناسبة أكثر من الأخرى؟

I cannot say that one strategy is better than another, however; when I found equivalent idioms in Arabic, this facilitated the translation process and it would directly reach the readers’ minds. Thus, translating English idioms by using identical Arabic ones is the safest strategy that would help the readers to understand the hidden messages. I use the literal translation in many idioms since it is the easiest strategy.

7. What kind of idioms do you find are the most difficult in translation?

٧. ماهي التعبيرات التي تشعر بأنها الأصعب من غيرها من حيث ترجمتها؟

I think that looking for similar idioms in the target language is the most difficult thing in translation since translators have to be experts in norms and traditions of the target language to look for idioms that hold the exact meaning. Identical idioms that can be found in English and Arabic are mostly borrowed from the western culture.

APPENDIX B

Translation of Dutch Idioms in Bruegel's Painting from English into Arabic

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ENGL 326

Fall 2018-2019

Idioms or idiomatic expressions in all languages always test our brains and our wit, by showing how far translators control the target language. Many researchers have stressed the importance of idioms for a successful communication in both academic and non-academic contexts. All languages have idioms; however, idioms are the most difficult expressions in pragmatics since they may lead to misunderstanding. For instance, 'The roof has lathes' or 'To see bears dancing' are difficult to be translated without knowing the purpose of these idioms and when people can use them in conversations. In translating idioms from one language to another, a translator should pay attention to the cultural differences as well as similarities between the two languages. In addition, the translator should be aware of the national and ethnic color of ethnic idioms. Therefore, the use of proper strategies is essential towards understanding the features of idioms as well as maintaining the original characteristics of the translation. Free translation, is one of the strategies that allows idioms to be translated and transformed freely (i.e. a poem) to equip a certain audience.

Using metaphors and idioms make the language more colorful, and enriching the language in literature, conversation, and art has been a hallmark of different cultures for centuries. A 450-Year-Old painting *Netherlandish Proverbs* (also known as *The Dutch Proverbs*) done by the Dutch master Pieter Bruegel the Elder contains over 100 Dutch

proverbs. This detailed masterpiece visually represents over 100 Dutch proverbs that were translated into English. The incredible painting seems at first like a simple village scene with a wide cast of characters. However, when one looks deeply in, it is soon revealed to be something more, and that creates a mesmerizing atmosphere towards it. With Bruegel's creativity and imagination, it is impressive to realize how endless amount of work had been made. The Dutch Proverbs painting is essential since it opens a door towards abstract translations and how several meanings can be interpreted from the painting. The English translations were not derived from the Dutch proverbs, but from the paintings themselves. This is an essential reason that makes The Dutch Proverbs unique, since it allows a free flow of interpretations. Thus, a single scene can create the extraction of different idioms.

In the English translation, some Dutch proverbs are quite similar to their American English counterparts, some have fallen out of usage, and others are simply delightfully amusing. The difficulties faced when translating the proverbs from English to Arabic, lies behind the obstacle when the translation does not mimic the painting. In that case, the solution was to always analyze and deeply understand the painting, in order to verify the translations. Additionally, literal translation with some idioms was an obstacle, since the result of the Arabic translation did not grasp the vital meaning, which needed a more in depth explanation. The idioms are not clear when translated separately; however, when translating the purpose, the idioms gain comprehension. Moreover, when comparing the English translation to the paintings, the meaning was not parallel and thus, in the paper, certain words were replaced in the Arabic translation.

The task of translation was simplified, when the idioms or images had similar idioms in Arabic. Additionally, the fact that there was a painting made the process easier,

since the visual comparison allowed the confirmation of words. The inclusion of the purpose of the idioms, created a free atmosphere during the translation into Arabic. The purpose helps give context to the idioms, as well as how they can be used. The repetitive use of a certain theme helps aid in translation in the later stages, since it gives the translator insight of what to grasp when translating.

Literal translation helps in understanding the painting and the cultural differences of idioms between Dutch, English and Arabic. However, by taking the literal translation into a further step, the painting has been translated into a poem that contains dozens of advice and morals that help people interact properly within a community. Free translation is one of the most essential aspects of a translator when creating a new piece of writing. It also allows the translator to have the freedom on fixing or deleting certain phrases or words to adapt to certain cultures. Moreover, it helps create literature for all cultures and supports the translation of all texts. The perception of the painting during the process of free translation constantly shifts towards a new concept. Follow along, these proverbs and their purposes have been translated into an Arabic poem, with their Arabic equivalent if there is any.



غشٌّ ومالٌ، نفاقٌ وخيائنةٌ	خيلاً وورزٌ وكلبٌ ونعاج
رسمٌ بديعٌ لو تأملته	تحصد منه من الأمثال أفواج
فلا تحكّم على الكتاب من غلافه	وخذ الحكمة من أفواه أهماج ^١
فزواجٌ تحت عصا مكنسةٍ	كمن يعيشان معاً وهما ليسا أزواج
وإن شهدت العصا من السطح بارزةً	فاعلم أن رب البيت خراج ^٢
ولا تعجب من سطحٍ مغطى بالفطائر	فصاحبه ولد وعلى رأسه تاج
ولا تنتظر للشيء من بين أصابعك	كمن تجاهل الأمر وهو علاج
أو أن تعلق سكيناً على باب بيتك	لتعلن الحرب وأنت أجاج ^٣
واحذر من أن تضع أحذيتك	موضع الانتظار بلا فود ولا حواج ^٤
فالموت محتوم أما الحظ للحمقى	فلا تجعل أنف المخادع لك منهاج
واثبت على أمرك حتى تنجزه	كالمرأة تكبل الشيطان بمزلاج
وإن نويت الابتعاد عن شيءٍ	فاجعل مسمار جحا لك في البيت احتجاج ^٥
ولا تحاول تغيير ما لا تقدره	فلا يذيب الحديد دخانٌ وهاج
واحسم قرارك في كل أمرٍ	ولا تجلس بين كرسيين رجراج
فليس كل ما يتمناه المرء يدركه	تجري السفن بما تشتتهي الأمواج
فإن وضعت على رأسك أغطيةً	كالجمل يحمل على ظهره أحداج ^٦
فكن كفواً على قدر من المسؤولية	وعلق السمكة في السقف كسراج
ولا تغرّك المظاهر فهي خادعة	فكم من منفقٍ للمال وهو محتاج
وإن عثرت على الكلب في قدرٍ	فلن تجد لك طعام ولا لماج ^٧

^١ أهماج: جمع همجي، أحمق أو مجنون.

^٢ خراج: كثير الخروج.

^٣ أجاج: مضطرم، ملتهب، مشتعل.

^٤ حواج: جمع حاجة.

^٥ احتجاج: من احتج بكذا: استند إليه، اتَّخذه حُجَّةً له وغذراً.

^٦ أحداج: جمع هديج وهو مركب للنساء فوق الجمل كالهودج.

^٧ لماج: قليل من الطعام، أدنى ما يؤكل.

واحد من غدر منافقٍ في دينه	كمن يمسك بالوتد وهو مسحاج ^٨
أو من يحمل الماء والنار معاً	فهو ذو وجهين للشر مدراج
ولا تندم على كارثة بعد إهمالٍ	وتقول يا ليت ولو، فتفتح للشيطان أرتاج ^٩
ولا تضرب رأسك بجدار من طوبٍ	وتُعلق على أعناق القطط عناج ^{١٠}
فلن تدرك من الأمر محاله	فذيل الكلب سيضل في اعوجاج
ومن جعل قدماً بحذاء وأخرى عاريةً	كان في الأمور متزناً بلا اختلاج ^{١١}
ولا تكرر الحديث عن الأمر ذاته	فكلام الملوك لا يُعاد ولا يُحاج ^{١٢}
واحد من تعليق مقصك خارجاً	فيقال إن فلان سيخذه أهواج ^{١٣}
ومن اتكل على أمر مجهولة نتائجها	صار كأبله يلهو مع الدجاج
وتفاعل بالخير دائماً حتى تجده	ولا تدعي الألام في الأوداج ^{١٤}
وارتدي درعك حين تكون غاضباً	وامسك سلاحك بأسنانك كرماج ^{١٥}
ولا تناطح الجبل لتوهن صخره	فتهدر وقتك ولن تُحدث فيه أفلاج ^{١٦}
وإن رأيت بيتاً قديماً مثقوباً سقفه	فصاحبه غبي أحمقٌ لجلاج ^{١٧}
فللسقف مخرطٌ وللجدران أذانٌ	والوعاء معلقٌ ليحدث عكس ما راج ^{١٨}
وافق شن طبقة لأحمقان برداءٍ	والأحمق يسهل خداعه وهو مجماج ^{١٩}
ولا تحاول جاهداً إخفاء أمرٍ	فسوف يكشفه من النافذة عسلاج ^{٢٠}

^٨ مسحاج: عتاض.

^٩ أرتاج: جمع رتج، وهو الباب العظيم.

^{١٠} عناج: زمام البعير، حبلٌ أو سير يُشد تحت الدلو.

^{١١} اختلاج: اختلج الشيء تحرك واضطرب.

^{١٢} يحاج: حاج الشخص: أقم الحجّة والدليل ليثبت صحة أمر، برهن بالحجّة والدليل ليقنع الآخرين.

^{١٣} أهواج: رجلٌ أهوج: الأحمق، الأهل الذي طال حُمفه، من به طيشٌ وتسرع.

^{١٤} الأوداج: جمع وداج. الوداج: عرق في العنق، وهو الذي يقطع الدابح فلا تبقى معه حياة.

^{١٥} الرمّاج: الرّمّاج: كغوب الرّمح وأنابيه، والرمّاج نوع من الطيور.

^{١٦} أفلاج: جمع فلج وهو الشق أو القسم من الشيء.

^{١٧} اللّجلاج: من كان ثقيل اللسان يتردد ويتلعثم في كلامه.

^{١٨} راج: راجت الشائعة: انتشرت، فشت، شاعت.

^{١٩} مجماج: المّجمّاج: المستزخي الرّهل.

^{٢٠} عسلاج: ما لأنّ واخضر من قضبان الشجر والكرم أول ما ينبت.

والمؤمن لا يلدغ ^{٢٢} من حجرٍ مرتين	ومن يزرع الشوك يجني شجاج ^{٢١}
فلكل داءٍ دواءٌ يستطبُّ به	إلا الحماقه فليس لها علاج
يكاد المريب أن يقول ها أنا ذا	كمن يقف على المذبح صنَّاج ^{٢٣}
وإن مررت بأوقاتٍ عصبيةٍ	كمن يقع من ظهر ثورٍ على حملاج ^{٢٤}
أما من يقتل مقبض باب غيره	فهو ذليل خاضع لنفَّاج ^{٢٥}
ومن يعامل الناس بلطفٍ ورقةٍ	فكأنما يمسح بظهره وجه رتاج ^{٢٦}
ولا تحاول إخفاء شيءٍ واضحٍ	كمرحاضٍ علَّق فوق أضواج ^{٢٧}
فالشمس لا تغطي بغربال ^{٢٨}	والحقيقة لا تحجبها أبراج
ولا ترمي مالك في غير حاجتك	حتى لو ارتعج جيبك منه ارتعاج ^{٢٩}
ومن يصيد السمك من وراء شبلكه	فهو للمواعيد مُخلف مزَّاج ^{٣٠}
إرضاء الناس غاية لا يمكن إدراكها	فلا تعلق معطفك على هوى العجاج
ولا تضيع وقتك في غير محله	كريش ولقلق في الهواء ولأج ^{٣١}
فالوقت كالسيف إن لم تقطعه مزقك	وهو كالجمال في مشيته سواج ^{٣٢}
فاضرب بحجرِك عصفورين في أنٍ	ولا تضيع فرصاً فتعيش في ضجاج ^{٣٣}
ولا تكن كمن يحس بالدفء	ومنزل غيره من الدخان سِناج ^{٣٤}
فسرعان ما تفشل في إدارتك	كجدارٍ ينهار وفيه آلاف أفلاج
فروث الحصان ليس تيناً	وليس كل ما يلمع ذهبٌ أو عاج

^{٢١} شجاج: جمع شجرة، وهي الجرح في الرأس أو الوجه أو الجبين.

^{٢٢} لدغته الحية ونحوها: عضته وأنشبت فيه نابها.

^{٢٣} صنَّاج: صاحب الصنج أو اللاعب به، والصنج آلة طرب كالدف.

^{٢٤} حملاج: من أسماء الحمار.

^{٢٥} النفَّاج: المتكبر، الذي يفخر بما ليس عنده.

^{٢٦} الرتاج: الباب مطلقاً.

^{٢٧} أضواج: جمع ضوَج، وهو مُنْعَطَف الوادي ومنحناه.

^{٢٨} الغربال: أداة دائرية يُغزبلُ بها الطحينُ وما إلى ذلك، تُشبه الدُف، أي يشدُّ محيطها جلدٌ أو معدنٌ به ثُغوبٌ صغيرةٌ تنقي المادَّة المُغزبلة.

^{٢٩} ارتعاج: ارتعج المال أو العدد: كثر.

^{٣٠} رجل مزَّاج: مُخَلِّطٌ كذابٌ لا يثبت على خُلق، إنما هو ذو أخلاق متقلِّبة.

^{٣١} الولاج: كثير الولوج.

^{٣٢} السواج: ساج يسوَج سَوَجاً وسَوَجاً إذا سار سيراً رُويداً.

^{٣٣} الضجاج: القسر والقهر.

^{٣٤} السِناج: أثر دخان السِرَّاج في الحائط وغيره.

والأعمى لا يقوده أعمى فيُغاج ^{٣٥}	والخوف يجعل الجدات تجري
فكن حذراً ولا تكن كغملاج ^{٣٦}	لا يلام المرء بعد اجتهاده
ولن تردعه مشنقة ولا كُرباج ^{٣٧}	من أمن العقوبة ساءت أخلاقه
وكلّ يجري لرزقٍ من وراءه خَراج	والغراب أعرف بالنخيل تمره
فدع ما لا يعينك تلقى إئلاج ^{٣٨}	ولا تعجب من أوزٍ متجمهرٍ
فهو تضور من جوع وإملاج ^{٣٩}	أما رقص الدببة على نهرٍ
كمن يرمي قلنسوته من فوق سياج	وان استغنيت عن شيءٍ تحتاجه غداً
وغيره تعمي عن شمسٍ لها انعراج	فسمك يأكل سمكاً وسابح عكس تياره
كمن يقص لغيره من ملك الأخرين ديباج ^{٤٠}	وكريمٌ ينفق من مال غيره
وإن أنت أكرمت اللئيم هاج ^{٤١}	فإذا أنت أكرمت الكريم ملكته
فتجنب كسر جرة من زجاج	ولكل أمرٍ في الحياة حدوده
فقد تولى أمراً شأنه إخراج	ومن يمسك بثعبان البحر من ذيله
ومعولٌ بدونه لكل أمرٍ ليس له رواج	فأسٌ بمقبضٍ كالجمال بأحماله
فلن ينفحك ندم ولا إضجاج ^{٤٢}	ولا تبكٍ على لبنٍ تم سكبه
واغنم الفرصة من قبل إدلاج ^{٤٣}	ولا تأجل أمراً أنت فاعله
فيمشي في درب النجاح عزّاج	ولا تدمر مساعي صاحبك بمكيحٍ
كمن تتأهب في وجه موقده فيهاج	ولا تحمّل نفسك ما لا طاقة لها به
فكأنك تستعويض عن بيض الإوز بالدجاج	وإن رميت سهماً يعيبك رده
فأنت قليل النباهة من السدّاج	أما إن وقعت من سلةٍ مثقوبةٍ

^{٣٥} غاج في مشيته: تنبأ وتمائل.
^{٣٦} الغملاج: الذي لا يثبت على حالة أو خلق. والغملج: الذي في خلقه خيل واضطراب.
^{٣٧} الكُرباج: السوط.
^{٣٨} إئلاج صدره بالأخبار السارة: أي إدخال السرور إلى صدره.
^{٣٩} الإملاج: الإرضاع.
^{٤٠} الديباج: نسيج من الحرير الأصيل.
^{٤١} هاج الغاضب هيجاً، وهياجاً، وهيجاناً: تاز، صخب، ماج.
^{٤٢} الإضجاج: صوت صياح القوم.
^{٤٣} الإدلاج: مصدر أدلج، وهو السير في الليل.

وإن مررت يوماً بموقفٍ محرجٍ
فأنت معلقٌ بين أرضٍ ومعراجٍ
فالحب بالمال يمكن شراؤه
إن كان لكفة المال معاج^{٤٤}؛
ولا تشد الحبل لتظفر بكأه
ولا تقف حيث نورك الوهاج

ومن حرك العالم بطرف إصبعه
أما من يخلق لخنزيرٍ وصاحبه لنعجةٍ
ومن يردم^{٤٧} البئر بعد غرق بهيمته
فعليك أن تنحني في سبيل نجاحك

وإذا رفعت أحداً فوق قدره
فاحذر من كلبٍ بينك وبين صاحبك
ومن يحمل الضوء في السلة خارجاً
فكن هادئاً كالحمل الوديع بلطفه

وراقب أمورك حتى تظفر بإفلاج^{٤٩}
كمن يهدر وقته في غير احتياج
ولا تفشي سرك لشيطان سراج^{٥٠}

غرابٌ وذئبٌ ككلبان على عظمٍ
ولا تكن كمن يجلس على نارٍ
واحرص أن يكون اللحم غضاً
ولا تكن أنانياً غير متعاونٍ

يقال لقومٍ في كل أمرهم اعتلاج^{٥١}
واصبر فبعد الصبر دوماً انفراج
فبعض الشيء للاهتمام يحتاج
كمن يستأثر بكل اللحم إنضاج

فمن يحمل للشيطان شمعةً
ولا تنفخ في الأذن أو النارِ
وإن رأيت الثعلب والقلق معاً

فهو متملقاً يمزج الصداقات امتزاج
فتكن للشائعات بين الناس زاج^{٥٢}
فإن المخادعين لغير مصالحهم مزاج^{٥٣}

^{٤٤} مكان « يعاج » إليه ، أي يعطف إليه ويمال.

^{٤٥} الخداج: النقصان.

^{٤٦} الميمزاج: مَنْ لا يُحكّم أمورَهُ.

^{٤٧} يردم الحفرة أو البئر: يسده بالتراب.

^{٤٨} الأراج: جمع أرج وهو نفحة الريح الطيبة.

^{٤٩} الإفلاج: مصدر أفلج، أي انتصر على عدوه وغلبه.

^{٥٠} السراج: الكذاب.

^{٥١} اغتلاج القوم: اقتتلوا واصطرعوا.

^{٥٢} زاج بين القوم: أفسد بينهم وسلط بعضهم على بعضهم الآخر.

^{٥٣} المزاج: من يزيط في الحديث ويكذب.

حلو اللسان وقلبه ناج ^{٥٤}	فلا خير في ود امرئٍ متملقٍ
فالمراة الخنون ذات أحرأج ^{٥٥}	وأما النساء فلهن نصيب من العبر
حتى يذوب الثلج وتظهر الأمرأج	تلبس زوجها معطفاً أزرقاً
وكلتاها للقليل والقال أراج ^{٥٦}	وواحدة تغزل القطن وأخرى تلفه
يكن حمده ذمماً عليه ويضأج ^{٥٧}	ومن يجعل المعروف في غير أهله
كمغرفة معلقة بلا راج	فلا تكن عاليةً على غيرك متطفاً
الكلاب تعوي والقافلة تسير في دماج ^{٥٨}	وانتقم من عدوك بإصلاح نفسك
فلا تكن صلباً تكسر ولا ليناً فيسحقك مهياج ^{٥٩}	وتذكر أن خير أمورك دائماً أوساطها
كقوسٍ يخرج منه سهامٌ ورمأج	ولا ينفحك ندمٌ على وقتٍ مضى
فإذا تم العقل نقص اللجأج ^{٦٠}	وخير الكلام ما قلّ ومسك ختامه

^{٥٤} ناج: رأى بعمله.
^{٥٥} الأحرأج: جمع خراج وهو الإثم.
^{٥٦} الأراج: المفسد والنمام.
^{٥٧} يضأج: يجادله ويشاغبه.
^{٥٨} أمر دماج: مستقيم.
^{٥٩} المهياج: مدقة كبيرة يدق به البن أو غيره.
^{٦٠} اللجأج: أصوات القوم المختلطة، من اللجة.