The Influence of Translation on the Arabic Language

English Idioms in Arabic Satellite TV Stations

Mohamed Siddig Abdalla

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To the memory of my father, Siddig, who gave me everything but received nothing in return.

To my dear mother, Fatima, who courageously and tirelessly shouldered the burden of bringing up many young sons and daughters on her own after the untimely death of my father.

To my wife, Nazik, whose support has inspired me to hold tight to my biggest dream of furthering my studies.

To my marvellous son, Ahmed, and beautiful daughter, Lamar, for making me the proudest father alive today.

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ABSTRACT

This study investigated the influence of translation on the Arabic language, focusing on the issue of the translation of English idioms by journalists working at Arabic satellite TV stations, and the views of two lexicographers. A mixed-method approach (quantitative and qualitative) was used to explore the problem. A test requiring the translation of sixteen English idioms into Arabic was distributed to sixty journalists affiliated with two Sudanese satellite TV channels. Literal translation was the most frequently used strategy, and the frequency of its use differed across different categories of idiom. Participants with Bachelor's degrees tended to use literal translation strategies more than participants with Master's degrees. The high frequency of use of literal translations was associated with the failure of many idioms to appear in general-use dictionaries. The lexicographers indicated that there was room for improvement to include more idioms in bilingual and monolingual dictionaries. The influence of the media on the evolution of Arabic was confirmed. Arabic journalists and satellite TV channels must be aware of their responsibilities towards the evolution of Arabic. They should ideally take a leading role in demanding that rules be put into place to ensure that only words, phrases and terms that conform to the norms, rules and structures of the Arabic language are admitted. There should be a standard set of rules that should be met before more idioms are included in bilingual dictionaries. Specialised monolingual Arabic–Arabic idiom dictionaries should be made available, preferably thematically organised for the sake of ease of access and simplicity. English language and translation teaching in the Arab world should focus on idiomaticity as well as fluency and accuracy. This study lacked external validity because it was based on a small non-random sample of Arabic speakers. To provide data that are generalisable to the general public in the Arab world, future research on how English idioms are translated by Arabic speakers should involve more surveys using a random sample of the general public in the Arab world.

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LIST OF ABBREVIATIONS

The following abbreviations were used in this book. The list includes abbreviations which occur in the glosses and citations of examples in the body text.

Abbreviation	Stands for …
AH	Anno Hegirae or After Hijrah
1pl	First person plural
2sg	Second person singular
3fsg	Third person feminine singular
3msg	Third person masculine singular
3pl	Third person plural
CLA	Classical Arabic
fsga	Feminine singular adjective
FUT	Future marker
lit.	literal translation
MSA	Modern Standard Arabic
msga	Masculine singular adjective
PAST	Irregular past tense
PBUH	Peace Be Upon Him

pl	Plural
sg	Singular
SL	Source language
ST	Source Text
TL	Target language
TT	Target Text
wr. grm.	Wrong grammar
wr. sp.	Wrong spelling

KEY TO TRANSLITERATION SYSTEM

	Arabic letters	Arabic letters names	Transliteration
Arabic consonants	ء	*hamzah*	*’*
	أ	*’alif*	*’a/i*
	ب	*bā’*	*b*
	ت	*tā’*	*t*
	ث	*thā’*	*th*
	ج	*jīm*	*j*
	ح	*ḥā’*	*ḥ*
	خ	*khā’*	*kh*
	د	*dāl*	*d*
	ذ	*dhāl*	*dh*
	ر	*rā’*	*r*
	ز	*zayn/zāy*	*z*
	س	*sīn*	*s*
	ش	*shīn*	*sh*
	ص	*ṣād*	*ṣ*
	ض	*ḍād*	*ḍ*

	ط	*ṭā’*	*ṭ*
	ظ	*ẓā’*	*ẓ*
	ع	*‘ayn*	*‘*
	غ	*ghayn*	*gh*
	ف	*fā’*	*f*
	ق	*qāf*	*q*
	ك	*kāf*	*k*
	ل	*lām*	*l*
	م	*mīm*	*m*
	ن	*nūn*	*n*
	ه	*hā’*	*h*
	و	*wāw*	*w*
	ي	*yā’*	*y*
	آ	’alif maddah	ā, ’ā
	ة	tā’ marbūṭah	h; t
	ى	’alif maqṣūrah	á
	ال	alif lām	al-
Arabic short vowels		*fatḥah*	*a*
		kasrah	*i*
		ḍammah	*u*

Arabic long vowels	اَ	*ā, ’ā*
	و	*ū*
	ي	*ī*
Arabic diphthongs	أي	*ay*
	أو	*aw*

CHAPTER ONE

INTRODUCTION

1.1 Overview

This study focuses on the problem of how translation influences the Arabic language, with particular emphasis on the translation of English idioms. The influence of translation on the Arabic language is not necessarily a problem in the strictest sense of the word, but rather an important current issue for debate. The word "problem" is therefore used throughout the current research to mean "issue" or "topic" in all similar contexts. The research positions itself first and foremost in the field of translation studies, and more specifically translation of the news. The reason for choosing the transference of idioms as a research problem was that a literature review revealed an inadequate understanding of this intriguing part of the development of the Arabic language. Although previous studies have provided some insights into the problem, the factors that contribute to the influences of English translation on Arabic are difficult to identify. A small number of researchers (e.g., Asfour 2007; Abu-Ssaydeh 2004; Holes 2004), based on qualitative case studies and empirical observations, have suggested that recent developments and changes in the Arabic language may be attributed largely to the influence of the media. The researcher therefore became interested in investigating the problem of the translation of English idioms in Arabic satellite TV news production, based on a belief that the impact of broadcast media on Arabic speakers is more instant, wider and farther-reaching than that caused or triggered by any other branch of mass media, including print, outdoor and digital media. To the knowledge of the researcher, however, no previous empirical quantitative studies have been conducted to measure the influence of Arabic TV news production on the Arabic language. The overarching research question guiding this study was therefore: How does the translation of English idioms into Arabic in the broadcast media (specifically TV news) have an influence on the Arabic language? The majority of the participants who provided the data for this study were TV news broadcasters because they were believed to hold the key to providing

a better understanding of the research problem. Participants were affiliated to two Sudanese cable TV channels; namely, Sudan TV and Ashorooq TV. The study also drew upon the knowledge and experience of two Arabic lexicographers: Dr Ramzi Baalbaki and Professor Abdul-Fattah Abu-Ssaydeh.

The remainder of this introductory chapter includes discussions of (1.2) the review of the literature, (1.3) theoretical framework, (1.4) the differences between English and Arabic, and (1.5) the evolution of language, followed by presentations of (1.6) the statement of the problem, (1.7) the purpose of the study, (1.8) the significance of the study, (1.9) the limitations of the study, and finally (1.10) the structure and organisation of the study.

1.2 Review of the Literature

This section reviews the literature relevant to this study. It is divided into three sub-sections. The first (1.2.1) considers the role of translation in news production and discusses the extent to which news translation is covered in academic research. Sub-section (1.2.2) reviews the influence of globalisation on translation. Sub-section (1.2.3) deals with the significance of language diglossia.

1.2.1 Translation in the News

Translation forms an integral part of today's news production. "Global TV channels now transmit news bulletins to millions of people day and night, with regular updates throughout a twenty-four-hour period" (Bielsa & Bassnett 2009, 10). Bielsa & Bassnett (2009) also confirm that translation in the news is a regular part of a journalist's work. Similarly, Van Doorslaer (2010, 181) states that "translation forms an integral part of journalistic work: a complex, integrated combination of information gathering, translating, selecting, reinterpreting, contextualising and editing". Palmer (2009, 186) underlines the importance of studying news translation, "because it can be considered an articulation of discourse which produces its own range of effects, particularly the change of meanings that may occur as a result of the act of translation". Valdeón (2012, 66) argues that postindustrial society has put special emphasis on the entertaining value of news events, and, as a result, news has become just another commodity that large news corporations have to localise for various international markets.

As a mediator between languages and cultures, news translation plays a key role in facilitating the worldwide community of debate and opinion, and it has become the key to achieving international impact and reach in media organisations (Gutiérrez 2006; Salzerg 2008). Brook (2012) argues that translation is a keystone in the success of international news as a marketable product because translation is a common practice for the gathering, trading and dissemination of international news between media outlets.

News translation is a recent form of language evolution that has been defined in different ways. According to Brook (2012, 38), news translation is unique because of (a) the invisibility of both the texts and the agents involved, and (b) its placement in the category of "open" or "reshaping" translation, which is loosely understood as any verbal, visual or auditory text in another language that is adapted to a new readership, explicitly according to ideological reasons mediated by editors. Bassnett (2006, 6) views the process of news translation as "not strictly [being] a matter of inter-lingual transfer of text A into text B, but also [necessitating] the radical rewriting and synthesising of text A to accommodate a completely different set of audience expectations". Williams and Chesterman (2002, 1) argue that what multilingual news writers produce "is very different from the traditional perception of a translation as being a text in one language which is produced on the basis of a text in another language for a particular purpose". Brook (2012, 36–37) also argues that "direct transfer between source and target languages is not generally seen as a key feature of the production of international news that is written for an English-speaking readership. It is this that sets media translation apart from other branches of the translation profession and, from a non-expert rather than from an academic research perspective, is likely to account for the principle reason why many multilingual journalists do not immediately consider translation per se to be part of their professional role". Brook (2012, 40) provides a definition that he considers most aptly represents the cross-paradigm commonly referred to as "news translation" as follows: "The gathering, modifying and synthesising of information from numerous spoken, written and visual sources from one language, to then be used by journalists in the production of news reports in another language". Brook further explains that it is the consideration of the agents involved and the numerous sources, many non-written, which sets "news translation" apart from other branches of the profession. The agents concerned are journalists involved in the production of international news as opposed to professional translators.

Holland (2013, 336–41) points out a number of constraints affecting news translation. These include time pressure, resources, linguistic constraints and the pervasiveness of English as a world language. Time pressure is caused by the market-driven nature of the capitalist society in which the various media compete to release information quickly, provided that it is perceived as relevant for the target audience. Also, not all news media have the same resources; some may rely on correspondents while others may resort to news wires. Additionally, different cultures have different conventions, so news producers need to consider what is acceptable in the target culture. The pervasiveness of English is particularly relevant in news production, as news wires are increasingly produced in English for a global market and then adapted for local audiences.

Bassnett (2006) and Bielsa (2007) argue that many of those engaged in news translation do not even see themselves as translators, but rather as journalists. News writers, who routinely translate from other languages, even if they are not language specialists (Gambier 2010, 16), do not regard their work as translational activity (Holland 2013, 337–38). In fact, for many modern-day journalists, translation is a second-rate activity, carried out by journalists as part of the news writing process (Gambier 2010, 16), often in an invisible manner (Valdeón 2010, 157). Brook (2012, 40) contends that neither news agencies nor newspapers see themselves as translation organisations in the sense understood by some current researchers in the discipline of translation studies. They also argue that translation is subsumed in news agencies within the journalistic tasks of writing and editing, and that texts are translated by journalists who do not normally have any specific training as translators.

Venuti (1995) argues that translation is invisible in international media, as it is elsewhere, because it is integrated into other duties and overshadowed by more high-profile functions. This explains why Arab multilingual journalists may not have specific training in translation as such, although they are often experts in news translation, being able to produce fast and reliable translations on a wide range of subjects that are covered in the journalistic medium (Bielsa & Bassnett 2009). The current researcher agrees with these arguments and strongly believes that they hold true regarding satellite TV stations. Translation in satellite TV stations, as in news agencies and newspapers, is not conceived as separate from the journalistic tasks of writing up and editing. The basic skills required for a BBC Arabic Broadcast Journalist job include the ability to write, adapt and translate with accuracy, clarity and style appropriate to differing audiences and forms of media. Applicants for BBC Arabic journalist vacancies are required to attend assessment tests, which contain an English-into-Arabic

translation exercise, in addition to a news writing exercise and an Arabic grammar exercise. Academic qualifications in translation are not required.

A number of scholars argue that news translation is a grossly under-researched area. Palmer (2009, 186), for instance, argues that there are numerous studies on news language, but most of them largely ignore the role of translation in news production. Brook (2012) suggests that the principles governing translation processes in the production of international news have received limited attention from researchers, possibly because such processes are not aligned with conventional translation theories. Bani (2006) asserts that translation has traditionally occupied a background role in international media despite its pivotal role in facilitating the flow of global news. Schäffner (2004, 120) also draws attention to the absence of research on translation in political text analysis. She points out that translated information is made available across linguistic borders, and that reactions in one country to statements made in another country often "are actually reactions to the information as it was provided in translation". Bielsa and Bassnett (2009, 62–63) highlight that "approaches to news translation, a topic which has hardly been tackled in translation studies, are scarce". They point out that the recent contributions to research consist mainly of descriptive accounts (García Suárez 2005; Hursti 2001; Tsai 2005; Vidal 2005), and that there is a need to systematically trace the implications of existing translation practices in diverse organisations. Darwish (2005) also argues that despite its crucial role in news making, little research has been conducted on the effects of news translated into other languages, particularly into the Arabic language. The major publications (including 115 books) in both media and translation studies have neglected this area. Darwish (2005) and Clausen (2003) only lightly touch upon language import through news. Furthermore, a survey of more than 370 codes of ethics and codes of practice adopted by different media outlets around the world shows a serious lack of attention to translation. With the exception of the code of ethics adopted by the Press Foundation of Asia (enshrined in the Principles on Reporting Ethnic Tensions, which evolved from a nine-nation journalism conference held in Davao City, Philippines in 1970), none of the surveyed codes highlighted translation as a principal factor in ensuring accuracy and objectivity. Furthermore, none of the United Nations' fifty-one founding member states cite translation in the codes of ethics of their media and journalism associations. This lack of attention to translation further confirms that the role it plays in framing domestic and international news is severely underrated. The impact of news translation is seriously under-researched, providing a rationale and direction for the current study.

There is a growing interest in the field of news translation in print, television and internet-based media. Valdeón (2015, 634) argues that translation studies is a young discipline, and news translation research is in its infancy. In the 1990s, a small number of articles, published in proceedings and specialised journals, opened the way for an expansion of the discipline. For example, Fujii (1988) explored the features of translated news in Japan. He argued that the role of the journalist/translator went beyond "controlling the quantity of message" (Fujii 1988, 32) and suggested that this role was more that of a gatekeeper. Stetting (1989) coined the term *transediting*[1], a concept that tried to encapsulate the various intra- and interlinguistic processes that affected international news production. Stetting defined terms related to transediting as follows: adaptation to a standard of efficiency in expression was called "cleaning-up transediting", adaptation to the intended function of the translated text in its new social context was dubbed "situational transediting", and adaptation to the needs and conventions of the target culture was labelled "cultural transediting" (1989, 377). News stories also served as the basis for linguistic research in the 1990s: (Schäffner 1991; Sidiropoulou 1995); (Pan 2014; Tapia Sasot de Coffey 1992; Vuorinen 1997).

Since the mid-2000s, journalistic translation research (JTR) has become a popular area of research within the larger umbrella of translation studies and has indeed gained a place within the discipline (Valdeón 2015, 640). Most research into news translation has been published in the twenty-first century. The proceedings of the Warwick conference marked to some extent the subsequent boom of JTR, but they followed a special issue of the journal *Language and Intercultural Communication*, published in 2005, which covered the specifics of news translation in a global context, and a long chapter of Maria Sidiropoulou's *Linguistic Identities through Translation* (2004).

The first edition of the *Routledge Encyclopedia of Translation Studies* (1998) included only occasional references related to the transformation of information in news outlets, as in the entries devoted to dubbing and subtitling (Baker & Hochel 1998, 76; Gottlieb 1998, 246). The second edition of this influential reference work, which came out ten years later, included an entry by Jerry Palmer about "News gathering and dissemination" (2009, 186–89). The *Routledge Handbook of Translation Studies* (2013), edited by Carmen Millán-Varela and Francesca Bartrina, devoted a chapter to news translation as part of its section on specialised

[1] The notion of news transediting involves both news translation and editing, and includes such strategies as selection, deletion, addition, synthesis, abridgement, retopicalisation and restructuring (Stetting 1989).

translation. The *Handbook of Translation Studies* (Amsterdam: John Benjamins) includes two entries related to news translation.

A number of conferences and seminars were held in recent years with the aim of investigating the multifaceted nature of news translation. In April 2004, a conference was held at the University of Warwick to seek to discover how media translators are trained. The conference attracted a host of academics and leading media and press figures. In June 2006, another international conference on global news translation was held at the University of Warwick. Translation of discourses of terror, a key question of global significance, was also the theme of two seminars; the first was held at the University of Aston in April 2005, and the other was held jointly with the Centre for the Study of Globalisation and Regionalisation at the University of Warwick in November 2005. A seminar was also held at the University of Aston in 2007 to address the issue of political discourse and the news.

Recent research activity has been devoted to the study of the influence of English upon other languages via journalistic translation. Hursti (2001, 10) expressed concerns over the "powerful influence that translated news language exerts on Finnish". Gottlieb (2010) analysed the impact that the events of September 11th had on Danish journalistic discourse, notably the importation of a number of Anglicisms by the media. McLaughlin (2011) and Al-kuran (2014) studied syntactic borrowing in French and Arabic, respectively.

The role of translation in television news production has received some attention in the last fifteen years, as the complexity of these multimodal texts poses additional difficulties that may make the analysis of television reportage a challenge (Valdeón 2013). Tsai (2005), van Doorslaer (2012) and Darwish (2010) have covered television in Taiwan, in Belgium and in the Arabic channel Aljazeera, respectively. Tsai reported on her five-year experience in a newsroom in Taiwan, where news production relies heavily on foreign material.

All in all, this sub-section has shown that the role of translation in the news nowadays is more indispensable than ever. It has also revealed that news translation research, although now attracting more interest than formerly, is still a neglected area.

1.2.2 Translation and Globalisation

Globalisation is a contentious issue. According to the *American Heritage Dictionary*, the term globalisation means "to make global or worldwide in scope or application". Shiyab (2010, 1) suggests that

globalisation means transforming things, no matter what they are, from local or regional into worldly, international or global. Shiyab also argues that globalisation can also involve people becoming one global community in which their economic growth, social prosperity, political forces and technological advancements turn out to be common to the whole globe. He further contends that globalisation can also mean elimination of boundaries, implying that there are no longer restrictions on all kinds of exchanges between nations. Cronin (2003, 77) claims that theoreticians do not always agree as to what is understood by the term globalisation. Robertson (1992, 8) argues that globalisation refers both to the "compression of the world and the intensification of consciousness of the world as a whole". Friedman (1995, 73) claims that globalisation is about "processes of attribution of meaning that are of a global nature". Pym (2013, 7) describes globalisation as an economic process, impacting the social role of translation. Pieterse (1995, 47) argues that the modernity/globalisation approach is a "Theory of Westernisation" by another name, which replicates all problems associated with Euro-centrism—a narrow window on the world, historically and culturally. Chomsky refers to globalisation as follows:

> The term "globalisation", like most terms of public discourse, has two meanings: its literal meaning, and a technical sense used for doctrinal purposes. In its literal sense, 'globalisation' means international integration. Its strongest proponents since its origins have been the workers movements and the left (which is why unions are called "internationals"), and the strongest proponents today are those who meet annually in the World Social Forum and its many regional offshoots. In the technical sense defined by the powerful, they are described as 'anti-globalisation', which means that they favour globalisation directed to the needs and concerns of people, not investors, financial institutions and other sectors of power, with the interests of people incidental. That's 'globalisation' in the technical doctrinal sense.[2]

Globalisation has an impact on translation and translation studies, simply because globalisation necessitates translation. This argument is supported by many scholars. According to Cronin (2003, 72), globalisation is frequently identified as a negative factor in language maintenance. Various sources describe the unchecked spread of market-based ideologies, the global economic and political influence of translational corporations, the emergence of international tourism, the dominance of Western scientific

[2] Chomsky, Noam, "Noam Chomsky chats with Washington Post readers". *The Washington Post*, March 24 (2006).

and technical paradigms and the global spread of Western popular culture as agents of linguistic and cultural destruction. Pym (2013) notes the importance of understanding and explaining the effects of globalisation on translation. He states:

> There are, however, political processes that build on globalisation but should not be identified with it. Those processes also have consequences for translation but are not to be considered inevitable. Some of them can be resisted or influenced by the use or non-use of translation. Those political processes can thus be indirectly affected by a scholarly Translation Studies, which might thus develop its own politics with respect to globalisation. This means that Translation Studies should seek to understand and explain the effects of globalisation, without pretending to resist them all. At the same time, it should attempt to influence the more negative political processes within its reach, developing its political agenda and cultivating its own political organisation. In this, the dialectics play out between the technological and the political, between the things we must live with and the things we should try to change. Only with this double vision should we attempt to take a position with respect to globalisation.

Cronin (2003, 113) argues that translation, like every other sector of human activity, is influenced by economic and technical developments. The reason we are now entering a new age, according to Cronin (2003, 106), is that the operation of our hardware has reached its natural limits. Messages can travel at the speed of an electronic signal so that they approach near-instantaneity in transmission. This mutation in our experience of time has profound consequences for translation—consequences that are more frequently noted than analysed in the literature on the subject. The advent of new technology, according to Cronin (2003, 107), has effected a "radical deterritorialisation of translation activity". No longer do translators have to work in the offices of large companies or organisations based in large urban centres. Cronin (2003, 3) also observes that the major changes in the economy and information technology over the last three decades have resulted in the emergence of a new kind of economy, which created a radically altered context of translation activity. He also argues that as a consequence of the globalised perspective our translation histories are no longer confined to the internal experiences of the territorially bounded nation-state but now include the manifold translation activities of a country's diaspora. Our histories have become not so much national as "transnational histories". He further argues that the desire to access new markets as regulatory requirements and the globalisation of information provision are among the reasons for translation expansion (Cronin 2003,

66). Jocelyne (2000, 81) notes that "translation volume has grown exponentially across the spectrum of international organisations". Shiyab (2010, 1) claims that scholars, including translators and interpreters, cannot control how languages change, simply because globalisation comes as a result of technological advancements and, as a consequence, our languages change in accordance with the changes in technology, politics, economy and the needs of translation markets. Shiyab (2010, 7) also argues that the influence of globalisation on translation is manifested in the current increase in demands on translation services requested by educational institutions and private companies more than at any other time in the past. According to Shiyab, parts of the world are becoming more interested in one another for many reasons, including world conflicts and clashes, world economic crises, shared concerns and common interests. He also contends that "globalisation does not only evolve around translation or linguistic changes but is first and foremost about information technology and political and economic changes" (Shiyab 2010, 1).

To conclude, globalisation has influenced our society socially, economically and culturally. The researcher agrees with Shiyab's (2010, 10) argument that globalisation has impacted the lives of everyone, including those of translators and their translation style and how they do their work, as well as impacting the profession of translation itself. It is therefore essential for translators to incorporate globalisation into their daily practices, bearing in mind new technology and the emergence of new words and concepts. It is also believed that translation can—through full use of globalisation—bring peoples and cultures closer.

1.2.3 Significance of Language Diglossia

The term "diglossia" refers to two varieties of the same language existing side by side, but with different functions. According to Kaye (1975), the term was coined by Marçais (1930) but was brought to the attention of sociolinguists by Ferguson (1959), who identified the differences between the *high* and *low* varieties of diglossia. Some of these differences were in grammar, lexical construction, prestige, employment, acquisition and phonology. Ferguson (1959, 336) refers to diglossia as:

> [a] relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or original standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for

most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation.

Diglossia, according to Ferguson (1959), requires that the *high* and *low* varieties should belong to the same language; for example, Classical Arabic (CLA) and Colloquial Arabic. Fishman (1967), however, broadened the term to include any society in which bilingual or multilingual situations exist for different functions and circumstances (Alshamrani 2012). Harris and Hodges (1981, 88) refer to diglossia as "the presence of a high and a low style or standard in a language, one for formal use in writing and some speech situations and one for colloquial use". This means that people in one particular speech community may sometimes speak the standard form and sometimes the regional vernacular of their language based on various factors such as the background of the speakers, the formality of the topic and the situation. Versteegh (2004), for example, suggests that the use of dialectal Arabic is acceptable at home or among family and friends, but it may not be so when presenting the news on TV. Hymes (1965), commenting on Ferguson's article, viewed diglossia as an excellent example of co-existence in the same community of mutually intelligible codes. Gumperz (1962, 1977) noted that diglossia is not restricted to multilingual societies that have vernacular and classical varieties, but it is also manifested in societies which employ separate dialect registers or "functionally differentiated language varieties of whatever kind". He also investigated the societal patterns that govern the use of one variety rather than the other. Fishman (1972), on the other hand, attempted to "trace the maintenance of diglossia as well as its disruption at the national or the societal level". He also attempted to relate diglossia to "psychologically pertinent considerations, such as compound and coordinate bilingualism".

According to Zughoul and El-Badarien (2004), diglossia or language variety is an integral component of equivalence. The case is very strong in diglossic languages, and the language variety used in the translation has been shown to be of utmost value in the transfer of meaning, creation of the image and portrayal of the overall effect of language at its communicative level. They further argue that sociolinguistic research on varieties of language and language variation, along with the necessity for meeting "equivalence" in terms of the appropriateness of the variety to the context, have been well recognised in the formulation of a translation theory (Catford 1965; Crystal 1981; and Newmark 1981 & 1988, among many others). The treatment of variation, however, has always been restricted to dialect and has not encompassed the notion of diglossia. The delineation of equivalence in diglossic languages**,** according to Zughoul and El-Badarien (2004), still raises more questions than it answers,

especially in literary translation where there is a continuous shift from one variety to another depending on the portrayal of characters and their interaction.

In the 1930s, William Marçais, a French linguist, described the diglossic situation in the Arab world, which consists of the co-existence of CLA or Modern Standard Arabic (MSA) and colloquial dialects. Ferguson (1958), however, was the first linguist to describe CLA as the *high* or "superposed variety" and spoken Arabic as the *low* variety (Ferguson 1959, 325). According to Dickens, Harvey and Higgins (2002), the language situation of Arabic is sometimes referred to as "diglossic". Badawi and Hinds (1986) propose further distinctions within the basic diglossic distinctions between Standard Arabic and Colloquial Arabic, namely the Standard Arabic of Classical heritage (فصحى التراث) and the contemporary Standard Arabic (فصحى العصر). The former is specifically the linguistic vehicle of the legacy of Islamic high culture and religion, while the latter is used when addressing modern culture and technology (Dickens, Harvey and Higgins 2002).

Mellor (2005, 124) points to the special role of Arab journalists as language custodians, using MSA rather than vernaculars in reporting serious news stories. Arab media officials stress the correct use of CLA and wish to see it replace the vernaculars and take their place as the main tool of daily communication among Arabs. The code of journalistic ethics approved by the Council of Arab Information Ministers addressed this matter, calling for Arab journalists to act as guardians of the Classical language and the literary heritage of the Arab nation.

The findings of a study conducted by Alshamrani (2012) at three Arabic TV stations indicated that diglossia existed at the three stations. The findings showed that the *high* variety was used in the news, religious sermons, political programmes, historical serials or movies, literary Arabic songs, Al-Qaeda messages and terrorist or court scenes in movies. The *low* variety was frequently used in serials, movies and songs. Broadcasters and guests on various programmes switched between the *high* variety and two additional varieties of Arabic, creating a need for research on the reasons behind this switching.

Haeri (2003, 33) counted the number of programmes in vernacular and CLA on the Egyptian Channel One. Her findings clearly show the use of vernacular in 85% of airtime. Newspapers, however, primarily use Classical language, reserving vernaculars for humorous or sarcastic commentaries and caricatures. Despite this, vernaculars have played a crucial role as a tool for interpersonal communications among peoples. This is why politicians "sprinkle their rhetoric with colloquial phrases" to

connect with their listeners (Rugh 1987, 22). Gamal Abdel Nasser, for instance, used to begin his speeches to the nation in CLA and then shift into colloquial Egyptian (Holes 1993, 37). The media's role was to convert these vernacular phrases into CLA when reporting on the speech. Thus, the printed version of the speech (or the version reported in the TV news bulletin) tended to exclude this localised flavour (Rugh 1987, 22), because the president "is not supposed to utter a word in the vernacular" (Haeri 2003, 104).

The short deadlines that rule journalistic practice have forced editors and journalists to depend on the quick translation of incoming news from international news agencies and sources, paving the way for the introduction of new terms and expressions in the MSA used in the news (Abdelfattah 1990, 42). The foreign influence is not confined to the borrowing of lexical terms but also extends to borrowing syntactic structures from Turkish, French, English, Spanish and Persian, among other languages (Abdelfattah 1990, 46). This foreign influence in journalism is regarded by some grammarians as more harmful to the language than the vernacular (Abdelfattah 1990, 46). Arab academies have joined this critique, and the problem was extensively debated in a conference held in 1988. The outcome was a set of recommendations to hire more language correctors in the news media, in addition to strengthening the Arabic language curriculum offered in journalism departments (Abdelfattah 1990, 46). The Arab Academy in Cairo still accuses the media of damaging MSA in an attempt to promote vernaculars, ignoring the fact that a vernacular is only understood within a country's borders and not shared by all Arabs. As a consequence, the Academy fears that the bonds with MSA would be eventually broken. The Academy has further called for politicians and media professionals to use the Arabic language properly as a means of mobilising and unifying the Arab peoples. Since entertainment still occupies the largest share of media content, the Academy recommended that Arab minsters of information increase the airtime allocated for songs in MSA to counterbalance the large amount of time devoted to vernacular songs. On the other hand, advocates for the modernisation of MSA defend the development of the language used in the news media and regard it as a contribution to journalistic work (Abdelfattah 1990, 44).

1.3 Theoretical Framework

The main contribution of this book is largely empirical rather than theoretical, based on the collection, analysis and interpretation of quantitative and qualitative data. The mixed-method research design used

in this research is not strictly underpinned by a formal theoretical framework; however, the research is conceptualised on the theories of equivalence to determine what variables to measure and what statistical associations to look for. The critical evaluation of the theoretical framework has led the researcher to draw on these theories, as they represent useful tools for the analysis and interpretation of the findings. The following sections will discuss ideas and premises put forward by a number of scholars on the equivalence concept that have influenced, to a certain extent, the structure of this research.

1.3.1 Theories of Equivalence in Translation

Equivalence is a key concept in translation studies that has been controversial for many years, triggering heated debates among translation researchers as to its nature, definition and applicability (Panou 2013). Many scholars in the field have proposed influential equivalence theories, such as Vinay and Darbelnet (1958), Jakobson (1959), Nida and Taber (1969), Catford (1965), House (1997), Koller (1979), Newmark (1981), Baker (1992) and Pym (2010).

According to Pym (2007, 272), the term "equivalence" became a feature of Western translation theories in the second half of the twentieth century. Its heyday was in the 1960s and 1970s, particularly within the frame of structuralist linguistics. The term indicated that the source text (ST) and the target text (TT) shared a kind of sameness. It assumes that an ST and a translation can share the same value, or equivalence, at some level, and that this assumed equivalence is what distinguishes translations from all other kinds of texts.

The following sections intend to give insights into the theory of equivalence as conceptualised and interpreted by some of the most influential theorists in the field.

1.3.2 Vinay and Darbelnet

In 1958, Jean-Paul Vinay and Jean Darbelnet introduced the *direct* vs *oblique* equivalence theory. Its English version was issued in 1995. The theory distinguishes between *direct* and *oblique* translation, the former referring to literal translation and the latter to free translation (Vinay and Darbelnet 1958, 84). It proposed seven procedures: three for *direct* translation (i.e., borrowing, calque and literal translation) and the remaining four for *oblique* translation (i.e., transposition, modulation, equivalence and adaptation). Vinay and Darbelnet (1995, 32) argue that

equivalence is viewed as a procedure, in which the same situation is replicated as in the original but different wording is used. It is claimed that through this procedure the stylistic impact of the ST can be maintained in the TT; therefore, equivalence is sought for proverbs, idioms and clichés at the level of sense and not image. Vinay and Darbelnet (1995, 255) also deemed it necessary for equivalent expressions between language pairs to be listed in a bilingual dictionary "as full equivalents". According to Panou (2013), however, Vinay and Darbelnet realised the unrealistic nature of such a statement by admitting that glossaries and collections of idiomatic expressions are non-exhaustive. In other words, the rendering of an equivalent of an expression in the ST in a dictionary or glossary does not suffice or guarantee a successful translation since the context surrounding the term in question plays an equally important role in determining the translation strategy employed. Vinay and Darbelnet (1995, 255) also argue that the situation is what determines the need for creating equivalences. Translators are therefore encouraged to look at the situation of the ST in the first case in order to come up with a solution.

1.3.3. Jakobson

Roman Jakobson, a Russian-born American structuralist, is one of the earliest theorists to study equivalence in meaning. He identified three types of translation: *intralingual* (rewording or paraphrasing within one language), *interlingual* (rewording or paraphrasing between two languages) and *intersemiotic* (rewording or paraphrasing between sign systems). Obviously, it is the *interlingual* type that has been the focus of translation studies. Jakobson (1959), as cited in Munday (2001), argues that "there is ordinarily no full equivalence between code units". He does not suggest that translation is impossible; rather, he pinpoints the differences in the structure and terminology of languages. There are similarities between Vinay and Darbelnet's theory of translation and Jakobson's theory, in that they both argue that translation is possible despite cultural or grammatical differences between SL and TL. They also both recognise the fact that the role of the translator should not be neglected, and they acknowledge some limitations of the linguistic approach, thus allowing the translator to also rely on other procedures that will ensure a more effective and comprehensive rendering of the ST message in the TT (Panou 2013).

1.3.4 Nida

Eugene Nida is probably one of the most influential theorists of equivalence in translation. He has proposed two basic types of equivalence: (a) *dynamic equivalence*; and (b) *formal equivalence*. The latter is referred to as *formal correspondence* in the second edition by Nida and Taber (1982). *Dynamic equivalence*, or sense-for-sense translation, is based on "the principle of equivalent effect", in which the relationship between receptor and message should be substantially the same as that which existed between the original receptor and the message (Nida 1964). Nida gives paramount importance to the notion of "naturalness". He argues that the main aim of the "equivalent effect" is to achieve "the closest natural equivalent to the source language". In *formal equivalence,* or word-for-word translation, the translator adheres more closely to the structures of the source and focuses on the message itself, that is, its form and content, as there should be a close similarity between the ST and the TT message (Nida 1964).

Nida argues that in formal equivalence the TT greatly resembles the ST in both form and content, whereas in dynamic equivalence an effort is made to convey the ST message in the TT as naturally as possible. Nida is perceived by Panou (2013) to be in favour of *dynamic equivalence*, given that he was translating the Bible when he presented his views about equivalence, and hence he was trying to produce the same impact on the various audiences he was addressing. Panou (2013) also argues that Nida's preference is more clearly stated in Nida and Taber's edition (1969), in which it is argued that dynamic equivalence in translation goes beyond correct communication of information.

Munday (2001, 42) credited Nida with introducing a receptor-based direction to the task of translating; however, the dynamic vs formal theory has been criticised for several reasons. Lefevere (1993, 7), for example, holds that equivalence is still focused on the word level. Broeck (1978, 40), on the other hand, wonders how it is possible to measure the equivalent effect since no text can have the same effect or elicit the same response in two different cultures in different time periods. Gentzler (2001) fiercely criticised Nida's theory for using the concept of *dynamic equivalence* to proselytise readers, regardless of their culture, to endorse the ideas of Protestant Christianity (Panou 2013).

Despite criticisms of the theory by accomplished translation scholars, Nida's theory of *dynamic equivalence* vs *formal equivalence* is seen by the researcher as the most important theory that has a direct bearing on the current study.

1.3.5 Catford

John Cunnison Catford addressed equivalence theory from a linguistic perspective. His approach is based on the linguistic work of Firth and Halliday. He introduced the idea of *types* and *shifts* of translation. *Shifts* refer to the changes that take place during the translation process. He categorised translation into three types: (a) full translation vs partial translation, involving the extent of translation; (b) total translation vs restricted translation, involving the levels of language involved in translation; and (c) rank-bound translation vs unbounded translation, involving the grammatical rank at which the translation equivalence is established. The current researcher is interested in equivalence, and therefore will discuss the third category, that is, rank-bound translation vs unbounded translation. In rank-bound translation an equivalent is sought in the TL for each word, or for each morpheme encountered in the ST.

Catford distinguishes between translation equivalence as an empirical phenomenon, discovered by comparing SL and TL, and the underlying conditions or justifications of translation equivalence. He further distinguishes between textual equivalence and formal correspondence. A textually equivalent expression can be defined as "any target language text or portion of text which is observed on a particular occasion to be equivalent of a given SL text or portion of text" (Catford 1965, 27). A formal correspondent, on the other hand, is "any TL category (unit, class, structure) which can be said to occupy as nearly as possible the same place in the economy of the TL as the SL given category occupied in the SL" (Catford 1965, 27).

1.3.6 House

House (1977) argues that ST and TT should match one another in function. She is in favour of semantic and pragmatic equivalence. She maintains that the function of a text can be characterised by determining the situational dimensions of the ST and that this should be achieved by employing equivalent pragmatic means. The translation is only, therefore, considered to be adequate in quality if it matches the "textual" profile and function of the original. According to House's theory, the translator should correctly identify and take into account the particular situation within which the text is placed. House has distinguished between two basic types of translation, namely, *overt* translation and *covert* translation. In an *overt* translation, the TT audience is not directly addressed, and there is no need to attempt to recreate a second original because an *overt* translation is

clearly manifested as a translation (Leonardi 2000). A covert translation, on the other hand, is a TT that has the same function as the ST because the translator has made every possible effort to alleviate cultural differences (Panou 2013). House argues that in this type of translation the ST "is not specifically addressed to a TC audience". Compared to Catford's theory, House's theory seems to be more flexible because it incorporates the pragmatic aspect of translation by using authentic examples (Panou 2013). Leonardi (2000) adds that House gives authentic examples, uses complete texts and, more importantly, relates linguistic features to the context of both source and TT.

1.3.7 Koller

Koller (1979) gave a detailed examination of the concept of equivalence and the term *correspondence*. The former examines the equivalent items in both the ST and the TT and is based on De Saussure's parameter of *langue*, whereas the latter can be related to contrastive analysis and is based on the De Saussure's *parole*. Koller (1979) maintains that *correspondence* involves the comparison of two language systems where differences and similarities are described contrastively, whereas equivalence deals with equivalent items in specific ST–TT pairs and contexts. He distinguishes five different types of equivalence: (a) *denotative equivalence* involving the extralinguistic content of a text (i.e., the ST and the TT should have the same denotations and convey the same extralinguistic facts); (b) *connotative equivalence* or *stylistic equivalence* relating to lexical choices between near synonyms; (c) *text-normative equivalence* relating to text types (i.e., the description and analysis of a variety of texts behaving differently); (d) *pragmatic equivalence*, also known as *communicative equivalence*, focusing on the receptor of the text, who should receive the same effect that the original text produces on its readers; and (e) *formal equivalence*, also referred to as *expressive equivalence*, relating to the form and aesthetic and stylistic features of the ST (Koller 1979, 186–1991). These categories suggest that the translator selects the type of equivalence most appropriate to the dominant function of the source text (Pym 2007). Koller (1979) argues that a *hierarchy of values* can be preserved in translation only if the translator comes up with a hierarchy of equivalence requirements for the target. Although Koller's theory is open to debate, Koller is credited with introducing translators to various types and methods in which the then-fashionable desideratum of equivalence may be achieved.

1.3.8 Newmark

Peter Newmark, one of the main figures in the founding of translation studies in the English-speaking world in the twentieth century, contributed to the theory of equivalence by replacing Nida's terms of *formal* and *dynamic* equivalence with *semantic* and *communicative translation*, respectively. *Semantic translation* in Newmark's theory focuses on meaning and rendering the contextual meaning of the ST according to the syntactic and the semantic characteristics of the TT, and it looks back at the ST and tries to retain its characteristics as much as possible. Its nature is more complex and detailed, and it also has a tendency to over-translate. *Communicative translation*, on the other hand, tends to create the same effect on the readers of the TT as those obtained by readers of the ST. It focuses on satisfying the needs of the receptors as much as possible. According to Paou (2013), in this respect, *communicative translation* tends to under-translate and to be smoother, more direct and easier to read.

1.3.9 Baker

Baker (1992) offered an exciting discussion of the notion of equivalence. She argues that equivalence is a relative notion because it is influenced by a variety of linguistic and cultural factors. She also maintains that equivalence can appear at word level and above word level when translating from one language into another. According to her, equivalence at word level is the first element to be taken into consideration by the translator.

Regarding *grammatical equivalence*, Baker (1992) notes that grammatical rules may vary across languages and that this may pose some problems in terms of finding a direct correspondence in the TL. She claims that different grammatical structures in the SL and TL may cause remarkable changes in the way the information or message is carried across. As a consequence, the translator may be forced to add or delete information in the TT because of the lack of specific grammatical categories, such as number, tense and aspects, voice, person and gender.

Textual equivalence refers to equivalence that may be achieved between an ST and a TT in terms of cohesion and information. Baker argues that the feature of texture is of immense importance for the translators since it facilitates their comprehension and analysis of the ST and helps them to produce a cohesive and coherent text in the TL. The translator's decision as to whether or not to maintain the cohesive ties as well as the coherence of the SL text largely rests on three main factors: the target audience, the purpose of the translation and the text type.

Pragmatic equivalence deals mainly with implicature and avoidance of strategies during the translation process. The focus of interest here is not on what is explicitly said but on what is intended; therefore, the translator should work out the implied meanings in the ST and transfer them to the TT. This process of recreation of the intended meanings in the SL enables the target audience to understand them clearly.

1.3.10 Pym

Anthony Pym introduced his own theory of equivalence claiming that there is no such thing as perfect equivalence between languages and that any equivalence is always *assumed equivalence* (Pym 2010, 37). He argues that equivalence is a relation of equal value between an ST segment and a TT segment and can be established on any linguistic level from form to function (7). He also distinguishes between *natural* and *directional equivalence*. *Natural equivalence*, for him, firstly exists between languages prior to the act of translating, and, secondly, is not affected by directionality (7). On the other hand, theories of *directional equivalence* give the translator the freedom to choose between several translation strategies which are not dictated by the ST. Although there are usually many ways of translating, the strategies for directional equivalence are limited to two opposing poles—one adhering to SL norms and the other to TL norms. Perhaps the most important assumption of directional equivalence is that it involves some kind of asymmetry since translating one way and creating an equivalent does not imply the creation of the same equivalent when translating another way (26).

1.3.11 Conclusion

To conclude, equivalence is an important concept in translation studies. A number of theorists provided interesting definitions and categorisations for it; however, some scholars reject its existence. For instance, Mehrach (1997), a Moroccan scholar, considers equivalence an impossible aim in translation. He claims that no two languages share the same linguistic structures and social or cultural aspects. Instead, he proposes the use of the term "adequacy" as a reference for the translation that has achieved the required optimal level of interlanguage communication under certain given conditions. Broek (1978) argues that we should reject the concept that the equivalence relation applies to translation. He refuses the concept of equivalence as a form of linguistic synonymy, arguing that synonymy does not exist even with words of the

same language (Broek 1978, 34). He also rejects terms like similarity, analogy, adequacy, invariance and congruence, and the implications they may have in translation. He also redefines the term "equivalence" with the concept of "true understanding" (29). Leuven-Zwart (1990, 228) notes that the concept of equivalence "not only distorts the basic problem of translation, but also obstructs the development of a descriptive theory of translation". He also mentions that equivalence proponents relegate the importance of crucial factors, such as "the situation of the utterance", "the intention of the speaker" and "the effect on the hearer".

The current researcher believes that equivalence does exist, albeit with varying levels and in a number of different aspects. The researcher's beliefs are consistent with Catford (1965, 21), who contends that "equivalence is the central problem of translation-practice". Rejecting equivalence altogether means rejecting translation. It is true that even synonyms in the same language may have different meanings depending on their context, but equivalence is still one of the basic requirements of translation.

1.4 Differences between English and Arabic

Arabic and English are linguistically and culturally different (Andersen 2013). Different patterns of thought and linguistic devices are known to give rise to communicative as well as textual problems in the translation of Arabic to English (Shiyab 2006). The main characteristics of the Arabic language are those listed in Table 1.1 by Al-Muhtaseb and Mellish (1998).

Table 1-1 - Main Characteristics of the Arabic Language

1. With respect to word order, Arabic is classified as a VSO (Verb Subject Object) language.
2. Arabic has several diacritics (small vowels) that can be written above or beneath each letter: *fatḥah, kasrah, ḍammah, sukūn* and *tanwīn.*
3. Arabic is characterised by its rich morphology. Morphological markers, particles, personal names, and other pronouns may merge with words affecting their meaning.
4. Arabic is also highly derivational and inflectional. From a single Arabic word, tens of words with possible different meanings can be derived. The denuded original is the base (or source) of derivation. From a denuded original, a past denuded verb (root) can be derived. From the past denuded verb there are up to 15 possible derivations of past augmented verbs.

(Al-Muhatseb and Mellish, 1998)

English and Arabic belong to different settings and different language families. They are spoken by nations that are geographically, religiously, socially and culturally distant. The Arabic alphabet has 28 consonants and eight vowels/diphthongs. Short vowels are insignificant in Arabic and do not appear in writing. Texts are read from right to left and written in a cursive script, and there are no lower or upper case letters in Arabic. An Arabic character may have up to four shapes depending on the character itself, its predecessor and its successor. Arabic has several diacritics (small vowels) that can be written above or beneath each letter. Most Arabic texts are written without these diacritics. It is insisted that verses of the Holy Qur'an should be written fully diacritised to avoid any possible mistake and/or ambiguity.

Unlike English, Arabic has neither the verb *to be* in the present tense nor the auxiliary *do*. Arabic has only one present tense as opposed to the simple and continuous forms in English, and Arabic does not make the distinction between actions completed in the past with and without a connection to the present. There are no modal verbs in Arabic. The indefinite article does not exist in Arabic; rather, indefiniteness is indicated by nunation *tanwīn,* which is declined for three cases. Arabic has a definite article but its use is not identical to that of English. It is always prefixed to another word and it never stands alone. It is added and removed to toggle between the definiteness and indefiniteness of the word.

Arabic adjectives have both masculine and feminine forms and follow the noun they qualify. The singular feminine adjective is just like the masculine adjective but with the addition of *tā' marbūṭah* at the end. When an adjective modifies a definite noun, the definite article is placed in front of the adjective. As opposed to English adjectives, Arabic adjectives change their form depending upon where they are applied.

English is an Indo-European language. It is the official language of the United Kingdom, most of the British Commonwealth, and the United States of America (Swan and Smith 1987). English has 26 characters, is written from left to right and has both capital and lower case letters. It is partially inflectional and highly word-order dependent. It is non-diglossic but differentiates between spoken and written language. The usual word order in English is SVO (Subject Verb Object). English written language may contain some spoken-like chunks, but this depends on the register and genre type. Also, English has a limited inflectional system compared to Arabic (Balfaqeeh 2009).

Prosodically, English and Arabic each have their own ways of versification. Phonologically, they have different phonemic inventories. English has about three times as many vowel sounds as Arabic, so it is

inevitable that beginning Arabic learners of English fail to distinguish between some of the English words they hear, such as “ship vs sheep” or “bad vs bed”. Arabs have difficulties in saying such words correctly (Bahameed 2008).

1.5 Evolution of Language

Linguists and philologists argue that language is a living creature subject to the laws of development and evolution (Andresen 2013; Larson et al. 2010); thus, the development of a language is not always sound and uniform. Chaotic developments may corrupt a language and destroy its mainstays. Language evolution can occur in two forms: the development of language from within and the development of language from without.

The first form of language evolution (i.e., development from within) entails a language keeping pace with the development of society through derivation, coinage, compounding and/or generation. This form of evolution is slow, and it might not be felt by speakers of a language for many generations because they are living it and fusing with it, so it is felt and perceived by later generations.

The other form is development from without, defined as the pressure impacts of imposing inflection, declension and conjugation on language through inversion, change, deletion, insertion, spoiling, distortion and violation of the established rules and adopted principles. This type of evolution is forced. It is imposed by the force of reality or by the influence of an intellectual invasion accompanied by a linguistic invasion.

Most languages have a long history of foreign language influence, and they would be significantly less rich and diverse without it (Andresen 2013; Larson et al. 2010). The necessities of intercourse bring the speakers of one language into direct or indirect contact with those of neighbouring or culturally dominant languages. The intercourse may be friendly or hostile. It is difficult to point to a completely isolated language or dialect. Whatever the degree or nature of contact between neighbouring peoples, it is generally sufficient to lead to some kind of linguistic inter-influencing. Frequently, the influence runs heavily in one direction. The language of a people that is looked upon as a centre of culture is naturally far more likely to exert an appreciable influence on other languages spoken in its vicinity than to be influenced by them.

When speakers of different languages interact closely, it is typical for their languages to influence each other. The influence of languages on each other can lead to a richer lexicon and more dynamic speech, as found in the English language (Andresen 2013; Larson et al. 2010). Language

contact results in language convergence, borrowing and relexification. The most common products are pidgins, Creole, code-switching and mixed languages. Other hybrid languages, such as English, do not strictly fit into any of these categories. Exchange of words is the most common way for languages to influence each other. This phenomenon is not new, nor is it very extensive by historical standards. The influence can go deeper, extending to the exchange of even basic characteristics of a language, such as morphology and grammar. The result of the contact of two languages may sometimes be the replacement of one by the other. This is most common when one language has a higher social position than the other; however, when language shift occurs, the language that is replaced (known as the substratum) can leave a profound impression on the replacing language (known as the superstratum). People retain some features of the substratum as they learn the new language and subsequently pass these features on to their children, leading to the development of a new variety. Al-Wer & De Jong (2009) argue that there may be total consensus among scholars that language contact can have structural consequences for the languages involved, but what seems to be confusing or controversial is what the nature of those consequences might be. Nowhere is this truer than in the issue of simplification and complexation. The fact is that some linguists are convinced that language contact leads to simplification, and others are equally convinced that it leads complexification (173). Simplification involves an increase in regularity, an increase in transparency and a reduction in redundancy, which in turn consists of the loss of metaphorical categories and the loss of syntagmatic redundancy, i.e., repetition of grammatical information, as with agreement. Complexification, on the other hand, involves an increase in irregularity, opacity, morphological categories and syntagmatic redundancy.

Regarding the development of the Arabic language from within, al-Sharkawi (2010, 3–4) argues that from the first third of the seventh century to the latter half of the nineteenth century the Arabic language developed into three forms, presumably due to different socio-demographic situations in which the Arabic language existed. Firstly, Arabic developed into the "mainstream" dialects recognisable within contemporary geo-political boundaries. Secondly, it developed varieties typical of minority contact languages. Finally, it developed pidginised and Creole contact varieties in the nineteenth century in Southern Sudan. When Arabic developed into minority contact languages, Arabs in peripheral areas found themselves among different ethnic groups and different linguistic communities without being a majority group of prestige or privilege (al-Sharkawi 2010). Arabic did not become the language of

inter-group communication, and Arabs adopted some linguistic elements of the surrounding languages for communication in other languages with outsiders. Instead of causing a shift in language use, Arabic became a part of a localised structure of languages sharing with other non-related languages some distinctive syntactic and/or morphological features.

Linguists and historians have used several terms to refer to the different phases of the development of the Arabic language from within. The study of Arabic language history in the Western scholarly tradition, according to Owens (2006, 2), does not want for terminology. Old Arabic *Altaarabisch*, Neo- or New Arabic *Neuarabisch*, proto-neo-Arabic, proto-peripheral Arabic, poetic Koine *Dichtersprache* and Middle Arabic are but some of the terms encountered. Macdonald (2000, 30; 2008, 464) defines Old Arabic as the oldest surviving stage of Arabic, from which the later forms—including the pre-Islamic dialects—evolved. Although direct, contemporary evidence pertaining to Old Arabic exists as early as the fourth century AD, the material is relatively rare and incomplete until the late eighth century. "The very earliest materials are six epigraphic inscriptions found near Aleppo in northern Syria into southern Jordan" (Owens 2006). The earliest of these is the Nemara inscription of 328, located southeast of Dasmacus in Syria (Bellamy 1985). Other scholars define Old Arabic and its derivative dialects in the same manner as Macdonald (2000). Nöldeke (1904), Fück (1950), Blau (1977, 16) and Versteegh (1948, 2) view the Old Arabic variety as a domain that encompasses the spoken dialects of the Arabs in pre-Islamic times and the variety used for poetry and the Qur'an (al-Sharkwai 2010). The term "Proto-Arabic" is also used to refer to the result of the reconstruction process that must be based on the "Old Arabic" sources (early Arabic grammars) and "pre-diasporic varieties of the language" (Owens 2006, 2–4) and (Ryding 2005, 2). al-Sharkawi (2010) claims that this variety may not have existed as such in reality. Ryding (2005, 2–4) asserts that the Arabic varieties of pre-Islamic times, poetry and the Qur'an are absolutely identical to the language that grammarians normalised. He estimates the Classical phase of Arabic to have begun by the late eighth and ninth centuries, when grammarians in Kufa and Basra started to impose systematic rules on the otherwise morpho-syntactically variable dialects spoken by the Arabs. Mastering the newly organised and well-described system was the symbol of refinement and culture at that time (Fischer 2001, 1–2). Fischer also asserts that there is no clear split between this phase and the previous one, which he called the pre-Classical period. Although the texts grammarians used to structure the use of the Classical variety came from this pre-Classical period, the rules of the Classical

language differ from the texts, as in CLA there are fewer archaisms and variations. Fischer (2002, 1), however, states that CLA and Modern Written Arabic are fundamentally the same in morphology, syntax and vocabulary (al-Sharkawi 2010, 13). Although Fischer (2002, 2) realises the structural continuity between the variety of Arabic used in the ninth century and the one used now, he asserts that the tenth century marked the end of the Classical standard and the beginning of a post-Classical Arabic. This linguistic form is marked by the use of structural formations and expressions that were previously unacceptable in the Classical period. The post-Classical phase came about as a result of the continuous attempts of the users of Arabic to find more accurate and flexible styles of Arabic. Unlike the Classical phase, the post-Classical period of the history of Arabic is equivocal, as some users of Arabic adhered to the models of CLA and others adopted the new structural formations (al-Sharkawi 2010, 13–14). After the beginning of the Arab conquests, the Arabic language became a medium for writing on a large scale. The earliest documents of written Arabic are two papyri dating as early as 22 AH (Hopkins 1984). The language of these documents is called Middle Arabic. These documents consist of a group of non-literary texts that failed to follow the rules of the language of poetry later set by grammarians, although they were written with the model in mind (Versteegh 1997, 114).

Shah (2008, 260-261) suggests that the rise of Islam and the Muslim conquests brought the Arabs and the Arabic language into contact with other civilisations.

> The advent of Islam and the rapid Muslim conquests of vast swathes of territory across the Near and Middle East, North Africa, and Central Asia, consequently followed by their assimilation, settlement, and administration placed the Arabs along with their language and faith onto a much broader religious, social, political, and geographical stage. The conquests ultimately brought together a miscellany of peoples, faiths, traditions, and cultures all of which intermingled to facilitate the conditions for the materialization of a civilization shaped by the overarching constructs of a monotheistic creed. This civilization, which had centres in locations as culturally and ethnically diverse as Cordoba and Seville in Andalusia, the Island of Sicily in the Mediterranean, Damascus in Syria, Baghdad in Iraq, Cairo in Egypt, Nishapur in Persia, and Samarqand and Bukhara beyond the Oxus, was receptive to a wide gamut of influences, although the language of Arabic remained the defining feature of its political, cultural, and religious identity. Much of this civilisation's literary achievements were articulated, refined, and preserved through the language of Arabic.

The rise and expansion of Islam was not only a religious and cultural conquest but also a linguistic conquest. Within a few hundred years Arabic became both the official and vernacular language of all Islamicised countries in the Middle East (Watson 2002, 6). Watson (2002, 7) argues that during the spread of Islam, Arabic found itself in contact with a series of foreign languages which it has tended to supplant. In Egypt during the early centuries of the Islamic domination, the Coptic patriarchs communicated with Arab conquerors through interpreters. By the tenth century CE, the Coptic bishop Severus Eshmunein complained that most Copts no longer understood either Greek or Coptic, only Arabic.

Versteegh (1997, 184) argues that since the nineteenth century there has been a call for simplification of the grammatical systems. Some scholars claimed that Arabic in itself would be perfectly well suited to accommodate contemporary needs if only it were purified from corruption that had crept in. According to Versteegh (1997, 185), the two keywords in the discussion of simplification were *tabṣīṭ/taysīr ann-naḥw* (simplification of grammar) and *tabṣīṭ al-lughah* (simplification of the language). Other theorists concerned themselves with the simplification of the language itself, but in most cases this resulted in nothing more than a general plea for simplification without detailed proposals about the abolition of syntactic and morphological features from the language. Some scholars proposed to leave out the vowels of declension, which, however, leave the declensional system intact, since in the sound masculine plural a choice must still be made between nominative *ūn* and genitive/accusative *īn*. Others called for the simplifications of the syntactic rules for the numerals to be replaced by the rules of the dialect. More extreme proposals, such as those of Anis Frayha and Georges al-Huri, involved the abolition of the feminine plural in the pronouns or the use of the masculine plural instead of the feminine plural in all parts of speech. Since none of these proposals were integrated into a comprehensive didactic concept, according to Versteegh (1997), they have remained largely unproductive. Nowadays there are few proponents of this road towards an "easier language" *lugha muyassarah*. The language-reformers, according to Versteegh (1997, 177–78), ranged from those who believed that the Arabic lexicon in itself was sufficient to express anything needed in this modern age to those who strongly advocated the wholesale adoption of Western words and a complete revision of the lexicon. The more careful approach of the moderates resembled the ideas of some of the political thinkers of this period. They maintained that Arabic was the perfect language in itself but that people had started to corrupt it; what was needed was a return to the purity of the Classical language. Versteegh (1997, 178) argues that in

the process of modernising the language at the beginning of the twentieth century, the Arab Academies played a central part. Modelled after the great language academies of Europe, both the Academy of Damascus and the Academy of Cairo, for instance, were founded to implement the ideas about the place of Arabic in the modern world that had become commonplace in *nahḍah*. The goal of the academy was twofold: to guard the integrity of the Arabic language and preserve it from dialectal and foreign influence on the one hand, and to adapt the Arabic language to the needs of modern times on the other.

Regarding the influence of contact with other languages, Versteegh (1997, 183) argues that both vocabulary creation and regional variation are factors that have contributed to the gradual modification of the CLA so that it can no longer be regarded as identical with the modern variety of the language, usually called MSA. He also argues that loan translation accounts for a large number of idiomatic expressions and metaphors, especially in the language of the media. In the course of time, such translations became part of the Arabic phraseology and are no longer regarded as foreign. Examples of loan translation include a variation in the use of prepositions under the influence of foreign idioms e.g., *iltaqá*/*iltaqá ma'a* "to meet/to meet with" and the development of syntactic claques, such as *mā 'idha* to translate English "whether" e.g., *sa'la mā 'idha*.

As alluded to in 2.2.4, in CLA there was a limited possibility of deriving new roots from combinations e.g., *basmalah* to say "in the name of God" or *ḥamdalah* to say "Praise be to God". According to Versteegh (1997, 182), initiatives to use this method of coining new words in the creation of scientific vocabulary became so popular that the Academy of Cairo in 1953 felt compelled to issue a ruling. According to the Academy, the method of *naḥt* was admissible only in scientific language, and the resulting terms had to be transparent.

Versteegh (1997, 183–84) argues that the modern Arabic language has developed new grammatical devices, in particular in the language of the media, which is heavily influenced by European languages. One of the most characteristic features of this language is the extensive use of the verbal constructions with the dummy verb *qāma bī* as a substitute for active verbs e.g., *qāma bi-ziyārati* instead of *zāra* "to visit". In passive constructions, the verb *tamma* is used as a substitute e.g., *tamma tawqī'u l-ittifāqīyah* "the agreement was signed" instead of a passive verb. Other characteristics of the language of the media include limited use of the coordinative particle *fā* and its replacement with *wā*, and the extensive use of expressions like *wa dhālika*, *kull min* in enumerations.

The most urgent problem of language reform was that of the expansion of the lexicon (Versteegh 1997, 179). In the twentieth century, the expansion of the lexicon was undertaken simultaneously in many different places and every country undertook its own voyage on the way to the modernisation of the "lexicon". The differences in terminology required cooperation between scholars and scientists to compile uniform terminology in the fields of medicine and physical sciences. Different methods, according to Versteegh (1997, 178), were adopted in the creation of new vocabulary. These were: (a) borrowing of the foreign word; (b) integration of the foreign word morphologically and/or phonologically; (c) analogical extension of an existing root; (d) translation of the foreign word; and (e) semantic extension of an existing word.

1.6 Statement of the Problem

This study examines the problem of how translation influences the Arabic language, focusing on the translation of English idioms. The research is driven by the knowledge that throughout its long history the Arabic language has never witnessed a development so rapid as in the twentieth and twenty-first centuries. The evolution of Arabic is associated with numerous factors, but research on this topic is limited. According to Asfour (2007) and Holes (2004), one of the most influential factors is the widespread power of the mass media, both written and audio-visual. The power of the mass media affects many cultural specificities, but mainly language. The growing influence of satellite TV stations is extending the Arabic language to broader horizons, going beyond the traditional regions of the Arab world; thus, more room has opened up for the Arabic language. The expansion of Arabic is a renewal of the language and dispels the prevailing illusion that Arabic is dying (Hundley 2010).

The rapid development of the Arabic language can be viewed from two perspectives. The positive perspective endorses the view that the spreading of Arabic on a wider scale reflects the current healthy state in the evolution of the language. It enriches Arabic vocabulary and helps the Arab world keep pace with the latest scientific, social and economic developments (Asfour 2007). According to Muhanna (2010), "some scholars and advocacy groups may believe that the future of the Arabic language hangs in the balance. However, the reality is that, in vernacular form, on television and the internet, it has never looked healthier". The negative perspective reflects the view that allowing Arabic to evolve in a chaotic way is turning the Arab world away from its rich language heritage and assets. The mistranslations, malapropisms, literalisations and ignorance

of traditional Arabic linguistic conventions that are currently being propagated by the mass media are perceived to be detrimental to the development of the language (Darwish 2007). Consequently, the problem faced by the researcher was to look through two lenses, one to see the positive influence of English translation on the Arabic language and the other to see its negative influence.

1.7 Purpose of the Study

The purpose of this study is to explore the influence of translation on the Arabic language, with emphasis on the translation of English idioms by journalists working at Arabic satellite TV stations. The reason for focusing on TV stations is that not all features of television appear in other media. The researcher became interested in investigating the problem of the translation of English idioms in Arabic satellite TV news production based on a belief that the impact of broadcast media on Arabic speakers is more instant, wider and far-reaching than that caused or triggered by any other branch of mass media, including print, outdoor and digital media. Despite this, to the knowledge of the researcher no previous empirical studies have been conducted on the influence of Arabic TV news production on the Arabic language.

The research focuses on idioms because of the difficulties associated with translating them, and also because the literature review revealed inadequacy in understanding this intriguing part of the development of the Arabic language. The problematic nature of idioms, which is attributable to their being special, metaphorical, fixed phrases whose meanings and forms are not negotiable, helped to illustrate the research problem more than any other feature of language. Baker (1992) asserted that idioms, more than any other feature of language, demand that the translator be not only accurate but highly sensitive to the rhetorical nuances of the language. Lacking such sensitivity, according to Darwish (2007), results in verbatim translation or literalisation of idioms, which diminishes their original idiomatic meanings, weakens the metaphor they convey and produces stilted Arabic expressions.

This background provided the rationale and direction for conducting a mixed-method study, involving the collection and analysis of quantitative and qualitative data to answer the overarching research question: How does the translation of English idioms into Arabic in the broadcast media (specifically TV news) have an influence on the Arabic language? The goal of the study was to address this question by (a) identifying the strategies employed by Arabic TV news broadcasters when rendering

English idioms and the extent of their tendency to resort to literal translation; (b) examining idiomatic expressions in four general-use English–Arabic dictionaries and four specialised English–Arabic dictionaries; and (c) eliciting the views of two Arabic lexicographers.

1.8 Significance of the Study

The influence of translation on Arabic associated with television news broadcasters was chosen for this research mainly because this problem has not previously been studied in detail. Prior studies (e.g., Asfour 2007; Abu-Ssaydeh 2004; Holes 2004) have used qualitative case study or observational approaches, which may be criticised for their inability to establish the validity of the findings (Yin 2009). The significance of the current study is that it uses a mixed-method design in an attempt to refine and extend existing knowledge and understanding. The research questions are addressed by means of statistical analysis of numerical data (i.e., scores for the tests on the translation of idioms) and by qualitative analysis of empirical observations (i.e., how the idioms were interpreted and translated) and interview responses (provided by Arabic lexicographers). The qualitative data were interpreted to complement and add insight to the quantitative data. Onwuegbuzie and Teddlie (2003) recommended that researchers undertaking mixed methods should seek to defend the approaches they are employing. The researcher believes that the mixed-method approach used in this study is essential because the research questions are demanding and required a broad methodology, in which the best available tools had to be employed.

The main significance of this study is that it has practical implications for its potential audience, both practitioners and professional peers. It provides information to enable lexicographers and translators to become more sensitive towards the logico-semantic relationships in idiomatic expressions and to improve their application of idiomatic expressions in their translations. Overall, the cognizance of the results of this study should guide translators and lexicographers' choices in the usage of idioms to produce better quality translations and dictionaries. This insight is important not only to translators but also to language teachers and students of translation.

1.9 Limitations of the Study

The study focuses only on the translation of idioms from one language (English) into Arabic. The reasons for this delimitation were: (a) most of

the translated news material in Arabic satellite TV stations is either a direct translation from English or a translation from other languages through English; and (b) the inclusion of other languages would be beyond the scope of the study, given the limited time available to the researcher for completing the book.

The majority of the participants selected to provide the data for this study were TV news broadcasters because they were believed to hold the key to providing a better understanding of the research problem. The study also draws on the knowledge and experience of two Arabic lexicographers. One of the limitations of this study is that some of the potential participants could be reluctant to partake in the test of the translation of idioms, resulting in selection bias. The research outcomes could be distorted, and the validity of the results could be threatened, because the sample of participants used in this study might not be representative of the population from which it was drawn (Creswell 2009). People who agree to participate in social science research may provide different data to those who do not agree to participate (Babbie 2010). To avoid selection bias, the participants were assured that the test was only for research purposes and that confidentiality and anonymity would strictly be observed. To ensure participation of as many respondents as possible, the translation test was conducted at base. Furthermore, the test papers were distributed by news managers in order to help overcome any reluctance to participate.

The study lacked external validity, meaning that the findings based on data derived only from one relatively small and non-random sample of TV journalists and interviews with two lexicographers could not necessarily be generalised so that they applied to the translation strategies used by the whole of the Arab world.

1.10 Structure and Organisation of the Study

Chapter Two presents and reviews the literature focusing on the translation of English idioms into Arabic. It outlines the diverse views on the definition of the term "idiom", idiom translation strategies, idiomaticity and the difficulties associated with translating idioms. It includes a discussion on the different views of Arab scholars, as well as the researcher's own view, on whether the influence caused by translation is positive or negative. It concludes by identifying gaps relating to the problem of Arabic translation and suggests how these gaps can be filled.

Chapter Three outlines the research design, questions and hypotheses. It also justifies the proposed methods of data collection and analysis and

the choice of certain idioms used in a translation test for the purposes of the study.

Chapter Four presents the quantitative findings. Frequencies and proportions of idiom translation strategies employed by participants are exhaustively examined to identify the influence of translation on the Arabic language. This chapter also presents qualitative data providing the potential reasons that may have influenced the participants' choices of idiom translation strategies and their tendency towards translating English idioms literally.

Chapter Five explores the influence of translation in the broadcast media—TV news translation in particular—on the Arabic lexicography through the examination of how idiomaticity is treated in general and specialised bilingual English–Arabic dictionaries available on the market, in terms of coverage and literalisation.Chapter Six summarises the findings and presents conclusions derived from the research, discussing its implications and offering recommendations for Arab journalists, lexicographers, pedagogues and Arabic-language academies.

CHAPTER TWO

THE INFLUENCE OF TRANSLATION ON THE ARABIC LANGUAGE

2.1 Introduction

The aim of this chapter is to present a critical review of the literature relevant to the influence of translation on the Arabic language in general and the influence of translating English idioms in particular. It also identifies gaps relating to the research problem. Due to the paucity of literature published on the topic in the last five years, and considering that older literature is relevant to current practice, this review includes research conducted over five years ago. The structure of the review is outlined in Table 2.1. The first section (2.2) considers the influence of translation on the Arabic language in general. The subsequent section (2.3) focuses on idioms and idiomaticity in particular. The final sections present (2.4) the gaps in the literature and (2.5) the conclusions.

Table 2-1 - Structure of Literature Review

2.2 Influence of Translation on the Arabic Language
2.2.1 Borrowing Words
2.2.2 Arabicisation
2.2.3 Affixation
2.2.4 Derivation
2.2.5 Collocation
2.2.6 Arabic Alphabetic System
2.2.7 Morphology
2.2.8 Structure
2.2.9 Passivisation
2.2.10 Acronyms
2.2.11 Word Order
2.3 Idioms
2.3.1 Idiomaticity in English and Arabic

2.2 Influence of Translation on the Arabic Language

The few available studies on the research problem suggest that there are two conflicting views about the influences of translation on the Arabic language, particularly from English. The first view, advocated by proponents of CLA, holds that Arabic has suffered from transference from foreign languages—English in particular. The members of this group argue that Arabic is the sanctified language of Islam, the unifying bond among the Arabs and the medium for a rich and glorious heritage, and as such any modifications which threaten to touch the essence of Arabic or its traditional role in society are bound to be rejected (Abu Absi 1984, 345). They oppose foreign influences on the pretext that extensive borrowing from Western languages is bound to change the basic Semitic character of Arabic. They also argue, contrary to what modernisers say, that Arabic would be capable of dealing with modern science and technology if its native resources were adequately tapped. Darwish (2007), for instance, adopted a harsh analytical and critical approach to tackle the issue. His approach was seen as offensive by many readers. He says:

> Those who subscribe to the descriptive approach to language might feel uneasy about the sledgehammer arguments and surgical dissections presented here, and I make no apologies for the harsh and sarcastic criticisms and the distinctively fastidious writing style in this book. Those who are looking for answers and solutions and an honest analysis of this condition will not be disappointed.

Darwish also argues that a peculiar translation-induced phenomenon in Arabic today is the all-pervasive adoption of the English language perspective of verticality in the daily parlance, idiomatic expressions and specialised terminologies of modern Arabs. He also adds that the negative transfer from source languages is inevitable in translation, and that all languages are bound to suffer at the hands of inexperienced and inept translators. He also presents a serious indictment of the "scandalous" translation malpractices in the Arab media and Arabic translation in general today. He goes on to say that the low translation standards and literalisation—a misguided notion of literal translation as a means of innovation, modernisation and creation of new writing styles in journalism—continue

to adversely contribute to the imitation of representations of foreign language forms and cultural metaphors in modern Arabic. Darwish further argues that before the introduction of satellite television to the Arab world there had been claims of conscious moves within journalism to simplify the Arabic language. Much as these early pioneers would like to think that the shift in the style of Arabic writing was due to the conscious efforts of the press, however, there is strong evidence that the heavy influence of translation and primitive form known as "literalisation" caused the shift. Darwish also argues that mistranslations, malapropisms and sheer ignorance of language and translation conventions are being propagated by elitist journalists and news "animators".

The second view, ascribed to language modernisers, is based on the claim that language is a living being subject to the laws of development and evolution. They look at the issue from a positive perspective as a way of enriching the vocabulary of the Arabic language and keeping pace with the latest scientific, social and economic developments across the world. They also claim that borrowing from other languages has brought the Arabs closer to the international community and they maintain that CLA lacked the necessary scientific vocabulary to enable it to compete in the modern world. They even blame the scientific and intellectual stagnation in the Arab world on the inadequacy of the language.

Contemporary pro-modernisation writer Asfour (2007) argues that the pros of translation into Arabic outweigh the cons. He contends that Arabic has been enriched by the addition of thousands of lexical items in science and technology through Arabicisation and countless other terms in various fields through calquing or loan translation. Compared to Darwish, Asfour adopted a less critical style and a calmer tone when making his arguments.

The current researcher, however, is positioned at an equal distance between the two camps. He strongly believes that no language can survive on its own and that the influence of other languages is inevitable, either through direct interaction with neighbouring languages by virtue of geographical proximity or through indirect contact through the media and modern technology. The fact that the Holy Qur'an contains over 275 foreign words (Arthur 2005) from other languages such as Hebrew, Indian, Persian, Ethiopian, Barbarian, Romanian, Coptic, Greek and Syriac, is indicative of the fact that the influence of other languages on Arabic is not a new phenomenon. The modern technology revolution, however, has quickened the pace at which other languages influence Arabic, especially English. Having said that, the researcher also equally believes in making every effort to resist stilted forms and structures that violate the norms and rules of the Arabic language. The following sections consider in more

specific detail the influence of translation and English language in general on the Arabic language.

In the following sections, various areas of the Arabic language that have been influenced by translation from English will be highlighted, based mainly on Asfour (2007) and comparatively on Darwish (2010), Holes (2004), Al-Rawi (1994) and Mohammed (1993). The current researcher approves of all the influences described by Asfour (2007) and others, and he considers these influences to be valid, albeit not exhaustive.

2.2.1 Borrowing Words

According to Asfour (2007), borrowing words is the most evident form of impact that one language can have on another. Readers of Arabic texts can easily detect a huge number of words of non-Arabic structures and meanings coming into their language owing to the influence of Western mass media and education. The reason for this is that Arabic, nowadays, borrows more than it lends. In many cases translators need to Arabicise foreign words, but some linguists view the introduction of new Arabicised lexical items as a way of destroying the Arabic language rather than enriching it.

2.2.2 Arabicisation

Arabicisation means to adapt a language or elements of a language to the phonetic or structural pattern of Arabic. Asfour (2007, 197) outlined two types of Arabicisation processes: affixation and derivation.

2.2.3 Affixation

According to Asfour (2007), English, as opposed to Arabic, contains a large number of affixes (suffixes and prefixes) which are used to form new words, the meanings of which are directly related to the *root* word. For instance, the prefixes *post* and *pr*e, can be used with words like *modern*, *romantic* or *industrial* to form words like *premodern*, *postmodern*, *preromantic*, *postromantic*, *preindustrial* and *postindustrial*. In Arabic, however, affixes do not usually have one fixed meaning, except when used for grammatical functions or for what is referred to as the "*aspect*". For instance, when the prefix (ست) (-sta-) is used with liaison (ا) and the vowel of the first radical is dropped, the meaning this form imparts is *to ask or think the sense of the form should be done* as in (استكتب - *istaktaba* - *to ask someone to write*), (استغفر – *istaghfara* - *to ask for forgiveness*), or (استعلم -

ista'lama - *to ask someone to give information*). The same prefix, however, when used as in (استسلم - *istaslama* - *to submit*) and (استقتل - *istaqtala* - *to risk or stake one's life*), does not carry the meaning of request. Borrowing affixes is common between languages within the same language family, such as Latin and Greek. English has borrowed a great many words from Latin and Classical Greek. The general trend with loanwords is towards what is called *Anglicisation* or *naturalisation*, that is, the re-formation of the word and its inflections as normal English words. Many nouns (particularly ones from Latin) have retained their original plurals for some time after they were introduced. Other nouns have become Anglicised, taking on the normal "s" ending. In some cases, both forms are still competing. The choice of a form can often depend on context: for a librarian, the plural of *appendix* is *appendices* (following the original language); for physicians, however, the plural of *appendix* is *appendixes*. Likewise, a radio engineer works with *antennas* and an entomologist deals with *antennae*. Choice of form can also depend on the level of discourse: traditional Latin plurals are found more often in academic and scientific contexts, whereas in daily speech the Anglicised forms are more common. Nonetheless, borrowing affixes between languages of different language families, such as Arabic and English, is rare. Arabic translators used to depend on the meaning of the *root* word and ignore the meaning of the affix when Arabicising foreign words that contained affixes. As Asfour (2007) puts it, in words such as *kilogram*, *kilometre*, *centimetre*, *millimetre*, *phonograph*, *telegraph*, *telephone*, *microwave,* Arabic does not use the prefix *kilo* to mean *thousand*, the prefix *centi* to mean *hundred*, or the prefix *tele* to mean *over a long distance*. This rule seems to be a thing of the past, as translators nowadays, especially in scientific texts, are inclined to translate words with prefixes or suffixes with one word; for example, lexicographers and translators now use the suffixes *ic* and *oze* in some chemical compounds, as in *citric acid*, and the suffix *in*, as in *adrenalin*, to mean the hormone secreted by the adrenal gland or the dentin.

2.2.4 Derivation

The influence of translation has also affected derivation in Arabic. Inventing quadrilateral Arabic verbs from foreign nouns is not unusual nowadays, especially when it comes to describing the functions and processes of new technology. Asfour (2007) gives the following examples: (تلفن - *talfan*) from *telephone*, (تلفز - *talfaz*) from *television*, (كمتر - *kamtar*) from *computerise*. This phenomenon is marked by two difficulties,

however. The first is the linguistic nature of Arabic, while the second is the acceptability of coined or derived words in Arabic. Asfour (2007) adds that the compiler of the *Al-Mawrid English-Arabic Dictionary* has used the same rule to form new odd verbs that, although found in dictionaries, are not palatable and on many occasions not acceptable to many Arabic speakers, such as (*defoliate* - ينزور), (*deflower* - ينزهر), (*deoxidise* - يزاكج), (*depolarise* - يزقطب) and (*dehydrate* - يزموه). In each of these examples, the compiler used part of the first Arabic word and affixed it to another word to come up with these new words. A recent phenomenon, though, is the formation of quadrilateral Arabic verbs from Arabic nouns. CLA allowed the formation of verbs from a limited number of nouns, such as the (*ḥawqalah* - الحوقلة), which refers to the statement (*lā ḥawlah wa lā quwwatah 'illā billāhi* -لا حول ولا قوة إلا بالله), usually translated as *there is no power or strength except with Allah*. This expression is uttered by a Muslim whenever seized by a calamity or in a situation beyond their control. Another example is (*basmalah* - البسملة), which refers to the statement *b-ismi-llāhi r-raḥmāni r-raḥīmi*, meaning: *In the Name of God, Most Gracious, Most Merciful*. Formation of quadrilateral Arabic verbs from Arabic nouns is a growing tendency in the Arabic news language. A good recent example is the verb (*'akhwana* - أَخْوَنَ) or the English *ikhwanise*, a term that surfaced after the Muslim Brotherhood came to power after the ousting of the former Egyptian president Husni Mubarak in early 2011. The Arabic verb is derived from the word *'akh* or *brother*, which literally refers to the appointment of members of the Muslim Brotherhood in key positions in state offices. Other older examples include (*ṣawmalah* - صوملة) for *Somalise*, (*labnanah* - لبننة) for *Lebnanise*, (*sa'wadah* - سعودة) for *Saudise* and (*sawdanah* - سودنة) for *Sudanise*. These forms are used in the Arabic news either to refer to the case of the country in question, as in *ṣawmalah*, or to encourage employment of nationals of the relevant country, as in the case of *sa'wadah*.

According to Asfour (2007), many new foreign lexical items have been added to Arabic under the influence of foreign languages. They have been widely used by Arabic speakers to the extent that very few can now recognise that these words are not originally Arabic. The reason for accepting these new lexical items by native speakers is that they have been formed based on the Arabic verb stem (فعللة - *fa'lalah*), such as (عولمة - *'awlamah*), which means *globalisation*, and (حوسبة - *ḥawsabah*), which means *computerisation*. Others have been formed based on the Arabic verb stem (تفعيل - *taf'īl*), such as (تصنيع - *taṣnī'*), which means *industrialisation* among others, and (تخصيب - *takhṣīb*), which means *enrichment*. Others have been formed based on the Arabic verb stem (تفعَّل -

tafa‘‘ul), such as (تصحُّر - *taṣaḥḥur*), which means *desertification*, and (تجنُّس - *tajannus*), which means *naturalisation*.

2.2.5 Collocation

Due to the discrepancies in the linguistic and cultural structures between the SL and the TL involving their different systems, convention and life style, collocation imposes certain problems when rendered from one language to another (Al-Rawi 1994, 186, as cited in Mustafa 2010, 37). The problems of translating collocations result from the translator's failure to select the equivalent TL lexical item, which is supposed to co-occur with other lexical items, resulting ultimately in the production of an unnatural expression (Al-Rawi 1994, 192, as cited in Mustafa 2010, 38). That is why the translator's knowledge of collocations is an important requirement for "the overall mastery of the target language" (Brashi 2005, 3, as cited in Mustafa 2010, 38). Sometimes translators get engrossed in the ST and may produce the oddest collocations in the target language for no justifiable reason (Baker 1992). Al-Rawi (1994, 187, as cited in Mustafa 2010, 38) argues that to establish collocational equivalence across two different languages is often "far-fetched and not feasible". He suggests, however, that one of the plausible ways in which to approach collocations in translation is to examine the collocational ranges of any lexical item in the TL that are acceptable and potential since each item in a language has its peculiar ranges and its sets of collocates, which usually limit its meaningful usages.

Translation from English has an influence on the Arabic collocation. Darwish (2010, 208), for instance, cites some examples of such miscollocations that are now commonly used in the Arabic media through the influence of translation. He argues that when an idiomatic expression, such as *to jump to conclusions*, is translated verbatim as (يقفز إلى النتائج - *yaqfiz 'ilá an-natā'ij*), it creates epistemic dissonance in the target language. He further contends that this rendition is an inane expression since (يقفز - *yaqfiz*) and (نتائج - *natā'ij*) do not collocate to create an acceptable metaphor and consequently fail to invoke the same mental picture as their English counterpart. The result of the verbatim translation of this example, according to Darwish, is "a dud—*born-still* metaphor". He also cites an example of a translation-induced Arabic collocation (يفتح تحقيقًا- *yaftaḥū taḥqīqan*), meaning *to open an investigation*, instead of (يبدأ/يباشر تحقيقًا- *yabda'/yubāshir taḥqīqan*), meaning *to start/commence an investigation,* as a lexical combination. Asfour (2007) also touched briefly on the influence of translating English collocation into Arabic. One of the

examples he cited was (*to play a role* - يلعب دورًا). Examples of conventional collocates of the Arabic word (دور - *role*) are: (ينهض بـ - *yanhaḍū bi*), (يقوم بـ - *yaqūmū bi*) and (يؤدي - *yua'ddī*).

The current researcher has also noticed a penchant among Arab journalists—sports journalists in particular—to use new Arabic verbatim collocations in lieu of metaphorical collocations that were once widely and acceptably used by the Arabic audience. The only explanation that the researcher can suggest for this perturbing and bewildering habit of literalising the meanings of readily available metaphorical collocations is the desire to keep the flavour of the original or lack of fluency in their own language. A good case in point is the English phrase *man of the match*, or (رجل المباراة - *rajulū l-mubārah*). The conventional non-verbatim translation for this example, which has been in use for several decades, and which is now hardly heard in sports news bulletins, football commentaries or analysis studios, is (نجم المباراة - *najmū l-mubārah*), or *star of the match*.

2.2.6 Arabic Alphabetic System

Standard Arabic has 28 alphabetic letters, but a few new sounds and letters have found their way into Arabic through the influence of transference from other languages. For instance, the sound (ڤ - Vā') is now used to represent the letter (V) when transliterating foreign words in Arabic or referring to brand names that contain the (V) (e.g., Nevia and Vona). In response to a question by a fellow linguist in a discussion group on Facebook as to why this researcher prefers to write the Arabic equivalent for the word *English* as (الإنكليزية) with a (*kāf* - كاف) rather than with a conventional (*jīm* - جيم), as in (الإنجليزية), two reasons were provided. The first is that the researcher is influenced by the writing conventions of major Arabic lexicographers, including Munir Baalbaki, Hasan Karmi and Abdul-Fattah Abu-Ssaydeh. These lexicographers use the (*kāf* - كاف) in the word in question and in some others for a reason unknown to the researcher. Since no sound exists in the Arabic alphabet to represent the (G) sound as pronounced in the word in question—and which resembles a vernacular variation of the MSA (*qāf* - قاف) as uttered by speakers within the Sudanese, Yemeni and some other spoken vernaculars of the Gulf countries—some modernisers proposed for a triple-dotted *qāf*, *jīm* or *kāf* (قاف مثلثة، أو جيم مثلثة، أو كاف مثلثة) to be introduced for the sound in question if a symmetrical and evenly balanced Arabic writing system is to be retained. A triple-dotted (ڤ), though still not formally approved into the Arabic alphabet, is already being used to represent the English sound (V), yet the sound represented by the letter (G) in the word *English* remains

problematic. A good case in point is the chaotic spelling of the word *google* as (غوغل) with a (*ghayn* - غ), (جوجل) with a (*jīm* - ج) and (قوقل) with a (*qāf* - ق). A logical counter-argument can be made by those who disapprove the use of the (*kāf* - كاف) as in the word in question by arguing that if the (*kāf* - كاف) is to be used then the following words should appear as: (Senegal - السنكال), (Congo - الكونكو), (Togo - توكو) and (Uruguay - أوروكواي). This is a valid argument, but those who prefer the (*kāf* - كاف) can refute it by asking the other party to write the word in question with a (*ghayn* - غ), causing the word to appear as (الإنغليزية). Until linguists find a solution to this problem, therefore, every party will continue to use their own spelling. To conclude, new sounds are entering the Arabic language through foreign words that are admitted into Arabic without phonetic adaptation to suit the CLA alphabetic system and, whether Arabic speakers like it or not, become part of the Arabic sound system. It, thus, becomes imperative to add new letters to the Arabic alphabet to represent these new sounds in order to prevent utter chaos.

2.2.7 Morphology

Regarding morphology, the *Al-Mawrid Arabic-English Dictionary* drops the last letter of the words (بين - *inter*) and (تحت - *under*) and affixes the rest of the letters with other *root* words to create new words, following the example of the English language when affixing the prefixes *inter* and *under* to form new words. In morphology, this means a free morpheme is made a bound morpheme. The impact of the English language on Arabic in this area is profound. As a result of the nonsensicality of coinages in this area, listeners or readers often look for further explanations in order to understand their meanings. For bilingual readers, the English forms are often easier to understand. Examples of such weird coinages cited by Asfour (2007) are listed in Table 2.2:

Table 2-2 - Examples of Influence on Arabic Morphology

Poliomyelitic to mean (**شلليطفلي**)
Paramorphic to mean (**تحوليتبلري**)
Parallatic to mean (**اختلافيمنظري**)
Decimetre to mean (**العُشرُم**)
Decigram to mean (**العُشرُغ**)
Decilitre to mean (**العُشرُل**)

2.2.8 Structure

Translation has an influence on the structure of the Arabic language in both short phrases and long sentences. Structures such as (أكثر جمالاً - more beautiful), (أكثر خطورةً - more dangerous) and (أكثر شمولاً/شمولية - more inclusive) are now more prevalent than other natural-sounding and economical Arabic structures such as (أجمل), (أخطر) and (أشمل), respectively. The effect is apparently from the English structure more+adjective or adverb. Arabic translators are also increasingly inclined to use the English noun+adjective forms in lieu of genetive+adjenct forms; for example, (دورة تدريبية) instead of (دورة تدريب) to mean *training course* or (جولة تفقدية) instead of (جولة تفقد) to mean *inspection tour*. There is also an increasing penchant among Arabic native speakers to prefer translation-induced forms of adverbs over native forms of the absolute object (المفعول المطلق). In Arabic, all verbs (whether active or passive, transitive or intransitive) may take their verbal nouns, nouns of single occurrence (اسم المرَّة) and nouns of a kind (اسم النوع) as objects in the accusative case. Such an object is called an absolute object or a cognate accusative and serves as an adverbial modification typically describing how the action of the verb is performed (Buckley 2004, 816). The following are good examples from the Holy Qur'an:

﴿ **وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا * وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا * كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا** ﴾

Present-day Arabic native speakers, however, prefer translation-induced forms. In a sentence like *John has completely changed the furniture in his flat*, Arab translators would most likely render it as: (غير جون فرش شقته **بشكلٍ كاملٍ**) instead of (غيَّر جون فرش شقته **تغييرًا شاملاً**); in the sentence *He suddenly turned his head to me*, they would go for (التفت إليَّ **بصورةٍ مفاجئةٍ**) rather than (التفت إليَّ **لفتةً/التفاتةً مباغتةً**).

2.2.9 Passivisation

The influence of translation on the Arabic passive is indubitable. Usually, the passive of a verb in MSA is formed by a change in its internal voweling e.g., *ḍaraba* "he hit", *ḍuriba* "he was hit"; however, periphrastic passives are heavily used in journalistic Arabic (Holes 2004, 317). A good case in point is the use of *tamma* "to come to pass, be completed" + verbal noun periphrasis. Holes argues that this structure is used instead of an internally voweled passive to report the completion of durative or iterative processes rather than for the description of punctual events, cognitive activities and emotional states where the focus is on the result of the process rather than on the process itself or on the (usually multiple rather than individual) agents who performed it. He goes on to say that although passive forms formed by internal voweling are perfectly grammatically acceptable involving no discernible difference in meaning, they are certainly less common in journalistic Arabic when the action reported is "nonpunctual" (in the sense of not beginning and ending at a single point in time) and are liable to occur where the result of a durative or iterative process is being described. Internal passives, however, are used where punctual actions are being reported.

Basem and Al-Raba'a (2013) suggest that native speakers of Arabic have extended the function of the Arabic passive voice in translation via a grammaticalisation process known as "pattern replication". It has been suggested that this process is due to the English influence on Arabic due to language contact and the dominance of English. Basem and Al-Raba'a (2013) also suggest that Arabic-speaking monolinguals learning English are much more involved in the grammaticalisation process than Arabic–English bilinguals. This is contrary to the view that bilinguals effect a structural change in language contact settings in most, if not all, cases (Winford 2003).

Agent passives have also been influenced by English forms. Due to socio-cultural differences between the two speech communities (English–Arabic), there are similarities and differences between the English and the Arabic passive at the levels of syntax, morphology and function. Mohammed (1993) argues that this is probably due to socio-cultural differences between the two speech communities. According to him, Arabic culture values "social closeness" and the "sense of community", while English culture values "social distance" and the "sense of individuality". He also adds that, in this way, orality would be a manifestation of the greater amount of shared ideas and beliefs between members of the Arabic community. One linguistic manifestation of orality in Arabic is repetition, where the same idea may be expressed in a passive

sentence and then immediately re-expressed in an active sentence. English, on the other hand, avoids repetition, and hence the passive voice is rarely used in such contexts. Regarding the reasons for omitting the agent in both languages, Mohammed (1993) stated:

> The demotion of the agent (by omitting it) is a passive function which is shared by both languages. However, the reasons for omitting the agent appear to be somewhat different in the two languages. In English, a combination of social, textual and common sense factors contribute to the omission of the agent. Common sense reasons for omitting the agent include when the agent is unknown, unspecific, unimportant, predictable or universal. Textual reasons include the recoverability of the agent from the preceding or the following portions of the text. Social reasons for omitting the agent include tactfulness on the part of the speaker/writer or his/her unwillingness to embarrass the doer of an unfavourable action by mentioning him/her. The same factors seem to operate in Arabic.

Holes (2004, 319), on the other hand, argues that, according to the prescriptions of purists, the agent of a passive should not be overtly expressed in its predicate; however, this "rule" is now largely ignored in journalistic Arabic—another result of the tendency for the syntax of Arabic journalism to mirror that of European languages. To summarise, in English, agentive passive is more common than agentless passive. Arabic, on the other hand, does not allow the agent to appear in the surface structure of passive sentences. In other words, the agent in CLA passive is always suppressed. To the best knowledge of this researcher, the adverbial phrase (*min ladun* - من لدن), meaning "on the part of", is a rare—if not the only—example in the CLA to have been used as an equivalent of the English by-phrase. An example of where this form occurred in the Holy Qur'an is in the following passive sentence:

﴿ الر كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ﴾

> **Transliteration**: "*'Alif-Lām-Rā kitābun 'uḥkimat 'āyātuhū thumma fuṣṣilat min ladun ḥakīmin khabīr*". (Hud: 1)
>
> **Translation**: "Alif Lam Ra. This Book, whose verses are perfected and issued in detail **by** the One Who is All-Wise, All-Aware".[3]

[3] *English Translation of the Meaning of Al-Qur'an: The Guidance for Mankind* by Muhammad Farooq-i-Azam Malik.

Holes (2004, 321) concludes that the tendency towards the passive-plus-agent in media writing seems to be a straightforward syntactic transfer from European languages; however, new agentive phrases have been produced in MSA owing to a number of factors. Firstly, the word-for-word translation by inexperienced translators; secondly, the frequent use of these agentive phrases by the media, the press and modern literary writers; and thirdly, the presence of these phrases in bilingual Arabic–English dictionaries, such as Wher's (1961) *Dictionary of Modern Written Arabic*. The new agentive phrases are listed in Table 2.3.

Table 2-3 - New Agentive Phrases

min qibali (**من قِبَل**) = on the part of; from; by
'alá 'aydi (**على أيدي**) = at the hand(s) of
min jānibihī (**من جانبه**) = on his part
biwāṣiṭat (**بواسطة**) = by means of; through, by; on the part of
bi (**ب**) = with; through, by means of
'an ṭarīqī' (**عن طريق**) = by means of; through

2.2.10 Acronyms

Compared to other languages, the use of acronyms in CLA was limited. In modern Arabic, however, a considerable number of new acronyms are now in use through the direct influence of translation. The Arabic indefinite article (الـ) is now added to foreign acronyms such as (UNESCO - اليونسكو), (UNICEF - اليونسيف) and (FAO - الفاو). The influence of increasingly using acronyms has resulted in the spread of new Arabic acronyms that were not used in the past, such as (إ ع م) to mean the United Arab Emirates (UAE), (ج م ع) to refer to the Arab Republic of Egypt, (ق م) to mean *before Christ*, (هـ) to refer to the Islamic Hijri calendar and (م) to refer to the Gregorian calendar. An interesting recent example of a new Arabic acronym is (داعش - *Dā'ish*), leading to the Arabic (الدولة الإسلامية في العراق والشام) or *ad-**D**awlah al-**'I**slāmīyah fī al-**'I**rāq wa sh-**Sh**ām,* or the Islamic State of Iraq and al-Sham (ISIS), also known as the Islamic State of Iraq and the Levant (ISIL) or the Islamic State of Iraq and Syria. The idiom is coined from the initial letters of the words forming the Arabic name of the group, eliminating the definite article *al* or its assimilated forms *ad* and *ash*. The verb (يتدعوش - *yatada'wash*), meaning "to sympathise or become a member of the (ISIS)", is another good example of the influence of translation in the broadcast media on the Arabic language with regard to the growing penchant of Arab journalists for

coining quadrilateral Arabic verbs from Arabic. The researcher has also noticed an emerging trend in the Gulf—in Saudi Arabia in particular—for assimilating the phenomenon of English acronyms, albeit in a different way. Instead of using the initial components in a phrase or a word, the core purpose of the organisation is used to form the Arabic word that assimilates the use of acronyms in English. The following are just a few examples: The National Anti-corruption Commission (Nazaha) in Saudi Arabia is a translation of (الهيئة الوطنية لمكافحة الفساد). The word *Nazaha* means "integrity", which denotes the purpose of the commission regarding combating corruption. Another example is a foundation by the name of the King Abdulaziz and His Companions Foundation for Giftedness and Creativity (Mawhibah), a translation of (مؤسسة الملك عبد العزيز ورجاله للموهبة والإبداع). The word *Mawhibah* means "talent". The Saudi National Unemployment Assistance Program (Hafiz), a translation of (البرنامج الوطني لإعانة الباحثين عن عمل), a programme created to address the critical need for supporting job seekers while they are searching for jobs. The word *Hafiz* means "incentive". Interestingly, the Human Resources Development Fund (HRDF), a translation of (صندوق تنمية الموارد البشرية), is shortened as (هدف), a word meaning "goal". The Arabic word in the last example can be transliterated as *hadaf*. It is clear that the letters in the Arabic word do not fully correspond with the initials forming the English acronym. A possible explanation for this is that whoever coined the Arabic acronym was driven by the desire to find an Arabic word to serve as an acronym as in the previous examples, and he or she likely chose the word *hadaf* because it sounded very similar to the sounds of the initials making the English acronym.

2.2.11 Word Order

Holes (2004, 324) observes that normal word order in verbal sentences in CLA was typically VSCOMP regardless of the semantic characteristics or the time reference of the verb occupying the V slot. Due to the hegemony of the media, however, this has changed and the SVCOPM word order has become predominant in news headlines due to the influence of translation. This new word order parallels European journalistic conventions. The word order changes in reports to VSCOMP and the "historic present" (p-stem) of the headline is replaced by the "factual narrative" (s-stem) of the text (Holes 2004, 325). The two sentences in Table 2.4 illustrate this point:

Table 2-4 - Example of Word Order

Headline (word order SVCOMP**): البشير يزور القاهرة** Al-Bashir visits Cairo … *Al-Bashir yazūrū alqāhirah ...*
In the report (word order VSCOMP)**: زار الرئيس السوداني عمر حسن أحمد البشير القاهرة** Sudanese President O. H. A. Al-Bashir has visited Cairo *zāra arra'īsū s-sūdānīyū O. H. A. Al-Bashir alqāhirah*

2.3 Idioms

The term idiom" is defined by Crystal (1980, 179) as: "a term used in grammar and lexicology to refer to a sequence of words which is semantically and often syntactically restricted, so that they function as a single unit … from a semantic viewpoint, the meaning of the individual words cannot be summed to produce the meaning of the idiomatic expression as a whole, e.g. *it's raining cats and dogs* does not permit it's raining a cat and a dog". Nofal (2014, 79) similarly defines an idiom as a "semantically single indivisible unit whose meaning can't be predicted from the individual words themselves". According to Trask (2000, 67), an idiom is a "fixed expression whose meaning is not guessable from the meaning of its parts". Fraser (1976) defines an idiom as "a single constituent or series of constituents, whose semantic interpretation is independent of the formatives which compose it". In the *Longman Dictionary of Applied Linguistics,* Richards et al. (1985) define an idiom as "an expression which functions as a single unit and whose meaning cannot be worked out from its separate parts" (134). Idioms, according to Bolinger (1975) as cited in Lattey (1986, 219), are "groups of words with set meanings that cannot be calculated by adding up the separate meanings of the parts". Lattey (1986, 219) also points out that "as far as the form of idioms is concerned, we have groups of words, and in terms of meanings, we can say that we are dealing with new, not readily apparent meanings when we confront idioms". Ghazala (2003, 204) defines idioms as "special, metaphorical, fixed phrases whose meanings and forms are not negotiable". Additionally, he sums up the main features of idioms in the following five points: (a) idioms are entirely metaphorical and cannot be understood directly; (b) idioms should not be taken literally, in the sense that their meanings are not the outcome of the individual meanings of their constituent words taken collectively; (c) their syntactic form is usually

fixed and cannot be changed or described as ungrammatical; (d) their meanings are invariable; and (e) they are mainly cultural and informal. Ghazala classifies idioms into five main types: (a) full/pure idioms; (b) semi-idioms; (c) proverbs, popular sayings and semi-proverbial expressions; (d) phrasal verbs; and (e) metaphorical catchphrases and popular expressions (208).

It is important to make a distinction between idioms and metaphorical/figurative language. An idiom is an expression that conveys something different from its literal meaning and that cannot be guessed from the meanings of its individual words. The *Cambridge English Dictionary* offers the following definition of "idiom": "a group of words whose meaning considered as a unit is different from the meanings of each word considered separately". For instance, *between a rock and a hard place* is an idiom that means "in a difficult or bad position with no good way of getting out of it". What distinguishes an idiom from a figure of speech is that speakers of the language are already familiar with its non-literal meaning. A figure of speech is a phrase or an expression that expresses an idea by using words in a non-literal and imaginative way. The *Cambridge English Dictionary* defines "metaphor" as an expression that describes a person or object by referring to something that is considered to possess similar characteristics. As opposed to an idiom, a figure of speech may be understood even if the listener never heard it before. Metaphors and similes are figures of speech. A metaphor is a word or phrase typically used to describe one thing but unexpectedly used to describe something different. Metaphors make language interesting and help create imagery. They also make the speakers aware of connections that they may not have thought of before. An idiom is sometimes also a metaphor; a good case in point is the idiom *carrot and stick*. The listener will not be able to identify the meaning of the words *carrot* and *stick* put together without knowing the relationship between them, which refers to the use of enticement and punishment with horses.

Idioms have been classified as a category of English expressions by other researchers (Spears 1987; Alexander 1984: Urdang 1979 as cited in Bataineh and Bataineh 2002, 40). Barkema (1996) believes that the definition of "idioms" as "lexicalised expressions with idiosyncratic meanings" has been the standard definition employed by the majority of linguists for more than a century. Later definitions, Barkema (1996, 127) explains, "boil down to the same two things: (a) idioms are expressions which contain at least two lexical items; and (b) the meaning of an idiom is not the combinatorial result of the meanings of the lexical items in the expression".

Idiomaticity, however, is, as Ghazala (2003, 204) puts it, the idioms' "most special component [which constitutes] their metaphorical aspect", or "the heart of the matter of any idiomatic expression" (208), and "the gist of any idiomatic phrase" (209). Idiomaticity, in the words of Weinreich (1969) as cited in Fernando (1996, 1), is "important for this reason, if for no other, that there is so much of it in every language". Lastly, it is, according to Palmer (1974, 2013), "a lexical feature [i.e.,], something to be dealt with in the lexicon or dictionary rather than the grammar".

Drawing on Pawley and Syder (1983) and Fillmore et al. (1988), Warren (2005, 35) offers the following two definitions of idiomaticity: (a) native-like selection of expression; and (b) that which one has to know over and above rules and words. Abu-Ssaydeh (2004, 114) states that the term "idiom" is used in one of the following three senses: (a) as a property of discourse; a piece of discourse is described as idiomatic if it sounds "natural" or native-like. A foreign learner's speech or text will thus be "idiomatic" if it resembles that produced by the native speaker; (b) lexical combinations which occur as grammatical units in the language like phrasal verbs; and (c) a general term equivalent to multi-word units or phrasal expressions. In this sense, the following expressions would be "idiomatic": (*at last* - أخيرًا), (*drop by* - يقوم بزيارة قصيرة) and (*pain in the neck* -شخص أو شيء مزعج).

Kavka and Zybert (2004, 55) usefully point out that the terms "idiomatology", "idiomaticity", "idiomatic" and "phraseology" are used to refer to one and the same process, that is, idiomaticity, and "[…] idiomatic expressions are based on semantic rather than lexical grounds". Understanding idioms and using them properly entails a degree of proficiency which is hard for the non-native speaker of a given language to acquire (Turton and Manser 1985). Wallace (1981, 5) observes that "[w]hen it comes to understanding English, it is these expressions which cause most difficulty to the foreign learner". Similarly, Wiktorsson (2003) investigated how Swedish learners of English at different levels of proficiency master idiomaticity. She indicates that the mastery of idiomaticity is one of the most difficult tasks in the learning of a foreign language. In addition, she points out that even advanced learners constantly fail to reach a native-like level of idiomaticity.

A literature review on the strategies for translating English idioms reveals richer definitions (Cowie 1983). The terms "idiom" and "idiomatic expressions" are used interchangeably and classified differently by writers and standard reference books.

Idiomatic translation is one "which has the same meaning as the source language (SL) but is expressed in the natural form of the receptor language" (Shuttleworth and Cowie 1997, 73). "Idiom", on the other hand, may refer to a language or style of expression that characterises a certain group of language users. The *Longman Idioms Dictionary* (1998) defines "idiom" as "a sequence of words which has a different meaning as a group from the meaning it would have if you understand each word separately". Lewis (1998, 217) provides another concise dictionary-like definition: an idiom, he states, is "a multi-word lexical item where the meaning of the whole is not directly related to the meanings of the individual words". Cowie and Mackin (1975, VIII) also stress the multi-word nature and semantic opacity of the idiom: an idiom is "a combination of two or more words which function as a unit of meaning". Unlike many others, however, Cowie and Mackin (1975) and Cowie (1983) are inclined to "describe idiomaticity as a feature cutting across all fixed expressions rather than have idioms as a separate category included within and subsumed by an overall framework of fixed expressions".

Baker (1992, 63) defines idioms as "frozen patterns of language which allow little or no variation in form, and in the case of idioms, often carry meanings which cannot be deduced from their individual components". The speaker or writer, she adds, "cannot normally do any of the following with an idiom (a) change the order of the words in it; (b) delete a word from it; (c) add a word to it; (d) replace a word with another; (e) change its grammatical structure". A comparable set of characteristics for defining "idiom" was given by Carter (2000, 66) as: (a) non-substitutable or fixed collocations; (b) usually more than single word units; and (c) semantically opaque. Cruse (1986, 42) distinguishes between "true idioms" e.g., *under the weather* which do not allow substitution, modification or transformations, and "dead metaphors" which display a certain degree of flexibility e.g., *sugar the pill*.

Permissible variations in the grammatical form and lexical make-up of the idiom are crucial to the translator. Idioms that are of metaphorical origin seem to be easier to grasp and interpret than those which are semantically opaque or those whose metaphorical sense has been lost in the mists of time e.g., *kick the bucket, hoist by his own petard*. Metaphor-based idioms in English may also coincide with metaphorical idioms in Arabic, especially in cases where the central word in the metaphor has a similar metaphorical potential in both languages. This, when applicable, leads to the creation of equivalence that facilitates the task of the translator. On the other hand, changes in the syntactic pattern of the idiom, for example using parts thereof e.g., *the last straw, carry a big stick*,

modifications *take something with a bucket of salt, a mixture of carrots and sticks* or nominalisation e.g., *teeth-gnashing* and *pocket-lining*, will produce new or different lexical units that are not available in the dictionary, thus making decoding more problematic for the translator.

The researcher chose to focus on idioms in this study for a number of reasons. Firstly, idioms are viewed by many as one of the hardest and most peculiar and interesting aspects of the language. Secondly, they are difficult because of their unpredictable meaning and grammar. Thirdly, they may be culture bound, and this may cause additional problems for the translator. This difficulty requires special skills on the part of the translator, who should be aware of the function of idioms in the SL and TL and the use of an appropriate strategy to transfer a source idiom into a TL idiom.

2.3.1 Idiomaticity in English and Arabic

"Idiomatic" means pertaining or conforming to the mode of expression characteristic of an idiom. "Idiomaticity" refers to the structural and semantic qualities of idioms. The qualities of Arabic idioms were defined by Aldahesh (2013, 27) as outlined in Table 2.5, and Nofal (2004, 2012) as outlined in Table 2.6.

Table 2-5 - Structural and Semantic Characteristics of Arabic Idioms (Aldahesh, 2013)

1. A sentence which consists of two or more words; for example: To put the cart before the horse (**يضع الحصان أمام العربة**).
2. Genitive constructions whose individual meanings are familiar, while the result of their combination is unfamiliar; for example: Noah's ark (**سفينة نوح**), meaning something that gathers many objects or species, the patience of Job (**صبر أيوب**), meaning real patience and tolerance.
3. Individual idiomatic words; for example: He is an ear (**هو أذن**), meaning he tells of what he hears without thinking. They are influenced by certain linguistic phenomena such as: synonymy (**الترادف**), where different structures express the same meaning; homonymy (**التباين**), where one structure expresses different meanings; and antonymy (**التضاد**), where one structure expresses opposite meanings.
4. Idioms are related to proverbs and, thus, the more common the proverb, the greater its chance of being an idiom.

(Aldahesh, 2013)

Table 2-6 - Structural and Semantic Characteristics of Arabic Idioms (Nofal, 2014)

1. An idiom is a semantically single indivisible unit whose meaning cannot be predicted from the meanings of the words themselves.
2. Adaptations, substitution and omission are not allowed. In the following idiomatic expression (**في ذمة الله - *fī dhimmatillāhī***)[4], the word (*dhimmah*) can't be changed into plural form (*dhimam*). Similarly, the word (*allāh*) can't be substituted by the word (*ar-rab*), which means the same. Besides, we can't omit any individual word.
3. Proposing and postponing are not allowed, e.g. (**على قدم وساق - *'alá qadamin wa sāq***), meaning afoot, is all right, but (***'alá sāqin wa qadam***) is not allowed. Similarly (**أكل الدهر عليه وشرب - *'akala ad-dahrū 'alāyhī wa shariba***) is all right. But (**شرب الدهر عليه وأكل - *shariba ad-dahrū 'alāyhī wa 'akala***) is odd.
4. The individual terms of Arabic idioms should agree in gender and number: (**نذر نفسه**) *nadhara nafsahū*, *nadharat nafsahā*, *nadhartū nafsī*, *nadharnā 'anfusanā*.

(Nofal, 2014)

According to Aldahesh, the phenomenon of idiomaticity in the Arabic language has been exclusively tackled in the Arabic rhetoric (علم البيان) by many ancient and modern Arabic writers, such as al-Jahiz (died 255 AH) in his book (البيان والتبيين) or (Rhetoric and Clarification) [Aldahesh's translation], al-Jurjani (died 471 AH) in his books (أسرار البلاغة) or (The Secrets of Rhetoric) [Aldahesh's translation] and (دلائل الإعجاز) (Indications of Inimitability) [Aldahesh's translation], in addition to al-Zamakhshari (died 538 AH) in his books (أساس البلاغة) or (The Basics of rhetoric) [the researcher's translation] and (الكشاف) or (the explorer) [Aldahesh's translation]. Bataineh and Bataineh (2002) suggest that Arabs use idiomatic expressions for two reasons: (a) to beautify their language and distinguish it through the use of such a stylistic device; and (b) to avoid mentioning a word that may cause embarrassment or annoyance. Consequently, Arabic, like English, is full of idiomatic expressions. There are more idioms in Arabic dialects than in MSA. Many of the Arabic idioms are easy to understand because their meanings are not that far from the sum total of their respective components. Other Arabic idioms are difficult to understand, especially for non-native speakers of Arabic,

[4] Note: The transliteration used by Awwad (1990) has been changed to conform to the transliteration system employed in this study.

simply because their meanings are far from the sum of their components (Bataineh and Bataineh 2002).

Awwad (1990, 58) made a comparison between English idioms and their Arabic counterparts. According to him, Arabic idioms can also be lexemic, phraseological and proverbial, as in (*shaḥm wa nār* - *fat and fire*), meaning complete opposites, (*'alá 'aini/rāsi* - *on my eye/head*), meaning with pleasure, and (*man sāra 'alá ad-darbi waṣal*), meaning he who walks on the road will get there or to his intended destination, or he who takes the first step will eventually achieve his aims. Awwad also adds that Arabic lexemic idioms can also be verbal, nominal, adjectival and adverbial; however, Arabic verbal lexemic idioms do not occur with particles. The Arabic equivalent for *he broke into the house* is (*iqtaḥama lbaytah*) or (*dakhala lbaytah ' unwatan*), which means "he entered the house by force". It must be observed here that (*iqtaḥama*) means (*dakhala 'unwatan*). Arabic verbal lexemic idioms, therefore, are made up of either the verb alone or the verb followed by an adverbial nominal. According to Awwad (1990, 58), English idioms—like Arabic ones—can be lexemic, phraseological and proverbial, as in *hammer and tongs*, *to fly off the handle* and *don't wash your dirty linen in public.* Furthermore, lexemic idioms can be verbal (verb+particle combination), nominal, adjectival and adverbial, as in *she ran after him hammer and tongs*. Similarity, Kharma and Hajjaj (1989) indicate that Arabic is no different from English in that it is full of idiomatic expressions. The only difference is that there are more of them in the various Arabic dialects than in MSA.

In terms of difficulty, Kharma and Hajjaj (1989, 74) divide Arabic idioms into the three categories defined in Table 2.7. Awwad (1990, 66), on the other hand, identified four correspondence categories in a descending order of difficulty, defined in Table 2.8. Aldahesh (2013, 28) summarised the notion of idiomaticity using the six points listed in Table 2.9.

Table 2-7 - Categories of Difficulty of Arabic Idioms (Kharma and Hajjaj, 1989)

1. Those which are easy to understand, because the meaning of the whole phrase is not very far from the total sum of its components, e.g., (**قلب الهجوم** - *centre forward*) (in football), (**من صميم القلب** - *from the bottom of the heart*), (**ماثل للعيان** - *visible*), (**هاتف القلب** - *inner voice*), (**ينسج على منواله** -*to imitate someone*), (**ينتقل إلى جوار ربه** - *to die/to pass away*).
2. Those which, like most English idioms, are difficult to understand especially for the non-native speaker of Arabic e.g., (**بشق الأنفس** - *with difficulty*), (**يتنفس الصعداء** - *to breathe a sigh of relief*), (**قلبًا وقالبًا** - *with heart*

and soul), (**يقلب له ظهر المجن** - *to give someone the cold shoulder*), (**عن ظهر قلب** - *by heart*, (**يلقي الحبل على الغارب** - *to give free reign to* (74-75).

3. Those which are very difficult to understand, because they are very culture specific e.g., (**على نفسها جنت براقش** - *it was her own fault*) (that she hurt herself), (**وافق شن طبقة** - *the married couple are very suited to each other*), (**تجري الرياح بما لا تشتهي السفن** - *you cannot always have what you want*), (**سكنت ريحه** - *it expired and become obsolete*), (**دارت رحى الحرب** - *the war broke out*) (75).

(Kharma and Hajjaj, 1989)

The researcher contends that not all of the idioms mentioned by Kharma and Hajjaj (1989) in section three of Table 2.7 are very difficult to understand, such as (تجري الرياح بما لا تشتهي السفن), (دارت رحى الحرب) and (على نفسها جنت براقش). These idioms are widely used and understood by the vast majority of Arabic native speakers.

Table 2-8 - Categories of Difficulty of English Idioms (Awwad, 1990)

1. Idioms with no correspondence between expression and functions, i.e., expressions and functions are language specific. In this category the translator's task becomes extremely difficult. Not only is he required to have almost complete mastery of both SL and TL linguistic system but also a deep understanding and awareness of the SL and TL culture and way of life. Without being fully immersed in both cultures, the translator is likely to find himself helpless and rendering inaccurate literal translations that are extremely difficult if not impossible to understand, e.g., *he is a lady killer, to take it on the chin, to pass the buck.*

2. Idioms with corresponding functions in both languages, but with completely different expressions, e.g., *between the devil and the deep blue sea, armed to the teeth, a fox is not taken in the same snare twice.*

3. Idioms with corresponding functions in both languages, but with slightly different expressions e.g., *to hold the reigns, money begets money, a wolf in a sheep's skin, to lose one's head, cannot make heads or tails of something, to call a spade a spade, eats one's words, blood is thicker than water.*

4. Idioms with corresponding functions and expressions in both languages. In this case, the resulting translation will be correct and idiomatic in both languages, e.g., *to play with fire, to turn over a new leaf, when the cat is away the mice will play, to tell a white lie.*

(Awwad, 1990)

Table 2-9 - Notions of Idiomaticity (Aldahesh, 2013)

1. Generally speaking, both languages rely on idiomatic expressions in all aspects of their spoken and written modes;
2. Idiomatic expressions in both languages are of a special nature and subject to syntactic and semantic restrictions;
3. Idioms are, in both languages, rather language and culture-specific and their meanings are far from the sum of the meanings of their individual components;
4. The semantic and syntactic complexities of idioms require a high proficiency level on the part of non-native speakers to be able to understand and produce them properly;
5. Unlike English which allows idioms to be grammatically ill-formed, Arabic idioms are perfectly grammatical;
6. Unlike English which gives a clear prominence to phrasal verbs as one of the most important types of idiomatic expressions, Arabic does not categorise them as such. This is basically because they do not represent such a category in the Arabic language.

(Aldahesh, 2013)

2.3.2 Problems with Translating Idioms

The main reason for focusing on idioms translation in the production of television news for this study was that it is one of the most problematic areas in the field of translation. Its problematic nature makes the influence of translation more evident than in any other linguistic feature. Baker (1992) summarised the main difficulties involved in translating idioms as follows: An idiom may have no equivalent in the TL or may have a similar counterpart in the TL, but its context of use is different or the two expressions may have different connotations. An idiom may be used in the ST in both its literal and idiomatic senses at the same time. In addition to the convention of using idioms in written discourse, the contexts in which idioms are used and their frequency of use may be different in the source and target languages. This makes any sort of variation unacceptable. Another difficulty arises from the translator not being able to change the order of the words in the idiom, delete a word from it, replace a word with another or change its grammatical structure. In addition to the above challenges, the initial difficulty encountered by the translator when rendering an idiom is his or her ability to recognise that a certain group of lexical items constitutes an idiom and then interpret it. According to Baker (1992), such recognition is essential since it would redirect the translation

into the TL towards the non-literal sense of the idiom. If the translator fails in this initial task, the resultant rendition would represent a literal and, in the great majority of cases, an erroneous translation. Once the multi-word unit is recognised as an idiom, the translator can opt for the most appropriate strategy for idiom translation.

Shojaei (2012) confirmed Baker's (1992) original classification by means of a review of the literature. Information was extracted from books and articles illustrated by supplementary examples to produce a body of reliable evidence regarding the difficulties and strategies experienced by translators of idiomatic expressions. The major difficulties were as follows: (a) the idiom may have no equivalent in the TL; (b) the idiom may have a similar counterpart but with a different meaning in the TL; (c) the idiom may be used in both its literal and idiomatic senses at the same time; and (d) the idiom may be used in different contexts. The major translation strategies were as follows: (a) using an idiom with similar meaning and form; (b) using an idiom with similar meaning but dissimilar form; (c) translation by paraphrase; and (d) translation by omission. No clear-cut way to translate idiomatic expressions was recommended. The roles of sociolinguistic and cultural factors were emphasised. The context and situation influenced which strategy was taken. The more similar two cultures and languages were to each other, the easier became the process of translating idiomatic expressions between them. Another factor was that the translator must have a deep knowledge of both the SL and TL so as to understand the meanings of idioms in the SL and then to recreate their counterparts in the TL.

2.3.3 Idiom Translation Strategies

Abu-Ssaydeh (2004) identified three main strategies used by Arab translators to render English idioms, as listed in Table 2.10.

Table 2-10 - Strategies Used by Arab Translators to Render English Idioms (Abu-Ssaydeh, 2004)

1. Translating an idiom by an identical idiom in the target language. If English idioms, or the idioms of any other language for that matter, are examined carefully, a close link between the idioms and the culture in which they are found will become immediately and abundantly clear.
2. Paraphrasing: i.e., giving the meaning of the idiom in the target language. In this strategy, the meaning would not be an exact equivalent, an idiomatic-semantic, equivalent or any identifiable unit of any sort. Furthermore, the impact of the idiom will be totally sacrificed, and any

cultural significance associated with it will be lost in the target. Whenever the two cultures and the language pair in question are very different, paraphrasing tends to be the safest and the most commonly used strategy.

3. The translator may provide a literal translation of the lexical constituents of the idiom. Such a strategy would be adopted if the metaphorical potentials are similar, if the literal version is acceptable in the target language, if the translator is incompetent or dictionaries fail him or, finally, if the idiom has been lexically modified so that it becomes difficult to find its immediate relevance this paper, we shall return to it in more detail later.

Abu-Ssaydeh (2004)

Ghazalah (2004) introduced two procedures for translating idiomaticity: evasion and invasion. Evasion refers to the elimination of the idiomaticity of the SL idiom (English) and translating it into the TL (Arabic) with no compensation of any kind in perspective. He gave justifications for this elimination that he categorised into two main sub-procedures: dissuasion from idiomaticity due to the translator's incompetence, zero language equivalence in the TL and avoidance of taboos; and preference of insensible sense, which he attributed to the translators' intentional reluctance to translate it—whether available in the TL or not—in favour of sense, whether sensible or not, for reasons of simplification and ease of TL translation. His argument could be based on the general readers' inability to grasp idiomaticity in such a straightforward way, and on the false assumption that idiomaticity is untranslatable. This would inevitably result in awkward, tedious and insensible translations of otherwise overwhelmingly fascinating and richly expressive idiomatic language. Ghazalah concludes by saying that evasion of idiomaticity in the translation of English idioms into Arabic has no solid justification and, therefore, had better be dismissed as poor. That is, it squanders the fascination, cultural connotations and stylistic functions and implications of the original by failing to make use of its idiomaticity in the TL text. To him, the translation procedure of evasion is an escape—a runaway procedure for superficial, hasty translators. An alternative, more creative, solid, courageous, accurate and reliable procedure of translation of idiomatic language is "invasion of idiomaticity", which does justice to both English and Arabic idioms alike. By "invasion of idiomaticity", Ghazalah means the translators' predetermined attack of the idiomatic component of the SL idiom by way of challenging it in the TL to produce a compatible equivalent idiom that matches, if not supersedes, the original. The main goal of this procedure is to retain idiomaticity, the essence of the

idiom, by hook or by crook. He classified this procedure into three categorisations: equivalent idiomaticity, enforced idiomaticity and abortive idiomaticity. The first encourages the translator to try hard to strike the right idiomatic equivalence in the TL, especially if available in the TL lexicon. He argues that despite major cultural, social, religious and political differences between English and Arabic, many English idioms have perfect or nearly perfect equivalents in Arabic. The second category, enforced idiomaticity, is the translation procedure of invasion, which is a desperate attempt by the translator to translate idiomatic English into idiomatic Arabic in one way or another, especially those idioms which have no straightforward, recognised equivalents in Arabic. In this case, it will be an enforced, artificial idiomaticity in the TL. The third category, abortive idiomaticity, is referred to as the least creative translation procedure, for it is based on copying the English idiom literally in Arabic, regardless of the differences in cultural connotations between English and Arabic. Ghazalah argues that translators resort to these procedures due to the powerful influence of the English language worldwide on the one hand, and the absence of a better alternative in Arabic for several reasons concerning the development of modern Arabic linguistics and lexicology on the other. Such idioms are now recognised in many Arab countries and, therefore, cannot be written off completely. They have invaded the Arabic language to become standardised as adapted expressions, yet they have aborted idiomaticity, which turns out to be fake and alien, for these idioms do not fit in the Arabic language and culture quite properly, not so much because they are borrowed from a foreign language and culture as because they are available in Arabic but unfortunately left unused. Ghazalah concludes that the procedure of invasion is inadvisable, for it kills the idiomaticity of an idiom in the TL which may not be accommodated conveniently as part of its lexical repertoire for cultural, semantic and linguistic reasons in the first place.

Baker (1992, 71) illustrated a number of strategies for translating idioms: using an idiom of similar meaning and form, using an idiom of similar meaning but dissimilar form, translation by paraphrase and translation by omission.

2.4 Gaps in the Literature

Although previous efforts made by a handful of researchers to study the research problem are highly appreciated, it is evident that the area is still grossly under-researched. The literature reviewed reveals that the influence of translation in broadcast media on the Arabic language and the

potential parameters influencing Arab journalists' tendency towards idiom literalisation are not adequately addressed. It is evident that idioms are sidelined in major publications, which have direct relevance to the main propositions of this study. Holes (2004), for instance, cited a number of phrases and idioms in his book to illustrate that these examples involve the transfer of a foreign language multi-word idiom directly into Arabic via literal translation. Asfour (2007) only briefly outlined the influence of transference of English idioms on the Arabic language. No major empirical study, to the best knowledge of this researcher, was conducted and wholly devoted to examining the potential factors which may influence broadcasters' tendency towards parroting Western styles of elocution. The influence of foreign media is often cited as a broad reason for this tendency. An exception to this statement is Abu-Ssaydeh (2004), who briefly touched upon three reasons for the literal translations given by a Newsweek team who served as participants in his study. He attributed literal translations produced by his participants to (a) failure of the translators to recognise a certain lexical chunk as an idiom; (b) failure of some idioms to appear in general-use dictionaries; and (c) the fact that some of the team members may have thought of themselves as bilinguals and, as such, they may have felt that calques are quite normal in Arabic, even though others may not be familiar with them. Abu-Ssaydeh added two more reasons, as follows:

> In my opinion, the frequency of use determines if the literal translation will enable the idiom to survive and nothing else. We should also note that media translators who I believe are directly responsible for these literal translations produce them for one of two reasons; one they do not know any better, two because they work under a great deal of pressure.

Although the reasons cited by Abu-Ssaydeh (2004) appear to be valid potential factors that may have an impact on Arab journalists' tendency towards idiom literalisation, it is evident that these factors were the product of observation rather than thorough, well-substantiated scientific research.

2.5 Conclusions

In the light of the literature review, the researcher deemed it necessary to investigate the influence of translation in TV news production on idioms translation in particular and the potential factors that may have an influence on Arab journalists' tendency to resort to literalisation of idioms. The researcher contends that this study will help to close the gap in the

body of knowledge with respect to the influence of translation on the Arabic language. The next chapter describes and justifies the research methodology that was used to achieve this goal.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The purpose of the first part of this mixed-method study is to examine the problem of how journalists at two Arabic satellite TV stations translated English idioms into Arabic. The obvious explanation for using the word "journalists" rather than "translators" here is that the focus of the research is on news translation and not on translation performed by the general public. Additionally, as explained in 1.2.1, Arabic satellite TV stations do not employ translators as such to work as news editors, since translation is not regarded as separate from the other tasks the news editor carries out, such as writing up, proofreading, and so forth. Van Doorslaer (2012) coined the term "journalators" to refer to these professionals.

3.2 Research Design

A mixed-method explanatory sequential design was implemented to address the research questions. This design was implemented in two phases. The first phase involved the collection and analysis of quantitative data; this was followed by the second phase, which involved the collection and analysis of qualitative data. An explanatory sequential design was chosen because using a combination of quantitative and qualitative approaches provided a more complete understanding of the research problem than any one method by itself (Creswell and Plano-Clark 2009). Quantitative methods involving the testing of hypotheses determined whether or not the variables collected in the translation test were statistically related, but they failed to provide insights into why they were related. Qualitative explication was used to corroborate and clarify the findings of the statistical analysis.

The research design was (a) product-oriented, because it aimed to be a synchronic investigation of the treatment of English idioms by Arabic journalists; and (b) process-oriented, because it aimed to provide evidence, through interpretation of the product, as to how and why Arab translators

tend to use literal translation strategies and produce new idioms in Arabic. Holland (2013, 335–36) argues that researchers can take a product-oriented approach or a process-oriented approach to news translation: "the former focusing on translations themselves (i.e., examining translations as texts, and analysing their relationships to original texts in source languages); the latter more concerned with questions of how translations are produced, by whom and in what contexts". These two approaches can certainly be combined to obtain a more comprehensive view of international news production on the whole. Palmer (2009, 186) shares the same view, writing that news gathering and dissemination can be considered from two sets of concerns: "The first of these is the question of the relationship between the two texts; the second is the nature of the process within which the translation is undertaken".

The quantitative part of the study—described in part one of this chapter—involved examining the outcomes of a translation test consisting of sixteen English idioms that the participants were required to translate into Arabic.

3.3 Research Questions for Quantitative Study

The overarching research question guiding this study was: How does the translation of English idioms into Arabic in the broadcast media (specifically TV news) have an influence on the Arabic language? By answering this question, the researcher aimed to discover the extent to which the modern writing styles of Arabic are the product of original composition or a translation-induced regeneration of Western styles. The five sub-questions were as follows:

- RQ_1: Is there an association between different idiom translation strategies (i.e., literalisation, idiomatisation, paraphrasing, reduction, omission and erroneous) and four different types of idiom (i.e., transparent, semi-transparent, semi-opaque and opaque)?
- RQ_2: Is the literalisation strategy (i.e., literal translation) applied differently across different types of idiom (i.e., transparent, semi-transparent, semi-opaque and opaque), implying that there is a relationship between idiom literalisation and the degree of idiomaticity?
- RQ_3: Does the use of different translation strategies (i.e., literalisation, idiomatisation, paraphrasing, reduction, omission and erroneous) vary significantly with respect to the demographic characteristics of

the participants, specifically (a) TV channel affiliation; (b) gender; (c) educational level; (d) first degree, (e) work experience; and (f) translation background?

RQ_4: Do the participants believe that their translation strategies are associated with (a) time pressure; (b) adherence to institution's culture or database of translating idioms; (c) exposure to English culture; and (d) use of Arabic dictionaries?

RQ_5: Can the participants be grouped according to their use of different patterns of translation strategy independently of their demographic characteristics?

3.4 Hypotheses for Quantitative Study

Five hypotheses were aligned to the research questions as follows:

H_1: There is a significant statistical association between the frequencies of the idiom translation strategies and the frequencies of the idiom categories.

H_2: The frequencies of use of the literalisation strategy are different across different categories of idiom.

H_3: The frequencies of use of the participants' translation strategies will vary significantly with respect to the (a) TV channel affiliation; (b) gender; (c) educational level; (d) first degree, (e) work experience; and (f) translation background of the participants.

H_4: Participants believe that their translation strategies are associated with (a) time pressure; (b) adherence to institution's culture or database of translating idioms; (c) exposure to English culture; and (d) use of Arabic dictionaries.

H_5: The participants can be grouped statistically, according to their use of different patterns of translation strategies, independently of their demographic characteristics.

According to the *Oxford English Dictionary*, a strategy refers to "a plan for successful action based on the rationality and interdependence of the moves of the opposing participants"; however, the term "strategy" has a conceptual meaning in the context of translation. Lörscher (1991, 8) defines "translation strategy" as "a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it". Similarly, the term is used by Krings (1986, 18) to mean: "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task". Venuti (1998, 240) indicates

that translation strategies "involve the basic tasks of choosing the foreign text to be translated and developing a method to translate it". He employs the concepts of domesticating and foreignising to refer to translation strategies. Jaaskelainen (1999, 71) considers a strategy as "a series of competencies, a set of steps or processes that favour the acquisition, storage, and/or utilisation of information". He maintains that strategies are "heuristic and flexible in nature, and their adoption implies a decision influenced by amendments in the translator's objectives". Baker (1992) offered the clearest taxonomy of translation strategies that she believed professional translators use when they encounter a translation problem while performing a translation task. Lörscher (1991), Chesterman (1997) and other researchers agree on a few defining characteristics of a translation strategy: (a) it is goal-oriented; (b) it is problem-centred; (c) it requires making coordinated decisions; (d) it is potentially conscious; and (e) it involves text manipulation. The distinction between the taxonomy of "strategies" and "procedures" is an important one, even if it is sometimes blurred in the literature. A strategy is the overall orientation of a translated text (e.g., literal translation), while a procedure is a specific technique used at a given point in a text (e.g., borrowing, calque).

3.5 Participants in the Quantitative Study

The translation test was distributed to sixty journalists employed by two Sudanese cable TV channels, namely, Sudan TV and Ashorooq TV. The researcher initially proposed to have the study conducted at the Aljazeera and Al-Arabiyah TV channels, given their high status in the world of journalism in the Arab world, but unfortunately access was denied. Nevertheless, the results obtained from the two channels in this research are seen as a good reflection of the situation in all other Arabic TV stations for a number of reasons. Firstly, all Arabic satellite-broadcast TV stations seem to follow a uniform style of producing and presenting the news. They copy one another and make almost exactly the same linguistic and stylistic mistakes and follow the same patterns. Secondly, hundreds of Arab journalists from different parts of the Arab world receive journalistic training conducted by a selection of journalistic celebrities at major Arabic journalistic institutions, such as the Aljazeera Media Training and Development Centre (AJTC), and are hence inspired to develop both professional and personal skills and to make use of the various media experiences of these celebrities. Thirdly, much of the news material used by the Arabic cable TV stations is initially produced in English by English-speaking journalists at international news agencies,

such as Reuters, France Press (FP) and Associated Press (AP) before being translated by Arab journalists. Holland (2013) points out a number of constraints affecting the news translation, including the pervasiveness of English as a world language. This is particularly relevant in news production, as news wires are increasingly produced in English for a global market and then adapted for local audiences (Holland 2013, 336–41, as cited in Valdeón 2015). The product is thus highly influenced by the English stories. Darwish (2009, 82) argues that Arab news agencies fail to provide a rich source of Arab news to Arab media and thereby to reduce their dependence on foreign (Western) news sources, which perhaps to some degree explains why Arab news relies primarily, and in most situations solely, on foreign news sources. He further argues that the amount of foreign news in the Arab media is in fact higher than that in the American media.

3.5.1 Sudan TV

Sudan TV, also known as the Sudan National Broadcasting Corporation (SNBC), is an Arabic-language television network. It is Sudan's national network and is government-owned and operated. It is one of six television networks in the country. In 1962, Sudan TV started broadcasting in the Khartoum region. The signal was accessible in Khartoum City, Omdurman and Khartoum Bahry, also known as Khartoum North. One year later, General Mohmmed Talat Fareed established the station as a national broadcaster and signed a contract with Berlin Radio to provide technical support, cameras and recorders. In the 1970s, Sudan TV expanded its transmission range when the General Company for Wireless and Wired Telecommunications built a satellite station. In 1976, it started transmitting in colour. Programming includes news, prayers, Qur'an recitation and a variety of entertainment shows, such as children's programming, talent contests, dramas and documentaries. A military censor works with Sudan TV to make sure the news reflects government policy. The station broadcasts on two channels and is also available via satellite.

3.5.2 Ashorooq TV

Ashorooq is a Sudanese satellite television station owned by Ashorooq Media Corporation. In Arabic, *ash-shurūq* means "the sunrise". Since its inception in 2006 the channel has expanded enormously to become one of the most popular Arabic-language television channels and sources of news

in Sudan. The channel was initially based in Dubai Media City, United Arab Emirates, before relocating to Sudan in 2011. A 24-hour free-to-air channel, Ashorooq carries programming on current affairs, business and financial markets, and sports, as well as talk shows, documentaries, local news and entertainment programmes. The channel also broadcasts live online at www.ashorooq.net and operates a website in Arabic by the name of Ashorooq Net that was officially launched in 2010. Among the issues covered by the website are economics and investment, science and environment, culture and arts, and other articles and research. While the Ashorooq website and officials have stated that the channel is editorially independent from the government of Sudan, this assertion has been disputed. There are some claims that the channel is expressing the views of the National Congress Party (NCP), the ruling party in Sudan led by Sudanese president Omer Al-Bashir.

3.6 Data Collection in the Quantitative Study

Mr Babiker Altahir Alsafi, News Manager of Ashorooq TV, and Mr Alwaleed Mustafa, Editor in Chief of Sudan TV, facilitated access and helped to distribute the test papers and collect them from the participants. Because the participants were based in different locations and worked shifts, it would have been impractical to recruit them without the help of Mr Alsafi and Mr Mustafa.

The distribution of the test by the managers also helped overcome the issue of reluctance to participate. It was also felt that the significance of the research was an additional reason for the managers' enthusiasm. In his own words, Mr Alsafi told the researcher that he regarded the study as "extremely important to evaluate the performance of the channel and its journalists". The participants were further reassured, by a clear indication at the beginning of the translation test, that the results would only be used for research purposes, and that confidentiality and anonymity of the participants would be strictly observed.

3.7 Translation Test

The participants were asked to (a) complete a translation test of sixteen English idioms; (b) answer a series of demographic questions; and (c) answer four questions related to factors that might be associated with the participants' choices of translation strategies (see Appendix 1). To modify the test in light of the responses received, a longer test was piloted before the main study was conducted.

Selection of the demographic factors was determined based on the results of the pilot study and the literature. The pilot study was intended to test answers to a translation test and other questions on a small group of participants. The results of the pilot study were helpful in providing insights into certain problems regarding the number of questions that were identified as having an effect on the rate of response on the part of participants. Some of the results of the pilot study were used to justify the inclusion of demographic categories and modify questions relating to the assumptions of participants. In short, the pilot study helped to clarify certain matters related to conducting the actual study.

The results of the pilot study indicated a possible relationship between TV channel affiliation and the participants' literalisation of idioms. Another reason to include this factor and deem it influential is a generally held assumption in the Arab world that most of the jobs in the public sector are offered on the basis of loyalty to the ruling governments. Competence and qualifications do not really matter when it comes to appointment in the public sector (Mahgoub 2012). A smattering of language knowledge and, more importantly, loyalty to the government normally outweigh competence. It is also argued that privately run TV stations provide better training opportunities for their journalists than their public counterparts.

The pilot study also indicated that gender was a possible relevant category. In addition, previous studies suggested that male and female translators interpret differently. Hayeri (2014, 58), for instance, argues that previous studies show that men and women speak differently in both English and Arabic, and that male and female translators interpret differently. He argues that results confirmed gender differences in language style for English texts found in previous studies in English; for instance, women used more pronouns, more negatives and fewer numbers than did men. More importantly, the study revealed that there was a significant gender difference in the language style of male and female translators.

No evidence was identified to suggest a difference between age groups in relation to the research questions; however, age is one of the most common demographic questions in surveys, as it often determines the knowledge and experience of the respondent in relation to the focus of the survey. It was assumed that a respondent in his or her twenties will most likely answer the research questions differently than a respondent in his or her forties or fifties, given the age-related differences, (i.e., reading practices).

There was no indication of a relationship between the education level and the quality of the translation in the pilot study; however, a study conducted by Nazzal et al. (2014) revealed a noticeable difference between the undergraduate and graduate university student participants in terms of idiom translation quality. It was assumed that participants of the current study might show the same difference.

The pilot study indicated that first degree specialisation and work experience were possible categories, and they were consequently included. Academic translation background was also deemed to be a potential influential factor based on the findings of a study by Varzande & Jadidi (2015), who concluded that there was a significant relationship between academic translation background and the quality of translation. Translators with a degree in translation studies undergo teaching programmes, experience translation in an academic environment and deal with certain translation tasks and problems for which certain strategies and techniques are theoretically provided in academic materials and environments. This, according to the study, positively affects the quality of the translation.

Colleagues were asked to complete the test online; however, the response rate (twenty participants) was too low. The researcher and his supervisor agreed that the low response rate was due to the long length of the test and the fact that the test was not carried out at base. The number of idioms in the test was reduced. The reason for using sixteen examples of idioms was that the researcher asked a statistician how many examples would be needed to provide sufficient power to conduct the inferential statistical analysis, and he suggested a minimum of fifteen. The idiom selection was based on the frequency of use of these idioms in Arabic TV news. Studying media language should involve close observation and analysis (Buckingham 2003). The researcher is a former journalist and is now an avid follower of TV news. He scans for TV news bulletins on a daily basis and keeps a record of language peculiarities, with idioms being of particular interest to him. The sixteen examples utilised in this study were among the most commonly used idioms in the Arabic TV news. Most of them were taken from news stories or statements made by politicians. They were presented in short sentences because it was a priority not to include very long texts that might prove tiring and lead to boredom on the part of the participants, which in turn could discourage them from completing the translation test or even lead them to decline to take it altogether. The use of short sentences was also meant to reduce the inclination of journalists to use the transediting technique, and therefore avoid the translation of idioms, although the participants were instructed at the beginning of the test to give translations that accurately mirrored the

content being translated. Additionally, the pilot study showed that there was no need for longer extracts and that the contexts in which the idioms were used were clear enough. The sixteen idioms used in the translation test were chosen to fall into four categories according to their degree of idiomaticity (see Table 3.1) following the transparent-to-opaque spectrum developed by Fernando and Falvell (1981).

Table 3-1 - Idioms Used in the Translation Test

Idiom Category	Definition	Idiom
Opaque	Full idioms whose meaning cannot be derived from the meanings of the component words.	*the devil's in the details* *put the nail in the coffin* *a piece of cake* *throw down the gauntlet*
Semi-opaque	Metaphor idioms which are not completely intelligible.	*put the cart before the horse* *burnt one's bridges* *cross that bridge when we come to it* *all water under the bridge*
Transparent	Free collocations with a literal meaning derived from the meanings of the constituent words.	*ball is in one's court* *give the green light* *light at the end of the tunnel* *jump to conclusions*
Semi-transparent	Metaphors having a counterpart with a literal meaning	*in cold blood* *adding fuel to the fire* *to break the ice* *tip of the iceberg*

A number of considerations were borne in mind when selecting the sixteen idioms. Because the aim of the study was to investigate the influence of translation from English on the Arabic language in a news environment, only news-related idioms were selected. Three types of idioms were avoided: (a) idioms with literal meanings that may have originated independently in both languages because of a universality element running through them; (b) idioms whose origins are challenged and could be attributed to either of the two languages; and (c) idioms with confirmed Arabic origins. Selecting idioms with confirmed Arabic origins

would have caused the main hypothesis of the study that translation from English influences Arabic to collapse. To ensure that none of the idioms used in this study fell under any of the three above-mentioned categories, the origin of each idiom used was traced. As a rule, where more than one answer is provided to a question in the translation test, the first answer is accepted and counted.

3.8 Quantitative Data Analysis

The frequency distributions of the demographic characteristics of the sixty journalists who participated in the study were collated. The answers of the participants to the sixteen items in the idiom translation test were classified into the six categories listed in Table 3.2 following the modified model developed by Abu-Ssaydeh (2004).

Table 3-2 - Classification of Translation Strategies

Strategy		Definition
1	Literalisation	Idioms that were translated literally into Arabic and their translations have or have not established themselves into the Arabic lexis and become part of it
2	Cultural Substitution or Idiomatisation	Idioms that were translated into Arabic by semantically equivalent idioms
3	Paraphrasing	Idioms whose meanings were paraphrased into Arabic
4	Reduction	Idioms whose meanings were reduced
5	Omission	Idioms that were dropped from the text
6	Erroneous	Idioms that were translated wrongly

The frequency distributions of the responses were analysed with SPSS version 20.0, using the protocols described by Field (2009). Table 3.3 outlines the statistical tests and the decision rules used to support the five hypotheses.

Table 3-3 - Statistics Used to Test Hypotheses

Hypothesis	Tests	Decision Rule
H_1: There is a significant statistical association between the frequencies of the idiom translation strategies and the frequencies of the idiom categories.	Pearson's Chi-Square Test	H_1 is supported if $p < .05$ for χ^2 statistic
H_2: The frequencies of use of the literalisation strategy are different across different categories of idiom	Chi-Square Goodness of Fit Test	H_2 is supported if $p < .05$ for χ^2 statistic
H_3: The frequencies of use of the participants' translation strategies vary significantly with respect to (a) TV channel affiliation; (b) Gender; (c) Educational level; (d) First degree, (e) Work experience; and (f) Translation background of the participants	Kruskal-Wallis test	H_3 is supported if $p < .05$ for χ^2 statistic
H_4: Participants believe that their translation strategies are associated with (a) Time pressure; (b) Adherence to institution's culture or database of translating idioms; (c) Exposure to English culture; and (d) Use of Arabic dictionaries	One Sample Z Test for Proportions	H_4 is supported if $p < .05$ for χ^2 statistic
H_5: The participants can be grouped statistically, according to their use of different patterns of translation strategies, independently of their demographic characteristics.	Hierarchical Cluster Analysis	H_5 is supported if a series of ranked clusters, representing different patterns of the use of translation strategies, can be graphically depicted in the form of a dendrogram.

A Pearson's Chi-Square (χ^2) Test was conducted to determine whether or not there was a statistical association among the frequencies in a cross-tabulation between the idiom translation strategies and the four idiom categories (i.e., whether or not the idiom translation strategies varied systematically with respect to the idiom categories). This test determined whether or not the observed frequencies in each cell of the cross-tabulation differed from the frequencies expected by random chance. The higher the value of χ^2 then the greater the deviation from randomness.

A Goodness of Fit χ^2 test was used to determine whether or not the observed frequencies of the use of the literalisation strategy were the same as the expected equal frequencies across different categories of idiom (i.e., whether or not there was a relationship between idiom literalisation and the degree of idiomaticity). The higher the value of χ^2, then the greater the deviation of the observed frequencies from the expected frequencies.

One Sample Z tests for proportions were conducted to determine whether or not the observed proportions answering "Yes" to each of the four questions were significantly greater than 50% (i.e., the majority).

Cluster analysis was used as a method of classification to impose discontinuities on the multivariate data by assigning individuals into distinct groups. Hierarchical clustering created ranked clusters which could be graphically depicted in the form of a tree structure or dendrogram. The closer the proximity of the clusters, the more similar were the characteristics of the individuals in each cluster group. The farther apart the clusters, the more dissimilar were the individuals in each cluster group. The individuals classified by cluster analysis were the sixty participants and the sixteen idioms.

3.9 Notes on Transliteration and Glossing

To illustrate the extent of the influence of translation on the Arabic language, all 960 answers to the translation test were transliterated and glossed. The transliteration and glossing did not necessarily reflect the whole sentence, nor the boundaries of the idiom only. The methods used in transliteration and glossing are outlined as follows:

1. All transliterated words, including those in the body text, are set in italics. The American Library Association–Library of Congress (ALA–LC) romanisation system was adopted with only slight modifications. An austere transliterating approach was adopted, meaning that transliteration was kept to minimal detail with only word boundaries distinguished. For example:

sana'bur hādha al-jisr 'indamā naṣil 'ilay-hī

rather than:

sa-na-'bur-ū hā-dha al-jisr-a 'inda-mā na-ṣil-ū 'ilay-hī

There were two reasons for using minimal detail. Firstly, there was no need for morpheme-by-morpheme glosses (i.e., maximal phonological and morphosyntacic features), since the purpose of the transliteration was basically semantically oriented (i.e., to illustrate the impact of translating English idioms into Arabic on the Arabic language). Secondly, most words were unmarked, because the participants failed to use case endings or nunation *tanwīn*, especially where its use would have affected the unvocalised written Arabic. The following is an example where the word *'amal* (hope) is (a) undefined; (b) in the accusative case; (c) does not end in *tā' marbūṭah* or *hamzah*; (d) is not a diptote; and therefore an additional *'alif* along with an accusative case ending "-*an*" should have been used as follows:

… 'amal fī nihāyat an-nafaq

instead of:

… 'amalan fī nihāyati an-nafaqi

2. For the purpose of illustrating the different renderings of idioms in a translation test completed by participants in this study, a gloss line is provided under the transliterated Arabic sentences as in the following example:

ḍaw' fī ākhir an-nafaq
light at end (of) the-tunnel

3. Glosses are placed directly under the transliterated Arabic words to which they corresponded. This is largely achieved in single lines—one line for transliterating and another underneath for glossing; however, some transliterations and glosses may have expanded to two or more lines due to the use of tables and the participants' use of long sentences. Where the verb is a prefix-stem, the time marker is placed before the verb. For example:

sa-na'bur hādha al-jisr'indamā naṣil 'ilay-hī
FUT-3pl-cross this the-bridge when 3pl-reach to-it

Where the verb is a suffix-stem, the time marker is placed after the verb. For example:

daqqat ākhir mismār fī na'sh
hammered-3fsg last nail in coffin

4. As a rule, parentheses are used in the gloss lines to surface implied words or parts of sentences when this is deemed necessary for clarity. For example:

li-kull bidāyah nihāyah
for-each beginning (there is) ending

5. Identical glosses do not mean repetition. On a number of occasions glosses appear the same because of the use of almost identical synonyms, such as the Arabic verb *(yulqī*) and its synonym *(yarmī*), as follows:

yulqī bi-quffāz at-taḥaddī
3msg-throw by-glove (of) the-defiance
yarmī bi-quffāz at-taḥaddī
3msg-throw by-glove (of) the-defiance

And here is another example:

kull al-miyāh taḥt al-jisr
all the-waters (are) under the-bridge
jamī' al-miyāh taḥt al-jisr
all the-waters (are) under the-bridge

6. Where the Arabic definite article (al-الـ) is followed by a sun or solar letter, the letter "L" is assimilated to the initial consonant of the following noun, resulting in a doubled consonant; for example, one does not say *al-nisyān*, but *an-nisyān*. This is because in Arabic consonants are divided into two groups, called the sun letters or solar letters *ḥurūf shamsīyah* and the moon letters or lunar letters *ḥurūf qamarīyah*, based on whether or not they assimilate to the letter (*lām* - لـ) of a preceding definite article (*al-* الـ). These names come from the fact that the word for "the sun", *al-shams*,

pronounced *ash-shams*, assimilates the *lām*, while the word for the "moon", *al-qamar*, does not.

3.10 Qualitative Study

The primary purpose of the second part of this mixed-method study was to explore how idiomaticity was treated in general and specialised bilingual English–Arabic dictionaries available on the market, in terms of coverage and literalisation. To this end, four general-use English–Arabic dictionaries and four specialised English–Arabic dictionaries of idiomatic expressions were examined.

The sixteen idioms employed in the translation test, designed for the purposes of this study (see Table 3.1), were used as a yardstick to assess idiom coverage and literalisation in the following general-use dictionaries: the *Al-Mawrid* by Munir Baalbaki, the *New Al-Mughni Al-Akbar* by Hassan Karmi, the *Al-Mawrid Al-Akbar* by Munir Baalbaki and Ramzi Munir Baalbaki, and the *Atlas Encyclopaedic Dictionary* by a group of compilers. The specialised dictionaries examined were: the *Al-Mawrid Dictionary of Idiomatic Expressions* by Dr Ramzi Baalbaki, the *Al-Murshid Dictionary of English Idiomatic Expressions* by Professor Abdul-Fattah Abu-Ssaydeh, the *Atlas Dictionary of English Idioms* by Professor Fatima Sharaf and the *Bennett & Bloom English-Arabic Dictionary of Idioms* by Maroun G Akiki. Furthermore, to understand Arabic lexicographers' views on idiomaticity, brief interviews with two prominent Arabic lexicographers were also carried out. The two lexicographers interviewed were Dr Ramzi Baalbaki and Professor Abdul-Fattah Abu-Ssaydeh. Because this part of the study was qualitative and exploratory, no hypotheses were tested.

3.11 Research Questions for the Qualitative Study

The qualitative data were interpreted to address the following four research questions:

RQ_6: Why have Arabic lexicographers tended to overlook a disproportionately large number of idioms, leaving translators to coin their own literal translations?

RQ_7: Why have Arabic lexicographers tended to include literal translations when ready-made and widely acceptable Arabic equivalents are available?

RQ_8: Why are literal translations given priority over idiomatic meanings and explanations in English–Arabic dictionaries?

RQ_9: Does the frequency of use of literal meanings of idioms in the Arabic broadcast media affect lexicographers' decisions sufficiently that these literal translations should be included in their dictionaries?

CHAPTER FOUR

RESULTS OF THE QUANTITATIVE STUDY

4.1 Introduction

This chapter presents the results of the first part of the study in four sections. The first section (4.2) describes the demographic characteristics of the participants. The second section (4.3) presents a quantitative analysis of the frequency distributions of the idiom translation strategies used by the participants to translate sixteen English idioms, and to test two hypotheses: H_1: There is a significant statistical association between the frequencies of the idiom translation strategies and the frequencies of the idiom categories; and H_2: The frequencies of use of the literalisation strategy are different across different categories of idiom. The third section (4.4) presents a quantitative analysis of the factors that may have influenced the participants' choices of idiom translation strategies and tests four hypotheses as follows: H_3: The frequencies of use of the participants' translation strategies vary significantly with respect to (a) TV channel affiliation, (b) gender, (c) educational level, (d) first degree, (e) work experience and (f) translation background of the participant; H_4: Participants believe that their translation strategies are associated with (a) time pressure, (b) adherence to institution's culture or database of translating idioms, (c) exposure to English culture and (d) use of Arabic dictionaries; H_5: The participants can be grouped according to their use of different patterns of translation strategies, independently of their demographic characteristics. The final section (4.5) does not include testing of hypotheses but presents an exploratory analysis of the extent of the influence of the translation of idioms on the Arabic language.

4.2 Demographic Characteristics of the Participants

The test requiring the translation of sixteen English idioms into Arabic was distributed to journalists affiliated with two Sudanese satellite TV channels, namely Ashorooq TV and Sudan TV. Table 4.1 presents the frequency distributions (counts and percentages) of the demographic

characteristics of the sixty journalists who participated in this study, of which over half (39, 65.0%) worked for Ashorooq TV. Most (37, 61.7%) of the participants were male. Revealing age is a sensitive issue in Sudanese culture, especially for women. To save participants the embarrassment of answering a question about their age and to respect their privacy, they were asked to select one group from a list of age groups. The majority of the participants (36, 60.0%) were aged over forty years, and only a few (4, 6.7%) were aged between twenty-one and thirty years. Over three quarters of the participants (47, 78.3%) held Bachelor's degrees, whereas the remainder held Master's degrees. In response to the question *What is your first degree specialisation?* the participants were classified into two groups, the larger consisting of those with language-related specialisations (45, 75.0%). Language-related specialisations were directly related to the scientific study of languages, such as English, Arabic, linguistics and journalism (which was regarded as language-related, because journalism students are required to take language-related courses, such as translation). Most (27, 45.0%) of the participants of this group majored in journalism. The smaller group consisted of participants without first degrees in language-related specialisations; their areas of study included computer science, economics, history, engineering, electronics, law, psychology, administration, political science and geography. The majority of the participants were experienced journalists. Only a few (5, 8.3%) had less than one year's experience, while half of the participants (30, 50.0%) had more than five years' experience and about a quarter (14, 23.3%) had more than ten years' experience. Based on whether or not they had been educated in Arabic–English translation (at any level, in a short course diploma or degree), the participants were classified into two groups. The larger group consisted of those with an academic translation background (34, 56.7%) and the smaller group (26, 43.3%) had not received any translation education.

Table 4-1 - Demographic Characteristics of Participants (N = 60)

Characteristic	Group	Count	%
TV channel affiliation	Ashorooq TV	39	65.0%
	Sudan TV	21	35.0%
Gender	Male	37	61.7%
	Female	23	38.3%
Age (Years)	21-30	4	6.7%
	31-40	20	33.3%
	> 40	36	60.0%
Educational level	Bachelor's degree	47	78.3%
	Master's degree	13	21.7%
First degree	Language related	45	75.0%
	Non language related	15	25.0%
Language related specialisation (major)	Journalism	27	45.0%
	English language	9	15.0%
	Arabic language	3	5.0%
	French language	2	3.3%
	Linguistics	2	3.3%
	German language	1	1.7%
	Russian language	1	1.7%
Non language related specialisation (major)	Computer science	3	5.0%
	Economics	2	3.3%
	History	2	3.3%
	Engineering	1	1.7%
	Electronics	1	1.7%
	Law	1	1.7%
	Psychology	1	1.7%
	Administration	1	1.7%
	Political science	1	1.7%
	Geography	1	1.7%
Work experience (Years)	< 1	5	8.3%
	1-5	25	41.7%
	6-10	16	26.7%
	>10	14	23.3%
Academic translation background (educated in Arabic-English translation)	No	34	56.7%
	Yes	26	43.3%

4.3 Quantitative Analysis of Idiom Translation Strategies

This section describes the quantitative analysis of the responses of the sixty participants to the translation test, focusing on translation strategies. The following hypotheses were tested:

H_1: There is a significant statistical association between the frequencies of the idiom translation strategies and the frequencies of the idiom categories.
H_2: The frequencies of use of the literalisation strategy are equal across different categories of idiom.

4.3.1 Literal vs Non-literal Strategies

The first stage in the statistical analysis of the idiom translation strategies involved the classification of the sixty participants' 960 answers to the sixteen items in the idiom translation test into two categories: (a) literally translated; and (b) non-literally translated. An idiom was considered to be literally translated if it was fully literalised (i.e., all words in the English idiom had corresponding literal Arabic words in the Arabic translation); for example, (ضوء في نهاية النفق) for *light at the end of the tunnel*. An idiom was considered non-literal if it was translated idiomatically with an Arabic counterpart, paraphrased, reduced, omitted or translated erroneously. A translation is deemed erroneous in this study when it is indecipherable. This has nothing to do with the translation being correct or incorrect, because investigating the correctness of translation was deemed beyond the scope of this study. Paraphrased idioms included those which were translated with irrelevant Arabic idioms. There was a problem classifying idioms that were translated using an integrated approach of translation i.e., using a combination of a literal and figurative translation, such as (أمل في نهاية النفق), where the original image is retained in the second part of the translation (*end of the tunnel* - نهاية النفق) and the figurative colouring is also preserved by using the word (*hope* - أمل). Another example is (الكرة في يد) (lit. *the ball is in the hand of*), where the original image is retained in the first part of the translation (*the ball is in* - الكرة في) and the figurative colouring is also kept by using the word (*hand* يد -). These very few idioms were counted as non-literal because participants seemed to have made an effort to avoid literalisation.

The distributions of the frequencies in Table 4.2 indicated that literalisation (582, 60.6%) was the most frequent translation strategy.

Table 4-2 - Frequency Distribution of Two Idiom Translation Strategies

Strategy	Count	%
Literally translated	582	60.6
Non literally translated	378	39.4
Total	960	100.0

The second stage of the analysis involved classification of the non-literally translated idioms into six strategies, following the modified model developed by Abu-Ssaydeh (2004) as defined in Table 3.2. The frequencies (counts and percentages) of the sixteen answers to the idiom translation test, classified into five literalisation strategies, are presented in Table 4.3. The most frequently used non-literalisation translation strategy was paraphrasing (196, 20.4%), followed by cultural substitution idiomatisation (130, 13.5%). Erroneous translation (6, 10.1%) came third, followed by reduction (43, 4.5%). The least frequently used strategy was omission (3, 0.3%).

The idioms that were most frequently translated literally (by more than 75% of the participants) were *ball is in one's court* (81.7%), *the devil's in the details* (78.4%), *give the green light* (78.3%), *in cold blood* (78.3%) and *put the cart before the horse* (76.7%). The idioms that were least frequently translated literally (by less than 50% of the participants) were *throw down the gauntlet* (43.3%), *all water under the bridge* (43.3%), *tip of the iceberg* (21.6%) and *piece of cake* (15.7%).

Table 4-3 - Frequency Distribution of Six Idiom Translation Strategies

Idiom		Idiom Translation Strategies											
		1		2		3		4		5		6	
		Literalisation		Idiomatisation		Paraphrasing		Reduction		Omission		Erroneous	
		Count	%	Count	%	Count	%	Count	%	Count	%	Count	%
1	*light at the end of the tunnel*	35	58.4	15	25.0	9	15.0	1	1.7				
2	*adding fuel to the fire*	41	68.2	9	15.0	9	15.0			1	1.7		
3	*the devil's in the details*	47	78.4	1	1.7	11	18.3					1	1.7
4	*cross that bridge when we come to it*	32	53.3	18	30.0	10	16.7						
5	*a piece of cake*	31	15.7	26	43.3	3	5.0						
6	*give the green light*	47	78.3			4	6.7	9	15.0				
7	*jump to conclusions*	32	53.3			27	45.0			1	1.7		
8	*ball is in one's court*	51	85.0			1	1.7	8	13.3				
9	*to break the ice*	30	50.0			30	50.0						
10	*throw down the gauntlet*	26	43.3	1	1.7	7	11.7	23	38.3			3	5.0
11	*burnt one's bridges*	33	55.0			26	43.3					1	1.7
12	*in cold blood*	47	78.4	2	3.3	11	18.3						
13	*the tip of the iceberg*	13	21.6	40	66.7	5	8.3	1	1.7			1	1.7
14	*put the cart before the horse*	46	76.7	3	5.0	9	15.0	1	1.7	1	1.7		

15	*put the nail in the coffin*	45	75.0			15	25.0						
16	*be all water under the bridge*	26	43.3	15	25.0	19	31.7						
	Total	582	60.6	130	13.5	196	20.4	43	4.5	3	0.3	6	10.1

4.3.2 Cross-tabulation of Idiom Translation Strategies vs Categories of Idiom

Table 4.4 presents a cross-tabulation that was constructed to display the relationship between the frequencies of the six idiom translation strategies vs the frequencies of the four categories of idiom (transparent, semi-transparent, semi-opaque and opaque).

Table 4-4 - Cross-tabulation of Six Idiom Translation Strategies vs Four Idiom Categories

Idiom Category		Idiom translation strategies						Total
		Literal translation	Idiomatisation	Paraphrasing	Reduction	Omission	Erroneous	
Transparent	Count	165	15	41	18	1	0	240
	%	68.8	6.2	17.1	7.5	0.4	0.0	100.0
Semi- transparent	Count	131	51	55	1	1	1	240
	%	54.6	21.2	22.9	0.4	0.4	0.4	100.0
Semi-opaque	Count	137	36	64	1	1	1	240
	%	57.1	15.0	26.7	0.4	0.4	0.4	100.0
Opaque	Count	149	28	36	23	0	4	240
	%	62.1	11.7	15.0	9.6	0.0	1.7	100.0
Total	Count	582	130	196	43	3	6	960
	%	60.6	13.5	20.4	4.5	0.3	0.6	100.0

A Pearson's Chi-Square (χ^2) Test was conducted to determine whether or not there was a statistical association between the frequencies in the rows and columns of the cross-tabulation, (i.e., whether or not the idiom translation strategies varied systematically with respect to the idiom categories). This test determined whether or not the observed frequencies in each cell of the cross-tabulation differed from the frequencies expected by random chance. The higher the value of χ^2 then the greater the deviation from randomness. This test would not, however, operate accurately with zero frequencies in the cells of the cross-tabulation. Consequently, the reduction, omission and erroneous translation strategies were collapsed (i.e., the frequencies were combined into one category) in order to conduct the test. A highly significant systematic association between the idiom

translation strategies and the idiom categories in Table 4.5 was identified (Total χ^2 = 68.91, p <.001). This provided the evidence to support H_1: There is a significant statistical association between the frequencies of the idiom translation strategies and the frequencies of the idiom categories.

Table 4-5 - Cross-tabulation of Six Idiom Translation Strategies vs Four Idiom

Idiom Category		Translation Strategies						Total
		Literal translation	Idiomatisation	Paraphrasing	Reduction	Omission	Erroneous	
Transparent	Observed	165	15	41	19			240
	Expected	145.5	32.5	49.0	13.0			
	χ^2	2.61	9.42	1.31	2.77			
Semi-transparent	Observed	131	51	55	3			240
	Expected	145.5	32.5	49.0	13.0			
	χ^2	1.44	10.53	0.73	7.69			
Semi opaque	Observed	137	36	64	3			240
	Expected	145.5	32.5	49.0	13.0			
	χ^2	0.49	0.37	4.59	7.69			
Opaque	Observed	149	28	36	27			240
	Expected	145.5	32.5	49.0	13.0			
	χ^2	0.08	0.62	3.45	15.8			
Total	Observed	582	130	196	52			960

Table 4.4 also includes the observed and expected frequencies in each cell, as well as the contribution of the χ^2 in each cell to the total χ^2. The highest values of χ^2 reflecting the most important systematic associations were between (a) opaque idioms and the collapsed reduction, omission and erroneous strategies (χ^2 = 15.8), where the observed frequency (27) was greater than expected (13.0); (b) semi-transparent idioms and idiomatisation (χ^2 = 10.53), where the observed frequency (51) was greater than expected (32.5); (c) transparent idioms and literal translation (χ^2 = 9.42), where the observed frequency (15) was less than expected (32.5); (d) semi-transparent and semi-opaque idioms and the collapsed reduction, omission and erroneous strategies (χ^2 = 7.69), where the observed frequency (3) was less than expected (13.0); and (e) semi-opaque idioms

and paraphrasing (χ^2 = 4.59), where the observed frequency (64) was greater than expected (49.0).

Table 4.6 presents the results of a Pearson's Chi-Square Test on the cross-tabulation that was constructed to display the relationship between the frequencies of literal and non-literal translation strategies vs the frequencies of the four categories of idiom (transparent, semi-transparent, semi-opaque and opaque). A significant systematic association between the translation strategies and the idiom categories in Table 4.5 at the .01 level was identified (Total χ^2 = 11.78 p = .008). This provided further evidence to support H_1: There is a significant statistical association between the frequencies of the idiom translation strategies and the frequencies of the idiom categories.

Table 4-6 - Cross-tabulation of Two Translation Strategies vs Four Idiom Categories

Idiom Category		Translation Strategies		
		Literal translation	Non-literal translation	Total
Transparent	Observed	165	75	240
	Expected	145.5	94.5	
	χ^2	2.61	4.02	
Semi- transparent	Observed	131	109	240
	Expected	145.5	94.5	
	χ^2	1.44	2.22	
Semi opaque	Observed	137	103	240
	Expected	145.5	94.5	
	χ^2	0.49	0.76	
Opaque	Observed	149	91	240
	Expected	145.5	94.5	
	χ^2	0.08	0.13	
Total	Observed	582	378	960

The highest values of χ^2 reflecting the most important systematic associations were between (a) transparent idioms and non-literal translation (χ^2 = 4.02), where the observed frequency (75) was less than expected (94.5); (b) transparent idioms and literal translation (χ^2 = 2.61), where the observed frequency (165) was greater than expected (145.5); (c) semi-transparent idioms and non-literal translation (χ^2 = 2.22), where the observed frequency (109) was greater than expected (94.5); and (d) semi-transparent idioms and literal translation (χ^2 = 1.44), where the observed frequency (131) was less than expected (145.5).

Table 4.7 presents the frequency distribution of the frequencies of literal translations classified by the four idiom categories. The highest frequencies of literal translation were for transparent idioms (165, 28.4%), followed by opaque idioms (149, 25.6%), semi-opaque idioms (137, 3.5%) and semi-transparent idioms (131, 22.5%) A Chi-Square Goodness of Fit test was conducted to determine whether or not the overall frequencies of literal translation varied significantly with respect to the four categories of idioms. The test was not significant at the .05 level ($\chi^2 = 4.64$, $p = .200$). It was concluded that the observed frequencies of literal translations in each category did not deviate significantly from the expected equal proportions. Consequently, there was no statistical evidence to support H_2: The frequencies of use of the literalisation strategy are different across different categories of idiom.

Table 4-7 - Frequency of Use of Literal Translations Classified by Four Idiom Categories

Idiom Category	Literal Translation			
	Observed	%	Expected	%
Transparent	165	28.4	145.5	25.0
Opaque	149	25.6	145.5	25.0
Semi-opaque	137	23.5	145.5	25.0
Semi-transparent	131	22.5	145.5	25.0

4.4 Factors Associated with the Participants' Choice of Idiom Translation Strategies

Based on the above results, which indicated that literalisation was the most prevalent translation strategy used by participants, this section explores the demographic and contextual factors that may have been associated with the participants' tendency towards literal translation of the sixteen English idioms. The following hypotheses were tested:

H_3: The frequencies of use of the participants' translation strategies varied significantly with respect to (a) TV channel affiliation; (b) gender; (c) educational level; (d) first degree; and (e) work experience of the participants.

H_4: Participants believed that their translation strategies were associated with (a) time pressure; (b) adherence to institution's culture or database of translating idioms; (c) exposure to English culture; and (d) use of Arabic dictionaries.

4.4.1 Demographic Factors

Each instance of literal translation recorded for each participant was given a score of 1, and each instance of non-literal translation was given a score of 0. The scores were summated for each participant to provide a total score potentially ranging from a minimum of 0 (i.e., zero use of literal translation) to a maximum of 16 (i.e., all the idioms were literally translated). This score was operationalised to determine whether or not the participants' demographic characteristics were associated with the participants' choice of idiom translation strategies.

The total scores for literal translation across the sixty participants were not normally distributed, indicated by the deviation of the frequency distribution histogram from a bell-shaped curve in Figure 4.1. The total scores for each participant ranged from 2 (reflecting little use of literal translation) to 16 (reflecting maximum use of literal translation) with a median score of 11 (reflecting that 50% of the participants used 11 literal translations).

The implications of deviation from normality as well as the frequency level of measurement of literal translation were that parametric statistics (e.g., means and standard deviations) that assumed normality and an interval level of measurement were not justified for analysing the scores. Consequently, non-parametric statistics were used. Seven Kruskal–Wallis tests (the non-parametric alternative to Analysis of Variance) were conducted to compare the grouped median scores between the groups of participants specified in Table 4.1, classified according to their TV channel affiliation, gender, age, education level, first degree, work experience and academic translation background. The results are presented in Table 4.8.

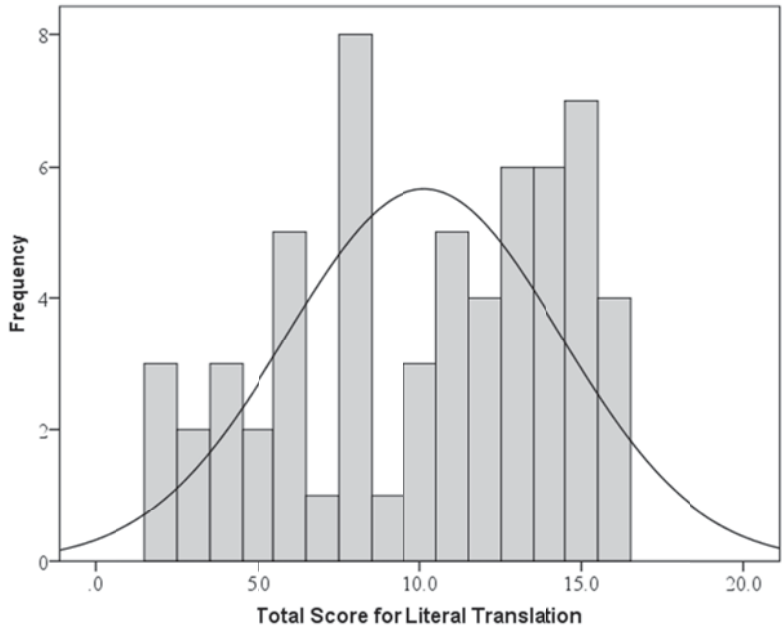

Figure 4-1 - Frequency Distribution of Total Scores for Literal Translation

Table 4-8 -Comparison of Total Scores for Literal Translation between Groups

Factor	Group	Number in Group	Grouped Median Score	Kruskal-Wallis statistic	p
TV channel affiliation	Ashorooq TV	39	10.20	1.81	.178
	Sudan TV	21	11.60		
Gender	Male	37	11.28	.134	.134
	Female	23	10.00		
Age (Years)	21-30	4	13.5	1.26	.532
	31-40	20	8.9		
	> 40	36	11.0		
Educational level	Bachelor's degree	47	11.67	4.99	.025*
	Master's degree	13	6.67		
First degree	Language related	45	10.75	0.01	.979
	Non language related	15	10.67		

Work experience (Years)	< 1	5	8.0	.477	.924
	1-5	25	11.0		
	6-10	16	11.4		
	>10	14	10.5		
Academic translation background	No	34	11.5	1.07	.301
	Yes	26	9.6		

Limited statistical evidence was provided to support H_3. The frequencies of use of the participants' literal translation strategies did not vary significantly with respect to TV channel affiliation, gender, first degree, work experience or translation background. There was, however, a significant difference at the .05 level between the participants with respect to their educational level. Participants with a Bachelor's degree (Median = 11.67) used literal translation strategies significantly more ($p = .025$) than participants with a Master's degree (Median = 6.67).

4.4.2 Participants' Assumptions

The participants' answers to four questions regarding their assumptions about translation strategies are presented in Table 4.9. The proportions of the sixty participants answering "Yes" to each question ranged from 40.0% to 75.0%. Four one sample Z tests for proportions were conducted to determine whether or not the observed proportions answering "Yes" to each question were greater than 50% (i.e., the majority).

The statistically significant results of three of the Z tests ($p < .001$) provided evidence to support H_4 because more than 50% of the participants believed that their translation strategies were associated with (a) time pressure; (b) adherence to institution's culture or database of translating idioms; and (c) exposure to English culture. Less than half (40%) of the participants stated that they did not use Arabic dictionaries without applying critical thinking to come up with their own translations of English idioms.

Table 4-9 - Answers to Four Questions Regarding Translation Strategies

Factor	Question	Number answering 'Yes'	%	Z	P
Time Pressure	Would your first option of idiom translation strategy be literal translation if you were under pressure?	45	75.0	3.87	<.001
Adherence to Institution's Culture or Database of Translating Idioms	Do you or are you required to stick to your institution's culture or database of translating idioms?	48	80.0	4.65	<.001
Exposure to English culture	Do you use your knowledge of the English culture to come up with translation of English idioms?	48	80.0	4.65	<.001
Use of Arabic dictionaries	Do you use Arabic dictionaries without applying critical thinking to come up with your own translations of English idioms?	23	40.0	1.81	.965

4.4.3 Clustering of Translation Strategies

The data presented above do not consider other factors that may be important in explaining the participants' tendency towards literal translation of the sixteen English idioms. It is possible that the translation strategies of the participants may be classified hierarchically because certain groups of participants consistently use certain clusters of strategies while other groups of participants consistently use different clusters of strategies. These cluster groups may be entirely independent of the

participants' demographic characteristics as well as their answers to the four questions above. Consequently, a hierarchical cluster analysis was conducted to test the following hypothesis:

H_5: The participants can be grouped according to their use of different clusters of translation strategies, independent of their demographic characteristics.

The cluster solution using Ward's linkage method and Squared Euclidean Distance is presented in the form of a dendrogram in Figure 4.2.

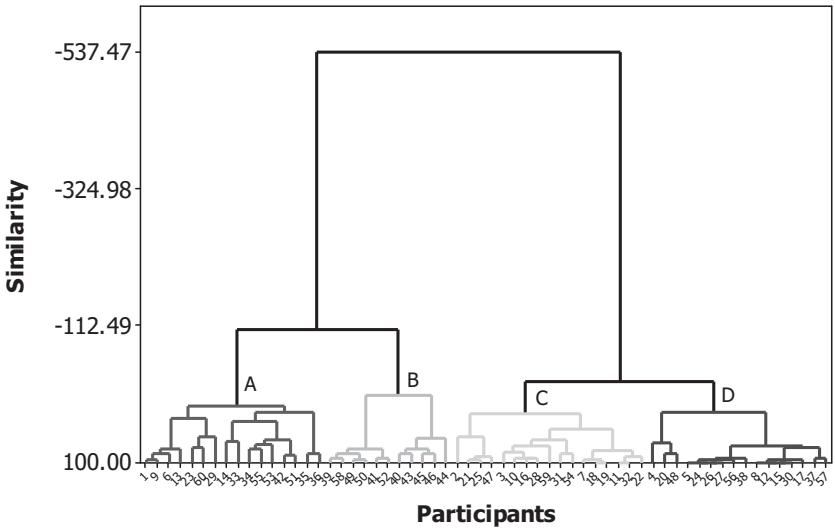

Figure 4-2 - Clustering of 60 Participants by their Idiom Translation Strategies

The cluster solution presented in the dendrogram in Figure 4.2 reflects the similarities and differences between each of the sixty participants with respect to their use of the six idiom translation strategies. This solution was deemed to be meaningful and supported H_5 because it identified four clearly distinct cluster groups, labelled A (red); B (orange); C (green); and D (blue). Each cluster group represented a separate category of participants; however, within each group the participants had similar idiom translation strategies. Cluster Group A contained 16 participants. Cluster Group B contained 11 participants. Cluster Group C contained 17 participants. Cluster Group D contained 16 participants.

The four cluster groups differed with respect to their use of literal translation strategies. A Kruskal–Wallis test indicated a highly significant difference between the group median scores for literal translation across the four cluster groups (Kruskal–Wallis statistic = 47.41 $p < .001$). The grouped median scores for literal translation are compared in Figure 4.3. Cluster groups A and B were the least frequent users of literal translation strategies (median scores = 7.5 and 3.7, respectively). Cluster group C contained more frequent users of literal translation strategies (median score = 12.3) and cluster group D contained the most frequent users of literal translation strategies (median score = 14.8). A further breakdown of the differences between the patterns of translation strategies used by the four cluster groups is presented in Figure 4.4 (Group A), Figure 4.5 (Group B), Figure 4.6 (Group C) and Figure 4.7 (Group D). Group A used all possible translation strategies, most frequently using literalisation (42.2% of instances) and paraphrasing (34.4%), with less use of idiomatisation (14.8%) and reduction (6.6%), and with little use of omission (1.2%) and erroneous (0.8%). Group B used four strategies, most frequently using idiomatisation (34.7%) and paraphrasing (34.1%), with less frequent use of literalisation (20.5%) and reduction (10.7%).

The members of Group C were more frequent users of literalisation (76.5%), with limited use of paraphrasing (13.6%), idiomatisation (6.2%), reduction (2.2%) and erroneous (1.5%). The most frequent users of literal translation were in Group D (89.8%), with little use of idiomatisation (5.5%), paraphrasing (4.3%) and reduction (0.4%).

The question of whether or not the four cluster groups were related to the demographic groups of participants was addressed. Analysis of the cross-tabulated frequencies using Pearson's Chi-Square tests indicated no evidence for statistical associations between the four cluster groups and the demographic characteristics of the participants, specifically TV channel affiliation ($\chi 2 = 4.11$, $p = .249$); gender ($\chi^2 = 1.52$, $p = .678$); age ($\chi^2 = 2.90$, $p = .821$); education level ($\chi^2 = 2.57$, $p = .463$); first degree ($\chi^2 = 0.85$, p = ,837); years of experience ($\chi^2 = 4.11$, $p = .402$); or translation background ($\chi^2 = 5.00$, $p = .171$).

The results of the Chi-Square tests provided further evidence to refute H_3, because the frequencies of use of the participants' translation strategies did not vary significantly with respect to (a) TV channel affiliation; (b) gender; (c) educational level; (d) first degree; (e) work experience; and (f) translation background of the participants. Furthermore, the Chi-Square tests supported H_5: The participants can be grouped according to their use of different clusters of translation strategies, independently of their demographic characteristics. The statistical evidence indicated that the

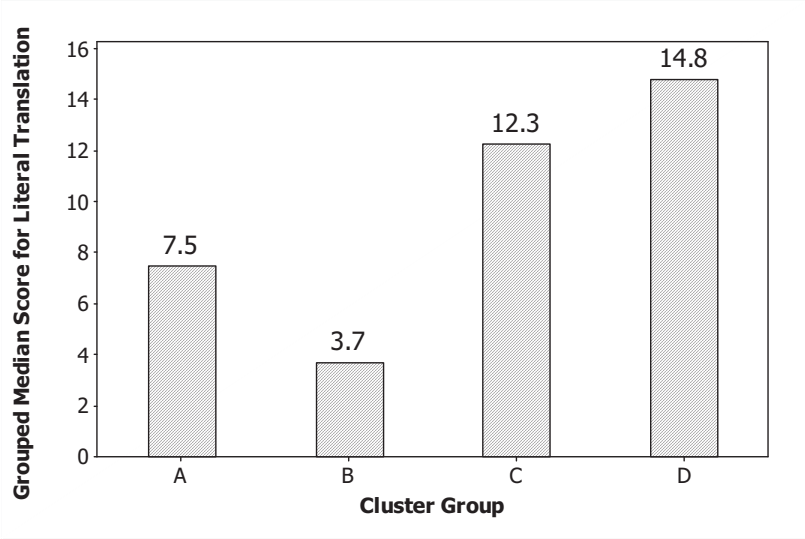

Figure 4-3 - Grouped Median Scores for Literal Translation across Cluster Groups

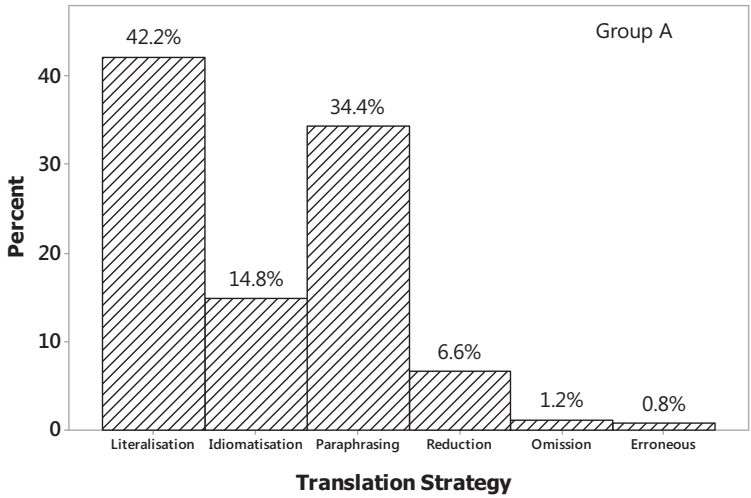

Figure 4-4 - Pattern of Translation Strategies Used by Group A

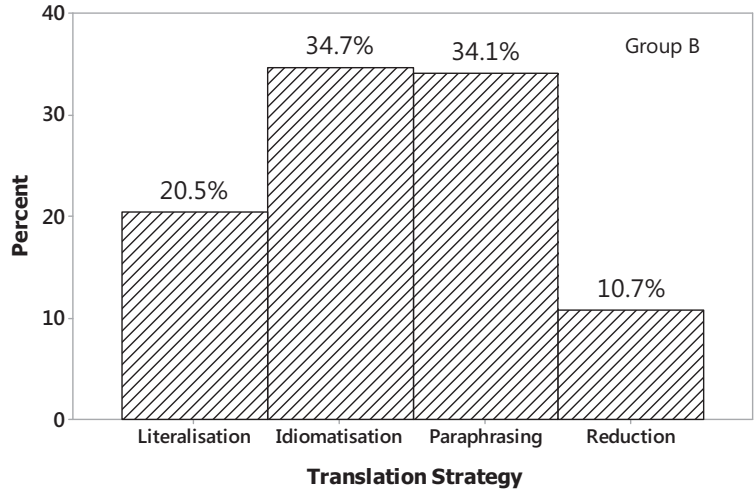

Figure 4-5 - Pattern of Translation Strategies Used by Group B

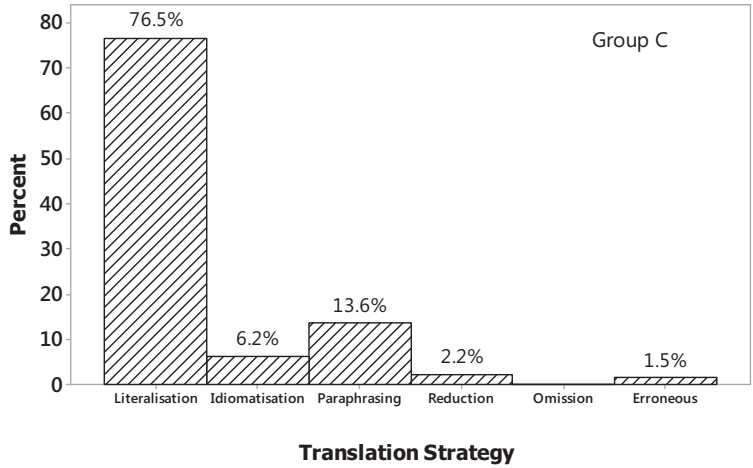

Figure 4-6 - Pattern of Translation Strategies Used by Group C

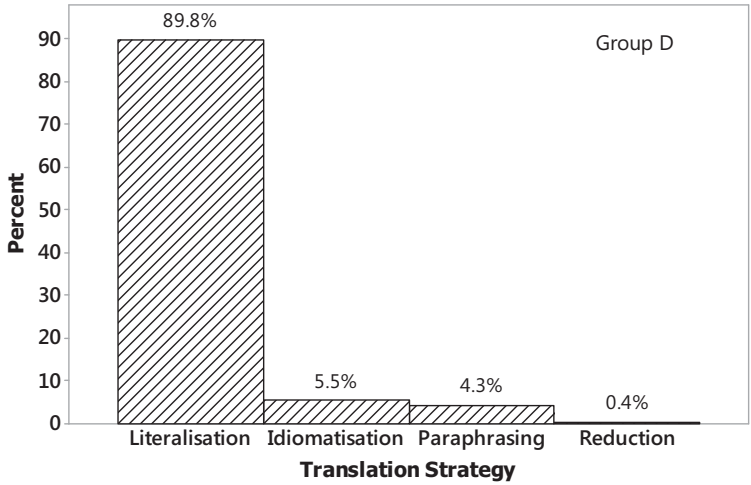

Figure 4-7 - Pattern of Translation Strategies Used by Group D

participants could be classified into separate cluster groups and that each group used a different pattern of translation strategy; however, the different patterns of translation strategy were not related to the demographic characteristics of the participants.

4.5 Transliteration and Glossing

To illustrate the extent of the influence of translation on the Arabic language, all answers to the translation test were transliterated and glossed. Variations of literal translations of the same idiom were provided in the tables to show each participant's behaviour and formulation preferences when rendering each idiom. The following sections provide the transliteration and glossing of all 960 answers, including an analysis of the participants' processes when translating the idioms into Arabic.

4.5.1 Light at the end of the tunnel

According to the *Oxford Advanced Learner's Dictionary*, *light at the end of the tunnel* means something that shows you are nearly at the end of a long and difficult time or situation. The idiom has been traced back to around 1922 and was later popularised by John F. Kennedy in 1962.

Table 4.10 shows that over half of the participants (35, 58.3%) chose to translate this idiom literally, destroying the metaphorical effect of the idiom and ignoring conventional and agreeable equivalents, such as (بارقة أمل), which translate the idiom precisely and idiomatically. Ten members of this group translated the idiom as (ضوء في آخر النفق), twenty-two as (ضوء في نهاية النفق), one as (ضوء خفيف في نهاية النفق), one as (ستضيئ في نهاية النفق) and one as (نور في آخر النفق). The non-literal translations of the other group (25, 41.7%) were as follows: one participant rendered the idiom as (أمل في نهاية النفق), one as (يتوقعون انخفاضها), two as (أمل في نهاية المطاف), one as (هناك أمل), one as (بصيص من الأمل يلوح في الأفق), four as (في طريقها للانفراج), one as (بوادر انفراج), ten as (بارقة أمل), one as (بوادر حل للأزمة), one as (بصيص أمل) and one as (بادرة انفراج للمشكلة) and one as (فرج في نهاية النفق).

A plausible explanation for the participants' inclination towards literal translation, as in (ضوء في آخر النفق) and its variations, is that they are as effective and influential as the figurative translation and have established themselves as part of the Arabic lexis. The desire to keep the flavour and image of the original, as it is the norm in news translation, could be another factor. One of the participants chose to employ an integrated approach to render the idiom, i.e., using a combination of a literal and figurative translation (أمل في نهاية النفق), where the original image is retained in the second part of the translation (*end of the tunnel* - نهاية النفق) and the figurative colouring is also preserved by using the word (*hope* - أمل). The result is a diluted idiomaticity. Although other tactics employed to translate the idiom, including translation by paraphrase, were successful in fulfilling the communicative function of the translation, they aborted idiomaticity and did not retain the original image; for example, (في طريقها للانفراج) (lit. *on its way to solution*), (بادرة انفراج للمشكلة) (lit. *a sign of a solution to the problem*) and (بوادر حل للأزمة) (lit. *signs of a solution to the crisis*). Interestingly, English–Arabic dictionaries, including all those employed in this study, failed to list the idiomatic meaning provided by over half of the participants.

Table 4-10 - Transliteration and Glossing of 'light at the end of the tunnel'

Idiom translation	Transliteration and glossing	Frequency
ضوء في آخر النفق	*ḍaw' fī ākhir an-nafaq* light at end (of) the-tunnel	10
ضوء في نهاية النفق	*ḍaw' fī nihāyat an-nafaq* light at end (of) the-tunnel	22
أمل في نهاية النفق	*'amal fī nihāyat an-nafaq* hope at end (of) the-tunnel	1

ضوء خفيف في نهاية النفق	*ḍaw' khafīf fī nihāyat an-nafaq* light faint at end (of) the-tunnel	1
يتوقّعون انخفاضها	*yatawaqqa'ūn inkhifāḍahā* expect-3pl drop-its	1
ستضيئ في نهاية النفق	*satuḍī' fī nihāyat an-nafaq* FUT-3fsg-glow at end (of) the-tunnel	1
أمل في نهاية المطاف	*'amal fī nihāyat al-maṭāf* hope at end (of) the-circuit/lap/circumambulation	2
هناك أمل	*hunāka 'amal* there (is) hope	1
في طريقها للانفراج	*fī ṭarīqi-hā li-l-infirāj* on way-its to-the-solution	1
بصيص من الأمل يلوح في الأفق	*baṣīṣ min al-'amal yalūḥ fī al-'ufuq* ray from the-hope 3msg-loom in the-horizon	1
بصيص أمل	*baṣīṣ 'amal* ray (of) hope	4
بوادر انفراج	*bawādir infirāj* signs (of) solution	1
بارقة أمل	*bāriqat 'amal* ray (of) hope	10
بوادر حل للأزمة	*bawādir ḥal li-l-'azmah* signs (of) solution to-the-crisis	1
نور في آخر النفق	*nūr fī ākhir an-nafaq* light at end (of) the-tunnel	1
بادرة انفراج للمشكلة	*bādirat infirāj li-l-mushkilah* sign (of) solution to-the-problem	1
فرج في نهاية النفق (لكل بداية نهاية)	*-faraj fī nihāyat an-nafaq* solution at end (of) the-tunnel *- li-kull bidāyah nihāyah* for-each beginning (there is) ending	1
	Total	60

4.5.2 Adding fuel to the fire

This idiom means to make a bad situation even worse. It can be found with several variations, including *to add flames to the fire* and *to pour gasoline on the fire*. According to "Improve your spoken English", the idiom was used thousands of years ago by the famous Roman historian

Livy. The earliest recorded mention of the idiom in the English history, however, was in 1817.

Table 4.11 shows that (42, 70%) participants translated this idiom literally, whereas (18, 30%) translated it non-literally. Twelve of the first group translated this idiom as (سَكْب الزيت على النار), thirteen as (صَبُ الزيت على النار), three as (إضافة الوقود إلى النار), three as (تصب الزيت على النار), one as (إضافة الزيت على النار), one as (تسكب الزيت على النار), one as (إضافة بنزين إلى النار), one as (صبُ مزيد من الزيت على النار), one as (دلْق الزيت على النار), one as (صب البنزين على النار), one as (صب الوقود على النار), one as (وقود للنار), one as (إضافة الشحم إلى النار), one as (صب الوقود في النار) and one as (تصب الوقود على زيادة النار). The non-literal translations are distributed as follows: one participant translated the idiom as (يجب على الحكومة أن تحذر من تهديدات الإرهابيين), one as (تعقيد للأمور), one as (تأزيم للموقف), one as (يفاقم هذا من المشكلة), one as (إثارة للفتن), one as (مفاقمة للأزمة), one as (زيادة الأمر سوء), one as (سيعقد الوضع) and one as (سيزيد من مخاوفهم). The remaining nine in this group were successful in providing a full idiomatic MSA meaning, translating it as (زيادة الطين بلة).

The literal translations of this idiom, such as (صب الوقود في النار) and (سكب الزيت على النار), have been fully absorbed into the Arabic lexis. The fact that these literal translations have been admitted into the Arabic language and secured a place in its lexis, and that their borrowed figurative sense is as effective and comprehensible as the Arabic figurative sense, despite the fact that the original idiom is rooted in Western culture, can be seen as sensible justifications for using them. One more possible explanation for their use is the strong presence of these literal translations in English–Arabic bilingual dictionaries. Nine participants managed to provide fully idiomatic, widely acceptable and comprehensible translations, including (زيادة الطين بلة) (lit. *making the mud wetter*) and (يزيد النار حطبًا) (lit. *to add wood to the fire*). Most other non-figurative renderings, such as (يفاقم من المشكلة - *to exacerbate the problem*), though successful in conveying the message, sacrificed idiomaticity for no justifiable reason such as zero language equivalence in the TL, avoidance of taboos, simplification of the TL translation or unavailability of an acceptable and equally influential literal translation (Ghazalah 2004).

Table 4-11 - Transliteration and Glossing of 'adding fuel to the fire'

Idiom translation	Transliteration and glossing	Frequency
سكب الزيت على النار	*sakb az-zayt 'alá an-nār* pouring the-oil on the-fire	12
صب الزيت على النار	*ṣab az-zayt 'alá an-nār* pouring the-oil on the-fire	13

إضافة الوقود إلى النار	*iḍāfat al-waqūd ’ilá an-nār* adding the-fuel to the-fire	3
تصب الزيت على النار	*taṣub az-zayt ‘alá an-nār* 3fsg-pour the-oil on the-fire	3
إضافة بنزين إلى النار	*iḍāfat benzīn ’ilá an-nār* adding benzine to the-fire	1
يجب على الحكومة أن تحذر الشعب من تهديدات الإرهابيين	*yajib ‘alá al-ḥukūmah ’an tuḥadhdhir ash-sha‘b min tahdīdāt al-’irhābiyīn* must on the-government to 3fsg-warn the-people from threats (of) the-terrorists	1
تسكب الزيت على النار	*taskub az-zayt ‘alá an-nār* 3fsg-pour the-oil on the-fire	1
إضافة الزيت على النار	*iḍāfat az-zayt ’alá a-nnār* adding the-oil on the-fire	1
دلق الزيت على النار	*dalq az-zayt ‘alá an-nār* spilling the-oil on the-fire	1
صب مزيد من الزيت على النار	*ṣab mazīd min az-zayt ‘alá an-nār* pouring more from the-oil on the-fire	1
إثارة للفتن	*ithārah li-l-fitan* instigation to-the-tumults	1
زيادة وقود للنار	*ziyādat waqūd li-n-nār* increasing (of) fuel to-the-fire	1
يفاقم هذا من المشكلة	*yufāqim hādha min al-mushkilah* 3msg-exacerbate this from the-problem	1
صب الوقود على النار	*ṣab al-waqūd ‘alá an-nār* pouring the-fuel on the-fire	1
تأزيم للموقف	*ta’zīm li-l-mawqif* aggravation to-the-situation	1
زيادة الطين بلة	*ziyādat aṭ-ṭīn billah* increasing the-mud wetting	9
تعقيد للأمور	*ta‘qīd li-l-’imūr* complication to-the-matters	1
سيعقد الوضع	*sayu‘qqid al-wad‘* FUT-3msg-complicate the-situation	1
صب البنزين على النار	*ṣab al-benzīn ‘alá an-nār* pouring the-benzine on the-fire	1
زيادة الأمر سوء	*ziyādat al-’amr sū’* increasing the-matter worsening	1
مفاقمة للأزمة	*mufāqamah li-l-’azmah* aggravation to-the-crisis	1

إضافة الشحم إلى النار	*iḍāfat ash-shaḥm ’ilá an-nār* adding the-fat to the-fire	1
سيزيد من مخاوفهم	*sayazīd min makhāwifa-hum* FUT-3msg-increase from fears-their	1
صب الوقود في النار	*ṣab al-waqūd ‘alá an-nār* pouring the-fuel on the-fire	1
تصب الوقود على النار	*taṣub al-waqūd ‘alá an-nār* 3fsg-pour the-fuel on the-fire	1
	Total	60

4.5.3 The devil’s in the details

The idiom *the devil’s in the details* refers to a catch or mysterious element hidden in the details. It derives from the earlier phrase *God is in the detail*, expressing the idea that whatever one does should be done thoroughly; i.e., details are important. The idiom is also attributed to the story of the Land of Dread.

Table 4.12 shows that (47, 78.3%) participants translated this idiom literally, compared to (13, 21.7%) who translated it non-literally. Three of the first group translated the idiom as (الشر في التفاصيل), eight as (الشيطان في التفاصيل), one as (الأشرار المهمة في التفاصيل), nineteen as (الشيطان يكمن في التفاصيل), five as (الشياطين في التفاصيل), two as (الشيطان يوجد في التفاصيل), one as (المكائد تكمن في التفاصيل), two as (الشرور تكمن في التفاصيل), one as (الشيطان بذكر التفاصيل), one as (الشيطان يسكن في التفاصيل), two as (الشر يكمن في التفاصيل), one as (الشيطان موجود في التفاصيل) and one as (الشيطان يرقد في التفاصيل). Regarding the other group, one of the participants translated the idiom as (الأضرار المهمة في التفاصيل), one as (أهمية التفاصيل), one as (يتوخوا أقصى درجات الحذر), two as (توخي الحذر), one as (ضرورة الاهتمام بالتفاصيل), one as (أهمية الاهتمام بالتفاصيل), two as (التركيز على التفاصيل), one as (الاهتمام بالتفاصيل), one as (عدم تكمن في المشاكل الاهتمام بالتفاصيل), one as (إهمال التفاصيل الدقيقة يجلب المشاكل) and one as (معظم النار من مستصغر الشرر).

Although the literal translations provided kept the flavour and image of the original, they sounded unnatural in Arabic. Some other non-figurative translations, such as (يتوخوا أقصى درجات الحذر - *to exercise extreme caution*), were successful in conveying the denotative meaning, albeit at the expense of idiomaticity. The fact that only one participant was able to provide a full idiomatic equivalent for this opaque idiom, namely (معظم النار من مستصغر الشرر - *great fires erupt from tiny sparks*), which all English–Arabic dictionaries failed to list, aroused the researcher’s curiosity and prompted him to seek to know whether this was coincidental or consistent with the other answers that the same participant gave to the test questions and/or with his or her initial demographic information. When checked, the

Table 4-12 - Transliteration and Glossing of 'the devil's is in the details'

Idiom translation	Transliteration and glossing	Frequency
الشر في التفاصيل	*ash-shar fī at-tafāṣīl* the-evil (is) in the-details	3
الأضرار المهمة في التفاصيل	*al-'aḍrār al-muhimmah fī at-tafāṣīl* the-damages the-important-fsga (are) in the-details	1
الشيطان في التفاصيل	*ash-shayṭān fī at-tafāṣīl* the-devil (is) in the-details	8
الأشرار المهمة في التفاصيل	*al-'ashrār al-muhimmah fī at-tafāṣīl* the-evils the-important-fsga (are) in the-details	1
الشيطان يكمن في التفاصيل	*ash-shayṭān yakmun fī at-tafāṣīl* the-devil 3msg-lie in the-details	19
الشياطين في التفاصيل	*ash-shayāṭīn fī at-tafāṣīl* the-devils (are) in the-details	5
الشيطان يوجد في التفاصيل	*ash-shayṭān yūjad fī at-tafāṣīl* the-devil 3msg-exist in the-details	2
الشيطان بذكر التفاصيل	*ash-shayṭān bi-dhikr at-tafāṣīl* the-devil by-mention (of) the-details	1
المكائد تكمن في التفاصيل	*al-makā'id takmun fī at-tafāṣīl* the-plots 3fsg-lie in the-details	1
الشرور تكمن في التفاصيل	*ash-shrūr takmun fī at-tafāṣīl* the-evils 3fsg-lie in the-details	2
أهمية التفاصيل	*'ahamiyyat at-tafāṣīl* importance (of) the-details	1
يتوخوا أقصى درجات الحذر	*yatawakhkhū 'aqṣá darajāt al-ḥadhar* exercise-3pl extreme degrees (of) the-caution	1
توخي الحذر	*tawakhkhī al-ḥadhar* exercise (of) the-caution	2
ضرورة الاهتمام بالتفاصيل	*ḍarūrat al-ihtimām bi-t-tafāṣīl* necessity (of) the-attention by-the-details	1
أهمية الاهتمام بالتفاصيل	*'ahamiyyat al-ihtimām bi-t-tafāṣīl* importance (of) the-attention by-the-details	1

الشيطان يسكن في التفاصيل	*ash-shayṭān yaskun fī at-tafāṣīl* the-devil 3msg-dwell in the-details	1
الشر يكمن في التفاصيل	*ash-shar yakmun fī at-tafāṣīl* the-evil 3msg-lie in the-details	2
التركيز على التفاصيل	*at-tarkīz ‘alá at-tafāṣīl* the-focus on the-details	2
الاهتمام بالتفاصيل	*al-ihtimām bi-t-tafāṣīl* the-attention by-the-details	1
معظم النار من مستصغر الشرر	*mu‘ẓam an-nār min mustaṣghar ash-sharar* most (of) the-fire (is) from underestimated the-sparks	1
المشاكل تكمن في عدم الاهتمام بالتفاصيل	*al-mashākil takmun fī ‘adam al-ihtimām bi-t-tafāṣīl* the-problems 3fsg-lie in lack (of) the-attention by-the-details	1
الشيطان يرقد في التفاصيل	*ash-shayṭān yarqud fī at-tafāṣīl* the-devil 3msg-repose in the-details	1
إهمال التفاصيل الدقيقة يجلب المشاكل	*’ihmāl at-tafāṣīl ad-daqīqah yajlub al-mashākil* ignoring the-details the-minute-fsga 3msg-bring the-problems	1
الشيطان موجود في التفاصيل	*ash-shayṭān mawjūd fī at-tafāṣīl* the-devil (is) existing in the-details	1
	Total	60

paper of this participant revealed that she was a female falling within the forty-and-above age group. She was affiliated with Sudan TV. She had over ten years of work experience in the news environment. She had an academic translation background. She is educated to a Bachelor’s degree level. Her first degree specialisation was language-related as she majored in English Language. She answered “no” to the question: Do you use English–Arabic dictionaries without applying critical thinking to come up with your own translations of idioms? She answered “no” to the question: Would your first option of translation strategy be literal translation if you were under pressure? Interestingly, she answered “yes” to the question: Do you or are you required to stick to your institution’s culture or database of translating idioms? She answered “yes” to the question: Do you use your knowledge of the English culture to come up with your own translations of idioms? She gave (8, 50%) idiomatic equivalents. She adequately paraphrased six idioms and successfully used the reduction strategy twice. Although facts derived from answers of only one participant cannot be generalised, one may say that the answers and demographic information of

this participant were consistent. The participant's years of experience in the industry and her translation background and skills in giving answers may have helped her to avoid literal translation of idioms. She may have also benefited from her familiarity with the English culture.

4.5.4 To cross that bridge when one's come to it

This idiom means to deal with a situation when, and not before, it occurs. Its earliest recorded use, according to the *American Heritage Dictionary of Idioms* by Christine Ammer, is in Henry Wadsworth Longfellow's *The Golden Legend* (1851).

Table 4.13 shows that (32, 53.3%) participants translated this idiom literally. The remaining (28, 46.7%) participants translated it non-literally. Ten of the first group translated the idiom as (سنعبر هذا الجسر عندما نصل إليه), one as (سنقوم بعبور هذا الجسر عندما), one as (سوف يعبر هذا الجسر عندما نصل إلى ذلك), one as (سنعبر الكوبري عندما نصل إليه), one as (سوف نعبر هذا الجسر حتى نصل إليه), one as (سأقوم بعبور الجسر عندما), one as (سنعبر الجسر عندما نصل إليه), one as (سنعبر ذاك الجسر حينما نصل), one as (عبور هذا الجسر عندما نصل إليه), one as (تعبر الجسر عندما تصل إليه), one as (سوف نعبر ذاك الجسر عندما نصله), one as (سنعبر ذاك الجسر عند حضورنا), one as (نعبر ذاك الجسر عندما نأتي إليه), one as (سوف نعبره في الوقت المناسب), three as (سنعبر الجسر في الوقت المناسب), one as (سنعبر ذلك الجسر عندما نصل إليه), one as (سنعبر هذا الجسر عندما نبلغه), one as (سوف نعبر هذا الجسر عندما نصل إليه), one as (سنقوم بعبور الجسر عندما نصل إليه), one as (سنعبر الجسر عندما نصل إليه) and one as (سنعبر الجسر حالما أتيناه). Regarding the other group, four participants translated the idiom as (لا تستبق الأحداث), one as (سنناقش هذا الأمر), one as (سنفكر في ذلك في حينه), one as (سنفكر في الخطوة المقبلة), one as (سنجتاز القضية عندما نلجها), one as (سنتحدث في حينه), one as (عندما نصل إليه) and eighteen as (سيمكننا التعامل مع ذلك حين نصل إلى تلك النقطة) (لكل حادث حديث).

The literal translations produced were not only completely alien to the Arabic culture but also failed to convey the message clearly, aborted idiomaticity, diminished the stylistic and rhetoric colour of the original and neglected the actual effect. Some non-figurative translations, such as (سنفكر في ذلك في حينه - *we will think about that in due time/course*), conveyed the message to some degree but also dispelled idiomaticity. The idiomatic equivalent chosen, (لكل حادث حديث) (lit. *for each happening there is talking*) was a perfect choice that achieved Nida's dynamic equivalence theory, triggering the same impact on the target audience as the meaning of the original wording does upon the original audience. Nida's dynamic approach is referred to here, as the current researcher believes it is the most appropriate approach to be used wherever possible in translation in general and in the translation of idioms in particular, despite the criticism

it has received from many scholars, including Chesterman (2002), Gentzler (2001) and Qian (1993). Qian (1993), for instance, criticises Nida's assertion of substantial equivalent response of the receptors in a dynamic equivalent translation. In Qian's view, the form and content are inseparable, and thus given the fact that language forms of Chinese and English are quite different, it is impossible to achieve equivalent response or effect in real Chinese and English translation. Chesterman (2002, 11) contends that the translator cannot know the equivalent effect or reaction for sure; rather, they can only guess the approximate potential effects on readers, because in real life translators normally do not have plenty of time to check or measure the effects empirically. Chesterman (2002, 11–12) also points out that the idea of achieving exactly the same effect is idealistic and dynamic effect is in principle impossible, for everyone's context and cognitive state is different. In his book *Contemporary Translation Theories*, Gentzler (2001, 45–56) argues that Nida's "science" of translation is highly suspect for a number of reasons: (a) the historical paradigm Nida drew on for his strategies was fairly narrow, dominated by translations of the Bible; (b) Nida's dynamic equivalence theory is governed by "his taste, general public opinion and the economics of his project (converting people to Christianity)"; and (c) Nida's adoption of generative grammar (a deep structure/surface structure model) distorts a theory of transformational grammar. As mentioned above, despite all this criticism, this researcher fully agrees with Nida (1969) that the closest natural equivalent is the ideal product of translating, which requires the translator to avoid awkwardness or translationese in order to produce a translation which does not sound like a translation in the target language culture. Nida (1964, 134) argues that translation must make sense and convey the spirit and manner of the original, must be sensitive to the style of the original, and should have the same effect upon the receiving audience as the original had on its audience. In other words, he refers to the degree to which receptors of the message in the TL language respond to it in substantially the same manner as the receptors in the SL. Some translation theorists argue that such responses can never be identical, for the cultural and historical settings are too different.

Table 4-13 - Transliteration and Glossing of 'cross that bridge when we come to it'

Idiom translation	Transliteration and glossing	Frequency
سنعبر هذا الجسر عندما نصل إليه	*sana'bur hādha al-jisr 'indamā naṣil 'ilay-hī* FUT-1pl-cross this the-bridge when 1pl-reach to-it	10
سوف يعبر هذا الجسر عندما نصل إلى ذلك	*sawfa ya'bur hādha al-jisr 'indamā naṣil 'ilá dhālika* FUT 3msg-cross this the-bridge when 1pl-reach to that	1
سنقوم بعبور هذا الجسر عندما نصل إليه	*sanaqūm bi-'ubūr hādha al-jisr 'indamā naṣil 'ilay-hī* FUT 1pl-do by-crossing this the-bridge when 1pl-reach to-it	1
لا تستبق الأحداث	*lā tastabiq al-'aḥdāth* don't 2msg-hasten the-events	4
سوف نعبر هذا الجسر حتى نصل إليه	*sawfa na'bur hādha al-jisr 'indamā naṣil 'ilay-hī* FUT 3pl-cross this the-bridge when 3pl-reach to-it	1
سنعبر الكوبري عندما نصل إليها	*sana'bur al-kubri*collquial. 'indamā naṣil 'ilay-hā* FUT-3pl-cross the-bridge when 3pl-reach to-it-fsga	1
سنعبر الجسر عندما نصل إليه	*sana'bur al-jisr 'indamā naṣil 'ilay-hī* FUT-3pl-cross the-bridge when 3pl-reach to-it	1
سأقوم بعبور الجسر عندما نصل	*sa'aqūm bi-'ubūr al-jisr 'indamā naṣil* FUT-1sg-do by-crossing the-bridge when 3pl-reach	1
عبور هذا الجسر عندما نصل إليه	*'ubūr hādha al-jisr 'indamā naṣil 'ilay-hī* crossing this the-bridge when 3pl-reach to-it	1
سنعبر ذاك الجسر حينما نصل إليه	*sana'bur dhāka al-jisr 'indamā naṣil 'ilay-hī* FUT-3pl-cross that the-bridge when 3pl-reach to-it	1
لكل حادث حديث	*li-kull ḥādith ḥadīth* for-each happening (there is) talking	18

تعبر الجسر عندما تصل إليه	*ta'bur al-jisr 'indamā taṣil 'ilay-hī* 2sg-cross the-bridge when 2sg-reach to-it	1
سوف نعبر ذاك الجسر عندما نصله	*sawfa na'bur dhāka al-jisr 'indamā naṣilu-hū* FUT 3pl-cross that the-bridge when 3pl-reach-it	1
سنعبر ذاك الجسر عندما نأتي إليه	*sana'bur dhāka al-jisr 'indamā n'atī 'ilay-hī* FUT-3pl-cross that the-bridge when 3pl-come to-it	1
نعبر ذاك الجسر عند حضورنا	*na'bur dhāka al-jisr 'inda ḥuḍūrinā* 3pl-cross that the-bridge when arrival-our	1
سنفكر في الخطوة المقبلة	*sanufakkir fī al-khuṭwah al-muqbilah* FUT-3pl-think in the-step the-coming-fsga	1
سنعبر الجسر في الوقت المناسب	*sana'bur al-jisr fī al-waqt al-munāsib* FUT-3pl-cross the-bridge in the-time the-suitable	1
سوف نعبره في الوقت المناسب	*sawfa na'buru-hū fī al-waqt al-munāsib* FUT 3pl-cross-it in the-time the-suitable	1
سنفكر في ذلك في حينه	*sanufakkir fī dhālika fī ḥīn-ihī* FUT-3pl-think in that in time-its	1
سنعبر ذلك الجسر عندما نصل إليه	*sana'bur dhālika al-jisr 'indamā naṣil 'ilay-hī* FUT-3pl-cross that the-bridge when 3pl-reach to-it	3
سنعبر هذا الجسر عندما نبلغه	*sana'bur hādhaa al-jisr 'indamā nablughu-hū* FUT-3pl-cross this the-bridge when 3pl-reach-it	1
سنناقش هذا الأمر عندما نصل إليه	*sanunāqish hādha al-'amr 'indamā naṣil 'ilay-hī* FUT-3pl-discuss this the-matter when 3pl-reach to-it	1

سنعبر الجسر حالما أتيناه	*sana'bur al-jisr ḥālamā ’ataynā-hū* FUT-3pl-cross the-bridge as-soon-as 3pl-come-to-it	1
سنتحدث في حينه	*sanataḥaddath fī ḥīni-hī* FUT-3pl-talk in time-its	1
سنجتاز القضية عندما نلجها	*sanajtāz al-qadiyyah ‘indamā naliju-hā* FUT-3pl-overcome the-issue when 3pl-enter-it	1
سيمكننا التعامل مع ذلك حين نصل إلى تلك النقطة	*Sayumkinu-nā at-ta'āmul ma'a dhālika ḥīna naṣil ’ilá tilka an-nuqṭah* FUT-be-able-3pl the-dealing with that when 3pl-reach to that the-point	1
سوف نعبر هذا الجسر عندما نصل إليه	*sawfa na'bur hādha al-jisr ‘indamā naṣil ’ilay-hī* FUT 1pl-cross this the-bridge when 1pl-reach to-it	1
سنقوم بعبور الجسر عندما نصل إليه	*sanaqūm bi-'ubūr hādha al-jisr ‘indamā naṣil ’ilay-hī* FUT-1pl-do by-crossing this the-bridge when 1pl-reach to-it	1
سنعبر الجسر عندما نصل إليها	*sana'bur al-jisr ‘indamā naṣil ’ilay-hī* FUT-1pl-cross the-bridge when 1pl-reach to-it	1
	Total	60

4.5.5 A piece of cake

Idiomatically, the phrase *a piece of cake* refers to a job, task or other activity that is considered pleasant, easy or simple. According to The Phrase Finder, the idea of cake being “easy” originated in the 1870s when cakes were given out as prizes for winning competitions; however, the figurative meaning of the idiom goes back to the 1930s when it was used in print in 1936 by the American poet Ogden Nash.

Table 4.14 shows that (31, 51.7%) participants translated this idiom literally. The other (29, 48.3%) translated it non-literally. Eight of those who gave word-for-word translations rendered the idiom as (قطعة من الكعكة), one as (قطعة الكيك), seven as (قطعة كيك), one as (قطعة الكعجة), one as (كل منها من الكعكة), six as (قطعة كيكة), one as (بكعكة), two as (قطعة من الكيك), three as (قطعة كعكة) and one as (كعكة). Regarding the other group, one participant

translated the idiom as (سهلة المنال), one as (بعيدة المنال), one as (يعارض تقسيم ليبيا), two as (مضغة صائغة), twenty-two as (لقمة سائغة) and two as (لقمة صائغه).

This opaque idiom was used in the following sentence. Muammar Gaddafi's son, Saif al-Islam, was quoted as saying "*Libya is not a piece of cake*". In this example Saif al-Islam was obviously sending a threatening message to the revolutionaries and the Western powers that his father's government was strong enough to defend itself militarily, and that it would not be easily defeated as might be assumed. A cursory glance at the above results reveals most participants' blind adherence to the literal form of the English idiom. Participants' answers reflect the enormous change—damage in the eyes of purists—the Arabic language is now witnessing. Unfortunately, over half of the participants gave completely vague and incomprehensible equivalents in Arabic, which would throw a considerable number of the TL receptors into an abyss of bewilderment. These poor renditions marked the participants' weakness and hasty resorting to bad word-for-word translation of the original. They failed to satisfy both idiomaticity and sense. The temptation to literally translate the idiom this way can be attributed to the fact that the components of the idiom are so straightforward that the participants could not distinguish that the string of words they were dealing with, in fact, formed an idiom in the SL and, therefore, should have been rendered accordingly. Baker (1992, 66) argues that "opaque idioms which do not make sense for one reason or another can actually be a blessing in disguise. The very fact that s/he [translator] cannot make sense of an expression in a particular context will alert the translator to the presence of an idiom of some sort". Falling into the trap of literalisation in this example can also be ascribed to hastiness or participants' incompetence. The figurative version provided, (لقمة سائغة) (lit. *palatable morsel*), on the other hand, was better—fully idiomatic and as influential as the original. It translates the English original more accurately and aesthetically. The image of the English idiom is that of something eaten: "cake". The same image is achieved in the Arabic equivalent. Additionally, both expressions have the same connotation of easiness and are equally comprehensible in both the SL and TL. So, why opt for a word-for-word, incomprehensible and ridiculous translation when a matching version is ready to hand in the TL?

Table 4-14 - Transliteration and Glossing of 'a piece of cake'

Idiom translation	Transliteration and glossing	Frequency
مضغة صائغة	*mudghah ṣā'ighah* (wr. sp.)* chew palatable	2
قطعة من الكعكة	*qiṭ'ah min al-ka'kah* piece from the-cake(*sg*)	8
لقمة سائغة	*luqmah sā'ighah* morsel palatable	22
قطعة الكيك	*qiṭ'ah al-kayk* piece (of) the-cake(*pl*)	1
قطعة كيك	*qiṭ'ah kāyk* piece (of) cake(pl)	7
قطعة الكعجة	*qiṭ'ah al-ka'jah** (*wr. sp.*) piece (of) the-cake(*sg*)	1
لقمة صائغه	*luqmah ṣā'ighah** (*wr. sp.*) morsel palatable	2
كل منها من الكعكة	*kul min-hā min al-ka'kah* each from-her (is) from the-cake(*sg*)	1
قطعة كيكة	*qiṭ'ah kaykah* piece (of) cake(*sg*)	6
بكعكة	*bi-ka'kah* by-cake(*sg*)	1
قطعة من الكيك	*qiṭ'ah min al-kayk* piece from the-cake(*pl*)	2
يعارض تقسيم ليبيا	*yu'āriḍ taqsīm Libya* 3msg-oppose division (of) Libya	1
سهلة المنال	*sahlat al-manāl* easy-fsga the-reach	1
بعيدة المنال	*ba'īdat al-manāl* far-fsga the-reach	1
قطعة كعكة	*qiṭ'ah ka'kah* piece (of) cake(*sg*)	3
كعكة/كيكة	*ka'kah/kaykah* cake(*sg*)/cake(*sg*)	1
	Total	60

4.5.6 To give the green light

This idiom originates in the traffic light system where the green light means to proceed through an intersection. Your Dictionary puts it as "an allusion to the green 'go' signal of a traffic light".

Table 4.15 shows that (47, 78.3%) participants translated this idiom literally. The remaining (13, 21.7%) participants translated it non-literally.

Five of the first group translated this idiom as (تعطي الضوء الأخضر), three as (تعطي إشارة الضوء الأخضر), twenty-six as (أعطت الضوء الأخضر), one as (أعطى الضوء الأخضر), two as (منح الضوء الأخضر), four as (منحت الضوء الأخضر), two as (أعطت ضوء أخضر), one as (يعطي الضوء الأخضر), one as (تعطي الإشارة الخضراء), one as (إعطاء الضوء الأخضر) and one as (تمنح الضوء الأخضر). As for the other group, two participants translated the idiom as (تعطي إشارة إلى), one as (وافقت), three as (سمحت), four as (أوعزت), one as (أومأت) and two as (أشارت).

The inclination for employing the literalisation strategy here is presumably because of zero language equivalence in the TL and the hegemony of English as the language of science and technology. Graddol (2004) argues that "the world's language system is undergoing rapid change because of demographic trends, new technology and international communication. These changes will affect both written and spoken communication". Translating this idiom literally is also consistent with the assumption that idioms which do not have equivalents in the TL are more likely to be translated literally. The transparency of the idiom can also be seen as a factor that may have triggered most participants to translate the idiom literally. Although the idiom has acceptable and widely understood literal equivalents in Arabic, (13, 21.7%) participants resisted the temptation to go for these literal translations and chose to translate the idiom freely, sacrificing idiomaticity but achieving informativeness.

Table 4-15 - Transliteration and Glossing of 'give green light'

Idiom translation	Transliteration and glossing	Frequency
تعطي الضوء الأخضر	*tu'ṭi aḍ-ḍaw' al-'akhḍar* 3fsg-give the-light the-green	5
تعطي إشارة الضوء الأخضر	*tu'ṭi 'ishārah aḍ-ḍaw' al-'akhḍar* 3fsg-give signal (of) the-light the-green	3
أعطت الضوء الأخضر	*a'ṭat aḍ-ḍaw' al-'akhḍar* gave-3fsg the-light the-green	26
أعطى الضوء الأخضر	*a'ṭá aḍ-ḍaw' al-'akhḍar* 3msg-gave the-light the-green	1
تعطي إشارة إلى	*tu'ṭi 'ishārah 'ilá* 3fsg-give signal to	2
منح الضوء الأخضر	*manaḥ aḍ-ḍaw' al-'akhḍar* gave-3msg the-light the-green	2
منحت الضوء الأخضر	*manaḥt aḍ-ḍaw' al-'akhḍar* gave-3msg the-light the-green	4
وافقت	*wāfaqat* approved/agreed-3fsg	1

أعطت ضوء أخضر	*a'ṭat ḍaw' 'akhḍar* gave-3fsg light green	2
يعطي الضوء الأخضر	*yu'ṭi aḍ-ḍaw' al-'akhḍar* 3msg-give the-light the-green	1
تعطي الإشارة الخضراء	*tu'ṭi al-'ishārh a-lkhaḍrā'* 3fsg-give the-signal the-green-fsga	1
سمحت	*samaḥat* allowed-3fsg	3
إعطاء الضوء الأخضر	*'i'ṭā' aḍ-ḍaw' al-'akhḍar* giving the-light the-green	1
أوعزت	*aw'azat* suggested-3fsg	4
أومأت	*awm'at* nodded-3fsg	1
أشارت	*ashārat* advised-3fsg	2
تمنح الضوء الأخضر	*tamnaḥ aḍ-ḍaw' al-'akhḍar* 3fsg-give the-light the-green	1
	Total	60

4.5.7 To jump to conclusions

Jumping to conclusions (JTC) is a psychological term referring to early resolute decisions formed on the basis of little evidence. It is officially known as the "jumping to conclusions bias" and is also referred to as the inference-observation confusion where one "judge[s] or decide[s] something without having all the facts; to reach unwarranted conclusions" (Hamilton 2011, 162).

Table 4.16 shows that (32, 53.3%) participants translated this idiom literally. The other (28, 46.7%) participants translated it non-literally. Fourteen of the first group translated the idiom as (نقفز إلى استنتاجات), two as (القفز إلى استنتاجات), one as (نقفز على الاستنتاجات), one as (نقفز إلى الاستنتاجات), one as (نقفز للاستنتاجات), one as (نقفز إلى الخاتمة), one as (نقفز إلى النهايات), one as (نقفز على نهايات), three as (نقفز إلى النتائج), one as (نقفز إلى نتائج), two as (نقفز للنتائج), one as (القفز فوق النتائج), one as (نقفز للوصول إلى نتائج), one as (نقفز لاستنتاج) and one as (القفز لاستنتاجات). As for the other group, two participants rendered the idiom as (نستبق الأحداث), one as (نتسرع في استكشاف), one as (لم ينتهي التحقيق بعد حول ما تسبب), one as (نتسرع عن سبب), one as (نذهب إلى الاستنتاجات), one as (نقفز إلى الاستنتاج), one as (نستبق النتائج), one as (نستعجل الحديث عن), one as (ننتقل إلى الاستنتاج), one as (التريث قبل إصدار الاستنتاجات), one as (نسبق الأحداث), one as (إلى الأسباب), one as (ما زال الوقت مبكراً), seven as (ما يزال الوقت مبكراً), two as (نتسرع في استنتاج), two as (نتسرع في الحكم), two as (نتسرع في تحديد) and one as (نتسرع في إصدار الأحكام), one as (نقفز لمعرفة أسباب).

This idiom has no equivalent in Arabic. This could be one reason why slightly over half of the participants opted for translating it literally. Most of the literal translations produced were widely understood, but non-literal translations, such as (نتسرع في إصدار الأحكام - *to rush to making conclusions*), were far better in terms of naturalness although they were unidiomatic. As alluded to in 2.2.5, Darwish (2010, 208) cited this idiom to show the influence of the Arabic media on the evolution of the Arabic language. He argues that when an idiomatic expression, such as *to jump to conclusions*, is translated literally as (يقفز إلى النتائج - *yaqfiz 'ilá an-natā'ij*), it creates epistemic dissonance in the target language. He further argues that this rendition is an inane expression since (يقفز - *yaqfiz*) and (نتائج - *natā'ij*) do not collocate to create an acceptable metaphor and consequently fail to invoke the same mental picture as their English counterpart in English. The result of the literal translation of this expressione, according to him, is a dud, stillborn metaphor.

Table 4-16 - Transliteration and Glossing of 'jump to conclusions'

Idiom translation	Transliteration and glossing	Frequency
نقفز إلى استنتاجات	*naqfiz 'ilá istintājāt* 3pl-jump to conclusions	14
القفز إلى استنتاجات	*al-qafz 'ilá istintājāt* the-jumping to conclusions	2
نستبق الأحداث	*nastabiq al-'aḥdāth* 3pl-hasten the-events	2
نتسرع في استكشاف	*natasrra' fī istikshfāf* 3pl-rush in exploring	1
نقفز على الاستنتاجات	*naqfiz 'alá al-istintājāt* 3pl-jump on the-conclusions	1
لم ينتهي التحقيق بعد حول ما تسبب	*lam yantahi at-taḥqīq ba'd ḥawla mā tasabbaba* not 3msg-finish the-investigation yet about what 3msg-caused	1
نتسرع عن سبب	*natasrra' 'an sabab* 3pl-rush about reason (of)	1
نذهب إلى الاستنتاجات	*nadhhab 'ilá al-istintājāt* 3pl-go to the-conclusions	1
ننتقل إلى الاستنتاج	*nantaqil 'ilá al-istintāj* 3pl-move to the-conclusion	1
نقفز إلى الاستنتاجات	*naqfiz 'ilá al-istintājāt* 3pl-jump to the-conclusions	1
نستبق النتائج	*nastabiq an-natāij* 3pl-hasten the-results	1

نستعجل الحديث عن	*nasta'jil al-ḥadīth 'an* 3pl-rush the-talking about	1
نقفز إلى الأسباب	*naqfiz 'ilá al-'asbāb* 3pl-jump to the-reasons	1
نقفز للاستنتاجات	*naqfiz li-l-istintājāt* 3pl-jump to-the-conclusions	1
نسبق الأحداث	*nasbiq al-'aḥdāth* 3pl-outrun the-events	1
نقفز إلى الخاتمة	*naqfiz 'ilá al-khātimah* 3pl-jump to the-conclusion	1
نقفز إلى النهايات	*naqfiz 'ilá an-nihāyāt* 3pl-jump to the-ends	1
نقفز على نهايات	*naqfiz 'alá nihāyāt* 3pl-jump to ends	1
التريث قبل إصدار الاستنتاجات	*at-tarayuth qabl 'iṣdār al-istintājāt* the-wait before making the-conclusions	1
مازال الوقت مبكراً	*māzāl al-waqt mubakkiran* still the-time (is) early	1
ما يزال الوقت مبكراً	*māyazāl al-waqt mubakkiran* still the-time (is) early	1
نتسرع في استنتاج	*natasrra' fī istintāj* 3pl-rush in conclusion	7
نتسرع في إصدار الأحكام	*natasrra' fī 'iṣdār al-'aḥkām* 3pl-rush in making (of) the-judgements	2
نتسرع في الحكم	*natasrra' fī al-ḥukm* 3pl-rush in the-judgement	2
نتسرع في تحديد	*natasrra' fī taḥdīd* 3pl-rush in specifying	2
نقفز إلى النتائج	*naqfiz 'ilá an-natā'ij* 3pl-jump to the-results	3
نقفز إلى نتائج	*naqfiz 'ilá natā'ij* 3pl-jump to results	1
نقفز للنتائج	*naqfiz li-n-natā'ij* 3pl-jump to-the-results	2
القفز فوق النتائج	*al-qafz fawqa an-natā'ij* the-jumping over the-results	1
نقفز لمعرفة أسباب (نتعجل النتائج)	*-naqfiz li-ma'rifat 'asbāb* 3pl-jump to-knowing reasons *-nata'ajjal an-natāij* 3pl-rush the-results	1
نقفز للوصول إلى نتائج	*naqfiz li-l-wuṣūl 'ilá natā'ij* 3pl-jump to-the-reaching to results	1

القفز لاستنتاجات	*al-qafz li-stintājāt* the-jumping to-conclusions	1
نقفز لاستنتاج	*naqfiz li-stintāj* 3pl-jump to-conclusion	1
	Total	60

4.5.8 The ball is in one's court

According to *English Club*, the metaphorical sense of this idiom derives from sports such as tennis, in which players take turns to hit a ball over a net into each other's end of the court. According to Clare (2011), this sports idiom crept into general usage in the second half of the twentieth century.

Table 4.17 shows that (51, 85%) participants translated this idiom literally. The remaining (9, 15%) participants rendered it non-literally. Forty-seven of the first group translated this idiom as (الكرة في ملعب), one as (الكرة في المحكمة), one as (الكرة في محكمة) and two as (الكرة في ملعب المحكمة). Regarding the other group, eight of them translating the idiom as (الكلمة لـ) and one as (الكرة في يد).

This idiom is a good example of successful cultural exchange between languages. Obviously, tennis is not originally Arabic and hence the figurative sense of the idiom is entirely foreign to the Arabic language. Through language and cultural contact, however, as well as the fact that sport is a universal phenomenon around which people worldwide gather, the figurative sense of the meaning has been fully absorbed into Arabic. The fact that the idiom is zero equivalence may have contributed to the full absorption of the idiom into Arabic. Full absorption of the idiom—while causing no problems of misunderstanding—is also indicative that literal translation is not always bad. In addition to the advantage of transferring the cultural information perfectly and conveying the implicated meaning without posing any problems of incomprehensibility, literal translation keeps the image and flavour of the original. It also helps to bring distant cultures closer. The idiom was translated by one participant using an integrated approach, translating it as (الكرة في يد - *the ball is in the hand of*), where the original image is retained in the first part of the translation (*the ball is in* - الكرة في) and the figurative colouring is also preserved by using the word (*hand* - يد). Four participants produced humorous erroneous translations, translating the word *court* as (محكمة - *court of law*). Worse, one participant used both the meaning of *sports court* and *court of law* in the same sentence, using the word (ملعب - *sports court*) and the word (محكمة - *court of law*). While English adds the phrase *of law* to differentiate between a *sports court* and a *court of law*, Arabic

uses entirely different words for the two meanings. These translations were not only unidiomatic, but they also conveyed a completely incomprehensible message.

Table 4-17 - Transliteration and Glossing of 'the ball is in one's court'

Idiom translation	Transliteration and glossing	Frequency
الكرة في ملعب	*al-kurah fī mal'ab* the-ball (is) in court (of)	47
الكرة في المحكمة	*al-kurah fī al-maḥkamah* the-ball (is) in the-court-of-law	1
الكرة في محكمة	*al-kurah fī maḥkamat* the-ball (is) in court-of-law (of)	1
الكرة في يد	*al-kurah fī yad* the-ball (is) in hand (of)	1
الكرة في ملعب المحكمة	*al-kurah fī mal'ab al-maḥkamah* the-ball (is) in court (of) the-court-of-law	2
الكلمة لـ	*al-kalimah lī* the-word (is) for	8
	Total	60

4.5.9 To break the ice

According to Flavell (1992, 166), this idiom means "to break down social awkwardness and formality". This figurative phrase is found in Erasmus's *Adagia* (1500), a collection of Latin and Greek proverbs, and has also found its way into other European languages. It appeared in English in the second half of the sixteenth century, at first figuratively, with the sense of starting out on an enterprise and forging a path for others to follow. In the second half of the seventeenth century there developed the extended meaning of "to establish a relaxed relationship in socially awkward situations". Two centuries later still, after the acceptance of the idiom and the advent of a specially constructed vessel called *icebreaker* to break up the hard ice that forms in rivers, channels and harbours, there appeared the first uses of *icebreaker* as "an activity designed to help a group of people to get to know one another".

Table 4.18 shows that (30, 50%) participants translated this idiom literally. The other (30, 50%) participants translated it non-literally. Sixteen of the first group translated the idiom as (كسر الجليد), eight as (إذابة الجليد), four as (تذويب الجليد) one as (تذيب الجليد) and one as (إذابة جبل الجليد). As for the other group, one participant translated it as (فض النزاع), three as (كسر

(فض النزاع والصلح) one as, (كسر الجمود) sixteen as, (حل الأزمة) one as, (الحواجز) one as, (كسر الحاجز) one as, (تهدئة الأمور) one as, (تحريك ساكن القضايا) one as, (إزالة الجفوة) one as, (تحريك ساكن العلاقات) two as, (بعد التعديلات الأخيرة التي قام به) and one as (بين الجانبين), (تحريك الركود في العلاقات/العلاقات الراكدة).

Figure 4-8 - Use of Dialectical Idiom in a Sudanese Arabic-language News Website

This idiom has no equivalent in Arabic. Half of the participants chose to go for literal translation, using variations propagated by the media. The literal translations of the idiom used were surprisingly not too bad. They conveyed the message without any difficulty or misunderstanding and were easily and widely understood. Interestingly, there exists a Sudanese dialectal idiom that is nearly identical to the literal translation of the English idiom in question but which is used to give a completely different meaning: (يكسر الثلج - *yukassir ath-thalj* - *to break the ice*), meaning "to compliment someone excessively and often insincerely, especially in order to win favour". Figure 4.9 shows a title of an article on Alrakoba, a well-known Sudanese Arabic-language news website, in which this dialectal

idiom is used. The title read: (عندما يكسر البشير الثلج للسيسي) (lit. *When al-Bashir*[5] *breaks the ice for al-Sisi*[6]).

No confusion occurs between the Sudanese colloquial idiom and the borrowed English one because a different synonymous word is used in each idiom to denote the meaning of *ice*. With the Sudanese idiom, the word (ثلج - *thalj*) is used, while the word (جليد - *jalīd*) is used in the translation of the borrowed idiom. In Arabic, the word (ثلج - *thalj*) can be used interchangeably with (جليد - *jalīd*); however, this is not the case the other way around. The word (ثلج - *thalj)* is used in the Sudanese idiom, as opposed to (جليد - *jalīd*), because it refers to a manufactured ice block rather than natural snow falling due to freezing weather conditions, which is not typical in Sudan due to its geographical location in the semi-arid region of the world and hence snowfall is a rare incidence there. One participant employed the translation by omission strategy—whether deliberately or due to failure to decipher the meaning of the idiom—i.e., (بعد التعديلات الأخيرة التي قام بها - *after the recent changes he has made*). The result is a loss of both the meaning and idiomaticity. The fact that the idiom is part of a short sentence made it impractical to compensate for the loss somewhere else in the sentence. As Baker (1992, 78) argues:

> [O]ne may either omit or play down a feature such as idiomaticity at the point where it occurs in the source text and introduce it elsewhere in the target text. This strategy is not restricted to idiomaticity or fixed expressions and may be used to make up for any loss or meaning, emotional force, or stylistic effect which may not be possible to reproduce directly at a given point in the target text …getting this level right means that your target text will feel less "foreign" and, other factors being equal, may even pass for an original.

Translation by paraphrase was used by half of the participants, resulting in a new collocation (كسر الجمود) (lit. *breaking the solidity*) and well-established Arabic collocations, such as (فض النزاع - *solving the conflict*) and (كسر الحواجز - *breaking the barriers*).

[5] Born 1 January 1944, al-Bashir is the President of Sudan and head of the National Congress Party (NCP), the ruling political party of Sudan.

[6] Not to be confused with the Egyptian President Abdul Fattah al-Sisi. The person meant in the example is Dr al-Tijani al-Sisi, Chairman of Sudan's Darfur Regional Authority (DRA).

Table 4-18 - Transliteration and Glossing of 'break the ice'

Idiom translation	Transliteration and glossing	Frequency
فض النزاع	*faḍ an-nizā'* solving the-conflict	1
كسر الجليد	*kasr al-jalīd* breaking the-ice	16
كسر الحواجز	*kasr al-ḥawājiz* breaking the-barriers	3
حل الأزمة	*ḥal al-'azmah* solution (to) the-crisis	1
كسر الجمود	*kasr al-jumūd* breaking the-solidity	16
فض النزاع والصلح	*faḍ an-nizā'* *wa-aṣ-ṣulḥ* solving the-conflict and-the-reconciliation	1
إذابة الجليد	*'idhābat al-jalīd* melting the-ice	8
تحريك ساكن القضايا	*taḥrīk sākin al-qadāya* stirring static the-issues	1
تهدئة الأمور	*tahdi'at al-'imūr* calming the-matters	1
كسر الحاجز	*kasr al-ḥājiz* breaking the-barrier	1
التعديلات الأخيرة التي قام بها	*ba'd at-ta'dīlāt al-'akhīarah* *allatī qāma bi-hā* the-amendments the-recent that did-3msg by-them	1
تذويب الجليد	*tadhwīb al-jalīd* melting the-ice	4
تذيب الجليد	*tudhīb al-jalīd* 3fsg-melt the-ice	1
تحريك ساكن العلاقات	*taḥrīk sākin al-'alāqāt* stirring static the-relations	2
إزالة الجفوة بين الجانبين	*'izālat al-jafwah* *bayna al-jāniba-yn* removing the-aversion between the-sides-two	1
تحريك الركود في العلاقات (العلاقات الراكدة)	*-taḥrīk ar-rukūd* *fī al-'alāqāt* stirring the-stagnation in the-relations *-al-'alāqāt ar-rākidah* the-relations the-stagnant-fsga	1

إذابة جبل الجليد	*'idhābat jabal a-ljalīd* melting mountain (of) the-ice	1
	Total	60

4.5.10 To throw down the gauntlet

According to Flavell (1992, 134), this phrase means "to issue a challenge". The word *gauntlet* is a borrowing of *gantlet*, the medieval French diminutive of *gant*, "glove". In the Middle Ages, a knight challenging another to combat would throw his gauntlet—his protective glove—on the ground. If his opponent picked it up, then the challenge had been accepted. *To cast down the gauntlet* was put to figurative use in the first half of the seventeenth century.

Different strategies were employed to translate this opaque idiom. Table 4.19 shows that (26, 43.3%) participants translated this idiom literally, while the remaining (34, 56.7%) opted for non-literalisation. Six of the first group translated the idiom as (يلقي القفاز), one as (رمى القفاز), one as (يرمي القفاز), five as (يلقي بقفاز التحدي), two as (يرمي بقفاز التحدي), three as (يلقي بالقفاز), six as (يرمي بالقفاز), one as (ألقى بالقفاز) and one as (ألقى القفاز). Regarding the other group, nine participants translated the idiom as (يهدد), one as (يتلقى القفز إلى), one as (يلقي المسؤولية على), one as (ألقى الضمافات), one as (يلقي باللوم), one as (ألقى تحسوباً), twelve as (يتحدى), one as (يلقي التحديات), one as (يلقي بالتحديات), one as (وضع التحديات), one as (أعلن تحديه), two as (يتوعد), one as (كشف عن وجه) and one as (رفع راية التحدي).

The fact that the idiom is culturally-bound may have triggered participants to translate it literally. This is consistent with Nida's theory of using literal translation for the sake of cultural transfer as long as informativeness and effectiveness are achieved; however, the literal translations produced were nonsensical to a considerable proportion of the Arabic native speakers, especially the plain-educated and the illiterate. Translation by paraphrase was adequately used in some translations, such as (أعلن تحديه) (lit. *he declared his defiance*). Two erroneous translations were also recorded: (ألقى تحسوباً) and (ألقى الضمافات). As a reminder, a translation is deemed erroneous in this study when it is indecipherable. It has nothing to do with the translation being correct or incorrect, because investigating the correctness of translation was deemed beyond the scope of this study. An integrated approach was also used by two participants who translated the idiom as (يرمي بقفاز التحدي) and (يلقي بقفاز التحدي). Both can be literally translated as *to throw the glove of the defiance*. The use of an integrated approach to translate the idiom helped maintain the original flavour in the first part of the translation and the figurative sense in the

second part. The strategy of reduction was also employed; for instance, nine participants translated the idiom as (يتحدى - *to defy*). Only one participant, however, managed to give an acceptable idiomatic meaning of the idiom, translating it as (رفع راية التحدي), which can be literally translated as *to raise the flag of defiance*. The researcher consulted two professors in Arabic language to see if this expression was originally Arabic. After exhaustive research, both professors agreed that its origin was elusive. A possible origin the researcher can suggest is that it was coined to serve as an opposite to the idiom (رفع الراية البيضاء), a literal translation of the English *to raise the white flag,* which is used to symbolise surrender.

Table 4-19 - Transliteration and Glossing of 'throw down the gauntlet'

Idiom translation	Transliteration and glossing	Frequency
يهدد	*yuhaddid* 3msg-threaten	9
يتلقى القفز إلى	*yatalaqqá al-qafz 'ilá* 3msg-receive the-jumping to	1
يلقي المسؤولية على	*yulqī al-mas'ūliyyah 'alá* 3msg-cast the-responsibility on	1
ألقى الضمافات	*'alqá aḍ-ḍammafāt** 3msg-cast-PAST **unrecognised word*	1
يلقي باللوم	*yulqī bi-l-lawm* 3msg-cast by-the-blame	1
ألقى تحسوباً	*'alqá taḥssūban** 3msg-cast-PAST **unrecognised word*	1
يلقي القفاز	*yulqī al-quffāz* 3msg-throw the-glove	6
رمى القفاز	*ramá al-quffāz* threw-3msg the-glove	1
يرمي القفاز	*yarmī al-quffāz* 3msg-throw the-glove	1
رفع راية التحدي	*rafa' rāyat at-taḥaddī* raised-3msg flag (of) the-defiance	1
يتحدى	*yataḥaddá* 3msg-defy	12
يلقي التحديات	*yulqī at-taḥaddiyāt* 3msg-cast the-defiance (*pl*)	1
يلقي بالتحديات	*yulqī bi-t-taḥaddiyāt* 3msg-cast by-the-defiance (*pl*)	1
وضع التحديات	*wada' at-taḥaddiyāt* put-3msg-PAST the-defiance (*pl*)	1
أعلن تحديه	*a'lan taḥaddī-hī*	1

	3msg-declared defiance-his	
يتوعد	*yatawa‘‘ad* 3msg-threaten	2
يلقي بقفاز التحدي	*yulqī bi-quffāz at-taḥaddī* 3msg-throw by-glove (of) the-defiance	5
يرمي بقفاز التحدي	*yarmī bi-quffāz at-taḥaddī* 3msg-throw by-glove (of) the-defiance	2
يلقي بالقفاز	*yulqī bi-l-quffāz* 3msg-throw by-the-glove	3
يرمي بالقفاز	*yarmī bi-l-quffāz* 3msg-throw by-the-glove	6
كشف عن وجه	*kashaf ‘an wajh* revealed-3msg about face	1
ألقى بالقفاز	*’alqá bi-l-quffāz* 3msg-threw by-the-glove	1
ألقى القفاز	*’alqá al-quffāz* 3msg-threw the-glove	1
	Total	60

4.5.11 To burn one’s bridges

According to Flavell (1992, 59–60), this idiom means “to be so committed to a course of action that it is impossible to withdraw”. It refers to the practice Roman generals sometimes employed of setting fire to their own boats after mounting an invasion. A similarly decisive synonymous expression is *to burn one’s bridges behind one*. The metaphorical use of the idiom goes back to the end of the nineteenth century.

Table 4.20 shows that (32, 53.3%) participants translated this idiom literally, in contrast with (28, 46.7%) who translated it non-literally. One of the first group translated it as (احترق له الجسور), one as (أحرق جسور له), one as (حرق جسوره), one as (قام بإحراق كل الجسور), twenty-three as (أحرق جسوره), one as (أشعل جسوره), one as (يحرق جسوره), one as (يحرق جسور التواصل), one as (أحرق كل جسوره) and one as (حرق كل جسوره). One of those who translated the idiom non-literally rendered it as (حرق مراكبه), six as (أحرق مراكبه), one as (يفقد شعبيته), one as (أحرق عرشه), two as (حرق كل أوراقه), one as (كل أوراقه), one as (يقطع الطريق أمام رئاسته), one as (فقد كل امل لديه في النجاة), one as (بداية لنهايته), one as (قطع شعرة), one as (قطع الطريق أمام استماره), one as (يحرق طوق النجاة), one as (معاوية), one as (يغلق جسور حل المشكلة), one as (بلغ نقطة اللاعودة), one as (قرر ألا), one as (ينظر إلى الوراء), one as (لعب آخر أوراقه), one as (بلغ نقطة لا يمكن التراجع عنها), one as (على نفسها جنت براقش), one as (أحرق دعائم حكمه) and two as (يحرق مراكبه).

It is assumed that Arabic native speakers would have no difficulty understanding the literal translations of this idiom, especially since the image is similar to that of an Arabic variation of the idiom (يحرق مراكبه - *to*

burn one's boats). The Arabic idiom alludes to a famous incident in which the Muslim commander Tariq ibn Ziyad, having landed in the Iberian Peninsula in 711 AD, ordered his ships to be burnt so that his men would have to conquer the Peninsula or be killed. One participant made use of a variation of the idiom, *to reach the point of no return*, which comes from aviation to mean the point on a flight at which, due to fuel consumption, a plane is no longer capable of returning to the airfield from which it took off. Two participants used irrelevant Arabic idioms, the first being (يقطع شعرة معاوية) (lit. *to cut Mu'awiyah's hair*), which refers to the forbearance of Mu'awiyah Ibn Abu Sufian[7], who was famous for his saying: "I do not apply my sword where my lash suffices, nor my lash where my tongue is enough. And even if there be one hair binding me to my fellow men, I do not let it break. When they pull, I loosen, and if they loosen, I pull". The other participant used the proverb (على نفسها جنت براقش - *against herself sinned Baraqish*). The proverb refers to Baraqish, a dog owned by some people among the Arabs. The dog barked at a troop of warriors who were passing by without noticing the encampment to which the dog belonged. On hearing the barking, the raiding party revealed her tribe's location and plundered them. The proverb is used to refer to work you do which ends up hurting you. Some other participants paraphrased the meaning with acceptable translations, such as (بلغ نقطة لا يمكن التراجع عنها) (lit. *he reached a point where one cannot retreat*). The result is successful conveyance of the meaning but a complete loss of idiomaticity. One participant translated the idiom as (لعب آخر أوراقه), a translation of the borrowed English idiom *to play one's last card.*

Table 4-20 - Transliteration and Glossing of 'burn one's bridges'

Idiom translation	Transliteration and glossing	Frequency
حرق مراكبه	*ḥaraq marākiba-hū* burnt-3msg boats-his	1
أحرق مراكبه	*'aḥraq marākiba-hū* 3msg-burnt boats-his	6
احترق له الجسور	*iḥtaraqa la-hū al-jusūr* burnt-3fsg for-him the-bridges	1
يفقد شعبيته	*yafqid sha'bīyata-hū* 3msg-lose popularity-his	1
أحرق عرشه	*'aḥraq 'arsha-hū* 3msg-burnt throne-his	1
أحرق جسور له	*'aḥraq jusūr la-hū* 3msg-burnt bridges for-him	1

[7] The second caliph of the Umayyad clan (602 – April 29 or May 1, 680), who established the Umayyad Dynasty.

حرق جسوره	*ḥaraq jusūra-hū* burnt-3msg bridges-his	1
قام بإحراق كل الجسور	*qāma bi-ḥrāq kull al-jusūr* did-3msg by-burning all the-bridges	1
حرق كل أوراقه	*ḥaraq kull ʾawrāqa-hū* burnt-3msg all cards-his	2
أحرق جسوره	*ʾaḥraq jusūra-hū* 3msg-burnt bridges-his	23
كل أوراقه	*kull ʾawrāqi-hī* all cards-his	1
أشعل جسوره	*ʾashʿal jusūra-hū* 3msg-ignited bridges-his	1
يقطع الطريق أمام رئاسته	*yaqtaʿ aṭ-ṭarīq ʾamām riʾāsati-hī* 3msg-cut the-road in-front-of presidency-his	1
فقد كل أمل لديه في النجاة	*faqad kull ʾamal laday-hī fī an-najāh* lost-3msg every hope has-he in the-survival	1
بداية لنهايته	*bidāyah li-nihāyati-hī* beginning to-end-his	1
يحرق جسوره	*yaḥriq jusūra-hū* 3msg-burn bridges-his	1
يحرق طوق النجاة	*yaḥriq ṭawq an-najāh* 3msg-burn ring (of) the-survival	1
قطع الطريق أمام استمراره	*qtaʿ aṭ-ṭarīq ʾamām istimrāri-hī* cut-3msg-PAST the-road in-front-of continuation-his	1
قطع شعرة معاوية	*qtaʿ shaʿrat Muʿāwiyah* cut-3msg-PAST hair (of) Muʿāwiyah	1
يحرق جسور التواصل	*yaḥriq jusūr at-tawāṣul* 3msg-burn bridges (of) the-communication	1
يغلق جسور حل الأزمة	*yughliq jusūr ḥal al-ʾazmah* 3msg-close bridges (of) solution (to) the-crisis	1
بلغ نقطة اللاعودة	*balagh nuqṭat al-lā-ʿawdah* reached-3msg point (of) the-no-return	1

قرر ألا ينظر إلى الوراء	*qarrar ’allā yanẓur ’ilá al-warā’* decided-3msg not-to 3msg-look to the-back	1
لعب آخر أوراقه	*la‘ib ākhir ’awrāqi-hī* played-3msg last cards-his	2
بلغ نقطة لا يمكن التراجع منها	*balagh nuqṭah lā yumkin at-tarāju‘ minhā* reached-3msg point not be-possible the-retreat from-it	1
أحرق كل جسوره	*’aḥraq kull jusūri-hī* 3msg-burnt all bridges-his	1
على نفسها جنت براقش	*‘alá nafsihā janat Barāqish* on herself sinned-3fsg Barāqish	1
أحرق دعائم حكمه	*’aḥraq da‘āim ḥukmi-hī* 3msg-burnt pillars (of) rule-his	1
حرق كل جسوره	*ḥaraq kull jusūri-hī* burnt-3msg all bridges-his	1
يحرق مراكبه	*yaḥriq marākiba-hū* 3msg-burn boats-his	2
	Total	60

4.5.12 In cold blood

This idiom means without being emotionally involved, or detached. When one person kills another, for instance, and the killing is thought of in advance and the plans are executed in a ruthless manner, without the display of any emotion, then he kills him in cold blood. The idiom is believed to have appeared in the seventeenth century.

Table 4.21 shows that the majority of participants (46, 76.7%) translated this idiom literally, whereas the remaining (14, 23.3%) translated it non-literally. Thirty-nine of the first group translated the idiom as (بدم بارد), two as (بدماً بارد), one as (في الدم الباردة), one as (بدماء باردة), one as (في الدم البارد) and two as (بالدم البارد). Regarding the other group, one participant rendered the idiom as (بقسوة), three as (بلا رحمة), five as (بوحشية), one as (بلا شفقة), two as (عمداً), one as (بدون أن يطرف لهم جفن) and one as (بدون أن يطرف له جفن).

The literal translation of the idiom is now vastly popular and widely acceptable, although the word *nerve* is a better collocate with *coldness* than *blood* in this context in Arabic. It is evident that the image of coldness in the original idiom is the same as that in the natural-sounding Arabic phrase; for example, (برود أعصاب - *coldness of nerves*). Many of those who translated the idiom non-literally fulfilled the communicative

function of the translation but dispelled idiomaticity by using translations such as (بقسوة - with cruelty), (بلا رحمة - *without mercy*), (بوحشية - *with severity*), (بلا شفقة - *without pity*) and (عمدًا - *deliberately*). Two participants, however, gave an idiomatic translation for the idiom but used different pronouns. The idiom used by them was (بدون أن يطرف له جفن - *without batting an eyelid*).

Table 4-21 - Transliteration and Glossing of 'in cold blood'

Idiom translation	Transliteration and glossing	Frequency
بدم بارد	*bi-dam bārid* by-blood cold	39
بدماً بارد	*bi-daman* (wr. grm.) bārid* by-blood cold	2
في الدم الباردة	*fī ad-dam al-bāridah* in the-blood the-cold-fsga	1
بدماء باردة	*bi-dimā' bāridah* by-blood (*pl*) cold-fsga	1
بقسوة	*bi-qaswah* by-cruelty	1
بلا رحمة	*bilā raḥmah* without mercy	3
في الدم البارد	*fī ad-dam al-bārid* in the-blood the-cold-msga	1
بالدم البارد	*bi-d-dam al-bārid* by-the-blood the-cold-msga	2
بوحشية	*bi-waḥshiyyah* by-severity	5
بلا شفقة	*bilā shafaqah* without pity	1
بدون أن يطرف لهم جفن	*bidūn 'an yaṭraf la-hum jafn* without that 3msg-bat to-them eyelid	1
بدون أن يطرف له جفن	*bidūn 'an yaṭraf la-hū jafn* without that 3msg-bat to-him eyelid	1
عمداً	*'amdan* deliberately	2
	Total	60

4.5.13 The tip of the iceberg

According to Flavell (1992, 166), *tip of the iceberg* means an unpleasant problem which is just the first phase of a much larger and even

more difficult situation. An iceberg is a massive floating body of ice that has broken away from an ice sheet or glacier. Most of its mass floats beneath the surface of the sea; only a small portion is visible above the water. The iceberg has been used allusively since the mid-twentieth century.

Table 4.22 shows that (13, 21.7%) participants translated this idiom literally, while the majority (47, 78.3%) translated the idiom non-literally. One of the first group translated the idiom as (قمة الجليد), two as (رأس جبل الجليد), three as (قمة جبل الجليد), one as (كتلة جليد تبدو قمتها), two as (رأس قمة الجليد), one as (قمة رأس جبل الجليد), one as (قمة رأس الجليد), one as (طرف من جبل الجليد) and one as (ما يبدو من جبل الجليد). As for the other group, one participant rendered the idiom as (فيض), one as (إن هي إلا البداية), two as (قليل من كثير), one as (بداية المشكلة), two as (البداية), sixteen translated it as (قيض من فيض), twenty-one as (غيض من فيض), one as (قيد من فيض), one as (غيظ من فيض) and one as (فيض من غيض).

Table 4-22 - Transliteration and Glossing of 'tip of the iceberg'

Idiom translation	Transliteration and glossing	Frequency
قيض من فيض	*qayḍ** (*wr. sp.*)* *min fayḍ* little from flood	16
فيض	*fayḍ* flood	1
غيض من فيض	*ghayḍ min fayḍ* little from flood	21
قمة الجليد	*qimmat al-jalīd* summit (of) the-ice	1
إن هي إلا البداية	*in hiya 'illā al-bidāyah* is it but the-beginning	1
رأس جبل الجليد	*ra's jabal al-jalīd* head (of) mountain (of) the-ice	2
قمة جبل الجليد (قطرة أولى من سيل جارف)	*-qimmat jabal al-jalīd* summit (of) mountain (of) the-ice *-qaṭrah ūlá min sayl jārif* drop first from flood torrential	3
فيض من غيض	*fayḍ min ghayḍ* flood from little	1
قليل من كثير	*qalīl min kathīr* little from much/many	2
قيد من فيض	*qayd* (wr. sp.) min fayḍ* little from flood	1
غيظ من فيض	*ghayẓ** (*wr. sp.*) *min fayḍ* little from flood	1

كتلة جليد تبدو قمتها	*kutlat jalīd tabdū qimmatu-hā* mass (of) ice 3msg-appear summit-its	1
بداية المشكلة	*bidāyat al-mushkilah* beginning (of) the-problem	1
البداية	*al-bidāyah* the-beginning	2
رأس قمة الجليد	*ra's qimmat al-jalīd* head (of) summit (of) the-ice	2
قمة رأس جبل الجليد	*qimmat ra's jabal al-jalīd* summit (of) head (of) mountain (of) the-ice	1
قمة رأس الجليد	*qimmat ra's a-ljalīd* summit (of) head (of) the-ice	1
طرف من جبل الجليد	*ṭaraf min jabal al-jalīd* side/part from mountain (of) the-ice	1
ما يبدو من جبل الجليد	*mā yabdū min jabal al-jalīd* what 3msg-appear from mountain (of) the-ice	1
	Total	60

As alluded to above, the majority of participants (47, 78.3%) translated the idiom non-literally. Interestingly, forty of this group managed to give a fully idiomatic meaning for the idiom, though with different spellings: (قيض من فيض) (lit. *little from flood*). Two remarks, however, must be made here. The first is that the literal translations given were as effective and comprehensible as the figurative one. The second is that the ability of a large number of participants to provide an idiomatic meaning is strange, given that no single dictionary—be it a general or specialised dictionary for idiomatic expressions—has provided this idiomatic meaning. Six participants employed the strategy of translation by paraphrase. The product conveyed the meaning satisfactorily but at the expense of idiomaticity. Examples of these are: (إن هي إلا البداية - *it is only the beginning*), (قليل من كثير) (lit. *a little from a lot*) and (بداية المشكلة - *the beginning of the problem*).

4.5.14 To put the cart before the horse

According to Flavell (1992, 67), this idiom means "to reverse the sensible order, to do something back to front". The earliest use of a similar phrase in English comes in Dan Michel's *Ayenbite of Inwayt* (c. 1340), a

translation of a thirteenth-century French devotional manual into Kentish dialect, where it appears as *setting the oxen before the yoke*.

Table 4.23 shows that (47, 78.3%) participants translated this idiom literally, whereas the remaining (13, 21.7%) translated it non-literally. Thirty-seven of this group translated it as (وضع العربة أمام الحصان), one as (يضع الكرت قبل الحصان), one as (وضع عربة أمام الحصان), two as (وضعاً للعربة أمام الحصان), one as (وضع المركبة أمام الحصان), three as (وضع العربة قبل الحصان) and two as (وضع الحصان أمام العربة). As for the other group, one participant rendered the idiom as (قبل وجود اتفاق يقضي بذلك), one as (عرقلة للأمور), one as (المعادلة معكوسة), one as (قلب الأولويات), two as (استباق للأمور), three as (وضع الأمور في غير نصابها), one as (تعجل/استعجال للأمور), one as (إجراء متعجل), one as (تسرُّع) and one as (خلط للأولويات).

The literal variations of this idiom—though now standardised and perfectly understood—killed idiomaticity and sounded alien to the Arabic culture. Only one participant provided an acceptable phrase that perfectly conveyed the meaning satisfactorily: (يضع الأمور في غير نصابها - *to put things in the wrong order*). This idiom has a number of other acceptable equivalents that can be used according to the context in which they occur, such as (يقلب ألأمور رأسًا على عقب - *to turn things upside down*) and (يبدأ بالذنب قبل الرأس - *to start with the tail rather than the head*) (Ghazala 2004). Although vernacular idioms are not often used in formal situations such as news, in the researcher's opinion they are better—better in conveying the meaning perfectly—than ambiguous Classical expressions, which are too difficult even for specialists and cultured Arabic native speakers, not to mention plain-educated viewers and listeners. A good case in point is the Classical idiom (يضع الزُج قدام السنان)—generally meaning to misplace the spearhead at the back of the spear—which is a perfect idiomatic translation of this idiom, but which most Arabic speakers are unfamiliar with, because it is obsolete and no longer relevant to MSA. Almost every Arab country has a vernacular equivalent for this idiom. Of these are the Iraqi idiom (يحضر المعلف قبل الحصان - *to make the stable ready before buying the horse*), the Egyptian idiom (يحضر المداود قبل حضور البقر - *to make the stable ready before buying the cow*) and the Sudanese rhymed proverb (يدقوا البربندي والحمار في شندي - *to drive in the stake when the donkey is still in Shendi*[8]). Interestingly, all cited vernacular examples use animals to convey the image, (i.e., *horse, cow* and *donkey*), just as in the English idiom.

[8] A town in northern Sudan, situated on the east bank of the River Nile 150 km northeast of the capital city Khartoum. It is a metropolitan town where people from nearby villages come to buy their day-to-day needs.

Table 4-23 - Transliteration and Glossing of 'put the cart before the horse'

Idiom translation	Transliteration and glossing	Frequency
وضع العربة أمام الحصان	*wad' al-'arabah 'amām al-ḥuṣān* putting the-cart in-front-of the-horse	37
يضع الكرت قبل الحصان (....)	*yad' al-kart** (non-Arabic)* *qabl al-ḥuṣān* putting the-cart before the-horse	1
قبل وجود اتفاق يقضي بذلك	*qabl wujūd ittifāq yaqḍi bi-dhālik* before existence (of) agreement 3msg-ordain by-that	1
عرقلة للأمور (وضع العربة أمام الحصان	*-'arqalah li-l-'imūr* obstruction to-the-matters *-wad' al-'arabah 'amām al-ḥuṣān* putting the-cart in-front-of the-horse	1
وضع عربة أمام الحصان	*wad' 'arabah 'amām al-ḥuṣān* putting cart in-front-of the-horse	1
وضعاً للعربة أمام الحصان	*wad'* an *li-l-'arabah 'amām al-ḥuṣān* putting to-the-cart in-front-of the-horse	2
المعادلة معكوسة	*al-mu'ādalah ma'kūsah* the-equation (is) reversed	1
قلب الأولويات	*qalb al-'awlawīyāt* reversing the-priorities	1
استباق للأمور	*istibāq li-l-'imūr* pre-empting to-the-matters	2
وضع الأمور في غير نصابها	*wad' al-'imūr fī ghayr niṣābihā* putting the-matters in not normality-their	3
تعجل/استعجال للأمور	*ta'ajjul/isti'jāl li-l-'imūr* hastening/rushing to-the-matters	1
إجراء متعجل	*'ijrā' muta'ajjil* measure/action hasty	1
تسرع	*tasaru'* hastiness	1
وضع المركبة أمام الحصان	*wad' al-markibah 'amām al-ḥuṣān* putting the-carriage in-front-of the-horse	1
وضع العربة قبل الحصان	*wad' al-'arabah qabl al-ḥuṣān*	3

	putting the-cart before the-horse	
وضع الحصان أمام العربة	*wad' al-ḥuṣān 'amām al-'arabah* putting the-horse in-front -of the-cart	2
خلط للأولويات	*khalṭ li-l-'awlawīyāt* mixing to-the-priorities	1
	Total	60

4.5.15 To put the nail in one's coffin

According to Flavell (1992, 213), this idiom refers to the shortening of life by shock, anxiety or bad habits; a severe blow to a plan or undertaking that hastens its end. An early, if not the original, use of the phrase occurs in an ode penned by John Wolcot.

Table 4.24 shows that (45, 75%) participants translated this idiom literally, while (15, 25%) translated it non-literally. One of the first group translated it as (وضعت مسمار في نعش), one as (وضع المسمار في نعش), three as (وضعت آخر مسمار في نعش), four as (تضع مسمار في نعش), six as (تضع آخر مسمار في نعش), two as (وضع مسمار ثبت في مكان), one as (تضع الأظافر في القهوة), one as (في نعش), two as (تضع المسمار في نعش), seven as (وضع مسمار في نعش), two as (تدق المسمار في نعش), one as (وضع المسمارعلى نعش), one as (دق آخر نعش), one as (دقت مسمار في نعش), one as (دقت مساراً على نعش), one as (يضعون أظافرهم في نعش), one as (مسمار في نعش), one as (يضع مسمار في نعش), one as (يدق المسمار على نعش), one as (وضع آخر مسمار في نعش), three as (يدق آخر مسمار في نعش), one as (دق مسمار على نعش), one as (وضع مسمار على نعش), one as (دقت المسمار الأخير في نعش), one as (تضع المسمار الأخير في نعش) and one as (المسمار الذي دق على نعش). As for the other group, one participant rendered the idiom as (أول خيط في كفن), one as (التعجيل بسقوط), one as (حفر قبره بيديه), one as (ألقى بنفسه إلى التهلكة), one as (أورد نفسه موارد الهلاك), one as (التعجيل بنهاية), two as (ستعجل بنهاية), five as (ستعجل بسقوط), one as (ستعجل بانهيار), and one as (ستعجل بذهاب).

This opaque idiom has no idiomatic equivalent in Arabic owing to cultural specificity. As a consequence, the majority of participants translated it literally, but the literal translations provided sounded unnatural in Arabic. It is common knowledge that cultural dissimilarities pose a real challenge for translators, especially when dealing with idioms. With this in mind, translators need to be fully aware of the cultural specifics of both the SL and TL. Because of the heavy cultural load this idiom carries, it is assumed that a considerable portion of the audience would find it hard to understand the implicated meaning of the literal translations provided. One participant tried to coin a new equivalent Arabic expression that was congruent with the Islamic/Arabic culture. He translated the idiom as (أول خيط في كفن), which can be translated as *first stitch of one's own shroud*. In Islam, putting the deceased in a coffin is not recommended because it is *makrooh*

(undesirable/disapproved) according to scholarly consensus. The practice was not known during the time of the Prophet Muhammad (PBUH), and there is no report that his companions did it after his passing. There are a few exceptions to this rule, however, such as instances of the ground being extremely soft, the need to transport the body overseas and the local authorities requiring the body to be buried in a coffin. The Islamic tradition is that the deceased should be buried without delay in respect for his or her dignity. The body is typically wrapped in a shroud, i.e., a simple plain cloth called the *kafan*. Although the new idiom sounds odd, it can gain popularity and be admitted to the Arabic lexicon if propagated by the media. The researcher believes that this trend of coining new idioms that conform to the norms and rules of the Arabic language should be encouraged as opposed to literal translations that do not make sense of the original and sound peculiar. Participants in this study and, more disappointingly, Arabic lexicographers used the Arabic word (نعش - *na'sh*) in this context incorrectly because the image of the English word "coffin" is not exactly the same as that of the Arabic (نعش - *na'sh*). The Arabic word refers to a movable frame (open bier) on which a dead body is placed before burial. The bier is carried, usually on the shoulders of four men. Even the bodies of people of high social status, such as kings, presidents and religious dignitaries, are carried on such open biers. The fact that the bier is open contradicts the image of driving a nail into it. The precise Arabic word for "coffin" in this context is (تابوت - *tābūt*) (pl. توابيت - *tawābīt*). The bier and the tradition of carrying a dead body in the Muslim world are described by Ka'b ibn Zuhayr[9] in the *Burdah*, also known as *Bānat Su'ād*, a poem traditionally admired as an exemplar of the CLA poetry. In one line of the poem, Ka'b says*:*

كُلُّ ابْنِ أُنْثَى وَإِنْ طَالَتْ سَلَامَتُهُ يَوْماً عَلَى آلَةٍ حَدْبَاءَ مَحْمُولُ

This line was translated by Michael Anthony Sells as:

Every woman's son,
long safe,
will one day be carried off
on a curve-backed bier

[9] He was the eldest son of Zuhayr ibn Abi Sulma, also a noted poet. At first, he wrote a bitter and sarcastic poem which came to the notice of the Prophet, and Ka'b was outlawed. He later gained access to the Prophet Muhammad (PBUH) and recited a famous eulogy, called, from the first two words, *Bānat Su'ād*. He was rewarded with the Holy Mantle that Muhammad was wearing (the Burda), and converted to Islam. He is reported to have died soon after.

Two participants gave irrelevant expressions as translations: (ألقى بنفسه إلى التهلكة) and (أورد نفسه موارد الهلاك), both referring to someone contributing to his own destruction. One participant translated the idiom in question with the literal translation of a variation of the English idiom (حفر قبره بيديه - *he dug his own grave with his own hands*).

Table 4-24 - Transliteration and Glossing of 'last nail in one's coffin'

Idiom translation	Transliteration and glossing	Frequency
وضعت مسمار في نعش	*wada'at mismār fī na'sh* put-3fsg-PAST nail in coffin	1
وضع المسمار في نعش	*wada' al-mismār fī na'sh* putting the-nail in coffin	1
وضعت آخر مسمار في نعش	*wada'at ākhir mismār fī na'sh* put-3fsg-PAST last nail in coffin	3
تضع مسمار في نعش	*tada' mismār fī na'sh* 3fsg-put nail in coffin	4
تضع آخر مسمار في نعش	*tada' ākhir mismār fī na'sh* 3fsg-put last nail in coffin	6
وضع مسمار ثبت في مكان	*wad' mismār thubbit fī makān* putting nail screwed in place	2
تضع الأظافر في القهوة	*tada' al-'aẓāfir fī al-qahwah* 3fsg-put the-nails[10] in the-coffee	1
تدق المسمار في نعش	*taduq al-mismār fī na'sh* 3fsg-hammer the-nail in coffin	1
تضع المسمار في نعش	*tada' al-mismār fī na'sh* 3fsg-put the-nail in coffin	2
وضع مسمار في نعش	*wada' mismār fī na'sh* put-3msg-PAST nail in coffin	7
دقت مسمار في نعش	*daqqat mismār fī na'sh* hammered-3fsg nail in coffin	1
أول خيط في كفن	*awwal khayṭ fī kafan* first stitch in shroud	1
وضع المسمار على نعش	*wada' al-mismār 'alá na'sh* put-3msg-PAST the-nail on coffin	1
دق آخر مسمار في نعش	*daqqa ākhir mismār fī na'sh* hammered-3msg last nail in coffin	1
دقت مسماراً على نعش	*daqqat mismār 'alá na'sh* hammered-3fsg nail on coffin	1
يضعون أظافرهم في نعش	*yada'ūn 'aẓāfira-hum fī na'sh* put-3pl nails-their in coffin	1

[10] The word nails—Arabic equivalent *aẓāfir*—is used twice in this table to mean the hand nails, not the iron nails.

مسمار في نعش	*mismār fī na'sh* nail in coffin	1
يضع مسمار في نعش	*yada' mismār fī na'sh* 3msg-put nail in coffin	1
يدق المسمار على نعش	*yadduq al-mismār 'alá na'sh* 3msg-hammer the-nail on coffin	1
التعجيل بسقوط	*at-ta'jīl bi-suqūṭ* the-accelerating by-downfall (of)	1
حفر قبره بيديه	*ḥafar qabra-hū bi-yaday-hī* dug-3msg grave-his by-hands-two-his	1
وضع آخر مسمار في نعش	*wada' ākhir mismār fī na'sh* put-3msg-PAST last nail in coffin	1
ألقى بنفسه إلى التهلكة	*'alqá bi-nafsihī 'ilá at-tahlukah* 3msg-threw by-himself to the-destruction	1
أورد نفسه موارد الهلاك	*'awrad nafsahū mawārid al-halāk* 3msg-led himself (to/towards the) causes (of) the-destruction	1
التعجيل بنهاية	*at-ta'jīl bi-nihāyat* the-accelerating by-end (of)	1
ستعجل بنهاية	*satu'ajjil bi-nihāyat* FUT-3fsg-accelerate by-end (of)	2
ستعجل بسقوط	*satu'ajjil bi-suqūṭ* FUT-3fsg-accelerate by-downfall (of)	5
يدق آخر مسمار في نعش	*yadduq ākhir mismār fī na'sh* 3msg-hammer last nail in coffin	3
ستعجل بانهيار	*satu'ajjil b-inhiyār* FUT-3fsg-accelerate by-collapse (of)	1
ستعجل بذهاب	*satu'ajjil bi-dhahāb* FUT-3fsg-accelerate by-departure (of)	1
دق مسمار على نعش	*daqqa mismār 'alá na'sh* hammered-3msg nail on coffin	1
وضع مسمار على نعش	*wada' mismār 'alá na'sh* put-3msg-PAST nail on coffin	1
دقت المسمار الأخير في نعش	*daqqat al-mismār al-'akhīr fī na'sh* hammered-3fsg the-nail the-last in coffin	1
تضع المسمار الأخير في نعش	*tada' al-mismār al'akhīr fī na'sh* 3fsg-put the-nail the-last in coffin	1

المسمار الذي دق على نعش	*al-mismār alladhi duqqa ʻalá naʻsh* the-nail that has-been-hammered-3msg on coffin	1
	Total	60

4.5.16 Be all water under the bridge

According to The Phrase Finder, *water under the bridge* is an idiom cliché used to refer to something that is over and gone and so not worth thinking about any more. It dates from the twentieth century and is still widespread.

Table 4.25 shows that (26, 43.3%) participants translated this idiom literally, while the other (34, 56.7%) translated it non-literally. Three of the first group translated it as (كل المياه تحت الجسر), one as (جميع المياه تحت الجسر), one as (المياه تحت الجسر), one as (الماء تحت الجسر), one as (المياه كلها تحت الجسر), one as (كما المياه تحت الجسر), one as (مياهاً كثيرة مرت تحت الجسر), one as (جرت مياه تحت الجسر), one as (مياه كثيرة جرت تحت الجسر), one as (كل المياه مرت من تحت الجسر), one as (كل هذه المياه تحت الجسر), one as (مرور مياه كثيرة من تحت الجسر), one as (كلها مياه تسيل من تحت الجسر), one as (كلها مياه تحت الجسر), two as (كل هذه المياه تمر من تحت الجسر), one as (كل هذه مياه تحت الجسر), one as (مياه تجري من تحت الجسر), one as (أصبحت ماء تحت الجسر), one as (مياه تحت الجسر), one as (من تحت الجسر), one as (هذه كل المياه تحت الجسر), one as (كل هذه مياه تجري تحت الجسر), one as (كل المياه تجري تحت الجسر) and one as (تجري مياه غزيرة تحت الجسر). As for the other group, one participant translated the idiom as (سمن على عسل), two as (كل الخلافات حلت) one as (كل المياه في مجراها), one as (أصبح ذلك ماضياً), two as (الخلافات كانت في الماضي) as (على وفاق), one as (أصبحت من الماضي), one as (ذهبت أدراج الرياح), one as (هذا ما تبقى منها), one as (الأمر الواقع), one as (أصبح هذ الآن طي النسيان), one as (العلاقات بيننا عادت إلى طبيعتها), two as (عاد الصفاء بيننا), one as (هذا ما يعكر صفو حياتنا المياه عادت), eight as (عادت المياه إلى مجاريها), six as (تجاوزناها), one as (طالما موجود إلى مجاريها) and one as (المياه عادت إلى مجراها الطبيعي).

The literal translations provided for this idiom sounded odd and resulted in complete nonsensicality. A handful of participants paraphrased the meaning with varying degrees of adequacy to get the message across, but idiomaticity was lost in all of them. Thirteen participants, however, gave a fully idiomatic meaning, namely (عادت المياه إلى مجاريها) (lit. *the waters have returned to their courses*), and one participant gave a semi-idiomatic meaning: (المياه عادت إلى مجراها الطبيعي) (lit. *the waters have returned to their normal course*). One participant translated the idiom using the colloquial idiom (سمن على عسل), which can be literally translated as *butter on honey*. This is not unusual, especially in informal situations, because Arabic native speakers often face difficulties retrieving CLA and

MSA idioms from memory, mainly because Arabic is a diglossic language. Arabic-speaking children are formally taught MSA when they join public schools at the age of six or when admitted to informal religious schools at the age of three. That is to say, no Arabic child is born as a native MSA speaker. Even lexicographers sometimes resort to colloquial equivalents to clarify the meanings of idioms. For instance, Abu-Ssaydeh (2007) used the colloquial equivalent (اللي فات مات) (lit. *what's gone is dead*) in his dictionary—*A Dictionary of English Idiomatic Expressions*—to illustrate the meaning of this idiom. The disparity between literary Arabic and dialectal Arabic offers a good explanation for these difficulties that confront Arabic translators when trying to retrieve literary Arabic idioms from memory; it also explains why Arabic translators retrieve colloquial idioms more easily than literary ones. For instance, when a translator is faced with the English idiom cited by Professor Abu-Ssaydeh in one of his answers to a brief interview conducted for this study *carrying coal to Newcastle*, most likely the colloquial idiom (يبيع الماء في حارة السقايين) (lit. *to sell water in the water vendors'/carriers' neighbourhood*) will pop into his or her mind more quickly than the Classical proverbial idioms (كناقل/كمستبضع التمر إلى هجر) (lit. *like carrying/trading dates to Hajar*) or (كمستبضع التمر إلى خيبر) (lit. *like trading dates to Khaybar*). Many Arabic translators, in fact, use colloquial idioms as a vehicle to get to literary Arabic idioms.

Table 4-25 - Transliteration and Glossing of 'all water under the bridge'

Idiom translation	Transliteration and glossing	Frequency
سمن على عسل	*samn 'alá 'asal* (*collq. idiom*) butter on honey	1
كل المياه تحت الجسر	*kull al-miyāh taḥt al-jisr* all the-waters (are) under the-bridge	3
جميع المياه تحت الجسر	*jamī' al-miyāh taḥt al-jisr* all the-waters (are) under the-bridge	1
كل الخلافات حلت	*kull al-khilāfāt ḥullat* all the-differences have-been-solved-3fsg	2
الخلافات كانت في الماضي	*al-khilāfāt kānat fī al-māḍi* the-differences were-3fsg in the-past	1
أصبح ذلك ماضياً	*'aṣbaḥ dhālika māḍiyan* 3msg-became that past	2
المياه تحت الجسر	*al-miyāh taḥt al-jisr* the-waters (are) under the-bridge	1
كل المياه في مجراها	*kull al-miyāh fī majrāhā* all the-waters (are) in course-their	1
الماء تحت الجسر	*a-lmā' taḥt al-jisr* the-water (is) under the-bridge	1

على وفاق	*‘alá wifāq* on reconciliation	2
أصبحت من الماضي	*’aṣbaḥat min al-māḍi* became-3fsg from the-past	1
المياه كلها تحت الجسر	*al-miyāh kulluhā taḥt al-jisr* the-waters all-of-them (are) under the-bridge	1
كما المياه تحت الجسر	*kama a-lmiyāh taḥt al-jisr* like the-waters under the-bridge	1
مياهاً كثيرة مرت تحت الجسر (الأحوال قد تغيرت)	*-miyāh kathīrah marrat taḥt al-jisr* waters many passed-3fsg under the-bridge *-al-’aḥwāl qad taghayyarat* the-circumstances had 3fsg-changed	1
جرت مياه تحت الجسر	*jarat miyāh taḥt al-jisr* ran-3fsg waters under the-bridge	1
مياه كثيرة جرت تحت الجسر	*miyāh kathīrah jarat taḥt al-jisr* waters many ran-3fsg under the-bridge	1
كل المياه مرت من تحت الجسر	*kull al-miyāh marrat min taḥt al-jisr* all the-waters passed-3fsg from under the-bridge	1
عادت المياه إلى مجاريها	*‘ādat a-lmiyāh ’ilá majārīhā* returned-3fsg the-waters to courses-their	6
ذهبت أدراج الرياح	*dhahabat ’adrāj ar-riyāḥ* went-3fsg steps (of) the-winds	1
كل هذه المياه تحت الجسر	*kull hādhihī al-miyāh taḥt al-jisr* all these the-waters (are) under the-bridge	1
هذا ما تبقى منها	*hādha mā tabaqqá minhā* this (is) what 3msg-remain from-it	1
الأمر الواقع	*al-’amr al-wāqi‘* the-thing the-actual	1
أصبح هذا الآن طي النسيان	*’aṣbaḥ hādha al’ān ṭay an-nisyān* became-3msg this now folding (of) the-forgetfulness	1
مرور مياه كثيرة من تحت الجسر	*murūr miyāh kathīrah min taḥt al-jisr* passing (of) waters many from under the-bridge	1
المياه عادت إلى مجاريها	*al-miyāh ‘ādat ’ilá majārīhā* the-waters returned-3fsg to courses-their	8
كلها مياه تحت الجسر	*kulluhā miyāh taḥt al-jisr* all-of-them (are) waters under the-bridge	2
العلاقات بيننا عادت إلى	*al-‘alāgāt baynanā ‘ādat ’ilá*	1

طبيعتها	*ṭabī'atihā* the-relations between-us returned-3fsg to normality-their	
عاد الصفاء بيننا	*'ād aṣ-ṣafā' baynanā* returned-3msg the-friendliness between-us	2
كلها مياه تسيل من تحت الجسر	*kulluhā miyāh tasīl min taḥt al-jisr* all-of-them (are) waters 3fsg-flow from under the-bridge	1
كل هذه مياه تحت الجسر	*kull hādhihī miyāh taḥt al-jisr* all these (are) waters under the-bridge	1
كل هذه المياه تمر من تحت الجسر	*kull hādhihī al-miyāh tamur min taḥt al-jisr* all these the-waters 3fsg-pass from under the-bridge	1
مياه تجري تحت الجسر	*miyāh tajrī taḥt al-jisr* waters 3fsg-run under the-bridge	1
المياه عادت إلى مجراها الطبيعي	*al-miyāh 'ādat 'ilá majrāhā aṭ-ṭabī'ī* the-waters returned-3fsg to course-their the-normal	1
مياه تحت الجسر	*miyāh taḥt al-jisr* waters under the-bridge	1
أصبحت ماء تحت الجسر	*'aṣbaḥat mā' taḥt al-jisr* became-3fsg water under the-bridge	1
كل المياه تجري تحت الجسر	*kull al-miyāh tajrī taḥt al-jisr* all the-waters 3fsg-run under the-bridge	1
هذا ما يعكر صفو حياتنا طالما موجود	*hādha mā yu'akkir ṣafw ḥayātinā ṭālamā mawjūd* this (is) what 3msg-disturb quietness (of) life-our as-long-as existing	1
تجاوزناها	*tajāwaznāhā* surpassed-1pl-them	1
هذه كل المياه تحت الجسر	*hādhihī kull al-miyāh taḥt al-jisr* this (is) all the-waters under the-bridge	1
كل هذه مياه تجري تحت الجسر	*kull hādhihī miyāh tajrī taḥt al-jisr* all these (are) waters 3fsg-run under the-bridge	1
تجري مياه غزيرة تحت الجسر	*tajrī miyāh ghazīrah taḥt al-ljisr* 3fsg-run waters heavy under the-bridge	1
	Total	60

4.5.17 Conclusion

This chapter was dedicated to presenting the results of the first part of the study. It described the demographics of the participants, presented a quantitative analysis of the frequency distributions of the idiom translation strategies used by the participants and offered a quantitative analysis of the factors that may have influenced the participants' choices of idiom translation strategies, in addition to providing an exploratory analysis of the extent of the influence of the translation of idioms on the Arabic language.

Results showed that the most frequent non-literalisation translation strategy was paraphrasing, followed by cultural substitution "idiomatisation", erroneous translation, reduction and omission. Statistics provided evidence to support H_1: There is a significant statistical association between the frequencies of use of the idiom translation strategies and the frequencies of use of the idiom categories. It was concluded that the observed frequencies of literal translation uses in each category did not deviate significantly from the expected equal proportions. Consequently, there was no statistical evidence to support H_2: The frequencies of use of the literalisation strategy are different across different categories of idiom. Limited statistical evidence was provided to support H_3. The frequencies of use of the participants' literal translation strategies did not vary significantly with respect to TV channel affiliation, gender, first degree, work experience or translation background. There was, however, a significant difference between the participants with respect to their educational level. Participants with a Bachelor's degree used literal translation strategies significantly more than participants with a Master's degree. Results also provided evidence to support H_4, in that more than 50% of the participants believed that their translation strategies were associated with (a) time pressure; (b) adherence to institution's culture or database of translating idioms; and (c) exposure to English culture. An analysis of the cross-tabulated frequencies indicated no evidence for statistical associations between the four cluster groups and the demographic characteristics of the participants, specifically TV channel affiliation. Results also supported H_5: The participants can be grouped according to their use of different clusters of translation strategies, independently of their demographic characteristics. The statistical evidence also indicated that the participants could be classified into separate cluster groups and that each group used a different pattern of translation strategy; however, the different patterns of translation strategy were not related to the demographic characteristics of the participants.

The exploratory analysis of the extent of the influence of the translation of idioms on the Arabic language was used to show each participant's behaviour, processes and formulation preferences when rendering idioms. It was concluded that the participants employed different strategies to translate the idioms, and that many of them translated the idioms literally, destroying their metaphorical effect and ignoring conventional and agreeable equivalents. Plausible explanations suggested by the researcher for the participants' inclination towards literal translation included the literal translations being as effective and influential as the figurative translations, zero language equivalence or cultural specificity, the desire to keep the flavour and image of the original and the strong presence of these literal translations in English–Arabic bilingual dictionaries. It was also ascribed to the idioms' components being so straightforward that the participants could not recognise that the string of words they were dealing with, in fact, formed an idiom in the SL.

It was also concluded that the non-figurative translations provided, though successful in conveying the message, either resulted in a diluted idiomaticity or sacrificed idiomaticity for no justifiable reason.

CHAPTER FIVE

RESULTS OF THE QUALITATIVE STUDY

5.1 Introduction

The purpose of the qualitative study described in this chapter is to explore the influence of translation in the broadcast media—TV news translation in particular—on Arabic lexicography. With idioms being the focus of the study, it was deemed necessary to examine how idiomaticity was treated in general-use and specialised bilingual English–Arabic dictionaries available on the market, in terms of coverage and literalisation. To this end, four general-use English–Arabic dictionaries and four specialised English–Arabic dictionaries of idiomatic expressions were examined.

Popularity was the main criterion for including the four general dictionaries employed in this study. Unfortunately, there is no available data to ascertain this popularity; however, the fact that these dictionaries have been in use for quite a while with new editions coming out regularly was indicative of their popularity among the users. After all, commercial viability is a sign of popularity. Additionally, both the *Al-Mawrid* and the *Al-Mughni Al-Akbar*—an older version of the *New Al-Mughni Al-Akbar*—were the subject of investigation by researchers. Holes (1988), for instance, reviewed the *Al-Mughni Al-Akbar* to road-test it in terms of quality in a few specific areas. While appreciating that it is impossible for a general dictionary to meet the whole range of needs, tastes, preferences, opinions and critical or captious demands of that wide sector of the public at which the dictionary is aimed, Holes (1988) criticised Karmi for failing to provide in his preamble the rationale and the set of principles guiding his decisions on what to include and what to exclude. The *Al-Mawrid*, on the other hand, was the subject-matter of a PhD thesis at the University of Salford by Al Mazrouei (2014), who assessed the dictionary from the perspective of its degree of usefulness as a translational tool. This interest on the part of researchers is yet another indication of the high academic status of these works. Few specialised dictionaries were available for the researcher to choose from. The researcher argues that the number of

Arabic specialised dictionaries of idiomatic expressions is far too limited compared to general ones. He was nonetheless specifically interested in the *Atlas Dictionary of Idiomatic Expressions* because it was compiled by a number of academics and its inclusion was meant to allow for comparison between dictionaries with single compilers and co-written ones in terms of idiom coverage and literalisation. The *Al-Mawrid Dictionary of Idiomatic Expressions* and the *Al-Murshid Dictionary of Idiomatic Expressions* were selected because their compilers served as interviewees for the current study. It was hoped that this would allow the compilers to respond to and unravel their views on the issues raised by the researcher.

The researcher aimed to address the following research questions: RQ_6: Why have Arabic lexicographers tended to overlook a disproportionately large number of idioms, leaving translators to coin their own literal translations? RQ_7: Why have Arabic lexicographers tended to include literal translations when ready-made and widely acceptable Arabic equivalents are available? RQ_8: Why are literal translations given priority over idiomatic meanings and explanations in English–Arabic dictionaries? RQ_9: Does the frequency of use of literal meanings of idioms in the Arabic broadcast media affect lexicographers' decisions sufficiently that these literal translations should be included in their dictionaries? To address the above questions and understand Arabic lexicographers' views on them, brief interviews with two prominent Arabic lexicographers were carried out. Further information about the two interviewees is given below before their answers to the interview questions are presented.

5.2 Idioms in General English–Arabic Dictionaries

In this section, the four general dictionaries mentioned above were examined in terms of coverage and literal translations. Table 5.1 sketches the availability of idioms and their Arabic meanings as they appeared in these dictionaries. Where a different version of the English idiom is given in any of the dictionaries examined (i.e., different from that in the translation test), the different version is cited in the table as it appears in the relevant dictionary. In the *Al-Mughni Al-Akbar*, for example, the idiom *to add fuel to the flames* is given instead of *to add fuel to the fire*. The former is, thus, cited in the Table along with the Arabic meanings.

Table 5-1 - Coverage of 16 Idioms in General Dictionaries

Idiom	Al-Mawrid	Al-Mughni Al-Akbar	Al-Mawrid Al-Akbar	Atlas
Light at the end of the tunnel	Unavailable	Unavailable	Unavailable	Unavailable
to add fuel to the fire	Unavailable	To add fuel to the flames **زاد النار استعارًا= أهاج النفوس وألهبها**	Unavailable	Unavailable
The devil's in the details	Unavailable	unavailable	Unavailable	Unavailable
to cross that bridge when one comes to it	Unavailable	Unavailable	Do not cross the bridge before you come (or get) to it **لا تعبر الجسر قبل أن تبلغه أو تصل إليه: لا تشغل البال بأزمة أو مشكلة قبل حدوثها (فقد لا تحدث ألبتة)**	Unavailable
a piece of cake	**شيء هين أو سائغ جدًا**	**أمر هين (لا عناء فيه)**	**شيء هين أو سائغ جدًا**	**أمر يسهل إتمامه، وكثيرًا ما تقال عن مهمة سهلة**
to give the green light	Unavailable	Unavailable	Unavailable	Unavailable
to jump to conclusions	**يسارع إلى تكوين رأي وكأنه إليه يثب وثبًا**	Unavailable	**يسارع إلى تكوين رأي وكأنه يثب وثبًا**	Unavailable
The ball is in sb's court	Unavailable	The ball is in your or his court, is with you or him **الدور الآن (هذه المرة) لك أو (له) في الكلام (أثناء الحديث)**	The ball is in your court: **الكرة (الآن) في ملعبك؛ الكلمة لك الآن؛ عليك أنت الآن أن تجيب أو أن تعمل**	Unavailable

to break the ice	يمهد السبيل؛ يقوم بالخطوات يتغلب الأولى؛ على الصعوبات الأولى ويستهل الحديث إلخ	قحم وخطا الخطوة الأولى. فتح الباب للتعارف والتأنس. فتح الباب في التصدي لمشكلة دقيقة	يكسر الجليد: أ يمهد السبيل: يقوم بالخطوات الأولى ب: يقطع حبل الصمت: يتغلب على الصعوبات الأولى ويستهل الحديث إلخ	يبدأ؛ يكسر حدة التوتر أو جمود موقف اجتماعي رسمي
to throw down the gauntlet	Unavailable	ألقى القفاز= طلب النزال (أو) المناهدة (أو) البراز	يتحداه، يطلبه للمبارزة أو النزال	Unavailable
to burn one's bridges	ينسف جسوره: يقطع الطريق على أي إمكانية من إمكانيات التراجع	To burn his boats: حرق مراكبه= قطع على نفسه سبيل التراجع	ينسف جسوره: يقطع خط الرجعة؛ يقطع الطريق على كل إمكانية من إمكانيات التراجع	يقصي احتمالية العودة أو التراجع
in cold blood	ببرود؛ عمدًا	عن عمد. عمدًا (بدون سبب مثير)	ببرود؛ عمدًا؛ بتعمد وسبق إصرار	بدم بارد؛ بتعمد؛ بشكل هادئ
The tip of the iceberg	Unavailable	Unavailable	رأس الجبل الجليدي: الجانب الأبكر، أو الأوضح، أو الأكثر سطحية من جوانب ظاهرة م	Unavailable
To put the cart before the horse	يضع العربة قبل الحصان؛ يضع الأشياء في غير موضعها الصحيح	وضع الزّج قدام السنان= قدم ما حقه التأخير. وضع الأمر في غير نصابه	يضع العربة قبل الحصان؛ يضع الأشياء في غير موضعها الصحيح	Unavailable
putting the nail in the coffin	Unavailable	To drive a nail into his coffin حفر قبره. نكبه= أوقع فيه ما قرب خرابه (أو) أجله	To drive a nail into somebody's coffin يدق مسمارًا في نعشه: يأتي عملاً يعجل في هلاك فلان أو موته	Unavailable
All water under the bridge	Unavailable	Unavailable	Unavailable	شيء من الماضي لا يمكن تغييره أو تصحيحه؛ أمر منقضٍ

5.2.1 *Al-Mawrid*

Compiled by Dr Munir Baalbaki, the first edition of the *Al-Mawrid English-Arabic Dictionary* was published in 1967 by Dar El Ilm Lilmalayin in Beirut, Lebanon. In the preface, the compiler describes the work as the foremost English–Arabic dictionary that has become a household name in the Arab world. According to him, it is regarded as the most authoritative and widely used English–Arabic dictionary in the Arab world. He also describes it as famous for its precision regarding Arabic equivalents to English words, including scientific terms from various disciplines, and emphasises that translation and the need to compile a dictionary for Arab users was one of the primary goals of compiling the dictionary. The compiler also states that he found that old dictionaries were unsatisfactory vis-à-vis the translator's needs, and thus deemed it essential to compile a comprehensive dictionary that provided the largest number of vocabulary items. He also refers to the function of the dictionary as a translation tool. To the best knowledge of the researcher, there are no statistics to confirm that the *Al-Mawrid* has been the most popular general English–Arabic dictionary over the past few decades; however, Al Mazrouei (2014) argues that the choice of the *Al-Mawrid* as the subject-matter of investigation in his PhD thesis, in which he assessed the effectiveness of bilingual dictionaries, stemmed from the fact that it was the most popular, the most sold and the most utilised tool in a market considered to be similar in size to that of Western Europe. He further contends that although there is no verifiable data that one can rely on, it can safely be argued that the popularity of the *Al-Mawrid* cannot at the present time be surpassed by any other rival. He further maintains that it is popular among language learners, students and professionals alike, and that "those in the civil service may refer to it occasionally, but in the private sector the use of the *Al-Mawrid* is indispensable for business communication" (Al Mazrouei 2014, 220).

Based on the information in Table 5.1 above, the findings regarding idiom coverage and literalisation in this dictionary are summarised in Table 5.2.

Table 5-2 - Idiom Coverage and Literalisation in Al-Mawrid

Ten of the sixteen idioms in this study are not listed. These are: *light at the end of the tunnel, to add fuel to the fire, the devil's in the detail, to cross that bridge when one comes to it, to give the green light, the ball is in sb's court, to throw down the gauntlet, the tip of the iceberg and putting the nail in the coffin*. This is a clear indication that this dictionary is far from being comprehensive as claimed by the compiler. It is, in fact, inadequate, having failed to list 62.5% of the idioms in question, leaving learners and translators with no option but to coin their own Arabic versions, which are in most cases literal or inaccurate.
Three of the six idioms listed in this dictionary are literally translated. These are: (*to burn one's bridges* - **ينسف جسوره**), (*in cold blood* - **ببرود**) and to (*put the cart before the horse* - **يضع العربة أمام الحصان**).
The explanation strategy was used to convey the meanings of the remaining three idioms.

5.2.2 *Al-Mawrid Al-Akbar*

An attempt was made by Munir Baalbaki's son, Dr Ramzi Baalbaki, who is also a renowned Arab lexicographer, to upgrade his father's the *Al-Mawrid*. To avoid confusing him with his father, Munir Baalbaki, Dr Ramzi Baalabki will be referred to using his full name throughout this study. In 2005, Dr Ramzi Baalbaki published an enlarged and amended version of the *Al-Mawrid* by the name of the *Al-Mawrid Al-Akbar*. In the preface, Dr Ramzi Baalbaki states that his father's work [*Al-Mawrid*] was well received and enthusiastically applauded by learners, teachers, translators, researchers and scholars throughout the Arab world. According to him, the huge popularity of the original work has prompted him to publish this dictionary, which he refers to as a fully updated version of the *Al-Mawrid*, embracing thousands of new entries, new meanings of earlier vocabulary and a host of idiomatic expressions. He also adds that enormous entries that have appeared in recent years have also been added to the new dictionary, especially those related to electronics and computers. The philosophy behind employing both the *Al-Mawrid* and its newer extended version—the *Al-Mawrid Al-Akbar*—in this study is that it will allow for comparison between the two versions to identify and assess any progress made in terms of quality and quantity of idiom translation. Using the new version to explore the influence of translation either way is not relevant, because it is new and many participants may have not even heard about the new version yet. The present researcher obtained the new

version only recently from the Riyadh International Book Fair 2014. Compared to the old version, the new one is far too expensive for many users to afford.

A summary of the expanded version in terms of idiom coverage and literalisation is presented in Table 5.3.

Table 5-3 - Idiom Coverage and Literalisation in Al-Mawrid Al-Akbar

Five of the sixteen idioms in this study are not listed. These are: *light at the end of the tunnel*, *to add fuel to the fire*, *the devil's in the details*, *to give the green light*, and *all water under the bridge*.
Meanings of five idioms that are not listed in the *Al-Mawrid* have been added to the new updated dictionary, the *Al-Mawrid Al-Akbar*. These are: *to cross that bridge when one comes to it*, *the ball is in sb's court*, *the tip of the iceberg, putting the nail in the coffin* and *to throw down the gauntlet*. Four of these idioms are given literal meanings with or without further explaining their meanings. The literal translations given to the first four idioms respectively are: (**لا تعبر الجسر قبل أن تبلغه أو تصل إليه**), (**الكرة في ملعبك**), (**رأس الجبل الجليدي**) and (**يدق مسمارًا في نعشه**).
The explanation strategy was used to give the meaning of the fifth idiom *to throw down the gauntlet*. The compiler has failed to give a readily available and widely acceptable Arabic expression for this idiom, i.e., (**رفع راية التحدي**), which can be literally translated as *to raise the banner of defiance*.
A literal meaning has been added to an idiom that is already listed in both dictionaries, i.e., *to break ice*. The literal meaning added is (**يكسر الجليد**).

5.2.3 *Atlas Encyclopedic Dictionary*

This 1572-page dictionary was published in 2009 by Atlas Publishing House and Media Production, Egypt. This institution specialises in the publication of various types of dictionaries dealing with Arabic and other languages, whether generic or specialised. The dictionary was edited by four prominent Arab linguists, namely Professor Fatima Salih Sharaf, Senior English Language Instructor at Ain Shams University, Egypt; Professor Laila Abdel Raziq Othman, Head of the English Language Department, Al-Azhar University, Egypt; Professor Trandil Hussein Al-Rakhawi, Associate Professor in Linguistics and English Language, Al-Azhar University, Egypt; and Dr Essam Faiz, Professor of Linguistics at Al-Azhar University. Based on the findings in Table 5.1, a summary of

this dictionary in terms of idiom coverage and literalisation is presented in Table 5.4.

Table 5-4 - Idiom Coverage and Literalisation in Atlas Encyclopedic Dictionary

Eleven of the sixteen idioms used in this study are not listed in this dictionary. These are: *light at the end of the tunnel*, *to add fuel to the fire*, *the devil's in the details*, *to cross that bridge when one comes to it*, *to give the green light, to jump to conclusion*, *the ball is in sb's court*, *to throw down the gauntlet*, *the tip of the iceberg*, *to put the horse before the cart*, and *putting the nail in the coffin*.
One idiom is given a literal meaning, i.e., *in cold blood*, which is translated as (**بدم بارد**).
The meanings of the remaining four idioms are explained, and no Arabic equivalents are given. These are: (*to break the ice* - **يبدأ؛ يكسر حدة التوتر أو يقصي احتمالية العودة أو**), (*to burn one's bridges* - **جمود موقف اجتماعي رسمي التراجع**), (*a piece of cake* - **أمر يسهل إتمامه وكثيرًا ما تقال عن مهمة سهلة**) and (*water under the bridge* - **شيء من الماضي لا يمكن تغييره أو تصحيحه؛ أمر منقضٍ**).

5.2.4 *New Al-Mughni Al-Akbar*

Compiled by Hasan S Karmi, a Palestinian linguist and broadcaster (1905–2007), this dictionary was first published by Librairie du Liban in 1987. In the preface, the compiler claims that the dictionary is internationally acknowledged to be an authoritative and long-awaited dictionary, which fills the gap for a reliable and practical English–Arabic dictionary. Holes (1988) argues that "it is difficult to see on what basis this claim is made, since the dictionary was only published in 1987". Karmi also states that one important feature of the *Al-Mughni* series of dictionaries is its unprecedented wealth of phrases, idioms and illustrative examples. Idiomatic usages are listed in the subentries beneath the headword. In giving Arabic definitions for the headwords, the compiler has followed a principle of giving the exact meaning (equivalent), either through the CLA, although this may sometimes be a little unfamiliar, or through colloquial Arabic in both cases, however, the explanation follows in modern Arabic. Colloquialisms were provided to help convey the desired meanings. The summary in Table 5.5 was extracted from Table 5.1 regarding idiom coverage and literalisation in this dictionary.

Table 5-5 - Idiom Coverage and Literalisation in New Al-Mughni Al-Akbar

Seven of the sixteen idioms in this study are not listed. These are: *light at the end of the tunnel*, *to add fuel to the fire*, *the devil's in the details*, *to cross that bridge when one comes to it*, *to give the green light*, *the tip of the iceberg* and *all water under the bridge*.
An idiom similar in meaning and use—to burn one's boats—is given in lieu of the idiom *to burn one's bridges*. The alternative idiom - to burn one's bridges - is translated by an equivalent idiom (**حرق مراكبه**).
The idiom *to put the nail in the coffin* is translated as (**حفر قبره**), which is a literal translation of the idiom *to dig one's grave*.
One idiom—*to put the horse before the cart*—is translated with a classical unfamiliar expression (**وضع الزج قدام السنان**).
One idiom is literally translated, i.e., (*to throw down the gauntlet* - **ألقى القفاز**).The explanation strategy was used to translate the meanings of the remaining five idioms.

5.3 Idioms in Specialised English–Arabic Dictionaries of Idiomatic Expressions

Table 5.6 illustrates the coverage of idioms and their Arabic meanings as they appear in the specialised dictionaries under investigation.

Table 5-6 - Coverage of 16 Idioms in Specialised Dictionaries

Idiom	Al-Mawrid-S	Al-Murshid	Atlas-S	Bennet & Bloom
Light at the end of the tunnel	To see the light at the end of the tunnel **يبصر النور في آخر النفق: يقترب من نهاية فترة حزينة**	**الضوء في نهاية النفق**	**إن بعد العسر يسر- ما بعد الضيق فرج**	Unavailable
to add fuel to the fire	To add fuel to the fire (or the flames) **يصب الزيت على النار؛ يُذكي النار؛ يؤجِّج وضعاً ما أو يزيده سوءًا؛ يزيد فلانًا غضبًا**	Add fuel to the fire/flames: **زاد النار اشتعالاً، زاد النار لهيباً، صب الزيت على النار**	Unavailable	**زاد حنق فلان؛ صب زيتًا على النار؛ وضع شحمًا على النار؛ زاد الطين بلة**

The devil's in the details	Unavailable	Unavailable	Unavailable	Unavailable
to cross that bridge when one comes to it	Unavailable	Cross the bridge when you reach it: تعاملْ مع المشكلة عند حدوثها وليس قبل ذلك، لا داعي لاستباق الأمور	I'll cross/we'll cross that bridge when I/we come to it لن تحمل هم شيء أو مصيبة ... إلخ قبل وقوعها في الوقت المناسب، كل شيء في وقته	لكل مقام مقال كل شيء في حينه الأمور مرهونة بأوقاتها
a piece of cake	شيء هين أو سائغ جدًا	أمر (هين) أو بسيط	سهل أو هين للغاية	Unavailable
to give the green light	To give smn the green light (or the go-ahead) يعطيه إذنًا بالانطلاق (في خطة أو مشروع)	أعطى الضوء الأخضر	يعطيه تصريحًا مفتوحًا Get the green light تحصل على تصريح	Unavailable
to jump to conclusions	To jump (or leap) to conclusions يسارع إلى تكوين رأي؛ يستعجل في استنتاجاته	Jump to an (early, quick, wrong) conclusion: تسرع في الاستنتاج	تتسرع الاستنتاج-يتسرع في الحك	تسرع في الاستنتاج؛ استنتج من أدلة غير كافية
The ball is in one's court	The ball is in your court: الكرة (الآن) في ملعبك؛ الكلمة لك الآن؛ عليك أنت الآن أن تجيب أو أن تعمل	The ball is with you/in your court: حان دورك، الكرة في ملعبك الآن	الكرة في ملعبه-حل المشكلة في يده	Unavailable
to break the ice	يكسر الجليد: أ: يمهد السبيل: يقوم بالخطوات الأولى ب: يقطع حبل الصمت: يتغلب على الصعوبات الأولى ويستهل الحديث إلخ .	مهد للحديث، كسر الجليد	شخصان يبدءان في التعارف-يذيبان الثلج أو الجمود بينهما	أذاب الجليد/كسر الجليد/بدأ الكلام (في موضوع حساس/محرج)؛ قطع حبل الصمت؛ فض السكوت

to throw down the gauntlet	To throw (fling) down the gauntlet يتحداه، يطلبه للمبارزة أو النزال	تحدى	تدعو أحدهم للنزال في (منافسة أو قتال)	تحدى؛ دعا إلى التحدي/إلى تحديه دعا إلى المنافسة/ إلى منافسته
to burn one's bridges	ينسف جسوره: يقطع خط الرجعة؛ يقطع الطريق على كل إمكانية من إمكانيات التراجع	Burn his boats/bridges: أحرق أو نسف جسوره، أحرق سفنه، قطع طريق العودة على نفسه، لم يعط نفسه سوى خيار واحد	يحرق سفنه، يجعل العودة أمرًا مستحيلاً	قطع على نفسه خط الرجعة؛ أحرق أسطوله؛ نسف جسوره، لا عودة عن ذلك
in cold blood	ببرود؛ بدم بارد، عمدًا؛ بتعمد وسبق إصرار؛ على نحو مبيَّت	بدم بارد، بشكل متعمد	Unavailable	Unavailable
The tip of the iceberg	رأس الجبل الجليدي: الجانب الأبكر، أو الأوضح، أو الأكثر سطحية من جوانب ظاهرة ما	Unavailable	قمة جبل الثلج، جزء صغير من مشكلة يخفي باقي المشكلة	Unavailable
To put the cart before the horse	يضع العربة قبل الحصان؛ يضع الأشياء في غير موضعها الصحيح	Unavailable	يقلب الأوضاع	Unavailable
putting the nail in the coffin	To drive (hammer) a nail into smn's coffin يدق مسمارًا في نعشه: يأتي عملاً يعجل في هلاك فلان أو موته	Unavailable	Another nail/the final nail in the coffin يدق مسمارًا في نعش شخص أو أمر على وشك الفشل	Unavailable
All water under the bridge	(all) water under the bridge: أمر فائت لا يمكن تداركه أو إصلاحه	ما حصل حصل، ما فات فات، إللي فات مات	Be water over the dam موقف سيئ انتهى منذ مدة طويلة ولا أثر له في النفوس	Unavailable

5.3.1 *Al-Mawrid Dictionary of Idiomatic Expressions*

Published in 2013 by Dar El Ilm Lilmalayin, Beirut, Lebanon, this dictionary was compiled by Dr Ramzi Baalbaki. In the preface, the compiler states that the dictionary outperformed previous specialised dictionaries of idiomatic expressions in terms of coverage and quality. It consists of over three times the number of idioms listed in the *Al-Mawrid Al-Akbar*, which was compiled by Dr Munir Baalbaki and expanded by Dr Ramzi Baalbaki. He refers to the previously published dictionaries as weak and inadequate in providing accurate Arabic equivalents because they were compiled too quickly. To avoid confusion with the *Al-Mawrid* and the *Al-Mawrid Al-Akbar* general dictionaries, the *Al-Mawrid Dictionary of Idiomatic Expressions* is referred to as the *Al-Mawrid-S*. Table 5.7 summarises the findings regarding idiom coverage and literalisation extracted from Table 5.6.

Table 5-7 - Idiom Coverage and Literalisation in Al-Mawrid-S

Only one of the sixteen idioms used in the translation test in this study is missing in this dictionary: *the devil's in the details*.
Eight of the sixteen idioms used in this study are literally translated in this dictionary: (*light at the end of the tunnel* - **يبصر النور في آخر النفق**), (*to add fuel to the fire* - **يصب الزيت على النار**), (*the ball's in your court* - **الكرة في ملعبك**), (*to break the ice* - **يكسر الجليد**), (*to burn one's bridges* - **ينسف جسوره**), (*in cold blood* - **بدم بارد**), (*the tip of the iceberg* - **رأس الجبل الجليدي**), and (*put the cart before the horse* - **يضع العربة قبل الحصان**).
A different version of the idiom *to put the nail in the coffin* is used: *to drive (hammer) a nail into smn's coffin*. The alternative version of the idiom is literally translated as (**يدق مسمارًا في نعشه**).
A different version of the idiom *to cross that bridge when one comes to it* is given: *do not cross the bridge before you come (or get) to it*. The alternative form of the idiom is literally translated as (**لا تعبر الجسر قبل أن تبلغه أو تصل إليه**).
The explanation strategy was used to translate the remaining five idioms.

5.3.2 *Al-Murshid Dictionary of Idiomatic Expressions*

This dictionary was compiled by Professor Abdul-Fattah Abu-Ssaydeh of the Department of English Language and Literature, Vice Dean, College of Arts and Sciences, University of Sharjah, UAE, who is also one of the two lexicographers interviewed for this study. In the introduction,

Professor Abu-Ssaydeh refers to idiomatic expressions as multi-word units that are of special significance to the learner. He states that a dictionary that deals exhaustively with these units is essential for language learners and translators for several reasons. Firstly, they form a fairly large percentage of the English vocabulary. Secondly, they characterise the speech and the writing of the native speakers as "natural" or "normal". Thirdly, they are complex entities; they consist of a minimum of two words but could be as long as a compound or even a complex sentence. Fourthly, they are syntactically and semantically complex entities that need special attention. Fifthly, English–Arabic dictionaries available on the market have failed to deal thoroughly with them. Categories covered in the dictionary included binomials, spoken expressions, idioms, similes, fixed expressions and strong collocations. Table 5.8 summarises idiom coverage of and literalisation in this dictionary, extracted from Table 5.6.

Table 5-8 - Idiom Coverage and Literalisation in Al-Murshid Dictionary of Idiomatic Expressions

Seven of the sixteen idioms used in this study are literally translated in this dictionary: (*light at the end of the tunnel* - **الضوء في نهاية النفق**), (*to add fuel to the fire* - **صب الزيت على النار**), (*to give the green light* - **أعطى الضوء الأخضر**), (*the ball's in your court* - **الكرة في ملعبك الآن**), (*to break the ice* - **كسر الجليد**), (*to burn your boats/bridges* - **أحرق أو نسف جسوره**), and (*in cold blood* - **بدم بارد**).
The explanation strategy is used to translate the remaining five idioms.
A colloquial expression (**اللي فات مات**) is used to translate the idiom *all water under the bridge*.

5.3.3 *Atlas Dictionary of Idiomatic Expressions*

Published by Atlas Publishing House and Media Production, Egypt, this dictionary was compiled by Professor Fatima Salih Sharaf, Senior English Language Instructor at Ain Shams University, Egypt, and edited by Professor Sarrah Rashwan. According to the compiler, the dictionary is useful for students and translators seeking to understand the meanings of English idioms and their uses. She also states that the dictionary offers a wealth of commonly used English idioms, all clearly defined with their Arabic equivalents, to save the user trouble and time trying to find Arabic words and phrases that correspond to the exact meaning of the English. Entries are extensively cross-referenced thanks to a comprehensive, easy-

to-use index. All entries have sentences given as examples and with full explanations.

To avoid confusion with the *Atlas Encyclopedic Dictionary*, the *Atlas Dictionary of Idiomatic Expressions* will be referred to in the following tables and analysis as *Atlas-S***,** while the former will be referred to as *Atlas-G*. A summary of the coverage and literalisation in *Atlas-S* is presented in Table 5.9.

Table 5-9 - Idiom Coverage and Literalisation in Atlas Dictionary of Idiomatic Expressions

Three of the sixteen idioms used in the translation test in this study are not listed in this dictionary: *to add fuel to the fire*, *the devil's in the details* and *in cold blood*.
Three of the sixteen idioms used in this study are literally translated: (*the ball's in your court* - **الكرة في ملعبه**), (*to burn one's bridges/boats* - **يحرق سفنه**), (*the tip of the iceberg* - **قمة جبل الثلج**).
A different version of the idiom *to put the nail in the coffin* is used: *another nail/the final nail in the coffin*. The alternative version of the idiom is literally translated as (**يدق مسمارًا في نعش شخص**).
The explanation strategy was used to translate the remaining nine idioms.

5.3.4 *Bennet & Bloom English-Arabic Dictionary of Idioms*

Published in 2013 by Bennett and Bloom, this dictionary was compiled by Maroun G Akiki. In the forward, the compiler states that the dictionary is intended to be a useful companion for the English–Arabic translator, be that a journalist, broadcaster or translator of novels, literary works or commercials, as well as for the student of English or Arabic. He adds that the resource is essential for the journalist-translator working to a deadline for a newspaper or a broadcasting station who does not have the time to search his or her memory for the perfect Arabic words that give the exact meaning of an English phrase or idiom. He says he has seen this happen too often, and from this problem was born the idea for this dictionary. A summary of the coverage and literalisation in this dictionary is presented in Table 5.10.

Table 5-10 - Idiom Coverage and Literalisation in English-Arabic Dictionary of Idioms

Ten of the sixteen idioms used in the translation test in this study are not listed in this dictionary: *light at the end of the tunnel*, *to give the green light*, *a piece of cake*, *in cold blood, the ball is in one's court*, *the devil's in the details*, *the tip of the iceberg*, *to put the cart before the horse*, *to put the nail in the coffin* and *be all water under the bridge.*
Three of the sixteen idioms used in this study are literally translated in this dictionary: (*to add fuel to the fire* - **صب زيتًا على النار**), (*to break the ice* - **كسر الجليد**), (*to burn your boats/bridges* - **نسف جسوره**).
The explanation strategy is used to translate the remaining three idioms.

5.4 Idiom Coverage and Literalisation

Table 5.11 summarises the frequencies (counts and percentages) of unavailable idioms and literal translations in the eight examined dictionaries. Among the general-use dictionaries, the *Al-Mawrid Al-Akbar* is the best for idiom availability with only (5, 31.25%) idioms missing, followed by the *Al-Mughni Al-Akbar* with (7, 43.75%), and finally the *Al-Mawrid* and the *Atlas-G* with (10, 62.5%) each. As for literal translations, the *Al-Mawrid Al-Akbar* has the highest number of literally translated idioms with (5, 31.25%), followed by the *Al-Mawrid* with (3, 18.75%) and finally the *New Al-Mughni Al-Akbar* and the *Atlas-G* with (1, 6.25%) each.

Table 5-11 - Frequencies of Unavailable Idioms and Literal Translations in Eight Dictionaries

Type of Dictionary	Dictionary	Unavailable Idioms		Literalisation	
		Count	%	Count	%
General Use	Al-Mawrid	10	62.50	3	18.75
	Al-Mughni Al-Akbar	7	43.75	1	6.25
	Al-Mawrid Al-Akbar	5	31.25	5	31.25
	Atlas-G	10	62.50	1	6.25
	Total	32	50.00	10	15.62
Specialised Dictionaries of Idiomatic Expressions	Al-Mawrid-S	1	6.25	9	56.25
	Al-Murshid	4	25.00	7	43.75
	Atlas-S	3	18.75	4	25.00
	Bennet & Bloom	10	62.50	3	18.75
	Total	18	28.12	23	35.90
Both	Grand Total	50	39.06	33	25.78

Among the specialised dictionaries, the *Al-Mawrid-S* has taken up the coverage of idioms in more detail with only (1, 6.25%) idiom missing, followed by the *Atlas-S* with (3, 18.75%), the *Al-Murshid* with (4, 25%) and finally the *Bennet & Bloom* dictionary with (10, 62.5%) missing idioms. As for literal translations, the *Al-Mawrid* scores the highest number of literal translations with (9, 56.25%) idioms literally translated (probably because it omits only one idiom), followed by the *Al-Murshid* with (7, 43.75%), the *Atlas-S* with (4, 25%), and finally the *Bennet & Bloom* with (3, 18.75%) idioms missing The results also showed that there was no significant difference between dictionaries written by single compilers and those compiled by more than one lexicographer in terms of idiom coverage and literalisation.

The total values in Table 5.10 indicated that idiom unavailability in specialised dictionaries was lower (28.12%) than that in general dictionaries (50.00%); however, literal translations were higher (36.9%) in the specialised dictionaries compared to (15.62%) general dictionaries. This difference could be attributed to the higher coverage in specialised dictionaries.

It is concluded that the English–Arabic dictionaries now available on the market, both general and specialised, are significantly deficient in tackling the phenomenon of idiomaticity, with an overall unavailability rate of 39.06% (see Grand Total in Table 5.10). It is also concluded that the strategy of literal translation is extensively used in English–Arabic dictionaries to transfer the meanings of English idioms into Arabic. The overall percentage of idiom literalisation in the eight dictionaries examined was 25.78%. These results, however, may prompt some to argue that since literal translations of idioms abound in major English–Arabic dictionaries, why are journalists held responsible for this? The argument could be taken further to suggest, contrary to what is widely held, that it is the media that is affected by English–Arabic dictionaries, based on the strong presence of literal translations of idioms in these dictionaries. This could be a reason why these word-for-word renditions enjoy popularity with journalists and dictionary users at large, and it could encourage them to use these literal translations confidently.

5.5 Interviews with Lexicographers

To further consider the issues presented above, the researcher approached two prominent Arabic lexicographers and interviewed them to explore, among other things, the reasons why Arabic lexicographers have tended to disregard a considerable number of idioms and include literal

translations in their dictionaries. The first was Dr Ramzi Baalbaki, whose bibliography states that he is currently the Jewett Professor of Arabic in the Department of Arabic, American University of Beirut (AUB). He obtained his BA and MA in Arabic Language and Literature from AUB and completed his PhD in Arabic Grammar and Comparative Semitics at the School of Oriental and African Studies, University of London. He has also served as a visiting scholar at Cambridge, Chicago, and Georgetown universities. He has published extensively on Arabic grammar, philology and linguistics. In 2010, he was awarded the King Faisal International Prize for his contribution, in particular, to the study of the history of Arabic grammar.

The second lexicographer interviewed was Professor Abdul-Fattah Abu-Ssaydeh, of the Department of English Language and Literature, Vice Dean, College of Arts and Sciences, University of Sharjah, UAE. Professor Abu-Ssaydeh obtained his BA in English from Jordan University, Jordan, in 1972. In 1978, he completed a Master's degree in Linguistics at Leeds University, UK, followed by a PhD in Linguistics, Leeds University in 1980. He has so far compiled four dictionaries—one general-use dictionary and three specialised dictionaries. Two reasons can be given as to why these two lexicographers were chosen in particular. Firstly, both have published English–Arabic general-use and specialised dictionaries of idiomatic expressions. Secondly, works by both these lexicographers are used in this study.

5.6 Interview with Dr Ramzi Baalbaki

After thoroughly examining his recently published (2013) specialised dictionary *Al-Mawrid: A Dictionary of English Idiomatic Expression*, five questions were put to Dr Ramzi Baalbaki via e-mail. The questions are listed in Table 5.12.

Table 5-12 - Questions for Dr Ramzi Baalbaki

1. How do you explain that a considerable number of idioms are *not* listed in your dictionary?
2. How do you explain that nine of the sixteen idioms used in this study are literally translated in your dictionary, i.e., (*light at the end of the tunnel* - **يبصر النور في آخر النفق**), (*to add fuel to the fire* - **صب الزيت على النار**), (*the ball's in your court* - **الكرة في ملعبك**), (*to break ice* - **يكسر الجليد**), (*in cold blood* - **بدم بارد**), (*to put the cart before the horse* - **يضع العربة قبل الحصان**), (*burn your boats/bridges* - **نسف جسوره**), (*the tip of the iceberg* - **رأس الجبل الجليدي**), (*a nail in your coffin* - **يدق مسمارًا في نعشه**)?

3. Do you agree that (**لكل حادث حديث**), (**زيادة الطين بلة**), (**بارقة أمل-بصيص أمل**), (**غيض من فيض-آخر الغيث قطرة-ما خفي اعظم**), (**بدون أن يطرف لهم جفن**), (**المياه عادت إلى مجاريها**) are acceptable translations that achieve the functional-pragmatic equivalence of their English counterparts? If yes, how do you explain that they are *not* included in your dictionary?
4. Why are borrowed meanings and literal translations in your dictionary given priority over idiomatic or semi-idiomatic meanings? For instance, (**الكرة في ملعبك**) appears before (**الكلمة لك**).
5. Was the wide currency of these literal translations in the media a reason for including them in your dictionary?

The aim of the first question was to find out why lexicographers have tended to disregard a considerable number of idioms in their dictionaries, leaving translators to create their own literal translations. The second and third questions were intended to determine why Arabic lexicographers have tended to include literal translations in their dictionaries when acceptable Arabic equivalents are readily available. The fourth question was designed to elucidate why literal translations are given priority over idiomatic meanings and explanations. The fifth question was formulated to assess whether or not the currency of idioms in the media affects lexicographers' decisions regarding the inclusion of these idioms in their dictionaries. Dr Ramzi Baalbaki did not answer all the questions due to his travelling at the time. Instead, he gave a multi-paragraph response in Arabic in one e-mail. A summary translation of this response [the researcher's own translation] is provided, followed by the researcher's interpretation. Table 5.13 presents Dr Ramzi Baalbaki's response in Arabic.

Table 5-13 - Response of Dr Ramzi Baalbaki

إن أيّ عمل معجميّ يتعلّق بالتعابير الاصطلاحية قد يستحيل أن يضمّ بين دفّتيه كل عبارة وردت في اللغة أو في بعض مظانّها، ولذا ليس بمستغرب أن يخلو معجم التعابير الاصطلاحيّة من بعضها. وقد حرصتُ في عملي على مراجعة المصادر الأجنبيّة الموثوقة، فلم أُسقط أيّ عبارة اطّردت متكررةً في أيّ منها. إلا أن هناك تعابير ترد فُرادى في بعض المظانّ ولا يَثْبت لي بعد مزيد من المراجعة أنها بلغت حدّ الاستعمال العامّ؛ والله أعلم بالصواب.
ولو اقتضى المنهج أن أضمّن المعجم كل عبارة وردت في أيّ مصدر لتضخّم العمل وترهّل ولم يعكس حقيقة الاستخدام لأن من شروط التعبير الاصطلاحيّ — كما في الأمثال السائرة — اطّراد استخدامه وتواتره، كما لا يخفى.
أمّا الترجمة الحرفيّة literal translation **فقد ارتأيتُ ضرورة إيرادها — حيثما استطعت — قبل إعطاء مقابل عربيّ، وذلك لنقل "روح" العبارة الأصليّ. ففي** Big brother **مثلاً، ذكرنا "الأخ الأكبر" (متبوعًا بنقطتين:) يليه معنى الديكتاتور ثم الطاغية إلخ ... ومثل ذلك بَيَّنٌ**

في كثير من الموادّ، ومنها التي أشرتَ إليها، نحو to see (the) light at the end of the tunnel، فقد وضعتُ مقابلها الحرفيّ بالعربيّة: "يُبصر النور في آخر النفق" (متبوعًا بنقطتين:) ثم شرحت المعنى بحيث يستطيع القارئ أن يقع في الشرح على مقابل لا يُعَدّ ترجمة حرفيّة للأصل الإنكليزيّ.

وأمّا شيوع العبارات في الإعلام فلا ريب أنه أحد العوامل المؤثرة في أيّ معجم ثنائيّ اللغة، وليست العربيّة بدعًا في ذلك. ولعل المسألة تقع في إطار أوسع، أعني الصراع بين الاستعمال الموسوم بالفصاحة — إن وجد — وما هو من الاستعمال الحديث ممّا لا يجافي قاعدة من قواعد العربيّة القارّة. وأقول، آسفًا، إن لغة الإعلام قد تسرّبت إلى نواحي الاستعمال اللغويّ كافّةً، وإن السبيل إلى منعها كُلّيًّا قد يكون ضربًا من العبث وقد يفضي إلى مزيد من الجفاء القائم بين العربيّة الفصحى وأبنائها وإلى مزيد من نفورهم منها. ولعلك تلاحظ أن منهج "المورد" منذ نشأته يجنح إلى الفصحى السليمة "الراقية" مع حرصه على الابتعاد عن التقعّر.

In the first paragraph, Dr Ramzi Baalbaki points out that it is impossible for any dictionary of idiomatic expressions to contain all idioms of a language; hence it comes as no surprise that his dictionary [*Al-Mawrid: A Dictionary of Idiomatic Expressions*] lacks *some* of them. He also states that he has been keen on consulting authoritative foreign sources of reference and has not left out any idiom that has been frequently used in any of them. He adds, however, that he has omitted *some* idioms because they are too infrequently used to be worthy of inclusion in his dictionary and there is no evidence to prove that they have gained general currency, as he puts it—a criterion for the idiom attaining idiomatic status. He also adds that if the approach adopted to compile his dictionary involved listing every single idiom cited in all sources, the work would have been too unwieldy and would have failed to reflect actual use.

In the second paragraph, Dr Ramzi Baalbaki notes that he deemed it necessary to include literal translations—where possible—before providing Arabic equivalents with an eye to conveying the "spirit" of the original phrases. He gives the example of the translation of the English idiom (big brother - الأخ الأكبر), which is provided first, followed by a colon and then the senses, such as (الدكتاتور - dictator) and (الطاغية - tyrant). He also notes that this is noticeable in many entries, including those which the researcher has mentioned; for example, *to see (the) light at the end of the tunnel*, for which a literal translation (يُبصر النور في آخر النفق) is provided, followed by a colon and then an explanation of its meaning, "*from which the reader can find a non-literal equivalent for the original*".

In the third paragraph, Dr Ramzi Baalbaki points out that the high frequency of use of idioms in the media is no doubt one of the factors influencing any bilingual dictionary, and that Arabic is no exception. He goes on to say that the issue is, perhaps, wider in scope, in that there is a conflict between what is described as literary use and current use, which

does not violate the established rules of the Arabic language. He also adds that he regrets having to say that the language of the media has infiltrated all aspects of language use. Attempting to preclude it altogether would be an exercise in futility and might lead to the exacerbation of an already-existing estrangement between literary Arabic and its native speakers, and more distaste for it. He concludes his remarks by maintaining that the *Al-Mawrid*'s approach has always been to use a sound "high" literary Arabic, while making every effort to distance itself from preciosity.

5.7 Interview with Professor Abu-Ssaydeh

Professor Abu-Ssaydeh was also interviewed via e-mail. Unlike Dr Ramzi Baalbaki, Professor Abu-Ssaydeh fully answered eight questions with responses in English. A different strategy to that used to present and analyse Dr Ramzi Baalbaki's answers was adopted. In the following tables, each question is presented first, followed by Professor Abu-Ssaydeh's answer to the question (in italics). The researcher's interpretation of the answer to each question follows each table.

Table 5-14 - Professor Abu-Ssaydeh's Response to Question 1

Question: How do you explain that three of the sixteen idioms used in the translation test in this study are not listed in your dictionary: *the devil's in the details*, *the tip of the iceberg*, *to put the cart before the horse*?
Answer: *I believe that the reason is mainly due to my personal failure to list them and not to the fact that they do not have their proper place in Modern Standard Arabic. This dictionary was the second one I produced and it probably failed to account for everything that should be accounted for.*

Compared to Dr Ramzi Baalbaki's answer to the same question, Professor Abu-Ssaydeh's answer was more direct and forthright. He admitted with modesty his personal failure to include the idioms cited in the question. To the researcher, this answer saves time and effort, as it clearly confirms Arabic lexicographers' failure to cover a considerably large number of idioms that exist in monolingual English–English dictionaries.

Table 5-15 - Professor Abu-Ssaydeh's Response to Question 2

Question: How do you explain that seven of the sixteen idioms used in this study are literally translated in your dictionary: (*light at the end of the tunnel* - **الضوء في نهاية النفق**), (*to add fuel to the fire* - **صب الزيت على النار**), (*to give the green light* - **أعطى الضوء الأخضر**), (*the ball's in your court* - **الكرة في ملعبك الآن**), (*to break the ice* - **كسر الجليد**), (*to burn your boats/bridges* - **أحرق أو نسف جسوره**), and *(in cold blood* - **بدم بارد**)?
Answer: *There are several strategies the translator has at his disposal when dealing with idioms. Perhaps the most direct and the least troublesome is translating the idioms literally and hoping that the general public will accept it. This, however, is a risky strategy since several literal translations have failed to gain currency amongst the speakers of Arabic. Take for example 'to take the bull by the horns'* **أمسك بالثور من قرنيه** *or "to turn the tables"* **قلب الموائد** *or "lame duck" (**بطة عرجاء**). In my opinion, the frequency of use determines if the literal translation will enable the idiom to survive and nothing else. We should also note that media translators who I believe are directly responsible for these literal translations produce them for one of two reasons; one they do not know any better, two because they work under a great deal of pressure*

In his answer, Professor Abu-Ssaydeh suggested that translating the idioms literally is the easiest strategy but that it is risky because not all literal translations have become acceptable. In his opinion, frequency of use determines whether or not the literal translation will enable the idiom to survive.

Table 5-16 - Professor Abu-Ssaydeh's Response to Question 3

Question: Was the wide currency of occurrence of literally translated idioms in the media a reason for including them in your dictionary?
Answer: *of course it was. Now what makes a word, a phrase or an idiom part of a certain language? It is usage basically, and so long as a certain expression is used frequently enough, it warrants its place in the dictionary of that language. Questions and objections that are occasionally raised by 'purists' are irrelevant to me. The way I see it is that as long as a word or an expression is current in the speech of the Arabs, that word or expression should be counted as part of the language. This, however, takes us down a very troublesome road: how frequent is 'frequent?' how can we quantify this frequency? One has to admit that not all words and expressions lie at the very heart of the language. I decided to include the words* **كمبيوتر** *and* **حاسوب** *in Al-Murshid because of the*

high frequency with which both words are used interchangeably. But there are thousands of words that hover on the periphery of the language and one is not sure of their legitimate place in the dictionary. This is a very difficult question and the lexicographer has to use his own personal discretion.

Here, Professor Abu-Ssaydeh emphatically stresses that the frequency of use of literally translated idioms in the media qualifies them for inclusion in dictionaries. He also opposes purists' questions and objections to the excessive inclusion of foreign phrases and expressions into Arabic on the pretext that this would corrupt the language.

Table 5-17 - Professor Abu-Ssaydeh's Response to Question 4

Question: Do you think that the literal translations of the idioms in question have established themselves as part of the Arabic lexis through news translation? If not, how do you think they have found their way into Arabic?
Answer: In my personal opinion, the media is the most influential single factor in the shaping of the language, not only at the lexical level but also at the stylistic and grammatical levels. Language academies may make proposals, suggest equivalents and debate all manner of issues, but it is the TV, the newspapers, the blogs and the Internet that control the future path of language. When Al-Jazeera decided to translate blog as **(مدون)** *and when the social media chose* **(مغرد)** *and* **(تغريدة)** *it took these new coinages in Arabic only a couple of days to become popular and gain huge currency. The same principle applies to idioms. Now whether they have actually established themselves as part of the Arabic language is a matter of opinion. To me as a descriptive linguist and a practicing lexicographer, an Arabic equivalent of an idiom becomes part of Arabic if as an educated person I recognize it and I would not find it 'funny' or 'strange' or 'odd' in any way. That is, it sounds 'natural' to me. This would be confirmed by its use and understanding by others when it is used. This raises an interesting question, though. Do the literal translation of the idiom and its wide currency amongst the speakers of Arabic mean that literal translation was the best strategy to use? Not necessarily. Take the English idiom like carrying coals to Newcastle. In Classical Arabic we have a very beautiful idiom which has the same exact meaning:* **(كناقل التمر إلى هجر)**. *I am sure further research would reveal more examples, but the currency of literal translations ensures them a place in the language.*

This question was another attempt to make the interviewee speak his mind about the influence of the media on the Arabic language. Professor Abu-Ssaydeh has again confirmed that the media is the most influential factor in the shaping of the language, and that the media controls its future path. He suggests that even language academies can do nothing if a certain word or expression is made popular enough by the media. This flatly contradicts their mission statement to protect the Arabic language against dialectal influence and to maintain linguistic purity by ridding the language of intrusive foreign lexical elements brought in via the press, the radio and some writers, and adapting the language to modern needs, particularly in the area of science and technology (Holes 2004).

Table 5-18 - Professor Abu-Ssaydeh's Response to Question 5

Question: Do you agree that (**لكل حادث**), (**زيادة الطين بلة**), (**بارقة أمل/بصيص أمل**), (**غيض من فيض، ما خفي أعظم، أول الغيث**), (**بدون أن يطرف لهم جفن**), (**الكلمة لـ**), (**حديث**), (**قطر**), (**المياه عادت إلى مجاريها**) and (**رفع راية التحدي**) are acceptable translations which can achieve full or part of the functional-pragmatic equivalence of their English counterparts? If yes, how do explain that they are *not* listed in your dictionary?
Answer: *Indeed I do. Again, it was an oversight on my part. The fact that they were not listed as equivalents probably indicates that I was not successful in using Arabic idioms in the process of creating equivalents. I still believe that the use of Arabic idioms to translate English idioms is the best strategy*.

In this answer, Professor Abu-Ssaydeh makes another acknowledgement. He admits that he has failed to provide available and generally acceptable idiomatic Arabic equivalents for the idioms in question, yet he believes that idiomatisation is the best translation strategy for transferring the meanings of idioms.

Table 5-19 - Professor Abu-Ssaydeh's Response to Question 6

Question: To what extent do you agree that the inclusion of literal translations of idioms in English-Arabic dictionaries (general and specialised) helps in spreading them and encourages learners and translators to take them for granted without applying critical thinking?
Answer: *This is a two-way street: lexicographers include literal translations, because they believe that they have gained enough currency in Arabic that they deserve a place for themselves in the dictionary. On the*

other hand, their inclusion in the dictionary will certainly encourage translators to use them and perhaps adopt the same process of equivalence creation in their work. It is a process of mutual enhancement if you like.

It is obvious from this answer that Arabic lexicographers, instead of stepping forward to offer acceptable conventional Arabic equivalents for the English idioms or introducing new non-literal ones where possible, sit back passively waiting for literal translations to gain enough currency—mostly through the media—before deciding to include them in their dictionaries. Further discussion on this will follow in Chapter Six.

Table 5-20 - Professor Abu-Ssaydeh's Response to Question 7

Question: Does the scarcity of comprehensive Arabic monolingual idiom dictionaries lead learners, translators and lexicographers to resort to literal translation?
Answer: *Partly yes. Still even if we had dictionaries of Arabic idioms, we will still have thousands of English idioms that need to be dealt with. Mind you the number of English idioms that have been translated literally into Arabic is significantly small compared to the actual number of idioms that exists in the English language.*

Professor Abu-Ssaydeh agrees in this answer—though partly—that the scarcity of monolingual Arabic–Arabic dictionaries of idiomatic expressions is a reason why learners, translators and lexicographers resort to literal translation. The researcher interpreted the last part of Professor Abu-Ssaydeh's answer, "*the number of English idioms that have been translated literally into Arabic is significantly small compared to the actual number of idioms that exists in the English language*", as if he was saying that the influence of the translation of English idioms on the Arabic language was not significant. Table 5.21 illustrates only 100 idioms that have been literally translated in the four specialised dictionaries employed in this study. Many more examples can be provided, contrary to what Professor Abu-Ssaydeh is suggesting.

Table 5-21 - Examples of Literally Translated Idioms in Four Specialised Dictionaries

Idiom	Literal translation-Dictionary(ies)	Idiom	Literal translation-Dictionary(ies)
The white flag	الراية البيضاء Al-Murshid	Green revolution	الثورة الخضراء Al-Mawrid-S
Silent treatment	المعاملة الصامتة Al-Mawrid-S	To shed light	يلقي/يسلط الضوء Bennet & Bloom Al-Murshid Al-Mawrid
To open fire	يفتح النار Al-Mawrid-S	To read between lines	يقرأ بين السطور Al-Mawrid-S Al-Murshid
To pick up the gauntlet	يلتقط القفاز Atlas-S	Lion's share	نصيب/حصة الأسد Atlas-S Al-Mawrid-S Al-Murshid
To set the scene for	يهيئ المسرح Al-Mawrid-S	The sixth sense	الحاسة السادسة Al-Mawrid-S
In the balance	في الميزان Al-Mawrid-S Al-Murshid	A hole in the wall	ثقب في جدار Al-Mawrid-S
Behind bars	خلف/وراء القضبان Al-Mawrid-S Al-Murshid	The silent majority	الأغلبية الصامتة Atlas-S Al-Murshid Al-Mawrid-S
Behind closed doors	خلف الأبواب المغلقة (خلف أبواب مؤصدة) Al-Mawrid-S	Moment of truth	لحظة/ساعة الحقيقة Atlas-S Al-Murshid Al-Mawrid-S
Below the belt	تحت الحزام Al-Murshid Al-Mawrid-S	Silver screen	الشاشة الفضية Al-Mawrid
To tighten one's belt	يشد/يضيق الحزام Al-Mawrid-S	nerves of steel	أعصاب حديدية- أعصاب من حديد/فولاذ Al-Mawrid-S Al-Murshid Atlas-S
In the shadow of	في ظل كذا Al-Mawrid-S	paper tiger	نمر من ورق Atlas-S Al-Mawrid –S Al-Murshid
The fair sex	الجنس اللطيف Al-Mawrid-S	The fourth estate	السلطة الرابعة Al-Mawrid-S

A (lone) voice crying in the wilderness	صوت يصرخ في البرية Al-Murshid	Be no picnic	ليس نزهة Al-Mawrid-S
To court disaster	يغازل الكارثة Al-Mawrid-S	The fifth column	الطابور الخامس Al-Mawrid-S
Blank cheque	شيك على بياض Atlas-S Al-Mawrid-S Al-Murshid	The weak link	حلقة ضعيفة Al-Murshid Al-Mawrid-S
Widow's mite	فلس الأرملة Al-Mawrid-S	Hard currency	عملة صعبة Al-Mawrid-S
To bury one's head in sand	دفن رأسه في الرمل/يدفن الرؤوس في الرمال Al-Mawrid-S Al-Murshid	To put in the picture	يضع في الصورة Atlas-S
Fat cat	قطة سمينة/قط سمين (القطط السمان) Atlas-S Al-Murshid	The other side of the coin	الوجه الآخر من/للعملة Atlas-S Al-Mawrid-S
A man of straw	رجل من قش Al-Mawrid-S	Point the finger of … at smn	يشير إليه/أشار بأصابع ... Al-Mawrid-S Al-Murshid
Common ground	أرضية مشتركة Al-Mawrid-S Atlas-S	To rear its ugly head	يطل برأسه القبيح/أظهر وجهه القبيح Al-Mawrid-S
To shed crocodile tears	يزرف دموع التماسيح Bennet & Bloom Al-Murshid	Second thought	التفكير الثاني Al-Mawrid-S
Fish in troubled waters	يصطاد/اصطاد/الصيد في الماء العكر Al-Mawrid-S Atlas-S Al-Murshid Bennet & Bloom	To roll out the red carpet	يفرش/يمد البساط الأحمر Atlas-S Al-Mawrid-S
Golden rule	قاعدة ذهبية Al-Mawrid-S	Two opposite sides of the same coin	وجهان لعملة واحدة Al-Murshid
Blood bath	حمام دم Al-Murshid Al-Mawrid-S	Calculated risk/adventure	مخاطرة/مغامرة محسوبة (النتائج) Al-Mawrid-S
Dark horse	الحصان الأسود (الجواد الأدهم) Al-Mawrid-S	Salt of the earth	ملح الأرض Al-Mawrid-S Al-Murshid

Take your hat off to somebody	يرفع القبعة Al-Mawrid-S	To steal the show	يسرق الأضواء (يسرق الكاميرا) Al-Mawrid-S Al-Murshid Atlas-s
Lame duck	البطة العرجاء Al-Mawrid-S	To save the situation	ينقذ الموقف Al-Mawrid-S
Law of the jungle	شريعة/قانون الغاب Al-Murshid Al-Mawrid-S Atlas-S	A thing of the past	شيء من الماضي Al-Mawrid-S Atlas-S
Old guard	الحرس القديم Al-Murshid Al-Mawrid-S	Ugly duckling	البطيطة البشعة Al-Mawrid-S
Vicious circle	حلقة مفرغة Al-Murshid Al-Mawrid-S Atlas-S	White lie	كذبة بيضاء Atlas-S Al-Mawrid-S
To turn the tables	قلب الموائد/يقلب الطاولة Al-Murshid Al-Mawrid-S	Conspiracy of silence	مؤامرة الصمت Al-Mawrid-S
Banana republic	جمهورية الموز Al-Mawrid-S	Big stick	عصا غليظة Al-Mawrid-S
The game is over	انتهت اللعبة Al-Murshid	Castles in the air	قلاع في الهواء Al-Mawrid-S Atlas-S Al-Murshid
Through the back door	من الباب الخلفي/من الأبواب الخلفية Atlas-S Al-Mawrid-S	Break the record	يكسر/يحطم الرقم القياسي Al-Mawrid-S
A wall of silence	جدار الصمت Al-Murshid	Turn the clock back	ترجع بالساعة إلى الوراء Atlas-S
A fallen angel	ملاك ساقط Al-Mawrid-S	Stumbling block	حجر عثرة Al-Murshid Al-Mawrid-S
The beginning of the end	بداية النهاية Al-Mawrid-S Atlas-S Al-Murshid	To jump the queue	يقفز فوق الرتل Al-Mawrid-S
Lesser of the two evils	أهون الشرين Al-Mawrid-S	To bridge the gap	يجسر/يردم الهوة Al-Mawrid-S

Wash one's dirty linen (laundry) in public	نشر غسيله القذر على الملأ /السطوح Al-Murshid	Half the battle	نصف المعركة Al-Murshid
Iron fist/hand	قبضة/يد حديدية Al-Mawrid-S	A man of the moment/hour	رجل اللحظة/الساعة Al-Mawrid-S Al-Murshid
Meet halfway	الالتقاء/قابل في وسط/منتصف الطريق Al-Murshid Al-Mawrid-S Atlas-S Bennet & Bloom	Melting point	نقطة/بوتقة انصهار Atlas-S Al-Mawrid-S
Young/new/fresh blood	دماء جديدة/شابة/دم جديد Al-Mawrid-S Al-Murshid	To hold out/offer an olive branch	يحمل غصن زيتون Al-Mawrid-S
The stick and the carrot policy	العصا والجزرة Al-Mawrid-S	At the top of the hour	على رأس الساعة Al-Mawrid-S
Cast a shadow	ألقى بظلاله Al-Murshid	Cloak and dragger	العباءة والخنجر Al-Murshid
A battle/war of nerves	حرب أعصاب Al-Mawrid-S	Touch the wood	يلمس/يدق/يمسك الخشب Al-Mawrid-S Bennet & Bloom
Clear the air	ينقي/يصفي الأجواء Al-Murshid Atlas-S Al-Mawrid-S	Drive a wedge between	يدق اسفينًا بين Al-Mawrid-S Atlas-S
Ride the wave	يركب الموجة Al-Murshid	Sacred cow	البقرة المقدسة Al-Mawrid-S
Zero hour	ساعة الصفر Al-Murshid	Take the bull by its horns	يمسك بالثور من قرنيه Al-Mawrid-S Atlas-S
The first lady	السيدة الأولى Al-Mawrid-S	Pressure group	جماعة ضغط Al-Mawrid-S
To see the glass empty half empty/half full	يرى النصف الفارغ/الملآن من الكأس Al-Mawrid-S	The naked eye	العين المجردة Al-Murshid Al-Mawrid-S

Table 5-22 - Professor Abu-Ssaydeh's Response to Question 8

Question: As a famous lexicographer, is Arabic lexicography influenced by the media or is it the other way round?
Answer: *I am not a famous lexicographer Mohamad, but thank you for the compliment (it is good for my ego!!). Again my answer would be that they both influence each other; but we have to be very careful here: lexicographers do not directly depend on the media per se. They monitor the language to see what is happening. There are other players who translate books in specialised fields such as computer technology, medicine, physics, etc. but the media translators are undoubtedly the most effective due to public access. Now if the media makes a certain word or expression common enough to warrant inclusion in the dictionary, the lexicographer must acknowledge this by including it in his dictionary. That. In my opinion, of the extent of the influence the media have on the lexicographer. On the other hand, no self-respecting translator would survive in the profession without the help of dictionaries, whether monolingual or bilingual. In Newmark's words, any translator who tries to do away with the bilingual dictionary is either stupid or arrogant or both. I do believe that hundreds if not thousands of Arabic equivalents suggested by Munir Baalbaki in Al-Mawrid have served generations of translators and will continue to do so in the future.*

Although Professor Abu-Ssaydeh notes here that the influence is mutual, and that lexicographers monitor other players such as translators of specialised books, he confirms what has been already said in this study: Media translators are certainly the most effective due to public access.

5.8 Conclusion

The findings in this chapter explored the influence of translation in the broadcast media on Arabic lexicography. This entailed: (a) an examination of how English idioms were covered in general and specialised bilingual English–Arabic dictionaries available on the market and, hence, whether or not idiomatic equivalents were made available to learners and translators; and (b) an exploration of the extent of idiom literalisation in these dictionaries. To achieve these two aims and others, four general dictionaries and four specialised dictionaries of idiomatic expressions were examined. The findings indicated the absence of a considerable number of commonly used idioms and the strong presence of literal translations in these dictionaries.

The researcher has sought to determine why literal translations are given priority over idiomatic meanings and explanations and whether or not the frequency of use of idioms in the Arabic broadcast media affects lexicographers' decisions regarding the inclusion of these idioms in their dictionaries. To this end, brief interviews with two eminent Arabic lexicographers were carried out. Both lexicographers acknowledged that their dictionaries omitted idioms. One was brave enough to admit that it was basically an oversight on his part, while the other noted that it was not unusual, as no single dictionary could contain every single idiom, because to do so would render it too vast. Based on the results of the interviews in the current study, it is concluded that it is bilingual lexicography that is influenced by the media, not vice versa. Dr Ramzi Baalbaki pointed out that the media had infiltrated all aspects of language use and asserted that it was pointless to seek to completely prevent this infiltration. Both lexicographers emphasised the influence of media on Arabic lexicography and confirmed the link between the dictionary entries (idioms) and the translations in the news. In their own words, once a literal translation has gained enough currency in the media, lexicographers have no choice but to include it in their dictionaries. This argument remains debatable because it can be easily countered by arguing that if an acceptable and widely understood idiomatic equivalent for the original is readily available, then why bother to create a literal translation? In other words, if a conventional equivalent, which makes sense of the original and has the same effect upon the target audience, is handy, then a literal meaning is no longer needed. One of the two lexicographers agreed, though partly, that the scarcity of monolingual idiom dictionaries triggers learners, translators and lexicographers to resort to literal translation. Asked about whether or not the inclusion of literal translations of idioms in English–Arabic dictionaries (general or specialised) helps to spread them and encourages learners and translators to take them for granted without applying critical thinking, the same lexicographer asserted that the inclusion of literal translations in dictionaries certainly encourages translators to use them and perhaps to adopt the same process of equivalence creation in their work.

The overall conclusion is that the English–Arabic dictionaries available, both general and specialised, were far from being comprehensive in covering the phenomenon under investigation. The researcher also concludes that the strategy of literal translation is extensively used in these dictionaries, thereby contributing substantially to the spreading of literal meanings of idioms.

Chapter Six further addresses the answers to RQ_6: Why have Arabic lexicographers tended to overlook a disproportionately large number of

idioms, leaving translators to coin their own literal translations? RQ_7: Why have Arabic lexicographers tended to include literal translations when ready-made and widely acceptable Arabic equivalents are available? RQ_8: Why are literal translations given priority over idiomatic meanings and explanations in English–Arabic dictionaries? and RQ_9: Does the frequency of use of literal meanings of idioms in the Arabic broadcast media affect lexicographers' decisions sufficiently that these literal translations should be included in their dictionaries? Furthermore, Chapter Six attempts to offer solutions to the issues raised, including recommendations to curb the tendency of literalisation of English idioms when translating them into Arabic.

CHAPTER SIX

SUMMARY, DISCUSSION AND RECOMMENDATIONS

6.1 Introduction

This study is driven by the idea that translation influences the Arabic language (specifically English idioms), and that the mass media (specifically TV news) is currently an influential factor. It focuses on the translation of English idioms by journalists working at two Arabic satellite TV stations and the views of two lexicographers. In the concluding chapter of this study, the findings are summarised and discussed in the context of the literature. The difficulties that Arab journalists experience and the different strategies they employ when translating English idioms into Arabic are elucidated. These findings are important, not only to translators but also to language and translation teachers and students of translation. The ultimate significance of this study is that it will help to improve the quality of translation into Arabic. A set of recommendations for practice is made to help Arab journalists, satellite TV stations, lexicographers, pedagogues and language academies work hand in hand to review, refine and revise new words, phrases or forms for which proper and linguistically acceptable equivalents are to be coined. The contribution of this study to the field of linguistics is considered and directions for future research are proposed. The chapter ends with a bullet list of conclusions.

6.2 Summary and Findings of the Study

The overarching research question guiding this study was: How does the translation of English idioms into Arabic in the broadcast media (specifically TV news) have an influence on the Arabic language? The answer to this question was expected to uncover the extent to which the modern writing styles of Arabic are the product of original composition or a translation-induced regeneration of Western styles. Adopting a mixed-method explanatory sequential design, the present study specifically aimed

to address nine research questions. It sought to identify whether or not there is an association between different idiom translation strategies (i.e., literalisation, idiomatisation, paraphrasing, reduction, omission and erroneous) and four different types of idiom (i.e., transparent, semi-transparent, semi-opaque and opaque). It also aimed to see whether or not the literalisation strategy (i.e., literal translation) applies differently across different types of idiom (i.e., transparent, semi-transparent, semi-opaque and opaque), implying that there is a relationship between idiom literalisation and the degree of idiomaticity. It also aimed to identify whether or not the use of different translation strategies vary significantly with respect to the demographic characteristics of the participants, specifically (a) TV channel affiliation; (b) gender; (c) educational level; (d) first degree; (e) work experience; and (f) translation background. In addition, the study also attempted to determine whether or not the participants believe that their translation strategies are associated with (a) time pressure; (b) adherence to institution's culture or database of translating idioms; (c) exposure to English culture; and (d) use of Arabic dictionaries. Additionally, it sought to figure out whether or not the participants can be grouped according to their use of different patterns of translation strategy, independently of their demographic characteristics. The qualitative data were interpreted to address four research questions:

RQ_6: Why have Arabic lexicographers tended to overlook a disproportionately large number of idioms, leaving translators to coin their own literal translations?

RQ_7: Why have Arabic lexicographers tended to include literal translations when ready-made and widely acceptable Arabic equivalents are available?

RQ_8: Why are literal translations given priority over idiomatic meanings and explanations in English–Arabic dictionaries?

RQ_9: Does the frequency of use of literal meanings of idioms in the Arabic broadcast media affect lexicographers' decisions sufficiently that these literal translations should be included in their dictionaries?

The study started with an introductory chapter, in which a general overview of the study was provided, followed by a summary of translation in the news, globalisation and language diglossia. It also highlighted the theoretical framework on which the study was grounded. It then proceeded to give a linguistic comparison between the Arabic and English languages. The statement, purpose, significance and limitations of the study were also

introduced. The chapter ended by highlighting the structure and organisation of the study.

Chapter Two reviewed the literature at hand to identify any gaps relating to the problem and to suggest how these gaps can be filled. It also highlighted the influence of translation on the Arabic language in general. It also presented the diverse views on the definition of the term "idiom", idiom translation strategies and the difficulties associated with translating them. It also outlined idiomaticity in English and Arabic. The chapter concluded with a discussion on the different views of scholars regarding the cons and pros of translation.

Chapter Three explained the research design, questions and hypotheses of the quantitative study and the exploratory questions of the qualitative study. It also justified the proposed methods of data collection and analysis and the choice of certain demographic factors based on analysis of the pilot study and literature, as well as the selection criteria of idioms used in a translation test for the purposes of the study. A brief overview of the two TV channels at which the survey was conducted was also given in this chapter.

Chapter Four presented the results of the quantitative study—the first part of the book. It described the demographic characteristics of the participants and presented a quantitative analysis of the frequency distributions of the idiom translation strategies used by the participants to translate sixteen English idioms. Hypotheses of the study were also tested in this chapter. The chapter also presented a quantitative analysis of the factors that may have influenced the participants' choices of idiom translation strategies. The chapter closed with an exploratory analysis of the extent of the influence of the translation of idioms on the Arabic language.

Chapter Five was dedicated to exploring the influence of translation in the broadcast media—TV news translation in particular—on Arabic lexicography. The chapter presented the results of the qualitative study. Idiomaticity was also examined to see how it is treated in general-use and specialised bilingual English–Arabic dictionaries available on the market, in terms of coverage and literalisation. Interviews with two prominent Arabic lexicographers were also presented and thoroughly examined in order to find out why Arabic lexicographers have tended to overlook a disproportionately large number of idioms and to understand why they have tended to include literal translations when conventional and widely acceptable Arabic equivalents are available. The interviews also addressed the questions of why literal translations are given priority over idiomatic meanings and explanations in English–Arabic dictionaries and whether the frequency of use of the literal meanings of idioms in the Arabic broadcast

media affects lexicographers' decisions sufficiently that these literal translations should be included in their dictionaries.

Finally, Chapter Six summarises the book and highlights its results and contribution to the field of idiom translation. Based on the findings obtained, recommendations for Arab journalists, satellite TV stations, lexicographers, pedagogues and language academies are also given in this chapter. The chapter ends by highlighting the implications of the study and direction for further research.

The literature reviewed revealed that the influence of translation in broadcast media on the Arabic language, manifested by the Arab journalists' tendency towards idiom literalisation, has only been addressed previously by qualitative studies (Abu-Ssaydeh 2004; Darwish 2009). Several authors (e.g., Al-Shawi & Mahadi 2012; Asfour 2007; Baker 1992; Kharma and Hajjaj 1997) have cited a number of examples involving the transfer of foreign-language idioms directly into Arabic via literal translation based on qualitative analysis; however, the current study was the first to be devoted explicitly to examining the factors which may influence the tendency of Arabic-speaking journalists working in satellite TV stations towards parroting Western styles of elocution, using a mixed-method approach involving both quantitative and qualitative methods.

The findings of this study are summarised in order of the research questions stated in Chapter Three.

6.2.1 Association between Idiom Translation Strategies and Types of Idiom

The first research question was: Is there an association between different idiom translation strategies (i.e., literalisation, idiomatisation, paraphrasing, reduction, omission and erroneous) and four different types of idiom (i.e., transparent, semi-transparent, semi-opaque and opaque)? To address this question, a test requiring the translation of sixteen English idioms into Arabic was distributed to sixty journalists affiliated with two Sudanese satellite TV channels, of which 65% worked for Ashorooq TV and 35% for Sudan TV. The majority of the participants were experienced journalists.

Analysis of the test results indicated that literalisation was the most frequently used translation strategy; however, the literal interpretation of idioms does not generally contribute to their intended meaning. The findings of this study are consistent with several other studies describing the ways in which many Arabic speakers translate idiomatic expressions literally because they do not possess an adequate level of language

proficiency to do otherwise (Al-Shawi & Mahadi 2012; Asfour 2007; Baker 1992; Nazzal et al. 2014; Kharma and Hajjaj 1997). The idiom that was most frequently translated literally (by more than 75% of the participants) was *ball is in one's court*. The idiom that was most infrequently translated literally (by 15.7% of the participants) was *piece of cake*. The occurrence of highly contrasting responses to *ball is in one's court* at one extreme and *piece of cake* at the other extreme was due to the fact that *piece of cake* is an idiom with an equivalence in Arabic, whereas *ball is in one's court* has no Arabic equivalent. According to Awwad (1990), if the translator is not fully immersed in both cultures he or she is most likely to render inaccurate literal translations for idioms that do not have corresponding functions and expressions in both the TL and the SL. Idioms with corresponding functions and expressions in both languages, however, will be correct and idiomatic in both languages.

The most frequent non-literalisation translation strategy was paraphrasing, followed by cultural substitution (idiomatisation), erroneous translation and reduction, while omission was the least frequently adopted strategy. Paraphrasing, although the most frequently used translation strategy, did not result in an exact equivalent, an idiomatic-semantic equivalent, or any identifiable unit of language. The original impact of the idiom was sacrificed by paraphrasing, and any cultural significance associated with the idiom was lost. Whenever two cultures and the language pair in question are very different, such as with English and Arabic, paraphrasing tends to be the safest and the most commonly used translation strategy (Abu-Ssaydeh 2004). Cultural substitution or idiomatisation, the second most frequently employed non-literalisation translation strategy, meant that the English idioms were translated into semantically (but not pragmatically) equivalent idioms in Arabic. When Arabic speakers comprehend the semantic (conceptual) meaning of an English idiom, it becomes easier for them to translate such expressions (Awwad 1990). If a close link exists between the idioms and the culture in which they are found, then the conceptual meaning is immediately clear. One of the major difficulties faced by Arabic speakers appears to be an inability to recognise both semantic (conceptual-equivalent) and pragmatic (functional-equivalent) meanings, both of which exist in idiomatic expressions. As a result, many Arabic speakers opt for the semantic meaning at the expense of the pragmatic one and, consequently, their interpretation of a specific idiomatic expression is pragmatically lacking (Nazzal et al. 2014).

The findings of this study emphasised that TV journalists experience the most common types of difficulties that Arabic speakers generally encounter when translating idiomatic expressions from English into

Arabic. Nazzal et al. (2014) asserted that lack of knowledge and practice generally undermined the abilities of Arabic-speaking undergraduate and graduate English-language students to translate English idioms. Arabic-speaking TV journalists appear to display a similar lack of knowledge and practice to Arabic-speaking English-language students. It appears that both TV journalists and English-language students require more training in pragmatics, semantics, intercultural communication and translation. This point will be further explored in a subsequent section proposing recommendations for action.

The question of whether or not there was an association between the idiom translation strategies and the type of idiom was addressed in this study. A highly significant systematic association between the frequency of use of six idiom translation strategies (literalisation, idiomatisation, paraphrasing, reduction, omission and erroneous) and the frequencies of use of four different types of idiom (transparent, semi-transparent, semi-opaque and opaque) was identified. There was a strong association between opaque idioms (i.e., idioms whose meaning could not be derived from the meanings of the component words) and the reduction, omission and erroneous strategies, implying that the meanings of opaque idioms were often reduced, dropped from the text or translated wrongly. There was a strong association between transparent idioms and literal translation, implying that the easiest idioms to translate literally were transparent (i.e., idioms with a literal meaning derived from the meanings of the constituent words). The results provided evidence to support H_1: There is a significant statistical association between the frequencies of the idiom translation strategies and the frequencies of the idiom categories. This finding was consistent with the suggestion that one of the difficulties of translating English idioms is caused by the fact that they belong to different categories, such that each category requires a specific translation approach to account for its adequate equivalent in Arabic. If Arabic speakers must learn to use a different idiom translation strategy for each different type of idiom, then this compounds and complicates the problem of translation (Nazzal et al. 2014).

6.2.2 Relationship between Idiom Literalisation and Degree of Idiomaticity

Further statistical analysis was conducted to address the question of whether or not the literalisation strategy was applied differently across different types of idiom, implying that there was a relationship between idiom literalisation and the degree of idiomaticity. The research hypothesis

was that the frequencies of use of the literalisation strategy would be different across different categories of idiom. It was concluded that the observed frequencies of literal translations in each category did not deviate significantly from the expected equal proportions. Consequently, there was no statistical evidence to support H_2: The frequencies of use of the literalisation strategy are different across different categories of idiom. The TV journalists did not appear to use a different literal translation strategy for each different type of idiom. This provides further evidence to support the suggestion that one of the difficulties of translating English idioms is caused by the fact that they belong to different categories, such that each category requires a different translation approach to account for its adequate equivalent in Arabic (Nazzal et al. 2014).

6.2.3 Relationships between Translation Strategies and Participants' Demographics

Does the use of different translation strategies (i.e., literalisation, idiomatisation, paraphrasing, reduction, omission and erroneous) vary significantly with respect to the demographic characteristics of the participants, specifically (a) TV channel affiliation; (b) gender; (c) educational level; (d) first degree; (e) work experience; and (f) translation background? The research hypothesis was that the frequencies of the participants' translation strategies would vary significantly with respect to (a) TV channel affiliation; (b) gender; (c) educational level; (d) first degree; (e) work experience; and (f) translation background of the participants. Limited significant statistical evidence was provided to support H_3. The frequencies of use of the participants' translation strategies did not vary significantly with respect to their demographic characteristics. The results of this study regarding participants' academic qualifications in translation were not consistent with those of similar studies by Shojaei & Sahragard (2012), Farahzad (2010), Malkiel (2006), Saridakis & Kostoupolou (2003), Dongfeng & Dan (1999) and AlBustan (1993). Saridakis & Kostoupolou (2003), as cited in Varzande & Jadidi (2015), for example, found that professional translators without an academic degree in translation did not focus on the revision stage, and that this negatively affected the quality of their translation, whereas qualified translators and academics recognised the significance of this stage. The statistically significant finding in the current research was that participants with Bachelor's degrees used literal translation strategies significantly more than participants with Master's degrees. The only previous published study that examined the relationships between the characteristics of Arabic

speakers and their English idiom translation abilities was conducted by Nazzal et al. (2014). This study was conducted at a university in Palestine using a sample of one hundred Arabic-speaking students of English language (both undergraduates and graduates). A translation test was conducted to determine how the students recognised the English idiomatic expressions *piece of cake*, *welcome aboard* and *hot stuff*. The results indicated a wide and conspicuous disparity between the undergraduates and the graduates, consistent with the results of the current study. Most graduate students were able to attend to both Arabic and English meanings successfully, while few undergraduates were able to do so. This disparity was attributed to the assumption that the exposure of graduates to the use of the idioms in real-life situations was more frequent than the exposure of undergraduates. The findings emphasised the suggestion that a longer exposure to the target culture is beneficial for acquiring proper understanding of idiomatic expressions (Baker 1992; Ghazalah 2004). The findings highlighted the fact that graduate students are able to use non-literal translation strategies more than undergraduate students, possibly as a result of more contact with the target culture through the preparation of a Master's or Doctoral dissertation written in English.

6.2.4 Assumptions of Participants Regarding Translation Strategies

This study also addressed the question: Do the participants believe that their translation strategies are associated with (a) time pressure; (b) adherence to institution's culture or database of translating idioms; (c) exposure to English culture; and (d) use of Arabic dictionaries? The research hypothesis was H_4: Participants would believe that their translation strategies are associated with (a) time pressure; (b) adherence to institution's culture or database of translating idioms; (c) exposure to English culture; and (d) use of Arabic dictionaries. The results of a questionnaire survey partially supported H_4 because more than 50% of the TV journalists believed that their translation strategies were associated with time pressure, adherence to institution's culture or database of translating idioms and exposure to English culture. A minority of the TV journalists (less than 50%) suggested that they did not use Arabic dictionaries without applying critical thinking to come up with their own translations of English idioms. The participants' responses to the questionnaire supported the suggestion that exposure to the target culture is beneficial for acquiring proper understanding of idiomatic expressions (Baker 1992; Ghazalah 2004; Nazzal et al. 2014). Holland (2013) also

points out that different cultures have different conventions, so news producers need to consider what is acceptable in the target culture. The participants' responses were also consistent with the advice given by Susan Cox, a famous Irish translator, to fledgling translators regarding the importance of exposure to the target culture. She states:

> If I were starting out again, I would probably take a degree in languages and follow it up with a post-graduate qualification in translation. I would then go and live in the countries where my languages are spoken, find a job as an in-house translator and spend a few years developing speed, accuracy, technical expertise and gaining some insight into business before going freelance (Ó Cuilleanáin 2000, 18).

The findings of the current study were also consistent with the views of Abu-Ssaydeh (2007) who attributed the high frequency of use of literal translations to the failure of many idioms to appear in general-use dictionaries. He also stated that media translators who are directly responsible for literal translations produce them because they work under a great deal of pressure.

Time pressure is one of the main situational factors in professional translation, and so far it has not been granted the attention that it deserves (Bayer-Hohenwarter 2009). Cronin (2003, 5) argues that competitive advantage in translation terms generally means getting the job done faster than rivals, and doing this usually involves access to new technology. He further argues that instantaneous time in translation is a time pressure, where space-time compression and time-to-market imperatives generate demands for an extremely rapid turnaround of translation jobs (Cronin 2003, 71). Susan Cox points out that one of the drawbacks of being a translator is the unreasonable pressures and constant chasing of deadlines (Ó Cuilleanáin 2000). Theorists of translation pedagogy have insisted on the paramount importance of speed in the training of translators. Robinson (1997, 2) points out that speed is everything for the professional translator, and getting and assimilating information rapidly often makes the difference between poverty and solvency. The complaint about the tyranny of unreasonable deadlines is almost universal in the profession even if there have been few attempts at analysis of the causes. One of the contributory factors is a fundamental failure on the part of translation users to distinguish between what we would term *processing time* and *transmission time* (Cronin 2003, 108).The results of this study, which suggest a correlation between time pressure and journalists' tendency to use the literal translation strategy, were consistent with the fact that the extreme competitiveness in the media depends heavily on the fast delivery

of news. Journalists often complain about the limited time assigned for translating news, given the nature of TV news production, which sometimes does not even allow for editing or revision, hence the quality of translation is adversely affected. One of the key qualities required in news editors is speed in translation and the ability to produce satisfactory translations under time pressure. They are required to work extra hours, double shifts and weekends, and to deal with breaking news. The pressure can be intense and the pace hectic. The tasks can hardly be accomplished within the assigned amount of time. Needless to say, this has a significant effect on the output quality. The result of this answer would have been a surprise if it had been proved to be the opposite. Holland (2013) points out a number of constraints affecting news translation, including time pressure caused by the market-driven nature of the capitalist society in which the various media compete to release information quickly—provided that it is perceived as relevant for the target readers. In general, most publications on journalistic translation complain about the little attention paid to time pressure type despite the enormous amount of translated news distributed globally on a daily basis (Bielsa & Bassnett 2009; Hernández 2006). According to Bielsa and Bassnett (2009, 11), "speed in transmitting information is vitally important in a highly competitive new market". Similarly, Hajmohammadi (2005, 222) indicates that "at an agency, news and time connect directly. News material has a short life", to which it could be added that news translators, therefore, are subject to extremely strict time and space constraints (Hernández 2005, 157).

6.2.5 Grouping of Participants according to Translation Strategies

The study also addressed the question: Can the participants be grouped according to their use of different patterns of translation strategy, independently of their demographic characteristics? The research hypothesis was H_5: The participants could be grouped statistically, according to their use of different patterns of translation strategies, independently of their demographic characteristics. The results of a cluster analysis supported H_5. The sixty participants could be classified into four clearly distinct cluster groups, labelled A, B, C and D. Each cluster group represented a separate category of idiom translation strategies. Cluster groups A and B were the least frequent users of literal translation strategies. Cluster group C contained more frequent users of literal translation strategies. Cluster group D contained the most frequent users of literal translation strategies. Group A used all possible translation strategies, most frequently using

literalisation and paraphrasing. Group B most frequently used idiomatisation and paraphrasing. Group C were the most frequent users of literalisation, with limited use of paraphrasing. Group D were the most frequent literal translators, with little use of idiomatisation and paraphrasing. There was no significant association between the four cluster groups and their demographic characteristics. The clear differences between the translation strategies of the four groups were most likely associated with progressive differences between their levels of acculturation to the English culture. This finding may support Schumann's (1978) acculturation theory, which posits that relative competency in a foreign language is part of acculturation. Consequently, the degree to which an Arabic speaker acculturates to the English culture will control the degree to which he or she acquires fluency in English. If the social or psychological distance between the Arabic speaker and the English culture is narrow, acculturation is advanced, and so the Arabic speaker will progress to more advanced stages of English language translation (e.g., the members of Group A, who used a broad range of translation strategies). If the social or psychological distance is wide, acculturation is impeded, and so the Arabic speaker does not progress beyond the early stages of English language translation (e.g., the members of Group D, who used mainly literal translations of idioms). The results of the cluster analysis also support Krashen's (1981) natural order hypothesis, which posits that the understanding of the structure and meaning of a foreign language follows a predictable sequence that cannot be forced or hurried. According to this hypothesis, the foreign language learner improves and progresses along the natural order when he or she receives comprehensible language input that is one step beyond his or her current stage of linguistic competence. Every learner works at his or her own pace in this respect, so foreign language learners can be classified into a hierarchy, ranked from the least competent (e.g., Group D) to the most competent (e.g., Group A).

6.2.6 Overlooking of Idioms by Arabic Lexicographers

Why have Arabic lexicographers tended to overlook a disproportionately large number of idioms, leaving translators to coin their own literal translations? This was an exploratory research question with a qualitative answer that did not involve the testing of a hypothesis. Based on an examination of sixteen idioms in four general and four specialised English–Arabic dictionaries, the researcher concluded that idioms were inadequately covered, with 39.06% of the idioms missing from the eight dictionaries. Furthermore, both types of dictionary used literal translations

extensively to transfer the meanings of English idioms into Arabic, with an overall literalisation rate of 25.78%. The findings justified exploring the reasons for the absence of a considerable number of commonly used idioms and the strong presence of literal translations in these dictionaries, through interviews with two Arabic lexicographers.

Dr Ramzi Baalbaki defended his decision to omit some idioms on the basis that they were not used frequently enough to be eligible for inclusion in his dictionary. The researcher finds this argument unconvincing because it could be made by any lexicographer to justify his or her overlooking of significant entries. It is true that no single dictionary—be it general or specialised—can be expected to contain every single word or phrase in a language. It is also known that the volume and content of a dictionary depends on the target users, whether they are beginners, advanced leaners, general readers, academics or professional translators; however, in his own words in the preface, Dr Ramzi Baalbaki clearly states that his dictionary was meant for a broad spectrum of users, including students and media translators. In his defence, only one of the sixteen idioms used in the translation test in this study was missing from his dictionary. The dictionary nevertheless lacked a considerable number of other idioms that are widely used in today's Arab media, such as "to leave options open", "the moment of truth" and "gentleman's agreement", to name but a few.

Professor Abu-Ssaydeh was more direct. He believed that the main reason for overlooking idioms in his dictionary was his personal failure to list them and not because they did not have a proper place in MSA. He suggests that lexicographers should use their own personal discretion to decide whether a certain word should have a legitimate place in their dictionaries or not.

In conclusion, both lexicographers provided evidence to indicate that there is considerable room for improvement to include more idioms in Arabic–English dictionaries. Despite all the criticism of bilingual English–Arabic lexicography in this study, one should have some sympathy for Arabic lexicographers. Unlike monolingual English–English dictionaries, the compilation of bilingual English–Arabic dictionaries (the linguistic content) is often a one-person effort. At best, a handful of assistants might be available for Arabic dictionary compilers to offer limited technical and word-processing assistance. In contrast, the contents of major monolingual English dictionaries, such as the *Oxford Dictionary*, are comprehensively revised and updated regularly by large teams of editors. New words, senses and phrases are added once editors have gathered enough independent evidence from a range of sources to be confident that they have widespread currency in English. The editors track and verify new and

emerging word trends. English–Arabic dictionaries, on the contrary, remain untouched for years or decades.

6.2.7 Use of Literal Translations by Arabic Lexicographers

Why have Arabic lexicographers tended to include literal translations when ready-made and widely acceptable Arabic equivalents are available? This was another exploratory question with a qualitative answer that did not involve the testing of a hypothesis. Dr Ramzi Baalbaki acknowledged that precedence was given in his dictionary to literal meanings, with the intention of conveying the spirit of the original. Although the importance of conveying the spirit of the original is unchallenged, it is, in the researcher's opinion, unacceptable to provide a translation that does not make sense of the original. Such an approach does not have the same effect upon the receptors in the target language. As Nida (1964, 134) explains, "translation must make sense and convey the spirit and manner of the original, being sensitive to the style of the original, and should have the same effect upon the receiving audience as the original had on its audience". The fact that literal meanings were provided before explanations defies logic. Specialised bilingual idiom dictionaries, as opposed to general-use dictionaries, are expected to give priority to idiomatic equivalents—if any exist—over explanations and literal meanings, unless the idiom is culture-specific and therefore has no conventional Arabic equivalent. To put it another way, the compiler of a specialised dictionary of idiomatic expressions should not resort to explaining the meaning of an idiom or give a literal meaning if a readily available and acceptable idiomatic equivalent can be provided. This view is consistent with that of Gottlieb (1997, 317), who argues that if the translator considers the original structure and element of the source text relevant for the wording of the translation, then "he must bring the reader to the text, i.e., the translator must try to transfer all the culture specific items and language specific elements, such as idioms, that are found in the original text. However, if it is not relevant for the translator to preserve the originality of the source text, then he brings the text to the reader". A case in point is the idiom *the tip of the iceberg*, which is literally translated in Dr Ramzi Baalbaki's dictionary as (رأس الجبل الجليدي), followed by an explanation of its meaning (الجانب الأبكر، أو الأوضح، أو الأكثر سطحية من جوانب ظاهرة ما). The researcher argues that translators in most cases turn to bilingual dictionaries of idiomatic expressions in the hope that they will find corresponding idiomatic equivalents, rather than explanations, which are available in abundance in general bilingual English–Arabic and monolingual English–English

dictionaries. Translators go through three main phases in the process of translation: firstly, analysis (to understand the substance of the source text); secondly, transfer of the text into the target language (formulation); and thirdly, revision of the translation. Regarding the first phase, even fledgling translators would not find it difficult to understand the meaning of the above-mentioned idiom, with or without consulting monolingual English–English dictionaries. Finding a suitable Arabic counterpart, however, may pose a real challenge to many translators, and that is where specialised dictionaries are expected to come to the translators' help. Based on this, explanation of the meaning of the idiom in this instance is of no use to a translator looking for an Arabic equivalent, and hence he or she is left with only one option: the literal meaning (الجبل الجليدي رأس).

When a translator is faced with the fact that the compiler of a specialised dictionary of idioms, like Dr Ramzi Baalbaki, has not provided an Arabic equivalent that achieves the functional-pragmatic equivalence, he or she will be left to assume that the idiom in question is culture-specific and therefore has no equivalent meaning in Arabic. Unfortunately, this is the case on numerous occasions in Dr Ramzi Baalbaki's dictionary. The idiom under investigation, for instance, has a number of acceptable and widely used Arabic equivalents that the compiler could have provided, such as (أول الغيث قطر، ما خفي أعظم، غيض من فيض). The fact that this dictionary has failed to make these options available for the user demonstrates inadequacy.

The concluding part of Dr Ramzi Baalbaki's statement "*from which the reader can work out a non-literal translation for the original*" provides evidence for the passivity of Arabic lexicographers in providing idiomatic Arabic meanings for English idioms. What the compiler is saying here can only be understood as a lexicographer leaving the task of working out non-literal meanings to his readers instead of offering them idiomatic meanings—where possible—in order to save them the trouble and time of trying to find accurate Arabic equivalents that give the exact meaning of the English idiom.

Professor Abu-Ssaydeh suggested that the translator's competence was a possible reason for their extensive use of literal translations for idiomatic expressions. According to Van Den Broeck (1980, 86), a basic translator competence is the ability to deal with texts as a translator, (i.e., to transfer the texts in the most appropriate way from one language to another, from one culture to another and from one system of textual conventions to another). Pym (1992, 281) defines translation competence as the union of three skills: the ability to generate a target text series of more than one viable term and the ability to select only one target text from this series,

quickly and with justified confidence, and to propose this target text as a replacement of source text for a specified purpose and reader. Bachman et al. (1990), as cited in Deeb (2005), categorises communicative language ability into three broad categories of knowledge and skills: organisational competence (including grammatical competence and textual competence); pragmatic competence (including illocutionary competence and sociolinguistic competence); and strategic competence (including relevance, effectiveness and efficiency, forming plans for the achievement of communicative goals). This categorisation is comparable to the taxonomy of translator abilities provided by Hatim and Mason (1997, 205), which consists of a set of ST and TT processing skills and transferring skills. Deeb (2005) argues that it is essential to make a distinction between "bilingual competence", which develops at the same rate as, and parallel to, one's competence in the two languages involved, and the translation competence per se which builds up through training in which students are exposed to material particularly selected to serve this purpose (Harris 1977; Lörscher 1990; Jones 1995). According to Deeb (2005, 30), many scholars in translation studies devoted in-depth analyses to comprehension and its intra- and extra-textual factors (e.g., Nord 1991); however, what Dancette (1995) in Bastin (2000, 232) calls the re-expression phase process has been under-examined. As for the TL and its linguistic system, command and knowledge of its cultural aspects, and textual production skills in the TL, as well as awareness and skill of how to manipulate the language idiomatically, are prime factors leading to high quality translation (Deeb 2005, 30).

The fact that Professor Abu-Ssaydeh approved the inclusion of these literal translations in his dictionary, regardless of the availability of other acceptable non-literal alternatives, was indicative of the extent of the hegemony of the media, not only on the laypeople but also on professional highly experienced linguists like Professor Abu-Ssaydeh.

Professor Abu-Ssaydeh lays the blame for literal translations of idioms mainly on media translators. This indictment can be utilised by the researcher in a two-pronged way, i.e., (a) to substantiate the main hypothesis of the study that translation of news stories has an influence on the Arabic language; and (b) to claim that Arabic lexicographers are also influenced by media translators. While appreciating that media translators resort to literal translations because they work under pressure having to deal with breaking news and compiling and editing news stories for live broadcasting and event coverage, lexicographers, on the other hand, enjoy the privilege of enough time to think and consult different sources in order to translate idioms. The fact that Arabic lexicographers do not make use of

such privilege and gladly adopt literal translations generated by media translators is inconceivable. Interestingly, the marking, transliterating and glossing of the answers to the translation test of this study revealed that participants were able to give acceptable idiomatic meanings that most—if not all—of the compilers of the dictionaries examined failed to provide, such as (بصيص أمل/بارقة أمل), (زيادة الطين بلة), (لكل حادث حديث), (بدون أن يطرف لهم) (أول الغيث قطر/ ما خفي أعظم، غيض من فيض) and (عادت المياه إلى مجاريها) (جفن). This is not to suggest by any means, however, that media translators are not directly responsible for the phenomenon of idiom literalisation as indicated by Professor Abdu Ssaydeh. In fact, results of the translation test shown in Chapter Four of this study revealed that the literalisation strategy was the prevalent strategy used, with a total of 60.6% idioms translated literally.

6.2.8 Priority of Literal Translations over Idiomatic Meanings

Why are literal translations given priority over idiomatic meanings and explanations in English–Arabic dictionaries? This was another exploratory question with a qualitative answer that did not involve the testing of a hypothesis. In answer to the question: Do you agree that (بصيص/بارقة أمل), (أول الغيث), (بدون أن يطرف لهم جفن), (الكلمة لـ), (لكل حادث حديث), (زيادة الطين بلة) and (عادت المياه إلى مجاريها) (قطر/ما خفي أعظم/غيض من فيض) (رفع راية التحدي) are acceptable translations which can achieve full or part of the functional-pragmatic equivalence of their English counterparts? Professor Abu-Ssaydeh admitted that he failed to provide available and generally acceptable idiomatic Arabic equivalents for the idioms in question, yet he believed that idiomatisation was the best translation strategy to use in transferring the meanings of idioms.

The impact of this passivity on the part of lexicographers is twofold: (a) it contributes to the conventionalisation of literal meanings (i.e., making them part of the regular lexical stock of the language) and encourages journalists to keep adding new literal translations, knowing that their coinages will not be challenged by linguists, lexicographers or language academies; and (b) it encourages translators to use literal meanings confidently on the basis that lexicographers are professional linguists who have a strong grip on more than one language, and hence their translations should be trustworthy. In his own words, Professor Abu-Ssaydeh asserts that the inclusion of literal translations in Arabic dictionaries "certainly" encourages translators to use them and perhaps to adopt the same process of equivalence creation in their work. This answer demonstrates beyond a shadow of a doubt the supremacy of the media

over linguists and lexicographers alike. Once a literal translation is introduced by media translators, *most probably* it will gain general currency and finally make it into the Arabic lexis, especially if it is popularised by leading Arabic media outlets, such as Aljazeera, Al-Arabiyah, and the like. In most cases, it becomes extremely difficult, if not impossible, to have these literal translations corrected, changed or reversed even though they flagrantly violate the established rules and norms of the Arabic language. A famous example is the word *table* in phrases like *negotiating table* and *The Round Table Conference*. Media translators render the word *table* in both phrases as *mā'idah*. This translation overlooks the fact that the Arabic language distinguishes between a table set with food and a clear one. All famous translators of the Holy Qur'an—the finest piece of literature in the Arabic language—drew this distinction in their translations of the Fifth Chapter of the Qur'an. Verse 112 of this chapter is translated into English as follows:

﴿ إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاء قَالَ اتَّقُواْ اللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴾

> Remember when Al-Hawariyyūn (the disciples) said: "O 'Iesa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (**with food**) from heaven?" 'Iesa (Jesus) said: "Fear Allah, if you are indeed believers".

The same word is translated differently by Abdullah Yusuf Ali[11] as "*a table set with viands*". Due to the media's hegemony, the erroneous translation of this word spread like wildfire, and only after it was too late were journalists alerted by linguists to the fact that the word *ṭāwlah* was a more accurate rendition of *table*. Faced with its widespread currency, linguists and lexicographers had no choice but to accept the initial translation. As a former journalist, the researcher is also aware that applicants for journalism jobs follow a rule of "when in Rome do as the Romans do" or "safer the better" and, hence, give preference to literal translations over idiomatic expressions in translation assessments, simply because they do not want to be the odd one out, thereby avoiding the risk of failing to get the job.

[11] (14 April 1872 – 10 December 1953) was an Indian Islamic scholar who translated the Qur'an into English. His translation of the Qur'an is one of the most widely known and used in the English-speaking world.

6.2.9 Influence of Frequency of Literal Translation in Arabic Broadcast Media

Does the frequency of use of literal meanings of idioms in the Arabic broadcast media affect lexicographers' decisions sufficiently that these literal translations should be included in their dictionaries? This was another exploratory question with a qualitative answer that did not involve the testing of a hypothesis. Dr Ramzi Baalbaki confirmed previous suggestions that the broadcast media has a huge influence on Arabic lexicographers (Abu-Ssaydeh 2004; Darwish 2009). He also confirmed that Arabic television was a key factor in the current lexical and grammatical changes that the Arabic language was witnessing.

Professor Abu-Ssaydeh reiterated that if a certain word or expression was made common enough by the media, the lexicographer must accede to this by including it in his dictionary. It is true that lexicographers monitor and record uses of the language by other players; however, the researcher argues that the effect of these players is principally confined to technical, legal, medical, scientific and other types of specialised terminology rather than other literary features of the language, such as idioms, metaphors or similes. The role of lexicographers should not be confined to waiting for words and expressions to gain enough currency to be worthy of inclusion in their dictionaries. Unlike monolingual lexicographers, bilingual lexicographers should translate phrases and expressions by giving cultural equivalents rather than defining them. Cultural equivalence refers to keeping the cultural features of the source text intact in the target language, thereby enabling a cross cultural understanding of the subject. This allows the reader to compare his or her culture with the one he or she is reading. If the phrases and expressions are culture-specific, they can be translated freely into the target language by defining their meanings and leaving the reader to reformulate the explanation given to suit the semantic and grammatical context. The answer given to the above question reveals the extent to which Arabic lexicographers are influenced by the media. It also illustrates the pace at which the Arabic language is and will be changing in the future, given the growing dominance of the media—broadcast media in particular—and the heavy reliance of Arabic speakers on it as a major source of information.

The current study has provided another explicit acknowledgement that it is bilingual lexicography that is influenced by the media, not vice versa. Dr Ramzi Baalbaki highlighted the fact that the media had not only infiltrated all aspects of language use but took his claim a step further to assert that it was pointless to seek to completely prevent this infiltration.

6.3 Recommendations for Action

The problem faced by the researcher was to make recommendations by looking through two lenses, one to see the positive influence of English translation on the Arabic language, and the second to see its negative influence. The conservative linguists or purists are attempting to protect traditional Arabic linguistic conventions by invoking internal forces to prevent language developments that are currently being propagated—largely by the mass media—in the Arab world and are perceived to be detrimental (Darwish 2007). The liberal commentators or modernisers reflect the growing influence of satellite TV stations, extending the Arabic language to broader horizons, renewing the language and dissipating the prevailing illusion that Arabic is dying (Hundley 2010). They argue that the external forces of evolution enrich Arabic vocabulary and help the Arab world keep pace with the latest scientific, social and economic developments (Asfour 2007).

The most conservative recommendation for action is that the development of the Arabic language should be strictly controlled by internal forces in the Arab world (Darwish 2007). Clear rules should be put into place to ensure that only language developments that conform to the rules and structures of the Arabic language are admitted. The inclusion of new words, phrases and terms including literally or haphazardly translated English idioms should not be open to everyone. The evolution of Arabic should be a rigorous and well-defined process that is closely observed by competent linguists. These are the views of Dr Ali Darwish, who established the world's first translation-dedicated standards organisation to develop and publish consensus translation standards and work towards translating professional knowledge into streamlined professional practices and standards. The conservative view to help preserve MSA is reasonable, bearing in mind that the speaking, writing and understanding of English idioms does not necessarily play an essential role in the national or social life of most Arabic speakers. Although English may be spoken in business and educational contexts, it is rare to find families in the Arab world attempting to understand English unless they are students at international schools, interacting purely in English with their friends, classmates or teachers at the same school (Fareh 2010). The conservative view is also reasonable bearing in mind the dominating cultural dimension of the Arab world. Cultural dimensions reflect the distinct patterns of behaviour and belief which classify and characterise a specified group of individuals. Hofstede (2009) identified several cultural dimensions that serve to distinguish one culture from another, including

uncertainty avoidance. Hofstede's analysis for the Arab world revealed that the predominant characteristic of the Arab world is high uncertainty avoidance (meaning a low level of tolerance towards uncertainty). Traditionally, the Arab world does not readily accept change and is averse to risk. Many laws, rules, regulations and controls have been exerted in order to reduce uncertainty. The apparent goal of the Arab world is to control everything in order to avoid the unexpected. High uncertainty avoidance creates a situation where certain Arab leaders have been able to exert their ultimate power and authority to develop rules, laws and regulations in order to control the uncertain actions of people. Hofstede's analysis of the Arab world may be criticised because it promotes cultural stereotyping and fails to deal with local contexts; nevertheless, the prevalence of a high uncertainty avoidance provides a conceptual framework to explain why many Arabic speakers may hold conservative views regarding the evolution of Arabic. They may demand that clear and strict rules should be put into place by leaders of linguistics to ensure that only words, phrases and terms that conform to the norms, rules and structures of the Arabic language are admitted.

The liberal view supported by some linguists and philologists is that language is a living creature subject to natural laws of evolution, including random effects (Andresen 2013; Larson et al. 2010). Consequently, the evolution of a language is not always sound and uniform and it cannot easily be standardised. This type of natural evolution is imposed externally by the forces of reality, as the current study has shown. It was evidenced in the current study by the wide and undisciplined range of strategies used by TV journalists in order to translate English idioms. Further chaotic developments could easily corrupt Arabic and destroy its mainstays. Such developments may ultimately, over an extended period of time, force Arabic to evolve into a hybrid language, equivalent to "Taglish" in the Philippines or "Singlish" in Singapore. Taglish is a complex mixture of Tagalog (a Filipino dialect) and English. Taglish involves irregular and sometimes unintelligible code-switching between English and Tagalog in the same sentence (Bautista 2004). Taglish commonly involves the direct literal translation of opaque Tagalog idioms into English, which are not easily understood by non-Taglish speakers. An example is "I have a nosebleed", which when literally translated means that the speaker has a medical condition, but when translated idiomatically means that the speaker is having serious difficulty conversing in English with a fluent or native English speaker. It can also refer to anxiety brought on by a stressful event such as trying hard to speak in another language (Llagan 2014). Taglish is promoted by the Bilingual Education Policy of the

Philippines instituted by the language provision in the constitution that ensures that both English and Tagalog are the official languages of education and literacy for the nation, resulting in the Philippines having the third-largest English-speaking population in the world, after the United States of America and the United Kingdom (Borlongan 2010). Singlish is a form of corrupted English containing many words borrowed from local Chinese and Malay dialects (Platt 1975). Both Taglish and Singlish evolved through the strong influences of cultural and language contact, associated with many years of colonial rule by Western powers in South East Asia. Some linguists consider Taglish and Singlish to be examples of the chaotic mixing of two languages resulting from an imperfect control of either, and they have suggested that their evolution should be more strictly controlled (Lorente 2000; Chew 2007). To avoid Arabic similarly evolving haphazardly over time into a hybrid language, certain restrictions need to be imposed; otherwise, corruption by English may change the status of Arabic as it has already changed the status of Asian dialects in the Philippines and Singapore. In a discussion via Skype with Professor Abu-Ssaydeh after reading the manuscript of this book, he disagreed with the researcher by saying that no evolution of any language was ever haphazard. He also gave the example of the English language as one of the languages that had been exposed to significant changes and extensive borrowing from other languages over the years but had survived and retained its status as one of the most influential and widely spoken languages across the globe. The researcher contends that the evolution of the English language, as opposed to what the Arabic language is currently experiencing, has taken place gradually and has always been monitored and regulated by professional and highly experienced linguists and lexicographers. The evolution of the Arabic language, however, is obviously chaotic and the media is arguably the most influential factor. As explained in 1.5, language evolution can occur in two forms. The first is development of language from within, which refers to keeping pace with the development of society through derivation, coinage, compounding and/or generation. This form is slow and might not be felt by speakers of a language for many generations because they are living it and fusing with it. It is rather felt and perceived by later generations. The second from is the development of language from without, i.e., the pressure impacts of imposing inflection, declension and conjugation on language, through inversion, change, deletion, insertion, spoiling, distortion and violation of the established rules and adopted principles. This type of evolution is forced. It is imposed by the force of reality, or by the influence of an intellectual invasion accompanied by a linguistic invasion. Regarding the

first form, the Arabic language has evolved significantly over the years from within, especially at the lexical level. A poem composed only 500 years ago, for instance, might be indecipherable for most Arabic native speakers, including the well-educated. This form of evolution is nevertheless sound and every language is bound to it. It does not jeopardise the essence of the language and its mainstays. The other form of language evolution (from without), however, should be closely monitored to avoid corruption of the language over an extended period of time.

6.3.1 Recommendations for Arabic Journalists and Satellite TV Channels

Arabic journalists and satellite TV channels should be aware of their responsibilities towards the evolution of Arabic. It has now reached the point where their actions may be viewed as a form of resistance to the conservation of MSA. They should know that if they use certain words or expressions frequently enough then lexicographers must accede to this by including them in dictionaries.

Although they should be sensitive to the great influence they have on the evolution of the Arabic language, Arabic journalists and satellite TV channels should also be aware that whether their influence is negative or positive is still a matter of heated debate between language purists and modernisers. They should therefore adopt a precautionary approach to risk management. The precautionary approach is adopted by policy makers to justify decisions in situations where there is the possibility of harm to the general public or to the environment from taking a particular course of action; however, conclusive scientific knowledge on the impact of this course of action is currently lacking or contradictory (Foster et al. 2000). The practical implications are that, in the absence of consensus among researchers and linguists as to whether or not their actions are harmful, the burden of proof falls upon Arabic journalists and satellite TV channels to determine that their actions are, in fact, not harmful. In other words, it is the responsibility of Arabic journalists and satellite TV channels—not lexicographers or linguists—to promote future research on the impact of the media on the translation of the Arabic language. They could, for example, implement a research programme to explore how their audiences react to their translation of Arabic. If research implemented by the media shows that the chaotic translation of English into Arabic is detrimental to communication in MSA among the general public, then Arabic journalists and satellite TV channels should make an effort to regulate their actions.

They should become the leaders in demanding that clear and strict rules should be put into place to ensure that only words, phrases and terms that conform to the norms, rules and structures of the Arabic language are admitted.

Meanwhile, Arabic journalists are advised not to paraphrase idioms, reduce them to sense or translate them literally, unless an equivalent is not available. According to the findings of the current study, this results in the dilution or loss of idiomaticity. Archaic and colloquial equivalents should also be avoided. The former are no longer relevant to MSA, and hence most Arabic speakers would not be familiar with them. Colloquial forms, while acceptable nowadays even in serious genres of political talk shows, are generally unacceptable in newscasts, which are communicated exclusively in MSA. There have been recent attempts to mix vernaculars in political debates, but not in the news (Hudson, Iskandar & Kirk 2014).

6.3.2 Recommendations for Arabic Lexicographers

Consistent with the view that internal forces are useful, the researcher recommends that there should be a standard set of rules that should be met before more idioms are included in bilingual dictionaries. Literal translations should not be given priority over idiomatic meanings and explanations in English–Arabic dictionaries. The researcher agrees with Mahmoud (2002), who recommended that one step that could be taken by Arabic lexicographers to help Arabic speakers to comprehend English idioms was the compilation and publication of updated lists of frequently used idioms. In order to help the reader understand how to translate the idioms, they could be classified in terms of their structural and semantic qualities. A possible classification is as follows: (a) structurally and semantically similar; (b) structurally similar, but semantically different; (c) semantically similar, but structurally different; (d) grammatically different; (e) lexically different; (f) English-specific; and (g) Arabic-specific.

The current study has provided evidence that the English–Arabic dictionaries now available on the market, both general and specialised, are deficient in covering idiomaticity both quantitatively and qualitatively, with an overall unavailability rate of 39.06%, and a 25.78% rate of idiom literalisation in the eight dictionaries examined (see 5.4.). Arabic lexicographers should make every effort to correct this deficiency. They are also strongly encouraged to assign separate entries to idiomatic expressions in their general bilingual English–Arabic dictionaries. This would facilitate the looking-up of meanings of idioms by users of the Arabic dictionaries. Arabic lexicographers are also advised to update their

dictionaries regularly to keep pace with new English idiomatic expressions that keep coming into use, bearing in mind the productive nature of English with regard to coining new idioms and attaching new meanings to the existing ones.

Professor Abu-Ssaydeh agrees that the scarcity of monolingual Arabic–Arabic dictionaries of idiomatic expressions is a reason why learners, translators and lexicographers resort to literal translation. To the best of the researcher's knowledge, there is no Classical comprehensive monolingual Arabic–Arabic dictionary specifically devoted to idiomatic expressions. Idiomatic expressions are randomly scattered over a wide range of CLA literature and general-use dictionaries. An exception is (أساس البلاغة) or *The Basis of Arabic Rhetoric*, authored by al-Zamakhshari (died 1143). Although this book covers a considerable number of idiomatic expressions, it is not wholly devoted to idiomatic expressions. It was only late in the twentieth century (1996) that the first ever Arabic–Arabic dictionary of idioms came to be created: (المعجم السياقي للتعبيرات الاصطلاحية) or *The Contextual Dictionary of Idiomatic Expressions*. Compiled by Mahmud Ismail Siinii and others, this dictionary includes over 2000 Arabic idiomatic expressions drawn from a wide range of ancient and modern Arabic literature. The latest monolingual Arabic–Arabic dictionary to appear, however, is (معجم التعابير الاصطلاحية في العربية المعاصرة) or *The Dictionary of Idiomatic Expressions in Modern Arabic*, compiled by Dr Wafa'a Kamil Fayed and others. The issue of the scarcity of Arabic–Arabic dictionaries of idiomatic expressions has been raised here since Arabic translators usually face difficulties retrieving Arabic idioms from memory. These difficulties are mainly due to Arabic being a diglossic language. Literary Arabic is the standardised and literary variety of Arabic used in writing and in most formal speech. Dialectal Arabic, in contrast, is used for nearly all everyday speaking situations. The cognitive disparity between literary Arabic and dialectal Arabic is sometimes similar to the difference between a native and a second language. According to a new study by Dr Raphiq Ibrahim of the Edmond J. Safra Brain Research Centre for the Study of Learning Disabilities at the University of Haifa's Department of Learning Disabilities, literary Arabic is expressed in the brain of an Arabic speaker as a second language and not as a mother tongue. This disparity offers a good explanation for the difficulties that confront Arabic translators when trying to retrieve literary Arabic idioms from memory and for why Arabic translators retrieve colloquial idioms more easily than literary ones. When a translator, for instance, is faced with the English idiomcited by Professor Abu-Ssaydeh in one of his answers—*carrying coal to Newcastle*—most likely the colloquial idiom

(يبيع الماء في حارة السقايين) (lit. *to sell water in the water vendors'/carriers' neighbourhood*) will come to his or her mind more quickly than the classical idioms (كناقل/كمستبضع التمر إلى هجر) (lit. *like carrying/trading dates to Hajar*) or (كمستبضع التمر إلى خيبر) (lit. *like trading dates to Khaybar*).

Many Arabic translators use colloquial idioms as a vehicle to get to literary Arabic idioms. The researcher has noticed a growing tendency among Arabic translators and lexicographers to use dialectal idioms, probably for the sake of stylistic effect, greater elucidation of the meanings and better comprehensibility. A case in point is (سمن على عسل) (lit. *butter on honey*), a translation used by one participant of this study for the idiom *be all water under the bridge*. Professor Abu-Ssaydeh provides a different colloquial translation for the same idiom in his specialised dictionary [*Al-Murshid Dictionary of Idiomatic Expressions*]: (إللي فات مات) (lit. *what's gone is dead*). Another example in this dictionary is *be darned*, which is translated into the colloquial phrase (مش معقول) (lit. *not believable*). Dialectal idioms, however, are of little use to TV news editors, as vernacular language is generally not used in newscasts. Editors have to standardise localised flavour (Rugh 1987, 22). Some senior Sudanese officials, for example, tend to use Sudanese dialectal Arabic, especially when improvising public speeches. Editors usually convert this vernacular language into Standard Arabic when reporting on the speeches. Sudan's Presidential advisor, Nafi Ali Nafi, was quoted as saying: "She [Condoleezza Rice, Former US Secretary of State] can *lick her elbow* if she thinks that Khartoum will kneel down to her conditions and accept pressure from her or the international community". *To lick one's own elbow* is a slang Sudanese expression to describe something that is very unlikely to happen. To avoid using this colloquial phrase, TV news editors paraphrased its meaning. Sudanese president Omer Al-Bashir is also known for using Sudanese colloquial Arabic when addressing his supporters, presumably for the sake of stylistic effect. In reaction to an arrest warrant issued by the International Criminal Court (ICC) against him on charges of war crimes and genocide in Darfur, he defiantly told the ICC in a public speech that it could *soak the arrest warrant in water and drink it*. To call someone to soak something in water and drink it in Sudanese Arabic means it is of no value or significance. Most editors used the Standard Arabic phrase (لا قيمة له/لها - *lā qīmatah lahū/ā*), or "worthless", to convey the meaning of this colloquial phrase. To overcome the problem of direct idiom memory retrieval, specialised monolingual Arabic–Arabic idiom dictionaries should be made available, preferably thematically organised for the sake of ease of access and simplicity.

6.3.3 Recommendations for Pedagogues

Although this study was not pedagogically oriented, it nevertheless has pedagogical implications for translation teachers and students. Translation and language teachers are recommended to have a very good command of idiomatic English expressions and use them frequently in the classroom. They need to allow their students to grasp the intended meaning of idiomatic expressions from the contexts in which they are used. They should avoid providing their students with a list of phrases. Teachers instead need to take into account that each idiomatic expression forms are solid and fixed units of meaning that cannot be taken out of their linguistic and extralinguistic contexts. The use of visuals is another useful way of teaching idioms. Scarcella and Oxford (1992, 107) stressed that teachers need to illustrate key vocabulary effectively by showing pictures and diagrams so as to improve students' reading comprehension. Mayer (1999) found that words and pictures presented together helped students recall better than either words or pictures alone. Teachers are also encouraged to use the story telling technique, which can help students understand and remember the meaning behind the words. Frequent use of idioms in the classroom through conversations can also give students an idea of how the idioms are used in real-life situations. Special attention should be given to opaque idioms (i.e., idioms whose meanings cannot be derived from the meanings of the component words), which, according to the findings of the current study, were often reduced, dropped from the text or translated erroneously.

The researcher agrees with Nofal (2012) that teachers of English as a foreign language should receive intensive training on how to translate and use idioms. Syllabus designers should take idioms into account through proposing suitable materials and programmes in schools, colleges and universities.

The findings of this study and one other study (Nazzal et al. 2014) revealed that post-graduate students appear to have better understanding of English idioms than undergraduate students, and that graduates are less likely to use a literal translation strategy. It appears that the writing of a Master's or Doctoral thesis is an authentic learning experience that exposes students to Western culture and English language, thereby helping them to improve their understanding of idiomatic expressions. Needless to say, more exposure to the English language through reading and writing is recommended to help all students improve their understanding of idioms. To achieve this goal, English language teaching in the Arab world should focus on idiomaticity as well as fluency and accuracy. Authentic materials should be used in schools, colleges and universities to help Arabic-

speaking students to translate English idioms accurately. Authentic materials are those that focus on the use of idioms in real-life situations, including books, articles and the media (newspapers, magazines, TV, radio and the internet). The implications are that communicative language teaching (CLT) methods involving a learner-centred approach are essential. CLT, which is generally perceived to be one of the most effective modes of language instruction, means that teachers must accept the responsibility for developing interactive activities with authentic materials that connect to what the learners already know in terms of their language skills, personal lives and real-world situations (Nunan 2009). Teachers must be aware that teaching the use of idioms through CLT implies the need to select different types of authentic materials and activities that match each individual learners' language proficiency. As highlighted by Kavka and Zybert (2003) simply instructing a group of learners to memorise a given list of idioms in parrot fashion is not an acceptable approach. Language learners, nevertheless, still need to know about the systematic differences between literal and non-literal translation strategies and their outcomes. Cases of literal and non-literal translation strategies should be taught so that learners know which strategy might be appropriate for translating a given idiom.

The difficulty in achieving a native speakers' competence in using idiomatic expressions is the main reason why Baker (1992) recommended that translators should work only in their mother tongues. Accordingly, the Arabic Translation and Intercultural Dialogue Association (http://www.atida.org/english/) recommends that the translator should only translate into a language in which he or she has native knowledge, defined as the ability to speak and write a language so fluently that the expression of thought is structurally, grammatically and idiomatically correct. Even when working in a mother tongue, however, a translator is best advised to avoid targeting the direct, literal meanings of idiomatic expressions and should appreciate both their pragmatic and semantic meanings (Nazzal et al. 2014). Translators should also consider the limited amount of evidence presented in this study, which indicates that each category of English idiom may possibly require a different translation approach to account for its equivalent in Arabic. This study revealed, for example, that opaque idioms appeared to be the most difficult for Arabic speakers to translate non-literally. Consequently, translators need to become very familiar with the idiomatic behaviour of opaque idiomatic expressions, which are characterised by their lack of transparency, due to their language and culture-specific nature.

6.3.4 Recommendations for Language Academies

Although Professor Abu-Ssaydeh argued in his interview for the current study that even language academies could do nothing if certain words or expressions were made popular enough by the media, language academies are recommended to take serious steps to further examine the phenomenon under investigation. In a discussion with Professor Abu-Ssaydeh via Skype after reading the manuscript of this book, he further criticised the stated mission of the Arabic language academies as to maintaining linguistic purity by ridding the language of intrusive foreign lexical elements brought in via the media while adapting the language to modern needs, particularly in the area of science and technology. He argued that the linguistic influence of the Aljazeera satellite TV channel alone on the Arabic language is much bigger and more profound than that caused by all the Arabic language academies put together. He also contended that "linguistic purity" is a myth and that the evolution of a language does not necessarily lead to language corruption. The English language, according to him, has undergone massive changes over the years and borrowed extensively from so many languages; nonetheless, it is the world's most widely spoken language today. The researcher cannot agree more with Professor Abu-Ssaydeh that the Arabic language academies are extremely passive in carrying out their declared duties, and that language changes do not automatically lead to language corruption. The researcher also believes, however, that if the Arabic language academies face up to their real responsibilities as "protectors" of the Arabic language, foreign influence can be monitored, controlled and successfully utilised to enrich the Arabic language while maintaining a normal and inevitable interaction with other languages. Instead of waiting for erroneous or unnatural-sounding newly coined idioms to gain popularity through the media before admitting them into the Arabic lexis, the Arabic language academies are strongly encouraged to liaise with cable TV stations and Arabic lexicographers to curb the tendency among TV broadcasters towards idiom literalisation and to suggest translations compatible with the norms and rules of the Arabic language. They are also strongly encouraged to work hand in hand with satellite TV stations and other media and press organisations to unify the terminology of science, literature and arts in order to develop dictionaries in cooperation with Arabic lexicographers.

6.4 Contribution to the Field of Research

The influence of TV journalists on the translation of Arabic was the focus of this study, mainly because this problem has not previously been investigated in detail. Prior research (e.g., Asfour 2007; Abu-Ssaydeh 2004; Holes 2004) used only qualitative approaches. The contribution of the current study to the field of research was that it was more extensive, using a mixed-method design, with both quantitative and qualitative approaches in an attempt to refine and extend existing knowledge and understanding.

This research has made a significant original contribution to knowledge. It has yielded useful information that will contribute to translation studies, (in particular, translation of TV news into Arabic). The findings of the current study give an insight into the translation of news in Arabic cable TV stations and offer recommendations that will help to improve its quality. They will also help to close the gap in the body of knowledge with respect to the influence of translation on the Arabic language. Unlike previous efforts, the study has examined the possible factors that may cause journalists to resort to idiom literalisation, including the demographic characteristics of the participants, such as channel affiliation, educational level, first degree, work experience and translation background. It has also examined Arabic journalists' perceptions and introspections with regard to the association of their tendency towards idiom literalisation with factors such as time pressure, adherence to institution's culture or database of translating idioms, exposure to English culture and the use of Arabic dictionaries.

The literature describes many studies on the strategies used by Arab translators to render the English idioms and the difficulties associated with rendering them; however, the strategies used by Arabic TV journalists to translate idioms in a news environment and the quality of journalists' translations have not been examined before.

Pedagogically, the findings of the current study will encourage translation teachers to reconsider their strategies for teaching English idioms. Students of translation and English language learners in general are also expected to benefit from the results of this book.

The study also assessed the available English–Arabic dictionaries, both general and specialised, quantitatively and qualitatively in terms of idiom coverage and lateralisation. It is hoped that the information and recommendations provided by the current study in this regard will be useful in helping Arabic lexicographers to improve their dictionaries.

The results and recommendations based on this knowledge study could be used as a starting point to improve the performance of lexicographers, translators, language students and teachers; consequently, this study will contribute to improvements in the quality of translation from English into Arabic.

An important contribution of this research is that it may ultimately help to improve the quality of translation into Arabic. The term quality control (QC) was coined to refer to the implementation of specific standards with the aim of improving the quality of almost every sort of product or activity (Evans et al. 1999). The results of this study are a starting point to promote further research to help to bring QC to the translation of English idioms into Arabic.

6.5 Direction for Future Research

Studies based on the analysis of test results in which the participants are asked to translate one language into another need to be complemented, if possible, by qualitative studies in which the participants' perceptions and introspections are revealed (Mahmoud 2002). In this study, the mistakes that the participants made when translating idioms were identified and explained by the researcher remotely, through transliteration and glossing; however, explaining how and why these mistakes were made should ideally have been the responsibility of the participants. The main problem is that the research could not explain the root causes of the extreme variability in the results of the translation test (Fraenkel & Wallen 2010). It could not explain in explicit detail the subtleties, nuances and causal factors that differentiated the answers of one individual participant from those of another. Furthermore, the findings based on data derived only from one relatively small and non-random sample of TV journalists and interviews with two lexicographers did not have external validity, meaning that the conclusions could not necessarily be generalised so that they applied to the translation strategies used by the whole of the Arab world (Stangor 2007).

Consequently, future research on how English idioms are translated by Arabic speakers should focus on surveys of a random sample of the general public in the Arab world. The research methodology would involve the researchers asking a representative sample of Arabic speakers to explain how they translate English idioms into Arabic, how the media may influence this process and if they believe the influence of the media is detrimental to communication in MSA. Because of their large audience in the Arab world and their impact on the evolution of Arabic, journalists and

satellite TV channels could implement this type of survey. It remains to be seen whether or not such surveys will help to improve understanding of the impact of translation on the Arabic language.

6.6 Conclusions

- A test requiring the translation of sixteen English idioms into Arabic was distributed to sixty journalists affiliated to two Sudanese satellite TV channels. The test results indicated that literal translation was the most frequently used strategy, consistent with several other studies describing the ways in which many Arabic speakers translate idiomatic expressions literally. The most frequent non-literalisation translation strategy was paraphrasing, followed by cultural substitution (idiomatisation), erroneous translation and reduction, while omission was the least frequently used strategy.
- A significant systematic association between the frequency of use of six idiom translation strategies (literalisation, idiomatisation, paraphrasing, reduction, omission and erroneous) and the frequencies of use of four different types of idiom (transparent, semi-transparent, semi-opaque and opaque) was identified.
- There was a strong association between opaque idioms (i.e., idioms whose meaning could not be derived from the meanings of the component words) and the reduction, omission and erroneous strategies, implying that the meanings of opaque idioms were often reduced, dropped from the text or translated wrongly. There was a strong association between transparent idioms and literal translation, implying that the easiest idioms to translate literally were transparent (i.e., idioms with a literal meaning derived from the meanings of the constituent words).
- The frequencies of use of the literalisation strategy were different across different categories of idiom. The TV journalists did not appear to use a different literal translation strategy for each different type of idiom. Four groups of participants were classified by their translation strategies that likely represented progressive differences between their levels of acculturation to the English culture. The literalisation strategy was not applied differentially across four categories of idiom.
- Participants with Master's degrees tended to use literal translation strategies less than participants with Bachelor's degrees, possibly as a result of more contact with the target culture through the preparation of a Master's thesis written in English.

- The high frequency of use of literal translations was associated with the failure of many idioms to appear in general-use dictionaries. Both lexicographers provided evidence to indicate that there is considerable room for improvement to include more idioms in bilingual and monolingual dictionaries.
- The findings of this study confirmed previous suggestions that the broadcast media has a huge influence on Arabic lexicographers. If a certain word or expression is made common enough by the media, the lexicographer must accede to this by including it in his or her dictionary. Arabic journalists and satellite TV channels have to be aware of their responsibilities towards the evolution of Arabic. They often produce literal translations because they work under a great deal of pressure. They should adopt a precautionary approach to risk management. In the absence of consensus among researchers and linguists as to whether or not their actions are harmful, the burden of proof falls upon Arabic journalists and satellite TV channels to determine that their actions are, in fact, not harmful. They should become the leaders in demanding that rules should be put into place to ensure that only words, phrases and terms that conform to the norms, rules and structures of the Arabic language are admitted.
- There should be a standard set of rules that should be met before more idioms are included in bilingual dictionaries. Literal translations should not be given priority over idiomatic meanings and explanations in English–Arabic dictionaries. Specialised monolingual Arabic–Arabic idiom dictionaries should be made available, preferably thematically organised for the sake of ease of access and simplicity.
- English language teaching in the Arab world should focus on idiomaticity as well as fluency and accuracy. Authentic materials that focus on the use of idioms in real-life situations should be used in schools, colleges and universities to help Arabic-speaking students to translate English idioms accurately. CLT approaches are recommended in order to achieve this goal.

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http://www.atida.org/english
http://www.ethnologue.com/
https://www.wikipedia.org/

APPENDIX 1 – TRANSLATION TEST

Part One

Please answer the following questions:

A. What is your gender?
1. Male
2. Female

B. What is your age group?
1. < 20 years
2. 21-30 years
3. 31-40 years
4. > 40 years

C. What is your first-degree specialisation?

_____

D. What is your education level?
1. Secondary school certificate
2. Bachelor's degree
3. Master's degree
4. PhD

E. TV Channel affiliation
1. Ashorooq TV
2. Sudan TV

F. How many years of work experience do you have in the news environment?
1. < 1 year
2. 1-5 years
3. 6-10 years
4. > 10 years

G. Have you taken any academic translation courses at any level?
1. Yes
2. No

H. Would your first option of idiom translation strategy be literal translation if you were under pressure?
1. Yes
2. No

I. Do you or are you required to stick to your institution's culture or database of translating idioms?
1. Yes
2. No

J. Do you use English-Arabic dictionaries without applying critical thinking to come up with your own translations of English idioms?
1. Yes
2. No

K. Do you use your knowledge of the English culture to come up with translations English idioms?
1. Yes
2. No

Part Two: Translation Test

The test is for sole research purposes. Confidentiality and anonymity will be strictly observed. Please translate the following sentences into Arabic. Your translation should accurately mirror the content being translated.

1. Unemployment is still rising, but analysts assure us there is light at the end of the tunnel.
2. Should the government warn the public of terrorist threats, or is this merely adding fuel to the fire?
3. Experimenters are always reminded that the devil's in the details.
4. Q: What's the next stage if it doesn't succeed?
   A: Mr Fratto: We'll cross that bridge when we come to it.
5. Muammar Gaddafi's son, Saif al-Islam, was recently quoted as saying 'Libya is not a piece of cake'.
6. No sign U.S. has given Israel the green light to strike Iran.

7. The investigation isn't finished, so let's not jump to conclusions about what caused the plane to crash.
8. Now the ball is in Iran's court, experts said.
9. It seems that both Sudan and South Sudan have a political chemistry of understanding each other, especially after the courageous move of President Salva to break the ice.
10. Karrubi throws down the gauntlet to the Iranian government.
11. By starting to kill his own people, al-Assad has burnt his bridges.
12. Africans mercenaries were executed in cold-blood by rebels in Libya.
13. This is just the tip of the iceberg as more and more accusations are likely to emerge.
14. Rushing to open the border with South Sudan before having the cooperation agreement endorsed by the Parliament is putting the cart before the horse, an opposition leader said.
15. Attacks on the Syrian city of Aleppo are putting the nail in the coffin of President Bashar al-Assad's government.
16. We certainly had our disagreements in the past, but that's all water under the bridge now.