THE TRANSLATION OF IDIOMS IN GEORGE ORWELL'S *"ANIMAL FARM"* INTO ARABIC

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ABSTRACT

This study aims to investigate the phenomenon of idioms, their types, the strategies applied in translating them and how effectively they are rendered in the English novel *"Animal Farm"* and its Arabic version "مزرعة الحيوان" *Mazraat* (Farm) *Al-haywan* (Animal). The objectives of this study are: (i) to investigate the strategies used in translating the idioms in Orwell's *"Animal Farm"* into Arabic, (ii) to find out if the idioms in the English source text are effectively translated into Arabic, and (iii) to find the most suitable strategies for conveying the idioms that have been translated inappropriately from English into Arabic. The study employs Fernando's (1996) classification of idioms and Baker's (2011) proposed strategies for translating idioms. In addition, Nida's (1964) notion of equivalence in translation has been applied to determine how the idioms are effectively translated into the equivalent Arabic idioms and expressions. Forty idioms from the English novel and their translation in the book's Arabic version were extracted. Discussions on the findings include the excerpts of both novels which are analyzed thoroughly. The findings have revealed that 40% of the extracted idioms are translated using the paraphrase strategy; while 25% are translated by corresponding TT idiomatic expressions; 10% are translated by idiom of similar meaning but dissimilar form; and 5% by omission of the entire idiom. The findings have also shown that the message was considered effectively conveyed in 87.5% of the analyzed data; and less effectively conveyed in 10%; while the translated message was found to be distorted in only 2.5%. Moreover, the study has demonstrated that the most suitable strategy for conveying an inappropriately translated idiom is to use Baker's (2011) strategy of translating an idiom with an idiom of similar meaning but dissimilar form.

ABSTRAK

Kajian ini bertujuan untuk menyelidik fenomena simpulan bahasa, jenis-jenisnya, strategi yang digunakan dalam menterjemahkannya dan bagaimana simpulan bahasa dalam novel Bahasa Inggeris *"Animal Farm"* dan versi Bahasa Arabnya ‏"مزرعة الحيوان"‏ memberi kesan. Objektif kajian ini adalah (i) untuk menyelidik strategi-strategi yang digunakan dalam menterjemahkan simpulan bahasa dalam novel *"Animal Farm"* daripada Bahasa Inggeris kepada Bahasa Arab, (ii) untuk mengetahui adakah simpulan bahasa dalam ST diterjemahkan secara berkesan daripada Bahasa Inggeris kepada Bahasa Arab dan (iii) untuk mencari strategi yang paling sesuai yang boleh digunakan untuk menyampaikan simpulan bahasa tersebut yang telah diterjemahkan secara tidak sesuai daripada Bahasa Inggeris kepada Bahasa Arab. Kajian ini menggunakan klasifikasi simpulan bahasa Fernando (1996) serta strategi menterjemah simpulan bahasa yang dicadangkan oleh Baker's (2011). Di samping itu, pandangan Nida (1964) tentang kesetaraan dalam penterjemahan juga telah digunakan untuk menentukan bagaimana simpulan bahasa diterjemahkan secara efektif kepada simpulan bahasa Bahasa Arab dan ungkapan-ungkapan yang setara. Empat puluh simpulan bahasa daripada novel Bahasa Inggeris dan terjemahannya dalam versi Bahasa Arab buku yang sama telah diekstrak. Perbincangan dapatan kajian yang dibentangkan termasuklah petikan kedua-dua novel tersebut yang telah dianalisis dengan teliti. Hasil kajian menunjukkan bahawa 40% daripada simpulan bahasa yang diekstrak telah diterjemahkan menggunakan strategi parafrasa, sementara 25% telah diterjemahkan menggunakan ungkapan-ungkapan simpulan bahasa TT yang sepadan, 10% telah diterjemahkan menggunakan simpulan bahasa yang memberi maksud yang sama tetapi ungkapan yang berbeza dan 5% dengan membuang (tidak memasukkan) keseluruhan simpulan bahasa. Dapatan juga menunjukkan bahawa, berdasarkan data yang telah dianalisis, didapati bahawa 87.5% daripada mesej tersebut dianggap telah berjaya disampaikan dengan efektif dan 10% telah disampaikan secara kurang berkesan, sedangkan

hanya 2.5% mesej yang diterjemah telah diputarbelitkan. Di samping itu, kajian juga menunjukkan bahawa strategi yang paling sesuai untuk menyampaikan simpulan bahasa yang telah diterjemahkan secara tidak sesuai adalah dengan menggunakan strategi Baker's (2011) iaitu penterjemahan simpulan bahasa dengan simpulan bahasa lain yang mempunyai maksud yang sama tetapi bentuk yang berbeza Baker's (2011).

ACKNOWLEDGEMENT

DEDICATION

TO MY LATE MOTHER AND FATHER, WHOM I MISS ALOT

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LIST OF ABBREVIATIONS:

OALD: **Oxford Advanced Learner's Dictionary**

OED: **Oxford English Dictionary**

SL: **Source Language**

ST: **Source Text**

TL: **Target Language**

TT: **Target Text**

CHAPTER ONE

INTRODUCTION

1.1   Introduction

With the advent of an information society and the development made in the area of data processing and communication, the importance of translation has become greater than before as it is significant not only to those in the field of language learning or teaching, linguists and professional translators, but also to those in the field of engineering and mathematics (Catford 1965: vii).

According to Newmark (1988), translation is transferring meaning of a source text into a target text in a way that the writer intends the text to be understood. Meanwhile, Catford (1965:1, cited in Abu Al- Oyoun 2011, in Hatim 2001: 14) describes translation as a process performed on languages, specifically, an operation of rendering SL text into TL text. Certain methods, procedures, and strategies need to be carefully chosen to carry across the intended meaning as the disparity that may emerge between the two languages, i.e., the source and the target language, may pose various translation challenges.

According to Culler (1976, cited in Ordudari 2007), one of the main problems of transferring texts from one language into another is the difference between the SL and the TL. The greater the disparity between the two languages, the more problematic is transferring messages from the original to the target text.

Among different subjects of translation, translating idioms is clearly one of the most problematic. This is because a translator must first recognize the expression as being an idiom, and then render its meaning appropriately into the target text. Baker (2011: 68) states that a key problem during the translation of idioms is related to the capability of identifying and interpreting an idiom properly, as well as the difficulty in translating

different aspects of meaning that such a concept conveys into the TL. Pederson (cited in Trosborg 1997:109, in Howwar 2013) argues that the process of translating idioms is not an easy task and that "the translation of idioms is as difficult as it is central".

Since the focus here is on translating idioms from English into Arabic, it is important to be familiar with these languages and their culture-specific elements and how they are translated. In academic terms, it means that certain procedures and strategies should be applied in translating such expressions as their meanings are often hard to delineate from the meanings of their lexical items (Baker 1992). Ultimately, a strategy must be grounded in a translation theory, which can serve the purpose of sustaining the message. Otherwise, the quality of the translated message might be distorted.

The problems and difficulties of translating idioms from English into Arabic emerge from the fact that each of the two languages belong to a specific family (Germanic and Semitic respectively).

Given this, this study aims to examine the phenomenon of idioms, their types, and the strategies applied in translating them in the novel of *"Animal Farm"* by George Orwell, published for the first time in 1945, and their translation in the novel's Arabic version "مزرعة الحيوان" *Mazraat* (Farm) *Al-haywan* (Animal) in terms of Fernando's (1996) types of idioms and Baker's (2011) proposed strategies of translating idioms. The study will also examine how the idioms in *"Animal Farm"* are effectively translated into equivalent Arabic idioms and expressions in accordance with Nida's (1964) notion of equivalence in translation.

1.2   Background of the Study

Languages have their own unique culture-specific linguistic concepts that differ from one language to another. According to Wills (1982: 41-42) there are specific linguistic and socio-cultural disparities between different languages and cultures. One of these

linguistic concepts is idioms, which reflect the peoples' norms, behaviors, traditions, and ethics. According to Mustonen (2010: 6), translation provides an effective platform for sharing idioms and learning about other cultures. As most idioms are rooted in culture, there is a need to research the strategies of translating such language and culture-specific items.

1.3   Problem Statement

The act of translating idioms is seen as one of the key challenges to a translator because the meaning of idioms cannot be understood from the meanings of their components. In Baker's (2011: 67) point of view, idioms are "frozen patterns of language which allow little or no variation in form and often carry meanings which cannot be deduced from their individual components". Gottlieb (1997: 266) states that idioms cannot easily translated by a translator who only knows the regular meaning of their constituents. According to Beekman and Callow (1997: 49, cited in Adelnia & Dastjerdi, 2011), an idiom is an expression composed of at least two lexical items, with a meaning which is difficult to deduce literally and which functions semantically as one unit.

Language and culture-specific linguistic terms or 'idioms' exist in nearly all languages. Translators, typically face some difficulties in translating such terms or expressions. English and Arabic are both rich in idioms. Yet, there are some lexical gaps between the two languages which make treating such terms problematic. For instance, consider the translation of the following idiom;

> **ST:**
> انقلب رأسا على عقب
> **TT:**
> Turned head over heel
> **Back Translation:**
> Inqalaba (turned) ra'san (head) 'ala (over) aqib (heel)

انقلب   رأسا   على   عقب

Turned   head   over   heel

（الشكل يوضح ترتيب الكلمات المتقاطع）
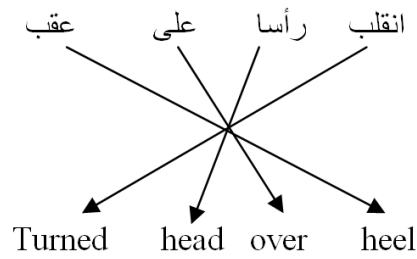
(Baker 2011: 77)

According to Baker (2011: 77), the idiomatic expression **"انقلب رأسا على عقب"** *Inqalaba* (turned) *ra'san* (head) *'ala* (over) *aqib* (heel) presents a clear problem when translated into English, as "turned head over heel" refers to something else in the target language. Baker (2011: 77) states that the Arabic expression **"رأسا على عقب"** *ra'san'ala aqib*, meaning **"upside down"**, is similar to the English idiom only in form but differs in meaning, because in the target language **"head over heel "** means "very much in love", which differs from the idiomatic meaning of the Arabic idiom. Therefore, the literal translation of this idiom is clearly problematic, and such kind of translation has to be avoided.

Newmark (1988) and Larson (1984) have categorically opined that it was a challenge to translate idioms and that literal translation should be avoided. Moreover, Bassnett-McGuire (1980: 117, cited in Mustonen, 2011) states that a prose text should be treated by translators as a structured integral unit and that special attention should be given to idiomatic, stylistic, and grammatical features of the TL.

1.4   Objectives

This study aims to:

1. investigate the strategies applied in translating the idioms in Orwell's *"Animal Farm"* into Arabic;

2.   find out if the idioms in the English source text are effectively translated into Arabic; and

3.   find out the most suitable strategies for conveying the idioms that have been translated inappropriately from English into Arabic.

1.5   Research Questions

To fulfill the above objectives, this study seeks to find answers to the questions below:

1.   What are the strategies applied in translating the idioms in Orwell's *"Animal Farm"* into Arabic?

2.   To what extent are the idioms in the English source text effectively translated into Arabic?

3.   What are the most suitable strategies for conveying the idioms that have been translated inappropriately from English into Arabic?

1.6   Significance of the Study

The study is deemed significant as it analyzes one of the most important linguistic concepts. Reviewing studies related to the translation of idioms has revealed that this study might probably be the first of its kind to investigate how idioms are translated in Orwell's *"Animal Farm"* into its Arabic version *"مزرعة الحيوان"* *Mazraat* (Farm) *Al-haywan* (Animal).

The study will contribute to the translation field by discussing how to treat language or culture-specific terms, i.e., idioms in translation. The study may help translators find new and creative ways for translating such fixed terms and expressions. Moreover, this research hopes to add some specific findings to the literature of human literary translation of idioms from English into Arabic.

1.7   Scope and Limitation

This study discusses the translation of only one linguistic phenomenon, i.e., idioms, in one English novel *"Animal Farm"* by George Orwell (1945), and the novel's Arabic version *"مزرعة الحيوان"* *Mazraat* (Farm) *Al-haywan* (Animal). The study focuses only on the strategies used in translating the idioms, investigates how effectively they are translated into Arabic, and determines the most suitable strategies for conveying the idioms that have been translated inappropriately from English into Arabic.

1.8   Definition of Key Terms

Selected definitions related to the field of study are as follows:

1.8.1   Translation

Linguists and scholars have introduced different opinions and definitions of translation in which they have highlighted the significance of this process of language; something which is apparent in how they define this concept.

Catford (1965: 20) describes translation as a process of replacing a text in the (SL) by an equivalent text in the (TL). Nida and Taber (1969 &1982, cited in Soualmia, 2010), describe translation as a process in which a text is reformulated to shape it as closely as possible to the language to which the text is translated.

1.8.2   Literary Translation

Literary translation is usually defined as the translation of texts related to the field of literature. As for Friedberg (1997: 8), literary translation "is but one kind of interpretation of the text, and as such it is necessarily subjective".

1.8.3   Quality of Translation

According to the *OED*, 'quality' refers to the degree of distinction of something, or excellent characteristic or attribute possessed by something or someone. Hence, to define the quality of translation is not hard to derive as Schaffner (1997: 1) states that

one of the top priorities is the question of quality, because it has been frequently said that each translation activity aims at producing a good translation and a good TL text. Certain criteria may be applied to differentiate between a 'good' translation and 'poor' or 'bad' translation, including the evaluation of the quality of translation that presupposes a theory of translation. Therefore, various views of translation lead to various concepts of translation quality, and consequently different ways of assessing the translation (House 1997: 1, cited in Schaffner, 1997: 1).

1.8.4 Translation Strategy

Krings (1986:18, cited in Akbari 2013) explains the strategy applied in translation as a plan used by the translator to solve translation difficulties within the framework of a concrete translation process. Wills (1983:145, cited in Leppihalme 1997: 24) calls translation strategy a "rather diffused concept"; he deals with it quite briefly, considering the term to refer to "the general transfer perspective or transfer concept for a particular text".

1.8.5 Idiom

An idiom is a language and culture-specific linguistic term that exist in nearly all languages. In Baker's (2011: 67) point of view, idioms are "frozen patterns of language which allow little or no variation in form and often carry meanings which cannot be deduced from their individual components". According to Beekman and Callow (1997: 49, cited in Adelnia & Dastjerdi, 2011), an idiom is an expression consisting of at least two lexical items which both systematically functions as a unit and has a non-literal meaning.

1.8.6 Collocation

Collocations can be described as a common linguistic phenomenon in all natural languages. They are "recurrent combinations of words that co-occur more often than expected by chance and that correspond to arbitrary word usage" (Smadja 1993: 134).

Baker (1992: 60) argues that one way of looking at collocations is to think of them "in terms of the tendency of certain words to co-occur regularly in a given language".

1.8.7 Phrase

A phrase is a set of words used in everyday speech. From the linguistic point of view, a phrase is a set of words, or even occasionally, a single word consisting a component and so function as a single or one unit in a sentence's syntax. According to Stern (2003: 110), a phrase is "a meaningful string of words-more than a single word, but less than a whole sentence".

1.8.8 Message

The 'message' is an important factor in translation. In this sense, the message should be carefully dealt with. The message may be described as the meaning that words, phrases, clauses, and sentences give. Thus, Nida (1964: 13) states that in the SL, the message is embedded culturally and must be conveyed to the TL. Therefore, the issue here focuses on rendering the meaning of the ST successfully into the TT.

1.8.9 Culture

Pioneering anthropologists tried to find a term that implies the sum of human customs and they settled for using the term "culture". They all agree that this term sums up the totality of human experiences which are socially transmitted, or the totality of behaviors acquired throughout social learning (Poirier, 1968, cited in Bekkai, 2010).

1.9 Overview of the Study

The current study consists of five chapters. This chapter provides the reader with a background of the phenomena of idioms, the problem of translating such expressions with an example, cited from Baker (2011:77), on how literal translation of idioms distort the source language intended meaning. The chapter also includes the objectives of the study and the research questions that aimed to be answered by carrying out this

study. Furthermore, this chapter shows the significance and the limitation of the study. Meanwhile, the rest of the study is organized as follows:

Chapter Two displays the review of the literature which starts with an introduction, followed by a brief explanation of the definitions of an idiom as stated by linguists. Moreover, the chapter tries to review the types of idioms as introduced by Fernando (1969) and other scholars. Strategies used in translating idioms as proposed by Baker (2011) and other theorists are also reviewed in the chapter, as well as an explanation on how effectively such strategies render the meaning of idioms when translated from English into Arabic. Studies related to the phenomena of such expressions are introduced in this chapter. Thus, the researcher attempts, through this chapter, to provide the reader with a detailed information about the definition, nature, and types and characteristics of idiomatic expressions as well as the strategies applied by the translator to translate idioms that appears in the English novel *"Animal Farm"* and the Arabic version of the novel *"مزرعة الحيوان"* *Mazraat* (Farm) *Al-haywan* (Animal). The chapter also sheds light on the concept of equivalence in general, and Nida's (1964) equivalence in particular, as a way of maintaining the translated message and preserving the meaning of the idioms during the process of translation from a source into target language.

Chapter Three consists of an explanation of the theoretical frameworks used in the study including Fernando's (1996) types of idioms, Baker's (2011) strategies of translating idioms, and Nida's (1964) notion of equivalence in translation. The chapter also includes the research design, the source from which the data has been extracted and a justification of why Orwell's *"Animal Farm"* has been chosen as a source to collect the data for the current study. The chapter also sheds light on the procedures of analyzing the data before moving into the detailed analysis of the extracted data.

Chapter Four consists of the detailed analysis of the data. The first step in the analysis is the specification of the types of idioms, and the explanation of their idiomatic meaning as they appear in the *OALD, the Oxford Advanced Learner's Dictionary* (2010). The second step involves investigation of the strategies of translating the idioms in the *"Animal Farm"* into Arabic. This is done in order to find out the extent to which the strategies used in the translation effectively maintained the equivalent meaning in the target language.

Chapter Five introduces the answer for each research question, and the main points reached by the process of analyzing the data. In addition, the chapter shows the study's contributions, recommendations, and suggestions for future studies.

1.10   Summary

The chapter provides the reader with an introduction to the concept of translation and how its significance has become greater with the advent of information technology, and the consequent development made in the era of data processing and communication. The chapter also introduces some definitions of translation as explained by linguists and theorists, and gives the readers a background of the phenomena of idioms. The problem statement is discussed in this chapter, with one example cited from Baker's (2011: 77) strategies of translating idioms to further explain the difficulties and problems that emerge through the process of translating Arabic idioms into English and vice versa. The chapter also includes objectives of the study, and the questions to be answered. An explanation why this study deemed significant is given in this chapter as well. The scope and limitation of the study are also explained, as the study will explore the translation of the English novel *"Animal Farm"* text into its Arabic version " مزرعة الحيوان" *Mazraat* (Farm) *Al-haywan (*Animal). Finally, the chapter reviews definitions of study terms given by linguists and theorists.

CHAPTER TWO

REVIEW OF LITERATURE

2.1   Introduction

Idioms can be seen as an important, integral part of any written or spoken text. An idiom is regarded as a colorful and verbal image that adds verve and life to speech, as well as writing. Without idioms, languages would be unexciting and bland (John & Smithback 1991, preface, cited in Aldahesh, 2013: 24). Accordingly, this chapter introduces the reader to important aspects about the phenomenon of idiomatic expressions, their types as discussed by a number of scholars, their characteristics and the strategies used in translating them. This chapter also discusses the notion of equivalence and its relation to the process of translation in general, as well as the translation of idioms in particular.

Although idioms have not been investigated as much as certain other linguistic forms and they are still somewhat neglected (Makkai 1972: 23), this chapter includes a section devoted to review the most important studies that have investigated the concept of idioms, their types, the strategies used in translating them. At the same time, the problems facing translators as well as learners when translating idiomatic expressions (of such fixed-nature) will also be tackled. Moreover, the chapter sheds light on culture, as all languages have their own idiomatic expressions that are rooted in culture.

2.2   Definitions of Idiom

Linguists, as well as dictionaries have different approaches in defining the term 'idiom'. No agreement has been reached in terms of the characteristics of this linguistic concept.

Idioms are usually defined as fixed expressions, with meanings that cannot be drawn from the meanings of their individual components (Trask, 2000: 67, cited in Aldahesh, 2013: 23). Idiomatic expressions are part of everyday communication and are widely applied in all types of communication, whether written or spoken. The fact that idiomatic expressions are part of all languages makes them not only a significant part of peoples' everyday language use, but also an interesting phenomenon worthy of a study. English linguists, lexicographers, grammarians, and pedagogues have introduced various definitions of idiomatic expressions. To define an idiom, Kövecses (2010: 231, cited in Abbadi, 2012) explains two different points of view: the traditional and the cognitive linguistic view. In the traditional view, idioms are considered particularly a matter of language, unrelated to any conceptual system, whereas in the cognitive linguistic realm, idioms are regarded as the outcome of our conceptual system and not merely a matter of language.

The *Oxford Advanced Learner's Dictionary* (2010) defines idioms as a group of lexical items with a meaning differing from the meanings of their lexical terms: *'let the cat out of the bag'* is an idiomatic expression meaning *'to tell a secret by mistake'*". Sweet (1889: 139, cited in Makkai, 1972: 26) observes that the meaning of an idiom is an isolated fact which cannot be understood from the meaning of the words which make it up.

A large number of the most prominent linguists have not dealt with the concept of idiomaticity (Makkai, 1972: 26). According to Makkai, prominent linguists like Bloomfield, Harris, and Chomsky did not introduce discussions of idiomaticity in their works. Some scholars avoid discussion of this term on purpose, as each has his own reason to dislike it (1972: 26-27). Palmer (1938: xii, cited in Makkai, 1972: 27) explains that the reason behind not discussing idiomaticity is that this term (idiomaticity) is too broad.

Like Trask and Sweet, Carter (1987: 65, cited in Meryem, 2010) too defines an idiom as a particular combination of words that have a restricted form and meaning which cannot be understood from the literal meaning of the words which makes it up.

Likewise, Baker's (2011: 67) reinforces that idioms are "frozen patterns of language which allow little or no variation in form and often carry meanings which cannot be deduced from their individual components". Baker provides many examples of idioms, in which the meaning cannot be inferred by the listener or reader by merely looking at the words. For instance, according to Baker (2011), "*bury the hatchet*" meaning "to become friendly again after a disagreement or a quarrel" and *"the long and the short of it"* meaning "the basic facts of the situation", are idiomatic expressions whose meanings cannot be decoded from the meanings of their individual elements. They also typically do not allow variation in form except perhaps, in certain creative contexts where poetic license is practiced.

2.2.1 Characteristics of Idioms

Characteristics of idioms play a vital role on both native and non-native speakers of English, in terms of their understanding, recognition and interpretation.

Earlier, idioms were viewed as dead and frozen metaphors, but this view has been re-examined and challenged during the past few years (Lakof, 1987; Gibbs, 1990-1992: 485, cited in Mäntylä, 2004). 'Dead' refers to the origins of an idiom; idioms were often thought to carry arbitrary meanings whose metaphorical nature had been forgotten. Frozenness, in turn, refers to another frequently mentioned feature of idioms, that is, they have been claimed to be fixed in form with a very limited tolerance of transformations and variations (Mäntylä, 2004).

However, recent studies, as discovered by psycholinguists interested in metaphorical language, have determined that a number of idiomatic expressions are by no means frozen nor dead (Gibbs, 1990; Greim, 1982 and McGlone et al., 1994, cited in Mäntylä 2004).

Meanwhile, Fernando (1996: 3) states three main characteristics of idioms, namely; *institutionalization/conventionality, compositeness, and semantic opacity*. By *institutionalization*, Fernando refers to the fact that idiomatic expressions are conventionalized, well-established, and fixed in order to meet the criteria of being an idiom. *Compositeness*, in turn, refers to the fact that idioms are expressions of a multiword nature with a function similar to that of single-word idiomatic expressions.

Weinreich (1969) and Strässler (1982), as cited in Mustonen (2010: 23), agree with Fernando's point of view, stating that idioms are composed of at least two words. This characteristic is also underlined by Mackin (1975: viii), who describes an idiom as an expression of two or more words which includes "more than one minimal free form or word" (1975: 122).

Fernando's third characteristic, s*emantic opacity* can perhaps be regarded as the most commonly mentioned characteristic of idioms. This feature means that idiomatic expressions are regularly non-literal. This explains the reason why the meanings of the individual constituents of an idiomatic expression cannot give the meaning of the idiom as a whole. The same view is highlighted by Makkai (1972: 118), stating that the meaning of an idiomatic expression cannot be readily constructed from its components, because they are used in a figurative and non-literal sense.

Baker (2011: 67) too mentions some specific characteristics of an idiom which should be taken into account by translators. According to Baker, idiomatic expressions have the following characteristics:

(a)   Cannot accept change in the order of the words they are made of. (e.g. the idiom

"*the long and the short of it*" cannot be "**the short and the long of it*";

(b)   Cannot accept a deletion of a word. For instance, the idiomatic expression "*spill*

the beans" cannot be "*spill beans";

(c)   Cannot accept addition of a word. For instance, "*the long and the short of it*"

cannot be "**the very long and short of it*"; and the idiomatic expression "*face*

the music" cannot be "**face the classical music*";

(d)   Cannot accept replacement of one word with another. For instance, "*the tall

and the short of it"; "*bury a hatchet"; and

(e)   Cannot accept grammatical structure change. E.g., the idiom "*face the music*"

cannot be "**the music was faced*".

2.2.2   Types of Idioms in English

Great efforts have been made by theorists to classify idiomatic expressions in English. English scholars have classified idioms into different types according to their: (1) grammatical function, such as idioms that serve as a particular part of speech or that which function as verb-adverb; (2) the portrayal of an emotion or a concept, such as the idiomatic expression *"tell someone a tall tale"* would be classified as (LIE); (3) the 'image' reflected by idioms like the case with an idiom using the imagery of a body part *"she lost her head"* (Lattey, 1986, cited in Aldehesh, 2013: 24). The diversity of idiom classification introduced in this section says a great deal about the vastness of the concept and the rather far-reaching scope of idiomaticity.

Makkai (1972: 117) classifies idiomatic expressions into two categories, encoding and decoding. Makkai focuses on those of decoding and groups them into two types, lexemic and sememic types of idioms. Makkai presents six sub-classes for lexemic idioms. Firstly, *phrasal verb idioms* which are combinations of a verb and adverb, such

as the expressions "*put up*" and "*give in*" (1972: 135). Secondly, he recognizes *tournure idioms,* which differ from phrasal verbs, consisting of a minimum of three lexicons and "have a compulsory '*it*' in a fixed position between the verb and the adverb". For instance, "*have it out* (with)" and "*have it in for*" (1972: 148). The third category, according to Makkai, involves *irreversible binomials,* which are formulae "consisting of parts A and B joined by a finite set of links". The order of these expressions is fixed; hence, it cannot usually be reversed. For instance, "*dollars and cents*", "*here and there*" and "*head over heels*" (1972: 155).

Makkai's fourth category for lexemic idioms has been described as *phrasal compound idioms,* which refer to expressions such as "*houseboy*" or "*lukewarm*" (1972: 164). *Incorporating verb idioms,* on the other hand, include expressions such as "*eavesdrop*", "*baby-sit*", and "*sight-see*" (1972:168). Finally, *pseudo-idioms* include "all lexemic idioms, one of which constitutes a cranberry morph" (1972: 169). On the other hand, Makkai's sememic types of idioms also include several sub-classes. (1) "*First base idioms*" originate in cultural institutions such as American baseball, e.g. the phrase "*never to get to the first base*" (1972: 172). (2) "*Idioms of institutionalized politeness*", on the other hand, refer to expressions such as "*may I…?*" or "*would you mind..?*" (1972: 172). (3) He distinguishes "*idioms of institutionalized detachment or indirectness*", including expressions such as "*it seems that...*" (1972: 173). (4) While "*idioms of proposals encoded as questions*" are expressions used to indicate an offer or a proposal in the form of a question, e.g. "*how about a drink*", or "*would you care to see our new baby*" (1972: 174). (5) "*Idioms of institutionalized greeting*", which include expressions such as "*how do you do*?" and "*so long*!" (1972: 175). (6) "*Proverbial idioms with a moral*" are, rather self-explanatorily; proverbs with a 'moral', for instance the expression "*don't count your chickens before they're hatched*" (1972: 176). (7) "*Familiar quotations*" include common sayings such as "*there's beggary in the love*

that can be reckoned" (1972: 177). (8) "*Institutionalized understatements",* on the other hand, aim to decrease the impoliteness of a direct statement such as "*I wasn't too crazy about it*" or "*he wasn't exactly my cup of tea*" (1972: 178). The final sub-class of sememic idioms includes *"institutionalized hyperbole idioms",* which are overstatements making use of highly exaggerated word choices to describe a situation (1972: 178). For instance, the expressions "*he won't even lift a finger"* to describe laziness or *"cold as a witch's tit"* to describe coldness, are examples of institutionalized hyperbole idioms.

Although Makkai's classification introduced above might seem relatively broad, there are scholars who have come up with even more extensive classification systems. For instance, Healey (1968, cited in Strässler, 1982: 29), specifies as many as twenty one different idiomatic categories. Moreover, Hockett's (1958: 310, cited in Strässler, 1982: 27) classifies six kinds of idioms; proper names, substitutes, abbreviations, figures of speech and slang, and English phrasal compounds.

2.2.3 Types of Idioms in Arabic

Idiomaticity forms a linguistic phenomenon in the Arabic language, and is utilized more in the spoken language than the written form.

In Abu Saad's (1987) view, as cited in (Bataineh & Bataineh 2002, in Aldehash, 2013: 27), Arab people use idioms to distinguish their language by applying stylistic approach, beautifying the language, and avoiding using words that may cause annoyance or embarrassment.

Meanwhile, Kharma & Hajjaj (1989, cited in Aldehesh, 2013: 27) explain that Arabic is similar to English in this respect, and is rich in idioms. However, in Arabic the use of

idioms varies with dialects, which may be different from the standard Arabic language. Moreover, both Kharma & Hajjaj (1989) classify Arabic idioms into three types:

(a) This type includes Arabic idiomatic expressions which are easy to comprehend as the meaning of the whole phrase is not far from the total sum of its components. Examples for such type of idiomatic expressions, "قلب الهجوم" *qalb alhujum* which means "centre forward" as used in football games, the idiom "من صميم القلب" *min samim alqalb* meaning "from the bottom of the heart", the idiom "ماثل للعيان" *mathil lil'ayan* which means "visible", "هاتف القلب" *hatif alqalb* meaning "inner voice", the idiom "ينسج على منواله" *yansij 'ala minwalihi* which means "to imitate someone", and the idiomatic expression "ينتقل الى جوار ربه" *yantaqil ila jewar rabihi* meaning "to die, pass away" (Kharma & Hajjaj 1989: 74, cited in Aldehesh, 2013: 28).

(b) This category includes idioms which, as most idiomatic expressions, are hard to comprehend especially for the non-Arabic native speakers. Examples for such categories of idioms introduced by Kharma & Hajjaj (1989: 74-75, cited in Aldehesh, 2013: 28) include; "بشق الأنفس" *bishaq alanfus* meaning "with great difficulty", "يتنفس الصعداء" *yatanafas alsu'ada'* which means "to breathe a sigh of relief", the idiom "قلبا وقالبا" *qalban waqaliban* meaning "with heart and soul", the idiomatic expression "يقلب له ظهر المجن" *yaqlib lahu dhahr almijan* means "give someone the cold shoulder", "عن ظهر قلب" *'an dhari qalb* which means "by heart", and the idiom "يلقي الحبل على الغارب" *yalqi alhabi 'ala algharib* meaning "give free reign".

(c) This type includes Arabic idioms which are very difficult to comprehend because they are very culture-bound. Kharma & Hajjaj (1989: 75, cited in Aldehesh, 2013: 28) provide the following examples for such type of Arabic idioms; "على نفسها جنت براقش" *'ala nafsiha janat baraqish* which means "it was

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her own fault (that she hurt herself)", "وافق شن طبقة" *wafaqa shannon tabaqa* meaning "the married couple are very suited to each other", the idiomatic expression "تجري الرياح بما لا تشتهي السفن" *tajri alriyah bima la tashtahi alsufun* meaning "you cannot always have what you want", "سكنت ريحه" *sakanat rihuhu* meaning "it expired   or become absolute", and "دارت رحى الحرب" *darat riha alharb* which means "war broke out".

The above idioms have been described by Kharma & Hajjaj (1989, cited in Aldehesh, 2013: 28) as quite difficult to comprehend, because they are culture-bound idiomatic expressions and that, according to them, these idioms are classified as such due to the fact that they have a social, political or theoretical narrative behind them. Hence, their proposed meaning cannot be understood unless one is aware of the narrative and moral behind them.

2.2.4   Fernando's Types of Idioms

For this research, types of idioms introduced by Fernando (1996: 35) are used. Fernando explains that three sub-groups of idiomatic expressions can be formed, although she also admits that it was difficult to make a clear distinction of the three groups, and both the restricted and the unrestricted collocation. An overlap has been noticed between semi-idioms and restricted collocations. The three sub-groups are as follows:

(a)   *Pure idioms:* according to Fernando (1996), pure idioms can be described as a kind of "conventionalized non-literal multiword expressions". The meaning of such idioms cannot be decoded by combining the meanings of their individual parts. For instance, the idiomatic expression "*spill the beans*" is explained by Fernando as a pure idiom, because it means "to tell somebody

something that should be kept secret or private"; a meaning not related to the meaning of beans.

(b) ***Semi idioms:*** these kinds of idiomatic expressions, according to Fernando, have "at least one component with a literal meaning and another with a non-literal meaning". For instance, the idiomatic expression "*foot the bill*" meaning "pay the bill" has one non-literal element and one literal. In this idiom the non-literal element is "foot" as here it means "pay", while "bill" is the literal element of this idiomatic expression (1996).

(c) ***Literal idioms:*** these kinds of idioms are semantically less complex than the other two, and therefore easier to understand, even if one is not familiar with these expressions. However, these idiomatic expressions do qualify as idioms because they are either completely invariant or allow only restricted variation. For instance, idioms such as "*on foot*" and "*on the contrary*" are, from the semantic point of view, less complex than the pure and semi idioms, and hence easy to comprehend by an individual even if he or she is not familiar with (Fernando 1996). It should be noted that such types of idioms do qualify as idiomatic expression, since they are entirely invariant or allow just restricted variation.

2.3 Translation of Idioms

With recent developments in translation theory and application's field, the concept of idioms is still thought to constitute a challenging task for translators. Scholars like Newmark (1988) and Larson (1984) have categorically opined that it is a challenge to translate idioms, and have stated that literal translation should be avoided. These challenges still exist in spite of the progress made in theory and application of translation.

Larson (1984) says that the translation of idioms must be done with great care, stating that a translator needs to comprehend the meaning of an idiom first and then to express that meaning in a natural way that corresponds with the meaning given in the source text and fits the meaning of the idiom as a whole. On the other hand, Pederson (cited in Trosborg 1997: 109, in Howwar 2013) argues that translating idioms is not an easy task and that "the translation of idioms is as difficult as it is central". Most idioms are social and culture-bound expressions and are generally used to accentuate the meaning of the text in a particular situation. Baker (2011: 75) states that in translating idioms, a translator should not only be precise but also highly sensitive and aware of the rhetorical hints of the language. According to Baker, when translating a text, it is necessary to consider both the meaning of the idiom and its form. Since it is not possible to literally translate an idiom, its context and its equivalence of meaning must be noted.

2.4   Idioms and Culture

One method for sharing idioms and learning about other cultures is translation. Because most idioms are rooted in culture, there is always a need to research the strategies of translating such language and culture-specific items.

The difference between the cultures of SL and the TL plays a key role in the course of interpreting an idiom. Only by having a good knowledge of the SL and the TL culture can translators understand the implied meaning of an idiom. Being knowledgeable of the culture of the language he or she is translating from and into, a translator can, in many cases, catch the meaning of an idiom, especially that with a non-literal meaning because such an idiom demands a translator to be accurate and highly sensitive to the rhetorical hints of the source text (Al-Shawi & Mahdi 2012: 141).

2.4.1 Culture-Bound Idioms in English

Like all aspects in any given language, idioms can be classified into two types in accordance with their meaning; the first is universal and the second is language or culture-bound. According to the first type, an idiom may have a universal meaning which is common to many languages; while the second type refers to an idiom of a specific meaning, which, due to cultural and/or linguistic restrictions, is restricted to that specific language speaker and cannot be recognized by a speaker of any other language.

Therefore, a translator should be aware of the culture of the language he is translating from in order to render the meaning of the idiom appropriately to the language he is translating into. For instance, *"to carry coals to Newcastle"* is an English culture-bound idiom which means supplying the city of Newcastle with coals and this city is already known of having plenty of coal (Grauberg, 1989, cited in Baker, 1992: 82). This idiom is similar to an idiom in Arabic, cited in Aldahesh (2013), which is:

كناقل التمر الى هجر
Transliteration
Kanaqil(Like someone who carries) al-tamr (date) ila Hjr (city of Hjr)
Back Translation
Like someone who carries date to the city of Hjr

The Arabic idiom means "carrying dates to the city of Hjr", a city known to have plenty of dates. Unless a translator is aware of the meaning of the English idiom, which is a culture-specific one, he or she will not be able to translate it effectively into Arabic without distorting its meaning.

Mowafi (1985: 156, cited in Aldehesh, 2013) illustrates more culture-bound examples of idioms such as *"Jack is as good as his master"*, which is an English culture-bound idiom meaning "men with power are not necessarily better than those without power". This idiom has a similar idiomatic expression in Arabic which is also a culture-specific one "لا أحد أحسن من أحد، الناس سواسية" *la ahad ahsan min ahad, alnas sawasiya* which

means "peoples are equal and nobody is better than the other". In both cases, only a translator's awareness of the English and the Arabic culture can help in rendering the meaning of the idiom in an effective and sufficient way (Aldehesh, 2013).

2.4.2 Culture-Bound Idioms in Arabic

The concept of culture cannot be separated from the process of translation, because translators are not simply translating texts from one language to another, but communicating cultural messages as well. The Arabic language has its own culture-bound expressions that cannot be understood from the meanings of their parts. Consider the following two examples from Howwar (2013):

> هل العين بتعلا عن الحاجب
> **Transliteration**
> Hal (can) alain (the eye) biti'la (higher than) 'an (the) alhajib (eyebrow)?
> **Back Translation**
> Can the eye be higher than the eyebrow?!

For native speakers of Arabic this idiom is clearly understood as its meaning is intended to refer to a noble individual who has the most sublime and high status. However, an individual from another culture may understand the idiom in a wrong way. A non-Arabic native speaker may perceive that the speaker looks for illogical scientific information (Howwar 2013).

> ابعد من نجوم السماء
> **Transliteration**
> Abaad(very far) min (from) nujoum (stars) alsama (the sky)
> **Back Translation**
> Very far from the stars of the sky

A native speaker of Arabic would easily recognize the meaning of this idiomatic expression which refers to something impossible to get or achieve. According to Howwar (2013), a listener who is not familiar and aware of the speaker's culture cannot understand the real meaning behind this culture-bound expression and may perceive this idiom as if the speaker is referring to some planets in the sky, other than the stars seen

clearly in the sky. Cultural differences between English and Arabic constitute some difficulties and problems to translators who are not so familiar with the culture of both languages.

According to Culler (1976), one of the main problems in translating texts from one language into another is the difference among the ST and the TT. The bigger the disparity between the two languages, the more problematic is the operation of translating messages from the SL to the TL. Since there is disparity between English and Arabic language, the more problematic is the operation of translating messages from the original to the target text.

Consequently, linguists and scholars have stated that an idiomatic expression whose meaning is opaque cannot be decoded from the meanings of its constituents. An idioms' syntactic and semantic complexity emerges from the fact that they are characterized by being language and culture-bound expressions.

To sum up, translators are to enhance their degree of awareness of the cultural concepts of both English and Arabic language to overcome the difficulties emerging in the process of translating culture-bound terms. The more a translator is aware of, and satisfactorily well informed about, and acquainted with the cultural background of both the source as well as the target language, the better and more effectively is the translation from English into Arabic and vice versa (Al-Shawi & Mahdi 2012: 141).

2.5   Translation of Prose Fiction

Literary Translation is usually defined as the process of translating literary-nature texts. According to Friedberg (1997: 8), this type of translation "is but one kind of interpretation of the text, and as such it is necessarily subjective".

Although a considerable amount of theoretical literature has been devoted to the translation of poetry, very little has been said about translating prose fiction. According

to Bassnett-McGuire (1980: 109), the problem of translating literary prose has received far less attention than that of translating poetry. This is most likely due to the alleged higher status of poetry; a novel is often regarded as something easier to translate because it is simpler in structure (1980: 109). Hence, very few statements of the methodology of translating prose texts have been made within the field of translation theory.

Landers (2001: 7) points out that prose fiction translation is the most difficult type of translation as it is not enough for a translator to have a thorough mastery of the source language. He or she must possess a profound knowledge of the target language. Landers (2001: 8) explains that some of the capabilities that literary translator must command include tone, style, flexibility, inventiveness, and knowledge of the source language culture.

Translation of a prose fiction text starts from carefully reading the source language text. According to Landers (2001: 45), a thorough reading of the source language text and familiarity with it is of crucial importance. It is absolutely essential that the translator has a comprehensive overall picture as well as an in-depth understanding and interpretation of the source text before he or she can start translating it. A thorough grounding in the source language text also ensures that the translator has an idea of the tone and style of the original text (Landers, 2001: 68).

Landers (2001: 90) states that prose translators should have no style of their own at all, but "disappear into and become indistinguishable from the style of the SL author". In other words, the translator's own personal style should not show through, but instead the translator should adapt to the style of the original author of the text.

Landers also stresses that all aspects of the translated text should reproduce the same emotional effect on the TL audience as produced via the original SL audience (2001: 27). Furthermore, the principles of free translation are obviously something that should

be followed in the translation of novels. Bassnett-McGuire (1980: 117) summarizes up the essence of literary translation rather well by stating that although the translator has certain responsibilities in regards of the original text, he or she also has the right to alter the target language text as much as is needed to provide the target language receptor a text that conforms to the TL stylistic and idiomatic norms. A translator of a literary text should not aim for establishing equivalence between the original text and the translation, but should, instead, be mainly concerned with artistic procedures (1980: 28).

In a study entitled "Translating a Modern Malay Novel *Bedar Sukma Bisu* from Malay into Arabic" introduced at "The 12th International Conference On Translation", Baba (2009) explains that in the case of any work to be translated, the task begins by reading and reading of the text or novel to ascertain the overall story line, the structure of the novel and the message that the author of the source language wishes to convey. Once the overall storyline is understood, the story's structure, its plots and sub-plots, and use of flashback are noted for implications and decisions regarding translation. This is followed by more focused reading on the emerging themes in the novel as well as passages which need in-depth understanding, such as issues or concepts which are being explained in the dialogue or prose of the novel. A clear understanding of issues or concepts advocated in the story is important in order to convey the right message or to explain the concept in the target language. Detailed descriptions of certain objects or methods or techniques used in the story should be noted in order to convey these ideas in the target language (Omar, Haroon, & Ghani, 2009: 61). According to Baba, an important pre-requisite to translation is the need to identify possible cultural gaps between the audience of the SL and the audience of the TL, which must be bridged through translation. Rereading preceding the actual translation also enables the translator to

take note of foreign or unusually used words to decide whether or not to retain the words in the SL and provide meanings in a specially compiled glossary (2009: 61).

Bassnett-McGuire (1980: 115) emphasizes that a translator of a novel should not treat individual sentences in isolation, as he or she might damage the integrity of the piece as a whole. The total structure is formed of individual sentences, and this is the reason why they should not be translated in isolation, but rather as part of the overall structure and composition of the text.

2.6   Related Studies to the Translation of Idioms

According to De Beaugrande (1980), text translation is a communicative activity with seven criteria considered as part of translation of text. The text should be cohesive, coherent, intentional, situational, acceptable, inter-textual, as well as informative. To be cohesive, the text has to be grammatically formatted and sequences should be well-connected. In terms of coherence, the text should exhibit the concepts' connectedness as well. For a text to be intentional, it should be cohesive and coherent, plus being capable of pursuing a plan in the way of achieving a goal. If the recipient of the text accepts the text as coherent and cohesive, the acceptability criterion is met.

Many researchers have studied translation methods, procedures, and strategies used in translation from one language into another. Similarly difficulties and problems that emerge in the process of translating from a ST to a TT have also been investigated by scholars as well as academics. Among researchers who examined the strategies as well as difficulties and problems that emerge while transferring an English source text into Arabic in particular, and across other languages in general are: Al-Hamdallah (1996), Abbadi (2004), Boleslav (2005), Al-Nakhalah (2007), Hui (2007) and Alousque (2009), cited in Nakhallah (2010). These, and many other studies, have discussed the problems and challenges most translators face when translating an English text into Arabic, and tried to find ways for treating such problems.

There have been many studies on translating texts from English into Arabic and vice versa, including the difficulties translators confront during the process of transferring these texts. A PhD thesis by Abbadi (2008) investigated challenges met by bilingual translators when translating from English into Arabic. The study aims to empirically assess those translation challenges with a practical approach in more than a hundred cases of texts translated by expert translators. The errors at the lexical, grammatical and textual levels were analyzed and classified.

Schiaffina and Zearof (2005) also carried out a study involving Arabic and English text translation, explaining how to assess translation quality of the text, as well as identifying errors in a translated version. These errors can be found in meaning, form, or in their agreement. Not surprisingly, their definition of good translation as demonstrating zero errors was not different from the definition of quality, and the main idea of definitions found in literature. Quality is defined as a dependable response to the needs and prospects before the user or client. In addition, they classified two groups of translation quality evaluation techniques like: "argumentative-centered systems", as well as the "quantitative-centered systems". The first one is about the functional relationship between parts and the whole, while the second highlights the errors when they are counted. An advanced form of the model of "argumentative-centered systems" was suggested by William (2009: 3-23), and can also be used for assessing translation quality.

Idioms have been investigated very little in comparison with other linguistic forms, to a point of being neglected. According to Makkai (1972: 23), scholarly studies have left idiomaticity widely untouched, something which makes such specific terms one of the most unexplored linguistic areas. Moreover, Weinreich (1968: 24) states that "even works explicitly devoted to semantics have skipped over the topic of idioms almost entirely". According to Cacciari and Tabbossi (1993: xiii), the reason why the concept of idioms has been so little explored is the difficulty in defining them.

However, a study by Amina (2010) investigated the strategies of translating Arabic idioms into English. The researcher studied translation procedures used by students of translation to render idiomatic expressions. In her study, the researcher applied Baker's (1992) strategies for translating idioms. The researcher found that students tend to use the strategy of paraphrase more than other strategies. Amina further determined that the frequency of applying this type of translation strategy was around 59%.

Similarly, a study by Algerian Meryem investigated the difficulties that MA Applied Linguistic students face in transferring Arabic idiomatic expressions to English and vice versa. The researcher highlighted the procedures applied by the said students to get expressions equivalent to the TT.

After analyzing the data, obtained from testing, including ten Arabic idiomatic expressions and twelve English ones (to be translated into English and Arabic), the researcher found that the students faced considerable problems in finding an idiomatic expression with a meaning close or appropriate to that of the TT. In his findings, Meryem explained that students experienced considerable difficulty in understanding the appropriate meaning of the idiomatic expressions they were given and that they had low familiarity with such expressions in both languages. Moreover the researcher found that the students had limited ability in terms of interpreting unfamiliar idiomatic expressions due to the fact that the meaning of such kind of expressions cannot be understood from the meaning of their individual constituents.

The researcher pointed out that social context plays a significant role in making the figurative interpretation of idioms easier in both Arabic and English, therefore providing accurate answers. Meryem indicated that the students failed to apply the correct strategy that may have aided them in getting the appropriate answers. The findings also demonstrated that the students managed to translate idioms of a transparent, as well as semi-transparent nature, while they were confused in translating

idiomatic expressions of opaque as well as semi-opaque nature. Meryem concluded that strategies of cultural substitutions and paraphrase were sometimes used by the students, but in an inappropriate way.

Moreover, Abu-Ssaydeh (2004) examined strategies for translating idioms from English into Arabic. In his study, the researcher analyzed the Arabic translation of 53 English idioms. He found that paraphrase was widely used among Arabic translators in rendering English idioms into their native tongue, while the strategy of literal translation came second, followed by omission. The researcher found that the strategy of compensation was of less importance. He stated that the failure of translators to conceptualize the meaning of a source language idiom lead them to apply the strategy of literal translation.

In a study on the translation of Arabic idioms into English and vice versa, Al-Shawi (2012) explained that an idiom is "an expression that is peculiar to itself" while its meaning cannot be decoded from the meanings of the individual components it contains. According to al-Shawi, the difference between the culture of both the source as well as the target language plays a key role in the course of interpreting an idiom and that only by having a good knowledge of the target language culture, can translators understand the implied meaning. Dissimilarity between both the source and the target language in addition to diversity in the cultures of both languages make the act of translating a real challenge (Al-Shawi, 2012). Moreover, the researcher found that disparity among the SL and the TL is one of the main challenges a translator faces while translating such fixed-nature expressions. The bigger the disparity between the two languages, the more problematic is the process of translating the messages from the ST into the TT. Since there is disparity between English and Arabic, the same problem applies. Al-Shawi found that a translator's knowledge of the culture of the SL helps in many cases to grasp the meaning of the idiom especially those with non-literal

meanings. Al-Shawi concluded that strategies of using a corresponding idiom in the target language as well as using an idiomatic expression similar in meaning, but dissimilar in form, may present some solutions and guidelines to translators in such cases.

In a similar study, Adelnia and Dastjerdi (2011) investigated the procedures and strategies of Baker (1992) applied in translating idiomatic expressions from English to Farsi. The researchers argued that translators should focus on the pragmatic meaning of the idiomatic expressions rather than their literal meaning because such expressions cannot be understood from the idioms' individual words. The researchers stated that it is hard for translators to find the suitable equivalent of some linguistic elements of the source language. They quoted Culler (1976) as stating that such hardship emanates from the fact that each language contains certain concepts which differ from those found in another. The researchers concluded that translating idiomatic expressions is the most difficult and problematic task for translators, because their meanings cannot be decoded from the meanings of their constituents (Gottlieb, 1997: 260). They made it clear that translators should select an appropriate strategy for translating idioms; such that the said strategy achieves the purpose and aim of translation, while cognizant that no constituent will be omitted from the idiomatic expression.

Moreover, the researchers pointed that to achieve a better translation for idioms; a translator should identify and distinguish first idiomatic expressions from the non-idioms before proceeding to the classification of the idiomatic expressions. The proper classification of idioms would help the translator choose the best strategy for translating it. Moreover, careful reading of a text helps the translator find the most appropriate strategy for translating idioms, while maintaining the style of the SL. The researchers explained that a SL might contain non-idiomatic words, but may be translated with idioms in the TL, as explained by Larson (1984: 116).

An MA thesis by Mustonen (2010) investigated the types of strategies a translator uses to translate English idioms into Finnish. The research sheds light on what happens to the idioms in the Finnish translation. It was found that the translator of the English novel used three main strategies: translating an idiom with an idiom, translating an idiom with a non-idiom, and a literal translation of an idiom. The researcher found that the preferred strategy used by the translator was translating the source text idiom with a non-target text idiomatic term. The study showed that 51% pure English as well as semi-idioms were translated into none Finnish idioms. Moreover, the study found that 47% pure English as well as semi-idioms could be transferred with corresponding Finnish idioms. However, the study showed that idioms translated by applying the literal strategy were not understandable by the target language reader, which means that this strategy failed.

Meanwhile, a study by Ani (2013) found that English idioms, appeared in Agatha Christie's novel *The Listerdale Mystery*, were translated with the use of two strategies. The first was translating idioms used in the SL by non-idiomatic expressions in the TL; and the second was substituting a source text idiom by a target text idiom. The researcher referred to the first strategy as "by non-figurative expression" and the second as "by figurative expression".

Furthermore, a study by Strakšienė (2009) discussed the strategies of translating idioms and highlighted the difficulties that translators face when translating idioms from English into Lithuanian. To examine strategies of translating idioms, the researcher used two books by Agatha Christie, analyzing each novel separately to compare the translation of idioms into Lithuanian. The study showed that the Lithuanian language lacks equivalent idioms from those found in the two English books. It was concluded that the strategy of paraphrase was the most preferred one in translating idioms from English into Lithuanian to address the problem of non-equivalence.

2.7   Strategies of Translating Idioms

The history of translation (for transferring SL text into TL) has seen a number of strategies as introduced by scholars. Bassnett & Lefevere (1998: 4) argue that various text types require various translation strategies. Some texts are primarily designed to convey information, and it stands to reason that translations of such texts should try to convey that information as accurate as possible. There are also texts that are primarily designed to entertain. Such texts have to be translated in a different, though not necessarily a radically different manner. This is so because, texts that are primarily designed to convey information may also try to entertain the readers, if only to ensure that the information will be conveyed in the most painless manner possible (1998: 4).

The third type of texts is that which tries to persuade, and the fourth type consists of those texts that are recognized as belonging to the 'cultural capital' of a given culture (1998: 5).

Newmark (1988: 45-47) explains different translation methods and procedures, including:

(a)   Word-for-word translation, and literal translation: in both types of translation, the translators need to follow the same order of the words or the word structures, as in the original and the use of the word is more generic and non-contextual.

(b)   Faithful translation: this type of translation requires the translators to follow precisely the meaning of the word in its context.

(c)   Adaptation: When the aesthetics of the translation is emphasized, it is referred to as adaptation.

(d)   Semantic translation: Semantic translation takes place when the structures of grammar of the target language are maintained.

(e)   Free translation: comedy plays or poetry are usually translated using free translation as it focuses on reproducing the intended message of the original

text with all the other aspects like form, style or content being of less importance.

(f)   Communicative translation: this strategy involves maintaining the contextual as well as the language aspects of the original text in its translation. The text being translated should give the same thing as the original and this should be understandable by the readers as well (Newmark, 1988b: 45-47).

As cited in Akbari (2013), Seguinot (1989) identifies three different types of global strategies applied by translators. These strategies include:

(a)   Uninterrupted translation for a period of time;

(b)   Instant correction of apparent errors; and

(c)   Postponing correction of errors related to quality or style to the revision.

Moreover, Vinay and Darbelnet (1995, cited in Munday, 2008) classify two main strategies to be applied in translation. The first strategy is described as direct and it includes literal translation, calque and borrowing. The second one is the oblique translation which encompasses modulation, equivalence, transposition and adaptation.

Gottlieb (1997) presents various viewpoints by (Eckhard Roos) on the subject of translating idioms. Eckhard's viewpoints include:

(a)   Matching of SL and TL idioms, which are done in two ways:

- Similarity at word level – Congruence

- Differing at word level- Equivalence

(b)   Matching of SL idioms by different TL lexemes which includes:

- Matching of individual words;

- Formula in the matching of non-metaphorical multi-words; and

- Free form of the encyclopaedic renderings.

Moreover, Newmark (1988) states that for a translation to be successful it should have the following features:

- It should make sense.

- It should seem natural when read, written in common language, and also the use of ordinary grammar and vocabulary constituting various idioms, registers and other stylistic features decided by the setting related to the text, the writer, the topic as well as the readers of the text (Newmark 1988).

Sornsuwannarsi (2010, cited in Akbari, 2013) similarly identifies four translation strategies which may be applied in translating idioms. Her strategies include:

- Free translation;

- Equivalent translation;

- Omission; and

- Literal translation

Leppihalme's (1997: 24) states that translation strategies are applied when a translation difficulty occurs and the translator wishes to solve the problem to produce a good translation.

Leppihalme (1997: 25) explains that a particular translation strategy may be chosen either consciously, with the translator carrying out a series of operations judging various linguistic, contextual and cultural factors, or intuitively. The latter alternative again may either represent a blueprint developed by an experienced translator for use in a certain type of situation, or may result from an in experienced translator's lack of alternatives.

Reasons for adopting a particular strategy also vary. For instance, a translator may select omission responsibly after rejecting all substituting strategies, or irresponsibly, to keep him/her away from the difficulty of looking up something he or she does not know. Applying strategies does not, therefore, necessarily result in optimal solutions. A translator choosing from a range of strategies sometimes chooses well, and at other times unwisely (Leppihalme, 1997).

Wills (1983: 145, cited in Leppihalme, 1997: 24) describes translation strategy as a "rather diffused concept". He deals with it quite briefly, using the term to refer to the common transfer perspective or transfer concept for a special text.

2.7.1 Baker's Strategies of Translating Idioms

For this study, the researcher applies the translation strategies proposed by Baker (2011: 75-86). Baker identifies seven translation strategies to be used when translating idioms. These strategies include:

2.7.1.1 Translating an Idiom by Using an Idiom of Similar Meaning and Form
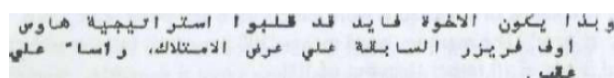
This strategy refers to translating an idiomatic expression by an idiom similar to that in the SL in form and meaning. Same form means using similar or almost similar lexically equivalent items. Similar meaning implies that the idiom should convey similar or almost similar meaning of the idiom as used in the SL. In this strategy, the use of idioms in the translated language should be similar to the idiom in the source language as it may be possible to find idioms that may be similar in form but might convey a completely different meaning. The following example illustrates the above strategy:

Example C

Source text *(A Hero front Zero,* p. 85):

    The Fayeds have turned the pre-bid House of Ijraser strategy on its head-

Target text (Arabic, p. 94):

وبذا يكون الاخوة فايد قد قلبوا استراتيجية هاوس
اوف فريزر السابقة علي عرض الامتلاك، رأساً علي
عقب .

Back-translation:

    And with this the Fayed brothers have turned the strategy of the House of Fraser
    previous to the offer of ownership head over **heel.**

The Arabic expression, which means 'upside down', is similar in form only to another
English idiom, *head over heels (in love),* meaning 'very much in love'[1].

(Baker 2011: 77)

2.7.1.2 Translating an Idiom by Using an Idiom of Similar Meaning but Dissimilar Form

This strategy, as proposed by Baker (2011), includes using an idiom in the translated language which is similar in meaning, but different in form. The strategy involves the translation of the idiom by preserving the semantic equivalent without preserving its lexical items.

Example A

Source text *(China's Panda Reserves;* see Appendix 3, no. 54):

The serow, a type of wild mountain goat, is <u>very much at home</u> among the rocky outcrops of Sichuan.

Target text (back-translated from Chinese):

The serow, a type of wild mountain goat, is **totally** at ease in Sichuan's many rocky levels.

The Chinese idiom used to replace *very much at home* is *shi fen zi zai.* It consists of a measure word based on a ten-point scale, plus 'self at ease'. The measure word means '100 per cent', but the scale used is out of 10 rather than out of 100.

(Baker 1992: 88)

2.7.1.3 Translating an Idiom by Borrowing the SL Idiom

Like the case of loanwords, borrowing is a common strategy in translating culture-bound expressions. It is not irregular to borrow an idiom in its original form in a context. Baker (2011: 79) illustrates this strategy using the idiomatic expression 'out of this world'. Baker explains that this idiom has been used as a name of a gallery in a scientific museum in UK to show that this gallery is showing pictures from 'out of the world'. Using the idiom 'out of this world' as a name for the gallery has been described by Baker as a play on its idiomatic meaning ('superb', 'fantastic') to refer to the place (the gallery) as a site where one will see pictures from 'out of this world'. When the leaflet of the museum was translated into other languages (Italian, German, Spanish, and French), the idiom/name of the English gallery was maintained on the image of the leaflet and the text (2011: 80, figures 7-11).

2.7.1.4 Translating an Idiom by Paraphrase

This strategy refers to the most common way for translating a ST idiom which does not have a match in the TT. Since it may not be possible to find a suitable equivalent for an idiom, the translator may have to depend on the strategy of paraphrase which is the most common strategy in translation. The translator resorts to applying a word or a set of words in the target language that is similar or almost similar to the meaning of the idiom in the SL, but the word or the group of words is not an idiom. There is a possibility that the essence of the idiom's meaning and its stylistic quality in the SL might be lost. A number of theorists describe this strategy with a number of terms. Toury (1995) refers to it as "metaphor into non-metaphor". Newmark (1988: 109) explains it as "reducing of metaphor to sense". According to Newmark, applying this strategy leads not only to missing or adding components of sense but also reducing or losing the pragmatic or emotive impact (1988: 109). The following example illustrates this strategy:

Example A

Source text *(Austin Montego - car brochure):*

The suspension system has been fully uprated to take rough terrain in its stride.

Target text (Arabic):

وقد رفعت طاقة نظام التعليق بحيث يتغلب علي وعورة الارض .

Back-translation:

The capacity of the suspension system has been raised so as to overcome the roughness of the **terrain.**

(Baker 2011: 81)

2.7.1.5 Translation by Omission of a Play on Idiom

This strategy refers to a situation where an idiom in a source language is used in a rather playful manner. An idiom may be used literally to express an idea, which cannot be translated into the target language in such context. Therefore, by applying this strategy, such an idiom can be omitted in the target text translation. Baker (2011: 84) provides (figure 12) as an

example for this strategy as shown in a leaflet given to visitors in an exhibition of pottery. In the SL, Baker explains this figure by using a caption which reads "centuries of craftsmanship *on a plate*". The idiomatic expression here is "**on a plate**", which has the idiomatic meaning of "something easy to acquire". In translating this idiom into Japanese, the translator used only the literal meaning of the SL idiom, allowing for a concrete and solid reading of a different playful use of language by putting the caption as "the craft of famous people has been continually poured for centuries into a single plate" (Baker 2011: 85). With regard to the translation of idiomatic expressions in the novel of *"Animal Farm"* from English into Arabic, no trace of this strategy has been identified.

2.7.1.6 Translating an Idiom by Omission of Entire Idiom

 As the case with single words, it is possible sometimes to omit the entire idiom in the TL. Baker (1992: 77) argues   that there are specific cases in which such omissions can take place as it cannot be used often. First, if no apparent equivalent exists in the TL. Second, if it is hard to paraphrase; and finally, an idiomatic expression may be omitted or removed for style-related reasons. Toury (1995: 82) explains this strategy as a "metaphor to zero" because it implies omitting the whole idiom with no traces apparent in the target text. This type of strategy has not been approved by many theorists (Veisbergs, 1989, cited in Strakšien, 2009). An example taken from (*A hero from Zero: vi*) illustrates this strategy as follows:

> It was bitter, but funny, to see that Professor Smith had doubled his own salary before recommending the offer from Fayed, and added a pre-dated bonus <u>for good measure</u>.
>
> Target text (Arabic, p. 12):
>
> ـ ن من المؤسف، بل ومن المضحك، ان يتمكن البروفسور سميث من مضاعفة راتبه مرتين قبل ان يتقدم بتوصيته للقبول عرف فايد، وان يضيف الى ذلك مكافأة يتحدد سلفا موعد حصوله عليها.
>
> Back Translation:
>
> It was regrettable, even funny, that Professor Smith had been able to double his salary twice before offering his recommendation to accept Fayed's offer, and that he added to this a bonus, the date of which had been previously decided on.

(Baker 2011: 85)

2.7.1.7 Translating an Idiom by Compensation

In this strategy a ST idiom might either be omitted or played down at the point of its occurrence in the ST and brings it up elsewhere in the TT. Translators are not restricted to use this strategy only for idiomatic or some other expressions, but they can also use this strategy to compensate a loss of meaning, to enhance stylistic effect, or to emphasize emotions, especially when it is not possible to do so directly in the translated text. This strategy has not been adequately illustrated because, as explained by the author, it would take a considerable amount of space (Baker 2011: 86). With regard to the translation of idiomatic expressions in *"Animal Farm"* from English into Arabic, no trace of this strategy has been identified.

2.8   Equivalence in Translation

Toury (1981: 10) explains translation as "the product of an act of translating, i.e., the replacement of ST, a text encoded in one natural language, SL, by TT, a text encoded in another natural language, TL, providing that a certain relationship obtains between the two texts". Nowadays, this relationship is most commonly known as "*equivalence*".

Finding the appropriate equivalents in the target language is one of the key aspects of translation. Hence, achieving equivalence is a crucial part of translation studies. Different statements have been made about translation equivalence and its applicability. Translation theorists have attempted to define equivalence from various points of views. Different kinds of categories of equivalence have also been suggested within the area of translation theory. Equivalence is generally based on the word level and above, i.e., the phrase, the sentence, or the text level; hence it is said to be connected to units of this notion like a word, a phrase, a clause, an idiom, a proverb, etc., i.e., the level of equivalence and the units of equivalence are highly related to each other. It is not only the linguistic equivalence but also the cultural equivalence that should be considered in the production and analysis of translation. Equivalence in the process of translation

should not be seen as a way for searching sameness, since similarity cannot be found in two TL versions of the same text, and it is even more non-existent between the SL and the TL version (Bassnet-McGuire, 1980: 29).

The definition of equivalence has experienced great changes in the history of translation theory. According to Bassnett and Lefevere (1998: 2), in the early days of translation theory, it was believed that there could actually be something like a universally applicable equivalence. However, today the common view is that translators themselves have the power to decide on the specific degree of equivalence for each translation assignment (1998: 2). Equivalence is no longer considered a mechanical matching of words. Instead, translators are now "free to opt for the kind of faithfulness that will ensure, in their opinion, that a given text is received by the target audience in optimal conditions" (1998: 3).

Equivalence between SL and TL texts cannot be total and absolute but it can operate on various forms of levels. Many systems have been suggested to study the levels of equivalence. But the one suggested by Koller (1979: 188-189, cited in Byrne, 2006) is the most enduring. Koller suggests the following levels of equivalence:

(a)   Denotation Meaning, which refers to the concept or object being referred to. Equivalence in this level is comparatively easy to achieve.

(b)   Connotation Meaning, which refers to the division into level of languages, namely; style, domain, frequency, dialect, sociolect, and emotional tone.

(c)   Textual Norms, which refer to distinctive types of texts, such as business letters, legal documents, and patents.

(d)   Pragmatic Meaning, which refers to the expectations of readers.

Regarding equivalence in the process of translating idioms, Newmark (1988: 28) explains that "in translating idiomatic into idiomatic language, it is particularly difficult to match equivalence of meaning with equivalence of frequency". He believes that the major

difficulties faced by translators are lexical rather than grammatical, i.e., fixed expressions or idioms, words, and/or collocations. (1988:28).

According to Baker (1992), equivalence may be analyzed at various levels including; equivalence at word and above word levels, grammatical, textual (cohesion), and pragmatic.

In the first two types of equivalence, (at *word and* above *word level*s), words, being the smallest unit of language that possesses meaning, that can be used by itself, is the first constituent to be taken into consideration when translating. Baker (1992) states that there are smaller units in language that carry meaning (i.e. morphemes); parts of a word, carrying their own meaning. Therefore, the translator should pay attention when considering a single word (i.e. gender, number). Baker also discusses word combinations, since words "rarely occur on their own" (1992: 46), and provides different strategies to be followed when encountering such combinations (i.e. collocations, idioms).

In the grammatical equivalence, Baker (1992: 83) refers to grammar as "the set of rules which determines the way in which units such as words and phrases can be combined in language and the kind of information which has to be made regularly explicit in utterances". These rules vary from one language to another and may require extra effort from the translator due to the absence of certain grammatical categories in the TL. Grammatical categories include, but are not limited to, number, gender, person, and voice.

Baker's (1992) textual equivalence is concerned with finding appropriate equivalences on the text level between SL and TL in terms of thematic and information structure and cohesion.

In the pragmatic equivalence, pragmatics indicates "the study of meaning, not as generated by the linguistic system but as conveyed and manipulated by participants in a communicative situation" (1992: 217). Thus, pragmatic equivalence aims at achieving equivalence of the hidden message of the ST rather than the linguistic or surface meaning. The translator has to work out the coherent relations of the ST, its implicit messages, and recreate them in an explicit way for the TT reader.

2.8.1 Nida's Model of Equivalence

One of the frameworks applied in this study is Nida's (1964) equivalence. As a linguist and translator, Nida has made meaningful contribution in the field of translation studies. He authored the theory of formal and dynamic equivalence, which proved to be one of the most important approaches to translation. His equivalence approach involves not only linguistic meaning but also considers the cultural and the emotional effect of a given language and a given text.

Nida's formal equivalence is concerned with the SL structure. The aim is to earn a close translation which incorporates the customs of the source culture of a language. It also emphasizes on the form and content of the message which means translating each single SL word into its matching word in the TL, thus, it is more faithful to the source language. The dynamic or (functional) equivalence, on the other hand, is the principal of equivalent effect in that the TL reader and the message should virtually meet the SL reader and the message. It focuses on translating the meaning of phrases or whole sentences. Nida's dynamic equivalence aims at creating a natural and idiomatic target text which stresses on the TL culture. The definition of this type of equivalence emphasizes that for a translation to be successful, it should encompass the words as well as the sense of the ST. Hence, translation can be only described as successful if it effectively conveys the intended message to the target audience.

This type of equivalence is certainly helpful particularly in translating instructions. An individual is not interested with matching the message of the receptor language with the message of the SL, but with the dynamic or functional relationship; hence, the relationship between the message and receptor should be effectively similar to that existing between the message and the original receptor.

A study by Zhang (2010) focused on the use of Nida's (1964) functional equivalence in the

process of translating Chinese idioms into English. According to the researcher, Nida's functional equivalence is the most suitable theory applied in translating Chinese idioms into English. The researcher found that this type of equivalence is better than literal and free translation methods in the process of translating Chinese idiomatic expressions.

Moreover, a study by Shakernia (2014) applied Nida's (1964) notion of formal and dynamic equivalence as well as Newmark's (1981) theory of communicative and semantic translation in analyzing the translation of two English short stories into Persian. The two short stories were translated into Persian by two different translators. The researcher investigated whether the translation was formal or dynamic, communicative or semantic.

2.9   Summary

This chapter acquaints the reader with the most usual definitions of an idiom as introduced by prominent linguists and scholars, types of idioms as classified by theorists, characteristics of idioms from the point of view of a number of linguists and strategies of translating such expressions, and how they are effectively rendered to the target language. A number of related studies that discuss the concept of idioms and the difficulties of translating them are reviewed. The chapter also touches on culture, as all languages have their own culture-bound idioms that express the peoples' norms, behaviors, and world views used in everyday life whether in written or spoken languages. The next chapter discusses the methodology of this study, the research design, procedures of collecting the data, and data analysis.

CHAPTER THREE

METHODOLOGY

3.1   Introduction

In the previous chapter, the concept of idioms, their types, the translation strategies used in translating these fixed-nature expressions, and equivalence in translation were highlighted and described in the context of both the English and Arabic language, along with a review of related studies.

This chapter discusses the methods applied in analyzing the data. The chapter starts with the theoretical framework of the study, including Fernando's (1996) classification of idioms to specify what types of idioms are used in Orwell's *"Animal Farm"*, and Baker's (2011) strategies proposed for translating these expressions which appear in the Arabic version of the novel *"مزرعة الحيوان"* *Mazraat* (Farm) *Al-haywan* (Animal). Moreover, the theoretical framework sheds light on Nida's (1964) formal and dynamic equivalence used in this study, to determine if the ST idioms are effectively translated from English into Arabic. The chapter also sets out the research design, the type of data used in this study, the justification of data selection, and procedures of the analysis.

3.2   Theoretical Framework

As explained in chapter two, three theoretical frameworks have been integrated in this study. The first is types of idioms as classified by Fernando (1996). This theory has been selected because it categorizes the types of idioms in a professional and reasonable way.

To adequately answer the three research questions of this study, views from relevant studies such as Baker's (2011) strategies of translating idioms have been used to answer research question number one.

Nida's (1964) model of equivalence, on the other hand, has also been consulted for relevant clarifications on the translation of idioms. Based on the researcher's inductive and intuitive native speaker knowledge and her ability to speak and communicate perfectly in Arabic language, Nida's (1964) notion of equivalence has been used to answer research questions two and three.

3.2.1   Fernando's Types of Idioms

Fernando (1996: 35) introduces a full description of idioms and classifies them into three main categories, namely:

(a)   *Pure idioms:* according to Fernando (1996: 35), pure idioms are kind of "conventionalized non-literal multiword expressions". The meaning of such kind of idioms cannot be understood by combining together the meanings of its constituents.

(b)   *Semi idioms:* these kinds of idioms have at least one literal element, and another with a non-literal meaning.

(c)   *Literal idioms:* these forms of idioms are semantically less complex than the other two, and therefore easier to understand even if one is not familiar with these expressions. However, these expressions do qualify as idioms, as they are either completely invariant or allow only restricted variation.

3.2.2   Baker's Strategies of Translating Idioms

Baker (2011) provides a number of strategies for translating idioms, which include:

(a)   Translating an idiom by using an idiom of similar meaning and form;

(b)   Translating an idiom by using an idiom of similar meaning but dissimilar form;

(c)   Translating an idiom by borrowing the SL idiom;

(d)   Translating an idiom by paraphrase which refers to the most common way of translating a ST idiom which does not have a match in the TT;

(e)   Translating an idiom by omission of a play on idiom;

(f)   Translating an idiom by omission of entire idiom; and

(g)   Translating an idiom by compensation. In this strategy, a ST idiom might either be omitted or played down at the point of its occurrence in the ST and brings it elsewhere in the TT.

3.2.3   Nida's Model of Equivalence

Nida's (1964) model of equivalence includes two types; the formal and dynamic (functional). Formal equivalence emphasizes the form and content of the message, which means translating each single SL word into its matching word in the TL. The dynamic or (functional) equivalence, on the other hand, focuses on translating the meaning of phrases or whole sentences. Nida's dynamic equivalence aims at creating a natural and idiomatic target text while stressing the TL culture.

3.3   Research Design

According to Creswell (2005) research designs are specific procedures involved in the last three steps of the research process: data collection, data analysis, and report writing. There are many types of designs which differ among qualitative, quantitative, and combined research. Selecting a design for a research depends on a number of factors, including the type of research problem, the readership of the research report, and personal experiences and training (Creswell, 2008: 65). However, the approach for this study is a descriptive, qualitative design that examines the types of idioms and strategies used in translating *"Animal Farm"* idioms from English into Arabic, as well as finds how the ST idioms are effectively translated into the TT.

3.4   Source of Data

The data was collected from both the original SL text of *"Animal Farm"* in English, and the translated TL text, *"مزرعة الحيوان"* *Mazraat* (Farm) *Al-haywan* (Animal) in Arabic. The novel was published for the first time in 1945. The Arabic version of the novel was translated by the Egyptian translator Sabri al-Fadhil, and reviewed by Mukhtar al-Swayfi. Regarding information about the translator of *"Animal Farm"*, the researcher contacted the Egyptian General Authority for The Book and Maktabat al-Usra, the two Egyptian departments which published and distributed the book, on info@gebo.eg, but they both did not reply. The book was published in 1997 by "Maktabat al-Usrah" in Egypt. Both the English and Arabic versions consist of ten chapters.

3.5   Justification of Data

George Orwell (1903-1950), a novelist, journalist, and critic, is one of the most famous English writers in the 20th century. He was born in East India as his father, a British, was a colonial civil servant. After finishing his education in England, he joined the Indian Imperial Police Force in Burma, a British colony at that time. In 1927, he resigned and became a writer before moving to Paris in 1928. He was forced into menial jobs due to lack of success as a writer.

"Animal Farm" is one of Orwell's most important novels as it reflects the events that led to the 1917 Russian Revolution, and subsequently the Soviet Union Stalin era. The novel has been translated into 70 languages.

The book was written in 1940s as a satire of the Russian Revolution. Some of the characters of the book represent people in real life. The book is very realistic and based on true events that have transpired. It shows how it is important to be involved in the world around us and to be aware of politics in general.

"Animal Farm" is one of Orwell's famous novels in which the main characters, the farm animals, are represented by various leaders and revolutionaries of the Russian Revolution. The novel is a classic example of how power destroys both the individual and society. It focuses on how too much power corrupts an individual, leading to his downfall and that of society.

Being a literary book, *"Animal Farm"* is rich in symbols, similes, metaphors, as well as idiomatic expressions. This makes the novel one of the most investigated, studied and analyzed books due to its usage of figures of speech. The novel has considerably used figures of speech; important imaginative tools that are heavily utilized in literature as well as in ordinary communications.

Among other reasons for selecting Orwell's *"Animal Farm"* as the major focus of this study is that it is a work written by one of the most famous British writers in the 20th century. It also contains different types of idiomatic expressions such as pure idioms, semi-idioms, and literal idioms. Moreover, an article, released on April 10, 2012, by columnist Philip Atawura, explains the novel as one of the significant political books which highlights social and economic issues influencing peoples and nations.

A study by Fadaee (2010) discussed how figures of speech, used in this book, affect Orwell's style and the understanding of the addressee's. Fadaee found that, by applying such types of figures of speech, the reader does not clearly understand the concept of the story and must refer to the whole figurative dimension of the book and discover its contextual meaning.

3.6   Data Collection Procedures

Data collection procedures for this study are as follows:

(a)   Extracting the idioms randomly from the ten chapters of the ST *"Animal Farm"* in accordance with the working definition of an idiom by Baker (2011),

which states that idioms "are frozen patterns of language which allow little or no variation in form and often carry meanings which cannot be deduced from their individual components".

The idioms were selected based on their forms and nature of appearance in the whole book of *"Animal Farm"*. Each chapter was thoroughly searched and the idioms were extracted from the beginning to the end of the book. Therefore, the idioms were extracted based on their appearance in each chapter.

(b) Finding out the translation of the extracted English idioms in the Arabic version of the book "مزرعة الحيوان" *Mazraat* (Farm) *Al-haywan (*Animal).

After collecting the data, the researcher analyzed the extracted idioms in accordance with the types of idioms by Fernando (1996), including the pure, semi, and literal idioms, and Baker's (2011) proposed strategies for translating idioms. The strategies include translating an idiom by an idiom of similar meaning and form; translating an idiom by idiom of similar meaning but dissimilar form; translating an idiom by borrowing; the strategy of paraphrase; translating an idiom by omission of a play on idiom; the strategy of omission of entire idiom; and translation by compensation. In addition, the researcher applied Nida's (1964) formal and dynamic equivalence in translation.

3.7   Data Analysis

The data has been classified and analyzed in the empirical section of the research. The researcher explains in details the type of each idiom in terms of Fernando's (1996) classification. Subsequently, Baker's (2011) translation strategies applied in the translation of the idioms with various examples from the data collected from the two sources, *"Animal Farm"* and "مزرعة الحيوان" *Mazraat* (Farm) *Al-haywan* (Animal), have also been analyzed.

Then, equivalence in the translation of the idioms related to this study has been explained in accordance with Nida's (1964) equivalence in translation.

To confirm the analysis of the idioms and their translation from English into Arabic, two inter-raters, skilled in both English and Arabic, were identified and employed.

The first inter-rater is Dr. Ghayth Shakir, who has an M.A. in Linguistics and English Language Studies, USM, and a PH.D. in Applied Linguistics/ Critical Discourse Analysis (CDA), USM. He is involved in translation from English into Arabic and vice versa for many years and now is a lecturer at USM. The second inter-rater is Mohammad Amin Al Hawmadeh, M.A. and Ph.D. researcher in Translation Studies, Irbid University. He is a legal (sworn) translator for 13 years. Both Dr. Ghayth and Dr. Mohammad help in validating the data and the findings, as well as other claims raised in the study concerning the idioms in Arabic language and how they are translated.

3.8   Summary

This chapter sheds light on the models used in analyzing the idioms in Orwell's *"Animal Farm"*, and their translation in the Arabic version of the novel "مزرعة الحيوان" *Mazraat* (Farm) *Al-haywan* (Animal). The chapter describes the research design used in this study, and the source of data, along with the justification for selection of the data. Procedures for collecting the data have been explained. This chapter is an entry to the following chapter; a vital part of the study, the detailed analysis of the collected data.

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

4.1 Introduction

This chapter presents the data analysis and findings of the study. The researcher first explains the meaning of each idiom in accordance with the *Oxford Advanced Learner's Dictionary* (2010), with an explanation of each idiom's type in accordance with Fernando's (1996) categories of idiomatic expressions. The analysis of the idioms also includes discussing Baker's (2011) strategies used in translating the idioms, and whether or not the SL idioms are equivalent in the translated TL in terms of Nida's (1964) formal and functional equivalence.

Because this study focuses on the strategies used in translating the idioms in *"Animal Farm"* from English into Arabic, the researcher categorizes the analysis of the idioms used in the novel according to the strategy used in translating them. This is done to make it easy for the reader to follow how the idioms were rendered into Arabic. This helps the reader find the most common strategy used in translating the idioms from English into Arabic. After classifying the idioms according to the strategy used, the researcher discusses their translation with reference to their lexical constituents. Finally, the researcher explains how some of the idioms are related to culture. This is to demonstrate how some of the analyzed idioms are related to the cultural nuances of both the source and the target language.

4.2 Analysis of Idioms

As pointed out in the introduction of this chapter, the idioms appeared in the English version of *"Animal Farm"*, and their translation in the Arabic version of the book, are classified according to the strategy used in translating them. As also explained earlier in

this study, the research analyzes the translation of the idioms in terms of Baker's (2011) strategies of translating idiomatic expressions. In categorizing the idioms and their analysis, each strategy includes idioms that were translated by applying that specific strategy. Thus, it will be easy to determine the strategy used in translating each idiom and what is the most common strategy applied in the transformation of the idioms from English into Arabic. Within the analysis of each idiom, the researcher discusses how effectively the English idioms were translated into Arabic in terms of Nida's (1964) model of formal and dynamic equivalence. The following are strategies and the analyzed idioms that fall under Baker's (2011) strategies of translation:

4.2.1   Translating an Idiom by Using an Idiom of Similar Meaning and Form

This strategy involves translating an idiomatic expression with a TT idiom similar to its form and meaning. "Same form" means using similar or almost similar lexically equivalent items. "Similar meaning" on the other hand, means that the idiom should convey similar or almost similar meaning of the idiom used in the SL. In this strategy, the use of idioms in the translated language should be similar to the idioms in the source language as it may be possible to find idioms that may be similar in form, but might convey a meaning that differs completely. In this study, the translator rendered some of the English idioms, (which appeared in the novel) into Arabic idiomatic expression because the Arabic language contains the said idiomatic expressions. Analyzing the idioms in Orwell's *"Animal Farm"* and their translation in the book's Arabic version *"مزرعة الحيوان"* *Mazraat* (Farm) *Al-haywan* (Animal), the researcher finds that the following idioms, with their analysis, fall under this strategy:

4.2.1.1 *Sooner or later*
- Source text
Sooner or later justice will be done.
- Target text
أن العدالة ستتحقق **عاجلا أم آجلا**.

Transliteration
Inna al-Adala satatahaqaq *ajilan* (sooner) *am* (or) *'ajilan* (later).
Back translation
That justice will be achieved *sooner or later.*

One of the crucial issues is the concept of justice and the period within which a particular thing happens. During the days of Orwell, it was believed that justice was vehemently needed and the population was yearning for justice. The composition of the story shares the episode in various scenes, and with diverse dimensions. Anything that has to do with justice, *"العدالة"* *al-adala* (justice) in Arabic, must be portrayed. It may be part of the reason why Orwell employed the use of heavy linguistic and idiomatic phrases in order to convey his message appropriately. Part of what we see today in terms of justice has never been seen before, as many other nations and populations perished as a result of reckless injustice shown by their leaders. Similarly, this is to show each individual that one day justice will prevail, no matter the power of unjust rulers, as in the case of Mr. Jones, who was portrayed to be the typical representative of enmity towards animals. However, none of the animals knew that the veracity of their claim would materialize, and in what nature, but as far as they were concerned, they were looking for justice, *sooner or later*. Part of the social culture of both Western and Eastern societies is that justice should prevail in society to achieve peace, something which all populations look for in life.

In terms of linguistics, both English and Arabic language use the same strong expressions by which justice can be achieved. Within the English and Arabic social culture, those who commit crimes or do wrong things should be punished '*sooner or later'*. In this case, the translator chose a strong linguistic idiomatic expression, which already exists in the TL. The TL equivalent idiomatic expression equally transmits the strong message intended by the original author, without distorting the idiom's literary image.

The idiom "**sooner or later**", which refers to "sometime in the future, even if you are not sure exactly when", belongs to the category of literal idioms, one of the types of idioms described by Fernando (1996), because the meaning of the idiom is understood from the meaning of its lexical components 'sooner' and 'later'. The idiom contains similar form in both English **"sooner or later"** and Arabic translation "عاجلا أم آجلا" *ajilan am 'ajilan* (sooner or later). The meaning of this literal idiom is easily understood and rendered by the translator into Arabic idiom **"عاجلا أم آجلا"** *ajilan am 'ajilan*, the exact form and meaning of **"sooner or later"**. Baker's (2011) strategy of translating an idiom by an idiom of similar meaning and form is applied here as the English idiom **"sooner or later"** is translated into Arabic by an idiom with a similar meaning and form; maintaining what the English idiom implies.

It is obvious that the Arabic idiom "عاجلا أم آجلا" *ajilan am 'ajilan* as used by the translator is the best formal equivalence of the English idiomatic expression **"sooner or later"**, because each single ST word is translated into its exact match in the TT, while preserving the content of the message. In terms of Nida's (1964) formal equivalence, the Arabic word **"عاجلا"** *ajilan* is the exact translation of **"sooner"**, while the word "أم" *am* gives the meaning of **"or"**, and the word **"آجلا"** *'ajilan* is the precise translation of **"later"**. According to Nida (1964), formal equivalence in translation emphasizes on the form and content of the message which means that each single SL word is translated to its matching word in the TL, while preserving the meaning of the idiom. The Arabic idiom **"عاجلا أم آجلا"** *ajilan am 'ajilan* has the same form of the ST idiom **"sooner or later"**, as well as the same content. Hence, it can be seen that the intended message of the idiom has been effectively conveyed, as any TT reader can easily understand the intended meaning of the idiom.

Moreover, the idiom **"sooner or later"**, grammatically an adverbial phrase, and its translation **"عاجلا أم آجلا"** *ajilan am 'ajilan*, can be described as a decoding idiomatic

expression in terms of Makkai's (1972: 117) categorization. Makkai classifies idioms into two categories; the encoding and decoding. In his book "*Idiom structure in English*", Makkai focuses on the decoding idioms and grouped them into two types. One of these types is lexemic, which he, in turn, divides into six sub-classes. One of these sub-classes includes idioms of irreversible binomials, which are formulas "consisting of parts A and B joined by a finite set of links". The order of these expressions is fixed, i.e., they cannot usually be reversed. For instance, *"dollars and cents"*, *"here and there"* and *"head over heels"* (ibid: 155). Hence, **"sooner or later"** cannot be reversed and the same case goes to the Arabic idiom **"عاجلا أم آجلا"** *aajilan am ajilan*. It is not possible to reverse the English idiom into "later or sooner" and the Arabic one into **"آجلا أم عاجلا"** *'ajilan am ajilan* (later or sooner).

4.2.1.2 *Out of control*
- Source text
The situation was quite **out of** their **control**.
- Target text
وخرج الموقف **عن سيطرتهم.**
Transliteration
Wakhraja (out) al-mawqif *an* (of) *saytaratihim* (their control).
Back translation
And *out* the situation *of control* their.

The animals of Animal Farm could not withstand the injustice they suffered from Mr. Jones (owner of the farm), and his men who did not bother feeding the animals. This situation pressed the animals to storm into the store-shed after breaking its door. Mr. Jones and his men tried their best to force the animals out of the store-shed but they could not. The animals, without an earlier plan, kicked the owner and his men from all sides with what seemed to be an unplanned uprising. Jones and his men *failed to control the situation* and found themselves expelled from the farm. In this satirical novel, the writer tried to reflect that part of the culture of all peoples and nations; tyranny should not continue and those rulers, who try to control their people, and force them to work

without compensating them, should be expelled out of the societies. The idiom "**out of control**" implies the meaning of "to become impossible to manage or to control". This idiomatic expression belongs to the category of literal idioms, one of the classifications of idioms introduced by Fernando (1996), because its meaning is less complex than Fernando's pure and semi-idioms as it has a literal meaning which is clearly understood from its individual lexical components. The reader can clearly understand this idiom and relate it to a situation that cannot be commanded because of a pre-strong reaction as was the case with the animals that reacted to the farm owner's negligence in a way that the owner and his men failed to take command of the situation. The idiom "**out of control**" contains similar form because 'out' is 'خرج'*kharaja* in Arabic, 'of' is translated into its precise meaning in Arabic 'عن' *an*, and 'control' is 'السيطرة'*al-saytara*. Regarding the content of the ST idiom, the Arabic idiomatic expression "**خرج عن السيطرة**" *kharaja an al-saytarah* has the same meaning of "impossible to manage or to control". The meaning of this literal idiom is easily understood and rendered by the translator into Arabic. Baker's (2011) strategy of translating an idiom by an idiom of similar meaning and form is applied here in translating this English idiom "**out of control**" into Arabic "**خرج عن السيطرة**" *kharaja an al-saytarah*, which has a meaning and form similar to that of the SL idiomatic expression.

Having its equivalence in Arabic which is "**خرج عن السيطرة**" *kharaja an al-saytarah* (out of control), the intended message of the idiom has been effectively conveyed to the target language, as any reader can easily understand the meaning of the idiom. The English idiom has been translated through rendering each single word with its matching word in the TL, and at the same time it has the same content of the English idiomatic expression. The Arabic lexical term "خرج" *kharaja* matches "out", the word "عن" *an* matches "of", and "السيطرة" *al-saytarah* is the exact matching word of "control". Hence the form and content of the SL idiom was rendered into the TL through applying Nida's

(1964) formal equivalence. Therefore, the meaning is effectively conveyed into the target text. This effective translation was achieved by the translator because of having an Arabic equivalent idiom to the English one and it also expresses the same content of the SL idiomatic expression.

4.2.1.3 *To and fro*
- Source text

All the pigeons, to the number of thirty-five, flew **to and fro** over the men's heads and muted upon them from mid-air.
- Target text

فأخذ الحمام بأكمله وكان عدده يبلغ خمسة وثلاثين حمامة يطير **ذهابا وإيابا** فوق رؤوس الرجال.

Transliteration

Fa akhadha al-hamam bi akmalihi wa kana adaduhu yablugh khamsatan wa thalatheen hamamah yatiru *thihaban* (forward) *wa* (and) *eyaban* (backward) fawqa ru'us al-rijal.

Back translation

And start the pigeons all and were number reach five and thirty pigeons fly *forward and backward* over heads men their.

This idiom **"to and fro",** grammatically a prepositional phrase, was used by Orwell to refer to something that moves "forward and backward". This idiomatic expression belongs to the category of pure idioms as classified by Fernando (1996), because the meaning of the idiom's lexical components do not refer to the meaning of the idiom as a whole. The word "to" as a lexical item does not mean "forward" and "fro" is not the meaning of "backward". In such types of idioms, it is not easy for a translator to render the meaning effectively and appropriately unless he understands the meaning of the idiom in the context it was used. The first strategy proposed by Baker (2011) in translating an idiom by an idiom of similar meaning and form was applied by the translator, as **"to and fro"** is translated as **"ذهابا وإيابا"** *thihaban wa eyaban*, which means 'forward and backward'. It can be seen that **"ذهابا وإيابا"** *thihaban wa eyaban* is the best formal equivalent idiom to the English one, as each English lexical item of the idiom has its own match in Arabic. Hence, with English idiomatic expression **"to and fro"** and its Arabic equivalent **"ذهابا وإيابا"** *thihaban wa eyaban*, the intended message is

effectively conveyed to the target language. The target language receptor can easily understand the intended meaning of the idiom in the same way the readership of the source text comprehend. The Arabic idiom **"ذهابا وايابا"** *thihaban wa eyaban* is the formal equivalence of the English "**to and fro**" because the translator rendered the idiom word-for-word as **"ذهابا"** *thihaban* meaning "**to**", "و" *wa* matches "**and**", and **"ايابا"** *eyaban* is the translation of "**fro**". Moreover, the Arabic idiom has the same content of the ST which is 'forward and backward'; therefore, the meaning has effectively been conveyed.

Furthermore, the context in which the idiom was used in *"Animal Farm"* shows its exact interpretation. In the *Battle of Cowshed,* Mr. Jones and his people attempted to re-capture the Manor Farm from the grip of the animals. When the animals were fighting to maintain 'their' farm; a group of pigeons numbered around thirty were assigned an order by Snowball (the pig) to attack the enemies (Mr. Jones and his people). Their struggle and the strategy they used of *going forward and coming back* to attack the enemies, was described as going "**to and fro**" in order to subdue the enemies from all angles.

4.2.1.4 *On the contrary*
- Source Text

Do not imagine, comrade, that leadership is a pleasure! **On the contrary**, it is a deep and heavy responsibility.
- Target text

لا تتخيلوا ايها الرفاق ان القيادة أمر ممتع! بل **على العكس**، انها مسؤولية عميقة ثقيلة.

Transliteration

La tatakhayalu ayuha al-rifaq anna al-qiyadah amrun mumti'! bal *ala (on) al-aks (the contrary)*, innaha mas'uliyah amiqah thaqilah.

Back translation

Don't imagine you comrades that leadership a matter pleasure! But *on the contrary*, is it responsibility deep heavy.

This idiom "**on the contrary**", in the English version of *"Animal Farm"* means "used to introduce a statement that says the opposite of the last one". This idiom belongs to the category of literal idioms as described by Fernando (1996), because the meaning of

its lexical components gives the meaning of the whole idiom and it has no complexity in being understood by the reader. According to Fernando (1969), idioms such as "on foot" and "on the contrary" are, from the semantic point of view, less complex than pure and semi idioms, and hence easy to comprehend by an individual even if he or she is not familiar with it. This idiom, which has a similar form and meaning in both English and Arabic language, was translated into Arabic **"على العكس"** *ala al-aks*. In such types of idioms, it is easy for a translator to render the meaning effectively and appropriately, because a similar idiomatic expression exists in the TL.

Baker's (2011) strategy of translating an idiom by an idiom of similar meaning and form was applied by the translator, as **"on the contrary"** is translated into **"على العكس"** *ala al-aks*, the same meaning of the English expression, i.e., "used to introduce a statement that says the opposite of the last one". Hence, with the English idiom having its equivalent in Arabic which is **"على العكس"** *ala al-aks*, the intended message is effectively and appropriately conveyed in the target language, as the target language receptor can easily understand the intended meaning of the idiom. This kind of translation has been described by Nida (1964) as formal equivalent translation because the English idiom **"on the contrary"** is translated by using the Arabic match of every single English word, i.e., the word "on" is translated into its exact Arabic match "على" *ala* and the ST definite article "the" has been transformed into its precise TT match "ال" *al* which is added to the word "عكس" *aks*, the exact match of the word "contrary". Moreover, the Arabic translation has the same content as the English one because it refers to introducing a statement that says the opposite of the last one, the same implication of the ST idiom. Therefore, the meaning is effectively conveyed into the TT.

4.2.1.5 *Turned upside down (original..turn sth upside down)*
- Source text

It was as though the world had **turned upside down**.

وبدا وكأن العالم **انقلب رأسا على عقب**.
Transliteration
Wa bada wa ka'anna al-alam _inqalaba_ (turned) _ra'san_ (upside) _ala aqib_ (down).
Back translation
Seemed as the world _turned upside down_.

After the success of their rebellion against Mr. Jones (the owner of the farm) and his men, the animals were very happy with their biggest success, and everything in the farm was theirs. But later on, things changed and the pigs, protected by the dogs, ruled the farm with an iron fist. One day, the animals saw the pigs walking on their hind legs in a march as if they were men. The animals of the farm, watching this scene with great surprise, were confused about this change in one of the animals "seven commandments", which says "whatever goes upon two legs is an enemy". The idiomatic expression **"turned upside down"**, in the source text, means "to cause large changes and confusion in a person's life".

This idiom falls under the category of semi-idioms as classified by Fernando (1996) because it has literal and non-literal elements. The literal component is the verb 'turned' which has a clear meaning and the non-literal element which is 'upside down'. To translate this ST idiom into Arabic, the translator preserved the same form and meaning of this idiomatic expression because the target language has an idiom that exactly matches the SL in form and meaning. Hence, the translator applied Baker's (2011) strategy of translating a SL idiom by a TL, with similar form and meaning. The source text idiomatic expression **"turned upside down"** has been translated by an Arabic idiom with a similar meaning and form which is **"انقلب رأسا على عقب"** _inqalaba ra'san ala aqib_. The Arabic idiom **"انقلب رأسا على عقبأ"** _inqalaba ra'san ala aqib_ has been used by the translator as formal equivalence to the ST **"turned upside down"**, as each single word in the SL idiom has been translated to its equivalent in the TL. According to Nida's (1964) equivalence in translation, formal equivalence is the translation of each

single ST word into its exact match in the TT. Therefore, the message has been conveyed effectively because the TL contains an idiom that matches the SL by form and meaning

In her book *"In other Words"*, Baker (2011) explains that this idiom when translated from Arabic into English shows a clear problem in the translation. The writer states that the translation of **"رأسا على عقب"** *ra'san ala aqib* literally as **"head over heels"**, refers to something else in the target language which is **"very much in love"**, another idiom in English which is entirely different from the intended meaning. Therefore, the literal translation of this idiom is clearly problematic, and such translation should be avoided.

The SL idiom **"turned upside down"**, and its Arabic corresponding idiom **" رأسا على عقب"** *ra'san ala aqib* can be described as a decoding idiom in terms of Makkai's (1972, p. 117) categorization of idioms. The order of these expressions is fixed and cannot usually be reversed. Hence **"انقلب رأسا على عقب"** *inqalaba ra'san ala aqib* (turned upside down) cannot be reversed into **"انقلب عقب على رأسا"** *inqalaba aqib ala ra'san* (turned down upside) and the same goes for the English idiom **"turned upside down"**, as it is not possible to reverse it into **"turned down upside"**.

4.2.1.6 *To the point*
-       Source text

When the cheering had died down, Napoleon, who had remained on his feet, intimated that he too had a few words to say. Like all of Napoleon's speeches, it was short and **to the point**.
-       Target text

وعندما خفتت الضجة، أعلن نابليون الذي كان ما يزال واقفا ان لديه كذلك ما يريد قوله. مثل كل خطب نابليون، كانت الخطبة قصيرة و**في الصميم**.

Transliteration

Wa indama khafatat al-daja, a'lana Napoleon allathi kana mayazal waqifan anna ladayhi kathalika ma yurid qawluhu. Wa mithl kul khutab Napoleon, kanat al-khutba qasira wa *fi (to) al-samim* (the point).

Back translation

And when become low noise, announced Napoleon who was still standing that has he too what want he say him. And like all speeches Napoleon, was the speech short and *to the point*.

The idiom "**to the point**" refers to "expressing in a simple, clear way without any extra information or feelings" and obviously belongs to the category of literal idioms, one of the types of idioms described by Fernando (1996), because the meaning of the individual elements of the idiom reflects the idiomatic meaning of the whole expression. The first component of the idiom "to the" refers to an intention to be direct in expressing something reflected in the component that follows. In this case the word "point" has been used to express things in an exact and clear way without extra information. The meaning of the English idiom is easily understood and rendered by the translator into Arabic as "في الصميم" *fi al-samim*. The first strategy, which refers to translating an idiom by an idiom with similar meaning and form introduced by Baker (2011), was applied in translating this idiom, as the English idiom **"to the point"** is translated into Arabic with an idiom with a similar meaning and form; something which conveys what the English idiom implies.

Having its Arabic equivalence **"في الصميم"** *fi al-samim* (to the point), the intended message of the idiom has been effectively conveyed to the target language, as a receptor can easily understand the intended meaning of the idiom. The Arabic idiom **"في الصميم"** *fi al-samim* (to the point) is the formal equivalence to the English idiomatic expression **"to the point"** in terms of Nida's (1964) equivalence in translation because the lexical term "to" was translated into its TT match "في" *fi* (to), while the article "the" was put into its Arabic match "ال" *al* (the) and "point" into its Arabic corresponding word "صميم" *samim* (point). Hence, the Arabic translation has the same form of the English idiom and implies the same meaning of the SL idiom as a whole. The meaning of the ST idiomatic expression is effectively conveyed because an idiomatic expression equivalent to the English idiom exists in the target language.

4.2.1.7 *On the spot*
- Source text
They were all slain **on the spot**.

- Target text
فذبحت جميعا **على الفور**.
Transliteration
Fathubihat jami'an _ala_ (on) _al-fawr_ (the spot).
Back translation
Slain they all _on the spot_.

According to Fernando's (1996) classification of idioms, the English idiom "**on the spot**" is a literal idiom, as the meaning of the lexical items of the idiom **"on", "the",** and **"spot"** reflect the meaning of the whole idiomatic expression which implies killing the animals 'immediately in the same area or place'. The first strategy of translating an idiom by an idiom that has a similar meaning and form, proposed by Baker (2011), was applied by the translator in translating the English idiom "**on the spot**" into "على الفور" _ala al-fawr_ (immediately/on the spot) in Arabic. "**On the spot**" signifies 'taking an action immediately without any delay', and its Arabic equivalent "على الفور" _ala al-fawr_ (on the spot) has a similar meaning and form. The word 'على' _ala_ has the meaning of 'on' and 'the' is the definite article for 'ال'_al_, while 'فور'_fawr_ means 'immediately in the same area or place '. Hence, it can be seen that Nida's (1964) formal equivalence has been utilized in this idiom because the meaning of each single word in the ST was rendered into Arabic using same lexical items, providing the TT readership the same effect that the ST idiom provides. Having an idiomatic expression which fully matches the SL idiom in form and meaning helps effectively convey the message of the idiomatic expression.

4.2.1.8 _At any rate_
- Source text
Now when Squealer described the scene so graphically, it seemed to the animals that they did remember it**. At any rate**, they remembered that at the critical moment of the battle Snowball had turned to flee.
- Target text
وبعد أن وصف سكويلر المشهد بهذا التصوير الدقيق تبين للحيوانات انها تذكرت الحادث فعلا**. على أية حال** لقد تذكرت ان سنوبول قد انطلق للهرب في اللحظة الحاسمة من المعركة.
Transliteration
Wa ba'da an wasafa Skwilar al-mashhad bi hatha al-taswir al-daqiq tabayana lilhaywanat annaha tathakarat al-hadith fi'lan. _Ala_ (at) _'ayyati_ (any) _hal_ (rate) laqad tathakarat anna Snowball qad intalaqa lilharab fi al-lahdha al-hasima min al-ma'raka.

Back translation
And after that described he Squealer the scene in this way precise appeared animals to them that they remembered the event actually. _At any rate_ already remembered they that Snowball already run he away in moment decisive from battle.

The meaning of the idiomatic expression **"at any rate"** is used "to say that a particular fact is true despite what has happened in the past or what may happen in the future". From this meaning, it appears that this expression is a semi-idiom as it has literal part "at any", and non-literal part "rate", because the meaning of "at any" is used literally, while "rate", as an individual lexical component of the idiom, means "a measurement of speed, number of times, a fixed amount of money, or a tax paid by businesses". It is obvious that the meaning of this word as a lexical element does not reflect its idiomatic meaning as used in _"Animal Farm"_. Within Fernando's (1996) classification, a semi-idiom is an idiomatic expression that has at least one literal element and another non-literal. Through the process of rendering the meaning from the English source text into Arabic, the translator put it as **"على أية حال"** _ala 'ayati hal_, which is usually used as an idiomatic expression in written and spoken Arabic. This means that the translator applied Baker's (2011) strategy of translating an idiom in the target text by using a TT idiom that is similar in both the meaning and form because "على" _ala_ stands for "at", "أية" _'ayati_ is the exact match for "any", and "حال" _hal_ which, in Arabic, means state or case, stands for "rate". The Arabic idiomatic expression **"على أية حال"** _ala 'ayati hal_, which gives the meaning of "at any rate or in any case" is the most appropriate and effective translation of the ST idiom. This means that Nida's (1964) functional equivalence has been employed in translating the idiom, because "rate" has been translated into a "state" or "case" and not into its lexical meaning, e.g. as a "a measurement of speed, number of times, a fixed amount of money, or a tax paid by businesses". The translation still preserves the content of the ST message. This kind of equivalence (the functional) has effectively conveyed the message. The TT receptor

understands the meaning of this idiomatic expression in the same way as the ST readership does.

4.2.1.9 *On bad terms*
- Source text

It was lucky that the owners of the two farms which adjoined Animal Farm were **on** permanently **bad terms**.

- Target text

ومن حسن الحظ فقد كان مالكا المزرعتين المجاورتين لمزرعة الحيوان **على غير وفاق**.

Transliteration

Wamin husn al-hadh faqad kana malika al-mazraatayn al-mujawiratayn limazraat al-haywan *ala* (on) *ghayr* (bad) *wifaq* (terms).

Back translation

And from luckiness already were owners of the two farms neighboring to farm animal *on bad terms*.

After the success of the animals' rebellion in Animal Farm, which led to the expulsion of Mr. Jones and the owners of neighboring farms, Mr. Pilkington and Mr. Frederick, who *never had an agreement* on one thing and always disliked each other, were frightened by the rebellion and started to work together on how to prevent the news of the success of Animal Farm rebellion from reaching the animals of their farms. The English idiom **"on bad terms"** which is used to signify having no good and friendly relationship with somebody, falls under the type of literal idioms as categorized by Fernando (1996). The idiomatic meaning of this expression can be easily understood from the meaning of its individual parts "bad" and "terms". The word "bad" has the meaning of "unpleasant or full of problems", and the second component of the idiom "terms" , as a lexical word, means "conditions that people offer for reaching an agreement".

In the translation of **"on bad terms"** into Arabic as "على غير وفاق" *ala ghayr wifaq*, it can be clearly seen that the translator applied Baker's (2011) strategy of translating an idiom in the ST by using a TT idiom with a similar meaning and form. The Arabic "على" *ala* is the exact translation and match for "on", the lexical item "غير" *ghayr* reflects the meaning of "bad" and "وفاق" *wifaq* matches "terms" because it reflects the

meaning of relationship or agreement. Thus, the Arabic "على غير وفاق" *ala ghayr wifaq* gives the exact meaning that both owners of the neighboring farms of "Manor Farm" did not have good relationship. This means that **"على غير وفاق"** *ala ghayr wifaq* is the formal equivalence to "on bad terms", because each single word of the SL idiom has been translated into its equivalent match in the TL. Moreover, **"على غير وفاق"** *ala ghayr wifaq* implies the message and meaning of the source text and it gives the TT readership the same effect which the ST idiom gives. Hence, the meaning is effectively conveyed.

4.2.1.10 *In touch with*
- Source text

Without any further prompting they confessed that they had been secretly **in touch with** Snowball ever since his expulsion, that they had collaborated with him in destroying the windmill, and that they had entered into an agreement with him to hand over Animal Farm to Mr. Frederic.
- Target text

وبدون مزيد من الحث والتعذيب، اعترفت بانها كانت **على اتصال** ب‍سنوبول سري منذ طرده، وانها اشتركت معه في تحطيم الطاحونة، وانها اتفقت معه على تسليم مزرعة الحيوان الى مستر فريدريك.

Transliteration

Wabidoun mazid min al-hath walta'theeb, i'tarafat bi'annaha kanat *ala* (in) *itisal* (touch) siri *bi* (with) Snowball munthu tardihi, wa'innaha ishtarakat maahu fi tahtim al-tahuna, wa'innaha itafaqat maahu ala taslim mazraat al-haywan ila mister Fredrick.

Back translation

And without further torture admitted they that were they *had secret contact with* Snowball since his expulsion, and that they participated with him in destroying the windmill. And that they agreed with him on handing over Animal Farm to Mr. Frederic.

After Comrade Napoleon (the pig) succeeded in taking control of Animal Farm after he expelled Snowball, another leading pig, he began to punish those who had allegedly 'had secret relations and *contacts with* Snowball' after his expulsion. Napoleon asked those who had such contacts with Snowball to confess their crimes. Four pigs confessed that they had secret contacts with Snowball. They destroyed the windmill, thanks to their collaboration with him, and that they also planned to hand over *Manor Farm* to Mr. Frederick.

The idiom **"in touch with"**, as in the above context, refers to having "communication with", as some animals were accused of secretly contacting Snowball after his expulsion from the

farm. The idiom falls under the category of pure idioms in accordance with Fernando's (1996) description of types of idioms because 'touch', as a lexical item, does not reflect the meaning of 'communicate' but 'to put one's hand onto somebody or something'.

For the translator to render the meaning of this idiom, he used Baker's (2011) strategy of translating an idiom by idiom with similar form and meaning because the TT idiomatic expression **"على اتصال ب"** *ala itisal bi* has the same meaning of the ST idiomatic expression, as well as the same form. The translation of the word "touch" into "اتصال" *itisal*, meaning 'communicate' has led the researcher to assert that the Arabic idiom is the functional equivalence to the SL idiom in terms of Nida's (1964) notion of equivalence because the word "touch" has the meaning of 'putting hand on' rather than 'communicating'. However, the message has been conveyed effectively because both languages contain same idiomatic expressions, something which produces the same effect on the readers of the English and Arabic text.

4.2.2 Translating an Idiom by Using an Idiom of Similar Meaning but Dissimilar Form

This strategy, as proposed by Baker (2011), includes using an idiom in the target language that is similar in meaning to the SL idiom, but differs in form. This strategy involves the translation of the idiom by preserving a semantic equivalence without preserving its lexical items. Analyzing the idiomatic expressions in Orwell's *"Animal Farm"* and their translation in the book's Arabic version *"مزرعة الحيوان"* *Mazraat* (Farm) *Al-haywan* (Animal), the researcher finds that the following idioms, with their analysis, follow this strategy:

4.2.2.1 *By heart*
- Source text

They had the entire song **by heart**.
- Target text

حفظو الاغنية برمتها **عن ظهر قلب**.
Transliteration
Hafadhu al-ughniya birumatiha *an* (on) *dhahri* (back) *qalb* (heart).

Back translation
Memorized they the song all *on back heart*.

Looking at the idiom **"by heart"**, grammatically a prepositional phrase, it is apparent that its meaning refers to memorizing things. According to Fernando's (1996) classification of idioms, the idiom "**by heart**" is a pure idiom, as there is no relationship between the meaning of "by" and "heart" as lexical terms, and the idiomatic meaning of the expression, which is memorization.

The second strategy of translating an idiom by an idiom that has a similar meaning but dissimilar form, proposed by Baker (2011), was applied by the translator in translating the English idiom "**by heart**" into "عن ظهر قلب" *an dhahri qalb* in Arabic. "**By heart**" as an English idiomatic expression consisting of two words, signifies memorization, while its Arabic equivalent "عن ظهرقلب" *an dahri qalb* differs from the form of the SL idiom, because it includes three lexical components, but implies the same meaning of memorization.

The intended meaning of this idiomatic expression can be regarded to be effectively and appropriately conveyed to the target language by carefully selecting an idiomatic expression, which fully matches the real meaning of the source text. The Arabic equivalent expression used by the translator can be seen as a functional equivalence in terms of Nida's (1964) notion of equivalence in translation. The Arabic "عن ظهر", *an dhahri,* which means **'**memorizing things' is the translation of the English "by" which is a preposition and the noun "قلب" *qalb* meaning "heart". "قلب" *qalb,* as one of the body parts, is translated into its corresponding match of the ST word "heart". Hence, the translator rendered the meaning of the whole English idiomatic expression effectively without translating each single world of the ST idiom. Thus, "عن ظهرقلب" *an dahri qalb* serves as functional equivalence to the SL idiom **"by heart"** because it conveys the same meaning and idea of memorization although both idioms differ in form.

Moreover, the idiom "by heart" can be described as a metonymy-based idiom because it contains one of the body parts, "heart", which plays the main role in the idiomatic expression. This idiom is frequently used in English and Arabic writing because the readers are aware of the idiom's pragmatic implication, i.e., "they are extended metonymically as a way to understand ideas, events, and objects in this world. That is, metonymies based on body parts provide a good resource to understand human states, behaviors and actions in terms of what is familiar and well-understood" (Al-Adaileh and Abbadi 2012).

The importance of this expression lies in the context of usage in *"Animal Farm"*. As explained earlier, **"by heart"** or **"عن ظهر قلب"** *'an dhahri qalb*, as translated into Arabic, denotes memorization. Animals are generally not known to have any power of memorization. In order for Orwell to portray the wind of rebellion and revolution that was blowing, he showed that animals considered something impossible as possible to them. For animals, to commit *'Beasts of England'* to memory at a particular point in time signifies that they can achieve everything they strive for. That is why other expressions similar to this were used in order to show that, by doing what hitherto was considered impossible, change can automatically be guaranteed to a nation. This seemed like impersonation or to use the literary term personification, where animals were personified and portrayed as doing things that were not possible to some men. Here, we see animals memorizing something, and "even the stupidest of them had already picked up the tune and a few of the words, and as for the clever ones, such as the pigs and dogs, they had the entire song *by heart* within a few minutes".

4.2.2.2 *On the other hand*
-        Source text
Napoleon, **on the other hand**, argued that the great need of the moment was to increase food production, and that if they waste time on the windmill they would all starve to death.

وعلق نابليون، **من ناحية اخرى**، قائلا ان الحاجة الملحة في الوقت الحاضر هي زيادة انتاج الطعام، وانها اذا أضاعت الوقت في انشاء الطاحونة فستموت الحيوانات جميعا من الجوع.

Transliteration

Wa allaqa Napoleon, _min_ (from) _nahiya_ (side) _ukhra_ (other), qa'ilan inna al-haja al-muliha fi al-waqt al-hadir hiya ziyadat intaj al-taam, wa innaha 'itha adaat al-waqt fi insha' al-tahuna fasatamut al-haywanat jammian min al-ju'.

Back translation

And comment Napoleon, _from side other_, said indeed need necessary in time present is increasing production of food, and that they if spend time in building the windmill then die will animals all from hunger.

The English idiom **"on the other hand"**, as used in "*Animal Farm*", has an implication of introducing different points of views. The fact that the meaning of the individual elements of this idiom does not reflect its figurative meaning means that this idiom comes under the type of semi-idioms as categorized by Fernando (1996). This expression has two prominent words "other", which has been used here in its accurate lexical meaning, and the word "hand" used by the writer with its figurative meaning. The use of the body part **"hand"** in this idiom has no connection with the points of views whatsoever.

For the translator, the English idiom **"on the other hand"** was not difficult to translate as it has an equivalent Arabic idiomatic expression which has the same meaning but dissimilar form which is **"من ناحية اخرى"** _min nahiya ukhra_, which means expressing a point of view different from what was introduced before in the same context. This means that the translator applied Baker's (2011) second strategy of translating an idiom in the ST by using a TT with similar meaning, but dissimilar form as the word "hand" used in the English idiomatic expression has been translated into Arabic as "nahiya" which means "side" in Arabic. Having equivalent Arabic expression helped the translator introduce an expression easily understood by the reader of the target text and with same influence implied by the SL. The equivalence applied in translating this idiom is functional in terms of Nida's (1964) model of equivalence in translation because the Arabic lexical term "ناحية" _nahiya_, meaning 'side', is not the appropriate

match for the English word "hand", while "من" *min*, which means "from", stands for "on" and "اخرى" *ukhra* is the match for two English words "the" and "other". Therefore, the Arabic idiom **"من ناحية اخرى"** *min nahiya ukhra* is the translation of the whole English idiomatic expression **"on the other hand"**, which is seen as the natural idiomatic TT expression to the ST that effectively conveyed the meaning.

The idiom **"on the other hand"** can be described as a metonymy-based idiom or body-based idiomatic expression, because it contains one of the body parts, "hand", which is one of the two dominant words in the expression. This idiom is frequently used in English and Arabic writing, because the readers are aware of the idiom's pragmatic implication as "they are extended metonymically as a way to understand ideas, events, and objects in this world. That is, metonymies based on body parts provide a good resource to understand human states, behaviors and actions in terms of what is familiar and well-understood" (Al-Adaileh and Abbadi, 2012).

4.2.2.3 *Took to their heels (original: take to your heels)*
- Source text

After only a moment or two they gave up trying to defend themselves and **took to their heels**.
- Target text

ولم تمضي لحظة أو اثنتان الا وتخلوا عن الدفاع عن أرواحهم **وولوا مدبرين**.
Wa lam tamdi lahdha aw ithnatan illa watakhalu an al-difa' an arwahihim wa *wallu* (took to) *mudbirin* (their heels).
Backtranslation
And not passed a moment or two gave up they defending themselves and *took to their heels*

After the animals of the farm were neglected by the men and were unfed, they entered the store-shed by force and started helping themselves from the bins. Moments later, Mr. Jones and his men went to the store-shed and tried to drive the animals out of the place, but the hungry animals could not bear that. Suddenly, Mr. Jones and his men found themselves being attacked by the starving animals and failed to stop their uprising.

In such a difficult situation, the men could not do anything except running away or as described by the author as *taking to their heels*.

Thus, the idiomatic expression **"took to their heels"**, grammatically a verbal phrase, signifies the meaning of "running away from". This idiom can be regarded as a pure idiom in accordance with Fernando's (1996) categories, as the idiomatic meaning of the expression is not the sum up of the meaning of its individual components.

When it comes to the strategy applied by the translator to render the meaning of the above idiom, it can be seen that the translator used the exact Arabic idiomatic expression **"ولوا مدبرين"** *wallu mudbirin*, which means they 'run away from'. Using the equivalent Arabic idiom **"ولوا مدبرين"** *wallu mudbirin* means that the translator applied Baker's (2011) strategy of translating an idiom by an idiom with similar meaning but dissimilar form as the number of the lexical components of the Arabic idiom are not the same as the English one.

Using this TT idiomatic expression means that the translator found it as the best functional equivalence to the ST idiom, because the idiom was not translated word-for-word, but as a whole verbal phrase by a verbal phrase that gives the same meaning of the ST expression. The verb "ولى" *walla*, meaning 'flee' or 'escape', does not mean 'took to' and the word "مدبرا" *mudbiran*, which has the meaning of "running away" does not mean "heels", which means "the back part of the foot below the ankle". Yet, having its functional equivalence in Arabic, the meaning is conveyed to the TT effectively in such a way that gives its readers the same effect the ST idiom gives.

4.2.2.4 *In league with*
-       Source text

We had thought that Snowball's rebellion was caused simply by his vanity and ambition. But we were wrong, comrades. Do you know what the real reason was? Snowball was **in league with** Jones from the very start! He was Jones's secret agent all the time.

لقد كنا نعتقد أن تمرد سنوبول سببه الغرور والطموح ، لكننا كنا على خطأ، أيها الرفاق أتعلمون ما هو السبب الحقيقي؟ لقد كان سنوبول **متحالفا مع** جونز منذ البداية! وكان عميله السري طوال الوقت.

Transliteration

Laqad kunna na'taqid anna tamarod Snowball sababahu al-ghurur wa al-tumuh, lakinana kunna ala khata', ayuha al-rifaq ata'lamoun ma huwa al-sabab al-haqiqi? Laqad kana Snowball *mutahalifan* (in league) *maa* (with) jonz muntho al-bidaya! Wakana amilahu al-siri tawal al-waqt.

Back translation

Already we had believed was the rebellion of Snowball because of vanity and ambition. But we were on mistake. O comrades, do know you what was the real reason? Already been Snowball *in league with* Jones from the very beginning! And was he his agent secret all the time.

The idiom **"in league with"** was used by Napoleon and Squealer to convince the animals, as part of giving a pretext for expelling Snowball out of the farm, that Snowball *colluded with* their enemy (Fredrick of Pinchfield and Mr. Jones), and that with them, he even planned to attack the farm and take it back from the animals.

The meaning of the idiom **"in league with"**, as used in the source text, refers to making secret plans with somebody. This idiom can be seen as a pure one in accordance with Fernando's (1996) categorization, as the meaning of 'league' refers to "a group of sports teams who all play each other to earn points and find which team is best". It is obvious that the literal meaning of 'league' does not reflect its idiomatic meaning 'making secret plans'. The translator rendered the meaning of the idiom into the Arabic idiom "متحالفا مع" *mutahalifan maa*, which means 'to ally with'. In the English context, the idiom "**in league with**" implies making secret plans with somebody against others. Hence, the translator resorted to the strategy of translating an idiom by an idiom with similar meaning yet dissimilar form, because the aim of the translator is to improve readability by rephrasing the SL idiom's constructions that might be confusing if translated literally. This can be seen by translating the word "league", the dominant lexical element of the SL idiom, into Arabic as "متحالفا" *mutahalifan*, which, as explained earlier, has its lexical meaning of "a group of sports teams who all play each other to earn points and find which team is best". The equivalence here is functional in

terms of Nida's (1964) equivalence in translation. The translator rendered the meaning of the whole idiom rather than the meaning of its lexical components to convey the same SL message in the same effective way.

4.2.3 Translating an Idiom by Paraphrase

According to Baker (2011), paraphrase refers to the most common way of translating a ST idiom which does not have a match in the TT. Since it might not be possible to find a suitable equivalence to an idiom, a translator has to depend on the strategy of paraphrase which is the most common strategy in translation. A translator resorts to applying a word or a set of words in the target language that is similar or almost similar to the meaning of the idiom in the SL, but the word or the group of words is not an idiom. There is a possibility that the essence of the idiom's meaning and stylistic quality in the SL might be lost. Analyzing the idiomatic expressions in Orwell's *"Animal Farm"* and their translation in the same book's Arabic version *"مزرعة الحيوان"* *Mazraat* (Farm) *Al-haywan* (Animal), the researcher has found that the following idioms, with their analysis, follow this strategy:

4.2.3.1 *At heart*
- Source text

At heart, each of them was secretly wondering whether he could not somehow turn Jones's misfortune to his own advantage.
- Target text

كان كل واحد منهم يتسائل **في داخله** سرا ان كان يستطيع تحويل مصيبة جونز لصالحه.

Transliteration

Kana kul wahid minhum yatasa'al *fi (at) dakhilihi* (heart) sirran in kana yastati' tahweel museebat jonez lisalihihi.

Back translation

Was everyone from them questioning from *within himself* secretly if was capable transmit misfortune jonz to favor himself.

The idiom **"at heart"** is usually used to say what somebody is really like even though they may seem to be something different. According to Fernando's (1996) classification of idioms, this expression can be classified under the category of pure idioms because the lexical meanings of its components 'at', as a preposition, and 'heart', as a noun, do

not reflect the actual meaning of the idiom as a whole, which is 'saying what somebody is really like to say even though they may seem to be something dissimilar'.

To render this idiom into Arabic, the translator utilized the strategy of paraphrase as proposed by Baker (2011) by using a phrase with similar form but less natural meaning. The Arabic phrase **"سرا في داخله يتسائل"** 'yatasa'al *fi dakhilihi* sirran'(wondering secretly within himself) conveyed the meaning, but it would have been better had the translator put it as **"سرا نفسه في يتسائل"** 'yatasa'al *fi nafsihi* sirran', which means wondering secretly and not publicly, because it suits the TT more than **"داخله في"** *fi dakhilihi*. An example on how this Arabic expression is used in the Arabic culture is an expression from the Holy Quran **"نَفْسِه في يُوسُفُ فَأَسَرَّهَا"** (Surat Yusuf, 12:77), which means "But Joseph kept it within himself and did not reveal it to them". The Arabic expression **"نفسه في"** *fi nafsihi* has the same meaning of the SL idiom and it provides a more effective and natural equivalent to the English idiom 'at heart'. In other words, the use of **"داخله في"** *fi dakhilihi* conveys the message in a less effective way than **"نفسه في"** *fi nafsihi,* which is the most suitable translation for the ST idiom.

As exemplified by this idiomatic expression, culture has its own significant role in translation. In order for a translator to make the target text more effective, he or she should be knowledgeable of the culture of the two languages. People in the Arab world sometimes resort to a strategy of keeping things within themselves and saying things differently from what they really think, in order to preserve peace among the people and to keep relations strong among each other; something which leads to enhancing ties in the society. The translator's awareness of the culture of the two languages helps in many cases, catch the meaning of an idiom, especially that with a non-literal meaning because such an idiom demands a translator to be accurate and highly sensitive to the

rhetorical hints of the source text (Al-Shawi, 2012). In other words, the translator must be knowledgeable about the culture of the two languages involved in translation.

Moreover, the idiom **"at heart"** can be described as a metonymy-based idiom because it contains one of the body parts, "heart", which plays the main role in the idiomatic expression.

4.2.3.2 *Changed his mind (original...change your/sb's mind)*
-     Source text
He did not give any reason for having **changed his mind**, but merely warned the animals that his extra task would mean very hard work.
-     Target text
ولم يعطي اي سبب **لتغيير رأيه**، لكنه حذر الحيوانات بأن هذا العمل الأضافي يتطلب جهدا أكبر.
Transliteration
Wa lam yuʻti aya sabab *litaghyir* (change) *ra'yihi* (his mind).
Back translation
Not give he any reason for *changing viewpoint his*.

The English idiom **"changed his mind"** is used in the English text to signify a change of a decision or an idea. This idiom falls under the type of semi-idioms as categorized by Fernando (1996) due to the relationship between the words and the meaning of the idiom. According to OED (*Oxford English Dictionary*), 'mind', as a lexical item, means "part of a person that makes them able to be aware of things, to think and to feel". In this idiom, the word "mind" is the non-literal word as it does not mean "a view" or "an opinion", while the word "changed" is the literal one because it has been translated into the corresponding word in Arabic "تغيير" *taghyir* meaning 'change'. Therefore, the translation of **"changed his mind"** to "تغييررأيه" *taghyir ra'yihi* indicates that the translator applied Baker's (2011) strategy of paraphrasing the English meaning of the idiom. The Arabic translation "تغييررأيه" *taghyir ra'yihi* has effectively conveyed the intended meaning of the English idiom to the audience. Thus, in translating this idiom, the translator utilized the strategy of paraphrase, which, according to Baker (2011) proposed translation strategies, referring to the common way of translating the SL idiom which does not have an equivalent in the TT. This leads us to find that **"تغيير رأيه** *taghyir ra'yihi* is the functional equivalence to "**changed his mind**" as it gives the

meaning of the ST idiom as a whole, in accordance with Nida's (1964) equivalence in translation. The paraphrased TT idiom effectively conveyed the ST idiomatic meaning because it reflects the meaning of a change in a view or an idea.

4.2.3.3 *Lost heart (original...lose heart)*
- Source text

Some progress was made in the dry frosty weather that followed, but it was cruel work, and the animals could not feel so hopeful about it as they had felt before. They were always cold, and usually hungry as well. Only Boxer and Clover never **lost heart**.
- Target text

وتم انجاز بعض التقدم في الطقس الجليدي الجاف الذي تلى ذلك، ولكن العمل كان قاسيا، ولم تشعر الحيوانات بالامل ازاءها كالسابق. وكانت دائما تشعر بالبرد وبالجوع ايضا. اما بوكسر وكلوفر فلم **يفقدا الأمل**.

Transliteration

Wa tamma injaz ba'dh al-taqadum fi al-taqs al-jaleedi al-jaf allathi tala thalik, lakin al-amal kana qasiyan, wa lam tash'ur al-haywanat bilamal iza'iha kalsabiq. Wa kanat da'iman tash'ur bilberd wa biljou' aydhan. Amma boxer wa klover falam *yafqida* (lost) *al'amal* (hope).

Back translation

And been achieved some progress in weather frosty that come after, but work was cruel, and did not feel animal of hope towards as before. And were they always feel of cold and of hunger too. As to boxer and clover, they *not hope lost*.

Part of the culture of all people all over the world is to keep pace with life and withstand its hardships by always expressing hope. The people realize that losing hope may lead to despair and losing one's spirit. To combat despair and to keep on living is to see the light at the end of the tunnel. This is what *"Animal Farm"* tries to introduce to its readers through the events which take place in the farm. The English idiom **"lost heart",** which is, in this context, used to "stop hoping for something because you no longer feel confident", falls under the category of semi-idiom as classified by Fernando (1996) due to the relationship between the words and the idiomatic meaning of the expression. In this idiom, the word "heart" is the non-literal word as it is one of the body parts and its meaning as a lexical term is not 'hope'. While the word "lost" is the literal one as it is used to give the implication of *losing* hope.

In the translation of **"lost heart"** into "يفقدا الأمل" *yafqida al'amal* in Arabic, it can be noted that the translator applied Baker's (2011) strategy of paraphrasing the English meaning of the idiom through translating the lexical element 'heart' into 'hope'. The translator used this strategy because there is no idiom in the TL that matches the SL idiomatic expression "lost heart". By utilizing this strategy (the most common way of translating the source text's idiom which does not have an equivalent in the TT as explained by Baker), the translator applied Nida's (1964) functional equivalence to render the meaning of the whole ST idiom by translating the word 'heart' into "الامل" *al'amal*, which means 'hope'. In other words, the translator did not translate each single word in the SL to match those in the TL. This was a good choice for the translator since there is no suitable equivalent to this expression other than the one already presented here. There is no equal lexical item for each single ST term. Using "الأمل" *al'amal* (hope) as a translation for "قلب" *qalb* "heart" helped the translator convey an effective message to the TT reader in the same way the ST has.

As the case in the analysis of idioms that contain a body part such as "by heart" and "at heart", the idiomatic expression "lost heart" is no different. This idiom can also be described as a metonymy-based idiom because it contains a body part, "heart", which plays a key role in the idiom.

4.2.3.4 *Speak his mind (original…speak your mind)*
- Source text

Instead- she did not know why- they had come to a time when no one dared **speak his mind,** when fierce, growling dogs roamed everywhere, and when you had to watch your comrades torn to pieces after confessing to shocking crimes.
- Target text

وبدلا من هذا- ولم تدري لماذا- فقد جاءت الى وقت لا يجرؤ فيه أحد أن **يبوح بما يجول في خاطره**، بينما الكلاب المسعورة تحوم في كل مكان، وبينما باتت الحيوانات تشاهد رفاقها يمزقون اربا بعد الاعتراف بجرائم مذهلة.

Transliteration

Wa badalan min hatha- wa lam tadri limatha- faqad ja'at ila waqt la yajru'fihi ahad an *yabuh* (reveal) *bima* (what) *yajul fi* (pass through) *khatirihi* (mind), baynama al-kilab al-masoura tahoom fi kul makan, wa baynama batat al-haywanat tushahid rifaqaha yumazaqun iraban ba'da al-i'tiraf bijara'im muthhilah.

Back translation

Instead from this- and not know they why- already come they to time not dare at anyone *to express what pass through mind one's*, while dogs growling roamed in all places, and while continue animals watching comrades their torn pieces after confessing crimes shocking.

The English idiom **"speak his mind",** which is used to express exactly what one thinks in a very direct way, falls under the type of pure idioms because the idiomatic meaning of the expression does not sum up the meaning of its lexical components.

In the translation of **"speak his mind"** into "يبوح بما يجول في خاطره" *yabuh bima yajul fi khatirihi* in Arabic, it can be clearly seen that the translator applied Baker's (2011) strategy of paraphrasing the English meaning of the idiom because "يبوح بما يجول في خاطره" *yabuh bima yajul fi khatirihi* is a non-idiomatic expression which consists of five lexical items; unlike the SL idiomatic phrase which includes three individual parts. Moreover, none of the target text components of the idiom matches any of the SL idiom's individual parts. For instance, the verb 'speak' has been translated into "يبوح" *yabuh*, which means 'reveal', and 'بما يجول' *bima yajul* meaning 'pass through' has been added to the expression to go with the word 'mind' because the expression 'بما يجول في خاطره' *bima yajul fi khatirihi* has the meaning of 'pass through one's mind'.

The Arabic translation **"يبوح بما يجول في خاطره"** *yabuh bima yajul fi khatirihi* has effectively conveyed the intended meaning of the English idiom because it reflects the meaning that the animals are unable to express or reveal what they really think about something. Thus, in translating this idiom, the translator utilized the strategy of paraphrase, which refers to the common way of translating the source text's idiom when no equivalent could be found in the TT. The translator used Nida's (1964) functional equivalence to effectively convey the meaning because the translator did not translate each single word in the SL idiom; rather, he translated the meaning of the original idiom.

4.2.3.5 *Died down (original…die down)*

- Source text

When the cheering had **died down**, Napoleon, who had remained on his feet, intimated that he too had a few words to say.

- Target text

وعندما **خفتت** الضجة، أعلن نابليون الذي كان ما يزال واقفا كذلك ان لديه ما يريد قوله.

Transliteration

Wa indama *khafatat* (become less) al-dhaja, a'lana Napoleon allathi kana mayazal waqifan anna ladayhi kathalika ma yurid qawluhu.

Back translation

And when *becomes less* noise, announced Napoleon who was still standing that has he too what want he say him.

The English idiom **"died down"** in Orwell's *"Animal Farm"* means to become gradually less strong, loud, noticeable, etc.; this means that the meaning of the idiom as a whole is not the collection of the meaning of its individual components. Neither the word 'died' nor the word 'down', as individual lexical words, have the meaning of becoming 'less loud' as it means in the English context. Hence, this idiom can be classified as pure idiom under Fernando's (1996) categories of idioms.

In translating the idiom into Arabic as **"خفتت"** *khafatat*, the translator used a single word to express the meaning of the idiom, which has a similar meaning, but with different lexical form. The meaning of the Arabic word **"خفتت"** *khafatat* is 'becomes less loud', which means the same as the English idiomatic expression here. According to Baker (2011) "a translator resorts to applying a word or a set of words in the target language that is similar or almost similar to the meaning of the idiom in the SL, but the word or the group of words is not an idiom. There is a possibility that the essence of the idiom's meaning and its stylistic quality in the SL might be lost". Accordingly, "خفتت" *khafatat* is one word that means 'become less loud' and it implies the meaning of the whole SL idiomatic expression. To transfer the meaning from the ST into the TT, the translator utilized the translation strategy of paraphrasing the meaning through the use of different lexical expression. The translator used one word "خفتت" *khafatat* (less loud), which is a verb in this context, and it gives the equivalent meaning of the ST idiom. It can be seen

that the meaning has been rendered in a way which can be understood by the reader of the target text in the same way a ST readership can. It is obvious that the translator utilized a functional equivalence in terms of Nida's (1964) explanation of equivalence when translating "died down" into **"خفتت"** *khafatat,* one lexical item that effectively conveyed the meaning of the whole ST idiom, because there is no match in the TT for each single lexical item of the ST idiom.

4.2.3.6 *Which was which (original: which is which)*
- Source text
The creatures outside looked from pig to man, and from man to pig, and from pig to man again; but already it was impossible to say **which was which**.
- Target text
وتتطلع الكائنات في الخارج اليهم من خنزير الى انسان، ومن انسان الى خنزير، ثم من خنزير الى انسان، ولكن أصبح من المستحيل القول **من هو الانسان ومن هو الخنزير**.
Transliteration
Wattatala' al-ka'inat fi al-kharij ilayhim min khinzeer ila insan, wa min insan ila khinzeer, wa lakin asbaha min al-mustahil al-qawl *man* (who) *huwa* (he) *al'insan* (human) *wa* (and) *man* (who) *huwa* (he) *al-khinzir* (the pig).
Back translation
And looked creatures in outside to them from pig to human, and from human to pig, then from pig to human, but become from impossible say *who he the human and who he the pig*.

According to Fernando's (1996) classification of idioms, the English idiom "**which was which**" is a pure idiom, as there is no relationship between the meaning of each lexical word and the whole idiomatic meaning of the expression which signifies a process of distinguishing one person or thing from the other.

The word "which" as a lexical constituent of this idiomatic expression is a determiner and it is used in a question, to ask somebody to be exact about one or more people or things from a limited number but not "distinguishing". Baker's (2011) fourth strategy of translating an idiom by paraphrase, i.e., translating an idiom which does not have a match in the TT, is used by the translator to render the meaning of the ST idiom. "**Which was which**" as an English idiom, signifies distinguishing, while the Arabic paraphrasing "**من هو الانسان ومن هو الخنزير**" *man huwa al'insan wa man huwa al-khinzir*

has a different form, but it rendered the meaning of distinguishing between a pig and a human. Through the paraphrase strategy, the translator added two words including 'الانسان' *al'insan*, which means 'human' and 'الخنزير' *al-khinzir*, meaning 'the pig', to make the process of distinguishing more clear and effective to the TT reader. If the translator were to translate the English idiomatic expression **"which was which"** word-for-word into Arabic as 'من هو من' *man huwa man*, it will be nonsense because there is no such construction in Arabic.

Looking at how the translator chose the equivalent TT expression, it can be seen that it is a functional equivalence in terms of Nida's (1964) explanation of equivalence in translation. The "**من هو الانسان ومن هو الخنزير**" *man huwa al'insan wa man huwa al-khinzir* (which was the human and which was the pig) is a paraphrase of the whole ST idiom's meaning, because there is no TT idiom that matches the ST idiomatic expression. Moreover, the TT expression included words not found in the SL idiom like 'الانسان' *al'insan* (the human) and 'الخنزير' *al-khinzir* (the pig).

The Arabic translation "**من هو الانسان ومن هو الخنزير**" *man huwa al'insan wa man huwa al-khinzir* (which was the human and which was the pig) has effectively conveyed the intended meaning of the English idiom to the audience in an explicit way. The intended meaning of this idiomatic expression is deemed to be effectively and appropriately conveyed to the target language, by carefully selecting an expression which matches the actual meaning of the source text. In addition, looking back at how the idiom was used in *Animal Farm*, the animals were highly perplexed and confused by seeing their enemies (human beings) and their rulers (the pigs) dining on one table, chatting and exchanging pleasantries without any resentment from each side. The animals had never imagined such a life of betrayal from their so-called rulers. In such a confused situation, due to the severity of what they were experiencing, they could not distinguish *who is a human (their enemy) and who is a pig (their ruler)*, because they seem to be the same.

4.2.3.7 *Keep his eyes open (original…keep an eye open/out (for sb/sth))*

- Source text

He turned to go, then paused and added impressively: 'I warn every animal on this farm to **keep his eyes** very wide **open**.

- Target text

واستدار يريد الذهاب، ثم توقف وأضاف بتشدد: اني أحذر كل حيوان في هذه المزرعة أن **يأخذ حذره ويحتاط تماما**.

Transliteration

Wa istadara yurid al-thihab, thumma tawaqafa wa'adhafah bitashaddud: ini uhathir kull haywan fi hathihi al-mazraa an *ya'khuth* (take) *hithrahu* (care) *wa* (and) *yahtat* (be cautious) *tamaman* (completely).

Back translation

And turned he wanted to go, then stopped he and added strongly: I warn each animal in this farm *to take care and cautious be completely*.

The idiom **"keep his eyes open"** illustrates in this context an order from one of the pigs to the animals of the farm. The pig, Squealer, has stressed the need *to be cautious enough* to look after happenings taking place in the surrounding environment. The animals were required to keep their eyes open in order for them to be alert; to be cautious about what is going on around in their immediate surrounding and the region.

According to Fernando's (1996) categorization of idioms, the type of idiom here is found to be pure as none of the lexical elements composing the idiom "keep", "eyes" and "open" has the meaning of being cautious. Although the idiom is not complex enough for the reader, it can give a clear indication that the writer wants to explain a situation where someone has to be watchful and vigilant about something.

This idiom has been converted into Arabic as **"يأخذ حذره ويحتاط تماما"** *ya'khuth hithrahu wa yahtat tamaman*, which is easy to understand (by the target text readership) as it implies the same English meaning of (being completely cautious). It can also be seen that the Arabic translation has no lexical item similar to the lexical elements of the English idiom such as the noun 'eye', the verb 'keep', or the verb 'open', rather the TT expression include the words 'ياخذ' *ya'khuth* which means 'take', 'حذره' *hithrahu* meaning cautious, 'يحتاط' *yahtat* which means 'take care', and 'تماما' *tamaman* meaning 'completely'. Hence, it can be seen that the translator used the strategy of paraphrase, in

terms of Baker's (2011) strategies of translation which is clearly explained in the Arabic translation, to give the meaning of being completely cautious and alert. From the source text, the state of being cautious is implied within the idiom itself without using the world 'cautious'.

To produce a TT expression equivalent to the SL idiom as suggested by Nida (1964), the translation illustrates the need for understanding the concept of the ST words, and accordingly carrying out the translation without causing any negative impact to the literal meaning associated with any of the words used in the original text. Nida's (1964) dynamic (functional) equivalence is applied here by the translator because, as explained above, the lexical items of the Arabic idiomatic expression 'يأخذ' *ya'khuth* which means 'take', 'حذره' *hithrahu* meaning cautious, 'يحتاط' *yahtat* which means 'take care', and 'تماما' *tamaman* meaning 'completely' differ from the lexical items of the English idiom **"keep his eyes open"**; but give the same indication as the ST idiom's elements give to its reader. Hence, the translation results in effectively conveying a meaningful expression which is clearly understood by TT receptor.

Moreover, it can be seen that this idiom is one of the metonymy-based idioms because of the lexical item "eye", which plays the main role in this idiomatic expression and it expresses an equal meaning both in English and Arabic, i.e., to be cautious and alert. Halliday (1985: 319-320, as cited in Al-Adaileh and Abbadi, 2012) defines metonymy as "a word [that] is used for something related to that which it usually refers to; for example *eye…*in *keep your eye on the ball* (gaze)".

4.2.3.8 *Out of the corner of his eye (original: see sth out of the corner of your eye)*
- Source text
He walked heavily round the shed, looked closely at every detail of the plans and snuffed at them once or twice, then stood for a little while contemplating them **out of the corner of his eye**; then suddenly he lifted his leg, urinated over the plans, and walked out without uttering a word.

- Target text

مشى متثاقلا في أرجاء السقيفة، ونظر عن كثب الى كافة تفاصيل التصميمات، وتنشقها مرة أو أثنين، ثم توقف برهة يتأملها **بطرف عينه**، ثم رفع ساقه فجأة وبال عليها، ثم خرج دون أن يتفوه بكلمة.

Transliteration

Masha mutathaqilan fi arja' al-saqifa, wa nadhara an kathab ila kaffat tafasiel al-tasmiemat, watanashaqaha marratan aw ithnayn, thumma tawaqaffa burha yata'amalaha *bitaraf* (out of corner) *aynihi* (eye), thumma rafaa saqahu wa bala alayha, thumma kharaja duna an yatafawwah bi kalmia.

Back translation

Walked he slowly throughout the shed, looked he closely to all details of the designs, and smelled he it one time or two, then stopped he for a while looked at it *out of corner of his eye*, then raised he leg his suddenly and urinated he on it, then left without saying he a word.

The idiomatic meaning of **"out of the corner of his eye",** used in the English version of *"Animal Farm",* is "to see something by accident or not very clearly because one sees it from the side of one's eye and not looking straight at it". The idiom is used in this context to express Napoleon's scorn to the drawings of the windmill after he first looked at every detail of it closely then looked at the drawings *from the corner of his eye* to show disrespect and dissatisfaction. The idiom falls under Fernando's (1996) literal idioms, as the idiomatic meaning of the expression can be understood by collecting the meaning of the lexical items consisting it, i.e., 'the corner', and 'his eye'.

In translating this idiom, the translator resorted to Baker's (2011) strategy of paraphrase. In the ST, the idiom **"out of the corner of his eye"**, which includes seven lexical items was translated into 'بطرف' *bitarf* meaning 'out of corner', and **'عينه'** *aynihi* meaning 'eye'. Translating this idiom into **"بطرف عينه"** *bitarf aynihi* gives the meaning of looking at something with scorn or dissatisfaction. It is deemed then that **"بطرف عينه"** *bitarf aynihi* is the functional equivalence to the SL idiom, as it reflects the meaning of the whole SL idiom **"out of the corner of his eye"**, and not the translation of each single word of the ST idiom. This TT expression effectively conveyed the author's intended meaning, as it has the meaning of showing a scornful look.

4.2.3.9 *No longer*
- Source text

'It is **no longer** needed, comrade,' said Squealer stiffly. "Beasts of England" was the song of the Rebellion. But the Rebellion is now completed.
- Target text

لم تعد لنا حاجة بها، كانت "وحوش انجلترا" أغنية العصيان. والعصيان تم انجازه الآن.

Transliteration

Lam (not) *taud* (needed) lana hajah biha, kanat "wuhush ingiltera" ughniyat al-isyan. Wa al-isyan tamma injazahu al'an.

Back translation

not we *need* this song, it was "Beasts of England" song of the rebellion. And the rebellion has been completed now.

After Napoleon (the pig) succeeded to kick Snowball (another pig) out of the farm, he started to impose his firm grip on the farm. To control the animals in the farm, Napoleon asked those who allegedly allied secretly with Snowball to confess. Those who admitted to conniving with Snowball were executed immediately. The other animals at the farm were surprised and grief-stricken at the same time. At the end of this scene, the animals were shocked and remembered those happy days that followed their rebellion. They (animals) could not find words to say except sing their rebellion song *"Beasts of England"*. But when Squealer, (another pig supporting Napoleon), heard the animals singing this song, he ordered them to stop singing. Napoleon has decreed that, it is forbidden to sing this song from now on. Squealer told the animals that this song was the song of the rebellion, and now that the rebellion is over, there is *no need* to sing it anymore.

The idiom **"no longer"** as it appears in this context reflects the meaning of 'saying that something which was true or needed before, is not needed now'. This idiom is a pure one in terms of Fernando's (1996) classification, as for a reader or a hearer the word 'longer' can be first linked to the meaning of measuring a distance, something which does not refer to its idiomatic meaning, as explained above.

To render this idiom into Arabic, the translator used Baker's (2011) strategy of paraphrase. The idiom **"no longer",** which indicates that something is not needed

anymore, has been translated into **"لم تعد"** *Lam taud*, which reflects the meaning of 'no more needed' and this translation has nothing to do with the literal meaning of 'longer' which refers to measuring distance. Moreover, the expression **"لم تعد"** *Lam taud* is a non-idiomatic expression used by the translator to explain the meaning of the SL idiom, which means 'no more needed or important'. Baker (2011: 80) explains this strategy as the most common strategy applied in the translation of SL idiomatic expressions that have no match in the TT. This means that this idiom has been rendered into its functional or dynamic equivalence to create a natural target text. Hence, the translator has conveyed the meaning of the ST message effectively because **"لم تعد"** *Lam taud* means 'no more needed', the same implication of the ST idiom.

A number of theorists described this strategy by a number of terms. Toury (1995: 28) refers to it as "metaphor into non-metaphor", and Newmark (1988: 109) explains it as "reducing of metaphor to sense".

4.2.3.10 *In the hands of*
-        Source text
Except for Mollie and Snowball, no other animal had ever left the farm, and they did not like to think of their sick comrade **in the hands of** human beings.
-        Target text
وبأستثناء موللي وسنوبول، لم يغادر حيوان آخر المزرعة أبدا، ولم تستسغ فكرة وجود رفيقها المريض __بين ايدي__ البشر.
Transliteration
Wa bistithna' Mollie wa Snowball, lam yughadir haywan al-mazraata abadan, wa lam tastasigh fikrat wujud rafiqiha al-maridh <u>bayna (in the) 'aydi (hands) al-</u>bashar.
Back translation
Except Mollie and Snowball, not leave animals other the farm never, and not like they idea exist comrade their sick *in the hands of* the human.

As seen here, the idiomatic expression **"in the hands of"** is used in the source text to imply that the animals do not like sending Boxer (the horse) to the hospital and be placed under the control and at the mercy of human beings. In accordance with the *OALD*, the meaning of the idiom is "to take care of", yet it is used here ironically as the animals believe that human beings will not take care of their comrade. Hence, this

idiom can be seen as a pure one in accordance with Fernando's (1996) classification because the word "hand", as a body part, is used here figuratively to give the meaning of 'taking care of' or 'at the mercy of somebody'. To translate the idiom, the translator used Baker's (2011) strategy of paraphrase and put it as "بين أيدي" *bayna 'aydi*, which is a non-idiomatic expression, to give the target reader the impression that 'Boxer' will be at the mercy of human beings.

This kind of translation can be described in terms of Nida's (1964) equivalence as dynamic, because the translator focused on how to render the meaning into the TT in away to be understood by the receptor of the language. In other words, the translator did not transfer each SL single word into the TT, but introduced a non-idiomatic expression to reflect the same meaning of the ST. It can also be gleaned that the Arabic expression "بين أيدي" *bayna 'aydi* has conveyed the message less effectively because it was better had the translator used "تحت رحمة" *tahta* (under) *rahmat* (the mercy of), to give more strength and effectiveness to the rendered Arabic message.

Moreover, this idiom is one of the metonymy-based idiomatic expressions. According to Al-Adaileh and Abbadi (2012), the 'hand', as a body part, is a "good source for metonymic extensions and hand-based idioms convey both positive and negative meanings" (2012: 83).

4.2.3.11 *Teeth of every*
- Source text

In the **teeth of every** difficulty, in spite of inexperience, of primitive implements, of bad luck, and of Snowball's treachery, the work had been finished punctually to the very day!
- Target text

و **برغم** الصعاب، وعدم الخبرة، والأدوات البدائية، وسوء الحظ، وخيانة سنوبول، فقد انجز العمل في الوقت المحدد تماما!

Transliteration

Wa *biraghm* (in spite of) al-si'ab, wa adam al-khibra, wa al-adawat al-bida'iyah, wa su' al-hadh, wa khiyanat Snowball, faqad unjiza al-amal fi al-waqt al-muhadad tamaman!

Taking a look at the idiom **"teeth of every"** in *"Animal Farm"*, it can be seen that the idiom is a pure idiom as classified by Fernando (1996). According to Fernando, pure idioms are kind of "conventionalized non-literal multiword expressions". The meaning of such kind of idioms cannot be understood by combining together the meaning of their lexical components. The lexical meaning of "teeth" and "every" is not the sum up of the idiomatic meaning of the idiom as one unit which is 'in spite of'. The idiom was translated into Arabic as **"برغم"** *biraghm*, which has the same meaning of 'in spite of'. This means that the translator applied Baker's (2011) strategy of paraphrase. The English idiom consists of three words **"teeth of every"** while its Arabic equivalence consists of one lexical term which is **"برغم"** *biraghm*. The translator has found that **"برغم"** *biraghm* is the best functional equivalent to **"teeth of every"**. In terms of Nida's (1964) notion of equivalence, dynamic or (functional) equivalence focuses on translating the meaning of phrases "thought for thought" and not "word-for-word". The definition of this type of equivalence emphasizes that, for a translation to be successful, he or she should encompass the words as well as the sense of the ST. Looking at the Arabic expression 'برغم' *biraghm*, which means 'in spite of' or 'despite', as a lexical term, it can be seen that it has no relation to the English idiom's components 'teeth' and 'every', yet "برغم" *biraghm* reflects the meaning of 'in spite of'. Hence, translation can only be described as successful if it effectively conveys the intended message to the target readership. Having an equivalent expression in Arabic, the idiom **"teeth of every"** has been functionally rendered into the TT, and its meaning is obvious to the target readership as it is to the ST receptor. Moreover, this idiom can be described as a metonymy-based idiomatic expression because it contains the lexical item "teeth".

4.2.3.12 *Fell short (original: fall short of sth)*
- Source text

In January food **fell short**.
- Target text

وفي شهر يناير **حدث نقص** في الطعام.

Transliteration

Wa fi shahr yanayar *hadatha* (happened) naqs (shortage) fi al-taam.

Back translation

And in month January *happened shortage* in food.

After the rebellion and the destruction of the windmill, it happened that the farm faced some difficulties in having enough food for the animals. Due to this *shortage of* food, the pigs had to reduce the portion of food for each animal.

Here, it is apparent that the idiom **"fell short"** belongs to the category of semi-idioms as proposed by Fernando (1996) as it includes two words; non-literal and literal. The verb 'fell' (past tense of fall) is the non- literal as the meaning of this lexical word is "to drop down from higher level to the lower level", but it was used in the ST to imply "happening". The adjective 'short', which reflects the meaning of small length or distance, may have the implication of the noun 'shortage' which refers to 'something not enough'.

Due to lack of an idiomatic expression in Arabic similar to that of the SL, the translator made use of Baker's (2011) strategy of paraphrase to render the meaning to the TT reader, making it easy for the receptor to understand that there was not enough food in the farm. The meaning of the lexical item "fell", as explained above, has been translated into Arabic as 'حدث' *hadatha* meaning 'happened', which has nothing to do with "to drop down from higher level to the lower level". Here, the translator paraphrased its meaning to suit the TL. In terms of Nida's (1964) equivalence in translation, the Arabic idiom **"حدث نقص"** *hadatha naqs* is a functional equivalence to **"fell short"** because it reflects the meaning of the whole SL idiom. "حدث" *hadatha*, as

a lexical item means 'happened', and does not mean "fell". We can see that the translator introduced an expression that effectively conveyed the same SL meaning.

4.2.3.13 *Went like clockwork (original: go/run like clockwork)*
- Source text

All through that summer the work of the farm **went like clockwork**
- Target text

سار العمل طوال ذلك الصيف في المزرعة بانتظام.

Transliteration

Sara (proceeded) al-amal tawal thalika al-sayf fi al-mazraah *bintidham* (regularly).

Back translation

Proceeded the work throughout that summer in the farm *regularly*.

Orwell wrote his book as fiction, and it is entirely unbelievable for animals to be fully organized and do their normal routine 'like clockwork'. After the rebellion was carried out successfully, there was a need of consolidating power and leading the animal farm effectively; fairly, or more than the humans. This responsibility was shouldered by the pigs, which were considered as the wisest of all the animals in the farm. The idiom, "**went like clockwork**", buttresses the point of *order, organization, efficiency, and regularity* in the manner at which the animals carry out their own activities in Animal Farm. Animals are known to be hard workers, especially in terms of farm work. That is why some animals are called farm animals. However, animals are not in any way involved with organizations and doing work in a proper way in the real world. In Animal Farm, the animals rule themselves, and for them to achieve greatness and development there must be an order in respect to how they work. That is why Boxer (the horse), and Benjamin (the donkey), the most powerful of all *"Animal Farm"* animals, work hard in order to ensure the progress of animal rule. All of the other animals, big and small, contribute their quota to the development of animal farm. Thus, the use of an idiom –like clockwork– clearly shows the commitment of the animals towards building a strong animal empire, as was fictionalized by Orwell.

The idiom "**went like clockwork**", grammatically a verbal phrase, means to happen according to plan and/or to happen without difficulties or problems, was translated into Arabic as **"سار بانتظام"** *sara bintidham* (proceeded regularly). According to Fernando's (1996) classification of idioms, this expression can be classified as semi-idiom because one of its lexical items 'went', implies the meaning of 'to go to' but was translated into an Arabic verb 'سار' *sara*, which indicates the meaning of 'proceeded'. The other components of the idiom, 'like' and 'clockwork', are the literal lexical items of the idiom, with the first meaning 'similar to' and the second meaning 'regularly'. These two literal elements of this idiomatic expression were translated into their corresponding Arabic words "ب" *bi* which gives the meaning of 'similar to', and "انتظام" *intidham* which indicates a meaning of 'regularity'.

To render the meaning of this idiom into Arabic, the translator resorted to the strategy of paraphrase using a non-idiomatic Arabic expression "سار بانتظام" *sara bintidham* because the target language has no idiom similar to the SL. The meaning of "سار بانتظام" *sara bintidham* is 'proceeded regularly'. This Arabic expression is not an idiomatic but it was used by the translator to convey the meaning of the English idiom **"went like clockwork"**.

In Arabic, it is possible to use the expression "سار العمل **بصورة منتظمة**", *sara al-amal bisura muntadhama*, which means "the work proceeded in an even and balanced time like how the clock works". Here, this expression gives the same implication as the SL idiom. "سار بانتظام" *sara bintidham* was used by the translator as a paraphrase for the meaning of the SL idiom. According to Baker (2011), paraphrase is the most common strategy applied in the translation of SL idiomatic expressions that have no corresponding match in the TT. Moreover, the meaning of this idiom can be seen as effectively conveyed to Arabic through applying Nida's (1964) functional equivalence

because "سار" *sara* meaning 'proceeded' was used to render the meaning of 'went' which is 'go to'. This type of equivalence focuses on rendering the whole meaning of the sentence rather than translating each single SL word into its matching TL one.

4.2.3.14 *Lead you astray (original: go astray, lead astray)*
- Source Text

No argument must **lead you astray**.
- Target Text

لا ينبغي أن **يظللكم** أي جدل.

Transliteration

La yanbaghi an *yuthalilakum* (lead you astray) ay jadal.

Back translation

Not must that <u>lead you astray</u> any argument.

The idiom here beautifully represents the opinion that one should make use of appropriate arguments in discussion, so as to avoid any chances of him being off the track. Arguments from an individual should be related to the context of discussion, which allows in carrying out healthy interaction. The word 'astray' here has been used in an intelligent manner to state that one should not go out of focus while carrying out discussion.

The idiom **"lead you astray"** can be categorized as literal idiom in accordance with Fernando's (1996) classification of idioms as the meaning can be interpreted easily from the individual words of the idiom. The idiom may be noted as rather having no complexity and applicability of the words, i.e., the word 'lead' basically has the meaning of "to go in a particular direction" as explained in the *OALD*. To render this idiom into Arabic, the translator resorted to translating the idiom in accordance with Baker's (2011) strategy of paraphrase, by translating one word, i.e., **'astray'**, which is the most dominant word in the SL idiom that reflects the meaning of the whole idiomatic expression. Baker (2011: 71) states that "one language may express a given meaning by means of a single word, another may express it by means of transparent fixed expression, a third may express it by means of an idiom and so on". Therefore, the whole SL idiom **"lead you astray"** was translated into the TT as one word **"يظللكم"**

yuthalilakum, which means "to mislead you or lead you astray" that reflects the whole meaning of the given SL idiomatic expression.

Using one word in the TT to give the meaning of the whole SL idiom means that the translator applied Nida's (1964) functional equivalence. It can be seen that this translation has effectively conveyed the message of the SL, and emphasizes that one should make use of appropriate arguments in discussion to avoid any chances of being off the track.

4.2.3.15 *To make use of*
- Source text
Never to have any dealings with human beings, never to engage in trade, never **to make use of** money.
- Target text
عدم التعامل مع بني البشر، وعدم مزاولة التجارة، وعدم **استخدام** المال.
Transliteration
Adam al-taamul maa bani al-bashar, wa adam muzawalat al-tijara, wa adam *istikhdam* (make use of) al-mal.
Back translation
Not dealing with being human, and not practicing trade, and not *using* money.

The idiom **"to make use of"** indicates the meaning of "to use something/somebody, especially in order to get advantage". In the English version of *"Animal Farm"*, the idiom clearly indicates the purpose behind using it. It is to make the reader understand that one should never *use money* in an unethical manner. This may indicate an encouragement of avoiding the expenditure of money for illegal or unethical purposes. The idiom can clearly indicate an opposition from following inappropriate policies in any kind of transaction or business deal. This ensures harmony within the society.

The type of the idiomatic expression **"to make use of"** is literal in terms of Fernando's (1996) classification, as the meaning of the idiom's lexical components give the meaning of the whole idiom with no complexity, because 'make use' means 'to use something or somebody, especially in order to get an advantage'. In this idiom, the translator focused on the meaning of the verb "use" to produce a translation that reflects

the meaning of the whole SL idiomatic expression. To render this idiom into Arabic, the translator resorted to translating the idiom in accordance with Baker's (2011) strategy of paraphrase through translating one word, i.e., **'use'** which is the most dominant word in the SL idiom that implies the meaning of the whole SL idiomatic expression. According to Baker (2011: 71), "one language may express a given meaning by means of a single word, another may express it by means of transparent fixed expression, a third may express it by means of an idiom and so on". Therefore, the whole SL idiom **"to make use of"** was translated into the TT by one word **"استخدام"** *istikhdam*, which means "using or utilizing", while at the same time, reflecting the whole meaning of the SL idiomatic expression. The idiom here talks about utilization of money for some purposes. The word **"استخدام"** *istikhdam*, which means 'utilizing', is the most suitable functional equivalence to the source text idiom in terms of Nida's (1964) equivalence because the translator rendered the idiom "thought-for-thought" and not "word-for-word". In other words, the meaning behind the whole idiom "to make use of" is to "use". This type of equivalence has effectively conveyed the SL content of the message despite the fact that it consists of one lexical item.

4.2.3.16 *Make up their minds (original…make up your mind)*
- Source text

The animals listened first to Napoleon, then to Snowball, and could not **make up their minds** which was right.
- Target text

استمعت الحيوانات الى نابليون اولا ثم الى سنوبول، ولم **تستطع القول** اي الاثنين كان على حق.

Transliteration

Istamaat al-haywanat ila Napoleon awalan thuma ila Snowball, wa lam *tastati'* (could not) *al-qawl* (say) ayul ithnayn kana ala haq.

Back translation

Listened they the animals to Napoleon first then to Snowball, and *could not* they *say* which of the two was right.

The idiom **"make up their minds"**, grammatically a verbal phrase, is simply used in the source context to illustrate how one is unable to decide on something. The usage of words has been chosen in a way that allows the reader to obtain the meaning in an

uneasy manner. The meaning of these words does not seem to be used in a way that gives the meaning directly, but in a way that indicates a hidden meaning. The main indication of this idiomatic expression is "to decide on something or to be able to say something" but, none of the individual lexical items of the idiom 'make up' and 'mind' have the meaning of 'decide'. Hence, the idiom can be classified as pure in terms of Fernando's (1969) categorization of idioms.

Because the SL idiom "**make up their minds**" has no idiomatic match in Arabic, the translator utilized Baker's (2011) translation strategy of paraphrase to put it as **" تستطع القول"** *tastati' al-qawl* (could say), which gives the same indication of the ST, i.e., 'the animals could not say or decide which one was right'. Paraphrase, as Baker (2011) states, is the most common way for translating a ST idiom into the TT. The lexical items of the TT expression 'تستطيع' *tastati'*meaning 'could', and 'القول' *al-qawl* meaning 'say', differ from the lexical meanings of 'make up' and 'mind'. Hence, the translator paraphrased the meaning of the whole ST idiom and rendered it as **"تستطع القول"** *tastati' al-qawl*, which indicates the meaning of 'could say' or 'could decide'. Nida's (1964) functional equivalence was applied by the translator to effectively convey the meaning of the ST. He focused on the meaning of the whole SL idiom, and put it into a TT sentence; improving the readability by rephrasing the SL constructions as a whole and not word-for-word.

4.2.4   Translating an Idiom by Omission of Entire Idiom

As the case with single words, it is possible sometimes to omit the entire idiom in the TL. Baker (2011: 85) argues that there are specific cases in which such omissions can take place as it cannot be used often: first if no apparent equivalent exists in the TL; and second, if it is hard to paraphrase; and finally, an idiomatic expression may be omitted or removed for style-related reasons. Analyzing the idiomatic expressions in Orwell's

"Animal Farm" and their translation in the book's Arabic version "مزرعة الحيوان"

Mazraat (Farm) *Al-haywan* (Animal), the researcher has found that the following

idioms, with their analysis, follow this strategy:

4.2.4.1 *In favor of*
- Source text

At this Snowball sprang to his feet, and shouting down to the sheep, who had begun bleating again, broke into a passionate appeal **in favor of** the windmill.
- Target text

وعند هذا هب سنوبول واقفا وصاح في الخراف التي راحت تثغو من جديد، وانفجر مناشدا بشكل عاطفي مشروع الطاحونة.

Transliteration

Wa inda hatha habba Snowball waqifan wasaha fi al-khiraf allati rahat tathghoo min jadid, wa infajara munashidan bishakil atifi mashru' al-tahuna.

Back translation

And at this jump Snowball standing and shout to sheep which start bleating from again, and burst appealing in away passionate project windmill.

After Snowball completed his plan on the windmill, the animals held a meeting to vote

for whether or not to start the work on the windmill project. At the meeting, Napoleon

described this project as nonsense and he advised the animals not to vote for it. But

Snowball urged the animals passionately to vote *in favor of* his windmill project.

The idiomatic expression **"in favor of",** grammatically a prepositional phrase, is used

in the source text to express support for, or agreement with somebody or something. In

this context, Snowball urged animals of the farm to support and vote for his project

concerning the establishment of a windmill. The idiom is a literal one in terms of

Fernando's (1996) classification of idioms. "Favor" means an approval or support for

something.

In the target text, the translator removed the whole idiom applying Baker's (2011)

strategy of omission for stylistic reasons despite the fact that the idiom **"in favor of"**

has an equivalent expression with the same meaning in Arabic, which is **"لصالح"** *lisalih*,

meaning 'support for'. Baker (1992: 77) argues that there are specific cases in which

such omissions can take place but it cannot be used often. The only instances where this

principle applies are the following: first, if no apparent equivalent exists in the TL; and second, if it is hard to paraphrase; and finally, if an idiomatic expression may be omitted or removed for style-related reasons. However, this research posits that it would have been better if the translator used the idiom, and indicated that Snowball appealed to the animals to support and vote for establishing the windmill by putting it as ''مناشدا بشكل عاطفي التصويت **لصالح** مشروع الطاحونة'' (*munashidan bishakil atifi al-taswit lisalih mashru' al-tahuna*), which means "appealed to the animals passionately to vote in favor of the windmill project". For this reason, it can be said that the intended message via the translation has conveyed the meaning in a less effective sense, because the target language already contains a corresponding non-idiomatic word for the TL idiomatic expression, but was not used by the translator.

Toury (1995: 82) explains this strategy as "metaphor to zero" because it implies omitting the whole idiom with no traces apparent in the target text. This type of strategy has not been approved by many theorists (Veisbergs, 1989, cited in Strakšien, 2009).

4.2.4.2 *End to end*
- Source text

Then they sang "Beasts of England" from **end to end** seven times running, and after that they settled down for the night and slept as they had never slept before.
- Target text

ثم انشدوا اغنية "وحوش انجلترا" واعادوها سبع مرات على التوالي. وبعد ذلك هدأوا وناموا كما لم يناموا من قبل.

Transliteration

Thumma anshadu "wuhush Engiltara" wa'aduha Sab' marrat ala al-tawali. Wa ba'da thalika hada'u wa namu kama lam yanamu min qabl.

Backtranslation

Then sang they "Beasts of England" and repeated it seven times respectively. And after that calmed they and slept they as never had slept they before.

After the success of the animals' rebellion which led to getting rid of Mr. Jones, the owner of the farm, there were great celebrations at the farm. Amidst the celebrations, Napoleon led

the animals to the store-shed and gave each animal a double share of food and the animals started singing *"Beasts of England"*, repeating it seven times consecutively.

The idiomatic meaning of **"end to end"** refers to being "in a line, with the ends touching" which gives the implication that the animals, while singing the song, were all together in a line with the end of each touching the end of the other. However, it might also refer to the song being sung from start to finish. The translator used neither of these two indications, removing the whole idiom from the target text.

According to Fernando's (1996) categorization of idioms, this idiom can be seen as a pure one because a reader or hearer cannot recognize the meaning of this idiom without resorting to the context in which it was used. Regarding the strategy of translating this idiom, it seems that the translator was not sure about which of the two meanings of the idiom to follow and render into the target language. To be on the safe side, the translator preferred to apply the strategy of omitting the entire idiom because it seems that it was the only choice for him to avoid any ambiguity, and to produce a text clearly understood by the target reader. In this case, the strategy of omission effectively conveyed the message as the Arabic text was explained in such a stylistic way that gives the same implication of the ST without being affected by the omission of the idiom.

4.2.5 Baker's (2011) Non-Applicable Strategies to the Data

The following strategies were not applicable or used by the translator to translate *"Animal Farm"* idioms from English into Arabic. The reason behind that might be for stylistic reasons, or the unused strategies might not convey the eloquence of the message. It might be also due to the cultural differences between the two languages. The unused strategies are described below:

4.2.5.1 Translating an Idiom by Borrowing the SL Idiom

According to Baker (2011: 79), as in the case of loanwords, borrowing is a common strategy in translating idiomatic expressions. It is not irregular to borrow an idiom in its original form in a context. With regard to the translation of idioms in the novel of *"Animal Farm"* from English into Arabic, no trace of this strategy was identified.

4.2.5.2 Translation by Omission of a Play on Idiom

Baker (2011: 84) says that this strategy applies to a situation where an idiom in a source language is used in a rather playful manner. An idiom may be used literally to express an idea, which cannot be translated into the target language in such context. Therefore, by applying this strategy, such an idiom can be omitted in the target text's translation. With regard to the translation of idioms in the novel of *"Animal Farm"* from English into Arabic, no trace of this strategy was identified.

4.2.5.3 Translating an Idiom by Compensation

In this strategy, a translator may either omit or play down an idiom at the point of its occurrence in the ST and introduce it elsewhere in the TT. Translators are not restricted to use this strategy only for idiomatic or some other expressions, but they can also use this strategy to compensate a loss of meaning, to enhance stylistic effect, or to emphasize emotions, especially when it is not possible to do so directly in the translated text (Baker, 2011: 86). With regard to the translation of idioms in the novel of *"Animal Farm"* from English into Arabic, no sign of this strategy was identified.

4.2.6   Other Cases of Translation Strategies

In this study, the researcher found that new cases of translation strategies, outside Baker's (2011) strategies, were used by the translator in translating idioms appeared in

"Animal Farm". Some translators apply strategies sub-consciously without knowing they are using a particular strategy. These cases of new strategies are described below:

4.2.6.1 Translating an Idiom Word-for-Word

From the analysis of the idioms in *"Animal Farm"*, it is apparent that the translator sometimes translated some idioms word-for-word. This might be either because the SL idiom has no corresponding idiom in the TL, or due to stylistic needs. To make his transmitted message effective and convey the same impression of the SL, the researcher finds that the translator applied a strategy of translating some *"Animal Farm"* idioms into the TL word-for-word to preserve the message of the source text. The following examples illustrate the case above:

4.2.6.1.1 *Above all*
-      Source Text
And **above all** pass this message of mine to those who come after you.
-      Target text
و**فوق كل** شيئ انقلوا رسالتي هذه لمن سيأتي من بعدكم.
Transliteration
Wa *fawqa* (above) *kul* (all) shay' unqulu risalati hathihi liman saya'ti min ba'dikum.
Back translation
And *above all* things transmit letter mine this to whom will come after you.

Here, another gigantic effort, which Old Major wanted the animals to subscribe to, (a nuance to any culture of revolution), is for him to make sure that his words were passed to the younger generation, and the posterity. An advocacy of this type is timely and its point is crystal clear. Even during his days, he couldn't help himself and others in carrying out the rebellion. Now that he wanted others to do it, he has no right to accuse them if they fail to. In this manner, another thing that will boost the morale of animals was to let them understand that, even if they fail, they should not fail to let others know about the rebellion; as part of their duty. It was the duty of Old Major to make them aware, because he failed to do it himself. That is why he used this powerful idiom to show them the magnitude of the message. In the end, the animals realized that, they should not wait for their posterity to do it. When they got the chance, they utilized it,

and the rebellion was successful. The success of the rebellion is "*above everything, or the most important thing*" to Old Major and the animals as well.

The English idiom **"above all"**, which is used to signify something that is of great importance, falls under the type of literal idioms as categorized by Fernando (1996), two constituents of the idiom reflect the meaning of the idiomatic expression as a whole, i.e., "above" and "all", signify the meaning of something which is more important than all other things.

In the translation of **"above al**l" to the Arabic expression "**فوق كل**" *fawqa kul*, it can be seen that the translator applied the strategy of translating the SL idiom word-for-word. "Above", is translated into Arabic "فوق" *fawqa*; and "all" is translated into its exact corresponding TL word "كل" *kul*. The Arabic translation "**فوق كل**" *fawqa kull* expresses the meaning of "something which is more important than all other things" and it conveys the intended meaning of the English idiom to the audience. The Arabic idiom **"فوق كل"** *fawqa kull* is the formal equivalence to the ST idiom "above all" in terms of Nida's (1964) equivalence in translation. The Arabic word "فوق" *fawqa* stands for "above", and the lexical item "كل" *kull* stands for "all", with each single ST word translated into its match in the TT. The Arabic translation has effectively and appropriately conveyed the source text message, and the meaning of the importance of the success of the rebellion is clear to the TT reader in the same way as it is to the ST reader.

4.2.6.1.2 *Inch by inch*
- Source text

To see him toiling up the slope **inch by inch**, his breath coming fast, the tips of his hoofs clawing at the ground, and his great sides matted with sweat, filled everyone with admiration.
- Target text

ورؤيته وهو يكدح صاعدا الى أعلى المنحدر **بوصة وراء بوصة**، وانفاسه لاهثة، وأطراف حوافره تخمش في الارض، وجسمه يقطر عرقا، وكان الجميع معجبا به.

Transliteration
Wa ru'yatahu wa huwa yakdah saidan ila a'la al-munhadar *busa* (inch) *wara'*
(by) *busa* (inch), wa anfasahu lahitha, wa atraf hawafirahu takhmush fi al-ardh,
wa jismahu yaqtor araqan, wa kana al-jami' mu'jaban bihi.
Backtranslation
And see him and he works hard going up to top downhill *inch by inch*, and
breaths his panting, and parts hoof his dived in ground, and body his dripping
sweat, and were all admired they him.

This idiomatic meaning of **"inch by inch"**, as used by Orwell, refers to moving "very slowly and with great care or difficulty". This idiom, **"inch by inch"**, belongs to the category of pure idioms as classified by Fernando (1996). 'Inch' as a lexical item, refers to a unit of measurement, while the idiomatic meaning of this expression refers to something else which is "very slowly and with great care or difficulty". In translating this idiom from English into Arabic, the translator missed the idiomatic meaning and rendered it into the target language word-for-word, i.e., translating each single word in the SL idiom into its corresponding word in the TL. The first "inch" is translated into its exact meaning of a unit of measurement "بوصة" *busa* and the same applies to the second "inch" while "by" was transformed as "وراء" *wara'*. Translating this idiom word-for-word has led to the distortion of its meaning in the target text. The target reader would understand the idiom as measuring a distance *inch by inch*, while its idiomatic meaning reflects doing something with great difficulty. Baker (2011: 69) describes such types of idioms as "misleading". Translating "**inch by inch**" into "بوصة وراء بوصة" *busa wara' busa* does not give the meaning of "very slowly and with great care or difficulty", but instead (measuring a distance inch by inch). This gives rise to a connotation different from the source text. It was better had the translator used the Arabic idiom "بشق الأنفس" *bisshaq al-anfus* which means "with great difficulty" rather than using a word-for-word translation which distorted the meaning of the author's message. Hence, the most suitable strategy for conveying the meaning of this idiom, which has been translated inappropriately, is Baker's (2011) strategy of translating an idiom by an idiom with similar meaning but dissimilar form. The TT idiom "بشق الأنفس" *bisshaq al-anfus* (with

great difficulty) reflects the same meaning of the SL idiom **"inch by inch"**, with both idioms having the meaning 'with great difficulty', only differing lexically.

It is obvious that the Arabic expression "بوصة وراء بوصة" *busa wara' busa* as used by the translator is the only formal equivalence to the English idiomatic expression **"inch by inch"** because in terms of Nida's (1964) notion of equivalence, formal equivalence means that each single SL word is translated into its matching word in the TL. This means that "بوصة" *busa*, which means "inch" is the exact match for "inch", "وراء" *wara* matches "by", "بوصة" *busa* stands for the second "inch". By applying the formal equivalence in translating this English idiom, it can be seen that the intended message of the source idiom has been inappropriately rendered to the target language with the translator's poor choice of translation method in this particular context.

4.2.6.1.3 *Under cover*
- Source text

Snowball has done this thing! In sheer malignity, thinking to set back our plans and avenge himself for his ignominious expulsion, this traitor has crept here **under cover** of night and destroyed our work of nearly a year.
- Target text

لقد فعل سنوبول هذا بدافع من الحقد، مظنة منه في اعاقة مخططاتنا والانتقام لنفسه بسبب طرده المخزي..لقد تسلل هذا الخائن الى هنا **تحت ستار** الليل وحطم عملنا الذي استغرق سنة تقريبا.

Transliteration

Laqad faala Snowball hatha bidafi' min al-hiqd, madhanatan minhu fi 'iaqat mukhattatatina wa al-intiqam linafsihi bisabab tardihi al-mukhzi.. laqad tasallala hatha al-kha'in ila huna *tahta* (under) *sitar* (cover) al-layl wa hatama amalana allathi istaghraqa sana taqriban.

Backtranslation

Already performed Snowball this because of hatred, thinking him in hindering plans ours and revenge himself for because kicking out him disgraceful.. already sneaked this traitor into here *under cover* night and destroyed work ours which took year almost.

In the book of "*Animal Farm*", after the expulsion of Snowball by Comrade Napoleon, (by using his nine fierce-looking dogs), Napoleon resorted to pinning every form of misfortune on Snowball. He claimed that Snowball sneaked into the farm **"under cover** of night"** to cause damages and destroy all what they built, in order to draw back the development in the farm. **"Under cover** of night", as used in the book, portrays doing

things covertly in order to cause havoc to someone. Hence, **"under cover"**, as used in *"Animal Farm"*, refers to doing something in a way that one would be "hidden or protected by something".

This idiom, **"under cover"**, belongs to the category of literal idioms as classified by Fernando (1996). The meaning of its individual parts "under" and "cover", as lexical terms, reflect the meaning of the whole idiomatic expression. To render the meaning of this idiom into Arabic, the translator applied the word-for-word translation. Each single word of the SL idiom has been translated into its TL counterpart. The word "under" was translated into its exact Arabic counterpart "تحت" *tahta*, and "cover" was rendered into "ستار" *sitar*. It can also be seen that the translator used Nida's (1964) formal equivalence in translation, because "تحت" *tahta*, as a single lexical item, is the exact match for "under", and "ستار" *sitar* is the matching word for "cover" with the meaning behind the idiom being preserved. Meanwhile, the SL idiom "**under cover**" has a corresponding Arabic idiom which is " **تحت جنح الظلام** " *tahta junh al-dhalam*, meaning 'under cover of night'. Therefore, it might be better had the translator used the TT idiomatic expression "تحت جنح الظلام" *tahta junh al-dhlam* rather than using the word-for-word translation of "تحت ستار الليل" *tahta sitar al-layl* because the idiom **"تحت جنح** *tahta junh* is more suitable to the Arabic language. Hence, the Arabic expression " **تحت ستار"** *tahta sitar* has a similar meaning to the English idiom, but the idiomatic expression **"تحت جنح"** *tahta junh* is the better choice to convey the same SL message to the target reader in a more stylistic way. Although both TT expressions reflect the meaning of the SL idiom, we can say that the message has been less effectively conveyed, because **"تحت جنح"** *tahta junh*, which should have been the translator's better choice, was not utilized.

4.2.6.1.4 *To take life*
-      Source text
'I have no wish **to take life**, not even human life,'.

ليست لدي أدنى رغبة في <u>**أخذ حياة**</u> أحد، حتى ولو كان من بني البشر.

Transliteration

Laysat ladaya adna raghba fi <u>*akhth* </u>(to take)<u> *hayat*</u> (life) ahad, hatta walaw kana min bani al-bashar.

Back translation

Don't I have any desire to <u>*take life*</u> anyone, even if was from being human.

The idiom **"to take life"**, which means "to kill" has been quite simply written and can be easily understood to illustrate that the speaker wants to say that he has no intent on taking the life of other person. The idiom suggests that concerned character does not hold that degree of grievance, sufficient enough to commit the act of killing. Instead, it seems desirable that the person should not possess this type of criminal leaning or tendency. Without such, the society will be a safer place to live in. During the rebellion in the farm, Boxer kicked one of the invaders with his iron-shod hoofs and stretched him out lifeless in the mud, but sorrowfully explained that he had no intention *to kill* that man.

The idiom can be classified as semi-idiom because it has a literal term which is "life" and a non-literal term which is "to take", used in this context to mean "kill". The idiom was translated into Arabic as **"أخذ حياة"** *akhith hayat* (to take life), which means that the translator has translated the SL idiom into Arabic word-for-word. "Take" as a single word of the idiom was translated into Arabic as "أخذ" *akhith* and "life" into "حياة" *hayat*. In terms of Nida's (1964) equivalence in translation, "أخذ حياة" *akhith hayat* is a formal equivalence because "أخذ" *akhith* stands for "take" and "حياة" *hayat* matches "life". Each single word has been rendered by the use of its corresponding word in the TT. This equivalent Arabic expression, which has the same effect on the reader as the effect of the source text on its receptor, indicates the meaning of "to kill". Hence the translation has effectively conveyed the message of the ST.

4.2.6.1.5 *To the last*
- Source text

We are born, we are given just so much food as will keep the breath in our bodies, and those of us who are capable of it are forced to work **to the last** atom of our strength.
- Target text

نأتي الى الحياة ولا نحصل على طعام سوى ما يسد رمقنا لحفظ النفس في ابداننا، ونقهر على العمل **حتى آخر** ذرة من قوتنا.

Transliteration

Na'ti ila al-hayat wala nahsal ala taam siwa ma yasud ramqana lihifdh al-nafas fi abdanina, wa nuqhar ala al-aamal *hatta* (to the) *akhir* (last) tharra min quwatana.

Back translation

And come we to life and not get food but what enough to keep breath in bodies ours, and force on work *to the last* atom of strength ours.

The context in which the idiom is used in the source text by the writer, can add value to understanding the intention of the writer; about what he was trying to stress and emphasize. "Old Major", the most radical and intellectual of all the animals, always speaks wisdom, and speaks in a way that instills courage and boosts the morale of the animals. Putting it in a simple form, such as, "we are not given enough food" and "we are overworked" cannot give the animals a desired impression as to the suffering they are subjected to. Old Major told them, in a rather strong passion that, they are subjected to all forms of cruelty, brutality and mercilessness; all as a result of the activities of man. Therefore, in order to arouse and stimulate their conscience, Old Major has to speak in very strong terms, as he did, by using such a very strong idiom, "**to the last**", to let them understand that, even when animals have reached the final end of their life, they are not spared to rest. It works, because the animals feel they were definitely and clearly cheated, and they started to look for a way out, which they finally got, and the rebellion was successful.

The idiomatic meaning of "**to the last**", as explained above, refers to the meaning of "until the last possible moment, especially until death", is seen to be used literally, hence, can be categorized under literal idioms, one of the classifications of idioms introduced by Fernando (1996). Here, the meaning of the lexical components 'to the'

and 'last' refers to the meaning of the whole idiom. This idiom was rendered by the translator into an Arabic expression **"حتى آخر"** *hatta akhir*, which gives the meaning of "until last moment". The meaning of this English literal idiom is easily understood and rendered by the translator into Arabic through applying the strategy of translating the idiom word-for-word, to introduce an expression which has the meaning of "until last possible moment". Thus, the TL idiom has the same content of SL idiom. Using this strategy, the translator managed to maintain what the English idiom implies. Introducing the Arabic translation of **"حتى آخر"** *hatta akhir* to the English idiom **"to the last"**, appears to be the best formal equivalence selected by the translator as each single SL word was translated into its matching word in the TL. This was done to appropriately render its meaning to the target language as any reader can easily understand the intended meaning of the idiom. Moreover, the TL idiom has the same form as the SL, because the word "حتى" *hatta* stands for "to the" and the lexical element "آخر" *akhir* has the meaning of "last". Therefore, the content and the form of the SL idiom are preserved. According to Nida (1964), the above type of equivalence focuses on the form and content of the message which means that the idiom's lexical items "to the" and "last" are translated into their matching lexical items in the TL as "حتى" *hatta* and "آخر" *akhir* and the TL expression "حتى آخر" *hatta akhir* has the same meaning of the source idiom "to the last". This shows that the intended message of the idiom has been effectively conveyed to the target language and the message is sustained.

4.2.61.6 *Brings him to justice (original: bring sb to justice)*
- Source text

Comrades, here and now I pronounce the death sentence upon Snowball. "Animal Hero, Second Class", and half a bushel of apples to any animal who **brings him to justice**.
- Target text

ايها الرفاق ، ومن هذا المكان أعلن حكم الاعدام على سنوبول. وأمنح وسام "بطل الحيوانات من الدرجة الثانية"، ونصف مكيال من التفاح الى الحيوان الذي **ياتي به للعدالة**.

Transliteration

Ayuha al-rifaq, wa min hatha al-makan u'lin hukum al'idam ala Snowball. Wa amnah wisam "batal al-haywanat min al-darajah al-thaniyah", wa nisf mikyal min al-tufah ila al-haywan allathi *ya'ti* (bring) *bihi* (him) *lil* (to) *adalah* (justice).

Back translation

Look comrades, and from this place announce I sentence death on Snowball. And give I decoration "hero animals from class second", and half bushel of apples to the animal who *brings him to justice*.

This is one of the idioms used in the novel in relation to justice. This idiomatic expression is used to give an impression that traitors should be punished, and justice must prevail. This idiom in terms of Fernando's (1996) classification is literal because the meaning of the idiom **"brings him to justice"**, grammatically a verbal phrase, is clearly understood from the meaning of its constituents 'bring', 'him', 'to', and 'justice', which all imply arresting somebody and putting him on trial. Regarding the translation of the idiom to **"يأتي به للعدالة"** *ya'ti bihi liladalah* (bring him to justice), it can be clearly seen that the translator rendered the meaning of the SL idiomatic expression into a non-idiomatic one, word-for-word. The verb 'bring' is translated into its matching Arabic verb 'يأتي' *ya'ti*, which is when used with the pronoun 'به' *bihi* meaning 'him' gives the meaning of bringing someone, the pronoun 'him' is translated into its accurate match 'به' *bihi* (him), and also the same case with the preposition 'to' as 'لل'*lil*, which is combined with 'عدالة'*adalah* (justice) to become 'للعدالة' which means 'to justice'. Thus, the idiom was rendered easily by the translator word-for-word as **"يأتي به للعدالة"** *ya'ti bihi liladalah*, because the TL has no equivalent idiom in the SL. **"يأتي به للعدالة"** *ya'ti bihi liladalah* has the same meaning and the same lexical items of the idiom used in the source text. The above explanation shows that the translator utilized a strategy of translating the SL idiom word-for-word as 'يأتي' *ya'ti* matches 'bring', 'به' *bihi* stands for 'him', 'لل' *lil* corresponds to 'to', and 'عدالة' *adalah* is the precise meaning and form of 'justice'. Therefore, the TT equivalence here seemed to be formal, as described by Nida (1964). It has the same ST form as each single word of the ST idiom is translated

into its counterpart in the TT; something which reflects the faithfulness to the ST. Although using a word-for-word translation of idioms is not preferable, the translator, in the case of the above idiom, managed to convey the meaning and the message of achieving justice in an effective way using a non-idiomatic TT expression. This idiom has been used by the author to focus on the concept of justice and to give an implication that justice is vehemently needed, not during Orwell's time only, but at all times. The idiom was rendered easily by the translator because both the western (ST) and Arab (TT) cultures share the same severe sentences against traitors who should be punished to pay for their treachery, as a means for justice to prevail.

4.2.6.1.7 *Kept their distance (original: keep your distance (from sb/sth))*
- Source text
She was telling them that all animals were now comrades and that any sparrow who chose could come and perch on her paw; but the sparrows **kept their distance**.
- Target text
وكانت تخبرها أن جميع الحيوانات حاليا أصدقاء وأن أي طائر يمكنه لو أراد أن يحط على كفها، لكن الطيور **ظلت مبتعدة** في مكانها.
Transliteration
Wakanat tukhbiruha anna jamee' al-haywanat haliyan asdiqa' wa'anna ay ta'ir yumkinahu law arada ann yahut ala kaffiha, lakinna al-tuyur *dhallat* (stayed) *mubtaida* (away) fi makaniha.
Back translation
And was she telling them that all the animals currently friends and any sparrow, if wish, could perch on her paw, but the sparrows *stayed away* in place their.

After the rebellion in Animal Farm, Snowball tried to organize the work in the farm by establishing committees consisting of the animals, with each committee assigned a certain work to do. Mollie, the cat, was an active member of the re-education committee. One day, while sitting on the roof, she talked to some sparrows that were out of her reach. She told them that all animals in the farm are now friends and her evidence for that was that any sparrow could perch on her paw without being afraid that she might attack her/him. But the sparrows had no confidence in the cat and they *stayed away* without coming closer.

The above idiom "**kept their distance**" in the English source text means "to make sure you are not too near". In terms of Fernando's (1969) classification of idioms, this idiomatic expression belongs to the category of literal idioms because the verb 'kept' (the past tense of keep) and the noun 'distance', as lexical elements, mean staying away or far from. To translate this idiom into Arabic, the translator applied the strategy of translating the idiom word-for-word because "ظل" *dhalla* means 'kept, i.e., 'to stay in a particular condition or position', and the 'ت' *t* stands for 'their' referring to 'sparrows', while 'مبتعدة' *mubta'ida* means 'distance', i.e., 'being far away in space'. In terms of Nida's (1964) model of equivalence in translation, it seems that the translator utilized the formal equivalence because the verb 'kept' is translated into 'ظل' *dhalla* (their) was translated into its corresponding counterpart, and 'ت'*t* refers to the sparrows. The same goes for 'distance', which was rendered into its exact corresponding word 'مبتعدة' *mubta'ida*. This type of equivalence helped the translator effectively convey the meaning of the idiom; that the sparrows stayed away and did not come close as all sparrows do not trust cats.

4.2.6.2 Translating an Idiom by Semi-Replacement

In some cases of rendering idiomatic expressions, the translator might find that the translation does not go in harmony with the construction and the meaning of the TT and hence, he or she should resort to replace or semi-replace the SL idiom to preserve and reflect the SL message, as well as produce the same effect on the target reader. This strategy might help in conveying the meaning of the SL text without distorting the message of the ST idiomatic expression. The following idiomatic expression follows this strategy:

4.2.6.2.1 *More and more*
- Source text
As winter drew on, Mollie became more and more troublesome.

- Target text

مع اقتراب فصل الشتاء، أصبحت موللي **تثير المزيد** من المشاكل.

Transliteration

Ma'a Iqtirab fasl al-shita', asbahat Mollie *tuthir* (arouse) *al-mazid* (more) min al-mashakil.

Back translation

As drew on season winter, becomes Mollie *arouse more* of troubles.

After the animals of the farm expelled Jones (the owner of the farm), they started organizing the work inside the farm by assigning each animal specific tasks. Mollie (the cat) always comes late complaining that she does not feel well, and that she had mysterious pains, or that she had overslept; something which made her a source of trouble.

The idiomatic meaning of "more and more", used in the above source context, is "continuing to become larger in number or amount". For the SL reader, the idiom is not complex, and may be understood easily. Hence, the idiom can be seen as literal in accordance with Fernando's (1969) types of idioms because the meaning of the idiom as a whole is clearly deduced from its lexical elements 'more' and 'more', which give the meaning of 'increasingly'. In the process of translating this idiom, the translator applied a strategy of semi-replacement by putting it as **"تثير المزيد"** *tuthir al-mazid* which means "arouses more". Although the word "تثير" *tuthir* meaning "arouse" is not part of the SL idiom. The translator used it as a replacement to the first 'more' to avoid using the SL word "more" twice. Using the idiom's lexical item "more" twice, as in the English context, will produce the construction "المزيد والمزيد" *al-mazid walmazid* (more and more), which shows repetition and redundancy in the Arabic language. Thus, the translator replaced one of the two 'mores' in the SL idiom with the verb "تثير" *tuthir* meaning "arouse" to make the target text more natural. Applying such strategy means that the translator utilized Nida's (1964) functional equivalence in translation as he rendered the whole meaning of the idiom rather than translating each single word to convey the meaning in an effective way.

4.3   Summary

This chapter acquaints the reader with how the ST idioms in *"Animal Farm"* were translated in the Arabic version of the novel. The idioms are analyzed in accordance with Baker's (2011) strategies of translating idioms. The analysis also sheds light on the type of each idiom in terms of Fernando's (1969) classification. Nida's (1964) equivalence in translation has been referred to in the analysis of each idiom to determine whether or not the ST idioms were equivalent to the translated TT idiomatic expressions, and how such equivalent affects the translated message. Moreover, the researcher explains how culture affects the translation of some of the idioms, especially those related to achieving justice. The chapter also provides explanations to some metonymy-based idioms in which body parts play a key role in reflecting the figurative meaning of the idiomatic expressions. In the next chapter the researcher discusses the answers of the research questions and some other findings related to new strategies which are not part of Baker's (2011) strategies of translating idioms. The chapter also includes recommendations and suggestions for further studies.

CHAPTER FIVE

DISCUSSION AND CONCLUSION

5.1   Introduction

In the previous chapter, the researcher presented a detailed discussion of the analysis of the translation of idioms in Orwell's *"Animal Farm"*, and its Arabic version " مزرعة الحيوان" *Mazraat* (Farm) *Al-haywan* (Animal), in terms of their types, strategies of translation, and equivalence in translation. This chapter reports the major findings related to the three research questions. Other findings related to new strategies used in translating idioms in *"Animal Farm"* into Arabic are also discussed in this chapter. Recommendations of the study, major contributions of the thesis, and suggestions for future work that could be applied to enhance the work presented in this thesis are also outlined in this chapter.

5.2   Findings

In this section, the researcher synthesizes the outcome of the detailed analysis carried out in chapter four. The analysis yielded the following findings:

5.2.1 Discussion of Findings in Relation to Research Questions

This research has been carried out with the aim to (1) investigate the strategies applied in translating idioms in Orwell's *"Animal Farm"* from English into Arabic; (2) find out if the idioms in the English source text are effectively translated into Arabic; and (3) find out the most suitable strategies for conveying the idioms that have been translated inappropriately from English into Arabic. After analyzing the data extracted from the English novel and its Arabic version, the researcher has determined the following:

5.2.1.1 Discussion of Findings in Relation to Research Q1. What are the Strategies Applied in Translating the Idioms in Orwell's *"Animal Farm"* from English into Arabic?

Table 5.1 Types of Strategies Used in Translating Idioms

No.	Types of Baker's strategies used in translating idioms	No. of idioms	Examples	Percentage
1	Translating an idiom by using an idiom of similar meaning and form	10	**ST**: Sooner or later **TT**: عاجلا أم آجلا *Ajilan* (sooner) *am* (or) '*ajilan* (later). More examples are explained in (section 4.2.1)	25%
2	Translating an idiom by using an idiom of similar meaning but dissimilar form	4	**ST**: By heart **TT**: عن ظهر قلب *An* (from) *dhahri* (back) *qalb* (heart). More examples are explained in (section 4.2.2)	10%
3	Translating by borrowing the SL idiom	-----	-----	0%
4	Translating an idiom by the use of Paraphrase	16	**ST**: Died down **TT**: خفتت *Khafatat* (become less). More examples are explained in (section 4.2.3)	40%
5	Translating an idiom by omission of a play on idiom	----	-----	0%
6	Translating an idiom by omission of entire idiom	2	**ST**: In favor of **ST**: End to end Both idioms were omitted in the TT. (see section 4.2.4)	5%
7	Translating an idiom by compensation	----	-----	0%
8	Translating an idiom word-for-word (*new strategy used by the translator*)	7	**ST**: Above all **TT**: فوق كل *Fawqa* (above) *kul* (all). More examples are explained in (section 4.2.6)	18%
9	Translating an idiom by semi-replacement (*new strategy used by the translator*)	1	**ST**: More and more **TT**: تثير المزيد *Tuthir* (arouse) *al-mazid* (more) (see section 4.2.6)	2.5%
	Total	**40**		**100%**

Based on table 5.1, the analysis of the translation of idioms which appeared in the English novel *"Animal Farm"* and its Arabic version مزرعة الحيوان" *Mazraat* (Farm) *Al-haywan* (Animal) showed that a number of strategies proposed by Baker (2011) were applied in translating the idioms from English into Arabic. The applied strategies included translating an idiom by an idiom of similar meaning and form, translating an idiom by idiom of similar meaning but dissimilar form, translating an idiom by borrowing, the strategy of paraphrase,

translating an idiom by omission of a play on idiom, the strategy of omission of entire idiom, and translation by compensation. The analysis determined that the most preferred strategy used in translating the extracted idioms is paraphrase, the fourth strategy proposed by Baker (2011), to translate an English idiom by a non-idiomatic Arabic expression. According to Baker (2011: 80), paraphrase refers to the most common way of translating a ST idiom which does not have a match in the TT. Since it may not be possible to find a suitable equivalent for an idiom, the translator has to depend on the strategy of paraphrase. A translator resorts to applying a word or a set of words in the target language that are similar or almost similar to the meaning of the idiom in the SL, but the word or the group of words do not make up an idiom. There is a possibility that the essence of the idiom's meaning and its stylistic quality in the SL might be lost. Applying this strategy was the highest among the seven strategies proposed by Baker. It has been found that 40% of the extracted idioms were transformed into the TL by using this strategy (see section 4.2.3).

Moreover, this finding also corresponds with the findings of other researchers including; Strakseine (2009), Amina (2010), Meryem (2010), Abu-Ssayed (2004) and Mustonen (2010) who studied the translation of idioms and found that the strategy of paraphrase was the most preferred strategy in translating idioms (see ch.3, section 2.6).

The second strategy used in translating idioms in *"Animal Farm"* is Baker's strategy for translating an idiom by an idiom of similar meaning and form. In section (4.2.1) the researcher already introduced a number of *"Animal Farm"* idioms which were translated by corresponding TT idiomatic expressions; this is because they are idioms in the Arabic language too. It has been found that 25% of the extracted data came under this strategy. Having their exact Arabic counterpart (idioms having similar meaning and form), the translator found it easy to render these idioms while preserving their form and meaning effectively because the target language also contains such idioms.

Four of the extracted idioms have been found to be translated by using Baker's strategy for translating an idiom by an idiom of similar meaning but dissimilar form. Thus, it has been found that the percentage of using this strategy is at 10% (see section 4.2.2).

Translating an idiomatic expression by omission of an entire idiom has been found to be the least preferred strategy, with just 5% of the extracted data (see section 4.2.4). The reason behind the unpopularity of this type of strategy, as argued by Baker (1992: 77), is that there are specific cases in which such omissions can take place, but it cannot be used often according to these conditions: first, if no apparent equivalent exists in the TL, second, if it is hard to paraphrase, and finally, an idiomatic expression may be omitted or removed for style-related reasons. Table 5.1 also shows that new strategies, not part of Baker's (2011) strategies, were used by the translator when translating *"Animal Farm"* idioms from English into Arabic. The first strategy is word-for-word (see chapter 4, section 4.2.6) wherein 18% of the data has been translated by applying this strategy. The second is semi-replacement strategy (see chapter 4, section 4.2.6), which the translator applied on 2.5% of the samples. These two new strategies might have been used by the translator to transfer the meaning in a more effective way that helps a reader understand what the writer is presenting, and to avoid redundancy. The translator might find himself/herself considering a new strategy that helps overcome some specific translation problems. Because the aim of translation is to preserve and convey the source text message, the translator tries his or her utmost to apply a strategy that fulfills the purpose of translation.

Moreover, it has been found that three of Baker's (2011) strategies were not applicable or used by the translator to translate *"Animal Farm"* idioms into Arabic. The reason behind that might be for stylistic reasons or the unused strategies might not convey the eloquence of the message. It might also be due to cultural differences between the two languages. The unused strategies are:

(a)   Translating an idiom by borrowing the SL idiom (2011: 79)

(b)Translating an idiom by omission of a play on idiom (2011: 84)

(c)   Translating an idiom by compensation (2011: 86)

Table 5.2 Types of Idioms in the English Source Text

No.	Fernando's types of idioms	No. of idioms	Quality of the message	Number of idioms	Examples	Percentage
1	Pure idioms	16 (40%)	Less effective	2	**ST**: At heart **TT**:في داخله *Fi* (at) *dakhilihi* (heart) (see section 4.2.3.1)	0. 31%
			Inapropriate	1	**ST**: Inch by inch **TT**: بوصة وراء بوصة *Busa* (inch) *wara'* (by) *busa* (inch) (see section 4.2.6.1.2)	0.15.5%
	Total			**3**		**0.47%**
2	Semi-idioms	8 (20%)	Less effective	0		0.0%
			Inapropriate	0		0.0%
	Total			**0**		**0.0%**
3	Literal idioms	16 (40%)	Less effective	2	**ST**: Under cover **TT**: تحت ستار *Tahta* (under) *sitar* (cover) (see section 4.2.6.1.3)	0.31%
			Inapropriate	0		0.0%
	Total			**2**		**0. 31%**
	GRAND TOTAL	**40 (100%)**		**5**		**100%**

Based on table 5.2, the analysis of the translation of idioms which appeared in the English novel *"Animal Farm"* and its Arabic version "مزرعة الحيوان" *Mazraat* (Farm) *Al-haywan* (Animal) showed that the three types of idioms proposed by Fernando (1996) were used in the original text. The table shows that within the 40 idioms, which were analyzed in this study, sixteen were pure idioms, eight were semi-idioms, and sixteen were literal idioms. Findings related to the analysis of Baker's (2011) translation strategies used by the translator in translating *"Animal Farm"* idioms showed that two of the idiomatic expressions which fall under the type of pure idioms were less effectively translated (see chapter 4, section 4.2.3.1

and 4.2.3.10). Moreover, one pure idiom, which was translated by using new strategy, i.e., translating an idiom word-for-word, was found to be rendered inappropriately because the translator distorted the message in contrast to the source text (see section 4.2.6.1.2).

The analysis also showed that the eight semi-idioms within the selected data lend themselves to the seven strategies that Baker sees as options for idiom translation (see chapter 4, sections 4.2.1.5, 4.2.1.8, 4.2.2.2, 4.2.3.2, 4.2.3.3, 4.2.3.12, 4.2.3.13, and 4.2.6.1.5).

Meanwhile, two idioms which fall under the literal type of idioms were less effectively translated (see chapter 4, section 4.2.4.1 and 4.2.6.1.3). The second one in section (4.2.6.1.3) was translated by using the strategy of translating an idiom word-for-word, which is not part of Baker's (2011) strategies. So pure idioms, i.e., culture idioms are still the ones posing the challenge. Overall, the very small % less effective translation shows that these are very effective strategies for idiom translation.

5.2.1.2 Discussion of Findings in Relation to Research Q2. To what Extent are the Idioms in the English Source Text Effectively Translated into Arabic?

To answer this research question, the researcher found that the translated message of the target language can be categorized under three criteria, including:

(i)   Message conveyed effectively;

(ii)   Message conveyed less effectively; and

(iii)   Message distorted.

The first criterion means that the message is completely rendered to the TL and has an effect on its reader similar to that of the SL on its receptor. In the second criterion, the message can be seen as conveyed but in a less effective way. In other words, the message is understood by the target reader but there might be a more suitable and effective expression in the TL, which can be used by the translator to render the message in a more effective way. Meanwhile, the third criterion refers to the distortion of the meaning of the SL idiom. This might happen when translating idioms word-for-word, something which might result in missing the intended meaning of the SL idiom and producing an expression which can be misunderstood by the TT reader.

Table 5.3 Quality of the Message of Idioms Translated from English into Arabic

No.	Quality of the message	No. of idioms	Type of strategy	Examples	Percentage
1	Message conveyed effectively	35	Translating an idiom by using an idiom of similar meaning and form (**10 idioms**)	**ST**: To and fro **TT**: ذهابا وايابا *thihaban* (forward) *wa* (and) *eyaban* (backward) More examples are explained in (section 4.2.1)	87.5%
			Translating an idiom by using an idiom of similar meaning but dissimilar form (**4 idioms**)	**ST**: Took to their heels **TT**: ولوا مدبرين *walu* (took to) *mudbirin* (their heels) More examples are explained in (section 4.2.2)	
			Translating an idiom by the use of paraphrase (**15 idioms**)	**ST**: To make use of **TT**: استخدام *istikhdam* (make use of) More examples are explained in (section 4.2.3)	
			Translating an idiom by omission of entire idiom (**1 idiom**)	**ST**: End to end (see section 4.2.4)	
			Translating an idiom word-for-word (**4 idioms**)	**ST**: Above all **TT**: فوق كل *Fawqa* (above) *kul* (all). More examples are explained in (section 4.2.6)	
			Translating an idiom by semi-replacement (**1 idiom**)	**ST**: More and more **TT**: تثير المزيد *Tutheer* (arouse) *al-mazid* (more) (see section 4.2.6)	
2	Message conveyed less effectively	4	Translating an idiom by the use of paraphrase (**2 idioms**)	**ST**: At heart **TT**: في داخله *fi* (at) *dakhilihi* (heart) (see section 4.2.3.1, 4.2.3.10)	10%
			Translating an idiom by omission of entire idiom (**1 idiom**)	**ST**: In favor of (see section 4.2.4.1)	
			Translating an idiom word-for-word (**1 idiom**)	**ST**: Under cover **TT**: تحت ستار *Tahta* (under) *sitar* (cover) (see section 4.2.6.1.3)	
3	Message distorted	1	Translating an idiom word-for-word (**1 idiom**)	**ST**: Inch by inch **TT**: بوصة وراء بوصة *Busa* (inch) *wara'* (by) *busa* (inch) (see section 4.2.6.1.2)	2.5%
	Total	**40**			**100%**

Based on table 5.3, the analysis of idioms discussed in chapter four showed that most of the SL idiomatic expressions were conveyed effectively and appropriately by the translator, especially those translated within the strategy of translating an idiom by idiom of similar meaning and form because they were idioms in the Arabic language too (see chapter 4, section 4.2.1). The message was also effectively conveyed in translating an idiom by idiom of similar meaning but dissimilar form (see chapter 4, section 4.2.2); most of the idioms which were translated by the use of paraphrase (see chapter 4, section 4.2.3); one idiom in the strategy of translating an idiom by omission of entire idiom (see chapter 4, section 4.2.4.2); four in translating an idiom word-for-word (see chapter 4, section 4.2.6.1); and one in the strategy of translating an idiom by semi-replacement (see chapter 4, section 4.2.6.2.1). Thus, the message was seen to have been effectively conveyed in 87.5% of the analyzed data. The translation of idioms was deemed as having been conveyed less effectively in four out of the 40 extracted idioms including; two in the strategy of paraphrase (see chapter 4, section 4.2.3.1; 4.2.3.10); one idiom in translating an idiom by omission of entire idiom (see chapter 4, section 4.2.4.1); and one in translating an idiom word-for-word (see chapter 4, sections 4.2.6.1.3). Hence, the message was seen to be less effectively conveyed in 10% of the analyzed data. One case of translating idioms was found to be distorted within the strategy for translating an idiom word-for-word (see chapter 4, section 4.2.6.1.2), thus, scoring only 2.5%.

It was also found that culture plays a significant role in choosing the best strategy to render an idiom more effectively into the TL, achieving the right equivalence for the ST idiom. It is obvious that a translator should be knowledgeable of both the SL and the TL cultures; in order to produce an expression in the target text with an effect similar to that on the source text readership.

Culture plays an important role in how people relate and communicate in their daily interactions. It also manifests in their linguistic dealings and how they converse with one another. In *"Animal Farm"*, the source culture of the idioms, which is the English culture, seemed to influence the translation of some idioms, such as in 'translating a SL idiom by a TL idiom of similar meaning but dissimilar form' as the case with the SL idiom "**by heart**" (see chapter 4, section 4.2.2.1), and 'translating an idiom by the use of paraphrase as the case with the SL idiom "**which was which**" (see chapter 4, section 4.2.3.6).

One of the problems that translators face is the cultural differences between the source text and the target text. An idiom in the source text may be translated by a non-idiomatic expression in the target text due to the difference in culture. Each of the two languages, the source and the target, has its own distinctive culture as well as unique sets of rules. The disparity between cultures, sometimes, makes it hard for the translator to find an exact idiomatic expression that matches the SL one. Thus, the translator finds himself/herself having no other choice but to transfer the SL idiom into a non-idiomatic TL expression.

In this study, (which focuses on the translation of idioms from English into Arabic) the translator faced some problems in translating some of the idioms from the SL into the TL, because of the disparity between the cultures of the two languages. This disparity, sometimes, leads to an idiomaticity gap in the process of translation. In some cases, the translator might find an idiom in the TL that matches the SL one, while in others he or she might use a non-idiomatic expression by paraphrasing the original idiom to fill in the idiomaticity gap. The following examples from *"Animal Farm"* illustrate the above explanation of the two cases:

Ex. 1:

"By heart", translated into "عن ظهر قلب" *an dhahri qalb*, as explained in details in section 4.2.2.1.

Culturally, Arabs love to memorize poems, plays, and other literary works, so memorization is inherent in their lives. The main reason the translator used such idiomatic translation is to denote memorization in the Arab culture. The use of 'heart' 'القلب' *al-qalb* in the idiom "عن ظهر قلب" *an dhahri qalb* shows how human beings are able to grasp and memorize things. In the English idiom, the use of 'heart' was also employed, and the translator used an expression which is already found within the Arab culture in order to express the meaning and to suite the target culture. Therefore, the use of "عن ظهر قلب" *an dhahri qalb* (memorize) to denote memorization has appropriately suited the target culture of the Arabs who regard memorization with great esteem.

Ex. 2:

"Which was which" translated as **"من هو الانسان ومن هو الخنزير"** *man huwa al'insan wa man huwa al-khinzir* as explained in details in section (4.2.3.6).

Arabic is an explicit language. It is a language very rich in satire, figures of speech, idioms and all forms of wisdom in terms of communicating messages. However, in translation, there are certain aspects of speech which are made implicit in the source language, while they should be made explicit in the target language in order to match the understanding of the target reader. The culture of the Arabs relies heavily on putting things in their proper manner, more explicit to the understanding of each individual. The use of the idiom "**which was which**" in the English text cannot be adequately understood, had the translator translated it as *"man huwa man"* "من هو من", which is the literal translation of "which was which". Therefore, the translator made the idiom more explicit, and put it more clearly as "من هو الانسان ومن هو الخنزير" *man huwa al'insan wa man huwa al-khinzir* (who is the man and who is the pig) to suit the open culture of the TT reader.

5.2.1.3 Discussion of Findings in Relation to Research Q3. What are the Most Suitable Strategies for Conveying the Idioms that have been Translated Inappropriately from English into Arabic?

From the detailed analysis of idioms explained in Chapter Four, it has been found that preserving the meaning of *"Animal Farm"* idiomatic expressions seemed to be problematic in one case. This is because the translator applied a word-for-word translation, where he translated each single word in the idiom into its corresponding word in the target language. However, the strategy of translating idioms word-for-word can work in translating some idiomatic expressions in some contexts as the case in few of the idioms found in *"Animal Farm"*. Applying this strategy on some idioms in this novel, the translator managed to produce expressions similar or almost similar to the meaning of the source text. But this strategy was problematic in the following idiom:

    Ex:

        Inch by inch
-      Source text
To see him toiling up the slope **inch by inch**, his breath coming fast, the tips of his hoofs clawing at the ground, and his great sides matted with sweat, filled everyone with admiration.
-      Target text
ورؤيته وهو يكدح صاعدا الى أعلى المنحدر **بوصة وراء بوصة**، وانفاسه لاهثة، وأطراف حوافره تخمش في الارض، وجسمه يقطر عرقا، وكان الجميع معجبا به.
Transliteration
Wa ru'yatahu wa huwa yakdah saidan ila a'la al-munhadar *busa* (inch) *wara'* (by) *busa* (inch), wa anfasahu lahitha, wa atraf hawafirahu takhmush fi al-ardh, wa jismahu yaqtor araqan, wa kana al-jami' mu'jaban bihi.
Backtranslation
And see him while he works hard going up to top downhill *inch by inch*, and breaths his panting, and parts hoof his dived in ground, and body his dripping sweat, and were all admired they him.

This idiomatic meaning of **"inch by inch"**, as used by Orwell, refers to moving "very slowly and with great care or difficulty". This idiom, **"inch by inch"**, belongs to the category of pure idioms as classified by Fernando (1996) because 'inch' as a lexical item refers to a unit of measurement while the idiomatic meaning of this expression

refers to something else which is "very slowly and with great care or difficulty". In translating this idiom from English into Arabic, the translator missed the idiomatic meaning and rendered it into the target language word-for-word, i.e., translating each single word in the SL idiom into its corresponding word in the TL. The first "inch" is translated into its exact meaning of a unit of measurement "بوصة" *busa*, and the same applies to the second "inch" while "by" was transformed as "وراء" *wara'*. Translating this idiom word-for-word has led to the distortion of its meaning in the target text. The target reader would understand the idiom as measuring a distance *inch by inch* while its idiomatic meaning reflects doing something or moving with great difficulty. Baker (2011: 69) describes such types of idioms as "misleading". Translating "**inch by inch**" into "**بوصة وراء بوصة**" *busa wara' busa* does not give the meaning of "very slowly and with great care or difficulty"; something which resulted in giving a connotation different from the source text. It was better had the translator used the Arabic idiom "**بشق الأنفس**" *bishaq al-anfus* which means "with great difficulty" rather than using a word-for-word translation, which distorted the meaning of the author's message. Hence, the most suitable strategy for conveying the meaning of this idiom, which has been translated inappropriately, is Baker's (2011) strategy of translating an idiom by an idiom with similar meaning but dissimilar form, because an idiomatic expression which corresponds with the SL idiom already exists in the TL.

The TT idiom "**بشق الأنفس**" *bishaq al-anfus* (with great difficulty) reflects the same meaning of the SL idiom **"inch by inch"** as both idioms have the meaning of 'with great difficulty' but they both differ in their lexical items.

5.3 Recommendations

The researcher recommends that idioms should be regarded and handled with great care during the translation process. Due to their paramount importance and how they make a

speech to be more exciting, translators, students and learners of translation should be careful in dealing with idioms.

Throughout the process of translating idioms, a translator should first recognize the idiomatic expression and interpreting it correctly before deciding how to put it into the TL. Then, a translator should be careful in transferring the idiomatic expressions, because the SL and the TL might differ in the way of expressing idioms. In other words, an idiom which might be expressed by one word in one language, might be expressed by transparent, fixed expression in another. When translating culture-specific idioms, a translator should be knowledgeable of the culture of both the source and the target language. Moreover, a translator should try his/her best to be faithful to the ST in order not to lose balance between the ST and TT.

Meanwhile, students and learners of translation may face difficulties in translating idiomatic expressions. Thus, they should recognize or determine the idiom first, and then look for its corresponding equivalence in the TT (because an idiom might have no equivalence in the TT). They should also be careful in conveying the meaning of the idiomatic expressions because some of them might be used literally or figuratively in the source text.

For researchers working on this linguistic phenomenon, they should be knowledgeable about the SL idioms and capable of recognizing the idiomatic expressions from non-idiomatic ones. Then, a number of strategies for translating idiomatic expressions could be applied and new strategies might emerge as well. Translators, students and learners of English, and researchers are recommended to be aware of a number of translation techniques as well as the context of the discourse they are dealing with. Finally, they should consider both the form and the meaning of idiomatic expressions.

5.4   Contributions

Idioms are one of the most important phenomena in any language, whether written or spoken, because such expressions add verve and life to writing and speech as well. The work contributes to the field of translating idiomatic expressions across languages in general, and from English into Arabic in particular. Previous studies such as Ani (2013), who discussed the analysis of translating idioms in one of Agatha Christie's novels into bahasa Indonesia, and Howwar (2013), who studied the translation of some English and Arabic culture-specific idiomatic expressions, did not aptly discuss the relevance of any theoretical framework, such as Baker's (1992; 2011) or Newmark's (1988) strategies of translation. Hence, the current study introduced a detailed analysis of the types of idioms used in a literary English, and a comprehensive explanation of the strategies used in translating those idiomatic expressions into Arabic, with the discussions built on theoretical frameworks (see: chapter 4, section 4.2). Moreover, the study found that the translator applied new translation strategies which are not part of Baker's (1992; 2011) strategies for translating idioms. The new strategies include translating idioms word-for-word, and the strategy of semi-replacement. These two new strategies might have been used by the translator to transfer the meaning in a more effective way that helps the reader make sense of what the writer is presenting, and to avoid redundancy. The translator might find himself/herself considering a new strategy that helps overcome some specific translation problems. Because the aim of translation is to preserve and convey the source text message, the translator tries his or her utmost to apply a strategy that fulfills the purpose of translation (see chapter 4, section 4.2.6).

5.5   Suggestions for Further Studies

This study has investigated some types of idioms and the strategies applied in translating them in an English literary text and its Arabic version. It did not cover all

types of idioms and strategies as proposed by a number of scholars. Thus, the findings of this work are tentative and may not be considered effective for non-literary texts. Therefore, other studies are needed to deal with the following issues:

(i)   Further studies on the translation of culture-bound idioms in various text types such as social, religious, and political texts should be carried out.

(ii)   A future researcher might analyze how translation from the source to the target language affects the syntactic structure of idiomatic expressions.

(iii)   Arabic idioms should be dealt with further studies in order to have a comprehensive list and discussion of Arabic idioms vis-a-vis other languages.

5.6   Conclusion

The aim of this study was to investigate the strategies applied in translating English idioms in Orwell's *"Animal Farm"* and the novel's Arabic version ''مزرعة الحيوان'' *Mazraat* (Farm) *Al-haywan* (Animal). The study also attempted to examine how effectively the idioms were translated from English into Arabic, and find out the most suitable strategies for conveying the idioms that have been inappropriately translated from English into Arabic. To achieve these aims, this research was carried out on 40 idioms extracted randomly from the English book and their Arabic translation in the novel's Arabic version. The idioms were analyzed in terms of Fernando's (1969) types of idioms, Baker's (2011) strategies for translating idioms, and Nida's (1964) model of equivalence in translation. The study found that the strategy of paraphrase was the most used strategy in translating idioms in *"Animal Farm"* into Arabic. This finding corresponds with Baker's (2011: 80) claim, with it being the most common way of translating a ST idiom which does not have a match in the TT. This finding also corresponds with the findings of other researchers, including Strakseine (2009), Amina (2010), Meryem (2010), Abu-Ssayed (2004) and Mustonen (2010), who studied the

translation of idioms and found that the strategy of paraphrase was the most preferred strategy for translating the idioms (see ch.3, section 2.6). Moreover, the study found that most of the idioms which appeared in the novel were translated effectively, especially within the strategy of translating an idiom by idiom of similar meaning and form, and translating an idiom by idiom of similar meaning but dissimilar form. Four idioms were found to be less effectively conveyed, as was the case with two idioms translated by paraphrase (see section 4.2.3.1, 4.2.3.10), one idiom in the strategy of omission of entire idiom (see section 4.2.4.1), and one by applying the strategy of word-for-word translation (see section 4.2.6.1.3). One message was found to be distorted (see section 4.2.6.1.2).

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