

Translating English Body Part Idioms into Arabic Idiomatic Equivalences

By

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المستخلص

يتناول هذا البحث ترجمة التعابير الاصطلاحية المتعلقة بأعضاء الجسد من الإنجليزية الى العربية بغض النظر عن شكل وتركيب تلك التعابير . ويؤكد الدراسة على أهمية الاستفادة القصوى من موارد اللغة الأم في إيجاد المكافئ الدينامي (الاصطلاحي) باعتباره الاستراتيجية الأفضل في عملية الترجمة شريطة توفره في اللغة الهدف . بالإضافة لذلك، يتصدى هذا البحث لعرض العديد من التعاريف العملية لمفهوم التعبير الاصطلاحي محاولا الخروج بتعريف أكثر دقة وشمولية . كما يتناول وبشكل مقتضب التحديات والصعوبات التي تفرضها عملية ترجمة التعابير الإصلاحية ويقدم بعض المقترحات والنماذج النظرية للتعامل مع تلك المشاكل والتحديات .

Abstract

This paper studies the translation of body part idioms (BPIs) from English into Arabic regardless of their forms. It focuses on the importance of making use of the native language resources in finding the dynamic (idiomatic) equivalence as the best strategy provided that it is available in the TL.

Besides, the main concern of this study is also to provide some operational definitions of idioms and trying to come up with a more comprehensive one. In addition, it briefly identifies the challenges idioms pose during the translation process and proposes a theoretical model for dealing with such problems.

List of abbreviations

BPW: Body Part Word

BPIs: Body Part Idioms

SL: Source Language

TL: Target language

1.Introduction

No doubt that translation is not just a replacement of vocabulary or sentences from one language into another. It is rather a communicative operation that requires reproduction and recreation of the translated text. Moreover, it is generally agreed upon that translating idioms is one of the most challenging and complicated issues especially when the SL and TL belong to different linguistic families, i.e. different cultures.

Thus, a creative translation requires making use of the native language resources during the translating operation. Native language resources include: morphological, syntactic, stylistic and rhetorical resources.

As far as idioms are concerned, it becomes more demanding on the part of a translator to try his best to find the right idiomatic equivalence in TL, especially if available in TL lexicon. It is necessary that a translator should be fully aware of the importance of the dynamic equivalence that produces a translation similar in force to that of the original text. He should recode the source message in the TL creatively with as well as literary conventions so as to be as semantically accurate and aesthetically effective as the original. Fortunately, it is found out that Arabic and English, despite the major cultural, social, religious and political differences between them, have many perfect or nearly perfect idiomatic equivalents.

On this basis, the present study stresses the fact that it is possible to furnish the right Arabic idiomatic equivalents, to many English body part idioms, derived from the said resources. It can not be denied that among the idioms investigated, there are some idiomatic equivalents in both languages that express the same meaning but use no body part words. This last group is very limited in number.

2. Definitions of Idioms

Dealing with the translation of idioms requires agreeing first on what an idiom is. The definitions given to this term and the areas it is said to cover vary considerably from one reference to another.

They really "range from a word plus a particle to a full sentence-from what is called phrasal verbs to sayings and proverbs". (Sirriyya,1998:88)

The advocates of each definition have their own arguments which are essentially based on the fact generally agreed upon that an idiom is a "succession of words whose meaning is not obvious through knowledge of the individual meaning of the constituent words but must be learned as a whole." (Hornby, 1991 s.v idiom)

It is worth noting that a distinction should be clearly made between idiomaticity and idioms. Idiomaticity is regarded as an umbrella term since it covers not only the expressions or phrases that are traditionally categorized as idioms. Thus, " idiomaticity is not confined only to those expressions which are traditionally identified and classified as idioms" (Ghazala 2004: 8). It covers other types of categorizations such as proverbs, sayings, phrasal verbs, restricted and open collocations...etc.¹

In this regard, Hornby(ibid.:616) states that idiomaticity refers to " the use of language that is typical of or particular to speakers of a particular language."

Longman Dictionary of English Idioms(1992) defines an idiom as "metaphorical rather than literal...also more or less invariable and fixed in form and order".

Idioms, according to Ghazala(2004:3), are "special , metaphorical, fixed phrases whose meanings and forms are not negotiable. Their most special and essential component is idiomatic, namely, their metaphorical aspect".

In this context, Ghazala (ibid.:7) redefines idioms simply as " those phrases and expressions which are primarily fixed, and invariable in form, and cannot be understood literally, only metaphorically".

In *A First Dictionary of Linguistics and Phonetics*, Crystal defines idiom as : " A term used in GRAMMAR and LEXICOLOGY to refer to a SEQUENCE of WORDS which is SEMANTICALLY and often SYNTACTICALLY restricted, so that they function as a single UNIT. From a semantic viewpoint ,the MEANING of the individual words cannot be summed to produce the meaning of the ' idiomatic' expression as a whole. From the syntactic viewpoint, the words often do not permit usual variability they display in other CONTEXT, e.g. It's raining cats and dogs' does not permit ' it's raining a cat and a dog/dogs and cats, etc.(Crystal,1980:179).²

Idioms are considered as " frozen pattern of language which allow little variation in form and, often carry meanings which cannot be deduced from their individual components"(Baker,1992:63).

Having pointed out all the above definitions of idioms, it would be possible to identify the following main characteristics idioms often have.

1. Idioms are fixed(frozen) in form and order.
2. They carry meaning that cannot be understood literally in that 'they do not normally mean what we expect them to mean.(al-Sha'lan, 2007:46)
3. They are culture-based expressions.

3. Difficulties with translating idioms

According to the definitions presented above, it is obvious that the critical factor in translating idioms is really meaning since they convey various aspects of meaning. Baker (ibid.:65) identifies that the main problems idiomatic and fixed expressions pose relate to two main areas :

1. The ability to recognize and interpret an idiom correctly.
2. The difficulties involved in rendering the various aspects of meaning an idiom or a fixed expression conveys in the target language.

Similarly, Waard and Nida (1986:139) believe that an idiom has its own internal meaning, with their literal significance in addition to its figurative external meaning (the meaning of the unite as a whole) . The last type of meaning, they believe, can not be easily derived from the meaning of the

constituent parts. In other words, idioms usually yield a literal meaning but are not easily understood, since they do not seem to reflect the intended idea in a straight forward manner.³

In this context, the main difficulty idioms pose lies in the fact that they are peculiar to a given language and consequently express connotative meaning rather than a denotative one. In other words, idioms are more semantically opaque than transparent and thus translating them becomes more difficult because it will not be an easy task to guess the intended meaning.

Additionally, Nida and Taber (1974: 106) state that " too often translators are not sufficiently sensitive to the possibilities of idiomatic expressions, and hence the end result is a weakening of the figurative force of the translation, since they do not compensate for the loss of certain idioms by the introduction of others".

Among the main problems encountered in translating idioms is the grammatical ones. It is common that idioms usually violate the established grammatical rules. Seidle and McMordie(1978:4) say that " the way in which the words are put together is often odd, illogical or even grammatically incorrect."

On the whole, any translator, regardless of proficiency, will not be able to render idiomatic meaning properly in the TL unless he is fully aware of two important things, namely: the importance of context and the cultural background.⁴

Most importantly, it is sometimes possible to provide an idiomatic equivalence if a translator has a mastery of his native language and can make the full use of its unlimited resources, be it morphological, syntactic or stylistic...etc. In this context, Nida and Taber (ibid.) emphasize the fact that "whereas one inevitably loses many idioms in the process of translation, one also stands to gain a number of idioms"

4. Correspondence of Body Part Idioms in SL and TL

Body Part Idioms (hence BPIs) are idioms where a certain body part word(BPW) is used figuratively to convey an idiomatic meaning. BPIs are of two kinds: common BPIs and language specific. This paper is going to study the common ones since it is noted, on many occasions, that English and Arabic tend to use a particular BPI to express more or less the same ideas. It is also clear that the two languages mainly use the same form of idioms in this respect.⁵

In spite of the fact that every language reflects reality in its own way, English and Arabic, when using certain BPIs figuratively, have too much in common. For instance, English 'hand' and its Arabic counterpart ' يد ' are both used , among other things, to express ' power', 'authority' , support' and '

role'...etc. Similarly, English 'face' ,for example, and Arabic ' وجه ' , are used to convey notions as ' fame' , importance' , 'distinction', 'prominence', and the like. Consider the following examples:

- Television face = وجه تلفزيوني means a 'remarkable famous person'
- .⁶ هو لاء ووجه البلدة = remarkable personalities .

The strategies followed in translating English BPIs, into Arabic idiomatic (perspective) equivalences, are mainly based on possible ways (strategies) of translating idioms identified by Baker(1992:71-78). Most important, out of the four strategies mentioned in Baker(ibid.), the first two are basically adopted. They are as follows:

- (a) Using an idiom of similar meaning and form.
- (b) Using an idiom of similar meaning but different form.

It is worth mentioning, in this regard, that when expressions and functions correspond, the resulting translation will be the best one especially when idiomatic equivalences are found in the TL. In this context, Gazahla (2004: 31) admits that idiomatic equivalent is the most recommended translation technique since it provides creativity that "should be the core of any translation procedure of idiomaticity, if to be faithfully retained in TL at all".

Consequently, BPIs, to be translated, are found to fall into three main categories , in terms of the said two strategies:

4.1 Similar meaning similar form (both use the same BPW)

In most cases of the data collected, both languages use exactly the same BPW to express exactly the same notion. Out of (124) BPIs, there are 83 idioms that have the same meaning and form. Let us consider these examples:

- When doing something without someone's knowledge or approval , English ' behind someone's back' and Arabic ' من وراء ظهر فلان ' are used.
- In English, wanting to revenge is expressed through using ' blood' in 'want someone's blood', which is the same in Arabic ' يطلب بدم فلان '.
- 'blood' is also employed in English to indicate that a person becomes very angry when saying ' it makes one's blood boil'. The same is true in Arabic, ' لقد جعل الدم يغلي في عروقي '.
- When a person is said to 'admit something that one has wanted to say for a long time, is 'to get something off one's chest' in English. The Arabic counterpart is exactly the same : ' يبوح بذات صدره '.
- 'To wash one's hands off a matter' in English means to give up trying or have anything more to do with the matter. The same notion is expressed in Arabic excepting the fact that the verb in English is ' wash' but in Arabic is ' ينفض ' meaning (to dust off something' as in :

- ينفض يده من الأمر
فلأنفَضَ يَدَيَّ يَأْسًا مِنْهُمْ

The following examples from (المناع , 2008:46-48) will be more illustrative:

- He has spent his life unemployed...but **in the twinkling of an eye** he has become rich.
- قضى حياته عاطلا عن العمل...، ولكنه في لمح البصر أصبح غنيا.
- I taught them how to program the computer, but my words **went in one ear and out of the other**.
- أرشدتهم كيف يبرمجون الكمبيوتر ، ولكن كلماتي دخلت من أذن وخرجت من الأخرى (كلماته لم تجد أذان صاغية).
- The manager usually **turns a blind eye** to those who arrive late.
- عادة ما يغض المدير الطرف عن الذين يحضرون متأخرين.

Examples of this category will be shown later in appendix(I).

4.2 Same meaning different form (different BPWs)

There are cases where the two languages express the same notions or feelings; but by reference to different parts of the body.

- In English, ' to put one's finger on sth.' is to identify or discover something. The idea is similarly conveyed in Arabic but by use of another body part word, namely ' يد' (hand): ' يضع يده على الجرح '!
- When something, say a poem, is very much better than a collection of other poems, it is ' head and shoulder above them' in English. Arabic uses ' من عيون الشعر ' (eyes) instead to express the same idea: ⁷.
- ' with open arms' is used to mean ' welcoming sb. with enthusiasm' in English. Arabic uses ' احضان/حضان' instead of an 'arm'. So Arabs say: ' يأخذه بالأحضان '.
- When a person does something willingly with special intention and aim, is one who does something ' with an eye' in English. The Arabic counterpart idiom employs other two different body part words, namely: ' يد', or ' رجل' as in:

- " الذين يكتبون الكتاب بأيديهم..."

"فأثر أن يمشي على جمرة الوغى برجل ولا يعطي المقادة عن يد"

- A person who is being talked about by everyone, is one whose name is ' on everyone's lips' in English, but 'on everyone's tongue(lisan) in Arabic:

- 'عدوك مذموم بكل لسان.....'

- ' Things come to a head' is used, in English, to show that something is too worse to be borne. Arabic uses ' عظم ' (bone) as well as a non-BPW like 'سكين' to denote the same situation:

- بلغ السكين العظم⁹

- When expressing that someone's speech is just nonsense, English uses 'lip' in " His speech is just a lip service", whereas Arabic employs 'لسان' 'lisan' to express the same meaning:

- كلامه مجرد لقلقة لسان.

Note: more examples are shown in appendix (2)

4.3 Same meaning different form (one language uses no BPW)

In some other cases the two languages express the same idea where one of them employs certain body part word but the other one does not. The following examples may be illustrative:

- In English, it is said that something or somebody is ' under one's nose' meaning that something or somebody is very close. The same notion is found in Arabic but the word ' قوس ' ,which is not a BPW, is used instead. Thus, we say:

- فكان قاب قوسين أو أدنى...

- Things ' come to a head', in English means that things getting too worse to bear. Such a situation is described in Arabic by using non-BPW like ' رَبِي ' the plural of ' زبية ' meaning ' top of mountain'¹⁰. Thus, Arabs say in a situation like this:

- بلغ السيل الزبي

- In English, something is ' like getting blood from or out of stone ' means that something is impossible. Arabic uses 'fire' and 'water' , both are not BPW, to express the same idea. Consider the following example:

- ومحمل الأيام فوق طباعها متطلب في الماء جذوة نار

- 'He returned empty-handed, in English, means he returned zero-handed. The same idea is expressed in Arabic but by using the word ' خُف ' (slipper) instead ,as in :¹¹

- رجع بخفي حنين (رجع خالي الوفاض).

- When someone is too old to live, English uses that he/she is ' at the death's door' where as Arabic expresses the same meaning saying ' رجله ' or ' على حافة القبر ' . Consider the following example:¹²

- He is still cracking the same old jokes despite being **at the death's door**.

- على الرغم من ان رجله تتدلى في القبر، إلا أنه مازال يردد نكاته القديمة.

- To 'pick someone's brains' is to find out what someone knows/thinks about in English, but افكار (ideas/notions) are used in Arabic. Thus we say:

- يقرأ أفكار فلان.

- Oh, please **tighten your belt**. That's enough.

- اتق الله وكف يدك عني ...ذلك يكفي!

5. Conclusions

It is obvious that the present paper arrives at the following conclusions:

1. The critical problem in translating idioms is really meaning since they convey various aspects of meaning, i.e. they do not seem to reflect the intended idea in a straight forward manner.
2. Arabic and English, despite the major cultural, social, religious and political differences between them, have many perfect or nearly perfect idiomatic equivalents when using PBIs.
3. If a translator is fully aware of his native language resources besides bearing in mind the context of occurrence and the cultural background of the SL idioms, she/he will be able to furnish the idiomatic equivalences to the said idioms.
4. It is found out that BPIs in SL and their idiomatic equivalents in the TL fall into three main categories: (a) Function and form correspond in both languages. (b) Functions correspond but forms differ slightly, i.e. one language uses certain BPW whereas the other one uses another BPW. (c) Functions correspond but forms differ completely, i.e. one language employs BPW but the other one doesn't.
5. When both form and meaning (function) are similar, the resulting translation will be idiomatic in both languages. Such kind of translation is regarded the best one since it reproduces in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style.

APPENDICES:

Appendix (1)

BPIs that have the same meaning and same form

BPW	English Idioms	Meaning	Arabic Equivalence
arm			
(1)	Give one's right arm	Be willingly/ prepared to make great sacrifice to do/get something	يعقد يد العزم
(2)	Twist someone's arm	A forceful persuasion	لَيِّ الذراع
back			
(3)	Stab someone in the back	Be disloyal to a friend when does not expect it.	طعنة في الظهر
(4)	Turn one's back to someone.	Refuse help when needed	يُدير ظهره لفلان

blood			
(5)	In cold blood	Calmly and without feeling	بدم بارد/ببرود أعصاب
(6)	New blood	Someone who is expected to bring new ideas, innovations ...etc	دماء جديدة
(7)	Bag of bones	If someone is a bag of bones, he is very underweight.	فلان كومة عظام
brain			
(8)	One's brain-child	One's own ideas	بنات أفكاره
(9)	The brain drain	Loss of a country's best-qualified academics	هجرة الأدمغة
(10)	Rack one's brain	Think very hard to find a solution to a problem ...	يُحْمِلُ عقله/فكره
ear			
(11)	Turn a deaf ear to something/ fall on deaf ears	Deliberately ignore something unwelcome by pretending not to have heard it.	يُعْطِي الأذن الطرشه (colloquial)
(12)	Be all ears	Listen attentively with keen interest	كله آذان صاغية
(13)	Be up to one's ears	Be extremely busy	مشغول (غارق) حتى الأذنين (colloquial)
(14)	Walls have ears	Be careful	الجدران لها أذان
(15)	Lend me your ears	Listen attentively to me	أعزني أذنيك
eye			
(16)	doesn't bat an eyelid	If someone doesn't bat an eyelid, they don't react or show any emotion when surprised, shocked, etc	لا يرف له جفن

(17)	Catch someone's eye	Attract someone's attention	يسحر عيني فلان
(18)	Have got an eye for sth.	Be a good judge of it	يُجَعِّن النظر في
(19)	Keep an eye on something/someone	Observe carefully	يكون عَيْنًا على..
(20)	A smack in the eye	A sudden and unexpected setback, loss, failure...	قذَى في العين
(21)	Be all eyes	Look attentively and keenly	كله عيون مفتحه
(22)	Give someone the evil eye		يراويه العين الحمرا (colloquial)
(23)	Under someone's eyes	In someone's presence	على مرأى من فلان
(24)	Cry one's eyes out	Cry very much	أطلق لعينيه العنان
(25)	Look at things with a fresh eye	Look at things from a new perspective	ينظر للأمور بعين ثاقبة
(26)	The apple of someone's eye	The dearest thing/person to someone	قرة عين فلان
(27)	Open someone's eyes	Make someone realize the truth	يفتح عيونه على الحقيقة
(28)	Pull the wool over someone's eyes	Deceive someone	يذر الرماد في العيون
(29)	Private eye	A secret spy	فلان عين على قومه
face			
(30)	Face to face	Person to person	وجها لوجه
(31)	Lose face	Be humiliated, lose the respect of others	يبذل (ماء) وجهه
(32)	Show one's face	appear, come...	يظهر وجهه (للناس)
(33)	A slap in the face	A sudden and unexpected rejection, defeat, disappointment...etc.	تلقى صفعة بالوجه
finger			
(34)	Point the finger at some	accuse	يشير بإصبع الاتهام
foot			

(35)	Feel/find one's feet	Become self-confident	يجد لقدمه موضعا
(36)	Pull the carpet/ rug from under someone's feet	Stop giving one's help suddenly and unexpectedly	يسحب البساط من تحت أقدام فلان (loan translation)
(37)	Stand on one's (two) feet	Be self-supporting and independent	يقف على قدميه (رجليه) (Iraqi colloquial)
hand			
(38)	At hand	Near, close by	في متناول اليد
(39)	Bite the hand that feeds him	Incredibly unfaithful	يعض اليد التي تطعمه
(40)	Bound/tied hand and foot	Powerless to act	مغلول اليدين والرجلين
(41)	His left hand does not know what his right hand's doing	He behaves top secretly	لا تعلم شماله ما تتفق يمينه
(42)	Wash one's hands of sth. or somebody.	Feel totally disappointed	يغسل يده من الأمر أو الشخص (colloquial)
(43)	Live from hand to mouth	Live only for his day	يعيش من اليد للفم (colloquial)
(44)	Force someone's hand	Force someone to act	يلوي ذراع فلان
(45)	Gain/ get the upper hand	Win an advantage over someone/something	له اليد العليا/ الطولى
(46)	Give / lend someone a hand	Help someone physically	يُعيد يد العون
(47)	Give someone a free hand (in sth.)	Give someone a permission to do as he wishes	يُطلق يد فلان
(48)	have a hand in something	be involved in something	له يد في الأمر
(49)	In hand	Under control	تحت اليد
(50)	Out of hand	Out of control	ما في اليد حيله

(51)	Someone's right hand	Someone's closest assistant	ذراعه اليمين (يا من غدا لي ساعدا ومساعدًا دون البشر)
(52)	Take a hand in	Intervene	يضع يده في الأمر
(53)	Take something/someone in hand	Take control of	أحكم قبضته على الأمر
(54)	Light-handed	Well-experienced thief	هو خفيف اليد
(55)	Having someone in the palm of one's hand	Having influence over someone	إنه في قبضة يده
(56)	To ask for her hand	Willing to marry her	يطلب يدها (للزواج)
head			
	Bury one's head in the sand	Refuse obstinately to accept or face fact	يدفن رأسه بالرمال
(57)	From head to toe	all over one's body	من قمة الرأس حتى أخمص القدم
(58)	Keep a cool head	Remain calm not panic	رأسه بارد (colloquial)
(59)	Head over heels		رأسًا على عقب
(60)	Cannot make heads or tails of something	Completely stupid	لا يعرف رأسه من رجليه
heart			
(61)	Bare your heart	tell someone personal and private feelings	يفتح قلبه لفلان
(62)	Break someone's heart	Make someone very unhappy or sad	يكسر قلبه
(63)	By heart	From memory	عن ظهر قلب
(64)	Have a heart	Show some feeling/pity – be able to give someone bad news.	لم كل هذه القسوة... أما لك قلب؟! لم يطاوعني قلبي أن أطلعته على الخبر
(65)	In one's heart of the hearts	Deep inside, in one's innermost feelings	في سويداء/شغاف القلب

(66)	One's heart is in one's mouth/ throat "my heart was in my mouth"	Sudden fear due to a terrifying situation	" وبلغت القلوب الحناجر "
(67)	Sick at heart	terribly sad	موجع القلب/محزون الفؤاد
hide			
(68)	Save one's hide/ skin of one's teeth	Escaped with loss of everything but life	ينجو بجلده
lip			
(69)	One's lips are sealed		لا ينبس ببنت شفه
(70)	Look at things with mind's eye		ينظر بعين البصيرة / بعين العقل
Mouth			
(71)	Put words in one's mouth		يضع الكلمات في فمه/يلقنه الكلام
nose			
(72)	Pay through the nose	Doing sth.unwillingly	مرغم الأنف
(73)	Pick one's nose into	Interfere in private matters that do not concern one.	يدسّ أنفه في ...
(74)	Bad taste in your mouth	If something leaves you with a bad taste in your mouth, you feel there is something wrong or bad about it	في الحلق شجي
Thumb			
(75)	Under someone's thumb	Under his/her control She has got him under her thumb.	أنه كالخاتم بإصبعها
tongue			
(76)	Be on the tip of the tongue	Be on the point of remembering but not	على طرف لساني (loan translation)

		able to do so	
(73)	Give full rein to one's tongue	Allow feeling to be expressed fully	أطلق العنان للسانه في التعبير عن مشاعره
(74)	Hold one's tongue	Say nothing	يمسك لسانه
(75)	A slip of the tongue	A mistake made when speaking	زلة لسان
(76)	Tongue-tied	Not being able to speak due to emotional disturbance	معقود اللسان

Appendix (2)

BPIs that have the same meaning but different form

BP	English Idioms	Meaning	Arabic translation
back			
(1)	Turn one's back to someone.	Refuse help when needed	اعرض بوجهه عنه
Chin			
(2)	Take it one the chin	To accept something (usually difficult to bear)open-mindedly	يتقبل الأمر بروح رياضية
ear			
(3)	still wet behind the ears	criticizing a person as being inexperienced, or has a little experience of life	ما يزال طري العظم أو ضعيف الجناح
finger			
(4)	Have(got) a finger in sth.	Be involved in sth.	له ضلع في الأمر
	Work with one's fingers to the bone	he exerts the utmost of his efforts	يبذل قصارى جهده/ يبذل عرق جبينه
foot			

(5)	Have a foot in both camps	Be involved with two activities	له في كل قدر مغرف
(6)	Put one's best foot forward	Do one's best	يبذل عرق جبينه في الأمر
(7)	Not to let grass grow under one's feet.	Most caring and confident	لا يدع الماء يجري من تحت أقدامه
(8)	Put one's foot in one's mouth	Said something stupid or embarrassing and did not realize until it was too late.	قلب الأحمق وراء لسانه
hand			
(9)	took the law into his hands		ياخذ حقه بذراعه (colloquial)
(10)	Rule them with an iron hand		يحكمهم بقبضة من حديد
head			
(11)	he is off his head/ lose one's head	Lose control	يفقد صوابه/ عقله
(12)	Use one's head	Use one's intelligence	يُعمل عقله
lip			
(13)	Bite your lip/ tongue	to make a conscious effort not to react about something that displeases you.	يعض على النواجذ
mouth			
(14)	Shoot off one's mouth	Being too talkative	يُطلق للسانه العنان
(15)	Take my life in my hands	Most willing to sacrifice	سأحمل روحي على راحتي
nail			
(16)	He hit the nail on the head		يجيد الحزّ ويصيب المفصل
(17)	Lose one's head	Lose control	يفقد عقله

			(Iraqi colloquial)
neck			
(18)	A pain in the neck	A very annoying person, thing or task.	سكينة الخاصرة
nose			
(19)	Lead someone by the nose	Influence someone to do as one wants (control a person completely as if he were a camel being lead by a rope)	يقاد كالجمال المخشوش
(20)	Under someone's nose	Very close	أقرب اليه من حبل الوريد
Shoulder			
(21)	To put your shoulder to the wheel	Start working with great effort and determination	شمر عن ساعد الجد
(22)	To pull one's socks	=	=
(23)	Bite one's tongue off	regret	يعضّ أصابع الندم
teeth			
(24)	In the teeth of ... " The parliament passed a law in the teeth of public protest".	Doing something in open defiance of someone	رغم انف فلان
(25)	Armed to the teeth		مدجج بالسلاح
wing			
(26)	Spread one's wings	Spread his power/authority	يمد أذرعته في كل مكان
(27)	To clip the wings of...	To limit the powers or authority of a person	ينتف ريش فلان

Glossaries:¹ . See Ghazala(2004: 3,7)² . Also see Lyons(1969:177-78).³ . See Sirriyya (1999:89)⁴ . See Baker(1992:66)

- ⁵ . See Ali(2003:167).
⁶ . see Al-Utbi(2001: 93)
⁷ . See (ibid.178)
⁸ . see الهاشمي (n.d.I:320)
⁹ . See الهاشمي (ibid.I:220)
¹⁰ . See Awwad(2009:58)
¹¹ . المناع (2008:46)
¹² . This image indicates the camel that is usually guided by nose.

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