

Naturalness in Translating Idiomatic Expressions Utilizing Animal Behaviour

Yasir A.S. Muttar

College of Education/Al-Qaim - University of Anbar

ABSTRACT

Animals are regarded as the second part of being; along with human beings they comprise the world. Man has given animals part of his way of speaking. This is obvious in all languages in the world. Animal behaviour is one way of speaking and conveying ideas. The study aims at discovering how to view naturalness in translating idiomatic expressions utilizing animal behaviour. The idea of the text to be natural is confronted with many problems the first of which is the origin of SL and the TL. As far as the two languages are related to near origins, naturalness is much easier to be achieved. The origin of the language determines many things. Starting with culture, naturalness is hard to be achieved in languages with different cultures. Ways of living, habits, customs, relationships etc. each of which stands as an obstacle in translation between two different cultures. In addition to lexical problems, idioms are regarded as one of the most thorny ways of dealing with lexical problems and hence with achieving naturalness. Moreover, language specific words put a spoke in the wheels of naturalness because finding an equivalent is not an easy task if it is not impossible. Three books were surveyed in this research, namely, the **Holy Quran**, **Al-Mustaqsa** and **English idioms and how to use them** as a practical application of the work.

1-How to view naturalness

The idea of naturalness could be understood or viewed from different angles. Regrettably little has been said concerning naturalness though the subject represents one of the pillars of translation because of its relevance to many subjects in translation such as equivalence, shift, honesty, culture etc...

The reader targeted expects the text (or the translated text) to be easy, void of misconceptions, the words are carefully selected and ordered and apply the rules of grammar. All of these should be taken into consideration when a translator tackles a text. After translating a text, the translator should regard himself as a reader for the text and he should ask himself -does the text read as if it is a text written in the original language and not as a translated text?

In his attempt to deal with naturalness, Newmark (1988) regards it as the fourth level after the textual, the referential and the cohesive level. He (ibid: 24) says "Naturalness could be viewed as making the relation between the text and the receptor in the SL as that between the translated text and the receptor in the TL". To this point we could say that the one who could do so is someone who has read as many authentic texts as possible in the SL and the TL so that he has got the intuition in both to differentiate between what is natural and what is not. He could sense that "It is raining cats and dogs" as natural but not "It is raining heavily". In addition, he could feel that "انها تمطر" as natural but not "كافواه القرب" as natural but not "مطر غزيرا".

He(ibid:25) adds that:

Naturalness is easily defined, not so easy to be concrete about. Natural usage comprises a variety of idioms or styles or registers determined primarily by the setting of the text i.e. where is typically published or found, secondarily by the author, topic and readership all of whom are usually dependent on the setting.

It is worth mentioning that Arabic and English represent two different cultures in many situations; they have two different views about one thing. For example, a dog has a well-defined position at the western culture to represent the symbol of friendship while in the other side it is a discarded animal that deserves a kick which in turn poses a problem in translating examples, behaviors, or actions connected with that animal and, hence, affecting naturalness. Another example is that with pigs in which even the name (**pork**) is prohibited in connection with meat – as far as Islamic culture (religion) is concerned to the contrary of the western culture in which pork is preferred in meals . Sometimes, you cannot betray yourself by saying honesty in translation is something sacred. In such cases ideology –which is also connected with culture – plays a vital role in translation.

House (1981:22) contends that naturalness, in many situations is viewed as putting the target text in a context close to that of the original. The language of the text should be of great importance ;whether it is standard or colloquial, since the readers targeted should be taken into consideration .**In this research standard Arabic and standard English are the best to represent an equivalent and should be the standard of communication.**

Newmark(1988:25) gives another view of naturalness by introducing meaningfulness as a measurement when he says that

For the vast majority of texts ,you have to ensure A: that your translation makes sense ; B :that it reads naturally ,that is written in ordinary language the common grammar , idioms and words that meet that kind of situation .Normally , you can only do this by temporarily disengaging yourself from the SL text ,by reading your own translation as though no original existed .

Newmark(1988:26), then, would contend :

You have to bear in mind that the level of naturalness of natural usage is grammatical as well as lexical. In all communicative translation naturalness is essential; whether you are translating an informative text, a notice or an advert naturalness is essential. That is why you cannot translate properly if the TL is not your language of habitual usage. You have to ask yourself, would you even see this? In the Times, the Economist, on an appliance, in a textbook? Is it common usage in that kind of writing? How frequent is it? Do not ask yourself: is it English."

Al-Rubai'i (1996:75) has a pessimistic view of naturalness. In her work on translation assessment she says:

Naturalness is confronted with the problem of subjectivity in which there is no fixed model being a scale for measuring naturalness .So, a text might be natural for me but not for others, which complicates the matter and necessitates establishing a model for naturalness based on theoretical and practical considerations of a translation theory.

Some translators prefer standard language and regard it as the measure of naturalness while some others prefer colloquial language and regard it as preferable by many readers since colloquial language (as they think) tends to use simple words and expressions to the opposite of standard language which is difficult and uses archaic words as we will see later in examples of translation.

She (ibid: 82) says

When you are faced with an innovative expressive text, you have to try to gauge the degree of its deviation from naturalness, from ordinary language and reflect this degree in your translation. Thus, in translating any type of text you have to sense naturalness; usually for the purpose of reproducing, sometimes for the purpose of deviating from naturalness.

For Assafi (1997:60) naturalness is "the achievement of authentic TL style, and unnaturalness as the hybrid language of literal rendition, i.e. translationese that may be unacceptable or unintelligible". He proceeds saying "natural translation calls for a utilization of the target language's resources that will make the translation read like an authentic target language work, while preserving the content intact."

Failure to achieve naturalness may sometimes be ascribed to the SL text. The text may be full of difficult expressions and idiosyncrasies or vague language; it may contain new information or rather it is a newly explored field of knowledge. So the translator, who is not allowed to remove idiosyncrasies or make substantial changes in the text, has to work within the text which in turn contradicts naturalness.

The specialized reader will not face a problem in reading such texts ,but other readers will find such texts very difficult to be read and will accuse the translation (or specifically the translator)to be bad or not liable to be a translator and all what he has done is just being honest for the SL text.

Naturalness is not something you wait to obtain. You work towards it by small progressive stages starting with reading as much as you can but we think that complete naturalness is something not reachable .There is no universal naturalness since it depends on the relationship between the writer and the readership and the topic or situation.

2-Animals in Arabic

We start this section with what was said by Al-Zamakhshari when he describes the Arabic language in general and the expressions utilizing animals in special:

جمعت قصارى فصاحة العرب العباء وجوامع كلمها ونوادير حكمها وببضة منطقها وزبدة حوارها وبلاغتها التي اعربت بها عن القرائح السليمة والركن البديع حيث اوجزت اللفظ فاشبعت المعنى وقصرت العبارة فاطالت المغزى ولوحت فاغرقت في التصريح وكنت فاغنت عن الافصاح الزمخشري(١٩٧٧: ٣)

Another quotation for the same author in which he says that the leader should own some behaviours of animals in order to own the good characteristics of leadership:

اسمن من يغرو : عظماء الترك يقولون ينبغي للقائد العظيم ان تكون فيه شجاعة الديك وروغان الثعلب وحذر الغراب وسمن يغرو. الزمخشري(١٩٧٧: ١٧١)

This quotation confirms the idea that animal behaviour is universally used to make the idea plain and that such behaviors are noted by all people .The difference is only on connotations. English would say "as

blind as a bat" but Arabic would say "ابصر من وطواط"

Despite the fact that animals are universal things in terms of concepts, the case is different when they are used to give examples for others. Hence the image is different.

Animals have long been used as examples to follow and make ideas plain. When you make a quick look at the pre-Islamic literature, you will find that animals have been extensively utilized as a means of eloquence. In a questionnaire made by the researcher 35 persons were asked to answer the following question " why do we use animals in our daily life as a means of connecting ideas or animal behaviour as a way of saying things ", 95% said that animals are in direct contact with people and surely there are many behaviours in human beings that are similar to that of animals. For example, when you say of someone he is a donkey and you mean that his response is as weak as a donkey because donkeys are known of their weak response to orders or sometimes there is no response.

The Glorious Quran sometimes uses the metaphor of animal behaviour to describe certain behaviours of human beings as a means of making ideas plain. This is done in about twelve positions in the Quran using different animals. Consider the following Ayas:

١- إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ البقرة ٢٦

- God disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject faith say: what means God by this similitude? By it he causes

many to stray, and many he leads into the right path; but he causes not to stray, except those who forsake (the path), (1)

٢- وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَاتَسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ *وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَافْضُصْ الْقُصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ الاعراف ١٧٥-١٧٦

Relate to them the story of the man to whom we sent our signs, but he passed them by: so Satan followed him up, and he went astray* If it had been our will, we should have elevated him with our signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject our signs; so relate the story; perchance they may reflect

٣- وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَّا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ الانعام ٣٨

There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the book, and they (all) shall be gathered to their lord in the end.

٤- وَلَقَدْ دَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْإِطْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ الاعراف ١٧٩

Many are the Jinns and men we have made for hell: they have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. they are like cattle, nay more misguided: for they are heedless (of warning).

٥- إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ الانفال ٢٢

For the worst of beasts in the sight of God are the deaf and the dumb, those who understand not.

٦- إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ الانفال ٥٥

For the worst of beasts in the sight of God are those who reject him: they will not believe.

٧- أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْإِطْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

Or thinkest thou that most of them listen or understand? They are only like cattle; nay, they are worse astray in Path.

٨- مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ العنكبوت ٤١

The parable of those who take protectors other than God is that of the Spider, Who builds (to itself) a house; but truly the flimsiest of houses is the Spider's house; if they but knew.

٩- وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ لقمان ١٩

And be moderate in the pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass.

١٠- خُشْعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ القمر ٧

They will come forth, their eyes humbled from (their) graves, (torpid) like locusts scattered abroad,

١١- كَأَنَّهُمْ حُمُرٌ مُّسْتَفْرَّةٌ * فَرَّتْ مِنْ قَسْوَرَةٍ المدثر ٥١-٥٠

As if they were affrighted asses,
Fleeing from a lion!

١٢- يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ القارعة ٤

(It is) a Day whereon men will be like moths scattered about.

A look at these examples will show us the fact that most of these examples are used for dehumanizing

those who (by doing sins and acting badly in their lives) would not accept the path of Allah so He made them examples for the people until the day of judgment and Allah used animal behaviors to simplify the image for other people. For example the dog in the above mentioned example **فَمَثَلَهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ**

Yusuf (1951:458) says "Notice the contrast between the exalted spiritual honours which they would have received from Allah if they had followed His will, and the earthly desires which eventually bring them low to the position of beasts and worse"

He (ibid) continues saying

The dog, especially in the hot weather, lolls out his tongue, whether he is attacked and pursued and is tired, or he is left alone. It is part of his nature to slobber. So with the man who rejects Allah. Whether he is warned or left alone, he continues to throw out his dirty saliva. The injury he will do will be to his own soul. But there may be infection in his evil example. So we must protect others. And we must never give up hope of his own amendment. So we must continue to warn and make him think.

The relevance of the above mentioned to our work here is that the holy Quran used such a strategy to make the idea plain for others and that if something is used by the holy Quran it is regarded as authentic and there is nothing to worry about because you are on the safe side.

3-Quality assessment and naturalness

Concerning translation assessment many views and models have been made but the majority of

these models are classified into two groups. What concerns our research in these views is their treatment of naturalness.

Criteria and processes for the evaluation and assessment of translation quality have been put by several translation theorists and critics. There are some hints implied in these models of assessment, though they are not clear, they refer to naturalness in one way or another. Will (1973:78) takes the rather general criterion of accuracy as the basis for judging translations. Nida and Taber (1969:163) purport that dynamic equivalence is the essential requirement for translations and that "testing the translation does not consist in merely comparing texts to see the extent of verbal consistency or conformity, but in determining how the potential receptors of a translation react to it."

The reference for naturalness here is obvious since reaction of the receptor is of immense value for the translation.

Brislin (1976:14) suggests and implements three techniques for assessing the quality of translation:

The first technique is that of Back-Translation, which consists of retranslating TL output into SL, thus facilitating the comparison between the original material and that obtained through Back-Translation. The second technique is based on knowledge testing of TL readers in their own language, through a questionnaire about the contents of the text. The working hypothesis being that the translated version which conveys the same information as the original should enable TL readers to answering as many questions as SL readers. The third technique, which is not universally applicable, consists of assessing both SL and TL texts

through performance testing of users of such texts.

The first two above mentioned techniques represent (in the researcher's thinking) two of the pillars of a future model for naturalness.

Nida (1976:61) cites basically similar processes for judging the adequacy of a translation:

these processes include in addition to Back-Translation; the traditional practice of directly questioning receptors as to content, recording the ways in which receptors convey the material they had read; the changes these receptors make, especially if two receptors or more make similar changes, are significant. The third technique proposed by Nida for analyzing the naturalness of certain formal features is to record the oral reading of a text by several receptors. If two or more relatively competent readers stumble, hesitate or alter a text at the same point, one can be reasonably sure that at that point some serious problem of formal structure occurs.

Nida and Taber (1969:169) propose a test for translation quality assessment, which they call the Cloze technique. This test is based on the "degree of predictability." It consists of providing readers with a translation text which has every fifth word replaced by a blank and the reader has to fill these blanks. The more correct answers obtained the easier the text is to comprehend.

Sager (1983:127) proposes a two-stage procedure for the evaluation of a translation:

In the first stage, the errors are categorized according to their type; inversion of meaning, omission, addition, deviation and modification. The second stage deals with the diagnosis of the

effects of these errors on the text as a whole, whether this effect is "linguistic, semantic or pragmatic

In general, translation theorists have adopted two approaches regarding the process of assessment, viz., the response-based approach and the ST-based approach.

The main proponents of the response-based approach are Nida (1964:182-3) and Nida and Taber (1969:169-173) who believe that translation is assessed on the basis of its reader's response with a major lack of reference to the SL. Reader's response is comprehended in terms of the extent to which the TL reader understands the message with little effort.

The second approach, the source text-based approach, is the one in which translation is mainly assessed on the basis of the ST. In this approach, the decision is not left to the TL reader, but to the translator's ability to deal with him.

Unintentionally or on purpose, those scholars have proposed many ways of testing naturalness and these views should be taken into consideration if a model of translation to be proposed.

As a conclusion, it seems that the second approach is best applied to texts that are culture-specific since the main objective of the translator is to convey the cultural (idiomatic) signs of the SL as far as possible to the TL.

4-TRANSLATION

Naturalness is regarded as a problem in translation because it is hard (or sometimes impossible) to be achieved. Many problems stand as

barriers before the text to be translated and read as natural.

A translator is confronted with the idea of being honest to the original text. He has to remove any misconception and at the same time he has to be honest to the reader. As a compromise, the translator has to decide what to sacrifice for the purpose of natural text according to the text requirements. Here the ideology of the translator plays a role in selecting which word is the appropriate for the text as we have mentioned concerning pigs and dogs.

The translator should have a good knowledge in theories of translation to select the appropriate method of translation to be adopted to fit the text with the norms of naturalness. One of the duties of the translator is to select the level (direct his translation) of readers targeted by the text since a text might be natural for readers but not for others.

The translator has to measure the extent to which the original text deviates from the natural language after that to try to transfer translated text away of subjectivity. The translator should also put into consideration which approach to be selected concerning text type and the aim of the text, ideology of the translator in addition to all the linguistic, semantic, and pragmatic factors that affect naturalness.

Newmark (1985:144) contends that there are three basic translation processes:
A) The interpretation and analyses of the SL text.
B) Choose equivalents for words and sentences in the TL, and
C) The reformation of the text according to the writer's intention, the

readers' expectation, the appropriate norms of the TL, etc.

Zequan(2002:1)says :

Translating proceeds by three stages A) item for item equivalence B) reconsideration in the light of the linguistic environment and beyond this (it is almost an afterthought) to a consideration of the situation C) reconsideration in the light of the grammatical features of the target language where source language no longer provides any information

Riazi (2002:1-2) says "conventionally , it is suggested that translators should meet three requirements , namely 1- Familiarity with the source language 2- Familiarity with the target language and 3- Familiarity with the subject matter to perform the job successfully."

Newmark (1985:303) suggests the following procedures in translating idiomatic expressions:

- Careful reading of the whole passage is extremely required .In order to translate, one must understand. In other words, one must use the content to help him guess the meaning of such words or expressions.
- A translator should avoid translating idioms literally, and to render the idiomatic word or phrase with caution as any other figurative language.
- Concerning word order and sentence-structure, carefulness is required to follow the genius of idiom of the language into which it is translated.

- Idioms may have cultural distance or overlap, universal and subjective aspects; therefore, a translator has to attempt to render them as accurately as possible. However, the more universal the sense, the more likely the transfer.

- A translator may replace the image in the SL with a standard TL image which does not clash with the TL culture.

To make a practical application of what was theorized, a survey of Mc Mordie's **English idioms and how to use them** was made. The examples captured, as it is obvious, deal with expressions connected with animals and parts of animals such as feather. The procedure adopted in application is: to mention the example in English along with its explanation as it is mentioned by McMordie . This step is to give the meaning in context which makes the task much easier, then the equivalent is given. These equivalents are listed in Al-Zamakhshari's **Al-Mustaqsa fi Amthal Al-Arab**. The book is regarded as one of the most comprehensive works ever written in this field. As we will see later, there are many equivalents for the same item which in turn prove the idea that Arabic has a wider range of expressions than English.

5-EXAMPLES

A) The first part

As bold as a lion	87	see below
As brave as a lion	87	see below
As busy as a bee	87	
As blind as a bat	87	

ابصر من الوطواط : يبصر ليلا ٢٠

As a blind as a mole 87
As a blind as a beetle 87
اطول ذماء من الخنفساء ٢٢٧
الج من خنفساء ٣٠٨

As cunning as fox 87
اجبن من ثرملة : انثى الثعالب ٤٤
اخب من ثعالة ٩٢
اخذل من ثعالة ٩٤
اخيل من ثعالة ١٤٥
اروغ من ثعالة ١٤٥
اما فلان ذنب الثعلب ٤١٩

As cold as a frog 87
ارسخ من ضفدع ١٣٩
ابرد من الثلج ١٠

As fat as a pig 88
احرس من خنزير ذئب ص ٦٢
اطقس من غفر : اخبث واقذر ٢٥٣
اقبح من خنزير ٢٧٦
كرهت الخنازير الماء الموغر : الجبن ٢١٨
احرص من خنزير ٦٤
As fierce as a tiger 88
أحمى من إست النمر ٨٧

As fleet as a deer 88
انشط من ظبي مقمر ٣٩١
انفر من ظبي مفلت ٣٩٧
به داء ظبي : سليم من الامراض ١٦ ج ٢

As gaudy as a butterfly 88
se

e below
As gaudy as a peacock 88
se

e below
As gentle as a lamb 88
se

e below
As graceful as a swan 88
se

e below
As greedy as a dog 88
آلف من كلب ٦
ابخل من كلب ١٢ شعر
اجشع من كلب ٥٠
اجوع من لعوة : الكلبة الحريصة ٥٨

احب كلب خانقه يضرب في محبة اللئيم المسيء اليه

٥٩

احرص من كلب عل جيفته ٦٤

اسمع من كلب ١٧٤

افحش من كلب ٢٦٧

الأم من كلب على عرق ٣٠١

الكلاب على البقر ٣٤١

انهم من كلب ٤٢٧

اولع من كلب ٤٣٩

سمن كلبك ياكلك ١٢١

لايضر السحاب نبح الكلاب ٢٧٢

مطل كنعاس الكلب ٣٤٥

As greedy as wolf 88

اجوع من الذئب ٥٧

احذر من الذئب ٦١

احول من ذئب من الحيلة ٩٠

اخبط من الذئب الخمر ٩٢

اخون من الذئب ١١٢

اسرع غدرا من ال الذئب ١٦٠ شعر

اظلم من ذئب ٢٣٢

اعتي من الذئب ٢٣٥

اكسب من ذئب ٢٩٤

اوقح من الذئب ٤٣٨

رماه الله بداء الذئب أي الجوع ١٠٢ ج ٢

As gruff as a bear 88

اسمن من دب ١٧٠

As harmless as a dove 88

As innocent as a dove 88

آلف من حمام مكة ٨ شعر

امن من حمام مكة ٩ شعر

اخرق من حمامة ٩٩

اسمح من لافظة ١٧١

As light as a butterfly 88

اجهل من فراشة ٥٨

اخطا من فراشة ١٠٢

اخف من فراشة ١٠٤

اضعف من فراشة ٢١٦

اطيش من فراشة ٢٣٠

As light as feather 88

اخف من الريشة ص ١٠٤

As mad as March hare 88

se

e below

As mute as a fish 88

As mute as mice 88

اكل من الفار ٦

اسرق من جرد ١٦٧

افسد من الجرد ٢٧١

اكسب من فار ٢٩٥

As obstinate as mule 88

اعقر من بطة ٢٥٠

البغل بغل وهو لذلك اهل ٣٠٥

As patient as an ox 88

ابلد من ثور ٢٨

As poor as a church mouse 88

اكل من الفار ٦

اسرق من جرد ١٦٧

افسد من الجرد ٢٧١

اكسب من فار ٢٩٥

As proud as a peacock 88

احسن من الطاووس ٦٦

ازهي من طاووس ١٥١

كل ذات ذيل تختال ٢٢٦ كل وزاه بجعات

As quiet as a lamb 88

As quiet as a mouse 88 see

above

As silly as goose 88

As silly as a sheep 89

احمق من نعجة على حوض ٨٥

اذل من النقد (الغنم) ١٣١

اذل من اليعر ١٣٢

As slippery as an eel 89

As strong as a horse 89

اجود من الجواد المبر : الغالب في الجري ٥٣

اشأى من فرس : اسرع ١٨٥

اشد من فرس ١٩٣

اعدى من فرس ٢٣٩

As strong as a lion 89

اجرا من اسامة ٤٥ شعر

اجرا من ذي لبد ٤٧ شعر

اجرا من قسورة ٤٨

اجرا من ليث بخفان ٤٨

احمى من انف الاسد ٨٧

اشجع من اسامة ١٩٠

اشد من الاسد ١٩٣

اشره من الاسد ١٩٦

اعز من انف الاسد ٢٤٥

As stupid as a donkey 89

اجهل من حمار ٥٨

احمق من ام الهنبر ٧٥

اخلف من ولد الحمار : من الخلاف ١٠٩

لايابى الكرامة الا الحمار ٢٦٧

As tame as a cat 89

ابر من قطة ١٧

اذا ارتعصت ارتعاص الهرة ١٢٢

As tender as a chicken 89

اسخى من ديك ١٥٩

As timid as a hare 89

الين من خرنق ٣٥٧

As tricky as a monkey 89

اجبن من رباح ٤٤

احكى من قرد ٧٠

اذل من القرد ١٣١

اعبث من القرد ٢٣٤

اقبح من قرد ٢٧٧

As ugly as a toad 89

As watchful as a hawk 89

ابصر من نسر : ليس في الطير ابصر منه ٢٢

اخطف من عقاب ١٠٢

اعمر من نسر ٢٥٣

صقر يلوذ حمامه بالعوسج ١٤١ ج ٢

As weak as a cat 89

ابر من قطة ١٧

اذا ارتعصت ارتعاص الهرة ١٢٢

As wet as a drowned rat 89

As wise as a serpent 89

اسمع من حية ١٧٢

اطرق اطراق الشجاع ٢٢١

EXAMPLES

B) The second part

1- Animal spirits: this expression denotes the natural cheerfulness and vivacity of healthy youth. High spirit is a similar expression p. 57

به داء ظبي ص ١٦ ج ٢

2- A chicken-hearted fellow: is a timid, cowardly fellow. The adjective chicken hearted is used contemptuously. P. 54

اجبن من رباح ٤٤

اجبن من ثرمل : انثى الثعالب ٤٤

3- Crocodile tears. Old travelers tell, though it is now known to be a fiction, that the crocodile shed tears over its prey, as if the reptile wept for the victim it was going to destroy. Hence, crocodile tears means

affected, hypocritical tears, pretended sorrow p. 56

اظلم من تمساح ٢٣٢

4-A-dog-in-the-manger policy. A churlish man is said to follow such a policy when he cannot himself use what another wants, and yet will not let that other have it. The allusion is to the fable of the dog who made his bed in a manger of hay, and would not let the ox come near to eat the hay. P. 57

ابخل من كلب ١٢

الأم من كلب على عرق ٣٠١

5- A white elephant: the elephant is an animal so hard to supply with food that he would soon eat all that an ordinary person possesses. It was said that when the king of Siam wanted to bring any of his courtiers to beggary, he presented him a white elephant. Of course the courtier cannot refuse a present given him by the king, nor can he refuse to keep it; the result is that he is soon a ruined man. Hence, to call a thing a white elephant, means that it is an unprofitable possession. P. 57

آكل من فيل ٦

6- A fish out of water: is a person in uncomfortable surroundings. P. 78

بين الرغيف وجاحم التتور : في امر صعب ص ١٧ ج ٢

7- The lion's share is an unfairly large share. In Aesop's fable of the animals hunting, when the prey came to be divided, the lion took the greater part for himself. P. 80

اشره من الاسد ١٩٦

لك المرباع منها والصفايا وحكمك والبسيطة والفضول

8- A snake in the grass: is a figurative expression for a secret foe, an enemy concealed from view; a sneaking, cunning person who openly pretends to be your friend and yet is in his heart a foe. to take one instance out of many : a man who, while pretending to be your friend, sets a spy to watch your house in the hope of seeing or hearing something against you, is

indeed a snake in the grass , a person who has a good deal of the reptile about him . p. 82

كالسيل تحت الدمن : مخفي العداوة : ٢٠٦ ج٢
بين العصا ولحائها : حية بين الحشائش ص ١٧ ج ٢
حانية مختضبة : يضرب لمن يريبك امره ص ٥٦ ج ٢
لاتتفع عيلة من حيله ٢٦٠ ج ٢

9- Does the tiger lie in the wait for its prey? P. 137

اللق دلوك في الدلاء : فكلو من رزقه ص ٣٣٨
10- To kill two birds with one stone. P. 137

11-A bird in the hand is worth two in the bush. P. 138

غثك خير من سمين غيرك ص ١٧٦

12-To be on one's high horse: to stand on one's dignity, to assume a lofty tone or manner because one is offended. P. 239

لايضر السحاب نبح الكلاب ٢٧٢ ج٢

13-To take the bull by the horns: is to grapple courageously with a difficulty that lies in your way. P. 287

Ex. If you have factious opposition to deal with, do not dally with it, but take the bull by the horns.

التقدم قبل التندم ٣٠٦
كمش ذلائله : شمر للامر : مضى قدما ٢٣٤ ج٢
شمر واتزر واليس جلد النمر : الجد ص ١٣٤
اجمع جراميزك : اعقد مرك وامض ص ٥١
ركب جناحي نعامه : للجاد في الامر ١٠١ ج ٢

14-To buy a pig in a poke: is to purchase a thing is without previously examining it to see what its real value is. P. 294

ex.: you need not press me to buy shares in this new company .I have no means of knowing whether the statements in the prospectus are true, and I will not buy a pig in a poke.

15-To kill two birds with one stone: is a colloquial phrase which is quite intelligible literally. Metaphorically it means to accomplish two things at one stroke.

I had to go to Bristol to meet a friend and while there I had my photograph

taken; so that I killed two birds with one stone. P.302

16-To lead a person a dog's life: is by fussy, irritating meddlesomeness to give him a miserable existence. P. 302

What with his bad habits and his constant fault-finding and blundering, he led his family a dog's life.

17-to let the cat out of the bag: is colloquial for, to make known a thing intended to be kept secret. P. 303

الحاج اسمعت ٣٠٩

اخبرته بعجري وبجري : ص ٩٣

18-to loose the dogs of war, is to set in motion the destructive forces of war. P. 304

سال قضيب بماء وحديد : يضرب للشر ص ١١٤
18- To rise like a phoenix from its ashes. The phoenix was a fabulous Arabian bird. It had no mate, but when about to die made a funeral pile of wood and aromatic gums which it fanned into a flame, and burned itself to ashes .From the ashes a young phoenix was alleged to rise. P. 308
William the conqueror went through the kingdom stamping out revolt, but as he moved forward, rebellion rose behind him like a phoenix from its ashes.

phoenix اعمر من ليد ٣٥٣

طارت به عنقاء مغرب ١٥٠ ج ٢

19-to save one's bacon: is a colloquial phrase, meaning to preserve oneself from harm, to escape p.309

التقت حلقتا البطان ٣٠٦

اطلق ساقيه للريح

20- To show the white feather: means to show signs of cowardice. It is said no good gamecock has a white feather, this being a mark of bad breeding. P. 311

كرهت الخنازير الماء الموغر : الجبن ٢١٨

21- All his geese are swans : the swam is like the goose but larger and finer-looking. The phrase is applied to a man who always represents his own possessions as better than similar things belonging to another. For

instance , when a farmer boasts of his land , his cattle , his children and so on , as the best in the neighborhood, even though they are just like other people's , we say of him " All his geese are swans " the phrase is , of course , ironical . p.319

القرنبي في عين امها حسنة ٣٣٩

زين في عين والد ولده : ص ١١٢ ج ٢
انف في السماء واست في الماء : رفع نفسه وهو لئيم
ص ٣٩٤

كل فتاة بابيها معجبة ٢٢٨

22- Let sleeping dogs lie : this meaning;" avoid stirring up trouble " this phrase is used e.g when men who have quarreled have allowed their quarrel to go to sleep. A quarrel which an irritating word would readily revive. P. 319

23-A wolf in seeps clothing: is a dangerous person who pretends to be harmless. P. 322

من استرعى الذئب فقد ظلم ٣٥٢ ج ٢

A first look at these examples reveals the following:

1- Arabic has given many equivalent expressions i.e. Arabic expressions exceed the English ones.

2- Arabic has given a detailed description for the animal behavior compared with English.

3-The views concerning many behaviours are identical.

4-These lists confirm the idea that Arabic has a wider space in variation of expressions and words than English has which makes the task of selection difficult as is the case with the lion, the dog, the fox, etc but makes it easy for naturalness to be achieved.

5- Some Arabic equivalents contain idiosyncratic words such as " ثرملية ، ارسح ، اطفس من غفر ، لافطة ، النقد ، ام الهنبر ، لبد etc. which necessitate going back to dictionaries and that is one of the aims of this research.

6- Some views concerning animal behaviour are opposite as for (bat ,

الوطواط). When the translator is obliged to translate this kind of examples he has to give the two ideas for the reader by translating the same idea in addition to a footnote notifying that the ideas here are opposite.

7- Some animal behaviours are tackled by both languages in two different angles which make an integrated idea about the animal and give a comprehensive idea to the reader about the same animal as for example we have (as mute as a mice which is mentioned in Arabic.)

8-Some animals are mentioned in English but not in Arabic .As a fact language is affected by culture or daily life requirements. Culture here plays a vital role. The translator has to find an equivalent animal behaviour that conveys the same idea (see Newmark 1985 above)or at least convey the same effect by another example not containing any mention of animals. Some equivalents are not mentioned here for the sake of honesty. Other examples are given multichoices for the reader since Arabic has a long history with animals and they have compiled whole books (directed many books to classify animals) many centuries ago and the reader can find a complete description of animals.

9-In connection with points No. 4 and 8 we could say that some animals are paid much attention than others as lion as a symbol of bravery and strength and fox as a symbol of cunning and deception etc. . The researcher thinks that these animals really own behaviours similar to those of human beings, and as people are in direct contact with them they notice these behaviours.

10- Another point to be noted here which is connected with culture and ideology is the example of (As poor as a church mouse).As we have mentioned earlier in this research, some words or examples are connected with culture. Moslems do

not live in churches to see small animals and their behaviours there and when we translate the above mentioned example literally as " افقر من " فأر الكنيسة", the Arabic reader will immediately sense that he is reading a text translated from another language and hence naturalness here will be affected. As an equivalent we could give the following to represent the Arabic counterpart.

افقر من العريان ٢٧٤

افقر من ود (الودت) ٢٧٤

11-One of the most distinguishing characteristics of idioms is their idiosyncratic use of the language which is not real. As for example "It is raining cats and dogs". Our example here is "To show white feather ". We know that the only animal that changes his skin colour is the lizard but not birds. The example here as we will see later is a symbol of cowardice. In this case we cannot give this idea for the Arabic reader as it is in English but as an equivalent we can give the following :

كان حمارا فاستاتن ٢١٣

Conclusion

We conclude by saying that this paper is a step back to our lonely standard Arabic. Now in our daily life we frequently hear expressions like:

الضوء في نهاية النفق
يكسر حاجز الجليد
وصلت الى طريق مسدود
عودة الى المربع الاول
يسلط الضوء على
عنق الزجاجة

Consciously or unconsciously, they are filling our language with strange words and expressions which devastate our language because they don't like to bother themselves with searching Arabic books to find equivalents. These expressions and others are borrowed from English as though we don't have equivalents in Arabic. The research proves that Arabic is full of expressions that have, in many times, exactly the

meaning in English scattered in our books waiting for us to search and find them. What we have to do is to transfer the battle into their side and instead of being defenders we should be attackers by doing much researches in Arabic and English to make plain for others the beautifulness of our language since it is the language of the holy Quran.

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