T.C.

ISTANBUL AYDIN UNIVERSITY

INSTITUTE OF GRADUATE STUDIES

**SIMILARITIES AND DIFFERENCES BETWEEN ARABIC AND ENGLISH
IDIOMS AND PROVERBS**

MASTER'S THESIS

YAZEN AKRAM SALEH AL MULLA BAKR

Department of English Language and Literature

English Language and Literature Program

May, 2021

T.C.

ISTANBUL AYDIN UNIVERSITY

INSTITUTE OF GRADUATE STUDIES

SIMILARITIES AND DIFFERENCES BETWEEN ARABIC AND ENGLISH IDIOMS AND PROVERBS

MASTER'S THESIS

YAZEN ALMULLABAKR

(Y1912.020063)

Department of English Language and Literature

English Language and Literature Program

Thesis Advisor: Prof. Dr. Veysel KILIC

May, 2021

ONAY FORMU

DECLARATION

I hereby declare with respect that the study "Sımılarıtes And Dıfferences Between Arabıc And Englısh Idıoms And Proverbs ", which I submitted as a Master thesis, is written without any assistance in violation of scientific ethics and traditions in all the processes from the Project phase to the conclusion of the thesis and that the works I have benefited are from those shown in the Bibliography. (.../.../20...)

YAZEN ALMULLABAKR

FOREWORD

I would like to express deep gratitude to my parents for providing me with unfailing support and continuous encouragement throughout my years of study.
I must express my very profound appreciation to the apple of my eyes, my wife and my little daughter for encouraging me throughout my study.
My very profound appreciation goes to my role model and supervisor
Prof. Dr. Veysel Kılıç for his insightful supervision, excellent guidance and everything he has done for me.
Finally, I wish to convey my special thanks to my brothers and sisters and my wife's family for all their help and advice.

TABLE OF CONTENT

ABBREVIATIONS

EFL   **:** Learn English as a Foreign Language
ESL   **:** English as a second Language
IRT   **:** Idiom recognition test
KPDS : Kamu Personeli Dil Sinavi
L1   **:** First Language
L2   **:** Second Language
SL   **:** Source Language
TBLT : Task-Based Language Teaching
TL   **:** Target Language

SIMILARITIES AND DIFFERENCES BETWEEN ARABIC AND ENGLISH IDIOMS AND PROVERBS

ABSTRACT

Different cultures have different ways of expressing their ideas and thoughts in the languages that they use. Every language has its unique expressions relating to culture heritage in the form of idioms and proverbs. These idioms and proverbs have unique features that distinguish them from normal sentences or phrases. Native speakers of every language use idioms and proverbs in everyday speech to express feelings, ideas, wishes and so on. Some of those idioms are used in more than one language in the same context. Although there are a number of similarities being used as idioms across languages, there are a number of differences. Arabic and English are regarded as national languages. They share many similar idioms and proverbs. This study will focus on similarities and differences of idiom and proverb use between Arabic and English speakers. The study adopted a comparative analytical method during the first stage of which the researcher selected approximately 400 English and Arabic idioms to compare. The idioms were scrutinized to identify those that were judged to be proverbs and idioms correlated in Arabic and English. More than 140 idioms were used in the study as examples in the first three chapters. In the second stage, the researcher selected only 68 idioms from the two languages, 34 from each language. The results of the comparison of English and Arabic idioms were analyzed and classified showing the similarities and differences between the two languages.

Keywords: *Culture, Idioms, Proverbs, Context, Native speakers*

ARAPÇA VE İNGİLİZCE DEYİM VE ATASÖZLERİ ARASINDAKİ BENZERLİKLER VE FARKLILIKLAR

ÖZET

Farklı kültürlerin, kullandıkları dillerde fikir ve düşüncelerini ifade etmek için farklı yöntemleri vardır. Her dilin, kültürel mirasla ilişkili, eşsiz ifadeleri mevcuttur: Deyimler ve atasözleri. Bu deyim ve atasözleri, kendilerini normal cümle ve ibarelerden ayıran özgün niteliklere sahiptir. Ana dilini konuşan kişiler, günlük konuşmalarında, duygularını, fikirlerini, isteklerini, vs. ifade etmek için deyim ve atasözlerini kullanır. Bu deyimlerden bazıları birden fazla dilde aynı bağlamda kullanılır. Her ne kadar diller genelinde kullanılan deyimler arasında bir dizi benzerlik olsa dahi, bir dizi farklılık da mevcuttur. Arapça ve İngilizce ulusal diller olarak kabul edilir. Bu diller pek çok deyim ve atasözünü paylaşmaktadır. Bu çalışma Arapça ve İngilizce konuşanlarca kullanılan deyim ve atasözleri arasındaki benzerlik ve farklılıklara odaklanacaktır. Çalışmanın, araştırmacının karşılaştırmak için yaklaşık 400 İngilizce ve Arapça deyimi seçmiş olduğu ilk aşamasında, karşılaştırmalı analitik yöntem kullanılmıştır. Deyimler, Arapça ve İngilizceyle ilişkilendirilmiş atasözü ve deyimlerin tespit edilmesi amacıyla irdelenmiştir. İlk üç bölümde, 140'tan fazla deyim çalışmada örnek olarak kullanılmıştır. İkinci aşamada, araştırmacı iki dilden yalnızca 66 deyim seçmiştir (her dilden 34 deyim). İngilizce ve Arapça deyimlerin karşılaştırılmasının sonuçları analiz edilmiş ve iki dil arasındaki benzerlik ve farklılıkları göstermek üzere sınıflandırılmıştır.

Anahtar kelimeler: *Kültür, Deyimler, Atasözleri, Bağlam, Ana dilini konuşan kişiler*

1. INTRODUCTION

In our society, language is a helpful tool for communication with others from various countries and cultures. Additionally, language can be a source of misunderstandings and conflicts. Claire Kramsch believes that various individuals talk differently because they think in different ways, and they think in different ways due to their language giving them various methods of communicating their general surroundings (1998). The main role of languages in communication and sharing cultures cannot be underestimated because of the investigation of a language being regarded as a source of cultural and historical elements. Therefore, language can help us to know and understand people's world views, values, and even morality.

Nowadays, approximately 7,000 languages are spoken around the world. The variety among languages, according to Kövecses (2010), is worth examining. The similarities and differences between languages can illuminate the topic of language. Each language is tied to its speakers' culture with each language differing from other languages in certain aspects. Moreover, the people of various countries clearly have various ideologies and every society views the world from different perspectives. Consequently, people's ideologies will impact their languages as well as how people express meanings.

In this blend of culture and language, there is somewhat of a controversy; the question is: Are cultures embedded in languages? Or are languages embedded in cultures? It appears that cultures affect languages. However, it also seems that languages influence culture in a particular manner. The relationship between languages and culture is so tight; one does not exist without the other. It is vital to study languages as well as cultures in order to acquire the best view of people from around the world without having any wrong understanding of their lives and without any biases. By noticing the value that culture has on language, it could inspire or motivate people to study countries' cultures, especially as a backup to language investigations. Edward Sapir and Benjamin Lee Whorf

(Hussein, 2012) were supporters of the view that languages impact cultures, and along these lines formulated the Sapir-Whorf hypothesis.

The objective world is reflected by languages through the brain (Xu, 2001). There are many similarities and differences in idioms among languages. However, diverse ethnicities have diverse approaches to see and manage objects according to different historical backgrounds as well as social and cultural traditions. Therefore, there are many differences in idioms in each language. From the connection between the lexical meaning and the whole meaning of idioms, occasionally one can predict the meaning from the literal meaning. However, sometimes one cannot determine a meaning unless he is conversant with the culture of the speakers.

There is more than one approach to study the relation between cultures and languages. While language can express many meanings, idioms express themselves in various forms. One may convey similar ideas and thoughts through many different idioms in many different languages. This is a core in the relation between idioms and languages. With regard to contrasting the differences and similarities in idioms, much knowledge can be achieved regarding social and cultural differences and similarities as conveyed through languages. When a common idea is expressed differently among languages, the exegesis for the various idioms is generally related to the culture of the languages.

Idioms are sorted as cultural expressions; however, a number of researchers recommend sorting idioms as "culture-loaded" (Ghafel et al., 2011), while others sort them as "culture-bound" (Strugielska & Alonso, 2005). Nevertheless, the two descriptions fall under the term "culture-specific" by Eftekhari (2008) in his briefing of idioms interpretations. Sharifi (2012) utilized the expression "culture-dependent structures" to describe idioms. Accordingly, culture is contended to be the main thrust behind idioms, which highlights the frequency and prevalence of idioms used daily in languages.

Although people speak certain languages, it is probable that they are unable to understand one another due to intercultural differences (Vereshagn and Kastamarov, 1990). The fundamental function of language is its instrumental role in communication among people. Moreover, language is an instrument for

gaining an understanding of the global, which implies that language is not only an apparatus for knowledge but also a provider of information on the mirror of the individual's environment.

The geographical location of a culture plays a main role in idiom and proverb formation (Yang, 2010). People utilize language to express their everyday life, including a number of eating customs, as clarified by Yang, who believes that the agents of Western societies prefer to consume high-calorie and nutritious foods to maintain the level of energy to stay warm. On the other hand, people in Eastern societies prefer light food and this is reflected in the linguistic systems that they use.

Various idioms use food expressions. Sometimes speakers use a number of idioms related to food even though they have no sense of food itself. For instance, the idiom "bad apple" means that a person is a negative influence on others or is troublesome in nature. Many cultures have idioms and proverbs about food in English and Arabic cultures are no exception. They use food idioms and proverbs in many different guises. Some of these idioms can be understood easily, while others are difficult to understand.

According to Culler (1976), each language expresses many ideas which are unique in relation to those of different languages since every language perceives the world from a different point of view. When studying languages, it can be observed to see that countries cultures share equal social and cultural features. "The source language word may express a concept which is unknown in the target culture. The concept in question may be abstract or concrete; it may relate to a religious belief, a social custom, or even a type of food" (Baker, 1992). Social contrasts can present numerous difficulties in understanding idioms.

Although cultures are special to the peoples and states of those cultures, which also includes language, the mutability of universality through cultures is still available. There are some similarities in how idioms and proverbs are produced among languages. In English and Arabic, there are a number of identical idioms and expressions, which provide one source of explanation as to why there are similar expressions in each language. Boroditsky (2011) provided a source that explains why there are some equivalent or similar idioms and proverbs among

languages. He argued that through the 1970s, a new world of theories appeared which attempted to prove the existence of the universality of intellect. However, this study did not attempt to prove the identify and uniformity of thought within languages. Although universalities exist cross-culturally, they are not expressed in the same manner in idioms and proverbs.

1.1 Idioms and Culture

The most ignored expressions in languages use and learning are idioms and proverbs. An idiom is "a group of two or more words which are chosen together in order to produce a specific meaning or effect in speech or writing" (Sinclair, 1991). In other words, a proverb or idiom is a phrase or term whose significance cannot be concluded from its literal or precise definition or even from the adjustment of its parts. It refers instead to a metaphorical meaning which is known through every day or common use.

According to Maalej, Z. (2005), idioms and proverbs are regarded as culture-specific parts of a specific language. In this regard, Maalej states,

> "Culture-specific metaphors are best represented in phraseology. Native language idioms and set phrases can blend together ethno-specific concepts pertaining to the world view of its speakers, to their national character, as well as their traditional social relations, thus becoming an embodiment of national dispositions and spiritual values. They are presented metaphorically indirectly and figuratively, which is why culture-specific metaphors produce idioms that have no corresponding counterparts in another language."

They carry much information, such as nationality, ideology, traditions, customs, religion, geography, and so on. Much information about culture can be uncovered through the study of idioms which in turn be better comprehended by learning cultural backgrounds and patterns. Since every language has its particular manner and devices of expressing certain thoughts and issues in exposing culture, idioms are considered language and culture-specific.

Idioms often require a test of their social and historical background to understand what they mean, which can be shared between other cultures in a

variety of expressions. Yowelly and Lataiwish (2000), believed that "the greater the gap between the source and target culture, the more serious difficulty would be". The two languages, English and Arabic, belong to two different cultures (Western and Middle Eastern cultures). They have various backgrounds. Thus, idioms are considered to be a part of culture.

Although idioms are very common in spoken languages with many idioms being used in everyday speech, some are regarded as rare. Pollio claimed that almost four figures of speech (many of which are idioms) are uttered every minute by speakers (Abkarian, 1990). Therefore, it is important to learn culture through idioms by knowing the historical origins of idioms. A number of idioms can provide some information about cultures as idioms are usually deeply embedded in the cultures of the languages. Moreover, some idioms are based on traditions, festivals, folklore, religion, etc., which can indirectly provide many insights into and information about cultures.

Idioms as culture-specific elements cause many problems not only in translation but also in intercultural communication. Learning a language requires knowledge of the culture of the speakers of the language being learned in addition to grammar knowledge. Even though every language has its traits, all languages have common elements such as idioms; thus, a number of idioms as culture-specific elements could be perceived from the common culture between English and Arabic culture.

1.2 Coining Words

Words are the origin of all languages as well as learning. Therefore, when anyone wants to learn any language as a second or even the first language, it is not possible to do so and a student's learning is regarded as futile without learning words. Additionally, the coining or creation of words will never cease, nor will the acquisition of words. This kind of processing is clear even in our native language. We learn new words every day and we add new meanings to older words that we have known previously. Idioms and proverbs are also related to the role of coining and we can notice that occasionally new idioms and proverbs appear according to a specific action usually connected with the societies in using a language.

As an example the idiom "Turn a blind eye" which means "To ignore something". The story behind this idiom was happened during the Battle of Copenhagen in 1801, the commander of British forces, Admiral Sir Hyde Parker, signalled to Admiral Horatio Nelson to stop attacking a fleet of Danish ships using a system of signal flags. Nelson raised his telescope up to his blind eye and said, "I really do not see the signal" and continued attacking. After his success, Sir Hyde Parker was disgraced and Nelson became Commander-in-Chief of the fleet.

The idiom "Straight from the horse's mouth" which means "From the highest authority or trusted source" . The story behind it comes from punters in horse racing. Tips on which horse is likely to win are much sought after and circulate amongst punters. But the most trusted authorities are those from the inner circle of the horse, such as stable lads and trainers. The notional 'from the horse's mouth' is indicates one step even better than even the inner circle, that is, the horse itself.

1.3 The Arabic and English Languages and Cultures

The English and Arabic languages belong to two different settings and language families. English is Indo-European, whereas Arabic is a Semitic language. They are culturally unrelated. Besides non-semantic elements, such as geographical location, religion, food and various ideologies, hinder the understanding idioms and proverbs between English and Arabic.

Arabic and the English idioms are the linguistic items that people use understand the world with both languages sharing common idioms. For example, "the ball is in your court" in English is exactly equal to the Arabic expression "الكرة في ملعبك". On the other hand, in some situations, those two languages use completely different kinds of idioms to explain the same idea. For instance, the English idiom "It's raining cats and dogs," meaning heavy rain or raining heavily. When we look at this expression, we notice that the meaning is not literal with no relation to cats and dogs, but rather brings the thought through an image. The intriguing aspect of metaphorical language is that it can be too difficult to know the meanings of such non-literal phrases and expressions by analyzing the meanings of each word individually. In idioms and

proverbs, meaning depends on the entire sentence, action or context, and is not literal. We must have some information of the culture in order to discover what such idioms mean. For the Arabic language, there is an idiom that has the same idea, and it is used in the same situation, "تمطر كبب", the literal meaning of which is somewhat amusing and comical. "tmtr kobab" in Arabic "كبب" (pronounced "kobab") is a kind of food with a spherical shape. Arabic speakers use this as an idiom to refer to heavy rain.

1.4 Phraseology and Coining Idioms

Phraseology as a linguistic discipline is one of the best markers of how a certain society perceives the world. Through phraseological units such as idioms, we can have a better knowledge of any culture by first referring to culture-specific idioms. This means that some idioms are specific to only one culture and not found in other cultures. Some idioms are the same in many cultures, all of which is due to a number of external factors such as religion, climate, people, habits, animals in people's surroundings, etc. Every linguistic discipline is always associated with other disciplines, and phraseology is not a special case in that sense.

Custom is the manner of behaving or of having actions acceptably performed in any society. "So many countries, so many customs;" from these references, we can say that every nation or society has its unique customs. We can know many customs from the idioms of a society. In fact, idioms contain a great amount information about custom and societies. English and Arabic idioms, which contain a large amount of social data, do have differences and similarities, which produce different social boundaries between people. Therefore, what we want to know are the differences and similarities between English and Arabic idioms. Idioms are regarded as the language that derives from the long-term use of common words. These are the crystallization of the wisdom of people. Most idioms are concise and contain historical and cultural meaning. English and Arabic idioms contain many differences and similarities; however, the information contained in their respective idioms is disparate. If improperly understood, there will be misunderstanding, often leading to failure in communication. It becomes necessary for people to be familiar with certain

cultural information in order to fully understand idioms. With the development of the culture of the world, a rich variety of language forms come into being, with idioms being one of the most important components. In both written and spoken language, idioms play an increasingly significant role due to their brilliant imagery, vivid features, thereby firmly Idioms as mentioned above are an important part of any language. Moreover, idioms are an important way to master any language. They are a natural part of our discourse and they reflect social and semantic boundaries enabling communication between various societies. People cannot conceive of the extremes to which they utilize idioms and proverbs in their everyday speech in both discourse and writing.

Idioms and proverbs vary in form from language to language because of their unique meanings which cannot be derived word by word. Idioms are also not flexible. They do not permit much movement or even change in the structure of words or even a word in them.

1.5 What are Idioms?

Idioms are fixed phrases that are significant in a language since they have certain implications. Idioms and proverbs can cover every aspect of life, thereby making them significant aspects of our daily discourse. They may pertain to subjects such callings and occupations, money, love, kinship, instruction and learning, children and guardians, charges, God and religion, and so on. In fact, there is at least one idiom for every event, human activity, life situation as well as time, birth, death, emotion, play, love, success, failure, work, love, money, and so on. Idioms and proverbs are also utilized in literary works such as prose and poetry due to their tasteful, passionate, emotional values. The following is an example of idiom use in poetry from "Minding Wall by Robert Frost":

> He will not go behind his father's saying, And he likes having thought of it so well

> He says again, "Good fences make good neighbors

Every device in English poetry can be used with idioms and proverbs, including rhyme, meter, metaphor, alliteration and assonance, personification, and unbelievable construction. Idioms and proverbs can be functionally utilized in

life for every situation because of their inherent wisdom, conciseness and indirect messages contained in them (Owomoyel, 2009).

Idioms assume a significant and fundamental part of languages. They are regarded as a tool as they make phrases brief and clear. Arabic, like English, is known for its abundance of idioms and proverbs. Idioms and proverbs in Arabic and English can be viewed as the core of speech due their popularity and quantity. Idioms and proverbs, regardless of their sources or their meanings, have a truly deep connection to the society and culture which feeds them. Thus, idioms and proverbs in both English and Arabic often create fundamental struggles for those who try to understand them. People without any fundamental information about the social and cultural comparisons of English and Arabic idioms and proverbs, or an inability to deal with any differences well, will not properly understand the correct meanings of idioms.

According to Langlotz (2006), "Idioms can be described as complex symbols with specific formal, pragmatic, semantic and sociolinguistic characteristics". This implies that idioms and proverbs are an extremely complicated and difficult notion in any language, which covers for the most part societies and cultures. Language is firmly connected with culture, and it may be viewed as a piece of culture. Culture and language shape and cooperate with one another. Idioms and proverbs are regarded as a significant form of language existing in both culture and language. Idioms carry a great amount of knowledge, including religion, traditions, nationality, geography, ceremonies and so on. We can discover large amounts of knowledge about culture through the study of idioms. Idioms require a better understanding and knowledge of cultural environments and cultural patterns. Since each language has its own particular manner and devices to express a specific idea to uncover their culture and society, idioms and proverbs are considered culture-specific.

1.6 Idioms and their Meanings

In summary, it is better to think of idioms as fixed structures of fixed meanings not to get the literal meaning or amount of the implications of its parts. In general, structures do not have clear implications. They frequently rely upon the context in which are found to bring their implications for which common words

would not suffice. In addition to having linguistic proficiency, this fundamentally requires an ample amount of information about the cultural and social aspects of the language.

1.7 Idioms and Teaching

English nowadays is an official language, so it is learned as a foreign language in many countries. In Iraq, for example, students begin studying English at the age of 6. English in Iraq is learned with the roles, traditions and the social environment of the Iraqi people and not the English environment. However, copying the behavior and language of a native speaker is fundamental when communicating with them, especially with Arabic speaking learners whose culture and way of life are different from the West.

It is known that if learners depend on their native language to use idioms in their second language, they will for the most part not succeed. Generally, this strategy leads to incorrect and occasionally humorous interpretations. An example would be "Kick the bucket" which means "pass away" or "die." However, this idiom is generally not used on the death of somebody or even in the consolation of people. "Pull one's leg" is another idiom which humorously means "to trick or deceive someone." The literal meaning, which is incorrect, would be actually to pull someone's leg.

In an English foreign language teaching setting, students are regarded as passive recipients of the language. They are expected to participate in class exercises with no attention to real language acquisition. There is an important requirement for Task-Based Language Teaching (TBLT) in English classes but some English teachers are unable to teach English with emphases on the culture of the language perhaps because they do not know it so well.

In language teaching, idioms and proverbs should not be neglected because idioms and proverbs are used daily, especially by native speakers of the English language. Idioms and proverbs are an essential part of any language and they depend on a language's culture, history and heritage. Learning idioms and proverbs can help English language learners to sound more natives-like. Learning idioms and proverbs can also increase the vocabulary of an English

language learner. Moreover, it leads to the acquisition of a better comprehension of the culture and customs of a specific language.

English language teachers have to teach idiomatic language in their classes to help their students to become more natives-like. This will also help students to understand native speakers when they communicate with them.

1.8 Some Idioms Definitions

Defining an idiom is not an easy task and deciding on the nature of idioms is also difficult. A phrase should be used for a long time in order for it to be called an idiom. Therefore, linguists should discuss the possible ways for an idiom to enter the language. According to Jack (2004), in many cases, it is possible to recognize the roots of idioms. Occasionally, some originate from historical events and in other cases they may originate from unbelievable events. However, in most cases, we can find explanations of how idioms are finally found in language use. Garcia (2010) stated that most idiom sources are formed by literature, mythology, religion, folklore and diversity of culture.

Generally,Linguists tend to add an additional feature to the concept of idiomaticity. Whereas, Gvozdariov (2009) managed to collect various features and present them as a whole. He states that idioms could be distinguished from other linguistic units according to the following criteria:

1) Translate idioms to another language are impossible;.

2) The whole unit gets one meaning;

3) Separate words within an idiom don't give the meaning;.

4) There is an inner interdependence among words;

5) Lexical content is always the same;.

6) Idioms regarded as constant elements in our everyday speech.

Baker (1992) believed that idioms were the frozen patterns of a language and that it is not allowed to change the form of an idiom under normal circumstances. Idioms have a number of restrictions, such as:

1. Changing the order of words is not allowed within idioms;

2. Deleting a word from a phrase contained in the idiom is not allowed ;

3. Adding any word to a proverb or even exchanging a word with another word is not allowed;

4. Changing an idiom's grammatical structure is not allowed.

The main feature that differentiates different kinds of idioms as being easily understandable or totally opaque is the degree of idiomaticity that an idiom carries. Moon (1998) classifies idioms as follows:

1. Transparent idioms

This type of idiom is regarded as being near to the literal meaning. One can guess the meaning of this type of idiom from their elements. Therefore, they are easily understood. An example would be "to see the light," which means "to understand."

2. Semi-transparent idioms

This type of idiom is different from the transparent idioms. Semi-transparent idioms have metaphorical meanings. The meaning of an idiom's elements does not have a major role in guessing and knowing the whole sense of the phrase. An example of a semi-transparent idiom would be "break the ice," which means "to relieve the tension."

3. Opaque idioms

Opaque idioms are regarded as the most difficult type of idiom because their meaning is not the same as the literal meaning of their elements. It may not be possible to know the correct meaning of this type of idiom from the elements contained in them because the elements in those idioms have social references. An example of an opaque idiom would be "to burn one's boat," which means "to make retreat impossible."

The definition of idioms for King (2000) is a description of something by utilizing a parallel with something else completely different. For instance, "the words are clear as crystal" is an expression where the clarity of words is likened to the clarity of a clear crystal. The beauty of idioms is the capacity to clarify a complex vague expression and make them understood and clear. An idiom is an artistic expression of the language. Idioms often carry meanings that cannot be

deduced from their individual components. In contrast, ordinary language is mathematical. Idioms are colorful, lively, closer to how people feel and close to local culture and society. The meaning of the idiom to "run oneself out" is "to be completely exhausted." The meaning here is not the same as the meaning of the separate words from which the idiom is composed. However, it is to be noted that an idiom regularly begins as a type of phrase having a literal meaning. Then it starts to be used figuratively.

1.9 Significance of the Study

Understanding idioms and proverbs presents a formidable challenge in learning languages, especially when the native language and L2 for the learners are two distinct languages, such as English and Arabic. Because idioms may lead to a great misunderstanding when connecting with natives and because it is not easy to understand idioms and proverbs or find equivalents in other languages, the researcher decided to investigate the challenges that learners of English encounter in understanding idiomatic expressions.

Moreover, this investigation is of concern not only to English learners but also to writers, readers, researchers and those interested in this field.

1.10 Purpose of the Study

This thesis presents a study on certain English idioms that have parallels in Arabic. The purpose of the study was to find the similarities and differences of using a number of Arabic and English idioms in addition to analyzing some Arabic and English idioms while taking into consideration their culture. Moreover, the study examines the cultural aspects, purposes and situations in which the idiomatic expressions are used by the speakers of the respective languages.

The data was collected from dictionaries, Internet sites, stories; everyday speech and books of idioms in both English and Arabic. A comparative study is conducted using Sapir-Whorf's Linguistic Relativism framework.

1.11 Research Questions

1. Do Arabic and English have the same idioms and proverbs?

2. To what extent are idioms in English applicable to Arab culture and vice versa?

3. Are English and Arabic idioms with equivalent meanings used in similar situations?

4. Do English and Arabic idioms with equivalent meanings use the same imagery?

1.12 Methodology

In this research, the researcher adopted the comparative analytical method. This study is based on data collected from various relevant sources from the Arabic and English languages. The researcher drew a comparison between Arabic and English idioms and proverbs.

In the first stage, the researcher selected approximately 400 English and Arabic idioms to make comparisons. The idioms were scrutinized to identify those that were judged to be proverbs and idioms correlated in Arabic and English. Over 140 idioms were used in the study as examples in the first three chapters. In the second stage of the research, the researcher selected only 68 idioms from the two languages, 34 from each language. The results of the comparison of the English and Arabic idioms were analyzed and classified showing the similarities between the two languages.

2. LITERATURE REVIEW

2.1 Introduction

In this chapter, previous studies relating to idioms and proverbs and the idiomatic equivalence between English and Arabic are cited with studies listed according to date of publication.

2.2 Literature Review

Bobrow and Bell (1973) suggested that idioms are mentally characterized and processed as lexical items, which means that when learners encounter an idiom, they translate it literally and then mentally and figuratively if the literal meaning does not fit the context in which it is utilized.

An investigation by Irujo (1986) was conducted on Venezuelan ESL learners as to whether they used their information as native speakers to acquire and build idioms and proverbs in the target language.

In order to conduct the study, the investigator utilized the "quantitative method" to collect subjects. Twelve advanced learners of English from Venezuela participated in this study.

The following tests were used in this investigation:

1. Recognition
2. Comprehension,
3. Recall
4. Production of idioms

Forty-five idioms were used in the test. These idioms were divided as different, similar and identical. The researcher formed three assumptions about the results of the investigation, namely positive, negative and no evidence. The positive assumption refers to transferring identical idioms and proverbs positively.

The negative assumption refers to transferring similar idioms negatively. The third assumption refers to there being no evidence of transferring different idioms.

Irujo (1986) argued that understanding identical and similar kinds of idioms is easier than idioms that would differ from those in the user's native language. Furthermore, Irujo suggested that although the subjects utilized their native language, they also used the strategies of the TL, they would often utilize simple, short and quite transparent well-known idioms.

There are numerous examinations in many topics that have been utilized to think about idioms and different kinds of idioms within a language and even across languages. This approach does not treat each idiom as an isolated item. Rather, it typifies a broad extent of ideas. This study has been utilized to consider and include a few themes. For instance, English and Cantonese (which is a form of the Chinese language) including body parts were examined with the aim of recognizing the phonetic and theoretical similarities as well as the differences in the idioms of both languages (Leung, 2009). Furthermore, the investigation has a long discussion about idiom acquisition, idiom definition for foreign language students, and proposals for the best way to learn idioms in foreign language pedagogy methods. Leung's plan was used in this investigation in order to define "idiomatic expression" over a number of dictionaries to be presented for a functional definition. However, it did not concentrate on idiom acquisition or the difficulties of this. In Leung's 2009 investigation, it was reasoned that the presence of definite body parts was mainly used in the two languages but varied in the contexts of those surrounding the meaning of those idioms, connoting the uniqueness of every language's social methods of communicating, including these idioms.

Nelson (1992), in contrast, asserts that learners directly access the metaphorical implication of an idiom, whereas Liontas (2002) argued that language learners understood idioms by first processing them literally and then recovering the metaphorical clarification. This means that the literal processing of idioms had to occur prior to reaching the idiomatic translation.

Gibbs (1994) suggested the simultaneous or parallel processing of idioms and proverbs. This means that when learners would encounter an idiom string, both literal and metaphorical interpretations were equally activated.

Another study by Makhlouf (1996) explored Libyan idioms and their overall application in life in order to discover the difficulties that emerge from understanding them with a unique reference to cultural issues. Libyan idioms are identified as a type of Arab sub-culture. An analysis was made in a qualitative manner and comparisons were made with their equivalents in English. The investigation revealed a number of issues, such as some idioms having no equivalents in English or numerous other languages; the verity is in the design of English and Arabic idioms as well. It was shown that Libyan idioms culturally have no equivalent to English.

Another study by Laufer (2000) investigated the avoidance of L2, which is English idioms and proverbs dictated by the level of similarity to the L1, which is Hebrew parallel. In this study, the researcher utilized the quantitative method in the investigation, the Duncan test and paired tests in order to examine the collected information. The researcher examined four questions:

1. Are the literal equivalences of English idioms preferred for advanced ESL learners?

2. Are some types of idiom used more than other types.

3. Are some types of idiom avoided more by the learners than other types of idiom?

4. Does language proficiency influence the utilization of idioms?

In this study, fifty-six undergraduate students were the subjects whose native language was Hebrew. Thirty-nine were in the first year, while the remaining students were in their second year of study. The researcher made two tests: collecting idioms and translating them.

In the translation task, the researcher asked the participants to insert lost idioms given in their first language of Hebrew. The participants interpreted them as they wanted, either idiomatically or non-idiomatically. In the subsequent text, the researcher gave the students twenty idioms and requested them to translate

them from English (the language being learned) to Hebrew (their native language).

There were 4 kinds of idiom:

1. Complete similarity in the form

2. Partial similarity in the form

3. Lack of similarity in the form

4. Distributional difference

As a result, it was observed that the most significant kind of avoidance seen was comparable to Type 4 idioms.

Liontas (2002) assumed that idioms formed a great part of natural communication and that knowledge of idiomatic expressions increased conversational fluency. This was fortified by an earlier proclamation that idiomaticity would help learners to produce English more confidently, fluently and more efficiently (Sinclair, 1987). It becomes clear that idioms are quite fundamental in the ESL/EFL contexts where L2 learners' English capability could be surveyed based on their good understanding of idiomatic expressions.

When everything is taken into consideration, the more idioms and proverbs that someone knows, the more it helps him to become native-like in the language. Through learning proverbs and idioms, one, as a result, learns a great deal of the culture of the community that speaks such a language. Ellis (1997) proposed that sufficient information and appropriate utilization of idioms in a second language is a significant measure of second language communicative competence. For this reason, most rubrics of language skills, such as writing, speaking and idiom use, is assessed as an indication of language proficiency.

Mäntylä (2004) assumed that the most common strategies that participants utilized to understand idioms was when turning to the native language,when there would be no clear equivalent in the mother tongue. A metaphorical meaning would be selected in the mother tongue even when only one word is shared with the target language. When the two methods are field, Mäntylä assumed that they depended on pure guesswork. This would mean that the

transparency of the selected idioms helped with the translation only when the idiom was similar to the target language.

Bulut and Çelik-Yazici (2004) worked on another investigation on second language idioms with 18 Turkish teachers of English. The determination of their English proficiency was based on the KPDS test, a standard test that is required in Turkey for work. This was followed by the participants being divided into two groups according to the KPDS scores that the students have received. The first group were advanced level students and the second low-advanced. Twenty frequently used English idioms were used in the study. The idioms were divided into three types:

1. Eight from Standard or formal English;

2. Eight from informal language; and

3. Four from slang.

The investigation was performed according to three theories. The first theory pertained to the participants depending on a complete text instead of literal meanings, especially when the students were not able to discover an equivalent in their native language. The second theory pertained to the participants having understood the standard idioms more than informal idioms. The third theory pertained to the participants having understood that the idioms had a similar equivalent in their native language more easily than those that are different.

An idiom recognition test (IRT) was given to the subjects. First they would quietly have to read some short paragraphs with some idioms written on cards. This was followed by the researcher asking the subjects to express their ideas. The subjects deduced the meanings of the idioms with a think-aloud strategy.

The researchers recorded the responses on a tape recorder and transcribed the records. The investigators then used comprehension strategies to know to which idioms these strategies were applied.

According to Cooper's (1999) model, there were two stages the first being preparatory and the second the guessing stage. The first stage involved repeating or summarizing the idiom, analyzing and discussing it, and finally giving information about the idioms. The second stage included guessing from

the text, utilizing the literal meaning and background knowledge, referring to a first language idiom, and utilizing a specific vocabulary. The outcome proved the side of the first and third hypotheses. Notably, the participants would utilize contextual hints to translate the idioms and proverbs more often rather than turn to the strict meanings in the idioms. The identical idioms were understood better than the different idioms. Nevertheless, the study did not support the second hypothesis pertaining to the type of idioms (i.e., whether they were standard, informal or slang). It was found that the type of idiom did not affect the comprehension of the idiom.

In their article "Cultural Knowledge and Idioms," Dobrovol'skij and Piirainen (2006) found that the expression "being extremely happy due to something good happening" was found in more than one language. In English, "be on cloud nine" and "be in seventh heaven" are used. The Lithuanian people use "be in the ninth heaven," while German speakers would use "be on cloud seven" and "be in the seventh heaven" (Dobrovol'skij & Piirainen, 2006). All these idioms bring meaning, including the thought that happiness relates to the meaning of going up. Arabic speakers use "طاير بالهوا" "fly in the air". As we can see in all of these languages, they show the same idea is clarified in a similar expression. This is one common result in the investigation of idioms and proverbs which has the same idea showing in similar ways across languages.

The investigation on cultural images and their interpretation in China began with Xie Tianzhen in his book "Medio- with Xie Tianzhen in his book Medio-translatology" : (Xie, 2007). In his book, Xie gives a definition of cultural image by focusing on the close relation between culture and culture images. He asserted that a person who lives in a certain cultural system would quickly adopt the same relations after mentioning a cultural image in his language. There is a good relationship between the cultural image of a society and history, a large number of which originated from folklore. Cultural images can be famous persons, places, animals, plants, and even numbers. The main sources for idioms are culture and society in addition to folklore.

Another study investigated which strategies of translation are of greater value for Arab readers and domestic or foreign strategies when translation culturally-bound idioms by Balfaqeeh (2009). The idioms and proverbs used in this

investigation were found in various idioms books and culturally-bound phrases. Quantitative qualitative methods were also used in this investigation.

The researcher wrote eleven interview questions with two aspects. The first aspect comprised one male and five females, while the next aspect comprised of six pair interviews with three males and three females. The researcher gave the questionnaire to 121 people residing in Saudi Arabia to select the best idioms interpreted from a number of choices. Then, the researcher analyzed the data using the quantitative method.It was found that domesticated translations were more satisfactory for Arab readers. Moreover, Arab readers translated idioms and cultural expressions by using Arabic equivalents.

Bekkai (2009) in his investigation examined the issues of interpreting Arabic and English idioms. Twenty Arabic and English idioms were given to 25 English language students studying at the University of Mentouri in Constantine and who had already finished two years of interpretation. Afterwards, the researcher analyzed the items quantitatively and qualitatively. The investigation revealed a decoding of the social and cultural message of idioms and proverbs. 40% of the idioms were interpreted literally because of disappointment in understanding and expressing the exact meaning. 30% of the translations were only interpretations and 22% were misconceptions. They also left about half of the elements without interpretation as a result of the failure to understand the English idioms or because they could not find any equivalent idioms in Arabic.

In his study,Bjornson (2010) was looking at the question: Could providing cultural background information of culture-specific sports idioms, utilizing both words and supplied visual images, improve comprehension and retention of these idioms? To respond to the question, a quasi-experimental research paradigm was utilized. In 30-minute lecture-based teaching sessions with two groups, the control group was trained with the figurative meanings of ten idioms and the experimental group was trained with cultural and social background data on the literal meanings. Both groups were given two immediate multiple-choice post-tests and a gap-fill delayed recall test one week later. The study was designed to decide whether, by assisting second language learners and especially ESL(English as a second language) learners, with making mental images that they otherwise would be not able to make their own before,

comprehension and retention of opaque idioms would improve. This study encompassed three elements:

1. Using idioms from culture-specific source domains rather than universal domains.

2. Using participants from different educational and cultural backgrounds who live in the culture and places from which the idioms originated.

3. Giving more explicit cultural background teaching in the form of supplied images and written/verbal explanations of the literal origins of the idioms.

There were several indications that double coding and cultural/metaphorical awareness aspects of etymological elaboration may have provided some advantages to a number of the participants in the experimental group. Specifically, some in the experimental group were better able than those in the control group to select the appropriate idiom in the gap-fill test, a test that requires more than mere memorization of a given idiom but a deeper understanding of its meaning and appropriate application.

Çakır (2011) utilized the quantitative method in his study guided by two research questions that examined a number of idioms for non-native speakers.

1. Are idioms difficult to understand?

2. How much can learners understand and translate idioms into the target language?

In this study, 62 students participated, 32 of whom were from first grade, and 30 students from second grade. Every student had been studying ELT at a Turkish University and every participant had taken a course on Lexical Competence. The tests comprised three classifications for idioms: identical idioms, similar idioms and different idioms. The researcher gave the participants a number of idioms in their native language and asked them to give the equivalent idioms in English. The investigator, according to his result, showed that identical idioms had the highest number of correct answers, followed by the similar idioms. The different idioms were regarded as the most difficult for the participants to translate.

The impact of language transfer by giving L2 (second language) idioms outside contexts was investigated by Abdullah and Jackson (1998). Their assumption was that cognate idioms would help in understanding through a positive transfer of language. On the other hand, negative cognate idioms would hinder understanding. In the study were 120 (50 male and 70 female) fourth-year Syrian participants all of whom were studying English language and literature. The students were given three tests in two stages to check their understanding of English idioms. The first stage was a writing test that tested comprehension. The second test was a tape-recorded discussion to examine how the subjects translated the English idioms in the tests. The first test consisted of two tasks: an English-Arabic interpretation task and a multiple choice. This test consisted of eighty English idioms. The researcher would divide them into four parts, with each part having 20 idioms that were to be compared with Syrian idioms. The first part of the idioms was similar in function and form. The second part was different in function but similar in form. The third part was similar in function but different in form. The fourth part had non-translatable idioms.

As a result, most of the understanding difficulties of L2 idioms were due to one of these points:

1. Their first language had a lack to the equivalent idioms to those in the second language and vice versa;

2. They attempted to summarize idioms semantically;

3. They attempted to translate idioms semantically;

4. They are related to cultural specificity and are similar in form but different in function between the native language and L2.

Ghafel et al (2011) expected that interpretation would be associated with culture and interpretation of cultural expressions and idioms were regarded as a substantial challenge, especially when translators would work on two unusual languages spoken in two unique countries. In addition to the theories, to translate idioms in this frame, translators were required to translate them connotatively.

In the study by De Toffol (2011), relationship terms (such as *father*, *mother*, *uncle*, and so on) served as the identifier for leading a contrastive examination

in cultural idioms present in English and Spanish. In (Ghafel, B., Rasekh, An., and Pazhakh, A,2011). Idioms were selected because they had items connected to sewing work. In other investigations, food and color names were also used to compare idioms among languages. This study did not attempt to compare idiomatic expressions based on appearance without any connection to culture. Nevertheless, a familiar topic among most idioms investigation included the significance of communicating the socially expressive nature that idioms mirror, in some structure or form, about the languages in which those idioms were used.

Shehabat and Zeidanin (2012) conducted an investigation into translation strategies and suggested that even a professional interpreter may encounter difficulties while deciphering cultural idiomatic expressions. It was expected that an approximation strategy would be the best approach to translate idioms and cultural-specific items or expressions.

The researchers always varied the presentation of the techniques through which idioms and proverbs were processed, stored and retrieved.

Different issues have served as the sources of idiom studies of using names of animal in different languages. For instance, Sharifi (2012) considered the metaphorical utilization of the names of animals in Kurdish idioms inside a particular dialect and compared them with Persian English. The results showed that as a rule, there was no indication of animal names present in the English equivalent idioms. In different cases, there were many animal names used in the idioms of every language but they would not necessarily use the same animal name for the equivalent meaning of the idioms. Sharifi mentioned that the recurrence of idioms which included animal expressions clarified the significance of those creatures having an important role in Kurdish idioms and culture.

Al-Shawi and Mahadi (2012) investigated the methods that were able to help in decreasing the difficulties of translating idioms from English to Arabic and vice- versa. The researchers collected their idioms and proverbs from live sources, including radio programs, television, movies, newspapers, magazines, and so on.

All these data were analyzed to learn about the problems of translating idioms and suggesting new methods in order to help students to overcome these problems. The investigation revealed that there were five methods of translation idioms, which are:

1. Using an equivalent idiom or proverb in the target language should have a similar meaning as the one in the source language.

2. Using a similar meaning but a different form when an idiom in the target language is used in the same situation as the source language.

3. Paraphrasing of idioms.

4. Using notes.

5. Seeking information by asking someone who teaches idioms and proverbs when an idioms is not clear.

A study by Aljabri (2013) on L2 learners" knowledge of the awareness and transparency of some English idioms was conducted to investigate whether the learners" judgments were related to how they understood similar idioms. In this study, 90 male students participated (45 from Level 1 and 45 from Level 4). The students were studying English at Umm Al-Qura University in Saudi Arabia. The investigation included twenty English idioms half of which were transparent and the other half opaque. They were collected from published investigations and some books and other references on English idioms.

In the investigation of Dweik and Suleiman (2013), the problems of translating English idioms were related to the culture which Jordanian graduate students encountered. 60 M.A. graduate understudies in three Jordanian colleges were given an interpretation test with 20 items related to culture. The researcher also conducted some unofficial open-ended interviews with some experts in the field of interpretation to provide extra data related to the difficulties, causes and solutions. The investigation revealed different types of interpretation difficulties, such as problems with unfamiliar cultures, an inability to achieve equivalence in the subsequent language, uncertainty of the second language, and ambiguity of some cultural information.

A comparative study of French and English body part idioms by Nemcova (2013) was conducted by selecting a number of English and French body idioms (head, hand and foot). The method of this comparative analysis was based on the concept of equivalence between idioms in the source language and the target language.

An analysis was done to demonstrate or dismiss the hypothesis that human body idioms and proverbs represented a significant part of the essential vocabulary both in English and French since human body expressions are found in many idioms.

Some idioms have a similar significance and follow a similar syntactic construction of the two languages, such as the English idiom "Keep one's head" with its French equivalent being similar; both of the idioms use the same body part, so these two proverbs are equivalent. The investigation showed that English and French shared similar social estates. Hence, they shared many idioms and proverbs.

According to Mehawesh & Sadeq (2014), expressions about religion are less difficult to comprehend by speakers who can understand slang language as well as a related culture than those who do not. Their investigation presumed that Islamic expressions were very connected with Arabic culture, so translators have to uncover the differentiate between both the source and target languages.

What this investigation achieved was a near review of the semantic, linguistic, and social nature of idioms used in Spanish and English. In particular, the study was planned to investigate idioms that included the word "love" and other idioms that involved a syntactic form of the word "love" in Spanish and English. Accordingly, thirty-four idioms from the English language were compared to seventeen idioms from the Spanish language that were found in the selected Spanish, English and joined Spanish and English texts. Investigation of the information from this sample revealed that there were more than double the number of idioms in English than those of Spanish which had the word "love" or any syntactic variants of this word. Furthermore, numerous types of love were revealed in the sampled idioms of the populations of both languages. In some cases, the word "love" did not appear at all although the word "love" or

one of its syntactic forms was present. It was proven that idioms having the word "love" was always related to being cultural loaded.

Idiomatic Competence vs. Communicative Competence: As recent studies have moved the emphasis onto communicative competence and the cultural role of language, there is great concern about linguistic semantic propriety rather than accuracy (Shirazi & Talebinezhad, 2013). Today there is broad agreement among language learning theorists and scholars that the quantity of idioms acquired is positively associated with the level of progress in communicative tasks, suggesting a close association between idiom acquisition and communicative capacities (Wray, 2002; Liu, 2008; Shirazi & Talebinezhad, 2013).

Abdullah (2014) was concerned with studying the issues of the interpretation of idioms and proverbs from English and into English, and the techniques utilized by students in their first year of master degree study in order to discover equivalent idioms in the target language. The outcomes showed that English language students experience significant problems knowing the correct explanation of idioms. Their knowledge of English, as well as Arabic idioms, is insufficient and their capacity to understand new idioms is limited. This is simply because those idioms are rich with colorful expressions and this type of expression needs a good linguistic knowledge.

One of the most important ways to understand idioms is by putting them in a context. The cultural context has a significant role in easing the metaphorical translation of idioms in both Arabic and English so that it can provide the correct answers. Furthermore, the results clarify how students, who do not utilize accurate methods to help them to achieve the correct meaning in both Arabic and English interpretation, would translate word for word. Occasionally, they would use rephrasing and social substitution methods, but not in the correct manner. Thus, students would usually do well when they interpreted semi-transparent and transparent idioms. However, when they attempted to translate opaque or semi-opaque idioms, they were completely confused because this such idioms were not equivalent and they had to be taken as one unit to provide correct interpretations.

Thus, to acquire the best understanding, use and interpretation of idioms that requires knowing their context and use of accurate methods to avoid difficulties of non-equivalence and familiarity with the distinction between the source and target languages.

A study by AlSaidi (2014) investigated the issues of socially loaded English idioms into Arabic. Forty-two idioms were selected randomly followed by an analysis of them. This investigation revealed that the hidden meanings of idioms would cause many problems for interpreters due to their special style. Thus, the interpreter could fail when attempting to translate such idioms into a target language. Additionally, the absence of social information in the two languages would cause difficulties in full comprehension of the explanation.

The Arabic language is rich in socially loaded idioms that cover problems such as those found in English idioms, especially in the Qur'an and Hadith, so the broad information for the interpreter in those sources can help him to find social equivalences.

The study showed that a high number of idioms are non-equivalent. As a result, idioms that were totally equivalent are the smallest group.

A study by Yousif (2017) aimed to discover the similarities between English and Arabic euphemisms. The researcher utilized a comparative analytical method to carrying out the investigation, followed by the information being compared, analyzed and discussed. The following points represented the findings of the study.

1. There is a great similarity between English and Arabic euphemistic expressions with respect to religion, death, and social life.

2. Most euphemistic expressions have religious backgrounds in both English and Arabic.

3. Although Arabic and English are languages that belong to different language family groups, both languages used religious euphemisms for the same purposes.

4. Euphemisms for death are used in both languages to soften and substitute milder expressions in some instances with less offensive expressions.

5. Euphemistic expressions are used to replace taboo words in both languages.

6. Sex is a potent source of euphemisms in both languages.

7. Many euphemistic social, religious and death expressions are commonly used in Arabic and English.

8. Euphemistic expressions help to enhance decency and politeness, and strengthen social bonds in both languages.

3. WHAT IS IDIOMS?

In this chapter, we present how famous scientists define idioms in addition to a number of topics related to idioms and proverbs, such as the coining of idioms, sources of idioms and even how to use them in our life.

3.1 How scientists define idioms

What is the meaning of an idiom? When we look at the sources related to idioms and proverbs, we see that many attempts by many scientists to present a suitable meaning to define idioms. Since using idioms is central to this thesis, we need to know what idioms are and how we can define them according to scholarly definitions. Existing definitions vary widely and one of the challenges to define idioms is that even most people can understand what an idiom is; however, when one of them attempts to describe an idiom based on its lexical or syntactical characteristics, they encounter difficulties with accuracy. In general, the result would be that each definition excludes groups of idioms, thereby being objected to by fellow researchers. Although the Oxford English Dictionary (1993) presented a general definition as "a form of expression, grammatical construction, phrase, peculiar to language; a peculiarity of phraseology approved by the usage of a language, and often having a signification other than its grammatical or logical one," scholars have many other definitions in order to recognize idioms easily. Here, the definitions of a number of scholars were collected to know what an idiom is and how to know one.

Longman Dictionary also contains two definitions of idiom:

1- A group of words that has a special meaning that is different from the ordinary meaning of each separate word, for example, "under the weather" is an idiom that means "ill".

2- Formal or technical style of expression in writing, speech, or music that is typical of a particular group of people: the new musical idiom.

Langacher (1968) defines idiom thus: "an idiom is a kind of complex lexical item. It is a phrase whose meaning cannot be predicted from the meaning of the morphemes it comprises". Langacher's definition offers two main aspects of the idiom: it is a lexical element but it is complex and one cannot determine its meaning by collecting its parts.

Katz and Postal (1963) gave another definition of the idiom "as any linguistic structure whose meaning is not the compositional meaning of its component" and they believed that individual words, including polymorphisms, such as "White house" and "unkindness", should be categorized as idioms. Katz and Postal's definition of idioms separates idioms into two types: lexical idioms and phrase idioms. The former comprises polymorphism vocabulary and the latter comprise multiple vocabulary. This means that lexical idioms have single words such as verbs, nouns, etc., while phrase idioms are clauses, phrases and sentences. Makkai (1972) subscribed to Katz and Postal's idea. Makkai also believed that some polymorphic words could be regarded as idioms, but polymorphic words hold at least two free morphemes, such as Hotmail, which ought to be considered an idiom.

In addition, for Ball (1968), the perfect idiom definition is "the use of familiar words in an unfamiliar sense."

Others, like Carter (1987), prefer to define idioms as "special combinations with restricted forms and meanings that cannot be deduced from the literal meanings of the words which make them up." Accordingly, an idiom is used as one unit and must not be analyzed into its constituents. An idiom is unchangeable and it carries a figurative meaning.

According to Newmark (1988), for idioms as a kind of metaphor, he asserted that "an idiom has two main functions: pragmatic and referential. The pragmatic function is to appeal to the senses, to interest, to surprise, to delight." Newmark stated that "the first function is called cognitive, while the other is aesthetic." The referential function is "to describe a mental process or state, a concept, a

person, an object, a quality or an action more comprehensively and concisely than is possible in literal or physical language" (Strakšiene, 2009).

For descriptions, Larson (1984) considered idioms as "a string of words whose meaning is different from the meaning conveyed by the individual words." This definition is also comparable to the dictionary definition in that it defines an idiom as "a group of words that has a special meaning that is different from the ordinary meaning of each separate word" (Longman Dictionary of Contemporary English, 2012).

Jarvice (1993:148) believed that "An idiom is an expression whose meaning cannot easily be worked out from the words it contains."

Some researchers define idioms from various perspectives. For example, Carter (1998) utilized the term "fixed expressions," Moon (1997) defined idioms as "multi-word items," Howarth (1998) utilized the term "phraseology," Gläser (1984) used the term "phraseological unit," and more recently, Yi (2006) referred to idioms as "multiword expressions." Many other scholars prefer to use "idiom." Mitsis (2004) used another definition for an idiom wherein he defined it as "a continuum of non-literal expressions starting with usual collocations continues with stable or fixed collocations, metaphorical collocations, and the continuum ends with idioms of absolute abstract meaning." This provides a kind of idioms where there is some opportunity for areas of semi-transparency, transparency and opacity in the gamut of an idiom. In summary, idioms vary from transparent to opaque and from familiar to unfamiliar. Idioms, according to their definition, cannot be translated literally. This is because their meanings are unconnected to the literal meaning of their constituent elements, especially idioms that relate to socio-cultural, historic and political backgrounds.

On the other hand, Palmer (1996) writes that "an idiom is semantically like a single word, it does not function like one. A large number of idioms contain a verb and a noun, but although the verb may be placed in the past tense, the number of the noun can never be changed." For example, the idiom "kick the bucket" and "kicked the bucket" (someone who dies/died) are used in English, in contrast to "kick the buckets," which is never used.

Other scholars such as Saeed (1997) defined idioms as "expressions where the individual words have ceased to have independent meaning." Saeed clarified that only English natives could have the ability to guess the explanation of some idioms.

Fromkin et al. (2011) also discussed the same idea. They stated that idioms were regarded as a type of expression whose meanings were unclear or not related to their compositionality. Alternatively, their parts were perhaps not connected to give the meaning. For example, the idiom " Let the cat out of the bag" contains the semantic constituents (let/the/cat/out/of/the/bag) , wherein the individual meanings of each word do not relate to the actual meaning of the idiom as a complete unit, which is "to reveal a secret."

Linguists have emphasized the investigation of idioms. They believe that explanations of the semantic constituents of any idiom could give to their overall metaphorical meaning. Cruse (2004) postulated that in a special context, the explanation of idioms is dependent on literal word meanings. Fotovatnia & Khaki (2012) viewed idioms as decomposable structures since their meanings give independently to their overall metaphorical understanding of idioms.

Akmajian et al. (1987) defined idioms from a syntactic point of view as "syntactically complex words whose meaning cannot be predicted, since their syntactic structure is doing no semantic work." Crystal, cited in Jabboori & Jazza (2013), illustrated this point by affirming that there is no flexibility in their syntactical construction of words and it appears frozen in constraints. For instance, the idiom "it is raining cats and dogs" is grammatically fixed because we cannot say "it is raining a cat or a dog" or "it is raining dogs and cats."

Yusifova (2013) asserted that idioms have inner grammatical features. He suggested that the parts of idioms cannot be lexical units. This means that we cannot break the idioms into parts in a sentence, which could change them or even give a new combination of an idiom. Therefore, an idiom is a whole, not a part and an idiom expresses an intended meaning. On the other hand, idioms are used to share historical and cultural information, so they are defined as the "form of a language that is spoken in a particular area and that uses some of its own words, grammar, and pronunciationa." (Merriam-Weebster's Collegiate Dictionary, 2008).

Crus (1986) believed that idioms have two definite characteristics

1. Idioms ought to have more than one lexical elements.

2. Idioms ought to form one semantic constituent.

Wright (1999) stated that there are two other characteristics:

1. Recognizability in which natives can mark idioms but they cannot create a new one from them.

2. The metaphorical language of idioms, as in "break your heart," which means "make very sad."

Palmer (1981) mentioned semantic opaqueness as a differentiating characteristic of an idiom. Other characteristics listed have been connected to their grammatical restriction. This means that the component words of an idiom are frozen, as mentioned above.

According to the earlier definitions of idioms, scientists have admitted that among idioms, there are a number of features regarded as common features:

1. Compositionality or Non-compositionality: Every idiom has its meaning expressed. Therefore, when the meaning of an idiom is collected from the meanings of its semantic constituents, in this case, we can decompose it, as in "play with fire," which means "doing something dangerous." In other cases, however, the literal meaning of idioms is completely different from its elements and we cannot determine the meaning of such idioms from their individual words. For example, "hit the sack," which means " go to bed" in this case, is non-decomposable (Moreno, 2011).

2. Frozenness of Forms: Semantic constituents are fixed and there is no ability to change them; they are restricted to the grammatical and lexical conditions (ibid: 20). Therefore, changing one of the elements with another is not allowed. An example here would be "It is raining cats and dogs." We cannot say "It is raining cats" or "It is raining cats and rabbits."

3. Institutionalization: Idioms comprise a set of expressions that belong to and are affected by a specific culture and language (Karunakaran & Maisa, 2013).

4. Multi-Word Expressions: There are no one-word idioms; an idiom should contain more than a word (Moreno, 2011).

3.2 Use of Idioms

When writers or speakers use idioms, they want to focus on their shared cultural beliefs with others. In this respect, when someone uses idioms, they know that it is not easy to deliver a message by utilizing idioms which have metaphorical language. Idioms are therefore not easy to understand and every idiom has a special context. We can use some idioms in informal situations, while in other situations, we cannot. Informal and slang idioms are used in normal and informal situations. Language learners cannot easily know the various uses of idioms, unlike the native who can easily avoid the problem of using inappropriate idioms.

Idioms are strongly connected to the purpose they fulfill in speech. Fernando (1996) provides three functional uses of idioms. For him, an idiom may be ideational, interpersonal or relational

1. Ideational idioms hold special experiential representation, such as "bread and butter," which means "a simple bread and butter issue."

2. Interpersonal idioms are those that represent an interchange between speakers and listeners in particular speech, such as when expressing conviviality in "Bless you" and disagreement in "Go to hell!".

3. Relational idioms aim to connect different kinds of speech to gain cohesion and coherence, such as "in summary," "on the other hand" and "in addition." According to Langacher (1968), "if well suited to the occasion, metaphorical use of idioms is more colorful and effective than straightforward prosaic statements."

3.3 Linguistic Features of Idioms

From a linguistic perspective, idioms have specific linguistic characteristics. They work on three aspects of language: meaning, usage and form. Syntactically, an idiom is regarded as a fixed expression and is an inseparable unit. For example, in the idiom "It's raining cats and dogs," there is no possibility to say "dogs and cats." According to Dobrovol'skij and Piirainen (2005), idioms must be fixed in their lexical structure.

Some linguists rather enthusiastically study the grammatical, structural, semantic and morphological characteristics of idioms.

Fernando and Flavell (1981) outlined the grammatical and semantic characteristics of idioms as the word's construction, as follows:

1. The meaning of an idiom should not be the sum of its elements.

2. An idiom is a unit that either has literal meaning or individual constituents that are literal. However, the idioms as a whole will not translate literally.

3. Idioms are regarded as a part of expressions in a certain language.

4. It is institutionalized.

Grammatically, many other scholars, such as Palmer (1981), emphasize the frozenness of grammatical structure of idioms. Palmer (1981) illustrated that idioms containing verbs and nouns and that changes in tense may be allowed, but we cannot change the number of the noun. One may say "spilled the beans" but not "spilled the bean." Palmer thought that in idioms, combining adjectives with nouns to be a comparative form was not allowed. Another example is the idiom "red herring" (meaning to take the someone away from a certain topic); however, one cannot say "redder herring." In contradiction according to Yusifova (2103), changes to the plural and singular forms are acceptable not with all idioms but with the majority of idioms, as in the example of "smell a rat" (to recognize that there is something hidden) and "kick the bucket." Moreover, Yusifova remarked that even countable nouns could be uncountable

in most idioms and vice-versa. He thought that such changes were clear proof of the flexibility of language.

From another perspective, Cowie et al. (1993) mentioned that idioms are categorized in two grammatical forms:

1. Phrasal idioms that relate to syntactical parts of speech, such as nouns as in "a crashing bore," which means "someone or something that is extremely boring" ,or verbs as in "break down," which means "to cause to fall or collapse by breaking or shattering", or adverbs as in "as often as not," which use it with things that happen fairly frequently,or adjectives as in "free with one's money" and prepositions as in "in the nick of time" which means doing something just before the last moment when something can be changed or something bad will happen.

2. Clause idioms are composed of:

   - verbs and complements such as "go berserk," which means "to become very excited."

   - verbs and direct objects such as "ease somebody's mind," which means "to stop someone from worrying."

   - verbs, direct objects and complements such as "paint the town red," which means "to celebrate."

   - verbs, indirect objects, and a direct object such as "do somebody credit," which means "to give praise and respect to someone."

   - verbs, direct objects and adjuncts such as "take something amiss" which means "to feel upset about something."

Fromkin et al. (2011) explained that idioms were structurally expressions with some characteristics of grammatical frozenness when changes in word order could not be made. For instance, we can say "She pulled her brother's leg"; however, we cannot add any new words, as in "She pulled her brother's left leg" or "She pulled her brother's leg with a sharp tug" (Cruse, 2004).

Cruse (2004) mentioned that semantic constituents do not combine with other genuine semantic constituents. Therefore, it is not correct to say "She pulled and twisted her brother's leg." Idioms have semantic features, but the rules of combining semantic features can be broken, as in "He ate his hat," where the

object "hat" is inedible. Therefore, this restriction is broken or ignored (Fromkin et al., 2011).

According to the morphological perspective, Haspelmath (cited in Ali ,2001) mentioned that there were two kinds of idioms, weak and strong idioms. Weak idioms are those which language users or speakers would be able to predict the meaning of idioms according to lexemes, whereas strong idioms are those the meaning of which cannot be predicted or guessed from their constituent items.

3.4 Source of Idioms

There are many stories, cultures, socials, and heritage behind idioms. In fact, history is the deciding factor in the nature of countries. History is built over many years by the people and their culture with people being affected by history for decades. This means when an incident of heroism, for example, occurs at a specific time, that action will be as a guide to the following generations as it turns into a part of history. Later, such stories will be mentioned as idioms. Every language has a complex structure of idioms. Most interpreters find it difficult to interpret idioms because they are related to a background culture as well as to the story behind each one of them. Every nation has a history and culture which differs from other nations. From along years ago many cultural, historical, educational, critical, social, and moral stories have happened. At that time, people would remember that story with a sentence or even a line from what happened. They would use this type of expression which people are still using even now. For instance, in the past, criminals who had committed crimes should have received punishment and they were hanged by a rope when standing on a bucket. The buckets were kicked out from underneath and the criminal remained hanging until he died. Another explanation for this idiom was found in England, where the word "bucket" meant a beam or yoke which was used to carry or hang things. At that time, butchers would hang animals upon a wooden frame, also called "a bucket". For this reason, this idiom expresses death.

The idiom "back to the square one" has an equivalent in Arabic, " العودة الى المربع الاول," which means going back to the first point. There is more than one possible historical origin of this idiom, one of which dates back to 1952 and

appears to be the most likely. The story behind this idiom is in the game "Snakes and Ladders," in which unlucky players have to return to the first square. This idiom was used for the first time in an economic journal article when the writer metaphorically used it to refer to having to start over from the zero point.

"It's raining cats and dogs" is regarded as one of the most famous English idioms with a story behind it, which took place in old England when the roads were not yet paved. Those roads had large holes and were full of cats and dogs. After rain, those holes were filled with water and cats and dogs would fall into those holes. It is from this historical phenomenon that the idiom came into being.

An amusing idiom origin stories had been taken from the Reader's Digest website with regard to the idiom "Fly off the handle." The story came from the past when poorly fastened ax heads would fly off during use, which was rightly considered to be dangerous. Therefore, the idiom was and is used to refer to risky behavior. Therefore, when one desired to know the meaning of an idiom and why natives use it, the inquirer is best advised to learn about the origin of that idiom in order to know its meaning.

3.5 How to Explore Idioms

Idioms reveal much about people's traditional ways of experiencing reality, as well as rules, warnings, wisdom, and values that more senior people want to influence on younger people's minds. As mentioned previously, an idiom cannot be understood easily from the meaning of its individual words. This means that it is not the sum of the meaning of its individual elements, which poses difficulties in understanding. Moreover, differences in culture make understanding idioms from another culture rather difficult.

McCarthy & O'Dell (2008) mentioned that idioms were related to the themes of sport, the sea, parts of the body, names of people and places, animals, drink, food, taste, colors, sight, smell, hearing, touch and so on. Idioms are utilized to explain character, personality and physical appearance, work, success, illness and health. The following are some types of coining idioms.

1. Many idioms are formed from work and technology. A large number originate from a time when people worked on the land, so many idioms would refer to, or be related to, farm animals. Examples include "the black sheep of the family," which used to describe an odd or disreputable member of a group ,"Take the bull by the horns," which explains doing something difficult in a brave and determined way " Don"t count your chickens" which used to emphasize that you cannot depend on something happening before it has happened and so on.

2. Some idioms were created from rural life and transport, such as "strike while the iron is hot," which means taking advantage of an opportunity as soon as it exists, in case the opportunity goes away and does not return, "eat like a horse," which means "to eat a lot", "putting the cart before the horse" which means "doing things the wrong way round or with the wrong emphasis", and so on.

3. Many idioms originate from science and technology, such as "We are on the same wavelength"which means "to think in a similar way and to understand each other well" and "I need to recharge my batteries"which means "to rest and relax for a period of time so that you feel energetic again".

4. Many idioms have entered English from the world of sports and entertainment, including "have a good innings," which means " have had a long and successful life", "dice with death," which refers to do something very risky, "behind the scenes," which means working or happening privately without being known or seen by the public ,"play the second fiddle," which means being less important or in a weaker position than someone else ,and so on.

5. Many idioms have entered English from literature and history, such as "sour grapes," "the goose that laid the golden egg," "the streets are paved with gold," and so on.

6. Idioms originating from the Bible and Shakespeare's works include "the salt of the earth" ,If you say that someone is the salt of the earth,

you mean that they are a very good and honest person. "fall by the wayside," which used to refers to someone fails to finish an activity , "ships that pass in the night" which often said of people who meet for a brief but intense moment and then part, never to see each other again ,and so on.

7. There are a large number of idioms in which a part of the body represents a particular quality or ability. Examples include "use your head," which means "to think carefully in order to understand something or to avoid making a mistake", "the idea never entered my head," which means I think about it or consider it ,"she broke his heart," it refers to a romantic loss or breaks up. often when a romantic relationship is ended, " he opened his heart," which is to sharing one's deepest or most intimate emotions , , thoughts, or secrets, "I speak from the bottom of my heart" which is expressing truthfulness to someone ,"keep your mouth shut" etc.

8. Many idioms originate from feelings and emotions, such as "give him a black look," which use it in a way that shows that someone is very angry about something "lose your bearings," which means becoming lost , "in high spirits," which means very happy and excited "it was love at first sight," "come out of your shell" which means "becoming more interested in other people and more willing to talk and take part in social activities" ,and so on.

3.6 Translations of Idioms

Recently, the field of translation has been cause for major concern in Applied Linguistics, and this has led to many different definitions of translation. Nida and Taber (1982) believed that "translation consists in reproducing in the receptor language the closest natural equivalence of the source language message in terms of meaning as well as in terms of style."

On the other hand, Zagy (2000) assumed that the aim of translation is to transfer meaning to the target language rather than converting the words and grammatical forms of the original language. According to Catford (1995),

translation is a process such that it is "the replacement of textual material in one language, by equivalent textual material in another language". Catford distinguished between complete translation, which is the replacement of the source language grammar and lexis with the equivalent target language grammar and lexis and restricted translation that is based on the replacement of source language textual material.

There are many problems in translating idioms from English to Arabic and vice-versa, especially in cross-cultural translation. Yowelly and Lataiwish (2000) thought that "the greater the gap between the source and target culture, the more serious difficulty would be." The best example of this problem is the translation from English to Arabic and vice versa, a Western and an Oriental culture, that belongs to a different background. Cultural problems may include religious, social, geographical in addition to linguistic issues. Therefore, the idiom "He works like a dog" can be translated into Arabic as "يشتغل مثل الحمار" ("He works like a donkey"). The word "dog" was substituted with the word "donkey" because the donkey is a symbol of hard work in Arab culture, while the dog is more common in Western culture.

The main characteristic that leads to problems in translating idioms is culture, which is the main characteristic that makes the translation of idioms more difficult. As stated in the Oxford Dictionary (1983), an idiom is "a form of expression peculiar to a language". This definition means that idioms have meaning or they have a sense in only one language or one culture. Therefore, it is not easy to find the same idiom in another language. Having good information of cultural and social references and the context of use is the key to better understanding and translation of idioms and mastering their different uses. According to Ponterotto (1994), "it is necessary to understand metaphorically and its culture-specific connotations in order to correctly interpret even simple texts."

Baker (1992) mentioned a number of difficulties that an interpreter can face. The researcher classified these problems into the following subcategories:

1. An idiom or fixed expression may have no equivalent in the target language.

2. An idiom or fixed expression may have a similar counterpart in the target language, but its context of use may be different.

3. An idiom may be used in the source text in both its literal and idiomatic senses simultaneously unless the target language idiom corresponds to the source language idiom both in terms of form and in meaning.

4. The very convention of utilizing idioms and proverbs in written language, the contexts in which they could be utilized, and their recurrent utilization may be different in the source and target languages.

3.7 The Sapir-Whorf Hypothesis

When we want to discuss the field of phraseology and its focus, the inevitable part certainly belongs to the connection between the thought and the language. Neither language nor thought is completely independent. This is covered by the term "linguistic relativity," which was later on known as the Sapir-Whorf Hypothesis. This hypothesis acquired this name from the American linguist Edward Sapir and his student Benjamin Lee Whorf.

The Sapir-Whorf hypothesis is one of the main theories which studies language and culture. It is also called the theory of linguistic relativity. The hypothesis has two versions, a strong version and a weak version. The strong version asserts that language determines people's thoughts, while the weak version asserts that the language shapes the thoughts of the people. The weak version asserts that the cognitive behavior of speakers is influenced by linguistic categories. The two versions postulate that language affects the thoughts of people (Perlovsky, 2009). Sapir (1929) summarizes the ideas of the hypothesis thus:

"Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society."

Sapir claimed that languages have a broad authority over people and societies. This view also asserts that language is an instrument that direct a speaker's attention to particular attributes of the real world.

Sapir also assumes that language plays a vital role in the formation of the world, as seen in every language. The strong version considers that languages guide how people see the world and relate to it. The idea that language affects people's thought is highly influential because it means that language affects how people perceive their daily life, special contexts, and ideational tradition (Lucy, 1997).

As an instance of the Sapir-Whorf hypothesis, the investigations have been made into color boundaries with New Mexico's Hopi people and the people from Setswana. Whorf, who works as a fire-prevention engineer, found a special interest in the language differences of everyday speech expressions and vocabulary between Hopi speakers and English speakers. One of the distinctions between English and Hopi speakers is their feeling for "full" and "empty." It was observed that English-speakers would smoke beside gas barrels if they were empty; however, the gas barrels would not actually be empty because of dangerous residual vapors, which for the Hopis were in fact dangerous. The Hopis would not smoke next to either full or empty barrels as they would know that even empty barrels can be full of dangerous vapors. The English speakers people did not know about the dangers of smoking next to empty barrels because the English language gauges the terms "empty" and "full" with regard to liquids, whereas the Hopis did not limit their perception to only liquids (Hussein, 2012). As a result, such different interpretations would lead to contradictory actions.

Critics of the Sapir-Whorf hypothesis question whether the association between thinking and language is causal or merely a connection. While the Sapir-Whorf hypothesis achieved acceptability in the early and mid-1900s, it has been losing authority since the 1970s (Corbett et. al, 1998). New studies show that language and cognition are associated (Perlovsky, 2009). While the strong version is criticized, a moderate version of the hypothesis still raises questions regarding the effect of language on the level of thought.

"Learn a new language and get a new soul" is an expression translated from Czech that shows that there must be some association between languages and how people think, act and how they see the world. This connection between language, thought and reality has consistently been an important subject for linguistics scholars. Extraordinary consideration has been given to the hypothesis in the twentieth century when Edward Sapir and his student Benjamin Lee Whorf published their conclusions on this subject. In general, the Sapir-Whorf hypothesis states that a human being's language shapes his view of the real world (Renate, 2008).

Idioms and proverbs tell us what people in different cultures use to express themselves. In fact, idioms and proverbs teach us many things about cultures better than any book. Idioms show us what the important things are, such as acceptable or good behavior, bad behavior as well as the history of that country. Therefore, when we know what people usually say, it certainly leads us to knowing how those people think.

3.8 Idioms and Culture

There are more than 6,000 living languages worldwide and the varieties among languages are valuable for research (Kövecses, 2010). Similarities and differences between languages can explain the main points of a language – a universal tool that people use around the world. Every language has a connection with the culture of its speakers. This combination of language and culture raises important questions:

Is culture embedded in the language or is the language embedded in culture?

Does culture affect language or is language influenced by a culture that exists in its specific manner?

It is also very important to know the culture to obtain an accurate impression of the people without being biased or creating an incorrect perception of their way of life. By recognizing the influence that culture has on language, people will be more motivated to study culture – especially as an addition to language studies.

Language is like an arrangement of vocabulary and syntax combined with meaning and sound. It is the most significant communication tool for human

beings. It is also a tool for human thought and the social transmission of knowledge (Wang, 2007). Idioms are significant elements and building materials of any language. Idioms are fixed expressions and there can be variants in their forms. The meaning of idioms is not a mere addition of literal meaning. They are holistic and have rich cultural connotations. In the process of language research, language levels should be studied with their potential cultural connotations. Edward Tylor believes that "Culture is a complex whole, including knowledge, belief, art, morals, law and custom. And people, as members of the society, get the ability and habits" (Tylor, 2010).

As mentioned above, language and culture are tightly related. Language is a type of instrument through which the environment of the speaker and the culture are communicated (Yagiz & Izadpanah, 2013). Language cannot survive independently without culture. While languages demand cultures, cultures are also influenced by languages. Han S. J. Werner mentioned that language belongs to culture (Liu, 2012). Language not only protects and carries culture (Liu, Yin, & Zhang, 2014), it can also express the cultural, social and political ideas within a society and provide a method with which people can explain any reasons on which their thoughts are based, which can lead to potential changes. Without using language, cultural change will remain at the level of non-linguistic ideas. In fact, culture without language is not actually real, so culture studies should be based on language because the relationship is inseparable.

There is always an inherent connection between culture and language. English and Arabic are completely different languages and there are great differences between eastern (Arabic) and western (English) cultures, which reflects in the idiomatic expressions that are full of cultural features.

Researching idioms and the importance which they have is a formidable challenge. Some ideas are transmitted through similar idioms from other languages. For instance, the idiom „Do not add fuel to the fire" is in the Arabic language,"يخل الزيت على النار", which is the same as in the English version, whose meaning would be „not to worsen the situation more than it is currently." Sometimes, similar idioms carry a completely different meaning. While the English phrase „To pull one's leg" means joking on someone's account, the Chinese and Arabic languages have a completely different meaning, which is a

drawback caused by someone or putting someone into a problematic situation. Therefore, understanding idioms can be difficult if they are analyzed in parts, so they should be taken as a whole, as in how figurative language is studied (Liu, 2012).

3.9 Language and Culture

Many expressions can be found in more than one language when the same though explained in comparable ways cross-linguistically. An example would be the word "happiness" and how different languages and cultures express it. Dobrovol"skij and Piirainen (2006) mentioned in their article "Cultural Knowledge and Idioms" the idea of "being extremely happy due to something good happening" being found in many languages. In English for instance, the expressions "be on cloud nine" as well as "be in seventh heaven" are both utilized. In Arabic"طاير باالهوا" is used and means "fly in the air."In Lithuania, the expression "be in the ninth heaven" is used. In Germany, the expressions "be in the seventh heaven" and "be on cloud seven" are both utilized (Dobrovol'skij & Piirainen, 2006). Each of the mentioned idioms conveys the meaning including the thought of happiness connected with the idea of ascending. All of these languages show a similar idea expressed in a similar expression. As mentioned above, the same meaning of "happiness going up" is expressed in both mentioned idioms. Every language uses such different idioms which related to their respective cultural background. "Happiness goes up" is not unlike a universal concept dependent upon common physical experiences that occur cross-culturally. For instance, happiness leads to physical vertical movement such as jumping up .Therefore, the same people will experience this the same way. (Kövecses, 2010)

As all of these "happiness" idioms are very similar in their idea and general meaning, there also are a number of differences. Some of these idioms refer to heaven, clouds, or even air, which sometimes has connections with religion (Dobrovol"skij & Piirainen, 2006). The numbers utilized in the idioms vary among languages. Those numbers should refer to some variation in cultural values as well as history. For instance, Dobrovol"skij and Piirainen show that the number nine was significant in some cultures in Northern Europe. In North

Germanic mythology, there were nine worlds as well as nine days and nights, which meant a time of legal significance (Dobrovol'skij & Piirainen, 2006). However, in the Lithuanian language, nine was a significant number in some rituals, such as "baking during Devintines," a ceremony for the dead that occurred nine days after death. That number was also important because of the nine-headed dragon named Devyngalvs (Dobrovol'skij & Piirainen, 2006). As these differences show, cultural and historical backgrounds can bring significant meaning to simple ideas or concepts.

Interestingly, a reference to going up can refer to meanings other than happiness. For instance, while the German idiom "spring to the ceiling" means "to suddenly become happy," the German idiom "go to the ceiling" means "to unexpectedly become angry" (Dobrovol'skij & Piirainen, 2006). English also has a similar seemingly contradictory issue. "Hit the ceiling," "flip your lid" and "blow your stack" all have the same meaning, which is "to suddenly become angry" (Dobrovol'skij & Piirainen, 2006). The metaphor alone, *going up*, is insufficient to have the meaning behind the idiom. Rather, the metaphor depends on a behavioral context to create the meaning (Dobrovol'skij & Piirainen, 2006). Every idiom requires meaning and context to be together in order to be created.

One of the more humorous differences in culture and tradition between English and Arabic culture is that Arabs take pride in hospitality when someone invites his friends to lunch. He must pay for everyone even if there are many invitees. However, in English culture, we see the idiom "to go Dutch," which means everyone pays for himself, which sounds normal for English-speakers. However, it would be difficult for an Arab to understand how two people or a group of people could eat together, and then each one pay for his or her own order.

3.10 Idioms and Religion

The Arab world is dominated by Islamic culture and religion; however, in English speaking countries, the dominant religion and culture is Christianity. The difference in culture has its effect on the languages. Therefore, idioms that

are used in Arabic- or English-speaking countries are affected by their respective religions.

Thus, idioms that are related to religion are utilized to talk about feelings as well as moral traditions that respectively clarify the socio-religious systems of the English and Arabic cultures.

Religious idioms are often difficult to understand by people from other religions or cultures. Larson (1984) asserted that "terms which deal with the religious aspects of a culture are usually the most difficult, both in analysis of the source vocabulary and in finding the best receptor language equivalence. This is due to the fact that these words are intangible and many of the practices are so automatic that the speakers of the language are not as conscious of the various aspects of meaning involved". Therefore, it is not always easy to understand idioms used in other cultures or religions. To clarify this point, we discuss a number of idioms that are peculiar to the Arabic and English religious cultures. The Bible, in Christian doctrine, has been regarded as a classic of Western culture. The origin of many English idioms ensues from The Bible, including "cast one's bread upon the waters," which means to act generously or charitably with no thought of personal gain. In the Christian churches, there is no food for mice, so there is an the expression "as poor as the church mouse." Idioms such as those above are not easy for Arabic people to understand. Conversely, Arabic idioms that are related to the Islamic religion are also difficult for native English speaking people to understand. For instance, " مستقيل من الصلاة باب الجامع مغلق" which used to talk about a person who does not want to do anything. Many of the practices are automatic for language and they are not as conscious of the various aspects of the meanings involved.

Therefore, a translator will encounter many difficulties in translating terms and expressions which are not used or practiced in the target language. To illustrate this point, we will discuss a number of idioms that are peculiar to the respective religions of Arabic-speaking and English-speaking cultures.

3.11 Idioms and Geography

The natural habitat is one of the fundamentals of human existence and development. Different natural habitats have different effects on the formation and development of national culture, and this includes the development of idioms. Since ancient times, most Arabs have lived in vast, rich areas such as Iraq, Syria, and Egypt. These countries are agricultural countries, so for their respective peoples, the land is their life. Therefore, there are a considerable number of agricultural and land-related idioms in Arabic, such as " اللي مايطول العنب يقول عنه حامض" which used to describe people unable to achieve their goals. The idiom"ازرع ولا تقطع" urges people to plant.

In contrast to the Middle East, Britain is an island which is surrounded by water. The fundamental body of the British territory, Great Britain, has an area of 229,800 square kilometers, which accounts for 94% of the total area of the island. Therefore, fishing and fishery related resources make the sea, fish and water extremely common features in people's lives. Thus, there are many idioms in the English language which are related to fish and the sea. For instance, "to drink like a fish" means to drink (usually something alcoholic) excessively, and "to miss the boat" means to miss an (attractive) opportunity.

For the idiom "Carry coals to Newcastle," it was known that Newcastle in England is famous for its coal mines, then the idiom would be understood to be equivalent to the Arabic "يبيع ماء في حارة السقايين" "selling water in the water carriers' neighborhood", which means that a person is doing something unnecessary. Therefore, in order to understand this kind of idiom, one must have knowledge of England's geography to understand such an idiom in its correct context.

3.12 Idioms and Climate

The Arabic idiom "لقد اثلجت صدري" „the news that I have heard has cooled my chest" would literally mean „the news made me happy." Arabs perhaps use such idioms because they live in hot regions, so "to cool someone's heart" would be regarded as something positive. However, if a native English speaker walking on icy slopes said with his teeth chattering "This news has frozen my heart," it

would not mean that he has heard good news. He would instead say "This news has warmed my heart" to indicate his positive feeling. Therefore, it would be easy to conclude that while coolness, of which there is an abundance in England, has a negative connotation in English-speaking cultures, it has a positive connotation in the Arabic-speaking cultures, where it is often hot.

An idiom may have no equivalent in the other language. Therefore, meanings cannot be predicted. Only occasionally can one match the same meaning in some English and Arabic idioms.

4. DESCUSION

In this chapter, a number of English idioms are selected with their meanings and origins being presented in addition to analyses of each idiom. This is followed by an attempt to find any equivalents in Arabic as well as the nearest idioms in terms of meaning.

4.1 Different Theoretical Strategies for Arabic and English Idioms

This chapter will clarify an important problem regarding the understanding of idioms and proverbs, as when we meet an idiom in a given case, we struggle to know the correct meaning of the idiom since it is difficult for us to produce the correct translation and as we present one of two, we come to the wrong interpretation of the text we are contemplating or we present a nonsensical word. Therefore, it is necessary to be conscious of idioms and proverbs and then pay attention to the context or circumstance in which they were formed.

We can find three different theoretical possibilities and suppositions for idioms and proverbs between Arabic and English languages.

4.1.1 Expressions and functions coinciding in target and source languages

As mentioned in the previous chapter, idioms and proverbs are culture-bound. A vast number of idioms have cultural connections that make them peculiar to all languages. English and Arabic idioms have appeared as metaphors that have continued to be used unchanged, incrementally before they were accepted as the existing forms of a given language.

This kind of matching can be obtained on particular events such as:

- When one of the culture heritage of a language spear to other languages because of its rich value.

- When the source language and the target language both belong to the same language family, in other words, have cultural similarities.

On the other hand, when two culturally different languages, such as English and Arabic, are involved, it is not recommended to resort to total equivalence because the source language idiom and the target language idiom may have separate cultural implications.

However, in order to represent the ideas of the source language in the most faithful manner, the translator should always explore the best approaches that the target languages provide, such as finding the words that are the same in the target language and the source language; that is, they have the same components and the same meaning, which seem to offer the perfect solution, especially when cultural contexts are close and the styles we have to convey enable us to do so in the target language. However, some care must also be taken, as this kind of idiom may also ensue from a dilemma close to the cognate words present.

The following examples illustrate the usage of a number of Arabic and English idioms that have the same forms and meanings:

1.To carry water in a sieve

This refers to an attempt to accomplish a goal by utilizing a totally unsuitable tool, which leads to failure and/or seems very strange and unusual. This idiom originated in a variety of narrations and proverbs that were famous during ancient times and the Middle Ages. A number of folktales which spread across Europe narrate stories of a hero who is obligated to solve an impossible mission of catching and carrying water in a sieve (or a leaky vessel or basket). This idiom was identified in the Ancient Greek story of Hades, where the daughters of Danios were required to scoop water into a jar that had holes in it (Piirainen, 2011). Arabic speakers use the same idiom for the same situation:" ينقل الماء بالغربال"

2.To look for a needle in a haystack

This idiom is usually utilized when seeking something that is unattainable and impossible to acquire; in other words, searching without any probability of success. There are many folktales of futile searches. Perhaps the idiom indicates one of these even though the story of a fool who is hunting for a needle in a haystack is not as prevalent. Grimms' fairy story *Clever Hans* (KHM No. 32) informs us about a fool who places a needle into a hay cart. These expressions

are very common in most standard European languages and in a number of the minor and minority languages and non-European languages. The reason for the popularity of this idiom in all these languages is as yet unknown (Piirainen, 2011). It appears that the idioms go back to the same textual source even though this source has not been properly verified. Arabic speakers use the same idiom in the same situation: "يبحث عن إبرة في كومة قش".

3. A little bird told me.

This expression refers to information received from an individual who conveyed news but want to remain anonymous. William Shakespeare could be considered one of the authors who first utilized this expression. The other side of the coin for this idiom. that used during these days is "A tattoo bird has whispered a secret to me". (Largest idioms dictionary) Arabic utilizes the same form with the same function "العصفورة قالت لي"

4. The calm before the storm

This idiom states that there is very calm condition or situation directly prior to any dangerous incident, crisis, or serious argument or conflict. This idiom was originally utilized by sailors. They noticed that directly before a storm hit, the weather became unusually calm. It would frequently occur that everything outside suddenly becomes very quiet, after which time clouds would start to appear (Largest idioms dictionary). Arabic speakers use the same expression for the same function: "الهدوء الذي يسبق العاصفة"

5. Easy come, easy go

This expression is usually used when something obtained early is quickly lost. Even though it is not clear yet where this expression originated, it has been utilized for decades. It is an idiom and never used in official contexts. This idiom is expressed in various different forms, such as "lightly come, lightly go" or "quickly come, quickly go." These expressions have been used since the 1600s (Largest idioms dictionary). In Arabic, the same expression with same function is expressed as "اللي يجي بالسهل يروح بالسهل"

6.To butter up

This phrase comes clearly from the act of spreading butter on bread to make it tastier so that the one eating it derives more satisfaction from it. The meaning of this idiom is to flatter someone with praise or compliments to obtain something from him. Arabic speakers use an idiom that is very near to the English expression: "يداهن" It has the same meaning and it is used in the same situation. However, Arabic speakers do not use "butter" as a word, but the idiom has the same meaning as in English.

7.Walls have ears.

This means be careful about what one says as there might be people listening. This idiom may have originated from a story about an ancient Greek ruler (430-367 BC) who had an ear-shaped cave cut and connected between the rooms of his palace. This allowed him to listen to conversations taking place in other rooms. This eavesdropping became common practice with rulers from many cultures, especially in Arab countries. Arabic speakers use the same idioms in Arabic with the same form: "الحيطان لها اذان".

8.Strike while the iron is hot

This old idiom shows the imagery of the blacksmith. When he works, he should not delay in shaping the iron when it is red hot because the iron or metal is still pliable but can quickly cool and harden, which is a lost opportunity to shape the metal. This idiom refers to acting when conditions are ideal in order to derive the benefits of an opportunity. It may also refer to malicious intent or taking advantage in a weak circumstance. Arabic speakers use the same idiom in form and meaning "دق الحديد وهو حامي" and they use it in the same situation.

9.You can never judge a book by its cover.

People are usually judged depending on their outward appearance. However, if one was to become more familiar with a person and know that person at a deeper level, such as the person's feelings and emotions, then one may be pleasantly surprised to find that the person may be different from the initial assessment. Hence, this idiom is utilized either as advice or as a warning from a person. The idiom advises us that we ought not to judge people or things based only on what can be seen externally. Arabic speakers also use this idiom in the

same form and situation:"لاتحكم على الكتاب من غلافه".This idiom can be sourced to a 1944 edition of the African Journal American Speech: "You can't judge a book by its binding." The idiom was popularized further when it appeared in the 1946 murder mystery "Murder in the Glass Room" by Lester Fuller and Edwin Rolfe: "You can never tell a book by its cover." Thereafter, it changed to "You can never judge a book by its cover".

10.On the tip of my tongue

This idiom appears to be connected to the fact that we use our tongues to speak. It conjures an image of a word or expressions being on the tongue, at the front of the mouth. Such words or expressions might be viewed as ready to leap out as soon as the speaker's memory is jogged. We use this idiom when we want to say something that we know but cannot remember at that particular moment. Arabic speakers use same idiom in the same form and situation: "على راس اللساني"

11.Crocodile tears

This idiom refers to false sadness or to refer to someone who is pretending to cry; in other words, showing sadness that is not genuine. An ancient legend narrates that crocodiles weep like children and shed insincere tears in order to lure victims followed by eating them. In fact, crocodiles normally make a groaning sound and after eating, they shed excess salt which resemble tears from glands found under their eyes., the fact behind crocodile tears. For Arabic speakers, this idiom is common and it is used in the same form and situation: "دموع التماسيح"

12.Put your hand in cold water

We use this idiom for a person who seems to be very worried or afraid about dealing with a problem or a matter. However, it indicates that the issue will be solved and the speaker will deal with it. This idiom perhaps reflects Arabs" view of water as they see that hot water is characterized by worry, while cold water is characterized by coolness. Therefore, native Arabic speakers use the same idiom in the same situation: "خلي ايدك بماي بارد".

13.Better late than never

This expression means that it is better for someone to arrive late than not to arrive at all. This idiom initially appeared in "The Yeoman's Tale from The Canterbury Tales" by Geoffrey Chaucer (1386). Native Arabic speakers use same idiom: "أن تأتي متأخرا خير من أن لاتأتي"

14.Play with fire

This idiom means taking part in a dangerous mission or doing something dangerous where one can be hurt, such as when someone is behaving carelessly with fire. The idea behind this idiom is ancient; however, it was first recorded in 1655. Native Arabic speakers use the same idiom in form and situation: " اللعب بالنار"

15.Read between the lines

This idiom comes from a simple type of cryptography when a secret meaning was conveyed by secreting it between lines of text.

The idiom goes back to the nineteenth-century and then became used to refer to the deciphering of any coded communication. The idiom is used to describe someone who can expect what will happen from some data. Arabic speakers use the same idiom in the same form and in the same situation: "قراءة مابين السطور"

4.1.2 Idioms with the same function but different expressions

It is sometimes difficult to find an idiom in the target language with the same meaning as the source language. From this point, it is recommended that the translator have a good knowledge of cultural background of the language as lacking such knowledge may prevent the translator from obtaining the real image and idea behind the meaning of an idiom. It is worth mentioning that having a broad cultural background in idioms is important and assumed to have the translator not only obtain accurate and complete meanings of idioms but also have him determine equivalent idioms which have the same or similar uses in the target language.

The following examples illustrate the use of some Arabic and English idioms that have the same forms but different functions:

1. Every cloud has a silver lining.

This idiom indicates that there are some advantages and benefits for any difficult or bad situation. In other words, there are some good things that could ensue from negative events. This idiom appears to have originated in 1634 from John Milton's poem "Comus." The idiom has been used in its accurate form since the mid-1800s (Largest Idioms Dictionary). Arabic speakers use different forms for the same meaning, but Arabic idiom that is closest to English one is "رب ضارة نافعة"which is the literal meaning for "it is a bad thing that could be good from another side."

2. Like father, like son

This idiom refers how fathers and sons resemble each other physically and how the son"s behavior and mannerisms are like those of his father. The idiom appears to have been used since the 14th century and has seen in print since the 17th century (Largest idioms dictionary). The idiom is used in Arab culture in a different form but for the same purpose. An Arabic speaker would say "الأبن سر أبيه"   "the son is his father's secret."

3. When in Rome, do as the Romans do

This refers to the importance of adjusting yourself to the habits of the individuals in a certain place or situation. The origin of this idiom dates back to the 4th century AD when the Roman Empire was experiencing instability and had previously been divided into two. Native Arabic speakers use another expression for the same meaning: "دارهم مادمت في دارهم"which can be translated "Treat them as if you are living with them."

4. I will eat my hat.

This expression is used when there is not much trust in something. In other words, it expresses trust in the result in a precise manner. It is clear that this idiom is not a literal one; however, it appears that someone is certain of a certain result that if the contrary were to ensue, he would be able to eat his hat. This phrase was first utilized in 1797 by Thomas Brydge in the accurate form currently being utilized. Afterwards, the idiom appeared in 1837 having been utilized by Charles Dickens with a longer version in „The Pickwick Papers" thus: "I'd eat my hat and swallow the buckle whole." In 1988, Constance Hieatt

wrote "An Ordinance of Pottage," which reports that tiny pastries are stuffed with meat that are similar in form to hats. Arabic speakers use different idioms for the same function: "اقص ايدي" which can be translated as "I will cut my hand."

5. To add insult to injury

This idiom is used when someone makes a bad or unfavorable situation worse. It is an old English idiom first recorded in the mid-1700s. In Arabic culture, people would use a different idiom for the same function:"يزيد الطين بلة" "make the clay wetter."

6. Big cheese

When farming was an important occupation in England, this idiom was coined. They called someone "a big cheese" meaning that a person is important. This meaning is still used in the current times.

Synonyms for "big cheese" include "big shot," "big wheel" and "big fish." Arabic speakers use "رأسه كبير" "big head" , referring to an important person.

7. Sell the skin before you have caught the bear

This expression refers to counting on future benefits that may never happen, such as divide expected profits from a job that has not yet been done.

The idiom goes back to a tale of two hunters who want to buy something with the skin of a bear. That bear has been seen in the area but has not been hunted yet.

The story appeared in print for the first time in Lorenzo Astemio's (Laurentius Abstemius') Hecatomythium in 1492.

Arabic speakers use "يبيع سمك بالشط" "sell fish that are still in the river " to describe the same situation.

8. To put the cart before the horse

This idiom explains putting things in the wrong order or setting the wrong priorities. It is also used when someone reverses the normal or natural order of things.

This idiom may be near to the context of being „upside-down." This scenario of putting a horse behind the cart, or the cart before the horse, was a popular folklore motif first mentioned in English in 1589 in George Puttenham's "The arte of English Poesie." In Arab culture, the idiom"يجهز المعلف قبل الحصان" "to prepare the feed before buying hours" is used. The meaning of these idioms is typically the same for the English idiom, which means putting things in the wrong order.

9. Another string to your bow

This idiom means having contingency if original plans are not suitable or have failed. This is similar to an archer's bow that has two strings to increase the force of the arrows. Therefore, when one wire is cut, the archer can still use the second string. An alternative definition for this idiom is to gain a new helpful talent. Arabic speakers use "امسك خط ثاني" "catch the second line" for the same situation.

10. Barking up the wrong tree

This idiom refers to making a wrong assumption about someone or something.The source of this idiom is believed to be related to hunters and their dogs. Hunters would often use dogs to hunt because of their great sense of smell and their ability to monitor other animals. When prey manages to escape and climbs a tree, and because dogs cannot climb trees, they will remain close to the trunk and bark, thereby indicating to the hunter where that prey can be found. if the dog and stands under a tree without a prey item and is still barking, then it literally is "barking up the wrong tree."

This idiom dates back to the early 19th century. Arabic speakers use another idiom to describe this situation: "يثرد جنب الماعون" which describes how old Arabs would eat. Bread would be put into dishes then followed by soup being poured on it. The idiom describes a person who does not put the bread in of the dish, which means making mistakes.

11. Taste of one's own medicine

This idiom appears to have originated from Aesop's famous story about a man selling drugs to people. The man claimed that his drugs could cure any disease.

However, when he himself fell ill, people administered him the drugs he had been selling as a cure, which he knew it would not have helped him.

The actual meaning of this idiom is that a person experiences for himself what he did to other people.

Arabic speakers use the same meaning but in another form for the same situation: "اشرب من نفس الكأس" ("drink from the same cup").

12. When pigs fly

This idiom is used to show a goal that is not achievable or something that absolutely will never happen. It is often used in humorous situations.

It is generally agreed that this idiom originated either from Germany or Scotland. In some countries, other animals are used in place of the pig in similar expressions. This idiom can be found in the most famous works such as *Alice in the Wonderland*.

Arabic speakers use another idiom in such situations: "لمن يبيض الديك" "when a cock lays eggs".

13. Piece of cake

This idiom refers to a situation that is very easy with the expression having become a synonym for "easy." The expression originated in the 1870s when cake was served as a reward in competitions.

This idiom was first written by Ogden Nash in 1936:

"Her picture is in the papers now, and life's a piece of cake."

Arabic speakers use "مثل المي" "like water" for "easy," so the idiom can be translated as "easy like drinking water."

14. Going Dutch

This idiom is generally used when two or more people pay their own share of something like a meal or drinks.

Although its origins are not completely clear, it is quite likely that the term developed from an insult created by British sailors in the 17th or 18th century. This idiom appears to go back alongside other insults such as "Dutch courage"

and was coined as an indirect insult towards the people of Netherlands, whom the British viewed miserly.

Arabic speakers have more than one idiom for the same situation, including "عالنظام الانكليزي" („according to the English system"). Additionally, Arabic speakers use " كل واحد قهوته من كيسه" („Each one gets his coffee from his pocket").

15. Charity begins at home.

When this idiom is used, it means that one should look after one"s own offspring, family first and then be kind to other people. Arabic speakers use another idiom which is religious or related to Islamic culture:" الاقربون أولى بالمعروف" Relatives are those who need your good the most".

4.1.3 Idioms with the same expression but different functions

Another hypothesis was suggested in this study such that there are a number of idioms and proverbs that have the same function in English and Arabic but are different in use. This means that English and Arabic speakers use the same idiom to talk about something different.

All of the idioms that have been found in this category are either new expressions or adopted recently by Arabic speakers. This kind of similarity may be occurring because of the new social media.

1. Pull one's leg

This expression first appeared in the late 1800s in the United States. A famous theory postulates that thieves would pull the legs of their victims to trip them and exploit that disorientation as an opportunity to rob them.

English speakers use this idiom to represent joking around, or deceiving someone humorously in a harmless manner. Arabic speakers use the same idiom "سحب رجله" "pull one's leg," which is typically the same as the English idiom. However, Arabic speakers use it in a slightly different way in special situations. when a child or a young person comes to know a new bad friend. Such a bad friend would certainly "pull his leg" to indulge in some bad habits like smoking and drugs. In this case, bad friends pull children's legs into a bad life. Arabic speakers would say "His friend pulled his leg."

2. To make a song and dance about

There appears to be no clear origin for this idiom. Nevertheless, there is a substantial difference between English and Arabic speakers in the use of this expression.

English speakers use this idiom with more than one meaning, including "to cause much excitement about something," to complain about something, or to complain about something in a way that is excessive or unnecessary.

Arabic speakers also use this idiom "يدق ويرقص على....." However, Arabic speakers use it to describe someone who becomes very happy to do something.

3. Open-minded

In English, this expression is used to refer to someone who has a clear mind, which is frank, is open to new views and is unprejudiced. Arabic speakers have taken this expression from the English language and also say "open-minded." However, they use it for a person or a family that free from the constraints of social culture. For instance, Arabic culture is tightly related to Islamic culture so a woman is required wear the hijab, even if she does not believe in it. When a woman removes her hijab, such a woman would be referred to as "open-minded."

4. I am broke.

This phrase is used to express bankruptcy. When an English speaker has no money, he would say "I am broke," whereas an Arabic speaker would use this Arabic translation for such an expression: "انا مكسر" (when someone feels very or tired).

5. CONCLUSION AND DISSCUTION

In this chapter, we share the results found in the study and some suggestions for future research.

5.1 Conclusion

Understanding idioms is a difficult task. This is reasonable due to the nature and structure of idioms. It is also due to idioms being fixed in form which carry and translate a specific meaning. This in turn makes it more difficult for the translator to assume and determined the meaning without knowing any background regarding the idiom or anything about the culture of the idiom. Cultural variation takes control of the translation of idioms particularly because idioms are generated from the specific history and norms of a country.

The essential difficulties include lack of equivalence, cultural variations as well as idioms with more than one function and meaning. Context and culture produce suitable climates in which idioms are created, which are always the proper reasons for their understanding.

Idioms are considered to be culture-tools in order to understand society and to know a culture's thinking and habits. Therefore, correspondence of their expressions and meanings is an essential task for the translator.

Idioms and proverbs should not be disregarded or dismissed. Idioms and proverbs are used in everyday speech, especially by native speakers of any language. Idioms are regarded as an essential part of the English and Arabic vocabulary and they are respectively based on each language's culture, history, and heritage.

Learning idioms will help learners to increase their vocabulary and lexicon of English or any other language. In addition, idioms and proverbs lead to a better understanding of the social norms and customs of a specific language. Therefore, teachers should teach a number of idioms and proverbs to their

students in order to become more native-like in English or in any other language, which will help students to understand idioms and use them in their daily speech.

In order to find answers to the research questions, the researcher selected approximately 400 English and Arabic idioms from books, TV, Internet ,and radio to make comparisons. The idioms were scrutinized to identify those that were judged to be proverbs and idioms correlated in Arabic and English. Over 140 idioms were used in the study as examples in the first three chapters. In the second stage of the research, the researcher selected only 66 idioms from the two languages, 34 from each language. The results of the comparison of the English and Arabic idioms were analyzed. The origins of some of the idioms are also presented.

The following are the research questions:

1. Do Arabic and English have the same idioms and proverbs?

2. To what extent are idioms in English applicable to Arab culture and vice versa?

3. Are English and Arabic idioms with equivalent meanings used in similar situations?

4. Do English and Arabic idioms with equivalent meanings use the same imagery?

There are many idioms and proverbs in both Arabic and English that are the same and equivalent in both forms and in terms of use. For example "To look for a needle in a haystack" "البحث عن إبره في كومة قش" In this kind of idiom, we can observe that everything is identical between the two languages in these idioms, in terms of both form and use. This kind of idiom usually has one source or one story behind each of them and because of the language exchanges, this kind of idiom has spread from one language to another.

Another kind of similarity between English and Arabic idioms and proverbs but which differ from the first one occurs when there are non-equivalent idioms between English and Arabic. An example would be "big cheese," which is used to refer to a very important person. In the Arabic language, there is no

65

equivalent idiom for "big cheese." Arabic speakers do not use this idiom at all. Nevertheless, another idiom is used in Arabic that is the equivalent of the English idiom in the situation of use but not in terms of form," "راسة كبير which means "big head".

The third type of similarity between English and Arabic idioms is the most difficult to find because they are too little in number. This type is represented when two idioms in English and Arabic are typically the same in the form. For instance, the idiom „make a song and dance about" has the same form in Arabic "....يدق ويرقص على". These two idioms are typically the same in form but used in completely different situations, as mentioned in chapter Four.

Despite the English and Arabic languages having such different backgrounds, they share a large number of idioms and proverbs, usually in terms of expression and meaning or being very near in expression. Additionally, there are many other factors that can affect the meaning of an idiom we are translating; therefore, we should pay more attention to this point. In general, idioms are culture-related, and this requires more care and awareness by the translator.

Idiomatic translations require a cultural specificity flavor in addition to the intended meaning being presented. Thus, translators should be conversant especially with cultural versions so that translation are simpler and clearer. The main difficulties include lack of equivalence, cultural variations and idioms that have more than one function and meaning. Context and culture produce a suitable climate in which idioms are created, which are the proper reasons for their understanding. Idioms are considered to be culture-tools in order to understand a society and to know the culture's thinking and habits, which is an essential task for the translator. Even though English and Arabic differ, they share many idioms, usually in terms of expression and meaning. Idioms between the languages are sometimes very near in expression, but there are many other factors that can influence the meaning of an idiom we translate. Therefore, we should pay more attention to future articles as they have a principal importance in translation. In general, idioms are culture-related, and this needs more care and awareness from the interpreter. Moreover, the translator should, if possible, work seriously to provide his readers with the literalisms at all times.

In summary, knowing idioms and proverbs is very important in our life since we find them in various aspects and different spaces such as in the Quran, poetry, drama, cultures, sayings, novels and so on. Idioms and proverbs economize the style of a writer by using small words that reflect a specific meaning.

5.2 Recommendations

The researcher strongly recommends conducting further research focusing on idioms and proverbs in aspects other than those mentioned in this study in addition to focusing on the third part and attempting to find reasons for such differences in use. Future research may focus also on English and Arabic idioms that have no equivalence in another language or even the same usage, such as the English idiom "golf widow." The cause that this idiom has no equivalence nor even a near translated meaning in the Arabic language. Future research may shed light on not only the form of the idiom but also on its sense and meaning.

In general, this type of translation is common when an idiomatic expression is based on a physical image. This is usually observed in idioms in which parts of the body are utilized. For instance, the idiom "a slap on the face" has two roles and meanings, one of which is literal and the other idiomatic.

There are so many topics and professional spheres, such as tourism, agriculture, engineering and the arts, in which idioms are used that will require many researchers and much effort to cover. Conducting such follow-up research would result in providing booklets and references that would help students in any field of study to understand and be able to deal with the idioms related to a particular field.

REFERENCES

Abdullah, K. & Jackson, H. (1998). Idioms and the language learner: contrasting English and Syrian Arabic. Languages in contrast. 1:83-107.

Abdullah,G.M.A(2014). Idiomatic Equivalence between English and Arabic: Understanding and Recognizing (M A Dissertation).

Abkarian, G.G., Jones, A. and West, G. (1990). Enhancing children's communication skills: idioms 'fill the bill'. Child Language Teaching and Therapy; 6, 246-54.

Akmajian et al. (1987). Linguistics: An Introduction to Language and Communication.2nd edition. Cambridge: Massachusetts: The MIT press.

Al- Haddad, kamal (1994).Investigating Difficulties Faced by Advanced Iraqi Students of English in Understanding and Using English Idioms. Unpublished

Aljabri, S. (2013). EFL students' judgments of English idiom familiarity and transparency. Journal of Language Teaching and Research, 4(4), 662-669. doi:10.4304/jltr.4.4.662-669

Baker, M (1992). In Other Words: A Course Book on Translation. London: Routledge.

Ball, W. (1968) A Practical Guide to Colloquial Idiom. London: Longman Group Ltd. 10- Bjornson, K. (2010). The Role of Cultural Awareness on L2 Comprehension and Retention of Culture-specific Idioms. Unpublished M.A. Thesis, Hamline University.

Barlow, M. (2000). Usage, blends, and grammar. In M. Barlow & S. Kemmer (Eds.), Usage-based models of language (pp. 315–345). Stanford, CA: CSLI.

Boatner, M. T., Gates, J. E., & American School for the Deaf, Hartford. (1966). A Dictionary of idioms for the deaf. West Hartford, CT: American School for the Deaf

Boroditsky, L. (2011). How language shapes thought. Scientific American, 304(2), 62-65.

Boroditsky, L. (2011). How language shapes thought. Scientific American, 304(2), 62-65.

Brenner, G. A. (2003). Webster's new world American idioms handbook. Indianapolis, IN: Wiley.

Brenner, G. A. (2003). Webster's new world American idioms handbook. Indian Bulut, T., & Çelik-Yazici, I. (2004). Idiom processing in L2: through rose-colored glasses.Reading Matrix: An International Online Journal, 4(2), 105.

Brenner, G. A. (2003). Webster's new world American idioms handbook. Indianapolis, IN: Wiley.

C. Kramsch, Language and Culture, (1998), Oxford University Press.

ÇAKIR, İ. (2011). How do learners perceive idioms in EFL classes? Ekev Academic Review, 15(47), 371-381.

Carter, R. A., and McCarthy, M. J. (1997). Exploring Spoken English. Cambridge, UK: Cambridge University Press.

Carter, R. A., and McCarthy, M. J. (1997). Exploring Spoken English. Cambridge, UK: Cambridge University Press.

Carter, R. A., and McCarthy, M. J. (1997). Exploring Spoken English. Cambridge, UK: Cambridge University Press.

Catford, J. (1980) "A Linguistic Theory of Translation". An Essay in Applied Linguistics. Hong Kong: Carrie Printing Company

Catford, J. C. (1965). A linguistic theory of translation. Oxford: OUP.

Cooper, T. c. (1999). Processing of idioms by L2 learners of English. TESOL Quarterly, 33(2), 233-262.

Cooper, T. c. (1999). Processing of idioms by L2 learners of English. TESOL Quarterly, 33(2), 233-262.

Cooper, T. c. (1999). Processing of idioms by L2 learners of English. TESOL Quarterly, 33(2), 233-262.

Corbett, G.G., Davies, I.R.L., Sowden, P.T., Jerrett, D.T., & Jerrett, T. (1998). A crosscultural study of English and Setswana speakers on a colour triads task: A test of the Sapir-Whorf hypothesis. British Journal of Psychology, 89(1), 1-15.

Cowie et al. (1993). Oxford Dictionary of English Idioms. Vol.2. Oxford: Oxford University Press.

Cruse, A. (2004). Meaning in Language: An Introduction to Semantics and Pragmatics.2nd edition. Oxford: Oxford University Press.

Cruse, D.A. (1986). Lexical Semantics. Cambridge: Cambridge University Press. 26-

Culler, J.(1976). Saussure, London: Fontana.

De Toffol, M. (2011). An English-Spanish contrastive analysis of culturally loaded phraseological units containing kinship terms. (Unpublished master dissertation). Complutense University of Madrid, Madrid. Retrieved from http://eprints.ucm.es/14097/1/Marta_De_Toffol.pdf.

Dobrovol'skij, D. & Piirainen, E.2006. Cultural Knowledge and idioms. International Journal of English Studies. 6/1:27-41.

Dobrovol'skij, D. & Piirainen, E.2006. Cultural Knowledge and idioms. International Journal of English Studies. 6/1:27-41.

Eftekhari, N. (2008). A brief overview on idiomatic translation. Retrieved from http:// www.translationdirectory.com/articles/article1739.php.

Ellis, N. (1997). Vocabulary acquisition: Word structure, collocation, word-class, and meaning". In N. Schmitt & McMarthy, (eds.), Vocabulary description, acquisition and pedagogy. Cambridge. CUP, 122-139.

Fernando, C. & Flavell, R. (1981). On idiom: Critical views and perspectives (Exeter Linguistic Studies 5). Exeter: University of Exeter Press.

Fotovatnia, Z., & khaki, G. (2012). "The Effect of Three Techniques for Teaching English Idioms to Iranian TEFL Undergraduates."Theory and Practice in Language Studies, 2, 2: 272-281.

Fromkin, V., et al. (2011). An Introduction to Language.9th edition. New York: Holt, Rinehart and Winston.

Garcia, M.J. 2010. Idiomatic Expressions Influenced by the Greek and Roman cultures. MEMORIAS DEL VI FORO DE ESTUDIOS EN LENGUAS INTERNACIONAL. 410-416.

Ghafel , B., Rasekh, A., & Pazhakh, A. (2011). Idiomatic expressions of the sewing frame in English and their Persian counterparts: Nida's dynamic equivalence theory in focus. International Education Studies, 4(2). doi: 10.5539/ies.v4n2p160

Gibbs, Raymond W. (1994). The Poetics of Mind: Figurative Thought, Language, and Understanding. New York: Cambridge University Press.

Gläser, R. (1984). Terminological problems in linguistics with special reference to Neologisms. In R.R.K. Hartmann (ed.), LEXeter"83 proceedings (Lexicographica Series Major 1). Tübingen: Maxx Niemeyer, 345-351.

Honeck,R. (1979). A proverb in mind: The cognitive science of proverbial wit and wisdom. United States of America: Lawrence Erlbaum Associates Inc.

Howarth, P. (1998). Phraseology and second language proficiency. Applied linguistics 19, 24-44.

Hussein, B.A. (2012). The Sapir-Whorf hypothesis today. Theory and practice language studies, 2(3), 642-646.

Irujo, S. (1986). Don"t put your leg in your mouth: Transfer in the acquisition of idioms in a second language. TESOL Quarterly, 20, 287–301.

Jabboori, A.T., & Jazza, A.T. (2013). "Native and Non-Native Speakers" Use of English Idiomatic Expressions: A syntactic and Pragmatics Study."Journal of Al-Frahids Arts, 15, 15: 2-31.

Jack, A. 2004. Red Herrings and White Elephants. London: HarperCollins Publishers.

Jarvice, G. (1993) Grammar guide: The Way English Language Work.Edinburgh:

Karunakaran, T. & Maisa, S. (2013). "Idioms and Importance of Teaching Idioms to ESL Students: A Study on Teacher Beliefs." Asian journal of Humanities and Social Sciences, 1, 1: 110-122.

Katz, J. J. & Postal, P. (1963). The semantic interpretation of idioms and sentences containing them. MIT Research Laboratory of Electronic Quarterly Progress Report, 70, 275–82.

KHM = Kinder- und Hausmärchen gesammelt durch die Brüder Grimm. Hrsg. von Friedrich von der Leyen. Die Märchen der Weltliteratur. Jena: Diederichs Verlag.

King, G. (2000). Good Grammar. Glasgow: Harper Collins Bublishers.

Kövecses, Z. (2010). Metaphor, language, and culture. D.E.L.T.A., 26, 739-757.

Langasher. W. (1968) Language and Its Structure: Some Fundamental Linguistic

Langlotz, A. (2006). Idiomatic creativity, Amsterdam: John Benjamins. 60- Largest idioms dictionary, online https://www.theidioms.com/a-little-bird-told-me/

Largest idioms dictionary, online https://www.theidioms.com/easy-come-easy-go/

Largest idioms dictionary, online https://www.theidioms.com/the-calm-before-the-storm/

Larson, Mildred (1984). Meaning- based Translation: A Guide to Cross – Language Equivalence. Lanham. NewYork. London: University Press of America.

Laufer, B. (2000). Avoidance of idioms in a second language: The effect of L1-L2 degree of similarity. Studia Linguistica, 54(2), 186

Leung, C. H. (2009). Metaphor and metonymy in Cantonese and English body-part idioms: A comparative, cognitive semantic study, with pedagogic applications. (Doctoral thesis). The Chinese University of Hong Kong, Hong Kong. Retrieved from ProQuest Dissertations and Theses Full Text.

Liontas, J. (2002). Exploring second language learners' notions of idiomaticity. System, 30, 3, 289-313.

Liu, D. (2008). Idioms: description, comprehension, acquisition, and pedagogy.New York: Routledge.

Liu, D. (2012). Translation and culture: Translating idioms between English and Chinese from a cultural perspective. Theory and Practice in Language Studies, 2(11), 2357-2362.

Liu, Y., Yin, Q., & Zhang, M. (2014). Challenges in intercultural language education in China. Canadian Social Science, 10(6), 38-46.

Longman dictionary of contemporary English (6th ed.). (2012). Harlow, England: Longman.

Lucy, J.A. (1997). Linguistic relativity. Annual Review of Anthropology, 26, 291-308.

M.A. Thesis, College of Arts, University of Baghdad.Ali, A.H. (2001). "Idioms Errors Made by Iraqi EFL Learners at University Level."Tikrit University Journal for Humanities. 18, 10: 38-60.

Maalej, Z. (2005). Metaphor Cognition and Culture. Tunis: University of Menouba.

Makkai, A. (1972). Idioms structure in English. The Hague, the Netherlands: Mouton.

Mäntylä, K. (2004). Idioms and language users: The effect of the characteristic s of idioms on their recognition and interpretation by native and non native speakers of English. Jyvaskylan Yliopisto (Finlnd); 0979; Un iversity of Jyvaskyla, Seminaarink. 15, FI-40014 University of Jyvaskyla, Finland). DAI, 66 (03C), 239-563.

McMarthy, M., & O"Dell Felicity. (2008). English Idioms in Use. Cambridge: Cambridge University Press.

Mehawesh .M & Sadeq . A(2014) Islamic religious expressions in translation of Naguib Mahfouz Novel The beginning and the End , vol .4 , No. 12 , pp: 7-18.

Merriam-Webster"s Collegiate Dictionary. (2008). 11th edition. Springfield, Massachusetts.

Mitsis, N. (2004). Language teaching through the communication approach.Athens: Gutenberg

Moon, R. (1997): Vocabulary connections: Multi-words items in English, in N. Schmitt &M. McMarthy (Eds.), Vocabulary. Description, Acquisition and Pedagogy. Cambridge:CUP, 40-63.

MOON, R. (1998). Fixed expressions and idioms in English, NewYork:

Moreno, E.M. (2011). "The Role of Etymology in the Teaching of Idioms Related to Colours in an L2." PORTA LINGUARUM, 16: 19-32.

Mustonen, S. (2010). Translating idioms: A case study on Donna Tartt's „the secret history and its Finnish translation". 5-88. Retrieved from https://jyx.jyu.fi/dspace/bitstream/handle/123456789/25001/urn:nbn: fi:jyu 201009142572.pdf?sequence=1

Newmark, P. (1988). A Textbook of Translation. New York and London: Prentice-Hall

Nida, A. & Taber R. (1982) The Theory and Practice of Translation. Netherland: Ej. Brill Leiden.

Owomoyela,O. (2009). Yourba proverbs. Untied States of America: Thomson-Shore Inc. Retrieved from: https://books.google.jo/books Shastri, P. (2012).Fundamental aspects of translation. New Delhi: PHI Learning Private Limited.

Oxford Dictionary of English Idioms. (1993).Vol.2. Oxford: Oxford University Press.

Palmer, F. (1996) Semantics (2nd ed). Cambridge: Cambridge University Press. 87- Palmer, F.R. (1981). Semantics. 2nd edition. Cambridge: Cambridge UniversityPress.

Perlovsky, L. (2009). Language and emotions: Emotional Sapir-Whorf hypothesis. Neural Networks, 22, 518-526

Piirainen, E. (2011). Folk narratives and legends as sources of widespread idioms: toward a lexicon of common figurative units. Electronic Journal of Folklore. 48.

Piirainen, Elisabeth (2009). Phraseologie aus eurolinguistischer Perspektive: Aufgaben, Methoden, Ergebnisse. Neuphilologische Mitteilungen. Bulletin de la Société Néophilologique, Vol. 60, No. 4, pp. 451–486.

Ponterotto, D. (1994) Metaphors We Can Live By: English Teaching Forum.London: Routledge, Taylor & Francis Group.

Sapir, E. (1929). The status of linguistics as a science. Language, 5, 207-19.

Seidl, J., McMordie, W. 1983. English Idioms and How to Use Them. Moscow: Vysšaja Škola.

Seidl, J., McMordie, W. 1983. English Idioms and How to Use Them. Moscow: Vysšaja Škola.

Sharifi, S. (2012). Figurative use of animal names in Kurdish idioms.International Journal of Research in Linguistics & Lexicography, 1(4),7. Retrieved fromhttp://profdoc.um.ac.ir/articles/a/1031984.pdf.

Shehabat . A , Zeidanin . H (2012) . sense-for-sense translation and Dilemma of comprehensibility in translating Jordanian-Laden proverbs : A literary perspective . CSCanada studies in literature and language .. vol . 4, No2.p :123-145

Shirazi, M., & Talebinezhad, M. (2013). Developing intermediate EFL learners' metaphorical competence through exposure. Theory and Practice in Language Studies, 3, 1, 135-141.

Sinclair, J. (1987). The nature of the evidence. In J. McH. Sinclair (ed.), Looking up: An account of the COBUILD project in lexical computing. London: Collins, 150-159.

Sinclair, John. (1991). Corpus, Concordance, Collocation. Oxford: Oxford University Press.

Strakšiene, M. (2009). Analysis of idiom translation strategies from

Strugielska, A., & Alonso, M. R. A. (2005). Idiomatic expressions in multicultural integration: A cross-linguistic perspective. 1-12. Retrieved from http://interdisciplinary.net/ati/diversity/multiculturalism/mcb1/strugi elskapaper. pdf.

Tylor, E. B. (2010). Primitive culture. Cambridge: Cambridge University Press.

Vereshagin, E. M, Kastamarov V. G. (1369/1990). Yazik i kultura (Языки культура),Moscow. Russki Yazik.

WANG, Z. Y. (2007). Wang Zongyan English education self-selection.Beijing: Foreign Language Teaching and Researching Press. Web site: http//www. tencent. com.

Wray, A. (2002). Formulaic language and the lexicon. Cambridge: Cambridge University Press.

Wright, J. (1999). Idioms Organizer: Organized by Metaphor, Topic, and Keyword. United Kingdom: Heinle.

Xie Tianzhen(谢天振).(2007).《译介学导论》北京：北京大学出版社.

Yagiz, O., & Izadpanah, S. (2013). Language, culture, idioms, and their relationship with the foreign language. Journal of Language Teaching and Research, 4(5), 953- 957. (Catford ,1995

RESUME

Personal Information
Name: Yazen Akram Almullabakr

Education
Master of English Language and Literature, Istanbul Aydin University, Turkey.
Bachelor of English Language and Literature, United Africa University, Libya.
Turkish language courses with ismek, Istanbul, Turkey.

Nationality: Iraqi
Work Experience: Two years of Teaching at International School.
                    Five years of Teaching at Iraqi School
                    One year at Turkish Imam Hatip School

Language Skills: Arabic and English