The Mutual Translatability of Arabic and English Numerical Idiomatic Expressions

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First of all, all praises to Allah, who helped me finish this work.

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Abstract
Introduction

English and Arabic belong to two different languages families, and therefore, difficulty will definitely arise.

Translation difficulties are found at various levels, among which is the translation of numerical idioms. Idioms enjoy a very significant influence on the translation’s success especially when dealing with translation of numbers. Most novice translators and translation students face difficulties when trying to translate numbers since they lack relevant vocabulary. Translating numbers idioms is not a simple task; it is a sensitive area that needs to be handled with care, so that it requires a perfect, wide and a deep knowledge in terms of equivalence.

The present study aims to investigate to what extent First year master translation students are dealing with translation of idiomatic number from English into Arabic, and vice versa, and understanding their different aspects and values.

Statement of the problem

Numerical idioms are one of the most problematic areas in translation because they are related to the background of translators and the cultural aspects of language. They cannot be translated literally due to their metaphorical meaning. However, there are different strategies which can be used by translators in order to translate numerical idioms from the source language into the target language correctly.

Aims of the study

The main objective of this research is to guide and help the students improve their degree of understanding many concepts that belong to the English culture, since it is different to their own. Besides the study aims also at providing the students with a strong background about the different uses of idiomatic numbers and their symbolic function in the languages in questions, and to show that the number use is due to the cultural effect not to the adopted ones. In addition this study aims at enlarging their knowledge about the use of idiomatic numbers.
Research Questions

- Do numbers have common values in both English and Arabic languages?
- Is the value the numbers carry within affected by the culture it is used in?
- How do students deal with the idiomatic use of numbers in translation?

Hypotheses

1- Numerical expressions in both languages do not have mostly the same symbolic values and hence can never be all translated literally.
2- The value the numbers carry within is influenced by the cultural atmosphere of the language in question.
3- Most students use literal translation when dealing with numerical expression and rarely rely upon adaptation especially when rendering from their mother tongue into English.

The Choice of the Method

The contrastive analytic approach will be used in the present research to contrast the differences between Arabic and English numerical idioms, also to see the way of exploring and describing real life situations by providing the data of the elements as they occur. This method will help the researcher to identify problems in the current practice with a view to improve the students' outcomes. The respondents' responses will first be illustrated in the form of percentages and then will be analyzed and commented on by the researcher.

Population and Sample

A random sample of twenty first year master students at the English Department in Kasdi Merbah university of Ouargla will be selected. The main reason for this choice is due to the fact that these students have completed three years of translation.
training in the license, and hence they already have some basic knowledge with respect to translation. Therefore, they are supposed to be the most suitable population to check their degree of awareness towards culture as a main factor in the success of idioms translation.

**Structure of the study**

The present study consists of three main chapters, two theoretical and one practical. The first chapter is devoted into two parts. Part one focus on English numerical idioms its etymology and history, different definitions of English idioms and its types, meaning and difficulties according to English language. In the other hand part two discusses the Arabic numerical idioms its history, different definitions of Arabic idioms and its types and meaning according to Arabic language and make a comparison between English and Arabic idioms. Chapter two is devoted to discuss the history of numbers, its definition and its value in different culture.

The third and the practical one, in this chapter we have adopted a contrastive analytic method through which we investigate the errors committed by FYMES and try to see why they are done such? Then, we do analyze the results we got from the test and we finish by deciding to what extent the students are able or unable translate idioms in appropriate way from English into Arabic language and vice versa.
The theoretical part
Chapter one

Idioms in both languages
I. Introduction

The idiom is a kind of special speech form that is particular in meaning, grammatical structure and usage. Idiomatic expressions are even difficult for native speakers because their meanings cannot be determined through an analysis of their individual words. Unlike literal language, it is impossible to explain the idiom from the literal meaning of the individual words.

Dealing with idioms and in particular, idioms related to some cultural values are of a degree of difficulty for English students; they find themselves facing two separate worlds: Their own prospects and another different one that expresses the same components differently and reflects the same picture in various shadows.

Relying upon the above, we shall focus mainly in this chapter on language and culture, then we speak about English idioms and its origins, definitions, and types, after that we define Arabic idiom which contain three types, we focus on the translation process and how to deal with idioms then we move to difficulties that face the translators in translating idioms and ending culture and number idioms.

I.1 Language and Culture

Sapir’s thesis, endorsed later by Benjamin Lee Whorf, is related to the more recent view advanced by the Soviet semiotician, Jurí Lotman that language is a modeling system. Lotman describes literature and art in general as secondary modeling systems, as an indication of the fact that they are derived from the primary modeling system of language, and declares as firmly as Sapir or Whorf that ‘No language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its center, the structure of natural language. Language, then, is the heart within the body of culture, and it is the interaction
between the two that results in the continuation of life-energy. In the same way that the surgeon, operating on the heart, cannot neglect the body that surrounds it, so the translator treats the text in isolation from the culture at his peril. As mentioned above language and culture are perceived as two closely related entities.

Susan Bassnett, (pp22-23)

I.1.1 English idioms

I.1.2 The origin of idiom

English cultures as most of the Western cultures have their origins in the Greek and Latin heritage, Christianity as their cultural background. Most idioms produced in this background carry rich religious elements. Getting to the roots of idioms, we can find that they originated from literary masterpieces, the Bible, Greek and Roman mythologies, ancient fables, historic events, anecdotes, customs, seafaring, agriculture, daily life, animal habitual behaviors, etc, which involved every aspect of life. That is why idioms are hard to understand. The essential point of studying idioms well is to realize them through the background of the traditional culture, thought pattern, geography, religion, and custom.

Retrived from [http://www.360doc.com/content/07/0509/15/11804_490532.shtml](http://www.360doc.com/content/07/0509/15/11804_490532.shtml)

Speaking about idiom is just like speaking about culture .Idiomatic statements in English language are limited to: idioms, idiomatic expressions, fixed expressions, turns of expression. «Idiomatic» and « idioms» are derived from the Greek words « idiomatikos » and «idios » which carry the meaning of exclusivity and privacy.

(ص 89-90 بدری سهام) Our translation.

Idioms are one of the skills a student will master later in their language acquisition, and they take time and lots of repetition to understand.
Idioms are a part of speech which is particular to a group of speakers or an area or region. It is a phrase which has an understood, non-literal meaning. There are many common idioms in English. You probably use many of them every day without even realizing it.

Idioms can be confusing for a student who has learned English as a second language, as they (he/she) may never have heard the idiom before. Often, common idioms are one of the last things a person learns in a new language. Some common idioms are sayings or phrases like “Too big for your boots' or 'Making a mountain out of a molehill”. Idioms are not meant to be interpreted literally. Rather, there is a deeper, non literal meaning of common idioms. These common idioms come to be accepted and understood by people who share a common language (or sometimes by a smaller cultural group within a language group).

(Tara Dukanauskas.p6)

I.1.3 Definitions of idiomatic expression in English

An idiom is a phrase or sentence whose meaning is not clear from the meaning of individual words and which must be learnt as a whole unit. (Oxford Advanced Learner's Dictionary, 1999) In other words, the meaning of an idiomatic expression is not the sum of the individual words. (Abbas Ali Zarei.p9)

An idiom is an expression where the meaning is different from the meaning of the individual words. ( Rawdon Wyatt, (2006) p4)

I.2 Types of idioms in English

Idioms are of different types. Some are more frozen than others, and other types are more flexible in additions to those related to a particular social area or semantic field. Based on such features, idioms have been classified by linguists in different way.
I.2.1 Simile Idioms

Many idiomatic expressions get their meaning by comparing one object or action to another using the words "like" or "as." Over time, certain similes become standard methods for illustrating certain ideas. For example, when you use the expression "like two peas in a pod" you are describing how two things are similar or close in nature, by comparing them to peas which grow together in a pod. "Light as a feather" is another example of simile-based idiomatic expressions.

So simile idiom is when we make a comparison between two things by using the word "like" or “as” eg: “Amir like the wind” here the word wind is to describe how fast he runs. "busy as a bee" is another example for simile idiom.


I.2.2 Phrasal Verbs

Some idiomatic expressions function as verbs. Phrasal verbs usually contain one or more individual verbs and prepositions that, when used together in a sentence, act as a single verb. For example, people use the phrasal verb "to get away with" to mean "avoid punishment" as in the sentence, "She will get away with stealing that car." Because phrasal verbs are so widely used and seamlessly integrated into standard sentences, many people do not recognize them as idioms. (ibid)

I.2.3 Aphorisms

Colloquially called "sayings," aphorisms may develop organically over time, but are often coined in widely read books, famous speeches or other texts. Some have roots in sacred scriptures and survive translations and cultural diffusion because of their ability to capture profound philosophical truths in short, easy-to-remember sentences. Some often-quoted aphorisms include, "He who hesitates is lost" and "The best things in life are free." It is
important to note that while aphorisms often spread and become common idiomatic expressions, some authors write aphorisms that never enter popular usage. (ibid)

I.2.4 Cultural and Historical Idioms

Landmark events and important historical figures often make their way into idiomatic expressions particular to certain cultures. In the United States, for example, to give your "John Hancock" means to provide your signature. This expression references one of the signers of the Declaration of Independence, John Hancock, whose signature is one of the largest and most distinct on the document. You might also hear a particularly upright, virtuous person referred to as an "honest Abe." This idiom alludes to the fabled honesty of Abraham Lincoln, the 16th president of the United States. Here it is related to the cultural bound; every country has its culture and thought. (ibid)

I.2.5 Metaphorical Idioms

Like similes, metaphorical idioms compare two situations, objects or actions. However, idioms based on metaphors do not use the words "like" or "as" to connect the two ideas. For example, when you call a method of coercion a "carrot and stick method," you compare the situation at hand to the practice of luring stubborn horse or mule by dangling a carrot in front of him and prodding with a stick behind. Remember that while many idiomatic expressions rely on metaphors, not all metaphors enter common usage as idiomatic expressions.

Eg: "his apartment is a big sty" “it means that his apartment is very dirty. Metaphorical idioms compare two situations, objects or actions, means using that word to describe it.

According to Fernando (1996: 35), idioms can be grouped into three sub-classes: pure idioms, semi-idioms and literal idioms. (ibid)

1- A pure idiom is a type of "conventionalized, non-literal multiword expression" whose meaning cannot be understood by adding up the meanings of the words that make up
the phrase (ibid: 35-36). For example the expression 'spill the beans' is a pure idiom, because its real meaning has nothing to do with beans.

2- A **semi-idiom**, on the other hand, has at least one literal element and one with a non-literal meaning (ibid.). 'Foot the bill' (i.e. 'pay') is one example of a semi idiom, in which 'foot' is the non-literal element, whereas the word 'bill' is used literally.

3- **Literal idioms**, such as 'on foot' or 'on the contrary' are semantically less complex than the other two, and therefore easier to understand even if one is not familiar with these expressions (ibid.). However, these expressions do qualify as idioms because they are either completely invariant or allow only restricted variation.

**Examples**

“In two minds” meaning you have difficulty deciding what to do.

“To be in ninth heaven “meaning to be happy.

**I.3 Definition of Arabic idioms**

One of the most significant aspects of Arabic is idioms. They are often used in a Wide variety of situations, from friendly conversations and business meetings to more formal and written contexts.

An idiom is an esthetic expression of the language. Usually, the individual meanings of its components are different from its literal meaning. By contrast, ordinary language is logical or even mathematical. Idiomatic expressions are colorful, dramatic, lively, closer to the way people really feel, and closer to the local culture.


Examples: عصفور في اليد خير من عشرة على الشجرة

*a brid in the hand is worth two in the bush*
Kill two birds with one stone.

Definition of Arabic idiom according to Abd El kahar El JORDJANI

Idiomatic expression is to express something implicitly by using secondary words standing as substitution as when we say” هو طويلونجاح” “he has a very long sword holder “which implies a tall body (ص 155-156) (أبو العدس يوسف) (Our translation).

The oldest definition is by Ibn Almothana in his book « Majaz Alquran »: “what is got from the context implicitly whose name is not mentioned”. (Our translation).

After these definitions, we noticed that all authors agree in one point about idiomatic expressions which are when we put two words or more together we get a meaning that is different to the meaning of the individual words, we create what we call an idiomatic expression or an idiom.

I.4 Types of Arabic idioms

I.4.1 Idioms of quality: it is the word that describes the same attribute, it is related to any moral features as generosity, bravery, patience, richness and beauty. In this type of idiom the described s mentioned and the quality is hidden, though it is the meant, the described is the one related to the quality and this later does belong to it eg: Allah says” وَتَبيَّنَكَ فَطَهِيرٌ“And thy garments keep free from stain “it expresses purity.

(يوسف أبو العدس.ص165) (Our translation).

I.4.2 Idioms of described: here it is the opposite, we mention the quality and we make the described implicite though it is the meant. The quality is related to the described and belongs to it eg: Mohamed pbuh “how could I be at ease while the horn holder is sizing the horn bowing his fore front in all ears waiting to be ordered to blow “.
Idiom in both languages

The horn holder is an expression of described which is the angle “Israfeel” responsible for blowing in the horn, the expression mentioned later expresses readiness for the dead line. (ibid. pp171-172) Our translation.

I.4.3 Idioms for attribution: here the described is mentioned with something related, we mention the quality and we attribute it to the related features of the described and hence the attribution of the quality to the described, afoming or denying it eg: Allah says “Lest the soul should [then] say: ‘Ah! Woe is me! - In that I neglected [my duty] towards Allah, and was but among those who mocked!”

"أَْ ذَمُٛيََّ فْظٌ ٠َا 
غُشَذَا ػٍََٝىٰ َِا فَشرَّؽدُ فِٟ ظَٕةِ  رَّ
عٛسج اٌضِش الا٠ح"

the meaning is that he did not accomplish fully Allah’s right. (ibid.p176). Our translation.

I.5 Dealing with idioms in translation process

Due to the language-specific nature of idioms, their translation can be somewhat challenging at times. Idioms must be recognized, understood and analyzed before appropriate translation methods can be considered.

One must, first of all, be able to spot idioms from a text – it is absolutely crucial that a translator recognizes an idiom when s/he sees one. The ability to identify idioms is of enormous importance, since their meaning should never be understood literally. As R. Ingo (1990, p. 247) puts it, the translator must first analyze what the writer has intended to say before s/he can even think of translating the expression.

M. L.Larson (1984, p. 143) agrees, as he argues that the first crucial step in the translation of idioms is to be absolutely certain of the meaning of the source language idiom. Therefore the most important issue in translating idioms is the ability to distinguish the difference between the literal meaning and the real meaning of the expression (Ingo 1990, p. 248). This
is why recognizing and being able to use idioms appropriately requires excellent command of the source language. It is, thus, only after identifying the non-literal meaning of the idiom that a translator can even think of translating the expression into the target language. In addition to being able to recognize idioms in a source text, the translator must also be able to use idioms fluently and competently in the target language (Larson 1984, p. 116).

Not only does a translator need to master the source language, but s/he must also be able to express him/herself in the target language fluently and smoothly. M. L. Larson stresses the importance of the ability to use target language idioms naturally; because that ensures that the translator can produce smooth and lively target language text as well as preserve the stylistic features of the source text. The final difficulty, then, is to find a TL expression with the same meaning.

The problem lies in the fact that an idiomatic expression in one language rather often does not have an equivalent expression in another language.

(J. Casares, (1956).pp27)

I.6 Difficulties of Translating Idioms

Translator may face not a single, but rather many problems which may be summarized as follows:

According to Newmark (1988):“in translating idiomatic into idiomatic language, it is particularly difficult to match equivalence of meaning with equivalence of frequency” (p. 28). He believes that the main problems, a translator faces, are not grammatical but lexical, i.e. words, collocations, and fixed phrases or idioms.

Newmark sees that the difficulties students face during the process of translating idioms, mainly the problem of non-equivalence from English into Arabic and vice versa, especially when they do not find a direct equivalence in the target language.
Davies mentions a number of problems students may face in translating idioms and fixed expressions:

- Recognition: 

هنا يقصد به إدراك المعنى:

- No equivalent in the target language: 

عدم وجود مكافئ في اللغة الهدف:

- A similar counterpart in the target language with a different context of use: 

وجود نظير مماثل في اللغة الهدف مع سياق مختلف.

- An idiom used in the source text both in its literal and idiomatic sense at the same time: 

استعمال كتابة بمعناها الحرفي والاصطلاحي في النص الأصلي.

- Difference between the convention, context and frequency of use in the source and target languages (2004, p. 193) .

الاختلاف بين الاصطلاح، السياق وتكرار الاستعمال في اللغتين الأصل والهدف.

(M. Akbari ( 2013) pp. 34)

"The first difficulty that a translator comes across is being able to recognize that s/he is dealing with an idiomatic expression. This is not always obvious. There are various types of idioms, some more easily recognizable than others. Those which are easily recognizable include expressions which violate truth conditions, such as it is raining cats and dogs, throw caution to the winds, storm in a tea cup, jump down someone’s throat, and food for thought”.

(M. Baker, (1992), p 65)

That is to say there is no word equivalence among languages since even in the same language there is no absolute synonym between words. It is impossible to perfect translation equivalence between source language word and its target language correspondent. Between the two words that are deemed to be correspondents, one always covers more ground in meaning than the other, leading to the problem of non-equivalence at word level.

Baker (1992) believes that "the main problems that idiomatic and fixed expressions pose in translation relate to two main areas: the ability to recognize and interpret an idiom correctly
and the difficulties in rendering various aspects of meaning that an idiom or a fixed expression conveys into the target language.” (p. 65)

When we translate an idiom from source text into target text it will be difficult to recognize it that is why we cannot reach the closest equivalence of the ST.

According to Straksiene (2009), “one of the problems a translator faces in translating idioms is the lack of equivalence on the idiom level. All languages have idioms. But it is not easy to find an equivalent in the TL that corresponds to the idiom in the ST in both form and meaning. Idioms may contain a culture-bound item and this poses a problem for the translator”.

(M. Akbari (2013) pp.35)

In some cases we may find an idiom in the source language that does not have an equivalent in the target language, here we are obliged to illustrate or describe it to make it clear for the correspondent.

"Generally speaking, the more difficult an expression is to understand and the less sense it makes in a given context, the more likely a translator will recognize it as an idiom."

(M. Baker, (1992) p 65)

I.7 Culture and number idioms

Since the very beginning, men used to count and use numbers to express her/his many things around her/him. Men knew numbers and used them differently according to where they live and how do they live.

As we have mentioned above, culture affects the way we look at things around us and hence it also affects on how we see the counted things we count or we express.

For instance, number NINE (9) in both cultures Arabic and English though has the same mathematical values but does not share the same symbolic values when they are used
Idiom in both languages

culturally: Nine expresses in most cases positive aspects in English while it does not do the same in the Arabic one.

Numbers are culturally made and culturally contextualized and hence they can only be clear in their own space and when they are taken out of this space they may either lose their value or it is reduced.

An idiom most often reflects the national specificity of the people. It is a figurative interpretation of reality and an emotional model of communication. Idioms are highly interactive items. They are strong and colorful examples of cross-cultural relations. The source of their origin is sometimes difficult to ascertain.

They are firmly assimilated in various languages and have become part and the whole of these cultures. The main difficulty is whether an idiom is appropriate in the given context when a non-native speaker tries to translate an idiom from his native language into English. It may confuse a listener.

A large number of idioms are of folk origin; however, there are huge numbers of the sacred texts, mythological and author-specific idioms. Knowing culture, literature and traditions of different nationalities will help the language learner to communicate with a native speaker adequately. In this way, an idiom is the key, which enables people to open the gate of the national culture, history, traditions and beliefs of different people.


I.8 Conclusion

Idioms are viewed as “an expression whose meaning cannot be derived from its constituent parts”. We find that if they are taken literally, the meaning will often not match the context and therefore certain students that are unfamiliar with the idiom can become confused and frustrated.
As an important part in languages, idioms take the heavy responsibility of spreading culture and put forward the civilization of a nation or a community. Each idiom contains a small part of the customs of the local people. This chapter sets a sight from the angle of the idiom which contains words of diet as an introduction of large numbers of idioms in both English and Arabic, to show the different cultures behind them and the different values reflected by these idioms. These differences are decided by the history background, different living habits and customs, even the geography environment, and their particular climates and reflected in every aspect in their lives. Idioms are largely shaped by the laboring people when they are working, in order to understand them, we should have enough knowledge about their daily life, their history and their customs.
Chapter two

Number value and translation
II Introduction

Numbers are widely used to form such numerical idioms as ‘at sixes and sevens’, ‘to be on cloud nine’. A question arises as to how these number-related expressions acquire their metaphorical significance. In the light of Conceptual Metaphor Theory, the present chapter investigates the relationship between language and culture in the construction of idiomatic expressions of number in English and Arabic that have similar denotations across cultures, idiomatic expressions of number may represent culture-specific concepts. Also, we will tackle in this chapter the Discovery of number, by relying mainly on the difference between number and digit, the Holiness of some numbers and we shall also rely on the number meaning in different cultures.

II.1 Discovery of number

"Peter Nyb" in his book ‘Numbers That Changed the World’ claims that there are:

Two possibilities for the origin of counting have been posited. One is that counting spontaneously arose throughout the world more or less independently from place to place, tribe to tribe. The other is that counting was invented just once and it spread throughout the world from that source. The latter view, maintained by Abraham Seidenberg, is based upon a remarkable number of similarities of number systems throughout the world. (Peter Nyb p03).

So, everything started spontaneously for counting starts with the man from the very beginning, and almost the first need to divide pushed men to count. In this regard Nyb is almost right when he stated as mentioned above that independently, for it cannot be as a social act that more people may agree on.

Scholars think that the need to communicate to others lies not only behind speech but also behind the development of counting. Words for “ten” or a “hundred” or a “million” would
have been invented only when it was necessary to communicate them. Trading and the need to “reach agreements” would have led to the need for principles of equivalence and for simple arithmetic operations. The needs of trading by barter which in turn would need equating dissimilar things would have led to the abstractions and generalisations that numbers allow.

(ibid)

We understand from the above-mentioned statements that numbers are invented to help men in their daily life, for without them we cannot really make any progress. Let us imagine a world we live in without numbers!

II.2 Number and digit

II.2.1 Numbers

"Peter Nyb" claims that many years before, ancient people needed to count objects. Therefore, numbers were introduced for counting and measuring purposes. During earlier days, they needed only whole numbers. Later on, rational numbers were introduced. In modern mathematics, we talk about different categories of numbers, such as real numbers, complex numbers, rational and irrational numbers etc. (Nyb p 4)

He also believe that "modern people needed to keep written records on quantity of things they owned, stored or sold. So, they needed a convenient and standardized system of symbols to represent numbers. Such a system of symbols is called a numeral system. During the last thousands of years, different numeral systems were introduced, and Hindu-Arabic number system is the most commonly used in today’s mathematics. Hindu Arabic number system is a decimal placed value system that consists of ten symbols; 0, 1, 2, 3, 4, 5, 6, 7, 8 and 9". (ibid)

Well, as we are Arab students, we believe that these digits do really represent a crucial progress for the Roman numbers we may be sometimes obliged to use are difficult and
complicated and especially very long since the zero is not included and hence making the writing of a three digit number very difficult task.

II.2.2 Digits

"Peter Nyb" continues discussing the difference between numbers and digits and says concerning digits that "each symbol in a numerical system is also called a digit. A number can represent as number word or a combination of digits. A digit is a single symbol in a numeral representation of a number. A digit can have both the place value and a face value. Both 1 and 123 are numbers. 1 is a single digit number, but 123 is a 3 digit number. Value of a number is unique. For an example 5, 55,555 have their own numerical value. But a value of digit can be different under the position it exists. In other words, a digit holds a position value". (ibid)

II.2.3 Difference between numbers and digits

Difference between a digit and a number is similar to the difference between a letter or a character and a word. Just like alphabetical letters make words, digits make numerals, which is a representation of a number. (1994) جان م. صدقة ص 133 (Our translation).

II.3 Numbers vs Numerals

In his book, "Peter Nyb" sees that numbers and numeral are two related, but two distinct concepts. Sometimes, people confuse the numeral with the number. What we write is a numeral, but most often we call them as numbers. It is similar to recognizing a person by his name. The name of a person is not exactly the human body. Also, there can be several names used to call a person. However, there is just one person. Similarly, for a number there can be several numerals, but a number is just one numerical value. (p7)
II.4 Holiness of number

In this part we will be satisfied by presenting all the cultural holiness and symbolic meaning of each of the numbers we use in our daily life as stated in the Peter Nyb's book:

Zero (0)

Zero is a powerful number which brings great transformational change, sometimes occurring in a profound manner. It has much intensity, so caution is needed wherever it appears to ensure that extremes are not encountered. (Peter Nyb p12)

Before the One (meaning the Source—not the number) there is only Void, or non-being thought; the ultimate mystery, the incomprehensible Absolute. Begins with meanings such as, Non-existence; nothingness; the unmanifest; the unlimited; the eternal. The absence of all quality or quantity.

This digit is invented by the Arabs who have given a value to it and since then the zero that means nothing means everything.

The zero in different cultures

**Islamic**: Zero is the Divine Essence. (Peter Nyb p18)

**Buddhism**: It is the Void and no-thingness.

**Kabbalism**: Boundless; Limitless Light; the Ain.

One

The ONE is the source of all numbers and its basic origin. It’s the first and the last of all numbers. The ONE is a number with no part. It is counted as a starting point for all mathematical operations.

Its figure symbolizes the verticality and the horizontality presenting both the superiority that nothing can occur without. The ONE does need the other numbers as the others do need it as well. Its role is to be the leader of the rest of numbers. Our translation.

The one in different cultures
**Islamic:** One refers to one as God as unity; the Absolute; self sufficient.

**Hebrew:** As in the Islamic culture it refers to the Lord, the Most High and the ME.

**Christian:** God the Father; the Godhead, One is The Monad

**Three**

Number three is a holy sacred number for most of people. It symbolizes the prosperity and the good omen. Three represents the CREATION and hence most of the beliefs do think that GOD is reflected in it. The French author Belzak once said” Number three is a symbol of the creation and a number that God likes(٧٧ ص.م. صدقة١) Our translation.

**The three in different cultures**

**Arabian, Pre-Islamic:** the Manant is a threefold goddess representing the 3 Holy Virgins, Al-Itab, Al-Uzza, and Al-Manat. They are depicted as aniconic stelae, stones or pillars, or as pillars surmounted by doves.

**Africa Ashanti:** the moon goddess is three people, two black, and one white.

**Christianity:** Three represents the Trinity (Father, Son and Holy Ghost, the soul) the union of body and soul in human in the church

**Five**

Number five corresponds to the number of the hand fingers; it is a number that tells about the experience, supervision and reality understanding, and that’s why it represents: life, nature, love and optimism and reflects the image of God on the earth.(١١٧ ص.م. صدقة١) Our translation.

**The five in different cultures**

**Islamic:** There are five pillars of religion; five Divine Presences; five fundamental dogmas; five actions; and five daily times of prayer.
Graeco-Roman: Five is the nuptial number of love and union. It is the number of Venus. Venus years are completed in groups of five. Apollo as god of light has five qualities: omniscience, omnipresence; omnipotence, eternity, and unity.

Hindu: Five is the quinary groups of the world; the five elements of the subtle and coarse states; their primary colors; of senses; five faces of Siva and the twice-five incarnations of Vishnu.

Seven

Seven is the number of the Universe. It is the three of the heavens (soul) combined with the four (body) of the earth; being the first number containing both the spiritual and the temporal. In looking over the list of meanings it doesn’t take long to figure out why the seven has become significant in metaphysical, religious and other spiritual doctrines - as seven represents the virginity of the Great Mother - feminine archetype - She who creates. There are seven ancient wonders of the world, days of the week, heavens, hells, pillars of wisdom, ray of the sun, musical notes.

The seven in different cultures

Islamic: The perfect number is seven. In Islamic tradition there are references to seven: heavens, climates, earths and seas, colors prophets (active powers) states or stations of the heart The Ka'aba is circumambulated seven times representing the seven attributes of God.

Hebrew tradition: Seven is the number of occult intelligence. There are seven Great Holy Days in the Jewish year; the Menorah has seven branches; the Temple took seven years to build; and there are seven pillars of wisdom.

Buddhist: Seven is the number of ascent and of ascending to the highest; attaining the center. The seven steps of Buddha symbolize the ascent of the seven cosmic stages transcending time and space.
Nine

Nine is composed of the all-powerful 3x3. It is the Triple Triad - Completion; fulfillment; attainment; beginning and the end; the whole number; a celestial and angelic number - the Earthly Paradise. It is the number of the circumference, its division into 90 degrees and into 360 for the entire circumference. Nine is symbolized by the two triangles which are a symbol of male, fire, mountain and female, water, cave principles.

The nine in different cultures

**Hindu:** Nine is the number of Agni, fire. The square of the nine forms the mandala of eighty-one squares and leads to, and encloses the Universe.

**Kabbalism:** Nine symbolizes foundation.

**Pythagorean:** The nine is the limit of all numbers, all others existing and coming from the same. ie: 0 to 9 is all one needs to make up an infinite amount of numbers.

II.5 Numerical values and translation

It is as clear as crystal that language is not merely a means that carries culture, but also a tool that lives within culture. Culture can be kept and displaced by no faster mean other than language in its two forms: written and oral. Most of Arabic and English numbers used and seen in idiomatic expressions carry within them certain cultural elements, which we describe as cultural load words i.e words that can only be understood within a given culture. Hence any try to translate a given numerical expression in an idiomatic expression should be done within the cultural framework that does mean: Understanding the cultural context in which the number is used in.

The process of translating such expressions rely upon the replacement of the equivalent values the number carries in a given culture with the corresponding values found in the source language; something that is unfortunately not always possible. Many other techniques may be
used in this process mainly: domestication that is to make the idiom sounds as being Arabic or English (original). In other cases we may use the opposite ‘foreignization’ but not reliable. However, in some occasions we may use literal translation and this occurs only when the two numerical idioms share the same values and the cultural load.

*A cat has nine lives:* للفقد سبعة أرواح
*be in twos and threes:* مثلين وثلاث
*A stitch in time saves nine:* حا يسعى ودر تسعي
*A drop in the ocean:* قطرة في بحر
*Two heads are better than one:* يدين أفضل من يد
*One bird in hand is better than two in forest:* عصفور فی اليد خیر من عشرة على الشجرة
*Kill two birds with one stone:* ضرب عصفورين يبجر

Human language does express the world surrounding us; the world as we live and as we conceive it. It is the set of the social group with all their individual and collective experience. Briefly, it is a mirror that reflects what is in reality. The cultural factors that a number in a given idiomatic expression is build up with needs a special attention when trying to discover its semantic meaning. These factors may have a greater impact than the linguistic ones for the meaning of this idiom is set up culturally not linguistically. That is why it is very important to study both languages through their own culture. Translators when render these pictures, do much more transfer cultural images rather than linguistic facts.

If we check the idiomatic expressions glossary of both languages in question, we may find hundreds of numerical expressions using the same numbers and even with the same end but what is really obvious is that they refer to two different social and cultural connotations, and here rises a problem of the cultural dysfunction of connotative meanings. Let us have a look at some examples in Arabic and English and take as an example we have numerical idioms containing “five” in Arabic. “five” has its both original and figurative meanings that is deeply rooted in some religious background.
In Arabic, when one says “khamsa (05) fi 3inik” this expresses something may be known only in the Arabic Islamic context with this number in particular or with any other language that shares the same value with Arabic as in Hebrew for instance, meaning with this value cannot be understood by English speakers whose religious and cultural background reflects this number with different values.

In Arabic and in English numbers do have the same mathematical values but not the same cultural weight that is why we may use different numbers to express the same situational context.

We say: that denotes – being in a state of confusion or blaming oneself for something he committed. However, the very situation is expressed as we have said in different numbers: at sixes and sevens. We say for instance: The workers were at sixes and sevens after the company announced that it was going out of business.

When we say in Arabic or we do mean that there is no way out, or everything we do always comes to a dead end. In English we use completely different number that evokes nothing in our Arab mentality. To express the very idea we say in English: catch-22

A situation in which whatever decision is made the outcome will have negative consequences, a basically no-win situation. We say: It is a catch-22 situation. If I go to work there will be problems but if I do not go to work there will also be problems.

When we want to take a nap or to get some sleep we express it saying: catch forty winks. We use here this number FORTY that denotes always the group of people in a negative context as in Ali BABA and the forty thieves. However, in English it denotes a different idea; we say: I drove all night until I was very tired so I stopped to catch forty winks.

A wink in English is: to close one eye for a short time as a way of greeting someone or showing friendliness, etc., or of showing that you are not serious about something you have said. “For a moment I thought he was being serious, but then he winked at me “
Chapter I

To express the same situation we may say: غفل that does use no number at all! So, it is not always the case that a number may also be reflected in a number for the life experiences are not the same in both cultures.

When we want to describe someone as dressed in one's best clothes we may use number NINE, we say: dressed to the nines. We have looked a lot at nearly all the Arabic expressions that use numbers, but we have not found any number that corresponds to this situation. However, we have a dialectal expression used by the Egyptian people that are deemed to be the closest in meaning and use in this matter.

The Egyptian when see someone who is dressing in his/her best say: لابط which means in his best clothes. Sometimes, the best equivalent to an expression with numerical idiom cannot be found in the corresponding formal expression but in another different registers and colloquial versions. Colloquial Arabic allows foreign structures an expression to live within its space unlike the Formal Arabic that prefers to be always safe and sane. This idiomatic numerical expression in English has no equivalent in Formal Arabic.

However; it is easily expressed in Algerian dialect. We say in English when we want to say that we are happy about something or that we do agree on the same matter: Give me five! "Give me five!" I said after I scored a goal in the game.

In colloquial Algerian, we express the very image saying: أخمس عليها to show that we do agree and we are happy for the result, and we use here number FIVE for we clap our five fingers on that of yours.

All what surround us is governed by the object that live with us, around us and within our visions. Arabs for instance do express time relying upon the universe objects spinning around; they use the sun, the moon and the stars. However, the English do use the clock hours to precise which time is it instead. That is why we find a lot of clock time expression in their idiomatic use. For instance, when they want to express that something may happened at the last possible moment, they say: at the eleventh hour. That is the hour before the last one. “At
the eleventh hour the city and the garbage collectors settled their contract dispute. “If we want to express the same meaning in Arabic, we found not obliged to use number; it is enough to use a phrase: في آخر الليل.

The above situation may also be expressed differently with the same number. “eleventh-hour decision” That is a decision that is made at the last possible minute. We say: The sport's federation made an eleventh-hour decision to suspend the star player. In Arabic it is always a phrase with no number or something close to the conception of number.

We may say: في آخر لحظة.

II.6 Conclusion

From all the above mentioned, we can say that numbers go along with the human history; they shared him his first steps into the giant civilisation though they are not the factors, they are the very base. In this chapter, we saw how numbers were born and divided and used in different cultures and various contexts. Numbers verily play a primordial role in shaping our future for we are living the DIGITAL era.
Chapter three


III Introduction

This chapter aims at investigating the difficulties students face during the process of translating numerical idioms, mainly the problem of non-equivalence. It also aims at identifying learner’s strategies in translating both familiar and unfamiliar numerical idioms, from English into Arabic and vice versa, especially when they do not find a direct equivalence in the target language. This chapter provides also details about the research strategy adopted to check the hypothesis together with the means used to collect data for analyzing it, including site and sample selection, and the contrastive analytic approach is adopted in this research.

III.1 Research design

The study is contrastive analysis of some Arabic and English numerical idioms chosen from books Arabic idiom and long Longman Dictionary of English Idioms in fact, we have chosen (10) numerical idioms randomly that seem to be difficult for students; they are expected to suppose the linguistic and cultural problems when translated into English and vice versa. These expressions were tested by means of questionnaire given to students to test their cultural background and awareness of both cultural views.

III.1.2 The sample of the study

The sample of study consists of (20) students of 1st year master student translation major, they are divided into two groups, the first group consists of (10) students, who are asked to translate five (05) numerical idioms from Arabic into English and explain the meaning into Arabic, the second group consists of (10) students who are asked to translate five (05) other numerical idioms from English into Arabic and explain the meaning into English.

In fact the two groups are native speakers of Arabic; this questionnaire is applied to test their capability to translate idioms with numerical values in both senses.
III.1.3 Data analysis

The result of the test was analyzed according to some theoretical consideration and through the set of statistical and contrastive techniques. The analysis of data was done at different levels: linguistics level, grammar and vocabulary and cultural level to distinguish between the two cultures of study.

**Arabic into English**

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>10% right answer</td>
<td>30% free translation</td>
</tr>
<tr>
<td>90% false answer</td>
<td>70% literal translation</td>
</tr>
</tbody>
</table>

Figure 1 represents the students answers of the 1st example

(90 %) of the questioned students have easily understood the meaning of the Arabic idiom. However no one has correctly and faithfully rendered the numerical idiom into English with its corresponding number in the other culture. Most of the students adopted literal translation (70 %) while only (30 %) used the free technique. However, the free translation though may be correct does not really render the flavor and the taste of the Arabic expression since it is uttered with a number.

In Arabic we used number 4 to say that something can never occur for the Arabs count 4 impossible things which are: the fee “alghool”,” Alanqa” and the “lovable friend”. If this rendered into English we have to put into our account that these impossible things are not the same in the other culture and by consequence the number shall change into seven.
Figure 2 represents the students answers of the 2nd example

Almost all students (70%) got the meaning of this idiom in Arabic since it is frequented and known in the two cultures. For the technique half of the questioned students adopted literal translation and kept the same words in the Arabic expression regardless the lexical terms being used wrongly.

However, not all students reflected faithfully the number ten used in Arabic because they literally translated it into ten in English. While this very expression takes number two (2). We say: A bird in the hand is worth two in the bush.
Chapter III

Figure 3 represents the students’ answers for the 3\textsuperscript{rd} example

In this figure (80\%) of the students render the correct meaning which is “extremely happy” since it is easy and known in both cultures, and (20\%) of them fail in giving the right meaning; concerning the adopted technique, most of the questioned (60\%) adopted the free translation through giving the appropriate number in English culture which is number nine, in the contrary, in Arabic culture number seven is used. However (40\%) of students used the literal translation because they do not know that numbers in idiomatic expression may differ when translating from SL into TL and hence they may change.
Figure 4 represents the students answers of the 4th example

In this fig we see that (90%) of students got the meaning of the 4th example and only (10%) of them failed in rendering the meaning. The technique used here is the free technique adopted by half of the questioned and getting the right number reflected correctly; this may refer to the knowledge and the awareness they have about the other culture, the rest (50%) used the literal technique may be because they do not know it or they do not have enough knowledge about the use of this number in English culture.

Figure 5 represents the students answers of the 5th example
Here we see that only (40%) of the questioned succeed in reaching the meaning of the 5th numerical idiom and the rest of them (60%) did not get the meaning may be because it was difficult for them to explain, in the other hand (50%) percent used the literal translation and (50%) used the free one. We see here that there is a balance in this matter. However, literal or free translation may not really say that the translation is appropriate.

English into Arabic

A bird in the hand is worth two in the bush.

Figure 6 represents the students answers of the 1st example
(60%) of student, as shown in figure (01) give the right meaning of this idiom because they use it in their daily life however, only (40%) failed in rendering the appropriate meaning. (90%) of students used the free translation technique and they succeeded in reaching the correct numerical idiom; in the example instead of writing two in the target culture they put the number ten and only 10% did not get the right translation since they have used another number other than the right one.
Kill two birds with one stone.

**Figure 7** represents the students answers of the 2\(^{nd}\) example

Fig (02) shows that most of students (80\%) have simply got the meaning of the English idiom whereas (20\%) of the students did not give the exact meaning. (90\%) of students applied the free translation because of the luck of being aware about the other culture use of the number.

**In the ninth heaven.**

**Figure 8** represents the students answers of the 3\(^{rd}\) example

Fig (03) demonstrates that half of the students (50\%) rendered the right meaning because number seven is widely used in their culture, while with the free translation is adopted by (60\%) use the right answer and (40\%) translate it literally. In this example the Arabic
culture uses the number seven instead of nine. However, in the English culture they use the number nine.

Cats have nine souls.

![Diagram](image)

Meaning | Translation
---|---
Figure 9 represents the students answers of the 4th question

Fig (04) shows that (90%) of students obtain the meaning of this idiom because it is familiar and (100%) give the correct answer and get the faithfulness through the free translation.

Stitch in time saves nine.

![Diagram](image)

Meaning | Translation
---|---
Figure 10 represents the students answers of the 5th example

Fig (05) indicates that all students (100%) did not got neither the meaning nor the translation because this idiomatic expression does not have an equivalence in the Arabic
Chapter III

comparative study

language However, we may find its closer equivalent in the dialect language as in: جاء يسعى ودر تسعة.

III.4 Conclusion

All in all, students cannot really differentiate between what is idiomatic and culturally related to numbers and what is not. The problem they do not pay attention to is that idiomatic expressions are some literary devices we use to make a text sounds and seems more sophisticated and higher in taste.

However, students do focus only in rendering the meaning, something that may violate the esthetic values a literary device may express.

The practical part showed a lot of facts we may all face: numerical expression carrying idiomatic meanings is very difficult to translate and any translator that assumes this responsibility should first feels the values and all the shadows of the number in the expression before he or she starts rendering what cannot be rendered.
IV Conclusion

This study deals with the translation of English and Arabic numbers in idiomatic expression and the procedures used by 1st year master students of translation studies to find equivalents in the target language. The results show that students of English really find considerable difficulties in guessing the appropriate meaning of idiomatic numbers and the method they use while translating them. Their familiarity with English and especially with Arabic idioms is somehow low, and their ability to interpret unfamiliar idioms is limited. This is mainly due to the fact that numerical idioms are artistic and colorful expressions of the language in which the meaning is not obvious from the meaning of the constituent words.

Hence, one way to understand and translate an idiomatic numbers is to see it in context.

The cultural context has an important role in facilitating the figurative translation of numerical idiomatic expressions, in both English and Arabic, and hence, providing correct answers.

Students should have a background about both cultures to achieve the meaning of the number translations which is usually end up with unsatisfactory results simply because an idiom is largely related to the situation that gives it a special meaning. So, students should take into consideration the cultural value of the target language because it is apparently essential to make a correct translation.

In addition, the findings show that students do not use the accurate strategies that may help to achieve appropriate guesses. In both English and Arabic translations, they stick to word for word translation. Paraphrasing and cultural substitution strategies are sometimes used, but not in an appropriate way. As a result, students usually succeed in translating idioms in literally, but when it comes to free translation they are totally confused, because this type of idioms has to be taken as a single unit in order to provide acceptable translations.
Consequently, better understanding, using and translating idioms need mastering their situational occurrences and using the accurate strategies to solve the problems of nonequivalence and familiarity with the differences between the source and target languages. Students should also be exposed, more and more, to numerical idiomatic expressions in schools and universities in order to extend their knowledge.

The findings show that most students use literal translation when dealing with numerical expression and rarely rely upon adaptation especially when rendering from their mother tongue into English.
ملخص الدراسة

تناولت هذه الدراسة موضوع الكتابة المتعلقة بالأعداد المستعملة في حياة الناس المعبرة عن فكرهم وثقافتهم وعاداتهم وталابتهم، وقد خصت بهذا اللغة الإنجليزية والناطقين بها وكتاب العربية والتواصل بينهما.

تهدف دراستنا إلى توجيه ومساعدة الطلبة على تحصين مستواهم في فهم مختلف الأفكار المتعلقة بالثقافة الإنجليزية، في حين أن هذه الأخيرة تعتبر لغة أجنبية بالنسبة لثقافتهم، كما تهدف إلى مد الطلبة بخلفية معروفة قوية لمختلف استعمالات الأعداد الكفتنية وكذا وظائفها الرمزية في كلا لغتي الدراسة، كما تهدف كذلك إلى توسيع معارف الطلبة حول هذه الاستعمالات.

استعملنا في هذه الدراسة أداة واحدة لاختبار الفرضية المفترضة ألا وهي عينة عشوائية من طلبة السنة الأولى ماستر لم د تخصص ترجمة وعلم الترجمة في قسم اللغة الإنجليزية حيث كانوا مطلوبين بترجمة بعض الكتابات العديدة العربية والإنجليزية. هذا الاختبار سيساعد الباحث على إبراز أهم الصعوبات التي تتأثر على نتائج الطالب، والتي تعيق عملية الترجمة من جهة، كما أنها تساعد الطلبة على تقييم مدى إدراكهم لتأثير عامل الثقافة على ترجمة كتابة الأعداد، كما سنقوم بتحليل إجابات الطلبة ونحاول معرفة أسباب وقوعهم في الخطأ.

إن المناهج المناسبة لهذه الدراسة هو المنهج الجوابي والتحليلي وذلك لمقارنة الاختلافات الممكنة بين لغتي الدراسة.

وقد حاولت هذه الدراسة أن تنقصي معاني مصطلح الكتابة عند الدارسين العرب والغرب قبل أن تتعرض لأمثلة تطبيقية لأنواع الكتابات الموجودة في اللغتين العربية والإنجليزية عن طريق الترجمة، فمما وقفت عليه من أمثلة أو محاولات لتعريفها عند الدارسين الغرب قول: رودون وات إذيرى أن "الكتابة هي تلك التعابير التي يختلف معناها عن معنى الكلمات الفردية". وبهذا يدخل تحت هذا التعريف كل كلام مولف أو مركب يستعان به في توصيل المعنى غير المباشر (المكاني) إلى المتلقي، شرط أن يكون هذا الأخير على دراية بالمعنى الحقيقي لهذه التعبيرات الجاهزة في لغة التخطيط.
عند التعريض مفهوم للكتابة عند العرب، فركزت الدراسة في تعريفها عند كل من عبد القاهر الجرجاني وأبي عبيدة مصطفى بن المثنى، فالمارد بالكتابة عند الأول هي "أن يريد المتكلم إثبات معنى من المعاني فلا يذكره بلفظ الموضوع له في اللغة، ولكن يجيء إلى المعنى هو تاليه وردفه في الوجود، فيؤدي به إليه وجعله دليلا عليه" وهي عند الثاني "ما فهم من الكلام ومن السياق من غير أن يذكر اسمه صريحا في العبارة". وانطلاقا من المفهومين العربي والعربي للكتابة، أخذت هذه الدراسة في تقسيم بعض الأمثلة العددية عن الناطقين باللغتين العربية والإنجليزية وترجمتها وبحث عنها والبحث عن دلالتها في كلتا اللغتين من خلال تبرير الكتابات العددية المرتبطة بفكر وثقافة الشعوب والأمم في أصولها الأولى، في مثل الكتابة بالرقم ثلاثة الذي يرمز للخير والحظ والفال الحسن ويعتبر مقدما لدى الشعوب السامية، والرقم سبعة الذي يرمز إلى الكمال، والرقم ثمانية عشر الذي يرمز إلى الغربون للتشاؤم، كذلك الرقم سبعة الذي في الحضارات القديمة خاصة الهندية يرمز إلى القداسة، وهكذا الأمر مع باقي دلالات الأرقام المكنية التي أبلغت عنها هذه الدراسة.

"إلا أن هناك بعض الصعوبات التي يصادفها المترجم في هذا المجال تتمثل في عدم قدرته على تحديد طبيعة التعبير الذي هو يصدده، أي إن كان تعبيرا اصطلاحيا أو غير ذلك، فثمة أنواع مختلفة من هذه التعبيرات. ونتيجة لصعوبة فهمها أو إدراك صلتها بالسياق الذي ترد فيه، يسهل على المترجم تشييدها على أنها تعبيرات اصطلاحية أو كتابات".(عبد الصاحب مهدي على ص 145)

وقد يقع المترجم في بعض الحالات في التفسير الخاطئ لأنواع أخرى من التعبير الاصطلاحية، لاسيما إن لم يكن المترجم على علم مسبق بها، فالأحيان تبدو خالية من التعقيد، كما أن تفسيرها تضيسا حرفا ببدو أموا معلوما، لكن من الخطأ ترجمة التعبير الاصطلاحية ترجمة حرفي، فلا يفضل من استخدام هذه التعبيرات في الأساس في نص اللغة المصدر هو التعبير عن المعنى الاصطلاح في وليس الحرفي.

يمكننا القول أن الكتابة ركن أساسي في البيان العربي إلى جانب التشبيه والاستعارة والمجاز، وبالتالي فهي جزء من أجزاء التواصل بلغة الثقافة بين أبناء اللغة الواحدة على وجه الخصوص، ولا تخلو أو تكاد
أي لغة في العالم إلا وتعتمد اعتقادا كبيرا على التكنولوجيا وعدم الإفصاح بكثير من المعاني التي يراد إيضاحها إلى المتلقي وذلك في تخطيطه اليومي.

في الأخير نرجو أن تكون قد ألمتنا بال موضوع ووضحتنا للطالب أن الكتابة مرتبطة ارتباطا وظيفيا بالثقافة والمجتمع وأن للأعداد دلالات أخرى غير الدلالات الرياضية والحسابية كما نحن أن نكون قد وفقنا في ذلك.


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**Webography**

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Appendices

Questionnaire for student of 1st year master translation major:

Explain the meaning of each of these idioms in English and then translate them into Arabic:

1- A bird in the hand is worth two in the bush.
   Meaning: ..................................................................................................................
   ..........................................................................................................................
   Translation: ...........................................................................................................

2- Kill two birds with one stone.
   Meaning: ...........................................................................................................
   ..........................................................................................................................
   Translation: ...........................................................................................................

3- In the nineth heaven.
   Meaning: ...........................................................................................................
   ..........................................................................................................................
   Translation: ...........................................................................................................

4- Cats have nine souls.
   Meaning: ...........................................................................................................
   ..........................................................................................................................
   Translation: ...........................................................................................................

5- Stitch in time saves nine.
   Meaning: ...........................................................................................................
   ..........................................................................................................................
   Translation: ...........................................................................................................
Questionnaire for student of 1st year master translation major:

Explain the following idiomatic expression into Arabic then translate them into English:

1 - من رابع المستحيلات.
   المعنى: ............................................................................................................
   الترجمة....................................................................................................................

2 - عصفور في اليد خير من عشرة على الشجرة.
   المعنى: ..............................................................................................................
   الترجمة....................................................................................................................

3 - طار به الخبر في السماء السابعة.
   المعنى: ..............................................................................................................
   الترجمة....................................................................................................................

4 - لا يموت أبدا كالقط بسبعة أرواح.
   المعنى: ..............................................................................................................
   الترجمة....................................................................................................................

5 - ضرب أخماسا يأسداس.
   المعنى: ..............................................................................................................
   الترجمة....................................................................................................................
ABSTRACT

The present study deals with the translation of Arabic and English numbers in idiomatic expressions. Conducting this topic is made upon the fact that idioms are part of our culture; they are considered as problematic for students of foreign languages and translation. In order to see how problematic they maybe, a test has been conducted on sample of first year students of translation and translation studies, it consists of (10) English and Arabic numerical idioms. The students were asked to translate them from Arabic into English and vice versa in order to check the validity of our hypothesis. The research hypothesized that students will fail to render the meaning of numerical idioms while translating them literally.

Key words: Numbers, English and Arabic culture, Idiomatic Expression, Numerical idioms.