

## **Strategies for Translating English Colour-Related Idioms into Arabic**

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### **Summary**

This paper is to focus on the translation of English colour-related idioms as culture-specific expressions and is to question the validity of the notions of foreignisation and domestication brought to the fore of translation studies by Venuti (1995). However, it is not intended here to question the quality of Venuti's advocacy of foreignising translation, but rather to apply the notions of foreignisation, domestication, mainly paraphrase as a conceptual framework for the translation of idioms as a case of cultural transfer. This will be done by providing translations and analysing already existing translations of a number of English colour-related idioms.

More particularly, this paper will examine whether it is possible to observe any form of consistency in the strategies used for the translation of such culturally-bound expressions. This paper is an attempt to suggest strategies for the translation of such cultural expressions, e.g. foreignisation, domestication, and paraphrase (a domestication-biased strategy). This study is to be more descriptive than prescriptive; it will describe already existing translations in order to make generalisations about translation methods. Such generalisations may be taken as guidelines for the translation of English colour-related idioms.

This study will answer the following questions: Which strategy is more appropriate as far as colour-related idiomatic expressions are concerned? Which strategy can help the translated idiom has its intended effect in the target language? Can domestication and foreignisation complement each other? Are there situations where foreignisation is more appropriate, and vice versa? And are there

situations where paraphrase is preferable and why?

### **Methodology and Methods of Data Collection and Data Analysis**

This paper offers a descriptive content analysis of colour-related idioms as culture expressions. It is intended to examine and propose ways of translating English colour-related idioms. More specifically, it will contrast the application of the foreignisation and domestication strategies to the translation of such culturally-bound expressions. To this end, this paper will make use of many theories, concepts and previous studies. The study will use as its tools the linguistic relativity hypothesis introduced by the [anthropologist Edward Sapir](#) and his colleague and student [Benjamin Whorf](#). The principle of translation equivalence, Skopos theory, and characteristics of idioms, are all to be used as methods of analysis.

The corpus data required for this study will consist of a list of English colour-related idioms collected mainly from the *Cambridge International Dictionary of English*, *Oxford English Dictionary* and *AL-Mawrid English Dictionary*.

The proposed paper will employ the two modes of translation distinguished by Venuti (1995), foreignisation and domestication. The former is a parallel word-for-word translation that aims at rendering the form of the SL into the TL and the latter is a sentential translation that aims at conveying the meaning of the SL rather than the form. As pointed out earlier, the theoretical framework will make use of the skopos theory, which incorporates strategies ranging from the most literal (foreignising) to the freest (domesticating). Paraphrase will be also discussed with reference to the translation of idioms. The key features of idioms as culture-specific expressions will be explained in terms of the Sapir-Whorf hypothesis with special reference to colour terms. In addition, the principle of translation equivalence and the work of Berlin and Kay on colour language differences among cultures will be utilised.

### **Conclusion and Recommendations**

As a background for the whole argument, the relation between translation and culture was highlighted to show how cultural differences affect translation. Language and culture are in a mutually influential relationship, so the cultural dimension is very significant when two languages are involved in any type of interaction. Colours,

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as a cultural aspect, were used as examples to conclude that different translation strategies should be adopted in the process of translating between two distant cultures.

This study argues that the field of translation studies should not be rent by dichotomies of the nature of domestication and foreignisation. The difficulty of translating culturally-bound expression as colour-related idioms lies in the fact that they can be quite different across cultures and languages. So that, the field of translation studies should exert efforts to enhancing the performance of translators in order to bolster inter-cultural communication and the ability to appreciate diversity. This conviction is borne out by the argument raised in this paper about the interrelationship between language, culture and translation.

In a nutshell, it can be inferred from this study that domestication strategies, including paraphrasing and translation using equivalents, and foreignised translations complement each other. Moreover, translation by paraphrase is one of the possible ways in coping with problematic items in translation. “Paraphrase” could be recommended as a powerful tool to be adopted in translating different fields of knowledge simply because it can achieve a high level of precision in specifying the meaning of an expression or a concept that poses difficulties in translation.

## الملخص

### مقدمة:

تتناول هذه الدراسة ترجمة العبارات الإصطلاحية ذات الصلة بالألوان في الإنجليزية وتقوم بتحليلها كمصطلحات ذات صلة وثيقة بالثقافة، كما تقدم هذه الدراسة تساؤلات حول إمكانية ترجمة مثل هذه العبارات الإصطلاحية ذات الصلة بالألوان باستخدام منهجي التغريب (إضفاء الطابع الأجنبي) Foreignisation والتوطين (إضفاء الطابع المحلي) Domestication والتي قام فينوتي بإستعراضها في كتابه إختفاء المترجم (1995). ولا تعترم هذه الدراسة على طرح تساؤلات حول دفاع فينوتي عن التغريب في الترجمة وإنما هي محاولة لتطبيق كلاً من التغريب والتوطين وكذا النقل بالتصرف Paraphrase كأحد طرق الترجمة التي تدرج تحت أسلوب التوطين وذلك في ترجمة العبارات الإصطلاحية ذات الصلة بالألوان باعتبارها مصطلحات ذات صلة وثيقة بثقافة الشعوب.

لطالما أثار كلا من التغريب والتوطين كمنهجين في الترجمة جدلاً كبيراً، فقد انقسم مجال دراسات الترجمة بين هذين المنهجين. وتعتبر كلتا الطريقتين عن رؤية المترجم لكيفية تناول النص الأصلي ونقله من اللغة المصدر إلى اللغة الهدف. فقد يقرر المترجم الإقتراب من اللغة والثقافة المستهدفتين، وبهذا يكون المترجم منبئياً لمنهج التوطين، وقد يفضل إضفاء الطابع الثقافي أو اللغوي الذي تتمتع به اللغة المصدر أو كليهما على النص المستهدف وبهذا فهو يطبق منهج التغريب.

يرى البعض أن التغريب يثري اللغة الهدف لغوياً وثقافياً بينما يرى البعض الآخر الذي يناهض هذا المنهج أنه ينمي الشعور بالغرابة ويزيد من الفجوات الثقافية بين المجتمعات ذات المرجعيات المختلفة. أما فيما يتعلق بالتوطين فيرى البعض أنه أكثر شفافية وسهولة في الانتقال من المفاهيم الخاصة باللغة والثقافة المصدر إلى اللغة والثقافة الهدف. أما معارضو هذا المنهج في الترجمة فيتهمون المترجم أنه عنصرًا سلبيًا في عملية الترجمة أو كما وصفه فينوتي أنه غير مرئي بهدف إقناع قراء النص المترجم إلى اللغة الهدف أن النص الذي أمامهم لم يتعرض للترجمة وكأنما قد كُتبت باللغة الهدف ولا ينتمي إلى أي ثقافة أخرى.

تتناول هذه الدراسة كلتا الاستراتيجيتين مع إلقاء الضوء على العبارات الإصطلاحية ذات الصلة بالألوان في الإنجليزية باعتبارها مصطلحات ذات صلة وثيقة بثقافات الشعوب ومن هنا تلقي الدراسة الضوء على العلاقة الوثيقة بين اللغة والثقافة والترجمة. سيتم تطبيق هذه الدراسة عن طريق تقديم ترجمات لبعض العبارات الإصطلاحية ذات الصلة بالألوان في الإنجليزية بالإضافة إلى تحليل الترجمات الموجودة بالفعل لبعض آخر من العبارات الإصطلاحية ذات الصلة بالألوان في الإنجليزية.

### الهدف من الدراسة:

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تقوم الدراسة بفحص إمكانية ملاحظة أي نوع من الإتساق بين الطرق المتبعة لترجمة مثل هذه العبارات ذات الصلة الوثيقة بالثقافات وتحاول الدراسة تقديم مقترحات حول الطرق التي يمكن بواسطتها ترجمة العبارات الإصطلاحية ذات الصلة بالألوان في الإنجليزية.

تقوم الدراسة كذلك بإستعراض بعض الموضوعات المتعلقة بترجمة العبارات الإصطلاحية ذات الصلة بالثقافات وتستعرض كذلك التعريب والتوطين كأدوات قوية للتعريف بالعلاقة بين الثقافة المصدر والثقافة الهدف.

### أسئلة البحث وفرضيته :

تطرح الدراسة عددا من الأسئلة بغية الوصول إلى إجابات مقنعة لها عن طريق البحث النظري والتطبيقي. وتتمثل تلك الأسئلة في الآتي:  
ما هي الطريقة المثلى لترجمة العبارات الإصطلاحية ذات الصلة بالثقافات وبخاصة الألوان؟ وماهي طريقة الترجمة التي تقوم بدورها في مساعدة العبارة الإصطلاحية المترجمة في التعبير عن التأثير المرجو منه في اللغة الهدف؟ وهل يقوم التعريب والتوطين بمساندة بعضهما البعض؟ وهل هناك مواقف يتعين فيها استخدام التعريب دون التوطين والعكس كذلك؟ وهل هناك دور محوري يقوم به أسلوب النقل بالتصرف في ترجمة مثل تلك العبارات؟ وهل يمكن تحديد أو تسمية منهج يكون هو الأمثل في ترجمة العبارات الإصطلاحية ذات الصلة بالألوان في الإنجليزية؟

### منهج الدراسة:

تقوم هذه الدراسة بمقارنة تطبيق التعريب (إضفاء الطابع الأجنبي) Foreignisation والتوطين (إضفاء الطابع المحلي) Domestication وكذا النقل بالتصرف Paraphrase- كأحد طرق الترجمة التي تتدرج تحت أسلوب التوطين- في ترجمة العبارات الإصطلاحية ذات الصلة بالثقافات وبخاصة الألوان، ولتحقيق هذا الهدف تقوم الدراسة بالإستفادة من عدد من النظريات والمبادئ وعدد من الدراسات السابقة. تعتبر افتراضية النسبية اللغوية التي قدمها لعلم اللغويات كلاً من إدوارد سابير وبنيامين وورف هي إحدى الأدوات المستخدمة في هذه الدراسة بالإضافة إلى مبدأ تعادل الترجمة والنظرية الوظيفية و النقل بالتصرف وكذا شرح لسمات وخصائص العبارات الإصطلاحية بصفة عامة.

تعد هذه الدراسة دراسة وصفية أكثر منها معيارية حيث تقوم بوصف الترجمات الموجودة بالفعل للعبارات الإصطلاحية ذات الصلة بالألوان في العربية والإنجليزية لتستخلص حقائق عامة حول طرق وأساليب الترجمة ويمكن الإستعانة بهذه الحقائق العامة كإرشادات لترجمة العبارات الإصطلاحية ذات الصلة بالألوان في العربية والإنجليزية.

تأتي البيانات المطلوبة للقيام بهذه الدراسة في قائمة تشتمل على العبارات

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الإصطلاحية ذات الصلة بالألوان في اللغة الإنجليزية. تم جمع البيانات في الأساس من قاموس كامبردج. تقوم الدراسة بتحليل وتصنيف الترجمات الموجودة بالفعل لعدد من العبارات الإصطلاحية ذات الصلة بالألوان في الإنجليزية، أما فيما يتعلق بالعبارات الإصطلاحية التي لا توجد ترجمات لها بين العربية والإنجليزية فستقوم الدراسة بترجمتها وفقاً لأساليب الترجمة التي تم التوصل إليها عن طريق إجراء هذه الدراسة.

#### **النتائج والتوصيات:**

تتمثل النتائج التي خلصت إليها هذه الدراسة في الآتي: أن الترجمة التغريبية ليست دائماً هي المنهج الأمثل في الترجمة بوصفها عاملاً مساعداً على التجديد الثقافي، وإنما يمكن الاعتماد كذلك على التوطين والنقل بالتصرف في كثير من الترجمات في نقل مفاهيم ذات صلة بالثقافات المختلفة ولذا فلا ينبغي إقصاء أسلوب من أساليب الترجمة باعتباره أسلوباً غير ذا جدوى.

وبهذا خلصت الدراسة إلى الطرق الملائمة لترجمة العبارات الإصطلاحية ذات الصلة بالثقافات وبخاصة الألوان في الإنجليزية وأثبتت أن النقل بالتصرف يعد أحد الأساليب التي يمكن استخدامها بجانب كلاً من التغريب (إضفاء الطابع الأجنبي) والتوطين (إضفاء الطابع المحلي) بل وتؤكد الدراسة على أن النقل بالتصرف قد يكون أفضل في بعض الحالات.

## **Introduction**

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The focus of the present paper is to explore the notions of foreignisation and domestication and their application to several translations of English colour-related idioms into Arabic. Paraphrase, as a domestication-biased technique is to be thoroughly explored to prove how much it is effective in handling such culture-specific expressions. Using colour-related idioms as a basis for the analysis, the study will propose, identify and explicate these translation strategies. Hence, this paper will examine some of the issues involved in the intercultural transfer of idiomatic expressions.

The present paper attempts to explain how culturally-bound expressions as colour-related idioms can be translated. English colour-related idioms will be analysed and studied in such a way as to ensure how culture and language are closely related. The paper is based on Venuti's model of the translator's invisibility, Sapir-Whorf hypothesis, and skopos theory, which are all concerned with the interrelationships between language, culture, and translation.

It is generally acknowledged that translation hovers between two poles: source and target cultures, foreignisation and domestication, word-for-word and sense-for-sense translation, and literal translation and free adaptation (Bernal, 2006:1). Translators engaged in literalism have been willing to sacrifice the formal elements of the target language and even its intelligibility for the sake of preserving what they regard as the integrity of the source text; however, those who favour free translation have quite often chosen to sacrifice the form of the source language for the sake of elegance and intelligibility in the target language (Zhao, 2008:1).

One of the main notions on which the present paper is based is Venuti's notion of the translator's invisibility. The terms 'foreignisation' and 'domestication' have been coined by Venuti (1995) to provide a general classification of translation procedures. It needs to be stressed here that the origin of these concepts, although generally attributed to Venuti, can in fact be traced back to the work of Schleiermacher (Ramire, 2006:11).

The foreignisation-domestication model has been acclaimed as a powerful tool to conceptualise the interface between the source culture, seen as the '*Self*', and the target culture, seen as the '*Other*' (Ramire, 2006:2). Venuti claims that "[t]ranslation wields enormous

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power in constructing representations of foreign cultures” (1998a: 67). It is also stated in Baker (1992: 240-244) that domesticating strategies have been implemented at least since ancient Rome, when translation was a kind of conquest, and translators into Latin not only deleted culturally specific markers but also added allusions to Roman culture and replaced the names of Greek poets with those of their own, passing the translation off as a text originally written in Latin (Xianbin, 2005: 2). To Venuti, domestication, or translator invisibility, consists in translating in a fluent, intelligible and transparent way which tends to erase the foreignness of the source text and to conform to the needs and values of the domestic target culture (Ramiere, 2006:2).

Foreignisation, on the other hand, takes the target reader towards the source text with a defamiliarising effect and consists in “preserving linguistic and cultural differences by deviating from prevailing domestic values” (Venuti, 1998b:240). Following Schleiermacher (1813) and Berman (1985), Venuti claims that the foreignising method “mak[es] the translated text a site where a cultural other is not erased but manifested” (1998b: 242).

One of the key issues in recent translation theories has been on whether translation should domesticate or foreignise the source text. Venuti (1995) defines domesticating translation as a replacement of the linguistic and cultural difference of the foreign text with a text that is intelligible to the target-language reader. Foreignising translation is, however, defined as a translation that indicates the linguistic and cultural differences of the text by disrupting the cultural codes that prevail in the target language.

Venuti (1995) uses the term invisibility to describe the translator situation and activity in Anglo-American culture. He discusses invisibility along with the two translation techniques; domestication and foreignisation. He considers domestication as dominating the Anglo-American translation culture. Venuti bemoans the phenomenon of domestication since it involves reduction of the foreign text to the target language cultural values. This entails translating in a transparent, fluent, invisible style in order to minimise the foreignness of the target text (TT). Venuti believes that a translator should leave the reader in peace, as much as possible, and he should move the



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author toward him.

On the other hand, foreignisation, according to Venuti, entails choosing a foreign text and developing a translation method along lines which excluded by dominant cultural values in target language. Venuti considers the foreignising method to be an ethno deviant pressure on target language cultural values to register the linguistic and cultural difference of the foreign text, sending the reader abroad. According to him, it is highly desirable in an effort to restrain the ethnocentric violence translation. The foreignising method of translating, a strategy Venuti also terms 'resistancy', is a non-fluent or estranging translation style designed to make visible the persistence of translator by highlighting the foreign identity of the source text (ST) and protecting it from the ideological dominance of the target culture.

In his later book 'The Scandals of Translation' (1998), Venuti insists on foreignising or, as he also calls it, 'minoritising' translation, to cultivate a varied and heterogeneous discourse. As far as language is concerned, the minoritising or foreignising method of Venuti's translation comes through in the deliberate inclusion of foreignising elements in a bid to make the translator visible and to make the reader realise that he is reading a translation of the work from a foreign culture.

A notion which is particularly related to the domestication strategy, when dealing with culture-specific terms is that of translation by paraphrase. Translation by paraphrase is another of the possible ways to deal with such problematic items in translation as colour-related idioms. The main advantage of this method is that it can achieve a high level of precision in specifying the meaning of a word or concept that poses difficulties in translation (Misiaczek, 2005: 3).

Paraphrasing as a domestication-biased strategy is prompted by the lack or inappropriateness of TL equivalent idioms for stylistic reasons. This, however, negatively affects the force or 'punch' of the message intended by the SL metaphor, for example, as it transfers the sense rather than the image (Al-Qinai, 2000: 16). Another source of lexical disparity between SL and TL is that words with strong connotations in the SL may have only denotative equivalents with neutral connotations in TL. For example, in the translation of Austin Rover

brochure for the 1989 Metro Sport model, the English idiom paint the town red has been idiomatically rendered to انطلق إلى عالم المرح, losing the connotation of 'red' as the traditional colour of trendy sports cars (Al-Qinai, 2000: 17).

### **1. The Relationship between Translation and Culture**

The present paper is one of the translation studies that investigate the relationship between translation and culture. Translation is eventually a human activity which enables human beings to exchange ideas and thoughts regardless of their different tongues and cultures. Hermans (1990) believes that translation should be recognised as a cultural practice. Gerding-Salas (2000) suggests that the main aim of translation is to serve as a cross-cultural bilingual communication vehicle among people of different tongues and cultures. Moreover, Bahameed (2008) mentions that the question of intercultural translation has been raised in modern social linguistic theories. Such views may support the idea that translation has the potential to foster intercultural communication and mutual understanding. Translating a target language in a meaningful sense requires understanding the cultural context of that target language. This means that knowing the complications resulting from differences between cultures helps the translator to produce quality translation. Along with this point, Pena, (2007) argues that cultural equivalence should be considered in translating process. According to Nida (1964:130), "Differences between cultures may cause more serious problems for the translator than do differences in language structure". Hence, it could be demonstrated that both language and culture should be highly considered in the act of translation, (Badawi, 2008: 1) especially in the process of translating such culturally-bound expressions as colour-related idioms.

Central to culture and communication is translating culture-bound expressions. Nida (1964) argues that translation problems are likely to happen depending on both cultural and linguistic gaps between the two concerned languages. Accordingly, equal importance to both linguistic and cultural differences between the SL and the TL must be taken into consideration. Newmark (2001: 328) stated that "Now whilst some see culture as the essence of translation, I see culture as

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the greatest obstacle to translation, at least to the achievement of an accurate and decent translation”. Significantly, Armellino (2008) mentions that one of the most challenging tasks for a translator is to translate culture-bound expressions.

Reviewing literature pertinent to translation reveals that the difficulty of translating cultural aspects has led to ‘culture marginalisation’ during the 1960s and 1970s. It has been long taken for granted that translation deals only with linguistic aspects. However, cultural elements have never been brought into discussion. Catford, for example, (1965: 20) defines translation as “the replacement of textual material in one language by equivalent textual material in another language”. For Nida and Taber (1969) the process of translation consists of reproducing in the receptor language the “closest natural equivalent” of the source language message, firstly in terms of meaning and secondly in terms of style. Similarly, Brislin (1976: 1) defines translation as “the transfer of thoughts and ideas from one language to another, whether the languages are in written or oral form”.

It is clear that the previous definitions focus on changing expressions from one language to another targeting the closest equivalent in the target language. Hence, culture is not taken into account except in the definitions of Nida and Taber who implicitly refer to culture via “closest natural equivalent”. Unfortunately, culture marginalisation continues in the 1980s. Newmark (1981:7) does not mention anything of any relevance to culture in his definition to translation “Translation is a craft consisting in the attempt to replace a written message and/or statement in another language”.

In essence, translating culture-bound expressions is an integral part of translating culture. Culture-bound expressions involve; metaphors, proverbs, idioms and collocations. Idioms in particular constitute a core portion of authentic communications among native English speakers. Translating cultural meanings associated with idioms represent real translation problems especially among non-natives (Badawi, 2008:3). Armellino (2008) maintains that it is impossible to replace culturally-bound words or idioms in one language by the same words or idioms in another because the meaning which lies behind this kind of idioms is always linked to the specific cultural context where

the text originates or with the cultural context it aims to recreate.

### **2.1 Idioms as Culturally-bound Expressions**

A traditional definition of an idiom runs roughly as follows: “An idiom is an expression whose meaning cannot be inferred from the meaning of its parts” (Cruse, 1986:37). According to Crystal (1988:189), an idiom is “a sequence of words which is semantically and often syntactically restricted, so that they function as a single unit. From a semantic viewpoint, the meanings of the individual words cannot be summed to produce the meaning of the ‘idiomatic’ expression as a whole. From a syntactic viewpoint, the words often do not permit the usual variability they display in other contexts, e.g. It’s raining cats and dogs does not permit \*it’s raining a cat and a dog/dogs and cats, etc. Because of their lack of internal contrastivity, some linguists refer to idioms as “ready-made utterances”. Moreover, Idioms are not syntactically-independent because they cannot always work as a full sentence, but as a part of it, as it can be seen from the expression Red herring ذر الرماد في العيون (Vivanco, 2007:1).

Idioms are linguistic clichés which use fixed expressions. Longman Idioms Dictionary (1998) defines the idiom as “a sequence of words which has a different meaning as a group from the meaning it would have if you understand each word separately” (p. vii). Lewis provides another concise dictionary-like definition: an idiom, he states, is “a multi-word lexical item where the meaning of the whole is not directly related to the meanings of the individual words” (Lewis, 1998:217). Cowie and Mackin (1975: viii) also stress the multi-word nature and semantic opacity of the idiom: an idiom, they write, “is a combination of two or more words which function as a unit of meaning.”

Mona Baker (1992) on the other hand, studies idioms and fixed expressions as both types of multi-word units represent “frozen patterns of language which allow little or no variation in form, and in the case of idioms, often carry meanings which cannot be deduced from their individual components”. The speaker or writer, she adds, “cannot normally do any of the following with an idiom:

- change the order of the words in it;
- delete a word from it;

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- add a word to it;
- replace a word with another;
- change its grammatical structure.” (Baker, 1992: 63)

A comparable set of characteristics to describe the idiom is given by Carter (1999:66); to him, idioms are “non-substitutable or fixed collocations, usually more than single word units, semantically opaque”. Carter (1999) adds, “But the different degrees of possible fixity or “frozenness”, both syntactic and semantic, should be noted” (p. 66).

Despite recent developments in the field of translation theory, idioms still cause problems that relate to two main issues: recognising and interpreting them correctly and rendering their intended meaning into the target language (Baker, 1992: 68). There are various types of idioms, some more easily recognisable than others. Those which are easily recognisable include expressions which violate truth conditions that are when, for example, inanimate objects are used in place of animate ones, as in the colour-related idiom the pot calling the kettle black (to say something about someone else which is actually true of you yourself). Some idioms include expressions which seem ill-formed because they do not follow the grammatical rules of the language (Baker, 1992: 64), as in the colour-related idiom red hots (kind of candy), in which the adjective hot is used as a noun in the plural form. In fact, there is no rule for translating the meanings expressed by this group of idioms except knowing the cultural equivalent of each in the target language regardless of the linguistic forms they take (Baker, 1992: 65).

Moreover, an idiom may not have an equivalent in the target language. Like single words, idioms may be culture-specific (Baker, 1992: 68). A formula such as Blue Monday, which is directly linked to the English social pattern and thus gives the meaning of the most depressing day of the year, provides a good example. For such culturally-bound expressions, the study is to propose the adoption of the foreignisation strategy of translation along with a paraphrase of the expression. So, the translation of this expression could be *اللاثنين الأزرق*. (أكثر أيام العام كآبه طبقًا للثقافة الإنجليزية)

#### **2.2 Colour-Related Idioms**

Colour words are loaded with attributive, connotative meanings,

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many of which are realised in conventional linguistic idiomatic expressions such as to feel blue (very sad), to be in the pink (in good health), and to see red (angry). Colours have received much attention in linguistics because of their apparently universal character. All humans with normal vision can see colours and it follows that names will be given in order to make reference to them. But not all cultures name all colours, and the ways in which the colour spectrum itself is divided change from language to language, culture to culture (Philip, 2006: 1).

In this paper, it will be demonstrated that in the translation process, the same colour term may be maintained, replaced with a different colour term, or lost altogether. For example, the colour term is maintained in the translation of As white as the driven snow ناصع البياض (lit. very white), replaced with a different colour term in Born with a silver spoon in one's mouth ولد ويفمه ملعقة من ذهب (lit. born with a gold spoon in one's mouth) and lost altogether in As white as a sheet شاحب الوجه (lit. pale).

Because of its sheer scope, Berlin/Kay's (1969) survey of colour terms provides a platform for most linguistic and anthropological research involving colours. The aim of their study was to identify the basic colour terms for each of the languages studied, and the order in which these come into use, with a view to developing a picture of the acquisition of colour terms in languages as a whole (Berlin/Kay 1969: 5ff).

It is interesting and beneficial at the same time to refer to the study of colour terms as presented by Berlin and Kay. Berlin/Kay (1969: 4) identified black and white as the most basic of the basic colour terms, occurring as they do in all languages before any other colour term. Black absorbs all light – Democritus (cited in Aristotle 350 B.C. b) asserted that black is related to roughness – and its relationship to darkness, both literal and figurative, is immediate. All sorts of ill deeds occur under the cover of night, when they go easily unseen, and for this reason irregular dealings are typically linked to this colour: the black market السوق السوداء, black sheep ابن البطة السوداء and to have a black mark سجله علامة سوداء are common to both languages. Black humour الفكاهة السوداء has malicious undertones although it is ultimately intended to be laughed at. Black, as extreme metaphorical darkness, is

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the colour of evil and, by extension, of the Devil and the supernatural in general, as in black magic السحر الأسود. Black magic uses the supernatural for personal gain, paying no heed to the harm – often death and great suffering – that it causes. It therefore links together darkness and evil with suffering, misery and destitution (Philip, 2006: 2).

While the connotative values attributed to black are similar in both English and Arabic cultures, it becomes immediately obvious that these similarities are often lexicalised differently. It is interesting to note that black أسود is the colour of depression in Arabic, while blue أزرق is preferred in English. For instance, to feel blue (very sad) is rendered as في غاية الأسى and Blue Monday (the most depressing day of the year according to the British culture) is rendered as الاثنين الأزرق (أكثر أيام الأسبوع كآبه طبقاً للثقافة الإنجليزية).

Although white occurs with comparable frequency to black in the English data, the proportion of colour-related idioms involving this colour appears to be considerably lower, displaying a far more restricted range of connotative meanings. Plato (360 B.C.a) writes that “[w]hite is a colour suitable to the Gods”, and sets out an extended symbolism in which good, beauty and obedience relate to white. The religious connotations of white remain to this day, the colour being typically associated with goodness and purity. These values are reflected in a white lie أكذوبة بيضاء, which is benign untruth, white magic السحر الأبيض which is magic performed with the intent of doing good, and A white revolution ثورة بيضاء standing in stark contrast to the malicious, black variety.

The remaining expressions found in the corpora relating to white are not derived from the colour’s symbolic values, but are more simple metonyms. The original, literal, white elephant مشروع يحتاج الكثير من العناية مقابل مردود ضئيل was presented as a gift, and turned out to be extremely costly to maintain, as well as being of little practical use; by extension, the term is used as a criticism for anything that is overly costly and of questionable utility, especially if these are perceived as inappropriate use of public spending by local or national government. As was true of black, white shares common connotative ground in the two languages, but this does not entail the use of similar expressions.

Grey, on the other hand, can both temper the negativity of black

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and detract from the positive values associated with white, and this means that it serves as a mid-way point between extremes. A grey area المنطقة الرمادية, for example, is something that is unclear and open to a variety of interpretations. In translating such an expression, the study is to propose the adoption of the foreignisation strategy along with a paraphrase of the expression. So, the result will be (المنطقة الرمادية عديدة) . (غير واضح ويحتمل تفسيرات

Of all the basic primary colours, red is the one that is most favoured in the coining of metaphorical idioms in English. Extreme anger can lead to crimes of passion, and murderous intent clearly lies at the origin of the phrase catch someone red-handed متلبس بالجريمة, bloody hands serving as evidence of the perpetrator's guilt (Philip 2006:20). As Itten observes (1961:134), red is also the colour of revolution, because of its links with political fervour and spilled blood. In this way, the connotations extend outwards from anger of the individual to that of the collective, giving us the origins of red as the colour of revolutionaries, most notably manifested in the Communist red flag. On a less revolutionary note, someone who goes out to paint the town red انطلق إلى عالم المرح intends to cause metaphorical havoc in the course of enjoying an evening (Al-Qinai, 2000: 17). Anger is not restricted to humans, however. The apparent brutality of the animal kingdom, and the fight for the survival of the fittest, is expressed by red in tooth and claw شديد الوحشية. In addition, the folk belief that bulls are angered by the colour red is recalled in the British and American equivalent idiomatic expressions like a red rag to a bull and like a red flag before a bull بمثابة راية حمراء أمام ثور هائج. Neither of these expressions is reflected in the Arabic culture, although their meaning is transparent and easily appreciated by the non-native. Red is, also, the colour of danger and warnings. Thus a red flag راية حمراء can be hoisted or waved to indicate danger, such as rough seas on a bathing beach; and a red alert الإنذار الأحمر is the most serious of all alerts in military parlance. Unrelated to the emotions is the adoption of red as the colour of importance and royalty and, by extension, bureaucracy. Importance is conferred by rolling out the red carpet استقبال حافل for someone – literally giving him/her a royal welcome. Red tape الروتين is culturally restricted to the United Kingdom, as it refers to the pinkish-red ribbon which is traditionally used to bind official



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documents, and has taken on the extended negative meaning of overly constrictive bureaucracy (Philip, 2006:21).

Another metonymically-motivated meaning associated with red is found in finance, where credits are notated in black ink, and debits in red, the two distinct colours serving to differentiate and highlight the contrasting sides of the account. The expressions in the red *متقل* and out of the red/ into the black *غير مدين* have arisen as a result of this practice. Red ink *الحبر الأحمر* was also used to indicate festivities in the ecclesiastical calendar, thus red letter day *يوم حافل بالأحداث السعيدة* have no etymological connection with stamps and envelopes, but refer instead to the metonym whereby festivities were annotated in red. Red herrings *ذر الرماد في العيون* do not exploit colour symbolism, but, like white elephants, are metonymically motivated and culturally restricted. Smoked herring, which are a reddish-brown in colour, give off a strong odour, and are used to put blood-hounds of the scent of their prey; so by extension, a piece of misleading information is a red herring.

The English preference for green as the colour of envy and jealousy is worth noting. In Arabic, jealousy is symbolised by the colour yellow as in the expression *أصفر العين*, but green takes its place in English (green with envy, and the green-eyed monster in Shakespeare's Othello). Yellow, however, is used in English to refer to cowardice. English has the idiomatic expressions yellow-bellied and yellow streak *شديد الجبن*. The English use of yellow to talk about print *الصحافة الصفراء* has no connection with the connotative meanings of the colour. By extension, the term came to mean scandalous journalism, much akin to what is now termed the gutter press.

The environmental and ecological meaning of green is based on the more transparent and immediate relationship between the colour of plant life and nature in general. The connection between green and plant life is also present in English colour-related idioms to have green fingers and to have the rub of the green *لديه موهبة الزراعة*, used to describe people who have a special ability in cultivating plants. To be green can, also, give the meaning of to be young and inexperienced *قليل الخبرة أو غض*. This is derived from the metonymic link with green wood – young wood that is greenish in colour and very supple and flexible (Philip, 2006:23).

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English has one basic term for blue. Unexpected events can be said to come like a bolt from the blue or simply out of the blue, and are thus compared to a lightning bolt appearing, quite unexpectedly, when the sky is calm and clear; this concept of sudden and unsettling change is expressed in Arabic with *على نحو غير متوقع*. Metonyms stemming from blue phenomena include *نادر الحدوث* once in a blue moon, used to describe very rare and unusual events, recalling a similarly infrequent and noteworthy phenomenon when the moon appears to turn blue. Another example is the expression to be caught between the devil and the deep blue sea which refers to finding oneself in a no-win situation, where either course of action is as risky and undesirable as the other. The Arabic equivalent, again evoking very different imagery *بين المطرقة والسندان*, “to be caught between the anvil and the hammer”; the pragmatic effect is similar to the English, but no connotative value is present. Again, blue blood *العرق الملكي* is not blue, but the expression recalls the sight of blue veins appearing through white skin, this lack of exposure to the sun being the real sign of nobility.

The English use of pink in the language often refers to health and good fortune, as it indicates the colour of a healthy, peaches-and-cream complexion: in the pink *في غاية السعادة*, tickled pink, *في صحة جيدة*. Mild embarrassment causes individuals to go pink (in the face) rather than red *الحمرة ارتباكا وخجلا* – an illustration of the way in which the tempered colour reflects the tempered emotional state (Philip, 2006:28). Arabic, however, prefers *أحمر أو وردي اللون* to describe both a healthy complexion and mild embarrassment.

In English, purple is imbued with the notion of sumptuousness, though often taken to the extreme and thus tinged with negative connotations: purple prose *أسلوب إنشائي منمق*, and the related expressions purple passage and purple patch, all of which refer to excessively ornate passages in literary prose (Philip, 2006:29).

The correspondences between conventional linguistic expressions and the various meanings attributed to colours observed have a dual function in language and culture. First of all, it is evident that colour metaphors are heavily influenced by metonymy, as Niemeier (1998) points out, because most of the connotative meanings assigned to colours seem to be grounded, to some extent, in reality. Secondly, the connotative values of colours that are demonstrated in conventional

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linguistic colour-related idioms consolidate folk beliefs about colour meaning: the language user can appeal to his or her linguistic knowledge to support a belief such as red means violence, because he or she can quote linguistic expressions, such as see red and red with anger احمر وجهه من شدة الغضب as evidence (Philip, 2006:30).

In fact, while the etymology of an idiom can inform us about its origin, it does not give any indication of how the expression is used, and in what kind of texts. Some idea of this has been given in this study. For example, caught red-handed متلبس بالجريمة is not used to talk about murder or bloody crimes in particular.

### **3. Sapir–Whorf hypothesis (SWH)**

An important principle by which the present paper will be influenced is the Sapir–Whorf hypothesis (SWH), also known as the “linguistic relativity hypothesis”. The hypothesis postulates that the structure of a human being's language influences the manner in which he or she understands reality and behaves with respect to it (Gullette, 1975: 1). Empirical studies done on the linguistic relativity hypothesis can generally be divided into three different types: the structurally centered, the domain centered and the behaviour centered. The structurally centered approach is what Whorf adopted in his comparison of Hopi and English in his article “Relation of Habitual Thought and Behaviour to Language” (1939), which begins with an observed difference between languages, and then explains the interpretations of reality that are implicit to the two compared schools. It then seeks to find evidence for the language’s influence on thought. Although languages can clearly differ, the structural approach is weak in its inability to establish a neutral basis for comparison as it is open to unexpected interpretations of reality (Peek, 2006: 2). Starting from a domain of experienced reality which can be determined independently of language, the domain centered approach compares how various languages select, name and organise it. Behaviour centered approaches stem from a difference in a behaviour in the native language. The behaviour observed has clear implications for the parties involved: in Whorf’s study the final pages are about the habitual behaviour features of Hopi culture, which according to Whorf differ significantly in their inner preparations and concentrations.

Most studies carried out on colour categorisation can be attributed to the domain centered approach, in which the aim is to divide different colour sensations into classes corresponding to the colour- connoting words in particular languages. Even though colour categorisation is so avidly studied, it does not really provide an adequate refutation of the linguistic relativity hypothesis, since it is limited to a clear cut section of language that can be easily mapped to human physiology (Peek, 2006: 3).

According to Berlin and Kay (1969) "there appears to be a positive correlation between general cultural complexity and complexity of colour vocabulary" (Dedrick, 1998: 2). Berlin and Kay did research on 78 different languages and found that there are universals in the semantics of colour (Peek, 2006: 3), making linguistic relativity seem quite plausible. However, there is nothing in the physics of light that suggests drawing boundaries between colours at one place rather than another; in this sense our segmentations of the colour spectrum are arbitrary (Surakat, 2006:22). In the present work, it will be shown that both colour terms and idioms are two significant manifestations of culture.

#### **4. The Principle of Translation Equivalence**

An important principle that will be employed in this study is the principle of translation equivalence, which is indispensable to any discussion of the translation of culturally-bound expressions (Leonardi, 2000:1). Equivalence can be said to be the central issue in translation although its definition, relevance, and applicability within the field of translation theory have caused heated controversy.

The notion of equivalence is undoubtedly one of the most problematic and controversial areas in the field of translation theory. This term has been analysed, evaluated and extensively discussed from different points of view and has been approached from many different perspectives (Leonardi, 2000:9). The theory of equivalence has been interpreted by many innovative theorists as Vinay and Darbelnet, Jakobson, Nida and Taber, and Baker. They have studied equivalence in relation to the translation process, using different approaches and have substantially divided it into three main groups. The first group are those scholars who are in favour of a linguistic approach to translation and who seem to forget that translation in itself

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is not merely a matter of linguistics. In fact, when a message is transferred from the SL to TL, the translator is also dealing with two different cultures at the same time. This particular aspect seems to have been taken into consideration by the second group of theorists who regard translation equivalence as being essentially a transfer of the message from the source culture to the target culture (Leonardi, 2000:2). However, the third group of translation scholars seem to stand in the middle, such as Baker for instance, who claims that equivalence is used “for the sake of convenience—because most translators are used to it rather than because it has any theoretical status” (Kenny, 1998:77).

The study of equivalence in translation has been greatly enriched by Vinay and Darbelnet's classic course book *Comparative Stylistics of French and English: a Methodology for Translation* (1995). Through the authors' methodological approach, those who work in the field of translation have learned to appreciate and respect "le génie de la langue" or the "culture specific nature" (Vinay and Darbelnet, 1995: 278; cited in Leonardi, 2000:3) of languages. Vinay and Darbelnet view equivalence-oriented translation as a procedure which 'replicates the same situation as in the original, whilst using completely different wording'. According to them, equivalence is therefore the ideal method when the translator has to deal with idioms, proverbs, clichés, nominal or adjectival phrases and the onomatopoeia of animal sounds (Leonardi, 2000:3).

With respect to equivalent expressions between language pairs, Vinay and Darbelnet claim that they are acceptable as long as they are listed in a bilingual dictionary as “full equivalents” (Kenny, 1998:255). However, later they note that glossaries and collections of idiomatic expressions ‘can never be exhaustive’ (Kenny, 1998:256). Indeed, they argue that even if the semantic equivalent of an expression in the SL text is quoted in a dictionary or a glossary, it is not enough, and it does not guarantee a successful translation (Kenny, 1998:255).

Jakobson (1959: 234), on the other hand, claims that from a grammatical point of view languages may differ from one another to a greater or lesser degree, but this does not mean that a translation cannot be possible, in other words, that the translator may face the

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problem of not finding a translation equivalent. He acknowledges that 'whenever there is deficiency, terminology may be qualified and amplified by loanwords or loan-translations, neologisms or semantic shifts, and finally, by circumlocutions' (Leonardi, 2000:2). There seems to be some similarity between Vinay and Darbelnet's theory of translation procedures and Jakobson's theory of translation. Both theories stress the fact that, whenever a linguistic approach is no longer suitable to carry out a translation, the translator can rely on other procedures such as loan-translations, neologisms and the like (Leonardi, 2000:3).

Nida (1964:159) argued that there are two different types of equivalence, namely formal equivalence, which in the second edition by Nida and Taber (1982) is referred to as formal correspondence and dynamic equivalence. Formal correspondence 'focuses attention on the message itself, in both form and content', unlike dynamic equivalence which is based upon 'the principle of equivalent effect'. In the second edition (1982) of their work, Nida and Taber provide a more detailed explanation of each type of equivalence (Leonardi, 2000:3). Formal correspondence consists of a TL item which represents the closest equivalent of a SL word or phrase.

Nida and Taber make it clear that there are not always formal equivalents between language pairs. They therefore suggest that these formal equivalents should be used wherever possible if the translation aims at achieving formal rather than dynamic equivalence. The use of formal equivalents might at times have serious implications in the TT since the translation will not be easily understood by the target audience (Fawcett, 1997). Nida and Taber (1982) defined dynamic equivalence as "a translation principle according to which a translator seeks to translate the meaning of the original in such a way that the TL wording will trigger the same impact on the TC audience as the original wording did upon the ST audience". Nida and Taber (1982:200) argue that "Frequently, the form of the original text is changed; but as long as the change follows the rules of back transformation in the source language, of contextual consistency in the transfer, and of transformation in the receptor language, the message is preserved and the translation is faithful".

An extremely interesting discussion of the notion of equivalence

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can be found in Baker (1992) who offers a more detailed list of conditions upon which the concept of equivalence can be defined (Leonardi, 2000:7). She explores the notion of equivalence at different levels, in relation to the translation process, including all different aspects of translation and hence putting together the linguistic and the communicative approach. She distinguishes between different kinds of equivalence; equivalence that can appear at word level and above word level, when translating from one language into another.

Baker acknowledges that, in a bottom-up approach to translation, equivalence at word level is the first element to be taken into consideration by the translator. In fact, when the translator starts analysing the ST s/he looks at the words as single units in order to find a direct 'equivalent' term in the TL. Baker gives a definition of the term word since it should be remembered that a single word can sometimes be assigned different meanings in different languages and might be regarded as being a more complex unit or morpheme. This means that the translator should pay attention to a number of factors when considering a single word, such as number, gender and tense (Baker, 1992:11-12).

As for grammatical equivalence, she notes that grammatical rules may vary across languages and this may pose some problems in terms of finding a direct correspondence in the TL. In fact, she claims that different grammatical structures in the SL and TL may cause remarkable changes in the way the information or message is carried across. These changes may induce the translator either to add or to omit information in the TT because of the lack of particular grammatical devices in the TL itself. She, moreover, demonstrates that textual equivalence is used when referring to the equivalence between a SL text and a TL text in terms of information and cohesion. It is up to the translator to decide whether or not to maintain the cohesive ties as well as the coherence of the SL text. His or her decision will be guided by three main factors, that is, the target audience, the purpose of the translation and the text type. Moreover, she used pragmatic equivalence, when referring to implicatures and strategies of avoidance during the translation process. Implicature is not about what is explicitly said but what is implied. Therefore, the translator needs to work out implied meanings in translation in order to get the ST

message across cultures (Leonardi, 2000:8).

### **5. The Skopos Theory**

It is well-known that translation must be oriented by a certain purpose. In the process of translation, an appropriate strategy should be mainly determined by the skopos, or purpose of the translation. If a translation is intended to widen the target addressees' visions and to introduce the source culture into the target culture, the translator may choose foreignisation (Zhao, 2008:3). On the other hand, if the skopos is to provide a smoother translation without many difficulties for common readers, the domesticating methods should be used. In other words, "the end justifies the means" (Reiss and Vermeer, 1984: 101 cited in Zhao, 2008:4).

Under the framework of skopos-theorie, foreignisation and domestication may not contradict with each other. Since any translation generally involves various purposes, different strategies have to be taken in order to achieve each of them. The two strategies can be combined by adopting paraphrase; a domestication-biased technique. It is to give the meaning of the idiom clearly and intelligibly in the target language. In this strategy, the meaning would not be an exact equivalent. For example, the idiom to keep one's finger on the pulse is paraphrased into Arabic as راقب الوضع بدقة (to watch the situation very carefully). Another example is the idiom to mend the fence which is paraphrased into Arabic as سوى الخلافات (to settle differences with) (Abu-Ssaydeh 2004: 119).

### **6. Data analysis:**

This paper is an attempt to prove that the most important task for the translator is to eliminate cultural conflicts, which may impose obstacles to communication and result in misunderstanding. Therefore, foreignisation, domestication and paraphrase should be employed with reference to such culture-bound expressions as English colour-related idioms. In English culture, there are many colour-related idioms which relate to all trends of life. Idioms in general form a very important part of the lexis for they have different functions in different context. The selected idioms are analysed to show which strategy is more appropriate and which strategy can help the translated



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idiom have its intended effect in the target language. The corpus data consists of a list of English colour-related idioms collected mainly from the Cambridge International Dictionary of English, Oxford English Dictionary and Al-Mawrid English Dictionary. Below, there is a detailed discussion on each translation strategy and an analysis of the colour-related idioms that can be translated using each strategy.

#### **(1) Foreignisation (SL-oriented translation):**

The term foreignisation (SL-oriented translation) can be translated into التَغْرِيب (إضفاء الطابع الأجنبي). This strategy, which translates an idiom by the nearest equivalent idiom in the target language, works in two modes: a mode in which there happens to be a TL replica of a SL idiom and a mode in which the SL idiom is translated literally without being unintelligible. Occasionally, one might encounter an Arabic idiom that is a replica of an English idiom. Arabic and English have the idiom white lie أكلوبة بيضاء (lit. a lie told to be polite or to stop someone from being upset by telling him the truth). The effect of this strategy, when applicable, is to preserve the impact of the SL idiom since the translation retains not only the lexical constituents, the semantic content and the brevity of the SL idiom but also the effect it may have on the text receiver (Abu-Ssaydeh, 2004:5).

The English Data analysed below are mainly from the Cambridge International Dictionary of English Language and Oxford English Dictionary. In addition, some data have been taken from Al-Mawrid English Dictionary.

#### **1.a Colour-related idioms of English origin that can be translated using the foreignisation strategy:**

Examples are provided in numerical order. The data (1-39) are taken mainly from Cambridge International Dictionary of English Language:

1. Wave a white flag (which has the literal meaning of: to give up) is better translated using the foreignisation strategy into رفع الراية البيضاء instead of (استسلم).
2. Give the green light (which has the literal meaning of: to give permission) is translated into يعطي الضوء الأخضر using the foreignisation strategy instead of (يسمح) .

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3. Black Mark (something you have done that makes people consider you bad in some way) is translated into **نقطة سوداء** using the foreignisation model.
4. Black Market (which has the literal meaning of: things bought and sold, money changed, etc. illegally) has the Arabic replica **السوق السوداء**.
5. Black Hole (which has the literal meaning of: an imaginary place where things are lost) is translated into **الثقب الأسود (ثقب خيالي حيث تُفقد الأشياء)** using the foreignisation model with providing a paraphrase of the expression.
6. Black Ice (which has the literal meaning of: a dangerous type of ice on roads which is so thin that it is the same colour as the road and cannot be seen by a driver) is translated into **التلج الأسود (تلوج على الطريق لا يراها السائق بسهولة ولذا فهي في غاية الخطورة)** using the foreignisation model with providing a paraphrase of the expression.
7. Black comedy or black humour (which has the literal meaning of: amusing way of looking at something that is serious or sad) is translated into **الكوميديا السوداء** using the foreignisation model.
8. Black Death (plague) is translated into **الموت الأسود (الطاعون)** using the foreignisation strategy.
9. Black economy (lit: the income of those people who avoid paying taxes) is rendered into **الاقتصاد الأسود (أموال وممتلكات من لا يدفعون الضرائب)** following the foreignisation strategy with providing a paraphrase of the expression.
10. Black Magic (which has the literal meaning of: a type of magic that is believed to use evil spirits to do harmful things) is rendered into **السحر الأسود** using the foreignisation model.
11. Black Spot (lit. a place on a road that is considered to be dangerous because several accidents have happened there or a place where something is particularly bad) is translated into **البقعة السوداء** using the foreignisation model.
12. Blueprint (lit. an early plan or design which explains how something might be achieved) is translated into **(مخطط أو برنامج عمل) الطبعة الزرقاء** using the foreignisation model with providing a paraphrase of the expression.
13. Blue Cheese (lit. cheese with strong flavor i.e. Roquefort) is rendered into **الجبن الأزرق**.

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14. Green card (a document giving a foreigner permission to live and work in the US) is translated into البطاقة الخضراء using the foreignisation model.
15. Black sheep (which literally means outcast, especially of a family as a single black sheep among a family of white sheep) is foreignised to render the Arabic equivalent الخروف الأسود or the slang expression ابن البطة السوداء.
16. Blacklist is translated into القائمة السوداء following the foreignisation strategy.
17. Black belt (the highest awarded belt in the martial arts) is translated into الحزام الأسود using the foreignisation strategy.
18. Black box (literally a small machine that records information about an aircraft during its flight, and which is used to discover the cause of an accident) is translated into الصندوق الأسود using the foreignisation strategy.
19. To paint a black picture of a situation (to describe it as extremely bad) is translated into يرسم صورة سوداء للموقف using the foreignisation strategy.
20. Blue-collar workers (laborers) is translated into أصحاب الياقات الزرقاء using the foreignisation strategy.
21. If someone is/turns/goes red (blood goes to his/her face because of anger or embarrassment) is translated into احمر وجهه غضبا أو خجلا using the foreignisation strategy.
22. Like a red rag to a bull (angry or violent reaction) is translated into بمثابة بساط أحمر أمام ثور هائج (translation mine) using the foreignisation strategy.
23. Red alert (the state of being ready to deal with a sudden dangerous situation) is translated into إنذار احمر using the foreignisation strategy.
24. White-collar workers (employers) translated into أصحاب الياقات البيضاء using the foreignisation strategy.
25. White knight is translated into الفارس الأبيض using the foreignisation strategy.
26. White magic (magic used only to do good things) is translated into السحر الأبيض using the foreignisation strategy.
27. Golden age is translated into العصر الذهبي using the foreignisation strategy.

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28. Golden opportunity is translated into فرصة ذهبية using the foreignisation strategy.
29. Silver jubilee (a date that is 25 years after the date of an important event) is translated into اليوبيل الفضي using the foreignisation strategy.
30. Green paper (a document prepared by the British Government for anyone interested to study) could be rendered into الوثيقة الخضراء using the foreignisation model.
31. White heat (the very high temperature at which metal gives out a white light) could be rendered into الحرارة البيضاء using the foreignisation model. A paraphrase could be provided as well to clarify the meaning: درجة حرارة مرتفعة يصدر بسببها ضوء أبيض.
32. The White House is translated into (مقر الرئيس الأمريكي) البيت الأبيض using the foreignisation strategy.
33. Yellow fever is translated into الحمى الصفراء using the foreignisation model.
34. White pages is translated into البيان الأبيض (تقرير حكومي رسمي) using the foreignisation strategy along with a paraphrase of the expression.
35. Golden Rule is translated into القاعدة الذهبية (التي تقول أن المرء أن يعامل الناس كما يحب أن يعاملوه) using the foreignisation model along with a paraphrase of the expression.
36. White paper (a government report on particular subject giving information and details of future planned laws) could be translated into البيان الأبيض using the foreignisation model with providing a paraphrase to the expression تقرير حكومي رسمي.
37. To kill the goose that lays the golden egg (to destroy something that provides a steady, long-term gain for the sake of a quick reward) is translated into يقتل الإوزة التي تبيض ذهباً using the foreignisation strategy the following examples (40-50) are mainly from Oxford English Dictionary:
38. Blue Book (lit. register or list of prominent persons, information issued by the government or school examination booklet) is translated into الكتاب الأزرق (كتاب تصدره الحكومة حول قضية ما-سجل بأسماء المشاهير-دفتر امتحانات أزرق الغلاف) using the foreignisation strategy with providing a paraphrase of the expression.

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39. Grey area (lit. unclear and easily disputed, a context or section, as of a law, which is easily disputable; a 'murky are') is rendered into its replica المنطقة الرمادية using the foreignisation model.
40. Green belt (Chiefly British: a belt of trees) is rendered into الحزام الأخضر using the foreignisation model.
41. To put (someone) on a blacklist (in disgrace or out of favor with someone) is translated into يُدرج (شخصًا ما) في القائمة السوداء using the foreignisation strategy.
42. White man's burden could be translated into عبء الرجل الأبيض (ادعاء) يزعم أن من واجب الشعوب البيضاء أن تتولى تثقيف الملونين وتمدينهم using the foreignisation strategy with providing a paraphrase of the expression.
43. White supremacy is translated into تفوق البيض (المزعوم على الملونين) using the foreignisation model.
44. White slavery is translated into الرق الأبيض using the foreignisation model.
45. To be shown the red card is translated into اظهرت له البطاقة الحمراء using the foreignisation strategy.
46. Yellow journalism/press is translated into الصحافة الصفراء using the foreignisation strategy.
47. Black Friday (the Friday after the U. S. Thanksgiving Day holiday. A major Christmas shopping day and so-called "because it's the day retailer balance sheets move out of the red and into the black" (CNN.com, Nov. 29, 2002). Hence, it should be translated into الجمعة السوداء using the foreignisation strategy. A paraphrase of the meaning should be provided to explain the expression to the Arabic language receiver:

(الجمعة السوداء أو (البلاك فرايدي) كما تسمى في أمريكا تأتي بعد عيد الشكر الذي يوافق الخميس الأخير من نوفمبر من كل عام حيث تقدم المحلات التجارية تخفيضات هائلة سعياً إلى جذب أكبر عدد ممكن من المستهلكين).

48. Black Thursday (Oct. 24, 1929) is translated into الخميس الأسود using the foreignisation model but a paraphrase of the expression should be provided as well: الخميس الأسود (يوم انهيار بورصة وول ستريت في الرابع والعشرين من أكتوبر 1929) the following examples (51-53) are taken from Al-Mawrid English dictionary:

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49. White Plague could be translated into الطاعون الأبيض (داء السل) using the foreignisation model.

50. Yellow book is translated into الكتاب الأصفر (تقرير رسمي أصفر الغلاف) using the foreignisation strategy along with a paraphrase of the expression.

**(2) Domestication (TL-oriented translation):**

Although idioms are thought of as being bound to cultures, many idioms have equivalents across many different languages. The divergent historical affiliations of English and Arabic in addition to the cross-cultural differences they involve will make the number of English and Arabic idioms that demonstrate full correspondence very limited. In many cases, the lexical constituency of an idiom in SL may differ from its counterpart in TL though the semantic content of the idiom may be identical across the two languages (Abu-Ssaydeh, 2004:5). In such cases, domestication can provide an appropriate translation.

The term domestication (TL-oriented translation) can be translated into التوطين (إضفاء الطابع المحلي). Like foreignisation, the domestication strategy works in two modes: a mode in which there is an equivalent idiom in the TL and a mode which provides a paraphrase of the expression. For example, the English idiom Purple Heart (American medal given to soldiers who have been injured in war) when translated into Arabic using the foreignisation strategy will produce القلب الأرجواني, which will be unintelligible to the Arabic-speaking receiver. In its first model, the domestication strategy will, however, produce وسام جرحى الحرب, which is more appropriate. In such cases an English idiom can be translated by applying the domestication strategy, i.e. finding an idiom in the TL which is semantically equivalent to the English idiom and creates the same impact on the receiver of the translated text (Abu-Ssaydeh, 2004:6). Other original English colour-related idioms that can be translated following the domestication model are listed below.

**2.a Colour-related idioms of English origin that can be domesticated:**

The data (1-20) are taken mainly from Cambridge International

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Dictionary of English Language:

1. Red herring (a topic thrown into a discussion in order to mislead): زرقاء رمجة حمراء instead of ذر الرماد في العيون.
2. If you don't give a red cent for something, you don't give it any value. This expression is translated into لا يعطي له بالا using the domestication strategy.
3. White wedding is translated into حفل الزفاف using the domestication strategy instead of زفاف أبيض.
4. White goods (large electrical goods for the house) is translated into الأجهزة الكهربائية using the domestication strategy instead of بضائع بيضاء.
5. To scream/ shout blue murder (to make a lot of noise and complain loudly) is translated into يحدث ضجة instead of يصرخ جريمة زرقاء. (translation mine)
6. Be browned off (tired and annoyed) could be rendered into خائر القوى. (translation mine)
7. To brown bag (Am. is to have a meal in the middle of the day esp. with other people usually in a brown paper bag) can be translated into يتناول وجبه سريعة.
8. Silver-tongued (lawyer): speaking in a way that charms or persuades people could be translated into بليغ وصاحب حجة using the domestication model instead of ذو لسان فضي اللون. (translation mine)
9. Greenhouse could be rendered into الصوبة الزراعية using the domestication strategy instead of بيت أخضر.
10. Pink-collar (refers to a particular class of jobs once only filled by women) could be translated into وظائف نسائية.
11. White tie (the most formal evening dress code in Western fashion) can be translated into لباس سهرة رسمي للرجال
12. Scarlet (Grossly offensive) is translated into داعر أو فاسق instead of قرمزي اللون.
13. White water (frothy water as in waterfalls) is translated into المياه المُرْبِدة instead of المياه البيضاء.
14. Golden handcuffs (Rewards and penalties designed to discourage key employees from leaving a company) is translated into الشرط الأصفاد الذهبية instead of الجزائي. (translation mine).

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15. Golden parachute/ handshake (a clause in an executive's employment contract specifying that he/she will receive large benefits in the case of the employment termination) is translated into المكافأة نهائية الخدمة instead of المنطاد الذهبي أو المصافحة الذهبية.
  16. Golden boy, girl (someone who is successful and admired) is translated into الفتى الذهبي أو الفتاة الذهبية instead of الطفل المعجزة.
  17. Black marketer is translated into المتعاملون بالسوق السوداء.
  18. Blue-black could be rendered into أزرق داكن using the domestication strategy.
  19. Blue chip could be rendered into السهم المريح (في البورصة) by adopting the domestication model.
  20. Black Maria (dated-a police vehicle used to transport prisoners) is translated into عربة السجناء.
- The data (21-36) are taken mainly from Oxford English Dictionary:
21. Between the devil and the deep blue sea is translated either into بين بين (literally: between the hammer and the anvil) , بين (literally: between the two blocks of the grinding stone ) (literally: like someone who seeks fire to avoid scorching heat) : instead of بين الشيطان والبحر الأزرق.
  22. Red-handed (in the middle of an illegal act): متلبس بجريمة instead of أحمر اليدين.
  23. Coal-black or As black as coal (very black) أسود كالفحم using the domestication strategy.
  24. Pitch-black (completely black) is translated into أسود حالك using the domestication strategy.
  25. Born with a silver spoon in one's mouth is translated into ولد وبفمه ملعقة من ذهب using the domestication strategy.
  26. In a brown study (absorbed in one's thoughts) استغراق عميق في التفكير instead of دراسة ذات لون بني.
  27. Every cloud has a silver lining (be hopeful because difficult times always lead to better days) could be translated into في كل منحة محنة using the domestication model. (translation mine)
  28. Not worth a red cent (Informal: a cent considered as a trivial amount of money) can be translated into لا قيمة له.



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29. Red eye (Am. Flight taken at night) can be translated into رحلة طيران ليلية following the domestication model.
30. If someone looks through rose-coloured glasses (with an attitude that things are better than they really are) is translated into يرى الحياة بلون وردي.
31. If someone starts to go grey (his hair is becoming grey) is translated into اشتعل رأسه شيباً using the domestication strategy instead of أصبح رمادياً (translation mine).
32. The pot calling the kettle black (a worse offender citing the guilt of a lesser offender) could be rendered into the Arabic idiomatic expression الجمل لا يرى حديته (the camel doesn't see his own hump) by adopting the domestication strategy.
33. Blue-sky law is translated into قانون ينظم بيع الأسهم المالية using the domestication model.
34. True blue (Loyal, faithful) is translated into وفي أو مخلص.
35. Brown shirt (Fascists or Nazis) is translated into النازي instead of ذو القميص البني.
36. Yellow dog is translated into مقاوم لنقابات العمال using the domestication model.
- The data (37-40) are mainly from Al-Mawrid English Dictionary:
37. Blue movies, joke (with explicit sex) is translated into فيلم إباحي using the domestication strategy instead of فيلم أزرق (translation mine).
38. Bluenose (A puritanical person) is translated into المؤيد لقانون أخلاقي. ذو الأنف الأزرق instead of صارم.
39. Yellow dog contract is translated into العقد التنصلي: عقد يتصل فيه العامل من أي صلة بنقابة العمال.
40. White feather is translated into رمز الجبن using the domestication strategy.

### **(3) Paraphrase (domestication-biased strategy):**

The second mode of domestication, “paraphrase”, is defined by Baker (1992: 71-78) as “expressing the meaning of an item in other words because no match can be found in the TL or because of differences in stylistic preferences of the SL and TL”. This is by far

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the most common way of translating idioms when a match cannot be found in the target language or when it seems inappropriate to use idiomatic language in the target text because of differences in stylistic preferences of the source and the target languages (Baker, 1992:74-75). According to Baker (1992, 71-72), the way in which an idiom can be translated into another language depends on several factors: whether an idiom with a similar meaning is available in the target language, how significant are the specific lexical items which constitute an idiom, etc. In a target-text oriented translation idioms can be paraphrased, omitted or replaced with idioms of similar meaning. In a source-language oriented translation a source language idiom can be inserted in the text or calqued. Thus, whenever the two cultures and the language pair in question are very different, paraphrasing tends to be the safest and the most commonly used strategy (Abu-Ssaydeh, 2004:6).

**3.a Colour-related idioms of English origin that can be translated into Arabic using paraphrase:**

The data (1-46) are taken mainly from Cambridge International Dictionary of English Language:

1. In the red (burdened with debts): في الأحمر instead of متقل بالديون.
2. White elephant (a project that needs a great deal of care but on which return is very low): مشروع يحتاج الكثير من العناية مقابل مردود ضئيل instead of فيل أبيض.
3. Purple prose (a style of writing or speaking which is unnecessarily complicated and contains too much details): أسلوب إنشائي منمق instead of نثر أرجواني اللون.
4. Green back (a US Dollar): الظهر الأخضر instead of ورقة نقدية أمريكية.
5. Red tape (bureaucratic seemingly time-wasting paperwork): الروتين الشريط الأحمر instead of الشريط الحكومي.
6. Blue ribbon/ Blue riband (first rate prize): الجائزة الأولى, instead of الشريط الأزرق.
7. Black and blue (literally, an injury caused by a blow to the body, making a mark on the skin) is translated into كدمة using the paraphrase strategy, as in for example: Her face was badly black and blue in the crash. اسفر الاصطدام عن حدوث كدمات في وجهها.
8. Black and white can be translated into شديد الاختلاف following the paraphrase strategy when it is used in a context to mean (clearly

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distinct or different as in as different as black and white) Moreover, the same colour-related expression can be paraphrased, as well, to render بوضوح (obvious and clear, as in print) as in 'there it is, in black and white'.

9. Black mood is translated into مزاج سيء following the paraphrase strategy instead of مزاج أسود.
10. Blackboard jungle (the way of life and activity connected with schools, esp. when it is seen as difficult and confusing) could be translated into المناهج الدراسية المعقدة using the paraphrase strategy. (translation mine)
11. Blue blood (born into a family which belongs to the highest social class, or of a royal origin) is translated into العرق الملكي using the paraphrase strategy instead of دم أزرق .
12. Blue law (a law that limits activities, such as shopping or working on Sundays) is translated into القانون الذي يوصي بتقليل النشاطات التجارية using the paraphrase strategy instead of القانون الأزرق في أيام الأحد.
13. Blue-eyed boy (Am. Fair-haired boy: liked and treated well) is translated into الفتى المدلل using the paraphrase strategy. (translation mine)
14. Bluestocking (an intelligent highly educated woman and therefore not approved of by some men) is translated into امرأة متفقة شديدة الذكاء using the paraphrase strategy.
15. Green with envy (envious) is translated into حاسود using the paraphrase strategy.
16. Greenhorn (trainee, beginner) is translated into مبتدأ using the paraphrase strategy.
17. In the pink (in good health) is translated into في صحة جيدة using the paraphrase strategy.
18. Pink slip: (a termination notice from a job) is translated into إخطار using the paraphrase strategy. (translation mine)
19. Pink elephants (when someone has Pink elephants he imagines seeing something because he is drunk (humorous). This expression could be translated into خيالات أو توهمات using the paraphrase strategy.
20. Green ban (when a trade union prevents building on any area of land of environmental importance) could be translated into حظر البناء على الأراضي الزراعية.

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21. Black out (to lose consciousness- loss of electricity-hiding information) could be translated, according to the context, into either كبت الرأي أو الخبر -انقطاع التيار الكهربائي -يفقد الوعي using the paraphrase strategy.
22. in the black (to be out of debt) can be translated into غير مدين.
23. As black as thunder (very angry) is translated into شديد الغضب.
24. Black coffee is translated into قهوة سادة using the paraphrase model.
25. Black country (industrial area in the West Midlands of England) is translated into بلدة سوداء instead of المنطقة الصناعية بإنجلترا.
26. Red hot (exciting) translated into ملتهب انفعالاً أو حماسة using the paraphrase strategy instead of ساخن أحمر .
27. Red-letter day (specially happy, memorable and important day) is translated into يوم حافل بالأحداث السعيدة using the paraphrase strategy.
28. As white as a sheet (pale) is translated into شاحب اللون using the paraphrase strategy.
29. White horses (Br.) / white caps (Am.) (waves white at the top) is translated into أمواج مذبذبة using the paraphrase strategy.
30. Golden goose (something which is to your financial advantage) is translated into مشروع تجاري يدر الربح الكثير .
31. White stick (Br.) / white cane (Am.) (a white-colored stick that people who are blind use) is translated into عصا الكفيف using the paraphrase strategy.
32. Yellow ( cowardly) is translated into جبان using the paraphrase strategy.
33. Once in a blue moon (very rarely) is translated into نادراً وبصورة استثنائية.
34. Out of the blue (suddenly) can be rendered into على نحو غير متوقع.
35. The blues (a type of slow mournful music, originally from the southern US) can be translated into أغنية كئيبة زنجية الأصل.
36. in a blue funk about something (in a state of anxiety, fear and confusion) can be paraphrased في حالة خوف وترقب.
37. Black look (is one that is full of anger and hate) is translated into نظرة غاضبة following the paraphrase strategy.
38. If a person goes over a piece of writing with a blue pencil, he removes some words to improve it or make it acceptable, can be translated into يعيد الكتابة بقلم أزرق instead of يعيد صياغة الشيء أو ينقح.

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39. Whiter than white (means never doing anything wrong) is translated into شديد النقاء using the paraphrase strategy.( translation mine)
40. Roll out the red carpet (to give an important person a special welcome) can be paraphrased to the Arabic expression استقبال حافل.
41. Having a green thumb or finger (able to make plants grow well) could be translated into حدائقي جيد using the paraphrase strategy.
42. Blackleg (replacement workers used during a strike) is translated into مفسد الإضراب using the paraphrase strategy.
43. Purple in the face (dark red colour face because of being angry) is translated into احمر وجهه من شدة الغضب using the paraphrase strategy.
44. Whitewash (gloss over) is translated into تيرئة بإجراء تحقيق شكلي أو بتقديم بيانات محرفة.
45. White hope (a person or thing which people hope will be very successful in the near future) is translated into ينتظره مستقبل باهر.
46. White Christmas (in which there is a layer of snow on the ground) is translated into عيد الميلاد الذي تتساقط فيه الثلوج (translation mine)  
The data (47-66) are taken mainly from Oxford English Dictionary:
47. Grey matter (the substance of a person's brain and refers to the ability to think, **informal:** intelligence) is translated according to the context into, either الذكاء or مادة الدماغ, using the paraphrase strategy.
48. Tickled pink (very happy) is translated into في غاية السعادة using the paraphrase strategy.
49. Born to the purple is translated into ينتمي إلى أسرة عريقة using the paraphrase strategy. (translation mine)
50. White sale (the selling of towels, bed linens, sheets and similar goods at a reduced price) is translated into تخفيضات على أسعار المنسوجات القطنية using the paraphrase strategy.
51. Brown out (partial loss of electricity so named as it typically causes light to dim) can be rendered into تعتيم جزئي.
52. Brown-nose (flattering someone in a position of power in order to obtain favours) can be translated into أنف بني instead of يتملق (translation mine)
53. As brown as a berry (having the skin tanned brown by the sun) is translated into ذو بشرة برونزية اللون (translation mine)

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54. To look green around, about or at the gills (looking or feeling ill or nauseous) is translated into تبدو عليية علامات المرض (translation mine)
55. Redneck (a slang term used in reference to poor white farmers in the Southern United States) instead of رقية حمراء. المزارعون في جنوب الولايات المتحدة
56. To see red (to be extremely angry) is translated into استشاط غضباً. (translation mine)
57. Paint the town red (informal go out and enjoy oneself flamboyantly) could be rendered into انطلق إلى عالم المرح using the paraphrase strategy.
58. Look on the black side (seeing only the bad features of something) is translated into يرى الجانب المظلم using the paraphrase strategy.
59. Yellow bellied (extremely timid, not brave) could be translated into شديد الجبن.
60. Grey to mean old could be translated into عتيق using the paraphrase model.
61. Red-faced (embarrassed) is translated into يشعر بالحرج using the paraphrase model.
62. Red-hot enthusiasm is translated into حماس متوهج following the paraphrase model.
63. As good as gold (well-behaved and obedient) is translated into مهابذ للغاية using the paraphrase model.
64. With flying colours (with distinction): مع ألوان طائرة instead of بتفوق
65. Grass is always greener on the other side (life is always better anywhere else): العشب أكثر instead of الحياة دائماً أفضل فى مكان آخر: اخضراراً على الجانب الآخر
66. To talk a blue streak (to talk very much and very rapidly) is translated into يثرثر using the paraphrase strategy.
- The data (67-78) are taken mainly from Al-Mawrid English Dictionary:
67. To be green: (immature or inexperienced) is translated into غض أو قليل الخبرة using the paraphrase strategy.
68. Give/lend colour to could be translated into يضيف using the paraphrase strategy.
69. Green-eyed (jealousy) is translated into تأكل قلبه نار الغيرة using the paraphrase strategy.

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70. Yellow Peril (the exaggerated fear of the large population of China and its population growth rate) could be translated into الخطر الصين (التخوف من الزيادة السكانية) في الصين using the paraphrase strategy.
71. Blue (literally sad) is translated into أحزين أو كئيب using the paraphrase strategy instead of أزرق.
72. Black Dog day (melancholy, depression) is translated into يوم حزين using the paraphrase strategy.
73. To blue one's money (spendthrift) could be translated into ينفق بتبذير.
74. Bolt from the blue is translated into مفاجأة وغير متوقع البتة.
75. Raised to the purple (refers to appointment as a Cardinal in the Roman Catholic Church) is translated into تقلد رتبة الكاردينال .
76. White-hot (to describe the strength of feeling) is translated into شديد التوهج.
77. White-livered is translated into أو جبان رعديد.
78. White way is translated into شارع يبهر العيون بأضوائه الساطعة using the paraphrase strategy.

The above analysis thus shows that such complex and culture-specific multi-word units as colour-related idioms can be translated through a variety of strategies, depending on the idiom itself, its cultural background and the relationship between the source language and the target language. Long debates have been held to discuss when to paraphrase, when to use the nearest local equivalent by adopting domestication and when to translate literally by adopting foreignisation. However, the above analysis has shown that along with foreignisation and domestication, culture-bound expressions as colour-related idioms are smoothly translatable by adopting "Paraphrase".

As far as data collection is concerned, the study of the translation of colour-related idioms of English origin has depended on the comparison between the translation strategies adopted in terms of their equivalence and competence. The above sample included 173 English idioms collected mainly from the Cambridge International Dictionary of English, Oxford English Dictionary, and Al-Mawrid English Dictionary.. This dictionary have been particularly chosen because they it is widely known reliable dictionary usually referred to by English and Arabic native speakers.

**The results of this data analysis show that:**

1- Fifty English colour-related idioms have been translated by adopting the foreignisation strategy as Black magic, Blue cheese and Green card; twelve of these translations needed to be supported by providing a paraphrase of the expression as in White man's burden, Black Friday, and Golden Rule. By applying this strategy, a source language idiom is replaced by a target language idiom or replica that serves the same purpose in the target language culture.

2- Forty English colour-related idioms have been translated by adopting the domestication strategy as in the translation of Red-handed, in a brown study, bluenose and silver-tongued.

3- Seventy eight English idioms have been translated using the paraphrase strategy as in to blue one's money, yellow bellied, as good as gold, and with flying colours.

The above analysis shows that different strategies could be adopted in translating colour-related idioms of English origin. Besides foreignisation and domestication, paraphrase has the power of transmitting the meaning from the SL to the TL in a comprehensible form to the target language receiver.

**7. Conclusion**

The present paper has journeyed through colour-related idioms of English origin and their translations. In this study, different translation strategies have been explored to find out which strategy is more appropriate in translating English colour-related idioms. Culturally-bound expressions as colour-related idioms are among prominent translation problems, especially when translation occurs between two distinct languages like English and Arabic which diverge both linguistically and culturally.

If language were just a classification for a set of general or universal concepts, it would be easy to translate from any SL to any TL. In this regard, Culler (1976) believes that languages are not nomenclatures and the concepts of one language may differ radically from those of another, since each language articulates or organises the world differently, and languages do not simply name categories; they articulate their own (p.21-2). The conclusion likely to be drawn from what Culler (1976) writes is that one of the troublesome problems of translation is the disparity among languages. The bigger the gap



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between the SL and the TL, the more difficult the transfer of a message between the two languages is.

This paper offers a descriptive content analysis of English colour-related idioms. It explores the translation of a number of colour-related idioms within the overall context of Venuti's domestication and foreignisation dichotomy. It is a practical attempt to demonstrate that "Paraphrase" as a mode of domestication is a powerful strategy in translating English colour-related idioms that can be applied when no equivalent is found in the TL because of cultural divergences. "Paraphrase", is proved to be the most common way of translating idioms when a match cannot be found in the target language. For example, the English idiomatic binomial expression Blue ribbon should be paraphrased into الجائزة الأولى instead of rendering it literally into الشريط الأزرق using foreignisation.

To conclude, it can be inferred from this paper that domestication strategies, including paraphrasing and translation using equivalents, and foreignised translations complement each other. In other words, applying different translation strategies is one of the tools translators use to overcome translation problems.

The paper, thus, has come to the conclusion that: along with the two translation strategies presented by Venuti, paraphrase is verified as a significant strategy when translating English colour-related idiom. "Paraphrase" as a TL-biased technique has the effect of creating a liberal translation of the SL. It has been reached that whenever the two cultures represented in the two languages in question are very different, translation by paraphrase is the most acceptable strategy.

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