STRATEGIES AND DIFFICULTIES IN TRANSLATING PALESTINIAN WOMEN'S IDIOMS INTO ENGLISH AMONG CERTIFIED TRANSLATORS

By

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A considerable amount of research has been done on idiom translation, but most of the studies focus on amateur or non-professional translators consisting of undergraduate and postgraduate students. The present study focuses on the translation of Palestinian women's idioms from Arabic into English by Palestinian certified translators. It aims to investigate the translation strategies employed by the translators when they translate women's idioms and determine the appropriate strategies from those employed. Moreover, it aims to identify the difficulties encountered by Palestinian certified translators in translating Palestinian women's idioms from Arabic into English along with the reasons behind the difficulties. The present study adopts a qualitative approach where two data collection instruments are employed. The data collection instruments are semi-structured interviews and a translation task. Thus, this study employed Baker's (2018) and Newmark's (1988) models as its theoretical framework.

The data analysis showed that the Palestinian certified translators employed five translation strategies: paraphrasing, using a TL idiom with similar meaning but dissimilar form, literal translation, proverbialisation and omission. The strategies of Paraphrasing, using a TL idiom with similar meaning but dissimilar form and proverbialisation were proven appropriate to overcome the difficulties encountered when translating Palestinian women's idioms from Arabic into English. The data analysis also revealed that proverbialisation, as a new strategy presented for the first time in this study, can be used to translate Palestinian women's idioms from Arabic into English.

Moreover, the analysis of the data revealed that the translators encountered some difficulties in translating Palestinian women's idioms for a variety of reasons. The Palestinian certified translators faced cultural difficulties, linguistic difficulties, denotative difficulties and idiomatic difficulties in translating Palestinian women's

idioms from Arabic into English. The cultural difficulties were because Arabic and English belong to two different cultures, lack of cultural knowledge, having no equivalent idioms, the uniqueness of the Palestinian culture and that Palestinian women are a special case. The reasons which led to linguistic difficulties were grammatical variations, semantic variations and syntactic variations between Arabic and English. The denotative difficulties were faced because some Palestinian women's idioms are obsolete or old, the sensitivity and complexity of women's idioms and the fact that some Palestinian women's idioms are used only in certain regions. The idiomatic difficulties were attributed to the ambiguity of some Palestinian women's idioms. Thus, the findings of this study present taxonomy of the difficulties which may face translators in translating idioms from Arabic into English.

Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

STRATEGI DAN KESUKARAN DALAM PENTERJEMAHAN IDIOM WANITA PALESTIN KEPADA BAHASA INGGERIS DALAM KALANGAN PENTERJEMAH BERTAULIAH

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Sebahagian besar penyelidikan telah dilakukan terhadap terjemahan simpulan bahasa, namun kebanyakan kajian tertumpu kepada penterjemah amatur atau bukan profesional yang terdiri daripada pelajar sarjana dan pascasiswazah. Kajian ini memberi tumpuan kepada terjemahan simpulan bahasa wanita Palestin daripada bahasa Arab kepada bahasa Inggeris oleh penterjemah bertauliah Palestin. Tujuan kajian ini adalah untuk menyelidik strategi terjemahan yang digunakan oleh penterjemah apabila mereka menterjemah simpulan bahasa wanita dan menentukan strategi yang sesuai untuk digunakan. Selain itu, kajian ini juga bertujuan untuk mengenal pasti kesukaran yang dihadapi oleh penterjemah bertauliah Palestin dalam menterjemah simpulan bahasa wanita Palestin daripada bahasa Arab kepada bahasa Inggeris serta faktor-faktor di sebalik kesukaran tersebut. Kajian ini menggunakan pendekatan kualitatif, dengan dua instrumen pengumpulan data digunakan. Instrumen pengumpulan data ialah temu bual separa berstruktur dan tugasan terjemahan yang dilakukan oleh penterjemah. Oleh hal yang demikian, kajian ini menggunakan Model Baker (2018) dan Newmark (1988) sebagai rangka teori.

Analisis data menunjukkan bahawa penterjemah bertauliah Palestin menggunakan lima strategi terjemahan: parafrasa, strategi menggunakan simpulan bahasa TL dengan makna yang sama tetapi bentuk yang tidak serupa, strategi terjemahan literal, strategi peribahasa dan strategi peninggalan. Strategi parafrasa, menggunakan simpulan bahasa TL dengan makna yang sama tetapi bentuk yang berbeza dan peribahasa terbukti sesuai untuk mengatasi kesukaran yang dihadapi semasa menterjemah simpulan bahasa wanita Palestin daripada bahasa Arab kepada bahasa Inggeris. Analisis data turut menunjukkan bahawa simpulan bahasa (*proverbialisation*) dalam kajian ini menjadi satu strategi baharu buat pertama kali yang boleh digunakan untuk menterjemah simpulan bahasa wanita Palestin daripada bahasa Arab kepada bahasa Inggeris.

Selain itu, Penterjemah bertauliah Palestin menghadapi kesukaran budaya, kesukaran linguistik, kesukaran denotatif dan kesukaran idiomatik dalam menterjemah simpulan bahasa wanita Palestin daripada bahasa Arab kepada bahasa Inggeris. Kesukaran budaya berlaku adalah kerana bahasa Arab dan bahasa Inggeris tergolong dalam dua budaya yang berbeza, penterjemah kurang pengetahuan budaya, tidak mempunyai simpulan bahasa yang setara, keunikan budaya Palestin dan wanita Palestin yang disifatkan mempunyai ciri-ciri yang tersendiri. Faktor-faktor yang membawa kepada kesukaran linguistik ialah variasi tatabahasa, variasi semantik dan variasi sintaksis di antara bahasa Arab dan bahasa Inggeris. Kesukaran denotatif dihadapi kerana beberapa simpulan bahasa wanita Palestin sudah lapuk atau lama, sensitiviti dan kerumitan simpulan bahasa wanita serta hakikat bahawa beberapa simpulan bahasa wanita Palestin hanya digunakan di kawasan tertentu. Kesukaran idiomatik itu dikaitkan dengan kekaburan beberapa simpulan bahasa wanita Palestin. Justeru, dapatan kajian ini memaparkan taksonomi kesukaran yang dihadapi oleh penterjemah dalam menterjemah simpulan bahasa daripada bahasa Arab kepada bahasa Inggeris.

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This thesis was submitted to the Senate of the Universiti Putra Malaysia and has been accepted as fulfilment of the requirement for the degree of Doctor of Philosophy. The members of the Supervisory Committee were as follows:

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LIST OF ABBREVIATIONS

ST   Source Text

TT   Target Text

SL   Source Language

TL   Target Language

SLT   Source Language Text

TLT   Target Language Text

P   Participant

R   Rater
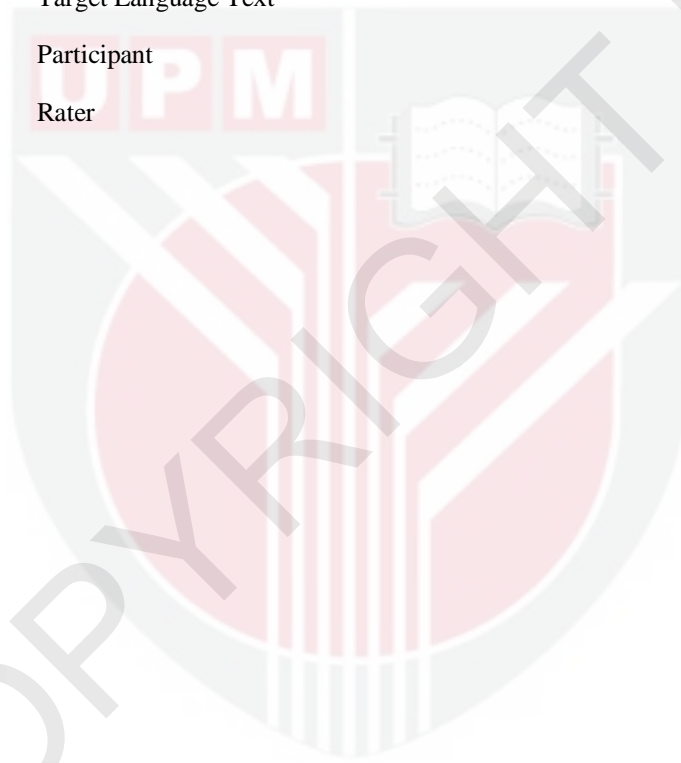
CHAPTER 1

INTRODUCTION

This chapter is devoted to presenting an introduction to the current study. Thus it starts with a background of the study in which an overview of the concepts of translation, idioms, difficulties and strategies of translating idioms as well as Palestinian women's idioms are presented. It also presents the statement of the problem which illustrates the gap and rationale behind conducting the current study. Moreover, this chapter includes the objectives to be achieved and the questions to be answered. In addition, the scope and significance of the study and the definition of the key terms are included in this chapter. The last part of this chapter is the summary in which a recap of the whole chapter is presented.

1.1 Background of the Study

Translation has long been regarded as a means of transferring the meaning from a source language (SL) into a target language (TL). This was reflected in the definitions which scholars have presented for translation over the past few decades. Hence, Newmark (1988) defines translation as "rendering the meaning of a text into another language in the way that the author intended the text." (p. 5). Newmark's definition concentrates on the rendition of the source language text (SLT) meaning into the target language text (TLT) the way in which the author intended the meaning to be conveyed. Additionally, Ali and Al- Rushaidi (2016) maintain that translation is the process in which features and aspects of a source text (ST) are rendered pragmatically, culturally and semantically into another language. In their definition, Ali and Al- Rushaidi (2016) present a clear indication to encapsulating the transference of an ST features into a target text (TT).

1.1.1 Translation and Idioms

The aforementioned definitions lead to the fact that translation is an important tool which enables people of different nationalities to share cultures as well as other aspects, especially translation of idioms as culturally-bound expressions. Many translation scholars have presented definitions for the idiom. According to Baker (2018), idioms are "frozen patterns of language which allow little or no variation in form and often carry meanings which cannot be deducted from their individual components"(p. 69). A relatively similar definition of idioms was provided by Dickins et al. (2017), who defined the idiom as "a fixed expression whose meaning cannot be deduced from the denotative meanings of the words that constitute it." (p. 293). These definitions share the idea that the meaning of an idiom may not be figured out from the literal meaning of its constituents. Therefore, it is obvious that rendering idiomatic expressions cannot be achieved without good knowledge of both the source and the target language cultures as well as avoiding translating the individual parts of the idiom. In this context, Al-Shawi and Mahadi (2012) stress that culture plays an important role in translating idioms. Al-Shawi and Mahadi (2012), moreover, indicate

that a translator who is well aware of the cultures of the source and the target languages will probably manage to grasp the intended and the implicit meanings of the idiomatic expressions which s/he wishes to translate. Likewise, Dweik and Thalji (2016) claim that rendering an idiom requires the translator to be knowledgeable of both languages and their cultures.

Translating idioms has been a source of difficulty, especially when the source language and the target language are culturally and linguistically different. Hence, Idami et al. (2022) and Ili (2016) stress that the rendition of idioms and cultural messages becomes a great challenge when there are great linguistic and cultural mismatches between the source and the target languages. In addition, Straksiene (2009) maintains that all languages contain idioms, but finding equivalents in the target language (TL) which match the meanings and forms of the idioms in the source language is difficult as idioms contain culturally-bound items and this poses problems for the translators. Similarly, Dastjerdi and Adelinia (2011) state that idioms are considered the essence of the language and they constitute the most problematic and challenging part to handle. In light of the above points of view, it is obvious that translating idioms constitutes a challenge for translators.

Conveying an acceptable meaning of idioms cannot also be done without knowledge of the translation strategies which are used in translating such expressions. Hence, Mollanazar (2004) states that "The pitfall for the translators is to translate idioms literally. A word-for-word translation of idioms is often nonsense or even sometimes amusing."(p. 52). Also, Borah and Sharma (2016) point out that translators have to take into account the source and the target language cultures and to avoid literal translation when translating idiomatic expressions. Anh Khau. etal (2020) suggest that the priority is given to the use of the dynamic equivalence and formal equivalence in translating idioms. Moreover, (Alrishan and Smadi, 2015; Putra and Novalinda, 2019; Floranti and Mubarok, 2020; Nuniyazova, 2022) indicate that translating idioms by paraphrasing strategy is more practical than omitting the idioms in the target language.

1.1.2 Palestinian Women's idioms

When considering idioms, one can note that there are idioms containing human body parts, medical idioms, legal idioms as well as other idioms related to animals, colors, nature, men and women among many others. As an important type of idioms, those which are related to women require special attention when translating them from one language to another. This is because women are an important constituent of the society, and the matters related to them, especially language, play a major role in their culture. According to Holmes (2013), as role models, women are supposed to have a sort of politeness attitude represented in using a special language. As a case of women's idioms, Palestinian women's idioms are noticed to have peculiarities which make it a must to investigate them as a language phenomenon affecting the culture in which women live. Hence, Palestinian women's idioms have strange syntactic structures, which are uncommon neither in standard Arabic nor in the Palestinian dialect. For example, some of them start with an adjective as in the idioms "نورية بسبع قصور", "A poor woman who became an owner of seven palaces" and "أصيلة واخذت كديش", "A

woman of pure origin but got married to a donkey". In fact, the normal Arabic sentence structure starts with the verb followed by the subject and then the complement of the sentence. Furthermore, some Palestinian women's idioms can be used in contexts to express not only women, but also a situation where a man or a boy is meant, such as "مثل مصيفة الغور" "like a lowland visitor", which means "A woman went back with no gain after a great effort" and "بنت المليحة فضيحة", "The daughter of a righteous woman is a scandal". Even though the second idiom contains the key lexical item "بنت" daughter, it can be used to express the idea that a good woman has a bad son. In addition to these peculiarities, Palestinian women's idioms are noticed to be a significant reflective component of the image of Palestinian women in their culture, since they occupy a considerable part of the Palestinian dialect. This is very prominent as Palestinians never use any dialects other than theirs in the daily life conversations.

The current study aims to investigate the translation of women's idioms from the Palestinian dialect by certified translators into English. To achieve the objectives of this study, the researcher will derive a reasonable number of women's idioms from the Palestinian colloquial Arabic and ask certified Palestinian translators to translate them into English. The translations will be analysed to identify the strategies used by the certified translators and determine the appropriate one/s from the used strategies through which the meanings of Palestinian women's idioms can be conveyed. Then, some of the translators who participate in the study will be interviewed to find out the difficulties they encountered when they translate the women's idioms and the reasons behind the difficulties which they encounrer.

1.1.3 Certified Palestinian Translators

In Palestine, translators who have strong command of two languages and their cultures can apply for a translator license at the Palestinian Certified Translators Union and the Palestinian Ministry of Justice (Palestinian Translation Code, 1995). The Ministry of Justice asks the applicant translators to sit written and oral translation tests. In the written test, the translators have to translate high order texts from various fields of knowledge such as law, medicine, commerce, media, and religion among others. The translators who pass the written test must sit an oral test which includes simultaneous, consecutive and sight interpreting as well as an interview to test the applicants' cultural knowledge and language fluency. The applicant translators who fail any of the aforementioned tests are required to do an intensive course in translation and interpreting before sitting for the test again. As such, the translators who pass the written and the oral tests get licensed to practice certified translation and interpreting based on the fact that thaey have proven a high ability in translation. This applies to certified Palestinian translators who translate from Arabic into English and vise versa.

Certified Palestinian translators practice certified translation immediately after obtaining the license from the Palestinian Ministry of Justice and the Palestinian Certified Translators Union and thus they get exposed to a variey of texts every day. This provides the translators with great experience in translation and culture since they keep looking up the unknown terms to them when translating cultural or specialised texts. The great exposure to a huge amount of different texts helps create expert

translators who are capable of dealing with all types of texts between Arabic and English. This was the reason behind choosing the certified Palestinian translators to be the participants of this study as this would help base the results on reliable data.

1.2   Statement of the Problem

Cultural translation, translating idioms in particular, has become of crucial importance over the past decades since it became easier for people to move and stay in countries other than their homeland. As a matter of fact, translators, when translating idioms, suffer to find an appropriate equivalent for an idiom in the target language. This is sometimes due to the unavailability of equivalents in the target language which forces the translator to resort to an appropriate strategy, such as paraphrasing, to render the meanings of idioms successfully paying attention to the target language and its culture. According to Larson (1998) "A translator has to consider not only the two languages but the two cultures too, since there will be some concepts in the source language, which do not have lexical equivalents in the target language." (p. 16). A relatively close issue is that some phrases or idioms of a language are unknown in other languages. This phenomenon is, according to Gambier et al. (2004), called semantic void or lexical gap. In certain cultures, the lexical gaps can be seen in the way people draw distinctions among different aspects of a particular concept or idiom. Based upon, it is crucially important to realise that each culture has its own culturally-bound expressions that are peculiar and specific to its language.

Revision of the previous related literature has proven that translating idioms, between languages that are culturally and linguistically different, constitutes a major source of difficulty (Baker, 1992; Ili, 2016; Al Mubarak, 2017; Horvathova and Tabackova, 2018). Palestinian idioms, particularly women's idioms, have no fixed or expected linguistic structures. For example, some women's idioms are constituted of only one word, usually adjective, "قادرة" which means "a woman of a strong personality" and "عميره" which means "a woman who helps build great things out of nothing" while other idioms are constituted of two words such as "بتوخذ العقل" which means "a very beautiful woman" and "عودها رفيع" which means "a very thin woman".

The notable thing is that these idioms are sometimes constituted of a verb followed by an object as in the former idiom or a subject followed by an adjective as showed in the latter example. The complexity in translating Palestinian women's idioms occurs when the translator tries to find an equivalent idiom in English. Thus, there is a crucial need to find appropriate equivalents through using appropriate strategies to convey the meanings of these idioms from the Palestinian Arabic dialect into English. Hence, the translation of idioms between Arabic and English constitutes a real challenge for translators since the two languages are linguistically and culturally different (Alrishan and Smadi 2015; Ali and Al-Rushaidi, 2016; Al Mubarak, 2017). Thus, culture-bound expressions have to be well-understood and appropriately conveyed in order for people of different languages and cultures to communicate effectively.

This case applies to the Palestinians who have consistently travelled, immigrated and even forcibly displaced by the Israeli occupation since 1948. This way, Palestinians are

found in almost all parts of the world, and so are their language, culture and traditions. Palestinian idioms constitute a major part of the Palestinian dialect, especially women's idioms. These idioms can be misunderstood if they are translated in a wrong way, and thus the Palestinian culture might be judged as a male-chauvinist one which contains hatred and oppression towards women.

In fact, some of the Palestinian women's idioms have positive denotations, but wrong translations will definitely present negative meanings for them. For example, the women's idiom "إيدها خفيفة" literally translated "her hand is light" means " a woman who can skillfully do all her tasks without hurting herself or the others", while a translator who is not well aware of the Palestinian culture might translate it as "a thief woman". Also, the women's idiom "ست بتشوف الشعرة البيضة في الحليب" has a positive meaning "a woman who always watches the wrong behaviors of her kids and corrects them". Yet, translating this idiom literally would be senseless "a woman who is capable of seeing the hair milk" and translation without solid knowledge of the Palestinian culture might be "a woman who never stops watching the others", which is wrong and indicates a bad habit.

In addition, Palestinian women's idioms are structurally different from other types of language structures, and this causes translators to face problems rendering them between Arabic and English (Al-Shawi and Mahadi, 2012; Alrishan and Smadi, 2015). Consequently, this typically applies to Palestinian women's idioms from Arabic into English since their structure ranges between verb starters "إسمعي يا كنه" "oh daughter-in-law, listen" which means "the speech is directed to one other than the addressee", consecutive nouns "مقلعية إبليس" "slingshot of devil", which means "a woman who always makes conspiracies", preposition starters "في بيتها قرده وبره ورده" "a monkey at home, a rose outside", which means "a woman who looks beautiful only when she goes outside her house", and consecutive adjectives as in "عورة وجكرة" "eye-defected but stubborn" which means "a woman that cannot be argued or convinced". Thus, there has been a need to investigate these problems.

In light of the above mentioned, translating Palestinian women's idioms is expected to be inappropriate in case the translator does not have good knowledge of the Palestinian culture as well as the status of women in the Palestinian culture. Such an inappropriate translation of Palestinian women's idioms will lead to misunderstanding of the Palestinian culture and consequently these expressions will be mistakenly comprehended and used by Palestinians as well as the others who are interested in the Palestinian culture. Therefore, such idioms have to be carefully studied in order to be rendered appropriately, and thus reflect the correct meanings of the idioms as well as the real image of women in the Palestinian culture.

Palestinian women have shown dramatically important roles in the Palestinian society over the last century, and this made women's matters of crucial importance to be investigated, particularly women's idioms. It can be observed that the social, educational, political and patriotic roles of the Palestinian women have developed in phases represented in three generations. The first generation is the one which formed the upper- and middle-class women during the British Mandate from 1922 to 1948.

This generation embarked on political activities and charitable work. Thus, this generation supported the Palestinian national case (Fleischmann 2003). Secondly, the generation of the 1960s through the 1970s and into the 1980s and this generation included both the lower-class and middle- women. This generation of Palestinian women was engaged dramatically in the Palestinian Liberation Organization (PLO) to support the Palestinian national liberation movement (Peteet, 1991).

Thirdly, the young generation of the 1980s and 1990s, who gradually declined of the PLO, and became actively engaged in Islamic political groups. These Islamist Palestinian women maintained political, civil and military activism (Jad 2005; 2008; Lybarger, 2007). In addition to the women's support for the Palestinian national case and the Palestinian society, Palestinian women struggled to improve their education. Hence, in the British Mandate from 1922 to 1948, modern and enhanced education for the Palestinian women greatly expanded. Hence, the number of public schools in the state was 171 in 1919 and became 514 in 1946. According to Al-Dabbagh (1990), the percentage of female students in schools, between 1919 and 1946, increased by 73.5%. The support provided by the Palestinian women to the Palestinian cause, their contribution to the society along with their educational development made the Palestinian women of great uniqueness and peculiarity.

In addition, the Palestinian women's idioms clearly indicate significant roles of women in the Palestinian culture. As such, the majority of these idioms describe the state of women as allies of men throughout the Palestinian history starting from being by their sides in daily work, land work, housework, economic development, national support and even in freedom fighting. These supportive roles of women in the Palestinian society have to be highlighted and appropriately treated in terms of the language through which they can be described and conveyed to the other nations. Consequently, as a peculiar constituent of the Palestinian society, the researcher believes that women's related language, especially idioms have become important to be dealt with and studied adequately.

Furthermore, the studies which were previously conducted in Palestine, to the best of the researcher's knowledge, are three. Two of them are M.A theses by students at the Islamic University of Gaza (Abu Rahma, 2018 and Almadhoun, 2020), and the other is by, Qadi (2020), a postgraduate student at An Najah National University of Nablus. In the Arab world, many researchers investigated the translation of idioms, (such as Al-Shawi and Mahadi, 2012; Alrishan and Smadi, 2015; Dweik and Thalji, 2016; Ali and Al- Rushaidi, 2016; Al Mubarak, 2017 and Rasul, 2018). These studies concentrated on translating idioms from English into Arabic and based their findings on translations provided by B.A and M.A students i.e. novice translators. Since Dweik and Thalji (2016) maintain that the translation of idioms requires the translators to be highly knowledgeable of the SL and TL as well as their cultures, students as the participants of most of the previous studies are initially expected to provide poor translations, especially in terms of translating idiomatic expressions.

Internationally, many researchers also investigated the translation of idioms, such as (Dastjerdi and Adelinia, 2011; Liu, 2012; Bradeau, 2012; Ili, 2016; Khedri and

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Fumani, 2016; Borah and Sharma, 2016; Horvathova and Tabackova, 2018; Lestari, 2019; Anh Khau et al., 2020 and Floranti and Mubarok, 2020). These international studies dealt with translating idioms between languages other than Arabic into English and vice versa. It is worth mentioning that some translation scholars and researchers, such as Rasoul (2018), indicated that there is a crucial need to conduct further investigations to the strategies of translating idioms. This is because they believe that new strategies are required for the sake of providing better translations of the idioms when translated between Arabic and English.

In conclusion, the present study aims to investigate the difficulties encountered by Palestinian certified translators in translating Palestinian women's idioms, the reasons behind the difficulties, the strategies that the certified translators use in translating women's idioms and finally to determine the appropriate strategies through which the meanings of the idioms can be conveyed. A gap will be filled by the findings of this study since, to the best of the researcher's knowledge, no previous studies tackled the translation of Palestinian women's idioms into English based on reliable translations provided by expert certified translators.

1.3 Research Objectives

The present study aims to achieve the following objectives:

1. To investigate the strategies that certified Palestinian translators use to overcome the difficulties they face in translating Palestinian women's idioms into English.

2. To determine the appropriate translation strategies used by certified Palestinian translators to convey the meaning of Palestinian women's idioms into English.

3. To identify the difficulties encountered by certified Palestinian translators in translating Palestinian women's idioms into English.

1.4 Research Questions

The following research questions will be answered in light of the research objectives:

1. Which translation strategies do certified Palestinian translators use to overcome the difficulties they encounter in translating Palestinian women's idioms into English?

2. How appropriately do certain translation strategies of those used by certified Palestinian translators convey the meaning of Palestinian women's idioms into English?

3. What are the difficulties encountered by certified Palestinian translators in translating Palestinian women's idioms into English?

1.5   Conceptual Framework

To achieve the objectives of this study, the researcher employs a qualitative analytical approach. Choosing this method comes out from the researcher's belief that the findings of this study can be better obtained using a qualitative approach to analyse the semi-structured interviews and the translations provided by the certified translators to find the strategies they use to overcome the difficulties they face in translating the idioms. Creswell (2014) maintains that "qualitative research is an inquiry approach useful for exploring and understanding a central phenomenon" (p. 10). Thus, a translation task and semi-structured interviews will be employed as the instruments of this study to explore the translation of Palestinian women's idioms from Arabic into English by Palestinian certified translators in terms of the strategies used, the appropriate strategies from the employed ones and the difficulties faced by the translators when rendering these idioms.

To investigate the strategies which Palestinian certified translators use in their translations, the researcher puts the Palestinian women's idioms into sentences and and presents them to the participants of the study in order for them to do the translation at sentencial level. The present study adopts Baker's (2018) and Newmark's (1988) models for the strategies of translating idioms. Baker (2018) presents seven strategies for translating idioms; "translating idioms by using idioms of similar meaning and form, translating idioms by using idioms of similar meaning but dissimilar form, translating idioms by borrowing the source language idioms, translation by paraphrasing, translating idioms by omission of a play on idioms, translation by omission of entire idiom and translation by compensation" (pp. 76-86). In addition, Newmark (1988) presents eight strategies for translating cultural bound expressions and idioms. These strategies are "word-for-word, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation and communicative translation" (pp. 45–47).
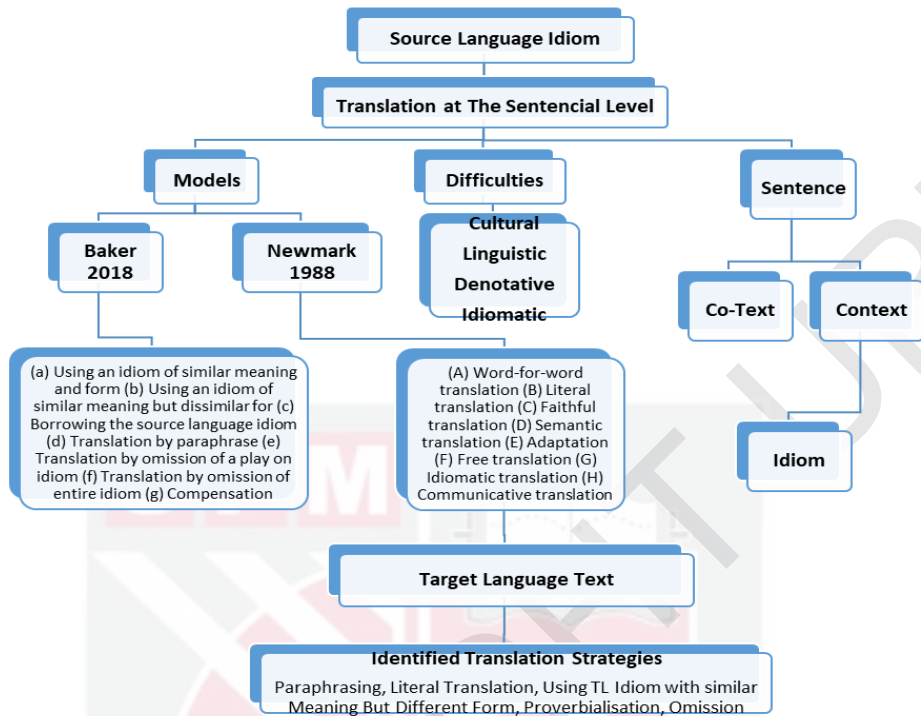
Figure 1.1 : **Conceptual Framework**

In addition, the researcher will use semi-structured intervews, rater decisions as well as the occurrence of translation strategies to determine the appropriate translation strategies in translating Palestinian women's idioms into English. To identify the difficulties encountered by Palestinian certified translators in translating Palestinian women's idioms, the researcher will conduct semi-structured interviews with part of the participants of the study. As such, the responses of the participants who will be interviewed will constitute the data for the answer to the third research question which is concerned with the difficulties of translating Palestinian women's idiom into English. According to Baker (2011), the difficulties encountered in translating idioms are

1. A fixed expression or an idiom may not have an equivalent in the TL.

2. A fixed expression or an idiom may have a counterpart in the TL, but the context may be different.

3. Idioms may be used in the SLT in both its idiomatic and literal senses at the same time unless the target language idiom corresponds to the source language idiom both in form and in meaning.

4. The play on idiom cannot be successfully reproduced in the target text and the very convention of using idioms in written discourse.

5. The variant contexts where the idims can be used.

6. The occurrence may not be similar in the source and target languages.

As for Davies (2004), the difficulties encountered by translators in translating idioms are

1. Recognition of the idiom.

2. Non-existance of equivalent idioms in the TL.

3. Having a counterpart in the TL but with a dissimilar context.

4. Idioms used in the ST both in their idiomatic and literal senses at the same time.

5. The difference between the context, convention, and frequency of use in the SL and the TL.

1.6   Scope of the Study

The present study concentrates on the translation of Palestinian women's idioms. As such, the strategies which thirty Palestinian certified translators use in translating thirty-eight Palestinian women's idioms and the appropriate strategies that might be used in translating these idioms will be identified. Additionally, the challenges encountered by the translators when translating the women's idioms from Palestinian collocuial Arabic into English and the reasons behind these difficulties will be investigated. Thus, this study is limited to investigating the translation of women's idioms derived from the colloquial Arabic used in Palestine into English by Palestinian certified translators only. Thus, the present study is not concerned with any sort of idioms in standard Arabic or Arabic colloquials other than that used in Palestine. Moreover, this study is not concerned with the translation of any sort of idioms from English into standard or colloquial Arabic or translation of idioms by non-certified Palestinian translators since such investigations may come up with different results. To sum up, this study is a qualitative investigation to find out the way in which the Palestinian certified translators translate women's idioms from Palestinian colloquial Arabic into English by certified Palestinian translators.

1.7   Significance of the Study

The revision of previous literature on translating idioms revealed that most of the studies have dealt with translating idioms in general. Other studies investigated the translation of idioms from English into other languages. Additionally, the previous studies investigated the translation of idioms, in terms of the difficulties faced and strategies used, based on translations provided by undergraduate or graduate students majoring in translation or English language. This means that the results of the previous studies were based on translations of novice or amateur translators who are expected to provide poor translations. However, the significance of the present study comes at two levels; theoretical and practical.

At the theoretical level, this study investigates the strategies which Palestinian certified translators, as qualified and experienced translators, employ as they try to overcome the difficulties resulting from the cultural and linguistic differences between Arabic and English. As such, the findings of the current study are assumed to be reliable since they are based on translations provided by highly qualified and experienced translators. Based upon, the theoretical contributions of this study, in terms of the strategies of translating idioms, would present a solid model for translating idioms from Arabic into English, especially Palestinian women's idioms. Moreover, the thorough investigation of the types of difficulties faced in translating Palestinian women's idioms is assumed to draw a road map for translators and translation scholars regarding the most significant difficulties they may encounter in translating idioms between Arabic and English.

At the practical level, the findings of this study are hoped to help translators rehearse on the difficulties and become more capable of overcoming such difficulties and eventually produce appropriate translations when dealing with idioms from Arabic into English. Moreover, the findings of this study would provide the translators worldwide with a clearer understanding of the appropriate strategies which would help them translate idioms from Arabic into English. This will be established through the study contributions to the translation models by adding new strategies. As a result, translators and translation departments would work more on their expertise to act more effectively when dealing with idioms. Additionally, the findings as well as the recommendations of this study will be practical and applicable in translating Palestinian idioms other than those with women components and idioms of the other Arab dialects which are close to the Palestinian one. Thus, the present study adds to the literature of translation studies by presenting solutions for the challenges which face translators in translating idioms from Arabic into English.

1.8   Definition of the Key Terms

Translation is "the process of transferring a written text from Source Language (SL) to Target Language (TL)" (Hatim and Munday, 2004: 6). According to Newmark (1988), translation is "rendering the meaning of a text into another language in the way that the author intended the text." (P. 5). Translation is also defined by Ali and Al- Rushaidi (2016) as a process of transferring features and aspects of a source language text culturally, semantically and pragmatically to another language.

Idioms are "expressions which have a meaning that is not obvious from the individual words"(McCarthy and O'Dell, 2002: 6). Also, Baker (2011) defines idioms as "frozen patterns of language which allow little or no variation in form and often carry meanings which cannot be deducted from their individual components"(p. 67). An Idiom is "a fixed expression whose meaning cannot be deduced from the denotative meanings of the words that constitute it." (Dickins et al., 2017: 293).

Translation strategy is a possibly intentional technique aimed to solve a challenge faced while rendering a text, or any part of it. Idioms are hard to translate because they have their own unique features (Loescher, 1991).

Translation Difficulty: Newmark (1988) defines the translation difficulty as "an instance when literal translation becomes inadequate" (pp. 30-31). Nord (1991) defines translation difficulty as the points that prove certain challenges for translators when translating between particular language combinations.

1.9   Conclusion

Chapter one provides an introduction to the current study. Through this chapter, it has been made clear that translating idioms pauses difficulties and thus certain strategies have to be employed by translators to overcome the difficulties. This idea has been proven in this chapter to be true for translating idioms from Arabic into English supported by the opinions of previous researchers who investigated the translation of idioms between Arabic and English. Some of the cited researchers concluded, through their findings, that translators encounter various challenges, such as cultural and linguistic difficulties and therefore they resort to strategies like paraphrasing or literal translation to overcome these challenges. This chapter has also covered information about certified Palestinian translators, their certification as well as Palestinian women's idioms. In this coverage, the importance of investigating the translation of Palestinian women's idioms based on translations provided by expert translators has been shown as the Palestinian certified translators get certified upon intensive examinations and this indicates the great experience they have in the cultural aspects and the field of translation between Arabic and English. The research objectives and questions are also included in this chapter to draw the line which this study is taking towards the end. Furthermore, the conceptual framework for translation at sentential level which is developed by the researcher for the sake of this study is presented in this chapter. The scope of the present study is presented in this chapter and it has been made clear that this study is concerned with translating Palestinian women's idioms from the Palestinian colloquial Arabic into English by certified Palestinian translators. Thus, the scope of the study makes it obvious that the translation of idioms from standard Arabic or dialects other than the Palestinian is out of the scope of this study. The definitions of the key terms of the study are included in this chapter to make them intelligible. The chapter is concluded with a conclusion and the the following chapter will be a review of the related literature.

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