

# Difficulties Facing M.A Applied Linguistics Students at Mu'tah University in Translating Arabic Language Idioms Used by Speakers of Jordanian Arabic in Tafailah City into English as a Foreign Language

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## Abstract

This paper aims at investigating the difficulties facing M.A Applied Linguistics student at Mu'tah University in translating Arabic language idioms used by speakers of Jordanian Arabic in Tafailah city into English as a foreign language. This qualitative research included 20 M.A Applied Linguistics students. The researcher used a list consisting of 20 idioms used in local idioms by speakers of Jordanian Arabic in Tafailah city in South Jordan. The findings of the research showed that cultural difference between both Arabic and English languages are some of the hinders that face translators translate local idioms successfully. Also, the findings indicated that , the translator must be not only bilingual but also bicultural and possess wide awareness of the target language. Also, the findings showed that the inability of the translators in finding the equivalent meaning in the target language at both the pragmatic and semantic level is one of the causes that formulate difficulties for the translators when translating local Arabic idioms in English language. This research recommends that future studies be conducted in the area.

## 1. Introduction

Language is a means of communication that takes place within some sort of social contexts. It reflects the individual characteristic of person's belief and practice of her or his society. Language is a means of communication either spoken or written, consisting of the use of words in a structured and conventional way. Language has both literal and figurative meaning. The first one is a direct meaning of a word or sentence to refer to the object which does not imply implicit meaning. The second one is used for giving an imaginative description or special effects. It implies an underlying meaning that can not be noticed from individual word s, for instance, simile, proverb, binomials (Amberg and Vause, 2012).

In connection, English is an official language of almost 60 foreign states. It is taught as second language and foreign language as well as the official language of the United Nations, of the European Union, and many other regional international organizations. It is the third largest language by number of native speakers, after Mandarin and Spanish language. There are several factors behind the spread of English language. Firstly , the Role of the British Empire that had facilitated the spread of English through its colonies and geopolitical dominance. Secondly, its domination in several areas such as science, art, medicine, technology ,economic, political, diplomacy and commerce that contributed in spread of English language and to becoming the first global language (Hung, 2009). Genc and Bada (2010) presented the situation of English as international language and historical background as lingua franca.

Jamil (2010) stated that Arabic language is a mother tongue for speakers between 250 and 400 million across 25 countries in north Africa and middle east. It is one of the five official languages in the united nation. It affects other languages, for instance, English language by giving it some words such as (lemon, sugar coffee, alcohol). Arabic language has secrets that are embedded in the vocabulary, grammar, etymology and everywhere else. He mentioned several reasons for studying Arabic language. For example, scientific and anthropological reasons and religious reasons. This is because it is the language of Qur'an ) Islamic holy book.

Both Arabic and English language have a different system. Each one has specific alphabet , phonology ,grammar , vocabulary and specific culture which include religious, social, ideology and geographical aspects. Translation from Arabic to English language is regarded as difficult process because both languages belong to different language families and culture. This causes cultural and pragmatic problems in the translation process. So, it is difficult to dare the cultural gap in showing some Arabic language utterances that involve implicature into English language without deformation in the meaning. Samardal and Al Momani (2013) indicate that people are unable to understand the meaning as it is in the source language. Differences within Arabic language culture itself are regarded one of the obstacles that faces language users in translating. Mokhtar (2014) clarified that Arabic language is pronounced in different ways in different Arab countries which implies for hearers that they are speaking different languages and dialects vary within the same country.

Zaidan (2012 ) added varieties in Arabic language include two sections, one written form which is (Modern Standard Arabic) and many spoken forms that are regional dialects. The first one is standardized, regulated and

used in written communication. The second one is used for day to day communication. A dialect refers to a variety of language that is a characteristic of a particular group of the speakers of the language. It is applied to regional speech patterns, social class, or ethnic group. It reflects the everyday experience of people and creates their cultural identity (Falck, Heblich and Lameli, 2010).

Juma'a (2015) states that literal language uses words directly according to their proper meaning regardless of the context. On the contrary, figurative language uses word in figures of speech such as simile, metaphor, personification and synecdoche. Communication between people who have different languages demands a means which reduces the gap between people. The common one is translation which establishes relationship between languages and facilitates contact between people who do not speak the same language. Malmkjær and Windle (2011) defines Translation as an activity of transmitting meaning of a given linguistic discourse from the source to the target language. It is a process of defining the sameness of meaning of terms across languages.

Rebeca, Tirban and Banciu (2012) indicate that the art of translation is not an easy task. This is because it requires several skills. Conveying the original message into the target language is the responsibility of the translator. So, the role of the reader is just to read the message as it was in the original language without realizing the differences between the original text and the translated text.

Webster (2015) defines translation as an act, process, or instance of translating; such as rendering from one language into another. Also, she states that translation is a process of changing form, meaning and appearance of one language to another form, meaning and appearance of other language. Translation means transferring written or spoken texts in the source language (SL) to equivalent written or spoken in the target language (TL). It is used in different texts such as, religious, literary, scientific, and philosophical texts. She argued that there are some challenges that make translation so difficult such as culture and linguistic differences between two language (Gorea, 2012). No one can neglect the role of translation because it is a means of communication between nations.

Al-Zu'bi (2012) stated that the quality of the translation depends on several factor, for example knowledge of translator, skills, cultural background, acquaintance of factors that are related to the source language such as syntax, cultural, style, context. Al-Nakhallah (2013) pointed out that translation is considered as a means of communication amongst people and a gateway for understanding others and their culture. The development of translation process refers to several reasons such as rising international trade, globalization, increasing migration, expansion of mass media and technology. There are some translation obstacles that prevent language users from understanding each other such as belief, religious, local customs, etc. So, translation as a process does not depend on translating or interpreting the linguistic side but also calls for acquaintance with the respective culture. This means that foreign expressions contain cultural features which make the translation process difficult to be correctly performed (Guo, 2012). Similarly, Meryem (2010) indicates that idioms are regarded as one of the most means of non-literal language which are used in various situations. Idioms consist of a group of words, phrases, proverbs, colloquialisms. They have two major features. Firstly, they are a complex lexical items. Secondary, their meanings can not be deducted from their parts. Also, Al-Shawi and Mahadi (2012) confirmed that idiom can not be understood from the individual meaning of its elements. Idiom as a figure of speech informs much about people conventional ways of experiencing reality which include values, cautions, rules, wisdoms that the elders intend to impact on the minds of their young. Idiom's interpretation requires awareness and open minded understanding of the cultural aspects of first language. Shojaei (2012) classifies cultural aspects that idioms include to religious beliefs, culture-specific items, superstitions, and different ideologies of the people from diverse societies.

This indicates that translation process for (MSA) is easier than translating regional dialect. This is because the translator is unconscious about these varieties and lack of familiarity of factors that are related to regional dialects which affect words' meaning. There are different local dialects in Jordanian Arabic. Tafeilah is one of provinces in Jordan. It is located about 180 km southwest of Amman, capital of Jordan. It includes many villages. People in Tafeilah use different accents compared to other Jordanian dialects and use a variety of local expressions that have particular connotations understood only by the residents of Tafeilah city. This includes some social expressions, religious expressions, proverb and idioms. Translating these local expressions is difficult and problematic for translators. This is because they have special meaning related to specific culture, context, traditions aspects that translator are unaware of. Difficulties in translating idioms refer to those culturally specific idioms, they may express meaning that lack equivalence in the target language. In some cases there is equivalent in the target language for the idiom, but the situation in which it is used differs from the source language to the target language. Translating the idioms depends on the context in which they have existed (Balfaqeeh, 2009). So, they need to understand the cultural context without taking the literal meaning.

## 2. Literature Review

Many studies have been conducted to investigate translation as a significant aspect of conveying meaning from one particular language system into another one. Bekkai (2010) examined twenty five third year students at the

English Department in Mentouri University of Constantine as an attempt to investigate the problems of translating culturally loaded idioms and proverbs. The findings of the research showed that cultural differences cause problems in translation from Arabic to English language. These obstacles occur when one form of behaviour in one culture is substantially nonexistent in another, or when the identical cultural concepts is imaginary and interpreted in different ways by both cultures. In the light of the results, he attempted to make students conscious of the influence of culture on the expressions and to enhance their performance in the field of intercultural translation. To overcome this problem, translators are encouraged to use the cognitive interpretive approach that depends on the interpretation of the source culture norms. Similarly, Durdureanu (2011) presented some of the theories that are related to the cultural –bound terms and their equivalents as attempt to answer the question of possibility or impossibility of the translation of culture. Both translation and culture are very interrelated so no one can neglect the cultural elements. Some translation theories are related to cultural studies to set what culture is and what the problems are raised by its passage into different society. It is difficult to communicate with people from other countries without translation process. Transmission of words and phrases are not enough to understand the meaning but also the sense of text. As a result, culture can be translated by using some translation methods such as "equivalence" concept that is related to functionalist theories.

Also, Shammas (2010) addressed the major difficulties faced by M.A students of translation at Petra University, Jordan and Damascus University, Syria. He classified the problems into two parts. The linguistic problems that involve syntactic and morphological aspects and semantic features of word choice and collocation. The other part is cultural dissimilar cases and reflected sets of social values in the source language (Arabic) and the target language (English). Both the linguistics errors and culture dissimilar cases cause pragmatic failure in understanding English as a target language, but to a different degree.

Likewise, Dweik and Suleiman (2013) viewed 60 graduate M.A students in three Jordanian universities to investigate the various kinds of problems that they face in translating cultural expressions. They found out that these problems are associated with: the unawareness of cultural expressions, inability to attain correspondence in the second language (English), ambiguity that occurs in some cultural concepts and the unawareness of methods and techniques of translations. Based on these results, the researchers recommend applying courses which deal with cultural differences, cultural knowledge and cultural consciousness to reduce the gap between culture, particularly, preparing the translators in the academic programs. Furthermore, Al Mubark and Al-Zubaid (2014) conducted study on 100 undergraduate students who were registered for B.A program at the Department of English in Imam Al Mahdi University to identify the problems in translating specific cultural concepts. The findings reported that there are difficulties associated with translating specific concepts, unsuccessful attempt to find out the sameness in English language and absence of knowledge of translation techniques and strategies. They recommended figuring out program that deals with specific cultural concepts. Also, Braçaj (2015) pointed out that one of the most challenges that encounters a translator is translating culture specific concepts. Culture and intercultural awareness are more complicated phenomena than they may appear to the translator.. As a result, the researcher of the current research felt that there is a need to conduct this types of research.

### **3. Statement of the Problem**

Cultural differences are considered one of the most obstacles that occur during the translation process besides the linguistic differences. Researchers state that translators must be aware of the culture of the source language in order to understand the meaning of a specific expression as it is in the source language. In Jordan, translators face many cultural problems in translation (Dweik and Suleiman, 2013). They encounter difficulties in translating from one language to another particularly, translating locally loaded idioms that are associated with particular society which has specific culture that includes special ecology, religious, social habit, concepts and belief. Consequently, this research is concerned with investigating the difficulties facing M.A applied linguistics students in translating locally loaded Arabic idioms used by speakers of Jordanian Arabic in Tafeilah City into English as a foreign language.

### **4. Research Objectives**

This research attempts to achieve the following research objectives:

- i. To investigate problems in translating locally loaded idioms in Tafeilah dialect.
- ii. To analyze the causes behind the problems of translating locally loaded idioms in Tafeilah dialect.

### **5. Research Questions**

This study addresses the following research questions:

- i. What are problems in translating locally loaded idioms in Tafeilah dialect?
- ii. What are the causes behind the problems of translating locally loaded idioms in Tafeilah dialect?

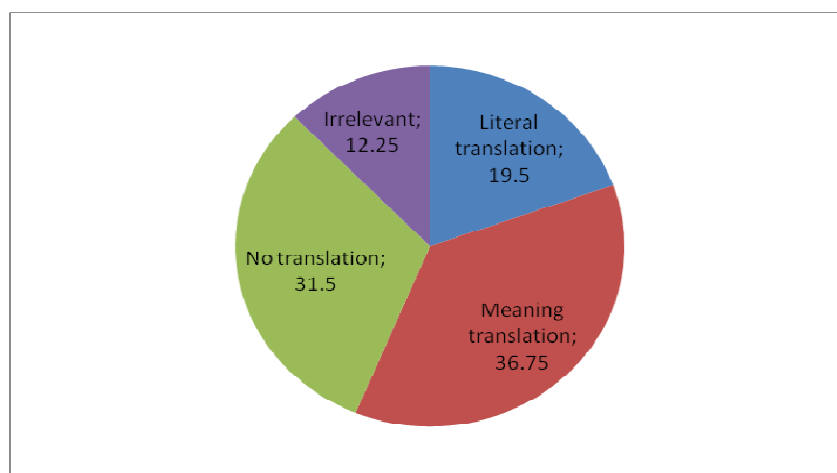
## 6. Method of the Study

The researcher followed the qualitative descriptive method in this study. The population of this study consists of 20 M.A applied linguistic students at Mutah University in Jordan for the academic year 2015-2016. The researcher selected the sample of the study randomly that included 20 informants both males and females. This made about 50% of the overall population of the study. The researcher designed a test to collect data about the difficulties facing M.A students in translating locally loaded idioms. It is used to state two significant goal, the first is to make certain that the students make mistakes in translating locally loaded idioms. The second is to determine the reasons behind these mistakes that are based on analyzing the answers of the students. The students were requested to translate 20 locally loaded idioms of Tafeilah dialect. They were also requested to mention the reasons for being able and unable to translate each expression. The results of the test were analyzed and studied to detect the reasons that stand behind problems in translating local expressions. The researcher analyzed the test by using (SPSS) program in addition to textual analysis which discusses the results and mentions the factors that affect them.

## 7. Discussions and Findings

Having discussed the literature review and past studies on translation, this section discusses the analysis of the elicited data. The analysis of the data views the participants' performance in translating local idioms used by Jordanian Arabic speakers in Tafeilah City, South Jordan. The data were analysed based on different criteria as followings: i) literal translation which relates to conveying the meaning of the idiom from the source language into the target language in terms of word-for-word without referring to the sense of idiom in source the language, ii) meaning translation which associates with paraphrasing the essential meaning of an idiom into the target language, iii) no translation and iv) irrelevant translation which contains unrelated translation to the provided idiom. Table (1) displays the frequencies and percentages of translated idioms based on the four criteria.

**Table.1:**The Performance of the Translators in Translating Local Idioms from Jordanian Arabic as a Source Language into English as a Target Language.



As shown in Table (1) above, the participants were provided with a number of local Arabic idioms used by speakers of Jordanian Arabic in Tafeilah city. Table (1) indicates that 12.25% of the participants provided irrelevant translation to the given idioms, 19.5% provided literal translation, 36.75 applied meaning translation and 31.5% provided no translation for the given idioms as a general conclusion for the overall translation of the idioms from Arabic Language into English Language. The next section provides a discussion on the translation of the idioms separately shown in frequencies and percentages for the translation of each idiom in English language as discussed below:

### Idiom (1) : " لا قاهر ولا ناهر "

As found in the discussion of the translation provided by the participants, none of them provides a literal translation for this idiom. That is, when participants were asked about the reasons, most of them stated that "...there is no equivalent for the idiom " ناهر وقاهر " in English language. Also, some of them stated that "...the meaning of an idiom can not be understand from the meaning of its individual words". Only 7 (35%) of the students paraphrased the meaning of idiom in the target language providing different translations such as " no one to control his behavior " , " no one punish him " and "he does what he want". 9 (45%) of the students did not provide translation for this idiom which is regarded a high percent compared to other strategies of

translation. This is because the differences in both linguistic and cultural features between Arabic and English languages. Meanwhile 4 (20%) of the students used unrelated translation by replacing the idiom with different expressions such as "never stand up never sat down" and "when the cat is away the mice play". This indicates that the students are unaware of the meaning of the idiom so they use unequivalent English meaning.

**Idiom (2) : " لأوريه نجوم الليل بعز النهار "**

This idiom indicates "threat and revenge from someone". It was translated literally by 7 (35%) of the students translated that as "I will show him stars of night in at midday" which is not proper because the meaning of an idiom can not be extracted from the meaning of its component but from the meaning of whole expression. That is, the translators may not be acquainted with the equivalence of the idiom used in English language. Similarly, 7 (35%) of the students followed the strategies of paraphrasing the meaning of this idiom as "threat" it was translated as "I will punish him strongly". 5 (25%) of the students did not translate the idiom. This may relate to their lack of knowledge of the meaning of this idiom or the difficulties of finding appropriate equivalent in English language. Only one student (5%) provided an unrelated translation.

**Idiom (3) : " هين قرشك ولا تهين نفسك "**

This idiom denotes that "person must pay money to avoid himself problems and saves his dignity". It is translated literally by 5 (25%) of the students as "insult your money not insult yourself". Literal translation for the translation of this idiom does not serve the purpose of translation which involves transferring the meaning of the idiom rather than translating the linguistic structure. Also, 5 (25%) of the students provided meaning translation for instance, "pay money to save your dignity", "dignity above all". 7 (35%) of the students do not translate the idiom. Other translations which is irrelevant to the meaning of idioms such as "keep yourself", "pay money not other" are provided by 3 (15%) of the students.

**Idiom (4) : " ما في دخان من دون نار "**

This idiom is used when "new news spread and people are not certain if the news are correct or not". It is translated literally by 14 (70%) of the students as "there is no smoke without fire". 5 (25%) of the students translated it by paraphrasing the meaning of this idiom in "nothing without reason", "everything has source" and "there is no action without reason". On the other hand, 1(5%) of the student did not translate this idiom. None of the students provided unrelated translation.

**Idiom (5) : " لأشربه المر في كأس "**

It is used in a situation where "a person wants to revenge from someone and makes him suffer". Only 2 (10%) of the student translated this idiom literally as "I will make him drink the bitter in the cup". While 4 (20%) of the student provided the meaning of this idiom as "I will make him suffer", "I will spoil his life". On the other hand, 10 (50%) of the students failed in providing appropriate equivalence in the target language in addition to the lack of the use of translation strategies. Unrelated translation is provided by 4 (20%) of the student such as "I will poison him while he is smiling", "Condemn him".

**Idiom (6) : " حلم ابليس في الجنة "**

This term is related to Islamic culture. It was translated differently by the participants such as "Satan dream to enter paradise". 7 (35%) of the students translated it literally as "devil dreams in paradise". 11 (55%) of the students paraphrased the meaning of the idiom as "It is impossible to happen" and "hopeless". Only one (5%) of the students did not offer translation. Similarly, unrelated translation as "humpty dumpty" was offered only by 1(5%) of the students.

**Idiom (7) : " فاتها قطار الزواج "**

This metaphorical expression was translated literally by 4 (20%) of the students such as "she missed the train of marriage". Furthermore, 7 (35%) of the students translated it by paraphrasing the meaning in English language like "She is unmarried", "he has less chance for a marriage" and "old maid". Just, 3 (15%) of the students failed in presenting any translation. While 6 (30%) of the students provided unrelated translation. For instance, "Her time is passing", "she is depressed", "no time for marriage" and "She will be her father servant".

**Idiom (8) : " التقا المتعوس على خايب الرجا "**

This expression is used to express "meeting of two person, each one of them can not benefit the other because one of them has bad luck the other failing". No one of the students translated it literally. This is because they do not have lexical equivalent items in English language. 5 (25%) of the students used meaning translation technique for example, "both have bad luck", "both are misfortune". Meanwhile, 12 (60%) of the students did

not give any translation. This may refer to the incapacity of interpreting the idiom as well as difficulty in finding the equivalent meaning in the target language. 3 (15%) of the students used other translation as " as lucky as a bald who owns the comb ", " both losers meeting".

**Idiom (9) : " بكرأ في المشمش "**

This idiom is used in a situation when "someone does not achieve what you asked from him". Only 1 (5%) of the students translated it literally as " tomorrow in apricot ". 8 (40%) the students followed the meaning translation techniques as in " It is impossible to happen " , "in your dream" and "no hope to do". However, 9 (45%) of the students did not provide any translation . 2 (10%) of the students provided unrelated translation such as "If bubbly stay for a day " , "elusive".

**Idiom (10) : " دربك خضرا "**

It was translated literally by 7 (35) of the students as "your way is green". This idiom is used in a situation when "a person will travel to other place " . Green color includes specific significance which is " goodness and hope ". So, this idiom carries the meaning of supplication for other for goodness. Also, 7 (35) of the students paraphrased the meaning of the idiom as "wish you safety" , "God with you" , "have nice trip". Just 3 (15 ) of the students failed in providing any translation. Unrelated translation such as "you are permitted to go" and " it is easy for you" was provided by 3 (15%) of the students.

**Idiom (11) : " الحي ابقى من الميت "**

This term is used in situation when "someone is dead, his/her relatives continues their life because the dead person is dead but the life is still there for a live person". None of the students translated it literally. But 5 (25%) of the students provided meaning translation such as " Who lives is more important than dead one " , " The living is more worthy than dead". On other hand 10 (50%) did not offer any translation. This indicates that the translators do not know the equivalent meaning in the target language. Unrelated translation as " Live better than dead" , " Having a half loaf is better than nothing" and " a live person is a live" was provided by 5 (25%) of the students.

**Idiom (12) : " بتوزن بالذهب "**

Only 3 (15%) of the students presented literal translation for example " weight as gold ". This idiom is used to express "a person who has a good moral and behavior" . It was translated by using equivalent meaning in English language as "good moral" , "he is good" and "precious" by 11 (55%) of the students. Only 3 (15%) of the students did not present any translation. Also 3 (15%) of the students provided unrelated translation such as "goldness" and "worth gold ".

**Idiom (13) : " يا شايف الزول يا خايب الرجا "**

This idiom is used to express that "appearance of a person is not a way to evaluation his doing". It was not translated literally by anyone. On other hand, only 2 (10%) of the students translated that using meaning translation techniques such as "do not judge people by their appearance" and "disappointed ". Furthermore ,15 (75%) of the students failed to provide any translation. This is because of their inability to interpret the idiom and find the equivalent meaning in English language. 3 (15%) of the students provided un related translation such as "good look bad luck " , "misunderstanding someone" and "no relation between his actions and what he said".

**Idiom (14) : " يعد للعشرة "**

This idiom is used to describe "a person who is careful and purposeful in his speaking and doing ". 10 (50%) of the students translated it literally by using "count to ten". While 8 (40%) of the students translated that using paraphrasing technique in the target language as " he is quite " , "behave in a calm way " , "think before speak " , "he is not hasty". Only 2 (10%) of the students did not provide any translation. No one provided unrelated translation .

**Idiom (15) : " مقطوع من شجرة "**

It was translated literally by one of the student as "cut from tree". This metaphorical expression is used to express "a person who do not have family and relatives". Moreover 14 (70%) of the students translated that applying meaning translation strategies as "without family" , "no relatives". Only 3 (15%) of the students did not offer translation. This included unrelated translation as " homeless " , "nothing to do with life".

**Idiom (16) : " بعض اصابعه ندم "**

It is used in a situation when a "person regrets doing something". 3 (15%) of the students translated it literally as "bite his finger out of regret". Whereas 13 (65%) of the students provided meaning translation such as " feel so much regret ", "regret for what he doing". 3 (15%) of the students did not provide any translation. Only 1(5%) of the students used unrelated translation such as " No patient ".

**Idiom (17) : " حاشا السامعين "**

The word " حاشا " is an exceptional term used to show respect. This idiom is used in a situation when a person mentions in his speech saucy names of animals such as donkey and dog and wants to exclude the listener from that .4 (20%) of the students translated the idiom literally such as "beyond the listeners" , "a way from a listeners" and "except the listeners". only 1(5%) of the students paraphrased the meaning of the idiom such as "he speaks bad speeches and doesn't mean the listeners". Furthermore, 10 ( 50%) of the participants did not provide any translation. 5 (25%) of the students used unrelated translation such as " no harm feeling " and " no offence taken ".

**Idiom (18) : " بشر قمحه والا شعيره "**

Both "wheat and barley" have an indication in Arabic culture. The first one for "goodness" the other for "badness" as an indicator of fertility. None of the students translated the idiom literally. But 11(55%) of the students provided the meaning for example "good or bad " , "success or not" , " right or wrong". 8 (40%) of the students failed to provide any translation which may refer to the inability in interpreting the idiom. Only one student provided unrelated translation such as "asking for a results".

**Idiom (19) : " مثل ما راح مثل ما جا "**

This idiom is used to express " a person who does not achieve anything " . 9 (45%) students used the literally translation as " as he went as he come " , "as he go as he return ". on other hand 7(35%) of the students translated it by using a meaning such as " doing nothing " , " nothing changed" and " no result ". 3 (15%) of the students do not provide any translation . Only one student used irrelevant translation as " easy go easy come " .

**Idiom (20) : " بحلب النملة "**

Only one of the students used meaning translation as in "milked the ant". it used to express "a person who is so mean". 9 (45%) of the students used the meaning of this idiom in English language such as " he is a miser" , "very mean". Also, 9 (45%) of the students failed in providing any translation. This is because they did not have the necessary information for doing so. Unrelated translation was provided by one of the students such as in " he like to get money in any way".

Based on the results above, literal translation strategy formed (19.5%) from the whole translation process. This does not serve the purpose of translation because it does not convey the implied meaning of the idioms from the source to the target language. In addition, the meaning of the idioms can not be understood from the meaning of their individual components. So, using this technique is regarded as a hindrance in translating idiom in a successful way. On the other hand, meaning translation strategy formed (36.75%) from the overall translation process. This is considered a high percentage in paraphrasing the meaning of idioms. Also, it is found as the most common way that was used by students in translating idioms. This technique is used when there is not an equivalent in the target language and the translators face difficulties finding one. Failure in providing any translation by the translators, formed (31.5%) from the whole percentage. It may refer to several reasons such as, the inability of interpreting the idioms because the translator does not have the sufficient knowledge of idioms' translation. Also, idioms are used to express social and religious situations which differ from English language to that of Arabic language culture. In addition, the translators lack of knowledge about the appropriate translation techniques to be used could be one of the reasons behind the translators' failure in translating the social idioms successfully. Whilst, unrelated translation formed (12.25% ) of the overall translation process of the idioms.

## 8. Conclusion

The findings of this study which is concerned with investigating the difficulties facing M.A Applied Linguistics students at Mu'tah University in translating local Arabic language Idioms used by speakers of Jordanian Arabic in Tafeilah city into English language have showed that there are several factors that may stand behind the problems in translating idioms. This included cultural difference between both Arabic and English languages. So, the translator must be not only bilingual but also bicultural and possesses wide awareness of the target language. Also, the inability of the translators in finding the equivalent meaning in the target language at both the pragmatic and semantic level. This may be related to their use of the unsuccessful strategies like literal translation, paraphrasing the meaning of the idiom and did not provide the equivalent in the target language. Furthermore, the lack of awareness of their own culture which may relate to the variety of culture and dialects from one region to another could be one of the reasons that may hinder the process of translating the local

idioms. So, translators must pay more attention in order to understand the culture of source and target languages. This is in addition to encouraging the interaction between both of the cultures to reduce the gap between them. Also, using the appropriate strategy in translating is one more element that should be considered when translating.

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