

# Arabic Translation of 'The Murder on The Links': Replacing Idioms with Idioms

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**Arabic Translation of ‘The Murder on the Links’: Replacing Idioms with Idioms**

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**Abstract:**

The translation of idioms is an essential part of human interaction and involves not only words but also ideas and actions. This study examined the English idioms used by Agatha Christie in her novel, 'The Murder on the Links', and how they were translated into Arabic as idioms by Elbaradei. The main objective of the study was to reveal the strategies adopted by the translator to overcome the problem of lack of equivalence, specifically when translating idioms into the target language. A qualitative analysis technique was used to identify Elbaradei's strategies and analyze the impact of using these strategies when deducing the meanings of idioms translated into Arabic. The analysis employed Baker's strategies for translating idioms that consist of the use of an idiom with a similar meaning but different form, the use of an idiom with similar meaning and form, paraphrasing, and omission. The two methods discussed in this paper are: (1) using an idiom with another idiom that has a similar meaning but dissimilar form, and (2) using an idiom with another idiom that has a similar meaning and form. This study discovered that using another idiom with the same meaning but in a different form is the most popular method of translating English idioms into Arabic, although previous research has shown that paraphrasing is the most popular method. Moreover, the results showed that most idioms are clearly rendered when translated into Arabic, making it easier to infer their meanings.

**Keywords:** idiom, translation, strategies, Arabic, novel.

**“林克斯谋杀案”的阿拉伯语翻译：用成语代替成语**

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**摘要:**

成语翻译是人类互动的重要组成部分, 不仅涉及文字, 还涉及思想和行为。这项研究考察了阿加莎克里斯蒂在她的小说“林克斯谋杀案”中使用的英语习语, 以及它们如何被埃尔巴拉迪翻译成阿拉伯语的习语。该研究的主要目的是揭示译者为了克服缺乏对等问题所采用的策略, 特别是在将成语翻译成目标语言时。使用定性分析技术来识别埃尔巴拉迪的策略, 并分析在推断成语翻译成阿拉伯语的含义时使用这些策略的影响。该分析采用贝克的成语翻译策略, 包括使用具有相似意义但形式不同的成语、使用具有相似意义和形式的成语、意译和省略。本文讨论的两种方法是: (1) 将一个成语与另一个含义相似但形式不同的成语结合使用, 以及 (2) 将一个成语与另一个具有相似含义和形式的成语结合使用。这项研究发现, 将英语习语翻译成阿拉伯语时, 使用另一个含义相同但形式不同的习语是最流行的方法, 尽管之前的研究表明释义是最流行的方法。此外, 结果表明, 大多数成语在翻译成阿拉伯语时都可以清楚地呈现, 从而更容易推断其含义。

**关键词:** 成语、翻译、策略、阿拉伯语、小说。

**1. Introduction**

Language serves as a tool or bridge that helps people from different countries solve problems together, exchange ideas, and understand each other better. Cultural practices and the level of politeness in a community also play a role in determining the selection of particular expressions such as idioms and address terms by the speakers (Mansor & Chin, 2022). Furthermore, idioms like phatic communications could represent the identity marker of such a speech community both on a cultural basis and gender basis (Widiana et al., 2020). For this reason, idioms and other fixed expressions are now generally recognized as an integral part of any language. Since the meaning of these collocations cannot be reduced to a minimum or deviate from the superficial meaning of the words of which they are composed, some concerns have been raised both in understanding and interpreting these expressions. To translate idioms and fixed expressions well from one language to the other, a translator must be fluent in both languages, familiar with cultural norms and practices, and able to identify and resolve unforeseen problems as they arise in working out the most accurate and equivalent interlingual idioms. This is because each language is characterized by its unique cultural heritage, which makes it distinctive and may give the impression of being significantly different when translated into another language. The translation is similar to interpreting in some cases (Farghal & Almann, 2022a, 2022b). When it comes to interpreting meanings, identifying linguistic forms of words, phrases, and utterances focuses on anchoring meanings toward their linguistic forms, each of which represents linguistically expressed concepts (Macaryus et al., 2021). Moreover, the techniques for understanding and translating idiomatic expressions from one language to another are determined by the influence of some differences, such as geographical locations, religion, different philosophies, and socio-economic classes of languages and societies.

Therefore, this study examines two strategies that can be used in the translation of idioms, drawing on the findings of previous studies in this field. These two strategies are: (1) idiom by idiom with similar meaning but dissimilar form and (2) idiom by idiom with similar meaning and form. The objective of applying both strategies when translating idioms from English into Arabic is to present a natural translation that could be understood easily by the readers.

Through translation, people from different backgrounds can learn about and appreciate each other's cultures, news, literature, and sciences. For this reason, different definitions of translation have been proposed by researchers and linguists in the field. According to Seehusen et al. (2017), an idiom is "a fixed expression whose meaning cannot be deduced from the denotative meanings of the words that constitute it" (p. 293). According to Snell-Hornby (1988), translation is a "cross-cultural event" (p. 46). According to Nida and Taber (1982), translation is "a process of reproducing in the receptor language (RL) the closest natural equivalent of the SL messages first in terms of meaning and secondly in terms of style" (p. 12). All definitions of translation point to the same: a process of transferring the meaning of one language into another.

To translate idioms and fixed expressions well from one language to another, a translator must be fluent in both languages, familiar with cultural norms and customs, and able to recognize and solve unforeseen problems as they arise in working out the most accurate and equivalent interlingual idioms. This is because each language is characterized by its unique cultural heritage, which makes it distinctive and may give the impression of being significantly different when translated into another language. Moreover, the techniques for understanding and translating idioms from one language to another are determined by the influence of some differences, such as geographical locations, religion, different philosophies, and socio-economic classes of languages and societies.

In most cases, idioms need to be translated into the target language using one of several tactics, including paraphrasing, compensation, or the use of idioms from that language. According to Newmark (1988), idioms are never translated word for word (p. 125). Moreover, "the true danger comes in translating an idiom literally, as the result will usually be nonsensical in the receptor language", as Larson (1984) puts it (p. 20). However, this does not necessarily mean that an idiom must be rendered literally in the target language. The translator, on the other hand, must determine the exact idiomatic equivalent in the target language (Khalil, 2011).

Idioms are culture-specific expressions; therefore, their translation depends heavily on the target culture. As a result, they are cryptic and difficult to understand (Howwar, 2013). Idiomatic expressions are particularly difficult to translate due to the linguistic and cultural differences between Arabic and English (Ali & Al-Rushaidi, 2016).

Idioms pose particular difficulties for translators because their meaning cannot be derived from their constituent parts, which makes them culturally bound terms. According to Newmark (1988), lexical problems - problems with individual words, phrases, and expressions - are the most common challenge translators face when working with idiomatic expressions. It is difficult to find words equivalent in both meaning and frequency when translating idioms. Moreover, as Mollanazar (2004) notes, translators often make the mistake of taking idioms literally and translating them word for word. Therefore, he finds it funny or ridiculous when people try to translate idioms into their literal meanings.

Mollanazar (2004) claims: "The risk for translators is that they may take idioms at face value. If you try to translate idioms literally, you will end up with nonsense or, at best, some amusement" (p. 52). While experienced translators cannot be expected to produce translations of the same quality as those produced by translation students, this study treats both groups equally.

One problem with translating novels is the possibility of idiomatic expressions creeping in. Idiomatic expressions exist in every language because language and idioms are inextricably linked. Idioms are used in different contexts and discussions. They are considered a group of words and phrases that cannot be translated word for word. Therefore, idioms have cultural and figurative connotations different in each language, and their surface structure is often semantically confusing. Therefore, translators need to be familiar with the nuances and differences between the two cultures represented by the source and target languages (Jabbari, 2016).

Christie's 'The Murder on the Links' is a detective novel published in May 1923 by The Bodley Head in the United Kingdom and by Dodd, Mead, and Company in the United States. Poirot and Hastings both make an

appearance. According to one of the book's readers (Nolan, 2019), the "signature of a crime" is based on the author's conception of Poirot in the novel - that the core pattern of a crime does not change. Yes, Christie developed the concept of criminal profiling 50 years before anyone else.

'The Murder on the Links' was translated into Arabic by Elbaradei, who was born in 1955 and is considered one of the most renowned translators in the Middle East. He has translated 50 works, including Johann Burckhardt's *Travels in Arabia*. The novel was translated in two stages. Elbaradei did the first translation into Arabic, then Ramzi Hasson went through it again and corrected some grammatical errors that had crept in. In both cases, experts in the field of translation were entrusted with the task. The plot of the novel revolves around a French millionaire's desperate call to the detective Poirot. Poirot arrives late for the funeral and witnesses the millionaire's remains being indiscriminately buried in an open grave. As Poirot investigates this heinous crime, he discovers a link to a murder that occurred twenty years earlier.

This study looks at the data from Christie's novel 'The Murder on the Links'. The authors first discuss the meanings of the idioms based on the many categories they fall under, using Fernando's (1996) taxonomy. Second, a translation technique based on Baker's (1992) idiom translation model is applied. Third, the results of applying these methods to translate the idioms into Arabic were examined. The techniques used to translate the idioms from 'The Murder on the Links' into Arabic are the subject of this study.

## 2. Literature Review

Due to the difficulty of finding an equivalent expression in the target language, this study provides a summary of the most common approaches to idiom translation studied so far. Bassnett-McGuire (1980) states, "We can say that an idiom is a number of words that, taken together, mean something different from the individual words of the idiom when they stand alone" (p. 4). Some studies on idiom translation procedures that have been conducted are as follows:

Al-Hamdalla (1998) stressed that translators should look for an Arabic counterpart to an idiom whenever possible. However, Ayoub (1994) considered that the difficulties associated with translating idioms can be divided into two categories: cultural and linguistic. Since Arabic and English come from different language families and represent different cultures, these differences may contribute to misunderstandings or other problems.

Bataineh et al. (1996) investigated the problems encountered when Jordanian translation students attempted to translate English idioms into Arabic. She also investigated the causes of these problems, the types of idioms that are difficult, and the methods used in the idiom translation. It was found that any inattention or

misinterpretation of the idiom leads to a break in meaning or incoherence. She further elaborated on the issue of idioms, noting that participants had difficulty with them because they were culturally specific. In several cases, students' inability to recognize idioms led to a literal translation. Finally, she found that her participants generally used the translation techniques recommended by Baker (1992).

López Rodriguez et al. (2009) investigated certain difficulties encountered by third-year License Master's students at the English Department of the University of Mentouri when translating idioms and proverbs from Arabic into English. The author of the study conducted a test in which third-year students translated a pair of idioms or proverbs from Arabic into English and vice versa, using a corpus of 20 examples in each language. The results showed that the participants had translated very poorly and that they lacked the cultural knowledge to correctly interpret the meaning of the preset sentences. Consequently, most of the students relied on the literal translation or were simply passed over without explanation. Some of them even resort to explanations, which are wrong about three-quarters of the time.

Aldahesh (2008) concludes that translators, educators, and lexicographers can benefit from the study of the problems encountered by Middle Eastern experts and students in translating English idioms into Arabic. His study involved the use of translation tests to identify common problems and errors that may occur during the translation process. Additionally, the research showed several problems related to the idiomatic use of English phrasal verbs. The biggest problem is that no action in the real world corresponds to these verbs. Errors such as the use of incorrect Arabic, shifting register, collocations, incorrect delivery of speech acts, use of Arabic colloquialisms, regional dialects, and paraphrasing have been identified as the main causes of failure to produce a suitable translation in the target language.

### 3. Methodology

Based on the objectives of the study, a qualitative analysis technique was used to identify Elbaradei's (1995) tactics and analyze the impact of using these strategies when deducing the meanings of the idioms translated into Arabic.

This method is appropriate for the study as it reports and interprets events rather than trying to regulate them (Higgs et al., 2009). According to Neill (2007), this method involves the analysis of data such as words, pictures, and objects. Since the data for this study is in the form of text and understanding the text is crucial for this study, this method is suitable (Higgs et al., 2009). It is ideal for the study as it reports and evaluates events rather than regulating them.

In this study, the authors analyze the data using a content analysis approach. According to Ary (2010),

content analysis is a research technique used to analyze textual or visual data to identify qualities. Textbooks, newspapers, online sites, speeches, films, novels, commercials, musical creations, and other forms of publications can be analyzed. This study lends itself to content analysis because the authors examine idioms in the novel 'The Murder on the Links' and the procedures for translating them into Arabic *جريمة في ملعب Jarimah fi mal'ab al golf*.

This study mainly focuses on idioms. The idioms were collected directly from the English novel 'The Murder on the Links' by Christie (1923) and its Arabic translation *جريمة في ملعب الغولف Jarimah fi mal'ab al golf* by Elbaradei. The Bodley Head published 'The Murder on the Links' in the original language in 1923. The novel is 169 pages long and divided into 28 chapters. The target language text *جريمة في ملعب الغولف Jarimah fi mal'ab al golf* was published by Ajyal Publishers in 1995 and is available in five editions. The last translated edition was published in 2006. The translated version has 28 chapters spread over 290 pages.

The data consists of 90 English idioms extracted from Christie's novel 'The Murder on The Links', while the corresponding Arabic idioms were taken from the 1995 Arabic translation of *جريمة في ملعب الغولف Jarimah fi mal'ab al golf* by Elbaradei. For the verification of English idioms in this study, the authors relied on the Farlex Dictionary (2017) to identify and define the selected idioms. The following dictionaries were also used:

- Oxford Idioms Dictionary for learners of English. (2020). Oxford: Oxford University Press;
- Cobuild (2012) – Collins Cobuild dictionary of idioms (Moon, R., ed.). London: HarperCollins;
- Spears, R. A. (2000). NTC's American Idioms Dictionary. Lincoln: National Textbook Company;
- Spears Richard. (2005). Dictionary of American Idioms and Phrasal Verbs. New York: McGraw-Hill.

After the idioms have been extracted from the original text, the authors read the translated text to determine the translation strategies used for these idioms and whether or not they have been translated appropriately. To complete this crucial stage, it is necessary to consult idiom dictionaries for the Arabic language. The following are dictionaries for Arabic idioms:

- Dawood, M. (2014). *Al-Mujam almusuei liltae bir alaistilahiah fi allughah alarabiah* (4th ed.). Cairo: Dar Nahdat Misr li al Tabaat wa al-Nasher;
- Rizq, W. (2003). *Alsraj aloujiz, ma'jm lilmtradfat wala'barat alastlahiah wala'dhdad ala'rabiah* (2nd ed.). Cairo: Maktabat Lobnan Abo Alhoul.

The conceptual framework (Figure 1) illustrates how the authors conduct the study to meet the research objectives. The primary objective of this study is to examine the strategies used to translate idioms in 'The Murder on The Links.' The following figure depicts the conceptual framework.



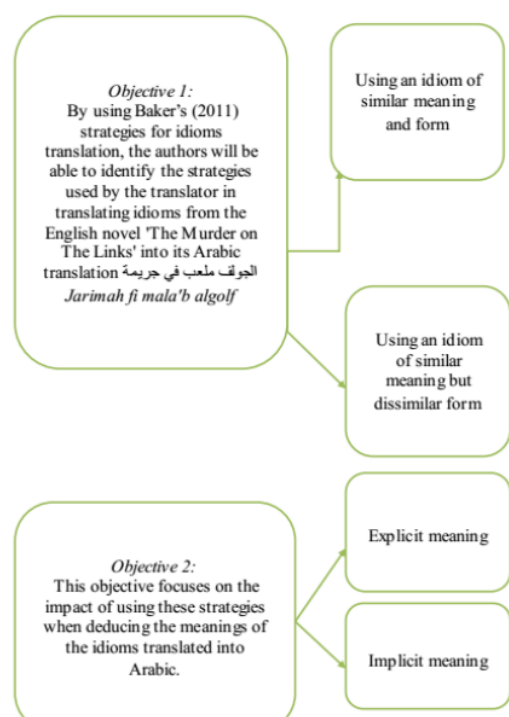


Figure 1. The conceptual framework (Developed by the authors)

#### 4. Strategy of Idiom Translation

The idioms used in Elbaradei's translation of 'The Murder on the Links' into Arabic are the focus of the first research question of this study. To determine which approaches are most commonly used in translating English idioms into Arabic, the authors draw on Baker's (1992) strategies on idiom translation strategies. Using these methods, the authors could compile a list of the most frequently used idioms in the novel, divide their translation strategies to identify Elbaradei's most dominant strategy, and ensure that these idioms were rendered correctly to help Arab readers understand the text.

These strategies are appropriate for our study because Baker has updated this strategy since her 1992's strategy included only four strategies, while the theory used in this study includes seven strategies. Furthermore, Baker's (1992) strategies stand out for their applicability to English-Arabic analysis.

The strategies for translating idioms are illustrated as follows:

1. *Using an idiom of similar meaning and form:* The idiom is translated equivalently both in the meaning and in the lexical items.
2. *Using an idiom of similar meaning but dissimilar form:* This strategy allows the translator to use the idioms for the target text, which has different lexical items as long as the meanings remain the same.
3. *Borrowing:* This approach tackles a kind of

idiom that does not exist in the target language or has a clear context in which the idiom must be preserved in its original form.

4. *Paraphrase:* This strategy is often used when no equivalent idiom can be used in the target language.

5. *Omission of a play on idiom:* This technique only requires translating the literal meaning of an idiom into a context that makes it easy to understand fundamentally, despite it being playful wordplay in essence.

6. *Deleting the entire idiom:* This strategy is often used when there is no equivalent idiom that could be found in the target language.

7. *Compensation:* This strategy involves omitting or downplaying a source text idiom at its point of occurrence in the source text and bringing it up elsewhere in the target text.

#### 4.1. The Effects of Using Those Strategies When Deducing the Meanings of Arabic Idioms

The second question in this study examines the influence of the use of these methods in determining the meanings of idioms translated into Arabic. Idioms are among the approaches in which the meanings of the vocabulary words that make them up are difficult to understand.

However, recipients grasp their meaning through the connotations of the whole structure. These expressions get their strength from their use in the community. This is because their meaning is not restricted. Moreover, they evolve depending on the situations in which they are used and not on their original meaning in the sentence.

Additionally, two specialists fluent in both English and Arabic were employed to evaluate the idiom analysis and translation from English into Arabic.

#### 4.2. Trustworthiness

Since there can be no validity without reliability (and thus no credibility without dependability), Lincoln and Guba (1985) argue that evidence of the former is necessary to prove the latter. The accuracy of data is important for credibility. In this study, credibility and dependability were used to establish trustworthiness. To validate the research findings, the authors examined the data in detail and used the theories of translation specialists. To achieve the level of dependability, the authors analyzed both the procedure and output of the research for consistency.

The authors needed to analyze both the process and product of the study to confirm the reliability of the data. Therefore, the authors needed confirmation of the research findings from two experts. The first expert was a Ph.D. student in translation studies at IIUM University. The second expert from Ain Shams University had a Master's degree in literary translation and a Ph.D. in criticism and literature.

## 5. Analysis and Discussion

The common strategies for translating idioms in *'The Murder on the Links'* into Arabic are as follows:

Table 1. Common idiomatic translation strategies (Developed by the authors)

No.	Strategies	Frequency
1	Idiom by an idiom of similar meaning but dissimilar form	36
2	Idiom by an idiom of similar meaning but dissimilar form	31
3	Paraphrasing	22
4	Omission	2
	Total	90

The results revealed that the translator applied four strategies suggested by Baker (1992): idiom by an idiom with similar meaning but dissimilar form, idiom by an idiom with similar meaning and form, paraphrase, and omission. It turned out that the main strategy utilized by Elbaradei in rendering English idioms into Arabic was that of idiom with similar meaning but a dissimilar form. The number of idioms translated using this strategy was 36, accounting for 40% of all idioms.

The second strategy applied in *'جريمة في ملعب الجولف'* *Jarimah fi mal'ab al golf*, involved the translator using an idiom with an idiom of similar meaning and form. A total of 31 idioms followed this strategy, representing 34.4% of all idioms.

Additionally, the translator also used paraphrasing when rendering idioms into Arabic. In the Arabic translation of *'The Murder on Links'*, a total of 22 idioms were rendered by paraphrasing, which corresponds to 24.4% of all idioms. The overall percentage of use of paraphrasing is contrary to many previous studies such as (Bahumaid, 2010; Khosravi & Khatib, 2012; Unja, 2019), which found that paraphrasing is the most commonly used strategy by translators.

The fourth strategy adopted by Elbaradei in translating idioms into Arabic is omission. This strategy was the least used by the translator when rendering idioms from English into Arabic, as the researcher found only two idioms in the novel and the percentage of these idioms was only 2.2%.

It can be concluded that a translator who refrains from paraphrasing when translating idioms shows that he/she is familiar with most of the idioms in the source text and therefore tries to render them correctly based on his/her linguistic background. This is exactly what Elbaradei did when he translated *'The Murder on the Links'*.

### 5.1. Translating Idiom by an Idiom of a Similar Meaning but a Dissimilar Form

According to Baker (1992), this approach calls for

employing idioms that have a similar meaning in both the source and target languages, but it primarily uses different lexical features to convey the translation. The researcher discovered these strategies after examining the Arabic translation of the book *'The Murder on the Links'*.

Table 2. Example 1, Chapter 2 (Developed by the authors)

English Idiom	Arabic Idiom	Back Translation	Transliteration
Finally, he seemed to <b>make up his mind</b> .	أخيراً بدا وكأنه عزم أمره	Finally, he seemed to make his final decision.	'Azema amrah

When Poirot started perusing his letters in search of crucial communication on a fascinating topic, Hastings uttered this idiom. Poirot is eager to travel to Mr. Rino's residence and rescue him when he sees the letter Mr. Rino has written pleading for assistance. Hastings observed Poirot's enthusiasm and noted his seeming certainty. Poirot leaves without hesitation as a result.

The idiom *"make up his mind"* refers to the process of deciding careful thought. Although a similar usage can be found in Shakespeare's King John from two centuries earlier, this idiom dates to the early 1800s (Ammer, 1997). The idiom *"making up his mind"* is a pure one, according to Fernando's (1996) classification because its lexical components do not fully capture its meaning. For example, the phrasal verb *"make up"* might apply to two different things. It can first refer to making up a story or a plan. Second, it speaks of pardon (Cambridge, 2014). Additionally, because *"mind"* refers to *"decision"* in the idiom, it has a different meaning.

Elbaradei translated the English idiom *"made up his mind"* into *'عزم أمره'* *'azema amrah* in Arabic by using Baker's (1992) suggested technique of translating an idiom with a similar meaning but a dissimilar form. Although it was referenced in Surat Muhammad, the Arabic term *"عزم أمره"* *'azema amrah* is a Quranic expression. Furthermore, the word indicates to act without delay when the truth comes to light, according to Ashur (1984), who wrote about it in his book *'Altahrir wa Altanweer.'* Contrarily, many linguists, including Dawood (2014), claim that the Arabic term refers to the intention to do a particular thing rather than merely hesitancy.

The authors discover that the meaning of the idiom is not the same and varies depending on the context after analyzing the various interpretations of the expression in Arabic. As a result, the meaning is implied, and Arabic readers must take the context into account. According to experts, the expression *'azema amrah'* is not commonly used in modern Arabic and is a very archaic idiom that makes it challenging to grasp for people who are not experts in Arabic literature. The phrase *"اتخذ قراره"* *ettakhatha qararah* can be used as a replacement because it is clearer and consistent with the

context to eliminate the problem of comprehending the idiom.

Table 3. Example 2, Chapter 3 (Developed by the authors)

English Idiom	Arabic Idiom	Back Translation	Transliteration
When you got called to this job, did you <b>put your nose in the air</b> and say it was a nasty business, and you would not be mixed up in it?"	عندما استدعوك لهذه المهمة، هل شمخت بأنفك وقلت إنها مسألة قذرة لن تشارك فيها؟	When they called you to this job, were you conceited and said it was a dirty issue that you would not be involved in?	Shamkht bi anfa

Hasting still has several unanswered questions about the enigmatic Cinderella. He ran across her multiple times in various locations, but she never revealed who she was or what she was up to. Hastings was appalled by her enthusiasm for crime and detective fiction since he believed that ladies should not enjoy such things. According to Hastings, women are delicate and cannot stand seeing such repulsive things. Cinderella, on the other hand, did not enjoy it and felt that Hastings had overestimated her capability. He was informed by her that his theory was incorrect or that women had undergone tremendous change. After that, she asked, "Did you *put your nose in the air* and declare it was dirty business, and you would not be mixed up in it when you got called to this job?" This idiom is used to describe how someone acts when they feel superior to other people and do not want to engage in conversation with them.

The idiom "put your nose in the air" is a pure idiom, according to Fernando's (1996) classification, as there is no connection between its lexical components and the expression's true meaning, which is arrogant. When translating the English idiom "push your nose in the air" into Arabic, Elbaradei used Baker's (1992) advised approach of translating an idiom by an idiom with a similar but differing form because the Arabic idiom only has two lexical items, while the English idiom has six. Additionally, the Arabic expression "شمخت بأنفك" *shamkht bi anfa*, which means "arrogance," is frequently employed. According to the origin of this phrase, if a person raises his face, his nose will be thinner because the nose is more prominent in the face (Dawood, 2014).

The translation of an idiom into an Arabic idiom with a similar meaning but a different form has the suggestion that the meaning is implicit. According to experts, the expression "شمخت بأنفك" *shamkht bi anfa* may not be appropriate in contemporary Arabic. Despite the authenticity of the translation, the majority of readers have never heard of this old idiom. The readers must be fluent in Arabic to understand what is being

said because the meaning is implied.

Table 4. Example 3, Chapter 9 (Developed by the authors)

English Idiom	Arabic Idiom	Back Translation	Transliteration
Undoubtedly, we are <b>held up</b> until we get the return cable from Santiago.	لا شك أننا مكتوفو الأيدي حتى يصل جواب البرقية من سانتياغو.	Of course, we have nothing to do until the answer to the telegram arrives from Santiago.	Maktofo alaide

The murder of Mr. Rino was allegedly committed by gardener Auguste, and Giroud and Hastings discovered evidence directly linking August to the crime. First, Mr. Rino's chamber has tracks from shoes that resemble Auguste. The existence of Mr. Renault's glove in Auguste serves as the second indication. The gardener was subpoenaed by the judge and Hastings after this evidence was used against him. Hastings expressed his frustration after questioning him and learning that he was unrelated to the murder investigation by saying, "Undoubtedly, we *are held up* until we get the return cable from Santiago."

The phrase "held up" refers to delaying or postponing further action on someone or something when analyzed grammatically as a phrasal verb. The idiom "held up" is a literal one, according to Fernando's (1996) taxonomy of idioms because its lexical components accurately reflect the entire meaning, making it simpler for readers to comprehend.

When translating the English idiom "hold up" into the Arabic phrase "مكتوفو الأيدي" *maktofo alaide*, which denotes incapacity to do something or start it, the translator used the second technique Baker (1992) provided for translating an idiom with an idiom that has a similar meaning but different form. There is an idiom that has the same connotation as the source text and expresses this meaning.

The words that make up the Arabic idiom "مكتوفو الأيدي" *maktofo alaide* cannot be understood separately. The implicit meaning of this idiom is unclear from the wording. To be clear, the words "مكتوفو" *maktofo* and "الأيدي" *alaide* refer to the end portion of a person's arm that extends past the wrist and includes the palm, fingers, and thumb. The hands should be tied, according to the surface meaning. According to Dawood (2014), "مكتوفو الأيدي" *maktofo alaide* is a metaphor for a feeling of weakness and the incapacity to perform a particular action. In this context, the word "أيدي" *aide*, which relates to hands, is used since it has the connotation of protection. As a result, the meaning is entirely implied, and readers who are familiar with Arabic can understand the term with ease.



Table 5. Example 4, Chapter 23 (Developed by the authors)

English Idiom	Arabic Idiom	Back Translation	Transliteration
He had <b>hit the nail on the head</b> .	أصاب كيد الحقيقة	He was correct.	Kabid alhaqeqah

The novel is made up of intriguing occurrences that follow one another. When Hastings and Poirot traveled to England to meet Bella, this metaphor was used. After thorough investigations, it was discovered that Bella had taken the dagger used to attack Renault. The amazing thing is that despite her admission, Hastings was madly in love with her, and he assisted in her escape without letting Poirot apprehend her. Poirot's response was typical, and he was not at all furious. He then decided to go back to France and informed Hastings that he did not believe he would be allowed to return alone due to his fear of betraying him and abducting his girlfriend. "He had hit the nail on the head," Hastings thought to himself.

To "hit the nail on the head" in the English idiom is to perform exactly as you should or most effectively and efficiently as possible (Spears, 2005). This expression, which has equivalents in several languages, dates to the early sixteenth century. By the time Henry David Thoreau used it in 1849's 'A Week on the Concord and Merrimack Rivers', it had become a cliché (Ammer, 1997). The example fits Fernando's (1996) classification of idioms and their types as pure ones because the idiom's constituent parts, which allude to hitting the nail on the head, do not reveal the idiom's true meaning.

When translating the English idiom "strike the nail on the head" into "أصاب كيد الحقيقة", Elbaradei used the approach of translating an idiom with a similar meaning and dissimilar form suggested by Baker (1992).

The Arabic equivalent is "asab kaid alhaqeqah," whereas the English equivalent includes six words. The Arabic expression "أصاب كيد الحقيقة" means to state something absolutely right, according to Dawood (2014).

This strategy changes the Arabic idiom's shape so that it is more clear. The term "الحقيقة" *alhaqeqah*, which directly translates as "truth," cannot have two meanings. Experts believe that the translated Arabic idiom is accurate and understandable because the English idiom and the Arabic idiom are so similar.

Overall, the number of idioms translated using this strategy was 36, accounting for 40% of all idioms. This revealed that the main strategy used by Elbaradei in rendering English idioms into Arabic was by idioms with similar meanings but dissimilar forms.

## 5.2. Translating an Idiom by Idiom with Similar Meaning and Form

This technique uses an idiom in the target language

that has the same meaning as the idiom in the source language and contains lexical parts that are identical (Baker, 1992). By using an identical or lexically comparable object, the idiom in the target language is intended to convey a meaning that is similar or very similar to that of the idiom in the source language (Lafta, 2015).

Table 6. Example 5, Chapter 2 (Developed by the authors)

English Idiom	Arabic Idiom	Back Translation	Transliteration
For all you know, there may be a great case coming <b>on the horizon</b> .	فما يدريك: لعل قضية كبرى تلوح في الأفق.	What do you know, maybe an important case is there.	Fi alufuq

Poirot searches everywhere due to his preoccupation with contentious matters. Because he thinks his intelligence is superhuman, he does not study little instances because they do not interest him. As a result, Poirot lamented the need for a fresh case one day while he and Hastings were sitting side by side. Hastings advised Poirot to check his mail because a fresh case might approach. The phrase "on the horizon" denotes something that will happen or show up soon (Farlex, 2015).

The example is pure, as defined by Fernando's (1996) taxonomy of idioms because its meaning cannot be deduced from its constituent parts. In its literal sense, "on the horizon" into "في الأفق" alludes to the boundary between the earth and the sky, which contradicts the idiom's intended meaning, according to Farlex (2015).

Here, the English idiom "on the horizon" is translated into Arabic as *fi alufuq* "في الأفق" using Baker's (1992) suggestion to translate idioms with a comparable meaning and form. The word "on" has the same meaning and form when translated as "في" *fi*. The Arabic equivalent of "horizon" is "الأفق" *alufuq*, which is a perfect match. As a result, the idiom was successfully translated without losing any of its original meaning or form.

The Arabic term "*alufuq*" has two meanings, Anis et al. (1972) claim. First, it refers to a circle where the viewer perceives the earth and sky to be in contact. Second, it denotes a considerate and knowledgeable individual. It is obvious that none of the aforementioned definitions accurately reflect the meaning of the expression "في الأفق" *fi alufuq*. The word "في الأفق" *fi alufuq* has numerous interpretations, none of which correspond to the true goal of the idiom, hence the meaning is inferred because it cannot be comprehended from its separate elements.

Table 7. Example 6, Chapter 2 (Developed by the authors)

English Idiom	Arabic Idiom	Back Translation	Transliteration
This is <b>out of the ordinary</b> , mon ami. Read for yourself!	هذه خارجة عن المألوف يا صديقي ... اقرأها بنفسك.	This is does not always happen! Read yourself.	Kharijah a'n alm'alof

Poirot was having breakfast with his pal Hastings one day. Poirot was restless because there were no obvious cases for him to look into. Poirot was advised by Hastings to read the letter to determine whether anything significant required his attention. Poirot began by reading each letter individually until he got to the final one, only to be shocked to see that it was from the private eye Jab, who frequently brings them his intriguing cases. After reading the letter outlining Mr. Reno's request for assistance before his passing, Poirot handed it to his friend Hastings and commented, "this is *out of the ordinary*", mon ami." "Read the book yourself." The meaning implied by the expression "*out of control*" is "not usual or common and outside one's regular expectations" (Farlex, 2017).

According to Fernando's (1996) taxonomy of idioms, this kind of idiom falls under the category of literal idioms because there is no hidden meaning and the meaning can be easily grasped from each of its constituent parts.

According to Dawood (2014), the Arabic expression "*خارج عن المألوف*" *kharij a'n alma'lof* describes someone who made something novel and unexpected. Additionally, the translator changed the English term "out of the ordinary" into "*خارج عن المألوف*" *kharij a'n alma'lof* in Arabic because that is the proper translation. For instance, the Arabic term "*خارج*" matches well with the word "out." For instance, the word "out" is the best match for the Arabic word "*خارج*" *kharij* and the word "*عن*" *a'n* is the precise translation for "of" and the word "*المألوف*" *alma'lof* gives the exact meaning of "ordinary". For instance, the translator applied the paraphrasing strategy proposed by Baker (1992) when translating the above example. The Arabic idiom "*خارج عن المألوف*" *kharij a'n alma'lof* conveys the same meaning as that in the source text "*out of the ordinary*".

The translation of the phrase into Arabic using this technique keeps the idiom's explicit meaning intact. The readers of both languages did not need to translate either the language's meaning or look it up in an idiom dictionary.

Table 8. Example 7, Chapter 7 (Developed by the authors)

English Idiom	Arabic Idiom	Back Translation	Transliteration
The last thing we observed, as we left the spot, was Giraud,	وكان آخر ما لاحظناه ونحن نغادر المكان هو جيرود	The last thing we observed, as we left the	A'la arba'a

crawling about on all fours, with a thoroughness in his search that I could not but admire.	جثا يزحف على أربع في بحث دقيق شامل لم أجد بدا من الإعجاب به.	spot, was Giraud, crawling on his hands and knees looking meticulously for clues, and I was looking at him admiringly.
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When Poirot arrived at Mr. Rino's house, he discovered the latter dead and another detective. Giraud is the detective's name, and he works incredibly hard. The two investigators then engaged in an intellectual rivalry. Giraud behaved strangely, which infuriated Poirot. He started to search for clues to help him identify the murderer, for instance, by crawling on his hands and knees. Poirot was offended by this act and made fun of it, while Hastings thought it was admirable and described it as "crawling around *on all fours*." The term, however, refers to being on one's hands and knees (The American Heritage, 2003).

Since its meaning cannot be inferred from its lexical components, Fernando's (1996) classification of idioms as pure idioms includes the expression "*on all fours*".

In translating the English idiom "on all fours" into "*يزحف*" *a'la arba*, Elbaradei gave an adequate equivalent in Arabic, applying the strategy of translating the idiom with a similar meaning and form as proposed by Baker (1992). In Surat An-Nour of the Holy Quran, the phrase "*على أربع*" is an example of how this idiom is used in Arabic culture. The meaning and structure are the same in both languages. Using an idiom from the Holy Quran without disregarding it or paraphrasing it, the translator could translate it for Arabic readers thanks to his proficiency in the two languages. In fact, the translator may have been satisfied with the word "*يزحف*" *yazhaf* as it refers to a process that uses the hands and feet in both Arabic and English. He did, however, want to give the full picture. As a result, readers are not distracted and can fully picture the scene. The idiom "*على أربع*" *a'la arba* has an underlying connotation that makes it challenging to comprehend without prior knowledge. It has no clear-cut meaning.

Table 9. Example 8, Chapter 7 (Developed by the authors)

English Idiom	Arabic Idiom	Back Translation	Transliteration
In another minute, we were <b>face to face</b> with the mysterious Madame Daubreuil.	وبعد دقيقة أخرى كنا نقف وجها لوجه مع السيدة الغامضة.	Another minute later, we were standing in front of the mysterious lady, Madame Daubreuil.	Wajhan li wajh

In addition to being charged with being Mr. Rino's secret lover, detectives found that Madame Daubreuil had deposited sizable quantities of money she had received from him just before his passing. Poirot was more suspicious of her because of this information and wanted to see her as soon as possible. The probe will thus be conducted "face to face". The Farlex (2017) notes that the phrase "face-to-face" has two interpretations. First, be with someone close enough to meet, converse, or see. Second, it describes a circumstance in which you must accept the truth. This expression first appeared in the late 1800s (Ammer, 1997).

The lexical components of the phrase "face to face" do not accurately convey its intended meaning. The aforementioned example is regarded as a pure idiom in Fernando's (1996) classification of idioms. The front section of a person's head, from the forehead to the chin, the similar part in an animal, or the surface of something, particularly one that is exposed to the viewer or serves a specific purpose, is meant by the word "face" as a noun. The idiom's hidden meaning is different from the definitions given above.

The English idiom "face to face" was translated into the Arabic phrase "واجه لوجه" "wajhan li wajh" using Baker's (1992) suggested method of using an idiom that has a similar meaning and form. The translation accurately captured the meaning of the original text. The Arabic term "واجه لوجه" "wajhan li wajh" refers to a face-to-face exchange and accurately captures the meaning of the original language.

The Arabic idiom "واجه لوجه" "wajhan li wajh", which means "two opposite faces," cannot be deciphered from its constituent parts. Arabic language proficiency must comprehend this phrase. The Arabic idiom, according to Dawood (2014), is a method of confronting someone in person. Because Poirot was not requesting a challenge, this explanation does not accurately capture the idiom's true meaning in the work. He asked to speak with her simply to do an investigation. As a result, the idiom in Arabic is implied according to the researcher because its linguistic components are not direct.

From the above discussions, it is clear that the translator adopted the strategy of translating an idiom with an idiom of similar meaning and form in "جريمة في ملعب الجولف" "Jarimah fi mal'ab al-golf". A total of 31 idioms followed this strategy, accounting for 34.4% of all idioms.

## 6. Conclusion

After analyzing the idioms that occur in the English novel 'The Murder on the Links', it turns out that the three types of idioms classified by Fernando (1996), namely pure idioms, semi-idioms, and literal idioms, are used in the novel. Regarding the question of the main strategies used by the translator when rendering idioms, the authors found that Elbaradei uses four

strategies suggested by Baker (1992). First, translating idiom by idiom with similar meaning but a dissimilar form. Second, translating idiom by idiom that has similar meaning and form. Third, paraphrasing, and fourth, omission. However, this paper focuses only on the translation of idioms with idioms, so the analysis of paraphrasing and omission is not covered. The results revealed that the strategy of translating an idiom by an idiom with similar meaning and dissimilar form is the most frequently used strategy by the translator. As for the impact of the use of these strategies on Arabic, the results showed that most of the translated idioms are explicit. The strategy of translating idioms into idioms is effective since the translation is more natural and easily understood by the readers. Therefore, this strategy is recommended for translating idioms in literary works.

This study suggests that the translations of idioms should be dealt with accurately and with great care since idioms are often used in the source text for certain purposes, such as describing the general atmosphere or a sign of dissatisfaction. Poor translation affects the quality of the translation and impedes the delivery of the intended meaning to readers. Since literature depends on the strength of the language used to allow the readers to navigate between events as if they are reading the original novel. Additionally, this study recommends that the translator first determine the type of idioms found in the source text and choose the appropriate strategy for translating them. In fact, choosing the appropriate strategy helps convey meaning to the readers. Therefore, the translator must prioritize the strategies of translating idioms and search for an equivalent in the target language. If the equivalent is not present in the target language, using other strategies such as paraphrasing or omission is a good alternative.

This study focused on an array of English idioms, and then analyzed the strategies used when translating them into Arabic. The results of this study may help translators and students when dealing with the translation of idioms from one language to another. In fact, the translation of idioms into idioms contributed to the naturalness of the novel itself. Therefore, readers of different languages could feel similar emotions aroused by the novel.

Some aspects remain open for discussion by future researchers in future studies. The study pontificates that future studies focus on novels translated multiple times, allowing them to ascertain the differences between their translations or their treatment of idioms. Also, the researcher suggests that researchers turn to modern literature, such as famous series and movies, because many of them deserve to be studied. Finally, it is noticeable that the previous studies were concerned with the strategies for translating idioms. Therefore, the researcher suggests that the idioms should be analyzed grammatically and morphologically after their translation into Arabic.

## 7. Limitations and Further Study

This study discusses the translation of idioms from English into Arabic by using only one strategy namely replacing idioms with idioms. In terms of limitations, it could be argued that more strategies could be used to translate idioms. Thus, further studies about idiom translation using different strategies would contribute more insights into the field of translation.

## Authors' Contributions

The first author formulated the research problem, selected the literature review, and conducted the data analysis, while the second author initiated the research topic and collected the data. The other co-authors then specified the research method and contributed to the data analysis. The other co-author was involved in the data collection and selection of theories for this research. The corresponding author of this article contributed her idea to the analysis and did the proofreading, editing, and submission of the article. The next co-author also contributed her idea to the data analysis of data as well.

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