



Uluslararası Sosyal Araştırmalar Dergisi

The Journal of International Social Research

Cilt: 4 Sayı: 17

Volume: 4 Issue: 17

Bahar 2011

Spring 2011

TRANSLATION PROCEDURES AND PROBLEMS OF COLOR IDIOMATIC EXPRESSIONS IN ENGLISH AND PERSIAN: CULTURAL COMPARISON IN FOCUS

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Abstract

In this study, efforts have been made to meet three objectives. Firstly, the researcher attempted to examine the extent of translatability of color idiomatic expressions in English- Persian and Persian- English texts. The next- was to explore the applied translation strategies in translation of color idiomatic expressions. The third aim was to find cultural similarities and differences between color idiomatic expressions in English and Persian. A number of 190 English and 90 Persian color idiomatic expressions along with their equivalents were gathered from monolingual dictionaries and as the next step their equivalents were detected from bilingual dictionaries. The analysis of data revealed that the following strategies were used in translating color idiomatic expressions: 1) using a non- idiomatic expression; 2) using an idiom of similar meaning and form; 3) using an idiom of similar meaning but dissimilar form; 4) literal translation; 5) paraphrasing and finally 6) loan translation. Moreover, the results of the study led us to conclude that an ideal translation strategy of translating an idiom by using another idiom in target language is not always possible. On the other hand, literal translation without considering its restrictions may lead to an awkward and unnatural translation. Then, the strategy of translating an idiom with a normal, non- idiomatic expression can be appropriate when there is no corresponding target language. Further results also revealed that there are many interesting cultural similarities and differences between color idiomatic expressions in English and Persian.

Key words: Idioms, Color idioms, Strategies of translation, Equivalents, Literal translation, idiomatic translation, loan translation, Culture

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1. Introduction

Idiomat�city of language plays a pivotal role in both foundation and comprehension of every language. In other words, all languages have idioms- a string of words whose meaning is different from the meaning conveyed by the individual words. The combinations of idioms are fixed as to form and their meaning comes from the combination. To set the scene for our discussion, consider the idiom "white elephant" meaning something is 'useless and expensive to keep up.' As it reveals, the total meaning has little to do with "white" or "elephant". Likewise, in Persian the idiom "nazok narenji" "نازک نارنجی" means a "squeamish person", however, the total meaning has nothing to do with 'nazok' "نازک" (meaning thin) or 'narenji' (meaning orange) "نارنجی".

Languages abound in such idioms. The same concept of these idioms may be expressed by a different word in another language and these two concepts may be equivalent culturally, though not lexically. A literal or word- for- word translation of them into another language will not make sense. The form can not be kept, but the receptor language word or phrase which has the equivalent meaning will be the correct one to use in the translation. The language fixity of idioms makes their translation sometimes rather problematic, and idioms are indeed considered as one of the most complicated elements of language in terms of their translatability

On the other hand, colours as one of the most powerful communication tools would have entirely disparate meanings and symbols not only in different cultures but also in different idioms. People from different cultures react to colours in different ways. Most colours and symbols may have positive associations with them or negative connotations. For example, although black usually represents formality and sophistication, it can also be a symbol of mourning. Cultural problems may arise because audiences from different cultural backgrounds may perceive colours of idioms in different ways. It is possible that in translation of color idioms, translators intend to adopt some colours or symbols to convey positive connotations but instead audiences interpret them negatively.

In both English and Persian, color terms are used as key terms in certain idiomatic expressions. But different languages use different terms in conceptualizing idioms and these differences must be observed in translation. Ignoring colours culturally symbolic meanings in idioms could result in misunderstanding and wrong rendering of information. The appropriate use of colours in translation can make it easier for users to absorb large amounts of information and differentiate their messages.

2. Background of the Study

One class of figurative expressions which occurs in all languages, but which is very language specific, is an idiom. Idioms are expressions of "at least two words which can not be understood literally and which function as a unit semantically" (Beekman and Callow 1974 quoted in Larson 1984).

Larson (1984, p. 142) calls the idioms as 'special collocations', or 'fixed combination of words' which have a meaning as a whole, but the meaning of combination is not the same as the meaning of the individual words. And he identifies and compares two different types of metaphors 'live' and 'dead' metaphors and proposes that "an idiom is a dead metaphor which is a part of the idiomatic constructions of the lexicon of the language" (P. 249).

According to Baker (1992, p. 63) idioms and fixed expressions are "at the extreme end of the scale from collocations in one or both of these areas: flexibility of patterning and transparency of meaning. They are frozen patterns of language which allow little or no variation in form and, in the case of idioms, often carry meanings which can not be deduced from their individual components."

She exemplified that "an idiom such as *bury the hatchet* ('to become friendly again after a disagreement or a quarrel') or *the long and the short of it* ('the basic facts of the situation') allows no variation in form under normal circumstances. Unless s/he is consciously making a joke or attempting a play on words, a speaker or writer can not normally do any of the following with an idiom:

- 1) Change the order of the word in it; (e.g. the short or the long of it)
- 2) Delete a word from it
- 3) Add a word to it
- 4) Replace its word with another
- 5) Change its grammatical structure

Carter (1987, p. 66) approaches the issue of idiomaticity by postulating three types of clines: collocational restriction, syntactic structure, and semantic opacity. Under the general rubric of 'fixed expression', he treats of idioms as linguistic forms which can be defined as follows:

- 1) They are non-substitutable collocations.
- 2) They usually occur as more than single-word units.
- 3) They exhibit semantic opacity.

Wright (1999, p. 7) in introducing idioms says that "an idiom is an expression with the following features:

1. It is fixed and is recognized by native speakers. You can not make up your own.
2. It uses language in a non- literal- metaphorical way.

Langlotz (2006, p. 3) delineates a table, which summarizes the definitory features of idioms and patterns them along the semiotic dimensions of meaning and grammatical status:

Table 1: Parameters for the definition of idioms by Langlotz (2006, p. 3)

Semiotic dimension	Feature	Term
Grammatical	Degree of conventionalization or familiarity	<i>institutionalization</i>
Status	Formal complexity of construction: multi- word unit	<i>Compositeness</i>
Form	Lexicogrammatical behavior: restricted syntactic, Morphosyntactic and lexical variability	<i>frozenness</i>
Meaning	Meaning can not be derived from constituent Words but is extended/ figurative.	<i>non- compositionality</i>

The study of translation strategies of idioms is not actually an entirely unexplored topic and many studies (e.g. have been carried out in this case. In translation theory in general, literal translation is generally considered to be the worst possible translation strategy.

Newmark (1981, p. 125) stresses that idioms should never be translated word for word. He (1991, p. 61) also, says: "literal translation of L2 idioms may also be useful as a pathway to comprehension and memorization. The distinction between word- for- word and global meanings of idioms and standard collocations has to be made clear." Larson (1984, p. 142) states "the same translation principles apply for idioms as for other figures of speech. Sometimes it will be necessary to translate with a nonfigurative expression, but sometimes a good receptor language idiom may be used. And there will often be words in the source language which are not idioms, but are best translated with an idiom." He believed that the real danger comes in translating an idiom literally, since the result will usually be nonsense in the receptor language.

The most recommended translation strategy for idioms is translating them with a natural target language idiom which has the same meaning as the original source language idiom. Nida and Taber (1969, p. 106) exclude the literal translation strategy and suggest three translation strategies for idioms:

1. Translating idioms with non- idioms
2. Translating idioms with idioms
3. Translating non- idioms with idioms

They (1969, p. 106) claim that "the most frequently source language idioms are shifted to target language non- idioms" although the ideal is to find a target language idiom which has the same meaning as the original, source language idiom. Baker (1992, pp. 71-78) after explaining the areas of translation difficulties proposes several translation strategies concerning idiom and fixed expressions, they are as follows:

- 1) Using an idiom of similar meaning and form of SL one.
- 2) She explains that "this strategy involves using an idiom in the target language which conveys roughly the same meaning as that of the source language idiom

and, in addition consists of equivalent lexical items" (P. 72). This is the best way of rendering all aspects of the idiom's semantic structure. As Kommissarov (1985, p. 210) states by employing this method the translator uses an idiom in the TL "which has the identical figurative meaning, i.e. containing the same image as in the source language idioms, and which preserves the same emotive, stylistic and national characteristics." Although this strategy sounds to be an ideal solution, but, as Baker mentions, "it depends on the style, register and rhetorical effects of the SL and TL texts" (P. 72).

3) Using an idiom of similar meaning but dissimilar form of SL idiom.

Baker explains "it is often possible to find an idiom or fixed expression in the target language which has a meaning similar to that of the source idiom or expression, but which consists of different lexical item" (p. 74).

4) Translation by paraphrase

"This strategy tends to be used when the concept expressed by the source item is lexicalized in the target language but in a different form, and when the frequency with which a certain form is used in the source text is significantly higher than would be natural in the target language" (Baker, 1992, p. 37). In this procedure the meaning is explained. Here the explanation is much more detailed than that of *descriptive equivalent* (Newmark, 1988, p. 91).

5) Translation by omission

In explaining this strategy Baker says "as with single words, an idiom may sometimes be omitted altogether in the target text. This may be because it has no close match in target language, its meaning can not be easily paraphrased, or for stylistic reasons" (P. 77). Baker (1992, p. 207) introduces other translation strategies of idioms and says that "apart from the manipulation of idioms, the lack of ready equivalents will sometimes require the translator to resort to strategies such as:

5) The use of a superordinate (translation by a more general word)

6) Using Loanword, Newmark (1988, p. 84) interpret this procedure as *through-translation* with this meaning: "the literal translation of common collocations, names of organizations and components of compounds. It can also be called: calque or loan translation."

However, Baker (1992) emphasizes that the acceptability or non-acceptability of using any of the strategies depends on several aspects such as:

a) The context- in which a given idiom is translated;

b) The appropriateness or inappropriateness of using idiomatic language in a given register in the target language;

c) The importance of the specific lexical items which constitute the idiom and whether they are manipulated elsewhere in the source text (P.72).

3. Method

As it became evident in the theoretical considerations of idioms defining an idiom is not an easy task. Definitions vary from person to person, and an entirely straightforward, universal definition of an idiom does not exist. It is crucially important to define precisely what kind of expressions is considered to be idioms in this study. However, before the researcher carry out the research, she needs a precise, clearly explicated definition of an idiom which has been concluded from various view points of different theorists. Then, with the help of that the researcher has identified idioms from non-idioms. In this study, thus, an idiom has met the following criteria:

1. Compositeness: an idiom is a compound of two or more words, which is why only multiword expressions will be accepted as idioms in this study.
2. Conventionality: the expression must be well-established and conventionally fixed.
3. Semantic opacity, i.e. figurativeness: the meaning of the idiom must be figurative and it can not be understood by adding up the meanings of the individual elements of the expression.

The aim of this study is to investigate the extent to which color idioms can be translated idiomatically between English and Persian and to highlight the translation strategies which a translator may resort in doing so. The data of this research were gathered from different books and monolingual dictionaries. 190 English colour idiomatic expressions collected from English monolingual dictionaries such as:

'NTC's American Idioms Dictionary- 3rd Edition (2000)', 'Oxford Dictionary of Current Idiomatic English-2nd Edition (1983)', 'Mc Graw- Hills's American Idiom Dictionary -4th Edition (2004)', 'Merriam Webster's Colloquial Dictionary- 10th Edition (2003)', 'Merriam-Webster Online Dictionary (2010)', 'Cambridge Advanced Learners Dictionary- 2nd Edition (2010)', 'Cambridge International Dictionary of English (1995)', 'Cambridge Online Idiomatic Dictionary (2010)'.

And in Persian, a number of about 90 colour idiomatic expressions were collected from 'Dehkhoda Encyclopedia (1973)', 'Dah Hezar Masal-e Farsi (1994)', 'Farhang-e Farsi- e Amianeh (2000)'.

The sample comprises altogether 270 colour idiomatic expressions (190 English and 90 Persian), which were randomly selected according to the working definitions of an idiom explicated in the previous section. In the next step, the equivalents and translation of the mentioned colour idiomatic expressions in English and Persian have been extracted and compared through several different English-Persian and Persian-English bilingual dictionaries such as:

'Oxford English-Persian Dictionary of Idioms (1994)', 'A Concise Dictionary of English- Persian Idioms (1985)', 'A Dictionary of English- Persian Idioms (1988)', 'English-Persian Dictionary of American Slang and Colloquial Expressions (1994)', 'A Concise Dictionary of English-Persian Idioms(2004)', 'A Dictionary of English-Persian Idioms and

their usage (1981)', 'Haim's Persian – English Proverbs (1956)', 'A Dictionary of Persian-English Idioms (1973)', 'A Dictionary of Persian- English Idioms (1991)'.

Since the translation of different colour idiomatic expressions could not be found in a unique bilingual dictionary, the researcher has utilized several dictionaries as source of equivalents. She has also included idiomatic similes (e.g. *(As) black as a coal*) and some common idiomatic sayings and proverbs (e.g. *every cloud has a silver lining*) in the analysis. The method by which the data was gathered was collecting the English and Persian idioms from different books and dictionaries. The next step was finding English and Persian translations of idioms through bilingual dictionaries and extracting their equivalents and applied translation strategies in each of them. The data of this study were examined based on translating procedures following Nida and Taber (1969, P. 106), and also Baker (1992, P. 71) as the theoretical framework. The aim was to describe the collected data and make conclusions on the basis of findings.

4. Data analysis, Results and Discussion

This section of the study focuses on analyzing the collected data. First, an overview of the adopted translation strategies which have been founded in data will be given. Then the researcher will move on to describe the results and applied translation strategies in more details. Firstly, the English data and secondly, the Persian data will be examined. In many cases various examples of equivalents from the data will be given and they will be analyzed. After that some figures and statistics of the applied strategies will be given.

4.1. Adopted translation strategies

After collecting data -the idiomatic expressions containing color terms, and also, their meanings from different monolingual dictionaries (both English and Persian), and finding their equivalents from different bilingual dictionaries, the researcher has classified the color idiomatic expressions into different categories according to the strategies used to translate them. Six different translation strategies have been identified in equivalents of English data. These strategies were:

1) Translation of (English language) idiomatic expression by using a non- idiomatic (Persian language) expression.

2) Translation of SL idiomatic expression by using an idiom of similar meaning and form of TL idiom.

3) Translation SL idiomatic expression with using an idiom of similar meaning but dissimilar form of TL idiom.

4) Literal translation

5) Translating by paraphrasing

6) Loan translation (Using loan words in rendering SL equivalents)

In addition to these strategies, some idioms have been mistranslated which have shown with their correct translations on last section (appendix, table7).

In translation of Persian colour idiomatic expressions into English, the researcher traced the same translation strategies which have been applied in translation of English into Persian idiomatic expressions, except the strategy of loan translation.

4.2.2. Classification of English and Persian idiomatic expressions according to their translation strategies

1) Translation of SL color idiomatic expression by using a non- idiomatic TL expression.

This strategy refers to the situation in which the translator uses a non idiomatic equivalent of original language to the target language. As mentioned earlier, this strategy has been recommended by Nida and Taber (1969, p. 106). The majority of the selected color idiomatic expressions have been translated by this strategy. The complete list of them has been given at the end of this paper section appendix, English data in table 1 and Persian data in table 8.

Some examples from this category are as follows:

English examples: (selected randomly from table 1, appendix section)

Example 1: Blue around the gills

Eq: عوهت تلاح هب ، رامیب

This idiom has been translated by a non idiomatic expression because the given equivalent is according to its original meaning- "*unwell or sick*" (according to NTC' American idioms dictionary) and does not imply any idiomatic expression. In English, There is also the idiom (**turn**) **green about the gills (in the face)**, with the same form and meaning of first one, and it has been translated by an idiomatic equivalent of "مدیرپ گنر" in Persian. "ندش درز یسک یور و گنر ، ندش

In this case, the color "**blue**" and "**green**" in English can be the same as color yellow in Persian (/zard/), "درز" because both of them associate with the same image (sickness) in the native speaker's minds. In Persian, there are several idioms which contain this image, such as:

1. (/Rang-e zardam ra bebin ahval-e zaaram ra mapors/)

(Look at my pale face and (then) inquire) سرپم ار مرز لاوحا نیبب ار مدرز گنر

2. (/Hakimi ke khod bashadash zard ruy az ou daruy-e sorkhruyee majouy/)

یوراد وا زا
یوردم یور خرس
یور درز ش دشاب دوخ مک یمیکح

Eq: Seek not the way to have rosy cheeks from a pale- faced physician / physician, heal thyself.

Example 2: Black and blue

Eq1: هدش هایس ، هتفوک

Eq2: یگتفوک ، یدوبک

This idiom has been translated by a non idiomatic expression, because they are based on original meaning of idiom- *bruised and discolored; showing signs of having been physically harmed or with dark marks on your skin caused by being hit or having an accident* (Cambridge dictionary).

This idiom in English culture can be compared with the idiom (/siyah va kabud/) "دوبک و هایس", in Persian culture. In this case, the color "**blue**" in English can be the same as color (/kabud/) "دوبک" in Persian, which is synonymous with the adjective *bruised* in English.

Example3: Tickled pink

Eq: دونشوخ ، لاششوخ

According to NTC' American idioms dictionary, this idiom means "*highly pleased or entertained.*" The applied strategy by translator is translation of idiom by non-idiomatic expression. In English culture the suffusion of "**pinkness**" implies laughter, good humor, and also very good health (in idiom "*to be in the pink*").

Although, in Persian there is not any color which in idiomatic expressions directly represents the emotion of happiness, the color (/sorkh/) "خرس", (**red** in English) can be a symbol of good health in some idioms such as:

(/ Hakimi ke khod baashadash zard rouy az ou daruye sorkh ruyee majouy /)

وازا
یور درزش دشاب دوخ مک میکیح
یوجم ییور خرس یوراد

Eq: Seek not the way to have rosy cheeks from a pale- faced physician.

In this idiom (/ sorkhruyee/) "یور خرس" implies the meaning of being healthy.

And also in Persian, the idiom (/sabz bashed/) "دیش اب زبس" the color (/sabz/) "زبس", (in English **green**), indicates good healthy, happiness and good luck, when someone uses it in his compliments or greetings.

Persian examples: (selected randomly from table 8, appendix section)

ندن اشن هایس کاخ هب

Example 1:

Eq: To ruin/ drive to extremities

The given equivalents are non- idiomatic expressions in English, and then this idiom can be in this category.

نتش ادرب گنر و نتش ادنگ گنر

Example 2:

Eq: To blush

In this case, the given equivalent with the meaning of "*to be embarrassed*" is non-idiomatic expression in TL. Although the given equivalent is acceptable in TL, this idiom

is also translatable by using several color idiomatic expressions in English, such as: 'to change color', 'go beetroot', 'as red as beetroot' and 'go red in the face.'

2) Translation of idiomatic expression by using an idiom of similar meaning and form of TL idiom.

Baker (1992, P. 72) explains that "this strategy involves using an idiom in the target language which conveys roughly the same meaning as that of the source language idiom and, in addition consists of equivalent lexical items."

Some examples of this category are as follows:

English examples: (selected randomly from table 2, appendix section)

Example 1: Roll out the red carpet (for some one)

Eq: ننتشک مرب یسک ولج

The meaning of this idiom is "to give an important person a special welcome." The given equivalent is an idiom with the same image of original language idiom. The Persian idiom (/Jeloye kasi barre koshtan/) "ننتشک مرب یسک ولج" (in English: to kill a lamb in front of someone, specially the guest) origins of an old custom of Iranian's people who kill a sheep, lamb or hen, in front of their guest's steps in order to show their warm welcomes or their special hospitalities.

Example 2: (To be) A black sheep (of the family)

Eq: 1. رگ زب 3، هداون اخ رد یگتسکش رس هیام، ال اب رس فت 2، دیفس یناشیپ واگ

In this idiom the black sheep is an oblique remark for a *person who has done something bad which brings embarrassment or shame to their family* (According to Cambridge dictionary.)

The first given equivalent (/ Gav-e pishaani sefid/), (دیفس یناشیپ واگ) in Persian is a mark of conspicuous person who does not conform, and s/he is distinguishable from others for having or doing something. Although, in some of Persian color idioms (such as: /sefid bakht shodan/ (ننش دیفس ور) or /rou sefid shodan/ (ننش تخب دیفس) the color (/sefid/) "دیفس" (white in English) has a positive connotation, in this idiom, it is used negatively.

The second given equivalent (/Tof-e sar baalaa/), (ال اب رس فت) in Persian means reprobate and worthless member of the family, is an idiomatic expression in Persian, And the third one can be compatible with the origin of SL idiom, which is as follows:

"The black sheep in a flock used to be unpopular with shepherds, because their wool could not be dyed as effectively as white wool. Perhaps there is also a faint echo of the old proverb; *a black sheep is a biting beast.*" Then, all of these equivalents can be in this category.

Example3: Go beetroot (red)

Eq1: ننش خرس وبل لثم

Eq2: ردن غچ ی خرس هب
according to Cambridge dictionary, this idiom means "to have a red face because you are embarrassed."

The given equivalents in Persian contain the same image which SL idiom has in English. The form and the meaning of them are the same. Then, it can be in this category.

In this case, in the given equivalents, the color (/sorhk/) "خرس", (in English red) implies exactly the same image in TL that the colour "red" implies in SL and both of them usually, are applied to describe one's face when s/he changes from embarrassment.

There are some other idioms like this in English and Persian, which their color terms are exactly the same, and also they make a similar image and figure in native speaker's imaginations such as:

Red as blood with its equivalent in Persian (/be sorkhie khun/) "نوخ ی خرس هب" which the reference to blood gives both SL and TL expressions sinister connotation, with the original meaning of deep red. The color 'red' has been translated (/sorhk/) "خرس", 'red' in the TL.

As red as fire with its equivalent (/be sorkhi-e atash/) شتآ ی خرس هب

As black as soot with its equivalent in Persian (/be siahi-e dude/) "هدود ی هایس هب", and **Black as a coal** with its two equivalents (/ be siahi-e zoghal/) "لاغز ی هایس هب" and "افیثک ی لیخ، هایس هایس، لاغز لثم", according to Vosughi's bilingual dictionary (1994) these two colour idiomatic expressions, in English are applied for dirty and very black things for example: face, hands and the cloths of children, and the same situation exists in Persian culture.

Black as night with the meaning of *very dark and black*, and two given Persian equivalents (/be siahi-e nime shab/) "بش ممین ی هایس هب" / "بش ممین ی هایس هب" which according to Vosughi's bilingual dictionary (1994) this idiom is applied for describing and the dark places such as rooms, cellars and roads with no light, and using these idioms in this situation in English and Persian is the same.

White as sheet or ghost with the meaning of *very pale looking*, and its Persian equivalents (/ Mesle gach, rang paride/) "تی م لثم، هدی رپ گنر، دیفس چگ لثم"، this idiom with all of its counterparts is used in both SL and TL conversations for someone who is very pale or frightened usually because of illness, shock or fear. Here, the color (/sefid/) "دیفس" is identical to colour 'white'.

As white as snow with the meaning of *to be very white*, and its Persian equivalents (/ be sefid-e barf/) "دیفس ی لیخ، تسدکی دیفس، فرب ی دیفس هب" which are standard similes to associate the implied meaning of purity in both SL and TL cultures.

To be dressed in black with its Persian equivalent (/Siah-e kasi ra tan kardan/) "ندرک نت ار یسک هایس" which the identical implied meaning of these idioms is "to mourn" and it originates from the tradition of wearing black cloths as symbol of sorrow and mourning in both English and Persian cultures. In this case, in Persian the colour (/siah/) "هایس" is exactly identical to the colour "black" in English.

The pot calling the kettle black which means "someone should not criticize another person for a fault that they have themselves" with its equivalent: (/Dig be dig miguyad ruyat siah/) "ه‌ایس تی‌ور دی‌وگ یم‌گی‌د هب‌گی‌د"

Persian examples: (selected randomly from table 9, appendix section)

نداد ی‌سک ناشن زبس غاب رد

Example 1:

Eq2: To lead a person up the garden path

The implied meaning of this SL idiom is 'to allure some one by showing him a temporary attractive sight of anything or the best sample of it' which is synonymous with the meaning of TL idiom; it is "to lead somebody up the garden path informal to deceive someone" (according to Cambridge dictionary)

Since the form and meaning of these both SL and TL idioms are the same they can be in this category.

Example 2: ندادن ص‌ی‌خ‌ش‌ت (مه‌زا) ار دی‌فس و ه‌ایس

Eq: Not know chalk from cheese

In Persian, this idiom is applied when someone can not realize and differentiate two clear things or two obvious facts from each other. The given equivalent has the same meaning and form of SL idiom, because in English "if two people are like chalk and cheese, they are completely different from each other"; in this case the expression 'chalk and cheese' in SL can be considered synonymous with (/siah va sefid/) "دی‌فس و ه‌ایس" in TL.

3) Translation color idiomatic expression with using an idiom of similar meaning but dissimilar form of TL idiom.

According to Baker (1992, P. 74), It is often possible to find an idiom or fixed expression in the target language which has a meaning similar to that of the source idiom or expression, but which consists of different lexical item."

Some examples of this category are as follows:

English examples: (selected randomly from table 3, appendix section)

Example1: Brown- nose

Eq: 1. ندرک ی‌زاب نابز. 2. زاب نابز، قلم‌تم

According to Cambridge dictionary, this idiom means "to try too hard to please someone, especially someone in a position of authority, in a way that other people find unpleasant." In TL the expression (/zaban bazi kardan/) "ندرک ی‌زاب نابز" is an idiom with the same meaning, too. But they have different form; therefore, it can be in this category. Since this idiom is slightly vulgar and refers to flattering, the Persian idioms (/sabzi pak kon/) "ن‌کاپ ی‌زبس" or (/Badenjan dor-e ghab chin/) "ن‌ی‌چ باق رود ناچ‌نداب" can be more suitable than the given equivalent (Researcher's suggestion).

Example2: Kill the goose that lays the golden eggs

Eq: ندرک رج آرد دوخ نان
According to Cambridge dictionary this idiom refers to *destroy something that makes a lot of money for you*.

Originally it comes from a fable by Aesop: *“the owner of the mythical bird kills it by trying to get at all the golden eggs which he thinks are inside it.”* The given TL equivalent also refers to destroy a source of income or profit, then the meaning of both of them is identical, but their forms are different.

Persian examples: (selected randomly from table 10, appendix section)

تسالاغش ردارب درز گس

Example 1:

Eq1: six of one and half a dozen of the other

Eq2: Much of muchness

This idiomatic expression with the negative connotation means that “something is bad and another one which is worse than that is from the same lineage.”

The meaning of the first given equivalent is compatible with meaning of SL one: to be much of a muchness *“is to be very similar and usually of low quality”*. The meaning of the second given equivalent also is similar to the SL one: six of one and half a dozen of the other is an informal saying *“said when you think that neither of two choices is better than the other”* (according to Cambridge dictionary.) Since the meanings of these equivalents are the same as SL idiomatic expression and their forms are different from the form of SL one, this color idiomatic expression can be in this category.

دنپ هیاسمه زا هیاسمه دریگ یم گنر بیس زا بیس

Example 2:

Eq: A man is known by the company he keeps

This SL idiomatic expression has been translated by using another idiomatic expression, with the same meaning and dissimilar form in the TL. The unique implied meaning of both of these idiomatic expressions is that ‘a dishonest or immoral person can have a bad influence on a group.’ There are some other English idiomatic expressions which can be more acceptable than the given equivalent, because they have also the same form of SL one, such as:

1. One rotten apple spoils the whole barrel, and
2. One rotten apple injures its neighbors (researcher’s suggestion)

It is interesting to say that, in Persian, yet there are some other idiomatic expressions with this implication such as:

1. دوش یم وبمه دوش یمن گنرمه دنرادیم او رخ شیب ار رخ.
2. درآ رب گنر درگنولآ هب هچولآ

3) Literal translation of SL idiomatic expressions

As Newmark (1988, P. 81) stated "Literal translation is a strategy in which the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context." Some examples of this category are as follows:

English examples: (selected randomly from table 4, appendix section)

Example 1: Blue - chip

Eq: تساش زرا اب رایسب هک یا هدمع تکرش ماهس ، یپآنوتژ

According to Cambridge dictionary, "a blue-chip company or investment is one that can be trusted and is not likely to fail."

The applied strategy in translating SL idiom is a literal translation, because it is a word for word rendering of the original idiom which is under the influence of TL grammar. Maybe the translator has inferred this meaning from the origin of SL idiom which is: "In the 19th century, chips were another name for wooden counters in games of chance; blue chips had the highest value, hence they became a slang name for sovereign coins." However, in this case, this strategy can not be acceptable because, it has no meaning in TL. Some other examples of this category with the same analysis are as follows:

Example2: Ivory tower

Eq1: جاع چرب

Persian examples: (selected randomly from table 11, appendix section)

دش زمرق شمش چ مخت

Example1:

Eq: His eyeball turned red

In Persian language, this idiom is used when a person is put to the blush, or gets very angry. The given equivalent with the literal translation is not acceptable, because it has no meaning in TL culture.

تسا یگنر کی مه یگنر دب

Example2:

Eq: A bad color is still a color

This idiomatic expression is said as an excuse for bad luck. Then the given equivalent with the literal translation of SL idiomatic expression can not be acceptable, because it does not convey the connotative meaning of SL idiom.

4) Translating by paraphrasing

This strategy tends to be used "when the concept expressed by the source item is lexicalized in the target language but in a different form, and when the frequency with

which a certain form is used in the source text is significantly higher than would be natural in the target language" (Baker, 1992, p. 37).

According to Newmark (1988, p. 91) "in this procedure the meaning of the SL word is explained. Here the explanation is much more detailed than that of *descriptive equivalent*." Some examples of this category are as follows:

English examples: (selected randomly from table 5, appendix section)

Example1: Golden rule

Eq: نامرف نیان او (7)، یتم لیجنا ، سدقم باتک رد) تخوم آدمرب هب حیسم یسیع مک ینوناق "تسا
"دننک راتفرا امش اب نارگی دیراد راطتنا مک دینک راتفرا روطنامه نارگی اب"

According to Cambridge dictionary golden rule is "an important rule or principle, especially in a particular situation." This idiom has been translated by explaining and paraphrasing the origin of that. The original golden rule was 'doing unto others as you would have them do unto you.'

Persian examples: (selected randomly from table12, appendix section)

Example1:

دشاب شغ واردهک ره دوش یور هیسات نیام هب دیآ هبرجت کحم رگ دوب شوخ

Eq: What a good thing it is when the touchstone of trial disgraces a person who is not pure (of heart) (Quoted in defiance of one who boasts without fear of a trial)

This idiomatic expression is originally a poem from Hafiz, one of the most popular poets of Iran. Since this poem contains a moral advice, it has been fixed in Persian culture as well-known idiomatic expression between people.

The meaning of this idiomatic expression has been explained, and then it can be in this category.

5) Loan translation (Using loan words in rendering SL equivalents)

According to Newmark (1988, P. 84) "through-translation is the literal translation of common collocations, names of organizations and components of compounds. It can also be called: **calque** or **loan translation**, Calque is 'a special kind of borrowing' where the SL expression or structure is transferred in a literal translation."

Some examples of this category which have been selected randomly from table 6, appendix section, are as follows: (in these cases the loan translation can be seen in the first equivalent of SL one)

Example1: (To put some one's name on a) Blacklist

Eq: هایستس لی

Black list is "a list of people, countries, etc. who are considered by a particular authority or group to be unacceptable and who should be avoided and not trusted."

The origin of this idiom lies to the Various historical figures including "Queen Elizabeth I and King Charles II are supposed to have kept black lists of their enemies – to

be appropriately punished as opportunities presented themselves; nowadays the SL speakers calls that *hit list* rather than a black list."The applied translation strategy in translating this idiom is calque, which is transferring of SL word with literal translation.

This strategy (loan translation) has not been applied in Persian data at all.

4. 2. Results of analyzing English data

The researcher counted the frequency of the applied translation strategies separately for English and Persian color idiomatic expressions. All in all, the collected English data were 190 idiomatic expressions. The table below illustrates how they were translated. The frequency represents the total number of color idiomatic expressions translated by using each strategy, and the percentage represents the percentage proportion of each strategy.

Table 4.1: Frequency and Percentage of Applied Translation Strategies in English Data

Translation strategy	Frequency	Percentage
Translation by using non- idiomatic expression of TL	74	38.95%
Translation by using an idiom with similar meaning and form of TL	46	24.21%
Translation by using an idiom with similar meaning and dissimilar form of TL	18	9.47%
Literal translation	16	8.42%
Translation by paraphrasing	10	5.26%
Loan translation	7	3.68%
Mistranslated color idiomatic expressions	19	10%
Total	190	100%

4.3. Results of analyzing Persian data

Like the English data, the researcher counted the frequency of the applied translation strategies in Persian color idiomatic expressions. All in all, the collected Persian data were 90 color idiomatic expressions.

Again in the table below, the frequency represent the total number of Persian idiomatic expressions translated by using each strategy.

Table 4.2: Frequency and Percentage of Applied Translation Strategies in Persian Data

Translation strategy	Frequency	Percentage
Translation by using non- idiomatic expression of TL	34	37.78%
Translation by using an idiom with similar meaning and form of TL	19	21.11%

Translation by using an idiom with similar meaning and dissimilar form of TL	15	16.67%
Literal translation	8	8.89%
Translation by paraphrasing	10	11.11%
Mistranslated color idiomatic expressions	4	4.44%
Total	90	100%

As these two tables illustrates, for both English and Persian languages the most frequently used translation strategy was translation by using non- idiomatic expressions of TL, with the percentage of 38.95% of all cases for English data and 37.78% of all cases for Persian data. Since idioms are nearly always language specific expressions, it is rather unsurprising that the most popular translation strategy for idiomatic expressions in this data was translation by using non- idiomatic expression of TL. This partly confirms what translation theorists claimed about translation of idioms. To quote for instance, Nida and Taber (1969, p. 106) “the most frequently source language idioms are shifted to target language as non- idioms.”

Again for both English and Persian, the second popular used strategy was translation by using an idiom with similar meaning and form of TL, with the percentage of 24.21%of all cases for English data and 21.11%of all cases for Persian data. These results are partially in accordance with theoretical recommendation concerning the translation of idioms. These figures are by no means frustrating, particularly when considering the fact that in the theoretical part of the study, various translation scholars were skeptical about the capability of translation of idioms in one language as idioms into another language. Although this strategy sounds to be an ideal solution, but, as Baker (1992, p. 72) mentions, “It depends on the style, register and rhetorical effects of the SL and TL texts.”

After theses two applied translation strategies, for the English data, the most percentage of data belongs to the mistranslated idiomatic expressions, with the staggering percentage of 10% of all cases. Finding this figure of weakness in bilingual English-Persian dictionaries could be shocking, because they are often used as reliable sources and users do not pay attention to the accuracy of its considered meanings. Therefore, the wrong equivalentents become popular among people over and over. The percentage of mistranslated idiomatic expressions in Persian data was 4.44% of all cases.

The third popular applied translation strategy was translation by using an idiom with similar meaning and dissimilar form of TL, with the percentage of 9.47% of all cases for English data, and 16.67% of all cases for Persian data. These results was somewhat reasonable because, during the process of this study, the researcher discovered many similarities between English and Persian color idiomatic expressions, then it was expected to find that the number of translated with the same meaning and form be more than the number of idioms with the similar meaning and different form.

Literal translation in the English data was the fourth popular used strategy with the percentage of 8.42% of whole data. It has the position of the fifth in Persian data with

the percentage of 8.89% of all cases. As stated in background of study, many translation scholars strictly prohibited the use of literal translation strategy, and considered that as a definitely unacceptable strategy which destroys the meaning of the original expression and results in nonsense expressions in the target language. However, the analyses of this study indicated that although in many cases the literal translation results different meanings or even no meaning in TL, this strategy can actually work in some cases and under the certain circumstances.

Translation by paraphrasing was the strategy which had the percentage of 5.26% of all cases for English data and 11.11% of whole cases for Persian data. As a result of cultural differences, sometimes, translators may not be able to translate the idiomatic expressions with using an idiom into another language. Hence the translators may just have to explain the meaning and this strategy may be only useful procedure as a last resort. Then these results may be acceptable in some situations.

For English data, the least applied translation strategy was loan translation with the percentage of 3.68%. This strategy was not seen in the Persian data at all. Although some borrowed terms have been fossilized in Persian language as a result of using this strategy, nowadays, some experts believe that translators should restrain them from entering in Persian language. However the analysis of data in this study revealed that in the process of loan translation, in order to convey the intended meaning, the mere literal rendering is not sufficient, under this condition the TL reader may not understand the message of the SL text.

The results of this study suggest that while idioms are often considered difficult to translate, they do not seem to represent a major problem in terms of translatability, because the meaning of idiomatic expressions can always be transmitted to another language by some means. The problem in translation of idiomatic expression is not really their alleged untranslatability rather the actual problem lies in the fact that their idiomatic quality can not always be transmitted to the TL text.

The third research question asked about the existence of probable cultural similarities and differences between colour idiomatic expressions in both languages. The following similarities and differences were observed:

Similarities:

1. In analysing English and Persian data, among color idiomatic expressions some color terms have been identified which associate with exactly common images or symbols in both English and Persian cultures. Some examples are: the colour 'white' for 'purity', 'black' for 'abomination and mourning', 'red' for 'anger and embarrassment', 'yellow' for 'fear' and 'golden' for 'worthiness'.

2. In both languages, there are some idiomatic expressions which do not contained the same color terms but they have same image and conceptualization in both cultures, such as: "black and blue" and (/kabud/) "کبود" for 'bruising', "pink" and (/sabz/) "سبز" (in English green) for 'good healthy', grey and "سفید" (in English white) for 'old age', "blue" and (/banafsh/) "بنفش" (in English purple) for 'shouting loudly', "green" and (/zard/) "زرد" (in English yellow) for 'sickness'.

Differences:

1. In general, the significant difference between the two languages is in the frequency and variety of color idiomatic expressions in these languages. While in English the abundance of color idiomatic expressions is remarkable, in Persian they are rather marginal. It means that English culture makes more figurative use of color terms than Persian. As Tavangar (2005, P. 13) concluded that "English tends to be more "color-prone" than Persian in its idiomaticness." This is why the selected Persian data in present study was less than the English data.

2. Generally, In English, using color idiomatic expressions is common both in formal and informal discourses and even where the written mode is associated with a high level of formality, but in Persian idiomatic expressions are used more in informal and unofficial speeches.

3. In English and Persian, there are some color idiomatic expressions which were vastly different both in using color terms and images for example, in English "green" for jealousy and (/narenji/) "نارنجی" (in English orange) for 'delicateness'.

4. In each language there is several special color terms attributed to idiomatic expressions which do not find in another language at all, such as: "ivory" in English, (/bolouri/) "بلوری" and (/kabud/) "کبود" in Persian.

5. Conclusion

The general conclusion of the study is that, idiomatic expressions are translatable by some means, but depending on a special situation each demands a particular strategy. Since the majority of the idiomatic expressions in one language do not usually have corresponding idioms in another language, there does not seem to be one 'best' strategy.

On the other hand, Literal translation without considering its restrictions may lead to an awkward and unnatural translation. Then, the strategy of translating an idiom with a normal, non- idiomatic expression can be appropriate when there is no corresponding target language idiom which conveys the meaning of the original expression. However, during the process of translating idiomatic expressions, translators should always be aware of cultural and lexical diversities.

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Appendixes

Table 1: SL color idiomatic expressions translated with non- idiomatic TL expressions

No.	English color idiomatic	Persian equivalent	No.	English color idiomatic expression	Persian equivalent
1	Blue fit	تسدد (زا) ددرزا و نیگمشخ ین ابصع ، (یزی چ	15	White paper	تلود هیغالب تلود هیعالب
2	Be in a Blue funk	و نیگمغ ، یگدرسفا تلح ددرسفا	16	White knuckle (experience)/ White knuckler	لشم هر طرد رب مشداح .1. اب هر طراخ رب زورپ کی ندید ایو امیپاوه
3	To have the blues	نیگمغ ندوب ددرسفا نوز سم ندوب	17	Green eyed monster	کشر ، تداسح
4	To blue pencil something	تاعوبطم روسناس	18	Greenhorn	هبرجت یب ، دراوان
5	Blue book	یتلود شرارگ کی	19	Grey matter	مف ، خم ، لقع : Eq1 جیاس بقع
6	Blue jacket	ییایرد یورین ناحالم	20	To turn/have/ go grey	ندش یوم دیفس
7	True- blue	بیزح ، یتنطلس وضع ایناتی رب راک مظفاحم	21	(To be) in the pink of (perfection /health/ elegance)	و تملال (چوا رد هریغ)
8	Blue around the gills	عومت تلح اب ، رامیب	22	(Being) Tickled pink	نونم ، زارفارس
9	Talk a blue streak	ندز فرح ینا و عیرس	23	(To be) born to the purple	یتنطلس نادناخ رد ندما ایند بب
10	Blue collar	مناخراک رگراک	24	Purple prose	وشح بب متخیم ارشن
11	Come out of the blue	رهاظ ، نداتفا قافتا ناگان ندش متفنگ مبدترمکی ، ندش (یزی چ)	25	Browned (off)	متسخ ، ندش لسک (زا) ندیچر ای ندش (یزی چ)
12	A blue film/movie/etc	حیبق و نجحستم ملیف	26	Yellow metal	چنرب زلف
13	Catch some one red handed	هب مدولا ، نوخ رد تسدد مرج باکترالاح رد ، تیانج	27	Brown out	فیعض (قرب دروم رد) ندوب فیعض ، ندش
14	To be in the red	یدوچوم ، ندوب راکدب نتشادن	28	Browne off (someone with something)	ندرک ین ابصع

29	To paint the town red	بورشوم) مزب و نتغفر نوریب ندرکاپ رب (یروح	52	Yellow belied	وسرت
30	Like a red rag to a ball	لمعلا سکع مک یزیچ دنک داچی دینش	53	Be yellow	(ندوب) وسرت
31	Red carpet treatment	یاریزب ، مهرگ لابق تسنا مهرگ	54	Yellow peril	درز مطلس رطخ و نیچ) ناتسوپ (نپاژ
32	A red letter day	لیلد هب مک یزور) مهم زور رد زمرق تمالع اب تیهما (دوش یم صخشتم میوقت		golden wedding	نیمه اچنپ نشج چاودزا درگل اس
33	Being red head	زمرق یاموم اب یمدا	56	born with a silver spoon in one's mouth	مداوناخ کی رد ندما ایند هب دنمئورت
34	Out of the red	ندوبن راکهدب	57	Silver jubilee	وتس یب نشج درگل اس نیم جنپ چاودزا
35	Red flag	مچرپ ، یبالقنا دورس یارب خرس مچرپ ، یبالقنا رطخ	58	Out of the blue	بجعت اب
36	(In) black and white	(درادن طسودح) دب ای بوخ هتشنون تروصب ، یبتک	59	Horse of another or a different color	هی ، رگید زبیچ هی هی ، رگید خصوصوم مگید توافتم صخش
37	Black and blue	ای یندب) هتشن هایس ، هتفوک (یحور	60	Be off-color	یمک ، لاح یب ، لسک رامیب
38	Get / give someone a black eye	رابتعازا ، دوبک مئشچ نتخاندنا	61	Reveal or show one's true colors	زورب ار دوخ تعیبط نداد
39	Black spot	تسبوق ، هتج هوش تسبوق زیخ فداصت	62	Sail under false colors	زیم ارهاظت ، غورد هب هن اراس رهاظ
40	(To be) in someone's black or bad book	یب دروم ، هایس تسیل رد زارق یسک یرم یب و یهچوت نتفکرگ	63	Give/ Lend color to s.th.	یهاوگ ، ندرک دییات ... تابتا هب ، رب نداد ندرک کمک
41	(To be) In the black	نتشاد باسح رد یوجوم ندوبن ضرورقم	64	Local color	یلحم تاییصوصخ یایفارغج تناصرتم یعامتچا
42	Black mark	دب فقباس ، هایس مدنورپ	65	(Little) Pinkies / pinky	کچ وک تشنگنا
43	Black out	نتغفر لاح زا ، نیش شو هیب	66	Brown bag	تکاپ ، راهان تکاپ ندرپ دوخ اب ار راهان موق تکاپ هب طوبرم یا
44	The black arts	وداج و رحس	67	Brown paper	درز ذغاک هتسب ذغاک تفلک ذغاک ، یدنب یدنب هتسب
45	(To be) a blackleg/ to blackleg	هب / بباصتعا هب نیاخ ندرک تنایخ بباصتعا ندرک دیدت ار بباصتعا	68	(Earn/ get/ score) brownie points	بوخ یارب) زایتم (یراک نداد ماجنا
46	White Christmas	ماوت) یفرب سمس یرک دیع (فرب شراب اب	69	Yellow boy (slang)	الط مکس
47	White lie	کچوک غورد ، یتحلصم غورد نایز یب و	70	The red light district	ماندب ملحم
48	whited sepulcher	یتافارخ راک ایر ، رهاظتم	71	Golden mean	یور هنایم ، لادتعا دح راک ره رد
49	(Raise/ wave) a white flag	تمالع ، میلست مچرپ میلست	72	True to one's colors	ندوب بصلعتم
50	White horses (Am. White caps)	دولاً فک و رکیب موک چاوم	73	White trash	ودنگ وب ، لاغشأ دیفس تیلقا مورگ) (هراوآ تسوپ
51	White collar (job)	راک ، یا مفرح ، یدنجرک یئامرف	74	Red ink	رد ضررق ، یهدب کناب باسح تروص زمرق اب ار یهدب

	(دندنک یم صنخشم)
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Table 2: SL color idiomatic expressions translated with using an idiom of similar meaning and form of TL idiom

No.	English color idiomatic expression	Persian equivalent
1	Scream / yell blue murder	نیتخادن اهار مگنشن ملأ، نندی شک شفن ب غیج
2	A red cent	یساپاپ کی، زاغ کی
3	Go beet red	مخش ای یتحاران زا) ندش خرس وبل لثم)
4	Not black as one is painted	تسین مه اه یروش نیأ هب، تسین دن یوگ یم هک روطن یا
5	Blacken somebody's eye	نیتشاک یسک مشچ اب ناچنداب
6	The black hole of Calcutta	مخ د، هرد من هج
7	To beet some one black and blue	یدوبک و یگتفوک هک ندز ردقنأ ار یسک، ندرک مدرول و هل ار یسک دیأ دوچو هب شن دب رد
8	Blacken somebody's character/ name/ image/reputation	ندرک راد مکل ار یسک هچو
9	Bleed some one dry or white	ندیکم ار یسک نوخ
10	Whitewash (s.th)	ندن اشوپ ار اه یدب، ندرک یلام تسام
11	(To be) green	هب رجت یب، هداس، هتخیان، ماخ
12	Go/turn green (about the gills/ in the face)	ندی رپ شگنر، ندش درز یسک یور و گنر، ندش هدی رپ گنر
13	(Have/ get) green fingers	هایگ و لگ نیتشاک یارب ندوب تسد شوخ
14	See pink elephant	ندوب تسام هایس، ندی چ سال یگ ول ابلأ (یرامخ) یتسم زا یسک نامشچ
15	Brown- nose	ندرک بلج ار یسک رظن، ندرک یزاب نابز، 2. زاب نابز، 1. قلمتم
16	To be in a brown study	رکف رد ظاهراً: بتوریه جلاع رد، لایخ و باوخ رد
17	Yellow- livered	نوبج، وسرت، لذب
18	Kill the goose that lays the golden eggs	ندرک رجأ ار دوخ نان، ندرک نیب زا ار یدمأرد عب نم
19	The golden age (of s.th)	یزیچ نوشک هریب، یزیچ دهع، یزیچ رصع
20	(Become) purple with rage/ in the face	ندش دویک و خرس مشخ ندش زا
21	Have a yellow streak	یلذب هب ش یارگ
22	See the color of someone's money	ندی ار یسک لوپ گنر
23	Talk till one is blue in the face	دروأ ردوم من ابز ات منز فرح ردقنأ
24	Red as blood	نوخ یخرس هب
25	Red as cherry	هایش اگنر فیصوت) سال یگ یزمرق هب
26	Red as a rose	(دور یم راکب، هایش اصوص خب گنر فیصوت یارب) زر لگ یخرس هب

27	(As) red as turkey cock	زهرق زهرق ، وبل لشم
28	As red as beetroot	(مسخ ای یتحاران زا) ندش خرس وبل لشم
29	As red as fire	(ببارطضا ای تتلاجخ ،تینابصع زا) شتآ یخرس هب
30	As black as soot	هدود یهایس هب
31	Black as a coal	لاغز یهایس هب
32	Black as night	بش همین یهایس هب
33	Black as pitch	ریق یهایس هب
34	(As) black as ink	بکرم یهایس هب
35	White as sheet or ghost	تیم لشم ، چگ لشم ،گنر یب ،هدیرپ گنر
36	As white as snow	دیفس گنر تیفافش و یزیمت فیصوت یارب) فرب یدیفس هب (دور یم راکب
37	(As) green as grass	نمچ یزبس هب
38	(To show) White feather	یل دزب ،سرت ،نداد ناشن یدرمان دوخ زا ، (ندرک) یدرمان
39	(To be) in a black mood	یگدرسفا ،یقولخ چک ،یقوالخ دب
40	Red hot	رپ ،متخورفارپ و متغیر رداج زا. 2. یشتآ ، خرس ، دمابات ، متفت. 1. مزات ورت. 3. تترارح
41	As black as thunder (cloud	هنان یگمشخ ، رام رهز جرب لشم ، نارغ مشخ زا
42	(To come off) With flying color	تقیقوم اب ، هنادنمزوریپ ، متشارفارب مچرپ اب
43	Look at / see the world through rose-colored glasses	ینیب شوخ هدی اب ، ندید ینیب شوخ (کنیخ) اب
44	As yellow as guinea	هدیرپ گنر ، درز
45	the pot calling the kettle black	هایس تیور هگ یم گید هب گید
46	(Being) black sheep of the family	یناشیپ واگ ، هداوناخ رد یگتسکش رس هیام ، ال اب رس فت ، رگ زب دیفس

Table 3: SL color idiomatic expressions translated by using an idiom of similar meaning but dissimilar form of TL idiom

No.	English color idiomatic expression	Persian equivalent
1	Between or betwixt the devil and the deep blue sea	یرگیدی زا یکی هک) یهار ودرس رپ ، ناندوان خاروس (تسا رتدب)
2	Blue eyed boy	میرم ، هداز ماما. 2 / لآ هدی صخش ، یسک مشچ رون. 1. مزوم و کاپ جدا ، سدقم
3	Bolt from/out of the blue	قل عم لجا لشم
4	To drink till all is blue	ندش تسیم ، ندیشون یتسم دح هب ، ندش لیلتاب
5	Red herring	هداریب هب ، ندز نوراولجن ، ندز بچ یلع هچوک هب ندروا فرح یوت فرح ، نتخاندن

6	To see red light	ندرب وب ، ندرک رطخ هجوتتم
7	Roll out the red carpet (for some one)	صاخ تافیرشیت اب (یمهم تئصخش الئتم) یسک زا نئتشک هرب یسک ولج ، ندرک لابقئتم
8	See red	ار یسک مئش چ یولج نوخ ، ندرک ینابصع تئدش هب نئتفرگ
9	Blacken the picture/ paint a black picture	کئی ، ندرک دایز ار ش غاذزایب ، ندرک شروش دایز ندرک ولغ ، ندرک غالک لهچ غالک
10	Blackball	یسک راک وت ، نئتخاندن یسک یاب یولج گنئین نئداود شووم
11	To give a person) a black look	ندرک هاگن پ پچ یسک هب
12	Swear (that) black is white	هی ، ندرک تئاجل ، ندرک یقئش هلک ، هراد اب هی غرم ندرک یگ دند
13	(A) Grey eminence	ئفنتم تئصخش ، هدرپ تئشپ صاخشا
14	To be in the pink	غامد رس ، فیک رس کاملا
15	Nail one's colors or flag to the mast	ئشفک کئی رد ار اب ود ، ندرک یگداتئسیا هئاچولج ندرک
16	Green with envy	ندریکرت تئداسح زا ، دوسح
17	Burn with a low blue flame	ندرواین دوخ یور هب یلو ندرک ینابصع تئخس
18	Every cloud has a(silver lining	تئسا دیم یسب یدیما ان رد

Table 4: Literal translation of SL idiomatic expressions

No.	English color idiomatic expression	Persian equivalent
1	Blue - chip	یبأ نوتئز ، تئسا شزرا اب رایسب هک یا هدمع تئکرتش ماس
2	Redneck	هب ، (باطخ یارب نئینچمه) خریس ندرگ ، یبونج بئصعتم یبونج نئبئصعتم هویئش
3	A black day	ازع زور ، هایس زور
4	White elephant	(نارگ اما) مزال ریغ هدیاف یب زیچ = دیفس لیف
5	Brown sugar	هناد هناد فئعئض نئیئوره ، یا هوق رکئش
6	Yellow jacket	دورز زولب ، درز روبنز
7	Golden opportunity	یئالط تئصرف
8	Golden rule	هار نئرت هب ، یئالط نوناق
9	Golden parachute	تئسا نئمهم هک ین اسک یارب یلوب زایتم = یئالط رتچ لغئش کورت هب روبجم تئکرتش نئدش تئسد هب تئسد ماگنه هب دنوش دوخ
10	Golden handcuffs	مگن یارب یلوب یاه قئوشئت = یئالط یاه دنئبتئسد رد رتئش یب) دوخ ماقم رد هبئتر یلاع نادئمراک نئتئشاد (گورزب یاه تئکرتش
11	Golden leaf	یئالط گرب = بو غرم رایسب یان اوج یرام
12	Ivory tower	سامت زا رود هک یگدنز زایئتیعضو ای ناکم ، جاع چرب یلایخ یگدنز ، تئسا یگدنز تئایق او ای مدرم اب
13	A pink slip	هب ، ندرک جارخا 2. یجارخا مکج = یئتروص مگرب. 1. نداد همتئاخ یسک تئمدخ
14	Pink elephant	یلایخ تئادوجوم 2. نئایذه اب هارمه مئشعر = یئتروص لیف. 1. دنئیب یم مئشعر اب هارمه نئایذه تئلاح رد صخش هک

15	Red devil	لانوکس لوسپک، زمریق ناطیش
16	(As) black as the ace of spades	سأ کیپسا لاخ یهایس هب

Table 5: Translating by paraphrasing

No.	English color idiomatic expression	Persian equivalent
1	Blue ribbon or riband	زا باروج دنب فور عم نانشن تنفایرد هب رختفم مک یناسک مک یبأ راون ای لیامح دنزب یم راکب دنا دشس یلگنا هاشدآپ
2	Blue baby	شاب یدازردام صقان بلیق یاراد و ددوب قرزا ناقری هب التبم مک یلفط
3	Blue devils	دیأ یم رظن هب لکش یرمخ نایذه ضررم رد مک یح ابشأ و لاکشأ.
4	Black ice	کان رطخ رایسب هیلقن طیسو یارب مک یخی هشیس، دننام خی (مداج حطس رد) تنسین ندید ای صی خشت لباق مکن ای یارب تنس
5	White hat	نانشن یاه هالک گنر زا دب زا اربوخ دارفا مک یبرخ یاه ملیف زا) نامرفق، بوخ مدأ (دب یارب هایس و بوخ یارب دیفس دنهد یم صی خشت
6	Green room	اچنأ رد دنسین منحص یور مک یمادام دنناوت یم نارگیزاب مک رتای ترد یق اطا دننامب
7	Golden rule	نیانأ و (7، یتمل لیچنا، سدقم بیاتک رد) تخومأ مدرم هب حیس یمس یعی مک ینوناق: امش اب نارگید دیراد راظننا مک دینک راتفن روطنامه نارگید اب" تنس نامرف "دننک راتفن"
8	Brown as a berry	سپ هک دوش یم متفنگ یدارفا دروم رد (کایرت لثم) روگنا ای توت لثم یا هوق متخوس هایس، دوش یم متفنا نانشن سوپ بانتفأ مامحزا
9	Golden handshake	دوش یم تخادرب یگتسشنزاب نامز رد ماقم یلاع صخش هب مک یفازاگ غلبم
10	Colour fast	دوش یمن هتسش و درب یمن الاک یور زا مک یگنر

Table 6: Loan translation (Using loan words in rendering SL equivalents)

No.	English color idiomatic expression	Persian equivalent
1	Red tape	کی تارکوروب یاه دنور، تنم حازم، یسارکوروب
2	(To sell or buy goods on the) <u>Black market</u>	رب شورف و دیرخ، هایس رازاب رد الاک شورف و دیرخ یرس روطب و تاررقم فالخ
3	(To put some one's name on a) <u>Blacklist</u>	تنس یل، دشس عونمم دارفا یماسا تنس یل) هایس تنس یل دنبولطم ان یا مدع یارب مک یدارفا
4	Yellow press/ journalism	یطارفا نتاع وبطم، یل اچن ج نتاع وبطم، درز نتالجم تنسین یووش ای یطارفا تنس یل ان ویسان
5	Black gold	تغن، هایس یالط
6	Color blind	گنر روک
7	Give some body green light	نتفنگ ای ندرک رداص عورش مزاج، بزبس غارچ

Table 7: Mistranslated SL colour idiomatic expressions

No.	English color idiomatic expression	Persian equivalent
1	Become blue in the face Meaning: Very angry or upset; very emotional	Mistranslated: Correct Eq: یصابصع و تحاران

2	A bluestocking Meaning: an intelligent and highly educated woman who spends most of her time studying and is therefore not approved of by some men	Mistranslated: نر مدرک لیصحت رایسب و لقاغ نر Correct Eq: دوخ تقو رتکا مک یا مدرک لیصحت نیمه هب و مدرک لیصحت فرص ار یجن نادر م یخریب دییات دروم لیلد
3	To look / feel blue Meaning: to look / feel depressed or discontented	Mistranslated: ییایلوخیلام Correct Eq: یضاران و مدرسفا
4	Black flag Meaning: To signal (a race-car driver) to go immediately to the pits	Mistranslated: ییایرد ناندزد مچرپ Correct Eq: راطخا مچرپ نیا هب (ینار لیبوموتا نتاقباسم یم کیذزن اه لادوگ هب یدوزب مک انعم دیوش
5	Black comedy Meaning: A film, play, etc. that looks at the funny side of things we usually consider very serious, like death and illness	Mistranslated: مدنک تحاران و هرخسم شایامن هرخسم یدژارت Correct Eq: رهاظ هب مک یشایامن شایامن زا سپ اما تنسا هزم اب و یدمک
6	A (great) white hope Meaning: A person or thing which people hope will be very successful in the near future	Mistranslated: قفوم، نامرفق Correct Eq: هب مدرم مک یسک دنراودیم ا کیذزن مدنی ارد وا تئقیفوم
7	White man's burden Meaning: euphemism for imperialism	Mistranslated: نایئاپورا نایونج Correct Eq: یارب یبقول (ریبعت نسج) نارگ رامعتسا
8	Green belt Meaning: A strip of countryside round a city or town where building is not allowed	Mistranslated: رده لگنج و عرازم زا یا مقطنم رهم کی فارطا Correct Eq: فارطا زبس دنبرمک عونم اجن ارد زاس و تخاس مکرهم
9	Greyhound Meaning: A type of dog that has a thin body and long thin legs and can run fast, especially in races	Mistranslated: رارق (ناتسوپهایس دروم رد) ناتسوپ دیفس اب نتشاذگ Correct Eq: مک اه گس زا یا هنوگ و دراد هدشک و کیراب ییاهاپ و ندب
10	The silver screen Meaning: the cinema the film industry	Mistranslated: مدرپ امنیس Correct Eq: امنیس (تخنص)
11	Silver-tongue/ tongued Meaning: a silver-tongued person speaks to someone in a pleasant way and praises them in order to persuade them to do what they want If you are silver-tongued, you speak in a way that charms or persuades people.	Mistranslated: ام، مالک یمرن، تغالب، تحاصف حیصیف، غیلب Correct Eq: راکبیرف و نابز برچ
12	Brown bread Meaning: bread which is light brown in color, often still containing all the natural features of the grain in it	Mistranslated: هایس نان Correct Eq: درازا هدش هیعت نان هدش ینغ

13	Give/ hand some thing to somebody on a silver platter /plate Meaning: to allow someone to get something very easily, without having to work for it	Mistranslated: ، ندرک درو خرب طایتحا و تمیالم اب ندرک تکرر ح اصع هب تسد Correct Eq: نداد یسک هب ار یزیچ تیکیللم مزاج یتمحز زیچ نأ یارب هکنیا نودب دش اب هدی شیک
14	Greenwash Meaning: to make people believe that your company is doing more to protect the environment than it really is	Mistranslated: هگن نامیب ای یدزد لوپ تیهام و عبنم ننتشاد مدش لیصحت عورشم ریغ هک یلوپ تسا Correct Eq: نیا هب مدرم ننتشاد او ذش هب عو اک هبتک ش هک رکف
15	Green room Meaning: A room, for example in a theatre, where performers can relax	Mistranslated: نارگاشامت رال ات Correct Eq: رد یقواط تحارتسا یاربرتایترالات
16	Blue blooded Meaning: describes someone who has been born into a family which belongs to the highest social class	Mistranslated: زا شنوخ هکنأ دش اب رت هایس نارگی Correct Eq: هداز بیجن، هداز فشارشا
17	Once in a blue moon Meaning: not very often	Mistranslated: ین لگ تقو Correct Eq: دوشب روطچ، بتردن هب هک
18	(To) do something brown Meaning: To do something just right	Mistranslated: نداد ماجنا بوخ راک Correct Eq: و یبوخ هب ار یراک نداد ماجنا یسرد
19	A purple patch/ passage Meaning: overwritten piece of text; florid and ornate writing	Mistranslated: ... یقیسوم، یبدا) نیچلگ Correct Eq: نوشته آراسته به صنایع بدیعی

Table 8: SL color idiomatic expressions translated with non- idiomatic TL expressions

No.	Persian color idiomatic expression	English equivalent
1	هایس زور یارب دیفسس میس	Shining gold for dark day
2	ندناشن هایس کاخ هب	To ruin/ drive to extremities
3	زیس طخ (بل یور)	The down on the cheek of a youth
4	تسین یزرگنر (مخ) ای هرمخ	It is not as easy as you think; also, it will not be finished as soon as you think)
5	نبتش ادرب گنر و نبتش اندگ گنر	To blush
6	ندرک هایس ار یسک راگزور	To ruin or impoverish someone
7	ندروأ راب هب یهایس ور	To disgrace oneself
8	ندز بوچ ار یسک هایس غاز	To be in someone's track / shadow him
9	وبندرز	Pale

10	ندش زبس یسک هار رس) وهکی	To be generated spontaneously / appear suddenly
11	(... هایگ) ندرک زبس	To grow / to germinate
12	تسا هایس شقس	His curses become effective
13	(ندوب) رگشول یهایس (طوقف)	Mere numbers; noses; multitude
14	(ندش لوپ کی مکس (ندرک ادیپ هایس لوپ کی تروص	To be disgraced / to lose entirely its value or credit
15	(ندوب) گنر کی و ور کی	Sincere / Guileless / Frank
16	(مگرب) ندرانگ دیفس	To leave blank
17	تسا گنر نیمه نامس آ یور مک اجک ره هب	Travelling to other places will not change cause and effect
18	دزرا یمن هایس لوپ کی هب	He (or it) is not worth a penny
19	دیفس یوم گرم زا تسا ایمایپ	The grey hair is a message from death
20	(ندوب) تخب هایس	To be unlucky
21	خرس یوراد وا زا یور درز ش دشاب دوخ مک یمیکح یوچم ییور	Seek not the way to have rosy cheeks from a pale- faced physician / physician, heal theyself.
22	درادن یگنر شیانح	his words have no effect or weight; I know him too well to think much of him)
23	ندرک گنر رخ	to take in a fool or to dupe a simpleton
24	تسین رت نیگنر نم نوخ زا نالف نوخ	we should both suffer equally, as he is no dearer than I am
25	هایس یور یهت تسد	The empty- handed is disgraced.
26	سرپم ار مراز لواح نیبب ار مدرز گنر	When you see my pale face, do not inquire about my deplorable condition. Or look at my pale face and (then) inquire.
27	ندرک دیفس یراک رد ار دوخ یوم	to grow grey in the service of something
28	هرخ نابغاب زبس غاب هچ ره	The greener the garden, the more cheerful the gardener.
29	(ندوب) یجنران کزان	in delicate health
30	ندش دیفس تیم نیع	As pale as death
31	(ندرک شک ورف) / (یعوضوم یزیچ) نندش گنر مک	To fizzle out
32	ندش دیفس رد هب یسک مچچ	To keep wait in vain
33	هب یگنر من دیب خاش زا لگ دیورن ششوک هب دیپس ددرگ هبامرگ	You can not wash a blackamoor white.
34	رب ینه آخیم دورن طوع و نندن اوخ دوس هچ لد هیس رب گنس	Preaching will not affect the hard- hearted; an iron nail will not penetrate stone.

Table 9: SL color idiomatic expressions translated with using an idiom of similar meaning and form of TL idiom

No.	Persian color idiomatic expression	English equivalent
1	دوش یمن نیگنر یسک یابق لالا کراب زا	Fair words butter no parsnips/ A thousand wishes will never fill your pail with fishes.
2	ندم آرد بیا زا درز وت	prove to be a rotten apple
3	ندادن صیخشت (مه زا) ار دیفس و هایس	Not know chalk from cheese
4	زمرق ای ندش خرس وبل لشم (تینابصع ای مرش) زا ندش	Eq1: Go red in the face (with shame / anger)
5	(ندش) دیفس چگ لشم	As pale as ashes / deadly pale
6	نتفرگ گنر بآ زا	Get blood out of stone
7	دی ایمن ناراب هایس مبرگ یاعد هب	Cattle do not die from the crow's cursing
8	ندانتسرف هایس دوخن (لابند) یپ	a wild- goose chase
9	نداد یسک ناشن زبس غاب رد	To lead a person up the garden path
10	هایس تیور دیوگ یم گید هب گید	The pot calls the kettle black
11	دسرت یم دیفس و هایس نامسیر زا مدیزگ رام	A burnt child dreads the fire. / A scalded cat fears cold water. /
12	ندش ش وپ هایس	To be dressed in black
13	ندش دیفس نسام نیع	As white as ghost or sheet
14	فرب یدیفس هب	As white as snow
15	تسا یگنر تفه مدآ	He is a turncoat
16	ندش گنر هب گنر / ندرک ضوع گنر	turn or change one's coat
17	لاغز لشم هایس	<u>as black as coal</u> / <u>black as the ace of spades</u>
18	دنکیم هایس مماج هایس گید	That handles pitch will be defiled
19	ندش هایس ور	<u>To be put to shame</u>

Table 10: SL color idiomatic expressions translated with using an idiom of similar meaning but dissimilar form of TL idiom

No.	Persian color idiomatic expression	English equivalent
1	نتسشن هایس کاخ هب	go <u>to the dogs</u>
2	دشن زبس دنتشاک ار مکشاک	<u>A thousand wishes will never feel your pail with wishes.</u>

3	ندش تخامچ گنرمه	<u>When in Rome, do as the Romans do</u>
4	درآ رب گنر درگنولاً هب هچولاً	A man is known by the company he keeps
5	نتشاد هگن خرس ار دوخ بتروص یلیس اب	<u>To keep up appearances</u>
6	دوش یم وبمه دوش یم گنرمه دنرادیم او رخ شیب ار رخ	<u>A man is known by the company he keeps.</u>
7	تسا لاغش ردارب درز گس	Much of muchness
8	دنپ هیاسمه زا هیاسمه دریگ یم گنر بیس زا بیس	A man is known by the company he keeps
9	(ابدأ، زگره) هایس لاس دص	over my dead body
10	اه موش چ نتفر یهایس	See stars
11	ندرک گنر ار یسک	To pull the wool over somebody's eye
12	ندنزن دیفس و هایس هب تسد	To do not lift a finger (round the house)
13	ریمض رس زا ددیم ربخ هراس خر گنر	A happy heart makes a blooming visage.
14	دیفس یناش یپ واگ	(A person) as well- known as the village – pump
15	تسا دیم ا یسب یدی چون رد	Every cloud has a silver lining

Table 11: Literal translation of SL idiomatic expressions

No.	Persian color idiomatic expression	English equivalent
1	دش زهرق شمش چ م خت	His eyeball turned red. (Said of a person who is put to the blush, or gets very angry)
2	زبس شا منال رد رتشیب دی آ یم شدب نوپ زا رتشیب رام هچ ره دوش یم	The more the snake hates the penny- royal the oftener the herb grows by its hole
3	زا و سرت دیپس یوم زا دیپس ربا زا و سرت هم هیس یوم زا هایس ربا	Fear not black hair and white clouds; fear white hair and black clouds
4	تسا یگنر کی مه یگنر دب	A bad color is still a color (an excuse for bad luck)
5	شیورد هفحت تسا یزبس گرب	A green leaf is the gift of a dervish. (A widow's mite) is the nearest expression for
6	نیگنر راسفا و ریپ رخ	An old ass and a colored bridle
7	دن ام لاغز هب یهایس ور تفر ناتسمز	The winter is gone, and now the face of the coal remains black. (With shame)
8	گنس تمیق دنکش نیرز ساک رگا رهوگ دب گنس دوشن مک رز و دیازفین	If a worthless stone breaks a golden bowl, the stone is none the more valuable, nor is the gold depreciates.

Table 12: Translating by paraphrasing

No.	Persian color idiomatic expression	English equivalent
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1	تسین یگنر یه‌ایس (زا رتالاب ای) ی‌الاب	There is no color beyond black. (Quoted in cases when things are at their worst and a desperate person needs not fear anything worse)
2	ودره ه‌ایس ل‌فلف نهاد و ه‌ایس ن‌ایورهم ل‌اخ اچک ن‌ا و اچک ن‌یا اما دن‌زوس‌ن‌اج	A pepper corn and a beauty's birth- mark are both black and of a consuming nature; but the one has nothing to do with the other. (Said of two things which in spite of a slight outward similarity between
3	دی‌فس ن‌فک اب دی‌اب ی‌تفر ه‌ایس ر‌داج اب ی‌ایب ن‌وریب	You went in a black veil, but must come out in a white shroud. (Said to a bribe on her going to the bride groom's house, meaning that she must be faithful to her husband and content with her future life)
4	و تسد ن‌ابرق دی‌وگ یم ش‌ا ه‌چب ه‌ب ه‌کسوس ه‌لاخ مورب ت‌یرولب ی‌اپ	Lady beetle, fondling her child, says to her, "I adore your crystalline limbs" "Crystalline" must of necessity imply "whiteness" as the insect in the proverb, is assumed to belong to the family of black beetles.
5	ات ن‌ایم ه‌ب دی‌ا ه‌برجت ک‌حم رگ د‌وب شوخ دش‌اب ش‌غ و ا‌رد مک ره دوش ی‌ور ه‌یس	What a good thing it is when the touchstone of trial disgraces a person who is not pure (of heart) (Quoted in defiance of one who boasts without fear of a trial)
6	ت‌سا بی‌ع ق‌ال‌چ تسد ی‌ارب خ‌رس بی‌س	Should not a disable hand hold a red apple (i.e. should good things be denied to an imperfect person)
7	ت‌سا ه‌درکن دی‌فس (ب) ای‌س ا‌رد ش‌یر	His beard has not been whitened in the mill (i.e. he has taken pains and obtained experience)
8	ت‌سا درز ش‌شوگ خ‌یب در‌یگ یم غ‌رم مک ی‌لاغش (ن‌دوب درز شوگ)	The jackal which carries away chickens has a yellow spot at the root of its ear. (i.e. not every one is fitted for every work)
9	(دی‌فس) دی‌پ‌س ا‌ددرگن ه‌ن‌اوی‌د رس زگ‌ره	The hair on a fool's head never grows grey. (This is because fools have no worry)
10	ه‌دن‌شوپی‌م ه‌ایس اه غ‌الک ی‌نک ره‌ق رگ‌ا	The crows will wear black (or mourning) (Ironical reply given to a person who exaggerates the evil results of an act or event, it amounts to saying, "nothing serious will happen")

Table 13: Mistranslated colour idiomatic expressions

No.	Persian color idiomatic expression	English equivalent
1	ت‌سم ه‌ایس	Mistranslated: Newt Correct Eq: pissed as a newt/fart, blind
2	(ن‌دش د‌وب‌ک) ن‌دش ه‌ایس ا‌م‌رس زا	Mistranslated: Got / turn blue in the face
3	ن‌دش دی‌فس ور	Mistranslated: To come out with flying colors Correct Eq: To come off with flying colors
4	لاغذ ی‌ه‌ایس ات ت‌سم ام ی‌دی‌فس زا	Mistranslated: Every thing but the kitchen's sink Correct Eq: Eq1: every thing is imaginable. Eq2: You name it, we've got it.