Strategies Used by Yemeni Dual-Citizenship in America for Translating Idioms

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Abstract

Idioms, these indivisible units have become of pervasive influence in all sorts of communication, closer and more formal. Despite the continuous progress of strategies in the field of translation, idioms still pose a serious challenge to non-native speakers to translate and communicate with. The present study attempts to identify the strategies used by Yemeni dual-citizenship in America to overcome the hurdle of translating American idioms into Arabic and then suggests some factors to limit this challenge and translate idioms properly. A translation test was administered to 10 Yemeni dual-citizenship in America selected through snowball sampling. It consists of 10 statements including opaque idioms in their context to be translated into Arabic. The findings revealed that literal translation is the most frequent strategy used by Yemeni dual-citizenship in America to translate idioms. It also showed their inability in interpreting the metaphorical image conveyed by idioms, unfamiliarity with characteristics of idioms and deficiency of strategies.

Key words: strategies, translating idioms, figurative, opaque idioms, dual-citizenship, culture-specific, SL (source language), TL (target language).

ملخص الدراسة

أصبحت العبارات الاصطلاحية، الوحدات اللغوية التي لا يمكن تجزِئتها، ذات تأثير واسع النطاق في شتى أنواع التواصل العامي او الرسمي معا، فعلى الرغم من التقدم المستمر في الاستراتيجيات المستخدمة في حقل الترجمة إلا ان العبارات الاصطلاحية لازالت تُعَدّ تحديًا حقيقيًا للمتحدثين غير الأصليين باللغة الإنجليزية لترجمتها والتواصل من خلالها. وتهدف هذه الدراسة إلى تحديد الاستراتيجيات التي يستخدمها اليمنيون ثنائيو الجنسية في أمريكا للتغلب على صعوبة ترجمة العبارات الاصطلاحية الامريكية إلى العربية واقتراح بعض العوامل للحد من هذا التحدي، وترجمتها بصورة أفضل. وعليه تم إجراء اختبار ترجمة لعشرة من اليمنيين ثنائي الجنسية في أمريكا تم اختيارهم من خلال عينة كرة الثلج، إذ يحوي الاختبار عشر جمل في كل منها عبارة اصطلاحية مبهمة المعنى في إطار سياق معين لترجمتها إلى العربية، وقد دلت نتائج الدراسة على أن الترجمة الحرفية هي الاستراتيجية الأكثر استخداماً بين ثنائي الجنسية لترجمة العبارات الاصطلاحية. كذلك أظهرت عدم قدرتهم على فهم المعنى المجازي الذي تنقله العبارات الاصطلاحية، وعدم الإلمام بخصائصها وعدم الدراية بالاستراتيجيات.

الكلمات المفتاحية: (الاستراتيجيات، ترجمة المصطلحات، مصطلحات غامضه، ازدواجية الجنسية، الثقافة الخاصة، لغة المصدر، لغة الهدف).

1. Introduction:

Translation, which is an access to other civilizations and cultures can be considered a tall order and complicated task despite the variety of translation strategies and the development of translation theories. Dulul (2021) stated that "translation process is not an easy task. It is made up of many sub-processes and comprises task of various types" (p. 62). It is inevitable that culture and translation are related to each other since translation allows to overstep the cultural and linguistic boundaries to facilitate communication between different cultures available all over the world, so without translation many cultures would never be known and without cultural difference translation would not develop.

Newmark (1988) defined culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expressions" (p. 94).

One of the most puzzling issue in translation field is idioms. they are frequently used means of non-literal language which indicate a native command of language. In fact, an idiom is almost difficult to comprehend since its meaning cannot be inferred from the literal meaning of the constituents building up the whole idiom. According to Trask (2000) an idiom is a "fixed expression whose meaning is not guessable from the meaning of its parts" (p.67).

Most scholars if not all emphasized that idioms cannot be deduced from their individual words, but the researcher believes it necessary to determine that idioms are of different types and characteristics and the 'transparent idioms' are less complex and almost easily to comprehend from their individual components than opaque idioms because there is a clear connection between the literal and figurative meaning. For example,

- The killer walked up and shot the woman **in cold blood**.

صَعَدَ القاتلُ، وأطلقَ النارَ على المرأةِ **بدمٍ بارِد**.

/ṣaʿda-l-qatilu, wa-atlaqa-n-nāra 'alá-l-mar'ati **bi-damin bārid**/

- If you mess with Max, you are **playing with fire**.

إذا عبثْتَ مَعَ (ماكس)، فَاعْلم أَنّكَ **تلعبُ بِالنار**.

/'idha ʿabathta maʿa Māks, fa-ʿalam 'annaka **talʿabu bin-nār**/

- I earn a lot, but the **lion's share** goes for taxes.

أكسِبُ كثيراً، ولكنَّ **نصيبَ الأسدِ** يُدفَعُ إلى الضرائب.

/'aksibu kathīran, wa-lākin-na **naṣība-l-'as'adi** yudfaʿu 'ilá-ḍ-ḍrāib/

On the other hand, opaque idioms which are the most difficult category of idioms cannot be understood easily from their constituents since the connection between the literal and figurative meaning cannot be easily detected. The following examples clarify the point:

- I couldn't make up my mind. I was caught **between a rock and a hard place**.

لم أستطعْ أنْ أُقرّرَ، فقد كنتُ **بينَ فَكَّيْ كماشةٍ**.

/lam 'astaṭʿ 'an ūqrr-ir, faqad kuntū **byna fakkay kamāshah**/

- Pay no attention to her. She **has bats in her belfry**.

لا تُعِرهَا اهْتماماً. إنَّ **في رأسِها اخلاطاً وامْشاجاً**.

/la-tuʿirha 'ihtimāman, **'inna fi r'asiha 'akhlāṭan wa-'amshājan**/

- Shall we go **trip the light fantastic**.

فَلنذهبْ، **لنَقْضِيَ ليلةً حمراء**.

/fal-nadhab, **li-nuqḍīa laylatan ḥamrā'**/

This study intends to identify the strategies used by Yemeni dual-citizenship in America to comprehend and translate idioms into Arabic and investigate the main difficulties that encounter them and confined their interactive communication with American native speakers. It is distinguished by its sample which is Yemeni dual citizenship in America who are in permanent and constant contact with American culture and linguistic system. Therefore, it is of paramount significance not only to translators or students of translation but also to non-native speakers in America in order to deal with idioms and use the effective strategies for translating them.

2. Statement of the Problem:

This study focuses on the strategies used by Yemeni dual citizenship in America for translating idioms into Arabic. It is recognizable that idioms are based on semantic rather than lexical units.

Therefore, misinterpreting the transparency of constituents whether used in their literal or metaphorical sense, absence of an equivalent idiom in target culture and the lack of strategies can result in a significant misunderstanding and then mistranslating the intentional meaning of the original. Awwad (1990) stated that two areas are behind the difficulties with translating idioms. The major area is misinterpreting the intention of the original writer or speaker and the cultural differences among languages with regard to both traditional and innovating idioms (p. 58).

By describing the effective strategies used for translating idioms, Yemeni dual-citizenship in America can be aware of the cultural and linguistic differences between English and Arabic and comprehend the cultural nature of idioms and the necessity for using them in their communication.

3. Questions of the Study:

This study intends to answer these questions: What strategies do Yemeni dual-citizenship in America use for translating American idioms into Arabic? To what extent can they understand the figurative meaning of American idioms?

4. Strategies for Translating Idioms:

Idioms are global or culture-specific, so they are present in most languages as very impressive and colourful expressions. They can be standard or slang. McCarthy and O'Dell (2010) wrote that "you will see and hear idioms in all sorts of speaking and writing. They are particularly common in everyday conversation and in popular journalism" (p.8). Al-Shawi and Mahadi (2012) agreed with them and stated that "the majority of idioms are used interchangeably between both speaking and writing, i.e. each type is marked as written only, spoken only, literary…etc." (p. 140). However, Maxos (2003) stated that "idioms are used more often in speaking rather than writing and therefore sixty to seventy percent of idioms are associated with spoken language (as cited in Al-Shawi and Mahadi, 2012, p. 140).

Idioms, whether American or British are not easy to understand; they need profound linguistic and cultural standard to communicate with easily to reach a native-like proficiency. Brenner (2003) indicated that "there are more than 10.000 idioms in American English, and some of them have been in use for more than 2,000 years, while others are brand new" (p. 1). In additions, Jackendoff (1997) numerated "It is estimated that there are at least twenty-five thousand idiomatic expressions in the English language" (as cited in Elfaki, 2017, p. 64). The big number of these unpredictable expressions requires and recalls non-native speakers' attention to study, understand, use and translate them properly from SL into TL.

English and Arabic belong to two different families. Therefore, the cultural differences complicate the process of interpreting and translating idioms and this entails employing some effective strategies as a problem solving tool. Lörscher (1991) defined the translation strategy as "a potentially conscious procedure for the solution of a problem which an individual is faced with when translating a text segment from one language to another" (p.76). in this sense, Leppihalme (1997) stressed that considering a number of strategies is "more likely to lead to successful translation than routine use of one strategy only" (p. 78). The researcher sees that the main step before rendering the meaning of an idiom into Arabic is understanding the meaning of the SL idiom (both literal and figurative) to decide the proper translation strategy according to the context. The strategies used in this study illustrated by some examples are those proposed by Husni and Newman (2015). They are as follows:

1. a TL idiom that has similar meaning and form. For example,
- The president ruled his country by using **an iron fist in a velvet glove**.

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حكمَ الرَّئيسُ بلدَهُ **بِقبضةٍ حديديّةٍ في قفّازٍ مخملي**.

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/ḥakama-r-ra'īsu balad-hū **bi-qabiḍatin hadīdyatin fi quffāzin makhmalī**/
- The dictator **ruled with an iron fist** and terrified the citizens.

حكمَ الِدّكتاتورُ (الطاغيةَ) **بقبضةٍ حديديّةٍ** فَرَوَّعَ الْمواطنين.

/ḥakama-d-diktatūru (aṭ-ṭāghya) **bi-qabiḍatin ḥadīdyatin** fa-rawwa'a-l-muwaṭnīn/

- Bacteria are too small to be seen **with the naked eye**.

البكتيريا صغيرةٌ جِداً، إذ لا تُرَ **بِالْعينِ الْمُجَرَّدَة.**

/al-baktīrya saghīratun jidan, 'idh la-turā **bi-l-'ayni-l-mujaradah**/

- Let's talk about this **face-to-face**. I don't like talking over the telephone.

لا أُحَبّذُ التَّحدُّثَ عَبرَ الهاتفِ، يا حَبَّذا الْحديثُ **وجهاً لوجهْ.**

/lā-ūḥabidu-t-taḥaduta 'abra-l-hātifi, yā-ḥabada-l-ḥadīthu **wijhan li-wijh**/

- The **lion's share** of the surplus cheese goes to school cafeterias.

يَذهبُ **نصيبُ الأَسَدِ** مِنَ الْجينِ الفائضِ لمقاصفِ المدارس.

/yadhabu **naṣību-l-'asadi** mina-l-jubni-l-fā'iḍi li-maqāṣifi-l-madāris/

- When they **fell in love**, they thought it will last forever.

عندما **وقعوا في الحبّ**، اعْتقدوا أنَّهُ سيدومُ لِلأبدْ.

/ indamā **waqa'ū fi-l-ḥubi**, 'a'taqadū 'annahū sayadūmu li-l-'abad/

2. a TL idiom with similar meaning but dissimilar form, i.e. with one or more different lexical items. Some examples are as follows:

- Many companies donated food and medicine to help the survivors of the earthquake, but it was just **a drop in the bucket** of was needed.

تبرَّعَتْ شركاتٌ عَديدةٌ بالْغِذَاءِ والدواءِ لمساعدةِ الناجينَ مِنَ الزلزالِ، ولكنهُ **غِيضٌ مِنْ فيضٍ** مما يحتاجونَهُ.

/tabar'at sharikātun 'adīdatun bi-l-jidhā'i wd-dawā'i li-musā'dati-n-nājīna mina-z-zilzāli, wa-lākina-hū **ghayḍun min fayḍin** mimā yaḥtājūnah/

- If she keeps **flying off the handle** like that, she'll have a heart attack.

إنْ يَهِيجْ **هائِجُهَا** بِاستمرارٍ فَسَتُصابُ بنوبةٍ قَلبيَّة.

/'inn **yahīj ha'iju-hā** bi-stimrārin fa-stuṣābu bi-nawbatin qalbyah/

- Jill: I'm afraid I'll never be able to finish writing this report. Jane: You have already written a good introduction. **Well begun is half done**.

جيل: أخشى أنْ لأْ أتمكنَ بتاتاً مِنْ إنهاءِ كتابةِ التقرير. جين: لقد كتبتِ مقدمةً جيدةً مُسْبَقاً **فمشوارُ الْألفِ ميلٍ يبدأُ بِخطْوة.**

/Jayl: 'akhshá 'an lā 'atamakana batātan min 'innhā'i kitābati-t-taqrīr. Jayn: laqad katabti muqadimatan jayidatan musbaqan **fa-mishwāru-l-'alfi mīlin yabda'u bi-khutwah**/

3. to paraphrase is to maintain some SL cultural specificity. For example,

- I don't want to **back the wrong horse**, but it seems to me that Jed is the better candidate.

لا أُريدُ **الرِّهانَ على الْجوادِ الْخاسِرِ**، لكنْ يَبْدُوْ لي أنَّ (جد) هُوَ الْمُرَشَّحُ الْأفْضَل.

/lā-ūrīdu-**r-rihāna 'alá-l-jawādi-l-khāsiri**, lākin yabdū li 'anna Jid huwa-l-murashaḥu-l-'afḍal/

- I was **walking on eggshells** trying to explain the remark to her without offending her further.

كنتُ **فِيْ غايةِ الرِّقةِ** مُحاولاً ابْدَاءَ رأيِيْ لها بِدونِ الإساءةِ إليها.

/kuntu **fi ghāyati-r-riqqati** muḥawilan 'ibdā'a ra'yī lahā bi-dūni-l-'isa'ti 'ilay-hā/

- I can't take time for your problem. I **have other fish to fry**.

لا أستطيعُ تخصيصَ وقتٍ لمشكلتِكْ، **فَلَدىَّ مشاغِلُ أهم.**

/lā-'astaṭī'u takhṣīṣa waqtin li-mushklatik, **fa-ladaya mashāghilu 'aham**/

4. a functional equivalent, i.e. 'descriptive' translation, which essentially entails 'neutralizing' the idiom by rendering it through a non-idiomatic phrase in the target language. For example,

- It's difficult to predict who will win the prize–there are two or three **dark horses** in the tournament.

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مِنَ الصَّعْبِ التَّنبُّؤُ بِمَنْ سيربَحُ الجائزَة، فهناكَ اثْنانِ أو ثلاثةُ **اشخاصٍ يكتنفُهُمُ الغُمُوض**.

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/mina-ṣ-ṣʻabi-t-tanabu'u bi-man sa-yarbahu-l-jā'iza, fa-hunāka-thnāni 'aw-thalāthathu **'ashkhāsin yaktanfhumu-l-ghumūḍ**/

5. omission: this strategy is employed for the sake of specific text types and/or readership. For example,

- He was really angry when she came home late – it really **got his hackles up**.

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لَمَّا دَخَلْتْ لِلمنزلِ مُتَأخِّراً، اسْتشَاطَ غَضَباً.

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/lamā dakhalat li-l-manzili mutakhiran, 'astashāṭa ghaḍaban/

6. addition, particularly in case where the literal meaning corresponds with the figurative meaning, as in the example **to shrug one's shoulder**, which can be translated literally as **هز كتفيه** /hazza katifayh/ or figuratively as **هز كتفيه (لا مُبالاة).** /hazza katifayh (lā-mubalāh)/

7. borrowing, i.e. literal translation. This strategy is useful for highly culture-bound idioms. It may be of every lexical item in the original, or only some of them. For example,

To have green fingers   **يَدُهُ خُضراء** /yada-hū khaḍrā'/

Literal translation in case of idioms is used by most non-native speakers when a matching equivalent in the target language is beyond their means but in most cases it can result in wrong or poor translation. Larson (1984) stated that a literal translation of an idiom will usually result in complete nonsense in the TL (p. 116). Despite the different strategies used for translating idioms, non-native speakers can employ the strategy they find workable to convey the functional equivalent and meet the receptors' need.

5. Sample and Instrument of the Study:

Ten Yemeni dual-citizenship from different states of America were selected through snowball sampling to be the representative sample of the study. A translation test was used as the only procedure to collect the data required to identify the strategies used by the sample of the study for translating the test. Davies and Pearse (2000) stated that "tests continue to be the main instrument for evaluation of learning in most teaching situations" (p. 171). The translation test consists of 10 statements including opaque American idioms selected from McGraw Hill's Dictionary of American Idioms (see appendix A). The test was administered to the participants in America to be translated into Arabic without using any dictionaries or translation tools and their responses were evaluated by the researcher based on the Arabic equivalent on the idiom level, paraphrasing or literal translation. These three categories can be considered as 'adequate', 'semi-adequate', and 'inadequate' respectively according to participants' level of proficiency.

Responses of the participants were carefully analysed by using frequencies and percentages and followed by explanation as shown below:

Table 5.1.

The Participants' level of Proficiency in Translation Test

Statement	Participants' level of proficiency		
	Adequate Frequency %	Semi-adequate Frequency %	Inadequate Frequency %
1	0 0%	5 50%	5 50%
2	0	2	8

	0%	20%	80%
3	0	0	10
	0%	0%	100%
4	1	1	8
	10%	10%	80%
5	2	3	5
	20%	30%	50%
6	4	3	3
	40%	30%	30%
7	1	2	7
	10%	20%	70%
8	0	5	5
	0%	50%	50%
9	1	1	8
	10%	10%	80%
10	3	4	3
	30%	40%	30%

As shown in table 5.1, the responses to statement 1 by Yemeni dual-citizenship in America reveal that none of the participants, that is (0%) achieved adequate translation on the idiom level. Five participants, that is (50%) achieved semi-adequate and the other 5 participants achieved inadequate translation. It is obvious that all participants were not able to provide a translation on the idiom level in TL.

The responses to statement 2 show that the majority of participants, that is 8 (80%) rendered the statement inadequately into Arabic by employing literal translation, only 2 participants (20%) paraphrased the meaning into Arabic, while none of them achieved an equivalent on the idiom level in TL.

The responses to statement 3 reveal that none of the participants, that is (0%) achieved adequate translation on the idiom level or semi-adequate translation. Therefore, all participants, that is 10 (100%) employed literal translation to render the meaning since all of them were not able to provide an equivalent on the idiom level.

In statement 4, the responses show that the majority of participants, that is 8 (80%) rendered the statement inadequately into Arabic by employing literal translation, only 1 participant (10%) paraphrased the meaning into Arabic, while also another one achieved an equivalent on the idiom level in TL.

The responses in statement 5 reveal that half of the participants, that is 5 (50%) rendered the statement inadequately into Arabic by employing literal translation. On the other hand, only 2 participants, that is (20%) achieved adequate translation by providing an equivalent idiom in TL, while 3 participants (30%) achieved semi-adequate translation by employing paraphrasing procedure.

In statement 6, the responses show that 4 participants, that is (40%) rendered the statement adequately into Arabic, only 3 participants (30%) paraphrased the meaning into Arabic, while also another 3 participants rendered the statement inadequately into TL.

The responses in statement 7 reveal that the majority of participants, that is 7 (70%) rendered the statement inadequately into Arabic by employing literal translation, only 2 participants (20%) paraphrased the meaning into Arabic, while 1 participant, that is (10%) achieved an equivalent on the idiom level in TL.

The responses to statement 8 reveal that none of the participants, that is (0%) achieved adequate translation on the idiom level. Five participants, that is (50%) achieved semi-adequate and the other 5 participants achieved inadequate translation. It is obvious that all participants were not able to provide a translation on the idiom level in TL. These responses are similar to those in statement 1.

In statement 9, the responses show that the majority of participants, that is 8 (80%) rendered the statement inadequately into Arabic by employing literal translation, only 1 participant (10%) paraphrased the meaning into Arabic, while also another one achieved an equivalent on the idiom level in TL. These responses are similar to those in statement 4.

Finally, in statement 10, the responses show that only 3 participants, that is (30%) rendered the statement adequately on the idiom level into TL. Four participants, that is (40%) paraphrased the meaning into Arabic, while another 3 participants rendered the statement inadequately into TL by using literal translation.

It is obvious from the above responses in most statements that Yemeni dual-citizenship in America followed literal translation as the most used procedure to translate opaque idioms into Arabic.

6. Findings of the Study:

The objective of this study is to identify the strategies used by Yemeni dual-citizenship in America to overcome the hurdle of translating American idioms into Arabic and limit their challenge. Based on the analysis obtained from the translation test, the findings provided the researcher with the main strategy used to translate American idioms into Arabic. Regarding the research questions, the main findings are as follows:

The findings obviously revealed that Yemeni dual-citizenship in America encounter many challenges since most of them use literal translation as the common means to translate American idioms which result in poor translation beyond cultural flavour. It indicates their absence of motivation and self-disregard in using idioms in their complex interplay with American native-speakers. It has pointed out that idioms are global or culture-specific which entails an invaluable knowledge in both SL and TL culture on the part of non-native speakers to deal properly with these unpredictable expressions. In this sense, Mailhac (1996) suggested that "to ensure that effective communication takes place, translation must not only be capable of bridging the gap between languages but also between cultures" (p.132). Lataiwish and Yowelly (2000) agreed with Mailhac and stated that "the greater the gap between the source and target culture, the more serious difficulty would be" (p. 107). Before employing the proper strategy in translating idioms, the figurative and the literal meaning of the original should be deduced first to find out the connection between them. In this regard Yemeni dual-citizenship in America mostly misinterpreted the figurative meaning of opaque idioms since they depend on the literal meaning of the constituents which produce unreasonable translation. Hence, the findings showed that Yemeni dual-citizenship in America can understand the figurative meaning of idioms to a lesser extent. In addition, their tendency to use literal translation without squeezing their minds to obtain the exact match in TL can be because of disregarding the context to deduce the intended meaning of the original. Moon (1998) claimed that context always solves the problem of ambiguity (p. 178). However, the ambiguity of some American idioms requires much more than relying on the context alone. Furthermore, cultural differences, unfamiliarity of idioms characteristics and deficiency in the applicable strategies were also behind employing literal translations rather the functional one.

7. Conclusion and Recommendations of the Study:

One of the main troublesome difficulties in translating idioms is misinterpreting the figurative meaning of idioms because of the semantic and syntactic restriction in their nature and the cultural gap between English and Arabic which prompt non-native speakers to adopt literal translation as an

inescapable procedure. In conclusion, it can be deduced from the findings that Yemeni dual-citizenship in America appeared to ignore idioms usually in their communication. Therefore, this study presents some recommendation to assist them in limiting the difficulty and to have better understanding of idioms. they are as follows:

- Yemeni dual-citizenship in America should build close relationships with American native-speakers since the latter commonly use idioms in formal and informal communication.
- Minimizing the false interpretation of idioms by grasping the connection between the figurative and literal meaning.
- Relying on the context to deduce the implied intended meaning and then using the proper strategy to convey a reasonable meaning.
- Consulting specialized dictionaries and avoiding literalism as much as possible.
- Allocating some time to study idioms in general use.
- Using different idioms frequently to be well-memorized.

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Appendix A
Translation Test

Name (optional): …………………………………………..

State/city: ……………………………………………

Dear Yemeni citizens in America,

You are kindly requested to answer the translation test task which is intended to identify the strategies used by Yemeni dual-citizenship in America in translating American idioms into Arabic. Be assured that your responses will be kept strictly confidential and will be used only for the research aims. **Using dictionaries or any translation tool is not allowed**. Please translate the following sentences which include American idioms into Arabic to the best of your knowledge and competence. Your cooperation will be highly appreciated.

1- Mary found herself **on the horns of a dilemma**. She didn't know which to choose.

    …………………………………………………………………………………..

2- Bob had his **Irish up** all day yesterday. I don't know what was wrong.

    …………………………………………………………………………………...

3- You look like **a sitting duck** out there. Get in here where the enemy cannot fire at you.

    …………………………………………………………………………………..

4- John's too young to take on a job like this! He's still **wet behind the ears**!

    …………………………………………………………………………………...

5- Well, it's **a tall order**, but I'll do it.

    …………………………………………………………………………………...

6- He punched me, so I punched him. Every time he hit me, I hit him, I just gave him **tit for tat**.

    …………………………………………………………………………………...

7- There is a murderer **at large** in the city!

    …………………………………………………………………………………..

8- The championship game was **like a can of corn** for our team. We won easily.

    …………………………………………………………………………………...

9- Many companies donated food and medicine to help the survivors of the earthquake, but it was just **a drop in the bucket** of was needed.

………………………………………………………………………………………………

……………………………………………………………………………………

10- We've been together **through thick and thin**, and we won't desert each other.

    …………………………………………………………………………………………

Thank you very much