



## "Preserving Figurative Meaning: Translating English Similes into Arabic in News"

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"الحفاظ على المعنى المجازي: ترجمة التشبيهات الإنجليزية إلى العربية في الأخبار"

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### Abstract

The goals of the study are to explore the fundamental challenges that fourth stage undergraduates experience whenever translating similes in news from English into Arabic and showing the reasons behind such obstacles. A qualitative and quantitative methodologies are used in this study. The researcher conducts a translation test that contains fifteen sentences; all translation's test sentences were brought from BBC new, Reuters and CNN, a simile is provided in each sentence. The fourth stage students majoring in English language-Samarra University were asked to translate these expressions from English into Arabic. Strategies classifications of Pierini (2007) and Baker (1992) were taken into consideration when analyzing simile expressions. The sample comprises 80 students. The study concluded that the use of literal translation is unsuccessful in most cases because every culture has different connotations and different ways of forming fixed expressions, so using this technique to transfer source language image to the target one is not propitious. Google translation is also used by many students during the process of translation, Google translation program in most cases does not have the ability to differentiate between cultures and the images used in forming similes, so in this case it will neglect the cultural variation. Also, they didn't use specialized dictionaries to understand the actual meaning of a simile that make them aware that they are dealing with fixed expressions. Some of the respondents used an image in the target language that has a totally different meaning from the meaning in the source one that lead to wrong translation. In some cases when the two cultures use the same image in resembling a simile, student do not know how to form a simile grammatically. The primary reasons of inability to translate expressions contain similes are undoubtedly the following: employing the paraphrasing method over supplying the equivalent in the recipient language; employing the original language's cultural conventions (practices, behaviors, customs, events, social norms, and religious experience) to the target one; ignorance of the cultural variations; improperly using a suitable strategy; and having a tendency to translate literal text, that generally proves unsuccessful. **Key words:** Translation, figurative Meaning, similes, equivalents, source language, and target language.

### 1.0 Background of the Study

The only way of transferring knowledge from a language into another and communicate with foreigners is by translation process. Each language in the world differs from other languages in presenting the meaning of the words, because each language has its own system of forming the words and their meanings. Translators and students encounter some problems when they try to transfer the meaning of certain types of texts, so when they translate a piece of information from English into Arabic, which contains cultural aspects, figurative expressions, scientific terms or culturally bound expressions they will encounter various problems. The translation of figurative language is one of these problems. The fundamental problems of translating figurative languages are the using of different systems when introducing the meaning of vocabularies, the form of the fixed expressions and the effect of cultural factors in presenting the form of the figurative language. The figurative language is a challenging one that needs a knowledge in both languages' culture. The lack of knowledge in cultures, idioms and all figurative elements results in poorly translated text. Moreover, lack of knowledge in cultural background of both languages and the inability to differentiate the fixed expressions from normal text also results in wrong translation.

Additionally, the aesthetic aspect and the form of each type of figurative expression must be taken into consideration by providing its semantic counterpart in the target language. Similes are part of figurative language which also present a difficulty in translating them. In spite of that similes can be easily recognized, their translation may present a real challenge for students and translators since each culture has its own way of presenting the image of each simile and how to express its meaning in its language. Knowing the cultural elements and having background in both languages' cultures is not enough to cope this, additionally they have to give a great consideration to translation theories and techniques. When translation occurs between two different languages like English and Arabic which have different linguistic, semantic and cultural systems, translating similes may show a real challenge when translating them by EFL students. Although similes are commonly used in journals, and in everyday language, there wasn't much or done research to approach the translation of similes in news. Accordingly, the current study shed lights on investigating the challenges that fourth stage bachelor students majoring in English language in Samarra university encounter in translating similes in news from English into Arabic. The goals of the study are to explore the fundamental difficulties that fourth stage bachelor students encounter in translating similes in news from English into Arabic and showing the factors behind such challenges. The scope of the study is limited to fourth stage bachelor students majoring in English language in Samarra' university, college of education, the second semester of the academic year 2022-2023.

### 1.1 Literature Review

Larson, Newmark, Nida, Culler, Perrine, Catford and Baker have elaborated on the process, strategies, theories and other aspects of translation precisely. Each one has an outstanding contribution in the field of translation and in the translation of similes. In his work "Approaches to Translation," Newmark (1981) describes translation as "a craft consisting of the attempt to replace a written message and/or statement in one language by the same message and / or statement in another language" (p. 7). It is not adequate to transfer the meaning of the words from the original language into the target language, but a consideration by translators should be taken toward the form of the message, cultural aspect, figurative language, fixed expressions and the effect of message. The most important thing that a translator should take care of is how to manage and deal with the aforementioned aspects. In Baker's book "In Other Words" (1992) he states that translators and interpreters have an intense interest to see their job as a profession in which they like to be treated as professionals rather than as skillful translators. Instead, translators should work on themselves to be able to think circumstantially on what they do and how they do it. Translators have to demonstrate for all that they are in control of what they are doing not just translating accurately because they have a tendency to translate, but rather, because translators have mindful attempt to translate or interpret various types of translation. So, translators and EFL students should be mindful when translating figurative language, since each language has its own way in presenting the various types of figurative language. Culler (1976) thinks that languages are not groups of vocabularies, rather each language's concept differs extremely from language to another, since each language forms or arrange the world in a different way (p. 21-2). When the gap between the source language (S.L.) and the target language (T.L.) is big, the difficulty of conveying the message from the S.L to the T.L will be greater. Nida and Taber (1982, p.12) argue the process of translation requires reconstructing an extremely similar natural equivalence of the source material. This approach is achieved by making use of both meaning and style. Bell (1991, p. xv) additionally pointed out that the goal of translation is to convey a text from a particular language to another whereas maintaining equivalence, while preserving the formal qualities, functional roles, and content of the original language material. The content of the message is not only the meaning of vocabularies, rather the effect of the message should also be transferred since the S.L. message has an effect that may change the meaning of the text. Moreover, the equivalent form of the source text must be taken into consideration as much as possible when conveying it to the target language. For example, when translators or students try to translate a type of figurative language (simile for example) into the receptor language, the translator has to pick up an equivalent simile in the target language. On the other hand, Bassnett (1980) concentrates on equivalence in translating figurative language. She added that the availability of figurative expressions in a certain text such as poems, lyrics and any text that contains cultural expressions require a consideration and attention when handling them into a receptor language. In the opinion of Shuttleworth & Cowie (1997), equivalence, also known as equivalence of translation, describes the nature and scope of the relations between texts or smaller linguistic components in the original language and the target language (p. 49). In this case we have to give a consideration to the relationship of morphemes, phrases, clauses and sentences between source and target languages' texts. We have to give a great importance to the term of equivalence since it is the optimum technique that translators must take into consideration when handling the text from the source to the target languages especially if the text contains

similes Nida (1964) shed lights on two types of equivalences, the first one is the formal equivalence, she stated that the translator in this type has to focus on the form and the content of the message instead of focusing on the content only. This type is useful in throwing lights on the literary translation (poetry to poetry concept to concept etc). The source language text will be comprehended and grasped as much as possible in this type. As for the second type (the dynamic equivalence), the translator has to do his best to establish equivalent relationship between the target text and the target receiver as that of the original one by trying to transfer the effect of the message from the source language to the target one. Translating similes requires transferring the form and the content of the message to the target language receptors as much as possible to retain its form and to convey the same image. Figurative expression is a general term consisting of words in which the meaning of the individual words is beyond their literal meaning to form an imaginative image. Perrine (1991) presents an overview of figure of speech that "any method of communicating something that differs from the conventional way." while Rozakis (1995) proposes an explanation of figurative language as the process of presenting one idea or concept through utilizing the terms or idea in terms of another. Nida (1975) on the other hand describes a figurative term or expression as a word employed in place of another term that is not its synonym, but has an analogy of ideas, they are often mediated by additional components like metaphor, idioms and similes. A knowledge in source and target languages' cultures is not enough, but choosing the appropriate strategy and expression are also required. Figurative expressions such as similes are marked by comparison; they may not give the intended meaning if they are translated literally. Newmark (1988, p. 76) states that translating literally may deform the produced text; he added that such a method should be avoided if leads to meaningless or unacceptable translation. (Glucksberg, 2001) also supports this idea, he states that in figurative language, the intended meaning of the words and sentences cannot be transferred exactly and may not be coincided if translated literally. In figurative text, the real meaning is far from literal meaning of the words, so translators and students have to know the meaning of the individual words and grasp the meaning of the whole expression to be able to convey the real image into the target language receptors (Rapp and Wild, 2011). Abrams and Harpham (2012) give a definition of simile as a comparison between distinct things, "like" or "as" are usually used to make a comparison between one object or idea with another.

### 1.2 Nature of Similes

Pierini (2007) explains the nature of similes and its function. She elaborates on the problems and strategies of translating similes; the main strategies that Pierini mentioned are:

- 1- Literal translation.
- 2- Replacement of the vehicle with a different vehicle.
- 3- Reduction of the simile, if idiomatic, to its sense.
- 4- Retention of the same vehicle plus explanation of similarity feature(s).
- 5- Replacement of the vehicle with a gloss.
- 6- Omission of the simile.

The scholars Gentner (1983) and Gentner and Bowdle (2001) examine the issue of simile and metaphor, arguing that metaphors, like analogies, usually represent relationships involving distinctive procedures or functions, while similes usually reflect relationships including color or shape. The surgeon's method of treating patients' bodies could be figuratively likened to that of a butcher (this surgeon is a butcher). This analogy underlines the fundamental mapping of relationships between the domains of butchery and medicine. In a similar vein if someone says "her lips are like red roses," they just mean the color. In the words of Israel et al. (2004), similes are primarily employed for generating analogies. They also highlight that similes and metaphors have unique formal qualities, because similes are explicit act of comparison, it depends on comparative markers (like-as). Similes can be identified by the presence of one of the following markers:

- a) verbs: *seem, look like, act like, sound like, resemble, remind;*
- b) adjectives: *similar to, the same as;*
- c) nouns: *a sort of, some kind of;*
- d) prepositions (in comparative phrases): *like, as*;
- e) conjunctions (in comparative clauses): *as if/though, as when.*

**1.3 Problems of Translating Similes** One obstacle that translators might experience whereas translating similes is how important it is for the recipient to recognize the intended similarity. This particular problem was pointed out by Chiappe and Kennedy in 2001 (pp. 270-71). Another frequent problem is the dependence on literal translation, as the rendering of figurative language requires more than just converting words or phrases into the target language, rather translators must additionally comprehend and communicate the deeper meaning, the formal

elements, and the intent of the writer. As defined by Montgomery et.al (2007), figurative language encompasses the application of words or statements that carry a non-literal meaning but somehow make sense. The cultures of both concerned languages must be taken into account when translating cultural terms, so translation is an intermediary between languages and cultures. Nord (2001) presents the functionalist approach which concentrates on that the process of translation is not merely to translate the ordinary language, rather the terms' concepts in the original language ought also to be transferred into the target language. Abdul Wahid (2017, p. 17), added that being knowable in both source and target languages and cultures' is not enough rather, translators must be efficient in choosing the appropriate expressions, equivalents and techniques when handling the text to the target language's recipients. Choosing the appropriate strategy in translating similes also forms a challenge for translators, According to Loescher (1991, p. 8), a technique is a potential purposeful strategy that is employed to address an issue identified throughout the procedure of translating a piece of writing. Therefore, the essential challenges of translating similes are understanding and comprehending the intention of the original speaker or author, grasping the cultural meaning, choosing the appropriate equivalent and differentiating the figurative meaning from the literal one. Larson (1984: 247) pointed out that the true recognition of the topic and image of a simile leads to understand the meaning of a simile, so by understanding the topic and image of a simile in the source language, the meaning of a simile will be understood by the translators and convey its meaning to the receptors of the target language. Translating similes is not always simple and straightforward. Baker (1992) concentrates on some challenges that a translator may face in translating figurative expressions;

- 1- There is no equivalent in the target language for the source language expression;
- 2- The availability of the same equivalent with different meaning;
- 3- The expression in the source language might be translated literally, but figuratively in the target language;
- 4- The usage of figurative language in writing discourse, context and frequency of usage may vary with the source language and the target language.

To speak figuratively that means you speak something and you mean something else as (Gibbs and Colston, 2012) says. This is what (Rapp and Wild, 2011) clarified, they say to recognize the meaning of the figurative expressions, translators should be able to understand and grasp the intension of the author of the source language

Baker (1992) elaborates on two translation techniques when translating figurative expressions; 1) by bringing a target language equivalent that is similar in meaning and form; 2) by bringing a target language equivalent that is similar in meaning but with different form. Baker also states that paraphrasing technique is used when there is no equivalent whether in meaning or in form in the target language.

#### 1.4 Methodology

In this study, a qualitative and quantitative methodologies are used. The researcher conducts a translation test that contains fifteen sentences; all translation's test sentences were brought from BBC new, Reuters and CNN, a simile is provided in each sentence. The fourth stage students majoring in English language were asked to translate these expressions from English into Arabic. The test is designed to examine the primary obstacles that undergraduate students experience when interpreting similes and the test was pretested before it was administrated. Strategies classifications of Pierini (2007) and Baker (1992) were taken into consideration when analyzing simile expressions. The sample comprises 80 students. The test was assessed by employing three different ways.

- 1- Correct answer if the simile has been rendered through the use of a simile that has an equivalent message and form, or by employing a simile which has the same message but a different form.
- 2- An acceptable answer: An acceptable answer could entail translating the simile by rewording it, providing (paraphrasing) or by giving an explanation that conveys the meaning of the simile, reducing the simile if it is idiomatic, or substituting the vehicle with an interpretation.
- 3- Incorrect answers: wrong answers arise whenever a simile is translated by employing a literal method of translation that fails to include a counterpart in the recipient language, when a false translation is given, when substantial grammar mistakes are committed that modify the meaning of the expressions, or whenever the simile has been eliminated which in turn influences the original intent of the author.

The answers provided by the respondents have been presented in tables, accompanied by related percentages and frequencies.

#### 1.5 Analysis of Similes

Examining the fundamental challenges that fourth stage undergraduates encounter whenever translating similes in news from English into Arabic is the major goal of this study. To achieve this aim, the researcher analyzed the translation test sentences separately.

Table (1) shows the performance of the respondents in the translation test. In each statement a simile is discussed and analyzed individually to show the type of challenge that the students encounter in translating them. It is so obvious in table (1) that the statements No. (11, 10, 3, 9, 4, 13, and 14) get the highest scores by recording wrong answers. It is also shown in table (1) that statements No. (6, 2, 15, and 7) have the highest correct answers. Table (1) shows the frequencies and percentages of all translation test statements. **Table (1): Participants' Performance in the English-Arabic Translation Test**

**1- "For France, the reason behind the spat is "as clear as a bell"."**

| English Statements | Correct Answer |         | Acceptable Answer |         | Wrong Answer |         | No Answer |         |
|--------------------|----------------|---------|-------------------|---------|--------------|---------|-----------|---------|
|                    | Freq           | Percent | Freq              | Percent | Freq         | Percent | Freq      | Percent |
| Statement 1        | 8              | 10 %    | 36                | 45 %    | 36           | 45 %    | 0         | 0       |
| Statement 2        | 68             | 85 %    | 8                 | 10 %    | 0            | 0 %     | 4         | 5 %     |
| Statement 3        | 0              | 0 %     | 12                | 15 %    | 68           | 85 %    | 0         | 0 %     |
| Statement 4        | 0              | 0 %     | 28                | 35 %    | 52           | 65 %    | 0         | 0 %     |
| Statement 5        | 0              | 0 %     | 44                | 55 %    | 32           | 40 %    | 4         | 5 %     |
| Statement 6        | 80             | 100 %   | 0                 | 0 %     | 0            | 0 %     | 0         | 0 %     |
| Statement 7        | 40             | 50 %    | 8                 | 10 %    | 32           | 40 %    | 0         | 0 %     |
| Statement 8        | 0              | 0 %     | 48                | 60 %    | 32           | 40 %    | 4         | 5 %     |
| Statement 9        | 4              | 5 %     | 12                | 15 %    | 64           | 80 %    | 0         | 0 %     |
| Statement 10       | 4              | 5 %     | 4                 | 5 %     | 72           | 90 %    | 0         | 0 %     |
| Statement 11       | 0              | 0 %     | 4                 | 5 %     | 76           | 95 %    | 0         | 0 %     |
| Statement 12       | 8              | 10 %    | 36                | 45 %    | 36           | 45 %    | 0         | 0 %     |
| Statement 13       | 0              | 0 %     | 28                | 35 %    | 52           | 65 %    | 0         | 0 %     |
| Statement 14       | 12             | 15 %    | 24                | 30 %    | 44           | 55 %    | 0         | 0 %     |
| Statement 15       | 44             | 55 %    | 8                 | 10 %    | 28           | 35 %    | 0         | 0 %     |

The correct answer of statement No. (1) is واضح وضوح الشمس في وضوح النهار, but only 10% of the participants could provide its equivalent in the target language because most of them resort to Google translation frequently unable to properly account for differences in culture, resulting in incorrect interpretations in various situations. Additionally, 45% of the respondents provide acceptable translation such as كان الأمر واضحاً جداً. This is what Pierini (2007) called Vehicle preservation with explication of its matching feature.

**2- "We have talked about finding suspicious activity as being "like finding a needle in a haystack"."**

This is what Pierini (2007) called the substitution of the present vehicle by another vehicle. As for statement No. (2) 85% of the respondents answer the simile correctly by bringing its equivalent in the target language which is that due to the cultural similarity in using the same word when describing the difficulty of finding lost things.

**3- "In Phuket there's a sort of normality now, there's a beautiful sunset and the sea's "as calm as a millpond"."**

This is what Pierini (2007) called the substitution of the present vehicle by another vehicle. In translating statement No. (3), most of the students fail in bringing the target language dynamic equivalent of this simile by translating it literally such as هادئ كهدهو الطاحونة that's due to the unawareness in their mother tongue language. Arabic language makes use of the word "night" when referring to calmness.

**4- "Pliskova was clearly a little nonplussed when the on-court presenter described her as "cool as a cucumber"."**

This is what Pierini (2007) called the substitution of the present vehicle by another vehicle. As for the simile "as cool as a cucumber", the Arabic language doesn't use the word "cucumber" to refer to calm and composed person, Arabs use the word "ice" "باردة كالجليد". Their failure in translating this simile correctly is due to their unfamiliarity with such expressions.

**5- "Mr. Bohill explained that, although he lives in an area known as the Heights, Houston is "as flat as a pancake"."**

No one of the students could provide the Arabic equivalent of simile No. (5) "as flat as a pancake" which is "مسطحة كالمسطرة" due to the use of different connotation in each language. They give wrong answer by translating it as "مسطحة كالفطيرة" while 55% of them could provide acceptable translation by giving information regarding its meaning such as "كانت الارض مسطحة ومنبسطة" This is what Pierini (2007) called the reduced complexity of the simile, if it is idiomatic, to its true meaning.

**6- "At the same time, he is "as stubborn as a mule". When he has decided on something, it's tough to get him to change his mind."**

Due to the same use of connotation in both languages, all the participants succeed in bringing the T.L equivalent of statement No. (6) which is "عنيد كالبعغل". This is what Pierini (2007) called literal translation.

**7- "A soccer player in Belgium has demanded a public apology and damages from a television commentator who described him as being "fat as a pig"."**

English language makes use of the word "pig" to refer to fat people because of their pig breeding in opposite to Arabs who rarely bred such kind of animal. In translating statement No. (7), 40% of the students fail in providing its T.L. equivalent, while 50% of them could translate them correctly such as "بدين كالدب القطبي". This is what Pierini (2007) called the substitution of the present vehicle by another vehicle.

**8- "Yeah, he was "as skinny as a rake". There was a picture of him playing football in the papers - must have been just before he got into beer and put on 25 stone".**

Regarding statement No. (8), acceptable answers were scored by 60% of the respondents such as "نحيف جد" or they use colloquial language such as "كان جلد وعظم" this is what Pierini (2007) called the substitution of the present vehicle by another vehicle, but no one provide its equivalent which is "نحيف كالعصا" that's due to the unfamiliarity to the words that are used to refer to thin people in standard language

**9- "Sir Bobby, who played alongside him for more than a decade, said the defender was "as hard as nails"."**

Wrong answers were scored by 80% of the respondents when translating items No. (9) by translated the simile as "فاس كالمسامير" because of their use of literal translation which is mostly results in nonsense, especially if it is used with fixed expressions. Only 5% of them could bring its target language equivalent "فاس كالصخر" this is what Pierini (2007) called the substitution of the present vehicle by another vehicle.

**10- "Watson told ITV: "I was not too sure but I held on at the end. He is "as tough as old boots" and I was a little worried we got beaten"."**

As shown in table No. (1), only 5% of the participants succeed in bringing the T.L. equivalent of the simile No. (10) "as tough as old boots" which is "كنا شديدين كالجمال". This is what Pierini (2007) called the substitution of the present vehicle by another vehicle. However, 90% of them couldn't translate the simile correctly because of their weakness in T.L. cultural background in which they do not know the used equivalent in their language; an example of wrong answers is: "كنا شديدين كالمطارق القديمة".

**11- "He never puts a foot wrong, rustling up a picture that is "as bright as a button"**

Students who translated item No. (11) couldn't succeed in reflecting the actual image that must be transferred to T.L receivers, instead they transferred another image such as: "كان مشرقا كالشمس". The actual meaning of this simile is "intelligent, full of energy and cheerful", the equivalent of this simile in Arabic is "كان لامعا كالشعلة". The cause behind their failure is due to their unawareness of the used images in the target language or they use unspecialized dictionaries.

**12- "The climate in the Nile valley used to be "as dry as a bone", enabling remarkable preservation of ancient treasures".**

The failure behind wrong translation of item No. (12) is the use of literal translation that transfer a different image for the receivers of the target language. Only 10% of them could provide correct translation such as: "جاف" "كالصحراء". Arabs usually use the images that are similar to the environment that they are living in. This is what Pierini (2007) called the substitution of the present vehicle by another vehicle.

**13- "You can't chase these guys easily. They're "as slippery as eel."**

According to Collins dictionary, the simile in item No. (13) is used to describe someone whom it is very difficult to catch. No one of the participants could give correct answer, most of them resort to Google translation; they did not make any attempt to use a specialized dictionary to know the simile's meaning nor guessing its meaning through context. However, 35% of them provide acceptable answers by using paraphrasing technique as "صعب" "الإمساك بهم والتغلب عليهم" This is what Pierini (2007) called reducing the complexity of the simile, if it is idiomatic, to its true meaning. The actual equivalent in Arabic is "مراوغين كالتعالب"

14- "Then two days later a neighbor said they found my other cat at the back of their house. She was dead – "as stiff as a board"."

"As stiff as a board" 55% of the respondents fail in translating item No. (14) because of their weakness in knowing the actual meaning of source language term. Translators should resort to specialized dictionaries to understand the actual meaning of the expression. However, 15% of them could give correct answers such as "كالجثة الهامدة" and 30% resorts to explanation and paraphrasing techniques as in the following: لم يكن بها روح or كانت ميتة تماما. This is what Pierini (2007) called reducing the complexity of the simile, if it is idiomatic, to its true meaning.

15- "There's quite a lot of kidding going on, not only of the outside world but of yourself. It's like someone saying 'Oh, I "eat like a bird", yet they tip the scales at 20 stone".

In translating item No. (15) "eat like a bird", we notice that 55% of the students could give correct answers "يأكل" "كالعصفور"; that's prove that the participants could give the real equivalent for the expressions that have similar image in their language, while 35% of them give wrong answers by using literal translation such as "يأكلون بنهم" or "يأكلون مثل الطير". However, 10% of them paraphrase the S.L. expression such as "يأكلون قليلا". This is what Pierini (2007) called reducing the complexity of the simile, if it is idiomatic, to its true meaning.

### 1.6 Conclusions

Source and target languages readers have totally different knowledge and imagination. The invisibility in simile expressions, especially the used images in resembling the situation, a case, an event or a similarity makes the task of translation more difficult and not direct in most cases and not straightforward to the ears of the target language audience. Mostly, each culture has a different image that is used to form a simile, so translators need to be bicultural (knowing source and target languages' cultures that make them aware of the used images in both cultures) in addition to the knowledge in both languages.

The use of literal translation is not successful in most cases because every culture has different connotations and different ways of forming fixed expressions, so using this technique to transfer source language image to the target one is not propitious. Google translation is also used by many students during the process of translation, Google translation program in most cases does not have the ability to differentiate between cultures and the images used in forming similes, so in this case it will neglect the cultural variation. Also, they didn't use specialized dictionaries to understand the actual meaning of a simile that make them aware that they are dealing with fixed expressions.

Moreover, the problem of knowing that they are dealing with fixed expressions rather than with normal text (we need to view fixed expressions as a single unit, instead of examining each of their parts separately) ought to be granted extensive thought whereas discussing similes. Some of the respondents used an image in the target language that has a totally different meaning from the meaning in the source one that lead to wrong translation. In some cases when the two cultures use the same image in resembling a simile, student do not know how to form a simile grammatically. Some of them, when do not know the equivalent in the target language, they even were unable to adopt any attempt to use paraphrasing or explanation techniques that refers to that they are not aware of the techniques used in translating such expressions.

The primary reasons of inability to translate expressions contain similes are undoubtedly the following: employing the paraphrasing method over supplying the equivalent in the recipient language; employing the original language's cultural conventions (practices, behaviors, customs, events, social norms, and religious experience) to the target one; ignorance of the cultural variations; improperly using a suitable strategy; and having a tendency to translate literal text, that generally proves unsuccessful.

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