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INVESTIGATING KURDISH EFL STUDENT'S TRANSLATION OF METAPHORICAL EXPRESSIONS AT THE UNIVERSITY LEVEL

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Abstract

The current study is an extracted paper from an MA thesis that relates to exploring the ability of Kurdish undergraduate students of English as a Foreign Language (EFL) to translate English metaphorical expressions into Kurdish Language and vice versa. Furthermore, it aims to highlight the most frequently applied strategies in translating English and Kurdish metaphorical expressions and the challenges that EFL students encounter in their translations. The study adopts three models: Lakoff and Jonson (1980), Larson (1984), and Farahzad (1992). Based on these models, a test is administered to 143 students to gather the quantitative data. Additionally, a semi-structured interview was conducted with six university lecturers to collect the qualitative data. The results show that the ability of Kurdish EFL students at the Colleges of Basic Education/English Department to translate English and Kurdish metaphorical expressions is very low and minimal. Moreover, the most frequently applied strategies are metaphor to another metaphor with

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the same meaning and transference of meaning without the metaphorical image for Kurdish and English metaphorical expressions, respectively. It also reveals that the majority of the students have difficulty in translating ontological types of metaphorical expressions, and the inability to find appropriate or near-like equivalents, insufficient Kurdish resources and cultural differences between the source and target languages are challenges that EFL university students face in their translations.

Keywords: metaphorical expression, metaphor, Kurdish EFL students, translation, strategy

التحقيق في ترجمة طلاب الكورد للغة الإنجليزية كلغة أجنبية للتعبير المجازية على مستوى الجامعة

بهزاد امين رسول

جامعة السليمانية

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المستخلص

هذه الدراسة عبارة عن مقالة مستله من أطروحة ماجستير تتعلق باستكشاف قدرة الطلاب الجامعيين الكورد في اللغة الإنجليزية كلغة أجنبية (EFL) في ترجمة التعبيرات المجازية الإنجليزية إلى اللغة الكوردية وبالعكس. إضافة إلى ذلك تهدف الدراسة تسليط الضوء على الاستراتيجيات الأكثر تطبيقاً في ترجمة التعبيرات المجازية الإنجليزية و الكوردية ، فضلاً عن التحديات التي يواجهها طلاب اللغة الإنجليزية كلغة أجنبية في ترجماتهم. اعتمدت الدراسة على ثلاثة نماذج Lakoff and Jonson (1984), Larson (1980) و Farahzad (1992) بالتالي و بناءً على هذه النماذج تم إجراء الاختبار على 143 طالباً لجمع البيانات الكمية. كما تم إجراء مقابلة شبه منظمة مع ستة أساتذة جامعيين لجمع البيانات النوعية. أظهرت النتائج أن قدرة طلاب الكورد في كليات التعليم الأساسي/ قسم اللغة الإنجليزية وفي ترجمة التعبيرات المجازية الكوردية والإنجليزية ضعيفة جداً ومحدودة أيضاً . إضافة إلى كل ذلك فإن الاستراتيجيات الأكثر شيوعاً هي الاستعارة لاستعارة أخرى والتي لها نفس المعنى في نقل المعنى دون الصورة المجازية للتعبيرات المجازية الكوردية والإنجليزية وتكشف الدراسة أن أغلبية الطلبة يجدون صعوبة في ترجمة النوع الوجودي من التعبيرات المجازية ، و غير قادرين اعلى إيجاد معادلات مناسبة أو شبه مماثلة ، وليس لهم الكفاءة في المواضيع الكوردية ، كما أن

للاختلافات الثقافية بين المصدر و اللغة و الهدف هناك تحديات يواجهها طلاب الجامعة للغة الإنجليزية كلغة أجنبية في ترجماتهم .
الكلمات الدالة: تعبير مجازي، استعارة، طلاب الكورد للغة الإنجليزية كلغة أجنبية، ترجمة، استراتيجية

1. Introduction

Jaber (2008) states that metaphorical expressions are expressed in various forms, such as metaphor, simile, and idiom. However, the present study's main focus is restricted to metaphor and its translation. As in translation, metaphor is commonly regarded as one of the most intricate and significant research areas. Accordingly, many scholars all around the world have taken an interest in the strategies and challenges of translating metaphorical expressions, and researchers of translation studies have extensively discussed the challenges of conveying metaphors, transferring meaning and finding equivalents between the source language (SL) and target language (TL). Several studies have been conducted in translation studies, especially figurative language, and some of them agree with Newmark's (2001) statement as he indicates that translating metaphors could be considered the centre of problems of linguistics, semantics and translation theories.

Moreover, Schäffner (2004) acknowledges that the concept of metaphor has been extensively covered in translation studies, primarily in terms of translatability and transfer strategies. He also states that as one of the main characteristics of human communication, metaphor poses a difficulty for translation, and it is challenging. Furthermore, Alshunnag (2016) believes that the degree of coherence between the conceptual systems of the source language and target language cultures and the degree of general experience similarity between the two language systems determines whether or not a metaphor could be translated. Hence, based on the fact that English and Kurdish Language are unquestionably dissimilar in many ways, particularly in terms of culture; thus, translating metaphorical expressions is anticipated to be difficult for Kurdish EFL students in Iraqi Kurdistan Region (IKR) universities where the translation is incorporated into the curriculum of the English department of the college of basic education. It is worth mentioning that, negative outcomes, such as the production of unnatural language, incorrect translation, inadequate understanding, and faulty reasoning, may occur from overlooking this gap. In addition, using improper strategies may result in mistranslation that could be ascribed to inability and other unexpected factors. Here, the study aims to answer the questions below:

1. What are the most frequently applied strategies for translating English and Kurdish metaphorical expressions at the production level?
2. Which type of metaphor is the most difficult for Kurdish EFL students at the recognition and production levels?
3. What are the challenges and their sources that EFL students encounter in translating metaphorical expressions?

2. Theoretical background

2.1 Translation

To define translation, it is the process of conveying the meaning or message from one language into another language exactly as the author in the SL intended, and it offers

access to something, such as information or a notion that is available in one language and has been rendered into another language (Cappelle, 2011; Newmark, 1998). Nida and Taber (1982) define translation as the reproduction of the closest natural equivalent of an SL message in TL, in respect of both meaning and style.

A variety of ways are employed to convey the message between the source language and the target language in which the ways are entitled differently. Therefore, different terms, including translation strategy, translation tactics, translator's strategy, and even strategy of the translator's activity in the translation process, may all be found in the study on modern translation, various authors and scholars, and occasionally the same author, employ each of these terms to refer to strategies of translation (Khudaybergenova, 2021). Moreover, Saldanha and O'Brien (2015) describe these ways as a possibly conscious technique for solving the difficulty and challenges encountered while rendering a text piece from the source language (SL) into the target language (TL).

Uzeri and Rasul (2021) believe that the method that translators first apply and comes to their mind is a literal translation, provided that it produces acceptable and appropriate translation based on the text types. Whenever literal translation is problematic, translators would resort to different strategies (commonly referred to as translation procedures) to convey the intended meaning, and besides, it is nearly difficult to preserve an adequate and natural translation without the use of several translation techniques.

In light of what has been mentioned, one can accomplish the translation process and convey the meaning from SL to TL based on the translation strategies in the most acceptable and comprehensible way to the audience. In addition to that, some crucial notions need to be taken into account when translation is being performed, such as the notion of meaning, the notion of equivalence, the notion of culture and the notion of context (Aziz, 2014).

2.2 The Concept of Metaphor

Jalali (2016) states that metaphor has its origins in Greek, where it was formed by fusing the words meta "over" and phora "to carry" additionally, a great number of scholars agree that Aristotle was the pioneer to remark on what a metaphor is.

Moreover, according to Gordon (1990), the study of metaphor can be regarded as a footnote to Aristotle. While Steen et al. (2010) point out that in the years after the publishing of books like Ortony's (1979/1993) *Metaphor and thought* and Lakoff and Johnson's (1980) *Metaphors we live by*, the study of metaphor has become more mainstream across a wide range of academic fields.

According to Newmark (1988), metaphor is a figure of speech that draws attention to a similarity, a shared semantic space, between two entities. To Ritchie (2013), it is a kind of figurative language that expresses one object or concept in terms of another and can be found in the fields of semantics, pragmatics, discourse analysis, and different aspects of language. For instance, Jalali (2016) believes metaphor is inherent to English phrasal verbs, collocations, idioms, and proverbs. Although metaphor is pervasive in everyday life, but when metaphor is viewed in practice, Lakoff and Johnson (2003) believe that the majority of people think of metaphor as something beyond of the domain of everyday language, a device of the poet's imagination or the rhetorician's flourish.

It can be revealed from the above viewpoints that the similarity between two words, notions, or concepts is the fundamental linking factor in these perspectives, and above all, comparisons between two notions are made in a unique way in order to catch the reader's

attention and conceptualize ideas clearly. In addition, metaphors can be found in daily language's formal and informal discourse as they mirror how we perceive, comprehend, and discern the world around us.

2.3 The Components of Metaphors

There are three components to a metaphor: the topic, the vehicle, and the ground (End, 1986). Consider the phrase “a book is a universe” to determine what each part indicates. The focus here is on the “book” that is being used as a metaphor for the universe. The vehicle is the entity being compared to the topic, i.e., “a universe.” The last component is the ground or the resemblance that allows us to comprehend the connection between the topic and the vehicle. In this sense, both “a book” and “a universe” include vast amounts of information and insight from which we might gain knowledge. The components of metaphor have various names depending on the linguist, and they change. For instance, the terms “vehicle” and “tenor” are introduced where “tenor” is a synonym for 'topic.' It should be noted that there could be instances that not all metaphorical components can be found (Abdul-Raof,2006, as cited in Al Salem, 2014, p. 70).

2.4 Theories of Metaphor

In order to understand the nature of metaphor, the theories of metaphor should be illustrated. In these sub-sections, four distinctive theories of metaphor will be explained briefly. Al-Harrasi (2001) points out that two primary orientations could be distinguished among the traditional metaphor paradigms. The first is the linguistic approach, which considers metaphor as a purely linguistic issue. Both the comparison theory and the theory of substitution illustrate this view. The other approach largely presumes that a metaphor is demonstrated by a single linguistic expression but gives it a special cognitive status because it involves the interaction of ideas. The interaction theory is an example of this point of view. Finally, the conceptual theory is explained.

2.4.1 The Theory of Substitution

According to Black (1962), this theory claims that a metaphorical expression is substituted for an equal literal one. Also, Leino and Drakenberg (1993) believe this theory is unquestionably the earliest of metaphor theories. Traditionally, it is attributed to Aristotle and Quintilian. This theory asserts that metaphor is an alternative and decorative means of expressing what can be stated literally. It can provide old literal expressions with a new look, indicating that an incorrect or deviant term substitute or replaces the correct one (Ibid).

2.4.2 The Theory of Comparison

On the other hand, the comparison theories view metaphor as a case of ellipsis that shortens the more involved process of making a literal comparison and the point of view in this theory is one object is being compared to another based on the features or characteristics of the second (Leino & Drakenberg,1993). Moreover, Black (1962) sees this theory as a special case of a “substitution view” since it denotes that a metaphorical expression could be replaced by a literal comparison. Moreover, he does not prefer to narrow the concept of metaphor or restrict it only to simply compare things, as Black's disagreement with this theory stems from his desire to highlight the notion that metaphor is capable of considerably more than just comparison (Obeidat, 1997).

2.4.3 The Theory of Interaction

Regarding the origin of this theory, first, it was proposed by Richards, and Black has developed it considerably. Richards' notion, to put it simply, indicates metaphor as a way of expressing an idea by combining two distinct concepts via the use of a single word or phrase whose meaning is derived from the interaction between the two ideas (Al-Harrasi, 2001), Dickins' (2005) views on this theory is almost the same as Richards and adds that in the interaction between the two objects, one of them is primary and the other one is secondary (cited in Al Salem, 2014, p. 72). Nevertheless, not everyone would be able to comprehend these interactions as based on Obeidat's (1997) statement, in general, it requires a reader to have a certain point of view that is shaped by his or her social and cultural background and knowledge within the specific language community in which he or she lives.

2.4.4 The Conceptual Theory

Kövecses (2020) traces back this theory to George Lakoff and Mark Johnson's book, *Metaphors We Live By* (1980), starting from deviating from the concept that metaphor is not merely an ornamental device. Kövecses (Ibid) refers to the definition of this theory and states, "A conceptual metaphor is understanding one domain of experience (that is typically abstract) in terms of another (that is typically concrete). Conceptual metaphor (CM) is a systematic set of correspondences between two domains of experience." (p. 1). Moreover, he mentions the word "mapping" to refer to the correspondence between the two domains, and this is due to the fact that some items and their relationships are mapped from the source domain to the target domain. As to the type of mapping, Wan (2012) points out that studies have shown that source-to-target mappings are and could be partial; this indicates that there is no complete mapping from the source to the target domain. There is a belief that certain CMs could be universal, so according to Picken (2007), Lakoff and Johnson (1999) support this concept, and they identify some works that do so, including *HAPPY IS UP*, and *PURPOSES ARE DESTINATIONS*. In accordance with this, Jawad (2021) conducted a similar study and applied this concept to the Kurdish Language.

2.5 Lakoff and Johnson's Typology of Metaphor.

According to Lakoff and Johnson, there are three distinct types of metaphors; Structural, Orientational and Ontological.

2.5.1 Structural metaphors

Lakoff & Johnson (1980) state that these types of metaphor "is where one concept is metaphorically structured in terms of another" (p. 14). To make it more evident, they provide an example of *TIME IS MONEY*, in which spending some time, losing time, running out of time, and even managing one's time all refer to time as a structural metaphor. Based on Kövecses' (2002) viewpoint, the cognitive role of these metaphors is to make individuals comprehend target A via the structure of source B. This implies that the source domain supplies a reasonably rich knowledge structure for the target notion. For example, the concept of time can be structured into motion to metaphorically express it in terms of *TIME IS MOTION*, and this can be said about time: "The time will come when . . ."

Lakoff & Johnson (1980) provided many more instances of concepts to illustrate structural metaphors, such as; (*ARGUMENT IS WAR*, *LOVE IS A JOURNEY*, and *IDEAS ARE FOOD*). The following examples show how the concepts are metaphorically structured.

- We are at a crossroads – LOVE IS A JOURNEY
- I can't swallow that claim – IDEAS ARE FOOD
- He attacked every weak point – ARGUMENT IS WAR
- He is a gold-digger – WEALTH IS A HIDDEN OBJECT

2.5.2 Orientational metaphor

Kövecses (2010) believes orientational metaphors make the speaker create a set of target concepts related via a number of basic spatial orientations such as (in-out, up-down, on-off, and deep-shallow), as he points out its characteristics as coherent target concepts, Kövecses believes it would be more convincing to call them “coherent metaphors” and by coherence, he implies that specific target ideas could be understood in the same way. Lakoff & Johnson (1980) refer to this type and state that a system of notions, concepts or ideas is arranged based on a spatial relation to each other. Moreover, they are intensively embedded in language and could not be easy to observe; however, they reflect how a particular language culture conceives various experiences.

They also add that these types of metaphors are not made at random manner, they are grounded in our actual lives and our cultural background, and some physical aspects like up and down, in and out, etc., the orientational metaphors that are grounded on them may differ from culture to culture (Ibid, 2003).

A number of instances are provided by Kövecses, such as; (CONTROL IS UP - LACK OF CONTROL IS DOWN, HAPPY IS UP-SAD IS DOWN, CONSCIOUS IS UP-UNCONSCIOUS IS DOWN, HEALTHY IS UP – SICK IS DOWN), the following sentences would make it more understandable.

- I'm on the top of the situation – CONTROL IS UP
- He is feeling up! – HAPPY IS UP
- He is really low these days – SAD IS DOWN
- Wake up! – CONSCIOUS IS UP (Kövecses, 2002)

2.5.3 Ontological Metaphor

Lakoff & Johnson (1980) claims that, with the use of ontological metaphors, individuals could more easily reason about experiences by referring to, categorising, grouping, and quantifying them as if they were real objects; additionally, Kövecses (2002) believes that experiences are conceptualised in terms of things, substances, and containers without identifying the specific kind of item, substance, or container and this is due to the restricted individuals' understanding of things, substances, and containers. For instance, we do not understand what the mind is, yet we conceptualise it as an object.

According to Lakoff & Johnson (1980), ontological metaphors are categorised into entity, container and personification. For instance;

INFLATION IS AN ENTITY

- If there is much more *inflation*, we'll never survive.

It can be observed that the above example “inflammation” is viewed as an entity.

Moreover, some other views of entity could be pointed out as (REFERRING, QUANTIFYING, IDENTIFYING ASPECT, IDENTIFYING CAUSES, SETTING GOALS AND MOTIVATION ACTION), for example:

- My *fear* of insects makes me sick – REFERRING
- There is *much* hatred in the world – QUANTIFYING
- He went to New York *to seek* fortune – SETTING GOALS

Regarding the second category, “container”, Lakoff and Johnson (2003) state, Each of us is a container, with a bounding surface and an in-out orientation” (p. 30); events, actions, and activities, as well as the visual field, are all examples of abstractions that may be thought of as containers in a metaphor called "container metaphor". For example;

- The ship is coming into view – VISUAL FIELD as a container
- He is in love – STATE as a container

The personification type of ontological metaphor enables us to interpret a vast range of experiences with nonhuman beings based on human characteristics and behaviours. For instance;

- Life has cheated me.
- Inflation is eating up our profits (Kövecses, 2002)

2.6 Application of metaphor to Kurdish Figurative speech:

In 2021, Jawad published an article titled “An overview of conceptual metaphor theory and its application to some Kurdish Idioms” a specific section in his study is provided to the application of conceptual theory to Kurdish idioms. One of the significant conclusions he has drawn is that structural, ontological and orientational metaphors can also be found in Kurdish figurative language and similar experiential and physical bases regarding the metaphorical mappings can also be specified for the Kurdish idioms. An instance of structural metaphor is “Geiştunete dwiryane, nazayn çon biryar bdeiy”, which is equivalent to the English metaphor ‘We are at a crossroads, we don’t know how to decide’ it is crystal clear that the concept of JOURNEY is the source domain. As to ontological metaphor, an example which reflects this type in Kurdish language is UNWELCOME PERSON IS DOG; for instance, “Segi birsiy” means ‘Angry dog’ in English language "dog" becomes an image and conceptualises an undesirable and unwanted person in terms of behaviour and trait. Moreover, he adds examples concerning orientational metaphors and shows the instance of GOOD IS UP BAD IS DOWN in Kurdish language BAŞ BO SEREWE, XRAP BO XWAREWE, for example, “Ser dananewê” in English “He doesn’t incline his head” metaphorically denotes “A person who doesn’t relinquish or give up”. In the Kurdish language the word “Ser” “Head” has a positive reference whether it is about social prestige or a situation which goes up (Jawad, 2021).

2.7 Translating Metaphorical Expression (Metaphor)

Two aspects have been shed light on in translation-related literature; first, the question of whether or not metaphors can be translated, and second, the development of possible translation strategies (Schäffner, 2004). Alshunnag (2016), among his many broad observations on the subject, says that metaphor is seen as a challenge in translating by many experts in the field. Nevertheless, many methods have been proposed to ensure an appropriate transfer of metaphor into another language. This view is also supported by Nazzal, because he also stated that the translator would use many techniques, such as producing the same source language concept, paraphrasing, and transferring (Nazzal, 2017). Another scholar, Al-Hasnawi (2007), sheds light on the challenges in refereeing to two aspects; he claims that while encountering these metaphorical expressions, the translator would suffer twice. First, the metaphorical interpretation of the expressions should be figured out. Second, corresponding meanings and functions for these expressions in the TL should be determined.

Samaniego Fernández et al. (2005, as cited in Sjørup, 2013, p:70) assert that the perspectives on metaphor translation could be gathered up in four divisions; 1) metaphors are untranslatable, 2) Metaphors could be completely translated, 3) Metaphors are translatable but result in a substantial amount of interlinguistic inequivalence, 4) Conciliatory strategy. The first one is supported by Nida (1964) and Dagut (1976), while Mason (1982) confirms the second division, Newmark's (1988) statement is previously mentioned that there would be difficulty in translating metaphors, so his view is in accordance with the third division, and finally, the fourth perspective is taken by Snell-Hornby (1995). On the other hand, there is no basic principle for translating metaphors, says Dagut (1976), but the possibility to translate any source language metaphor depends on the following;

- 1- The specific cultural background as well as semantic association knowledge.
- 2- The degree to which there is "overlapping" between the source and target languages determines whether an appropriate and acceptable translation could be produced.

2.8 Approaches to Translate Metaphors

With Dagut's (1976) contribution "Can metaphor be translated?" and even before that, the question of translating metaphors has attracted the attention of many scholars. Several trends have appeared since then in an effort to define a strategy or procedure to translate metaphors (Najjar, 2012). Accordingly, a number of scholars have explored intensively to establish various strategies for translating metaphors, namely; Nida (1964), Van Den Broeck (1981), Larson (1984), Newmark (1988b), Corofts (1988), Vinay and Darbelnet (1995), Knowles and Moon (2006), Al-Hasnawi (2007), Sjørup (2013) and Dickins et al. (2013))

The current study focuses specifically on illustrating the strategies of translating metaphors proposed by Larson (1984) since in case of explaining the whole suggested approaches would result in an unmanageable objective to work on, and it is not part of the study's aims.

Larson's Approach

Larson (1984:279) listed the following five strategies to render metaphor:

1. In cases when the target language allows it, the metaphor is retained.

If the image presented in the metaphor is recognisable to the target audience and sounds natural in their language, then this strategy can be applied (AP1).

For instance, in "The boy and the girl have fallen in love", its translation in Kurdish becomes "Kiç w kureke kewtunete naw xoşewistyewe" (the image is kept and in both sentences, it means the boy and the girl love each other).

2. Adding terms such as like and as, to render the metaphor into a simile.

This strategy is employed to maintain the image. It clearly expresses comparison and transforms the metaphor into a simile to make the meaning more understandable and unambiguous (AP2).

For instance, "No one gets away with his plans, Jimmy is a fox!" is translated in Kurdish into "Jimmy wek rewiye" (Jimmy is like a fox).

3. The metaphor of the SL is transformed into another metaphor in the TL.

This is carried out to render the metaphor in the target language with a similar meaning but a different image, making the translated metaphor more comprehensible and fitting the TL (AP3).

For instance, The client's intention was obvious; he wanted to oil my hands, translated in Kurdish into "Deywyst demim çewir bkat" (He wanted to oil my mouth).

4. The metaphor is preserved by elaborating on its meaning or referencing the topic or the point of resemblance.

This strategy is applied to maintain the metaphor's meaning and to clarify the message; however, the explanation or aspect of similarity would be incorporated (AP4).

For instance, In Kurdish language, the sentence "Time is a thief" is translated into "Kat dize, sate jwanekani zhyanman dedzêt" (Time is a thief; it steals the beautiful moments of our lives).

5. The metaphor's meaning is expressed without reference to its figurative image (would be rendered non-metaphorically).

When there is no corresponding metaphor in the TL, and the metaphor does not appear to be eligible, this strategy is employed. In a nutshell, the metaphorical image in the ST will not be taken into consideration (AP5).

For instance, "The kiss of life" is translated in Kurdish language into "Henasedani dest kird" (Artificial respiration).

Cameron (1999) states that researchers have observed that people are more likely to actively comprehend conventional metaphors, while unfamiliar metaphors are likely to be interpreted and comprehended literally. Hence, to provide an accurate and proper translation of metaphorical expressions, Sjørup (2013) states that one has to be well-versed in the major ideas and perspectives on the notion of metaphor and the related notions.

3. Previous Studies

Muhammad (2008) carried out a study entitled "Translating Metaphorical Expressions from English into Kurdish" to fill the gap in translating the metaphorical expression. He considers this one of the most challenging issues in translation studies. Furthermore, he attempts issue to come up with appropriate procedures for translating metaphorical expressions. The primary emphasis is on the main challenges associated with metaphorical expressions while translated, as well as the degree to which metaphoricity is maintained or lost. Hence, based on the fact that metaphors and metaphorical expressions are mostly culture-bound phenomena, the research suggests three major translation techniques to obtain the highest possible degree of equivalence, sense, aesthetics, connotation, and effect, they are; translating a metaphor by the same metaphor, translating a metaphor by another, and translating a metaphor by the literal meaning.

Ashuja'a et al. (2019) conducted a study entitled "Exploring Strategies of Translating Metaphor from English into Arabic with Reference to Scientific Texts". The purpose of the research was to investigate the strategies applied by senior translation students at three Yemeni universities to translate scientific metaphors from English to Arabic. According to the results, eight strategies adopted from Alshunnag (2016) were used. The most often used strategy was the literal strategy, whereas the least frequently employed method was the explanation strategy. Moreover, the researcher believes that a lack of knowledge and familiarity with the metaphorical structure of both the source and target languages adds to the challenge of finding metaphor equivalents for different type of English metaphors in Arabic. They assert that metaphors may become untranslatable across languages. Yet, this difficulty could be resolved if the focus is on meaning rather than structure in translation.

4. Methodology

4.1 Method of The Study

In order to investigate EFL students' translation abilities, a qualitative strategy is employed to correlate perspectives of individuals' views and beliefs via interviews with university lecturers. A test is also used as one of the main data collection tools. Thus, the study centres on a combination of both qualitative and quantitative approaches. In other words, a mixed method is used. According to Creswell (2009), this approach indicates that one approach can be placed inside another to offer insight into multiple levels or units of study.

4.2 Population and Sample

The population of the study is English senior students at the College of Basic Education in the provinces of Sulaimani, Erbil and Halabja. (143) fourth-year students during the academic year 2022-2023 participate in the study from three Universities of the Kurdistan Region (University of Sulaimani, Koya University and University of Halabja); all are native speakers of Kurdish. In the present study, gender is not considered an independent variable; hence it is excluded, as well as oral performance. To achieve this study's aim, the researcher depends on an achievement test since it is conducted "to investigate how much someone has achieved after a specific program and/ or course to a particular material within a particular time" (Brown, 2004, p. 47). Moreover, all the students are chosen randomly through probability sampling. As for qualitative data, the researcher conduct interviews with (6) lecturers from three Universities in Kurdistan region, and all the interviewees are selected purposively.

4.3 The Theoretical Model

To fulfil the goals and meet the requirements of the current research, the study adopts three models. First, based on the typology of metaphor, Lakoff and Jonson's (1980) model is adopted in constructing the test (Ontological, Orientational and Structural). Second, the study relied on Larson's (1984) model in investigating the applied strategies in translating metaphorical expressions. Third, the test is marked according to a rubric in which the unit of translation is sentence and clause; Farahzad's Rubric model (1992) is adapted to check the accuracy and appropriateness of the translated metaphorical expressions and based on it, the test papers are scored.

4.4 The Data Collection Instruments

As the employed approach is a mixed method, thus the researcher has prepared a test for the EFL students to collect quantitative data and an interview for the lecturers who are experienced in teaching translation and English language teaching to gather qualitative data.

4.4.1 Test

To design the test, the researcher depended on a number of reliable sources both in English and Kurdish Language including "Metaphors We Live By" by George Lakoff and Mark Johnson (1980), "An overview of conceptual metaphor theory and its application to some Kurdish Idioms" by Jawad (2021), "Metaphor Dictionary" by Sommer and Weiss (2001), "Idiom Dictionary in Kurdish Language" (2005) and "Idiom in Kurdish Language (1982)". The study test consists of four sets of questions: the first two sets manage recognition, and the other two are production ones between the English and Kurdish Languages (see Appendix A).

4.4.2 Interview

The present study uses a semi-structured one-on-one interview to gather information. (8) questions are posed that represent the researcher's objectives (see Appendix B), in relation to essential aspects of the study, such as the most common strategies used to translate the metaphorical expression and the difficulties encountered by EFL students. The interviews are conducted with a number of highly qualified and experienced university lecturers with years of experience teaching translation courses and who have worked in the fields of translation and English teaching.

4.5 Validity and Reliability of The Instruments

Both tools which are employed in this study are shown and exposed to some experts (16 jury members) (see Appendix C) in literature, applied linguistics and linguistics. Their valuable comments, notes and recommendations that make the test and interview more appropriate are taken into account, and changes are made to the recommended items. Moreover, for defining and measuring the reliability of the present study test, Kuder–Richardson 20 (KR-20) is applied after piloting the test, which is convenient for estimating the reliability or internal consistency and the computation is run via Microsoft Excel 2010. The achieved test score by thirty Kurdish EFL students in twenty-four items is 0.904, which indicates that it is highly reliable. Furthermore. Item discrimination power. Item facility and item difficulty were statistically computed, and based on the standards, all the required items of the test were modified and changed to be prepared for the final test administration.

4.6 The Scoring Scheme

Regarding the production level of the test, to answer one of the research questions, which is on highlighting the most common strategies in translating metaphorical expressions, Frahad's Rubric (1992) was adapted. In this rubric, two features, accuracy and appropriateness are being checked to score each sentence. Thus, accuracy was given (1) point and (1) point for appropriateness. Nevertheless, no point is given for a sentence that does not express the intended meaning, nor for a sentence whose structure distorts its meaning. This rubric is selected since sentences and clauses serve as the basic units of translation. Moreover, Larson's (1984) model was adopted to decide on the types of strategies employed in translating the metaphorical expressions by the EFL students.

4.7 Data Analysis Tools

The data collected from the test was analysed through IBM SPSS Statistics version 25.0 and Microsoft Excel 2016, and a statistician was consulted to assist the researcher in obtaining precise data. Various statistical steps are taken, including; frequency, percentage, and reliability. As for the qualitative data Ary, et al.'s (2006:480) main stages were adopted to analyse the data. Implying that thematic analysis was used for the interview.

5. Analysis and Result Discussion

5.1 Recognition Level Questions

The frequency and percentage of correct and incorrect recognition-level responses to English and Kurdish metaphorical expressions are discussed by presenting a table to elucidate the findings of questions one and two. The achieved statistics are described in the tables below.

Table. 1 *Frequency and Percentage of the First Question*

| Question | Recognition of English Metaphorical Expression |
|----------|--|
|----------|--|

| 1 | Type | Items | No. of CRs | Percentage | No. of ICRs | Percentage |
|---------|---------------|---------|------------|------------|-------------|------------|
| | Ontological | 1 | 7 | 4.9 | 136 | 95.1 |
| | | 2 | 71 | 49.7 | 72 | 50.3 |
| | | Average | 39 | 27.3 | 104 | 72.7 |
| | Orientational | 3 | 8 | 5.6 | 135 | 94.4 |
| | | 4 | 123 | 86 | 20 | 14 |
| | | Average | 65.5 | 45.8 | 77.5 | 54.2 |
| | Structural | 5 | 109 | 76.2 | 34 | 23.8 |
| | | 6 | 27 | 18.9 | 116 | 81.1 |
| | | Average | 68 | 47.55 | 75 | 52.45 |
| Average | | 57.5 | 40.2 | 85.5 | 59.8 | |

1- Ontological types: the data shows that the average of providing correct responses to both instances of English ontological metaphor is (39) cases, and the average of selecting incorrect answers is (104) cases. Herein, only (27.3%) of EFL students could provide the right answer, and (72.7) were incapable of recognizing the ontological type of English metaphorical expressions.

2- Orientational types: as the average of these two items regarding the correct and incorrect responses was yielded, the statistical result displayed that (45.8%) of the EFL students managed to recognize the English orientational metaphor and (54.2%) of them chose the distractors over the right choice. In total, the majority of them failed to recognize this type of metaphor.

3- Structural types: the average is again substandard in a way that (47.55%) could recognize the third type of metaphor which is structural, and (52.45%) failed to do so. Generally, more than half of the participants were incapable of recognizing the structural type of English metaphorical expressions in the first question of the test.

Table. 2 *Frequency and Percentage of The Second Question*

| Question | Recognition of Kurdish Metaphorical Expression | | | | | |
|----------|--|---------|------------|------------|-------------|------------|
| | Type | items | No. of CRs | Percentage | No. of ICRs | Percentage |
| 2 | Ontological | 1 | 57 | 39.9 | 86 | 60.1 |
| | | 2 | 34 | 23.8 | 109 | 76.2 |
| | | Average | 45.5 | 31.85 | 97.5 | 68.15 |
| | Orientational | 3 | 71 | 49.7 | 72 | 50.3 |
| | | 4 | 33 | 23.1 | 110 | 76.9 |
| | | Average | 52 | 36.4 | 91 | 63.6 |
| | Structural | 5 | 27 | 18.9 | 116 | 81.1 |
| | | 6 | 70 | 49 | 73 | 51 |
| | | Average | 48.5 | 33.95 | 94.5 | 66.05 |
| | Average | | 48.7 | 34.1 | 94.3 | 65.9 |

1- Ontological types: Regarding the average, the numbers change, but the result stays the same, as (31.85%) of the responses were correct, and (68.15%) of the participants were

unsuccessful in recognizing the ontological type of Kurdish metaphor. Mostly, the EFL students were incapable at this level.

2- **Oriental types:** In terms of the average that was yielded by the EFL students, (36.4%) of them could recognize the orientational type of Kurdish metaphorical expressions, which is a small number of the respondents. On the other side, (63.6%) a larger portion of the participants' attempts were fruitless in choosing the right option.

3- **Structural types:** the average result of both instances of Kurdish metaphorical expression of structural type is; (33.95%) of the respondents could realize the correct answers, meanwhile (66.05%) of them failed to recognize this type of metaphor in Kurdish language. It implies that unsuccessful EFL students outnumbered successful students.

5.2 Production Level Questions

Here, the frequency and percentage of correct and incorrect responses at the production level of English and Kurdish metaphorical expressions for each item of question three and question four are highlighted; also, the applied strategies in translating the metaphorical expressions are indicated (see Figure. 1). Then, the results are discussed. The tables below present the acquired data.

Table. 3 *Frequency and Percentage of The Third Question*

| Question | Production of English Metaphorical Expression | | | | | |
|----------|---|---------|------------|------------|-------------|------------|
| | Type | items | No. of CRs | Percentage | No. of ICRs | Percentage |
| 3 | Ontological | 1 | 46 | 32.2 | 97 | 67.8 |
| | | 2 | 40 | 28 | 103 | 72 |
| | | Average | 43 | 30.1 | 100 | 69.9 |
| | Oriental | 3 | 58 | 40.6 | 85 | 59.4 |
| | | 4 | 65 | 45.5 | 78 | 54.5 |
| | | Average | 61.5 | 43.05 | 81.5 | 56.95 |
| | Structural | 5 | 27 | 18.9 | 116 | 81.1 |
| | | 6 | 33 | 23.1 | 110 | 76.9 |
| | | Average | 30 | 21 | 113 | 79 |
| | Average | | 44.8 | 31.4 | 98.2 | 68.6 |

- 1- **Ontological types:** the resulting average of the percipients' ability in converting the ontological type of English metaphorical expression is; (30.1%) of the EFL students are skilful in translating this type into Kurdish language; on the other side, (69.9%) of them might not have reached this level of competence.
- 2- **Oriental types:** to decide on the EFL students' ability in their translation of English metaphorical expressions of Oriental type, we will look at the average of their performance at the production level. The numbers testify that (43.05%) of them would have no problem translating this type of metaphor if they encountered it. Whereas, (56.95%) of EFL students find it challenging to render such metaphors.
- 3- **Structural types:** the average number of EFL students' results shows that (21%) of the total participants can translate the structural type of English metaphorical expressions

into Kurdish language, and the rest (79%) have difficulty when they come across this kind of translation.

Table. 4 *Frequency and Percentage of The Fourth Question*

| Question | | Production of Kurdish Metaphor Expression | | | | |
|----------|---------------|---|------------|------------|-------------|------------|
| 4 | Type | items | No. of CRs | Percentage | No. of ICRs | Percentage |
| | Ontological | 1 | 32 | 22.4 | 111 | 77.6 |
| | | 2 | 53 | 37.1 | 90 | 62.9 |
| | | Average | 42.5 | 29.75 | 100.5 | 70.25 |
| | Orientational | 3 | 50 | 35 | 93 | 65 |
| | | 4 | 68 | 47.6 | 75 | 52.4 |
| | | Average | 59 | 41.3 | 84 | 58.7 |
| | Structural | 5 | 69 | 48.3 | 74 | 51.7 |
| | | 6 | 78 | 54.5 | 65 | 45.5 |
| | | Average | 73.5 | 51.4 | 69.5 | 48.6 |
| Average | | 58.3 | 40.8 | 84.7 | 59.2 | |

1- Ontological types: up to this point, (29.75%) is the lowest average result recorded in assessing EFL students' ability in the current study, especially in translating Kurdish ontological metaphors. On the other side, (70.25%) of them encountered complications in seeking appropriate and acceptable equivalents in the target language.

2- Orientational types: the average of the students' results proved that (58.7%) of the EFL students are incapable of translating Kurdish orientational metaphors, but (41.3%) possess the ability to render such kind of metaphorical expressions.

3- Structural types: for the first time, a change can be noticed in the average result of both instances, in which the EFL students who provided correct answers outnumbered those who were unsuccessful in their translation production. The proportion of the dominant number is (51.4%), and the latter is (48.6%).

5.3 The Applied Strategies (APs) at The Production Level

As previously stated, the study relies on Larson's (1984) strategies to decide on the most employed strategy to render the English and Kurdish metaphorical expressions. However, only the correct responses are accounted for to determine the most common way, and each strategy is labelled (AS) in order. (Table. 5) displays the frequency of applied strategies according to each item of questions three and four.

Table. 5 *Frequency and Percentage of The Applied Strategies*

| Frequency of Applied Strategies | | | | | | |
|---------------------------------|----------|-----|-----|-----|-----|-----|
| Question | Item No. | AS1 | AS2 | AS3 | AS4 | AS5 |
| Q3 | Item 1 | 0 | 1 | 38 | 0 | 7 |
| | Item 2 | 0 | 0 | 18 | 0 | 35 |
| | Item 3 | 10 | 0 | 42 | 0 | 6 |

| | | | | | | |
|-----------|--------------|----|----|-----|---|-----|
| | Item 4 | 0 | 17 | 9 | 1 | 38 |
| | Item 5 | 0 | 0 | 17 | 0 | 10 |
| | Item 6 | 0 | 0 | 26 | 1 | 6 |
| | Total | 10 | 18 | 150 | 2 | 102 |
| Q4 | Item 1 | 0 | 0 | 11 | 0 | 21 |
| | Item 2 | 0 | 0 | 18 | 0 | 35 |
| | Item 3 | 5 | 1 | 34 | 1 | 9 |
| | Item 4 | 0 | 0 | 24 | 2 | 42 |
| | Item 5 | 0 | 0 | 25 | 0 | 44 |
| | Item 6 | 0 | 0 | 44 | 0 | 34 |
| | Total | 5 | 1 | 156 | 3 | 185 |

Revesting First Research Question: Most Common Strategies and Frequency in Translating English and Kurdish Metaphorical Expressions at the Production Level.

At the production level of the test, different strategies are applied by the EFL students; in the third question, what comes in the first rank of most utilized strategy is (AS3), which was applied in (150) cases. At the same time, the students who provided acceptable translations in question four mostly preferred (AP5), and it is used in the (185) translation of question four items. The frequency order of applied strategies is clearly illustrated in (Figure. 1).

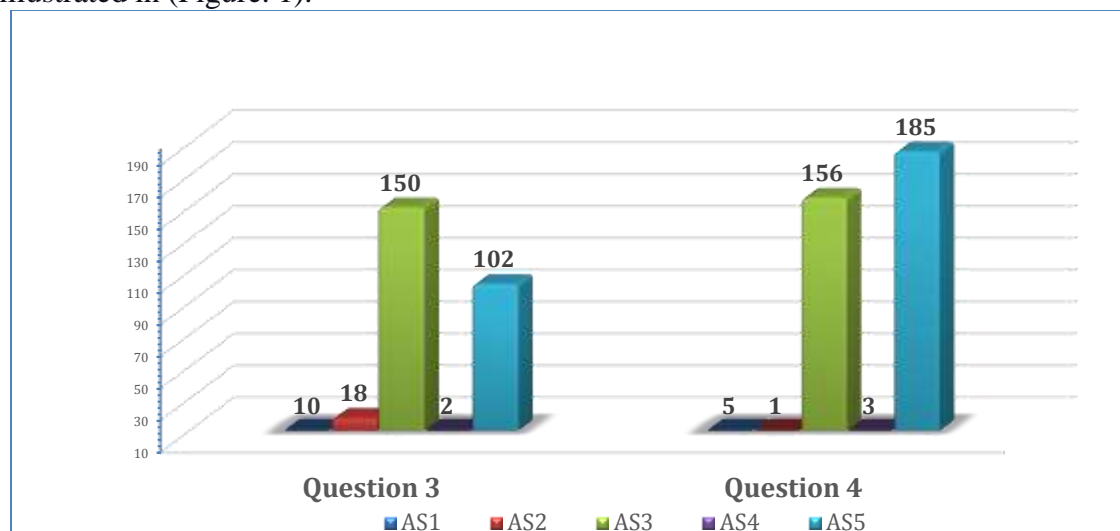


Figure. 1 *Frequency of Applied Strategies*

Overall, the most commonly applied strategy in rendering English metaphorical expressions into Kurdish language and vice versa is (AP3), and it was concluded that all the strategies suggested by Larson were applied, but (AP3) was the most frequent way of translation and utilized in (306) correct responses out of (632) responses. This denotes that almost half of the participants transferred the metaphors into another metaphor in the target language; it was performed whether consciously or unconsciously. The frequency of each strategy in the translation of metaphorical expressions at the production level of both questions three and four is displayed in the below figure.

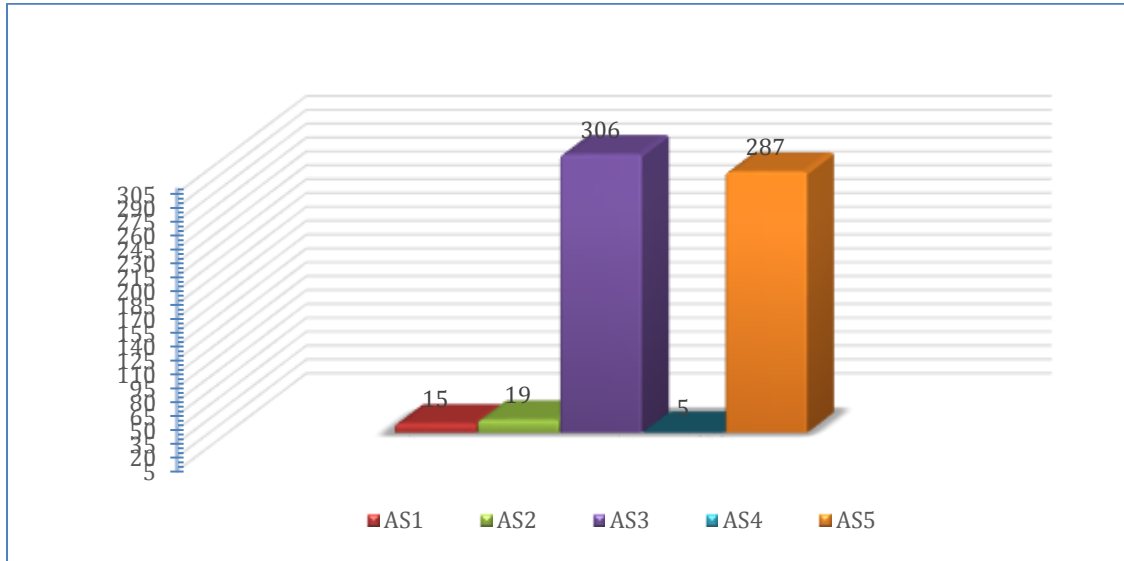


Figure.2 Most Frequent Strategy in Total

Revesting Second Research Question: Types of Metaphor That Kurdish EFL Students Find Most Challenging at Recognition and Production Level.

In general, the majority of EFL students face difficulty at both levels of recognition and production, and the rate of their failure differs unquestionably from one type to another. Therein, the highest percentage of the error made is taken into consideration to single out the most challenging type of metaphor to translate between English and Kurdish language. As it can be observed in (Figure. 3) The maximum error percentage in translating English and Kurdish metaphorical expressions was of the same type and belonged to ontological metaphor with a percentage (of 72.7%) and (68.15%) respectively at the recognition level. Furthermore, in producing a translation of English metaphorical expressions, EFL students made most errors in rendering structural metaphor with the percentage (79%), while ontological metaphors were once more problematic for EFL students to translate Kurdish metaphorical expressions, their percentage of error of this type was (70.25%).

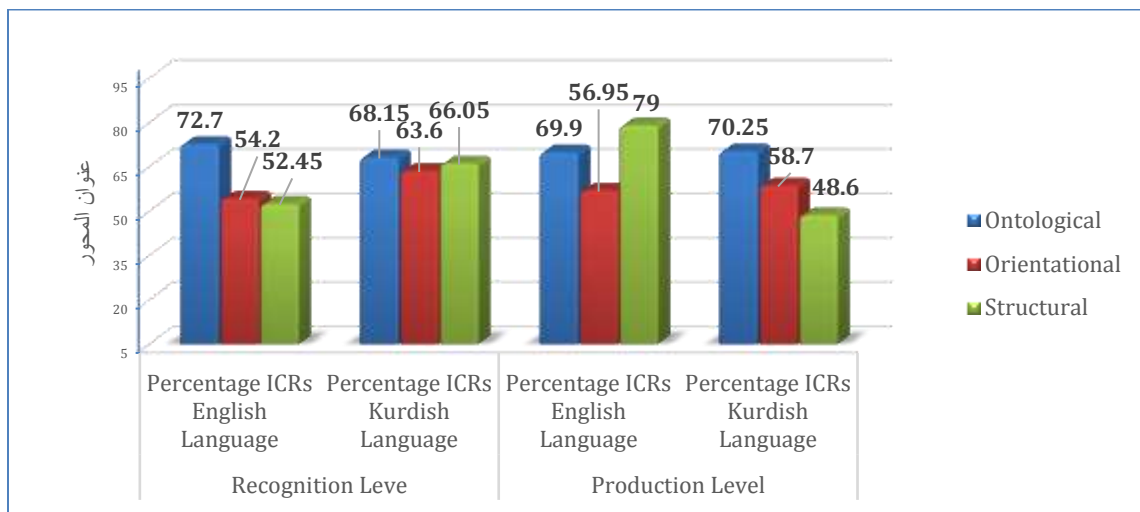


Figure.3 Error Percentage of ICRs According to The Types of Metaphor

When the average was computed, it was revealed that the most difficult type of metaphor for the test takers of the study was ontological metaphors which (70.25%) of the EFL students found it difficult to deal with (see Figure. 4).

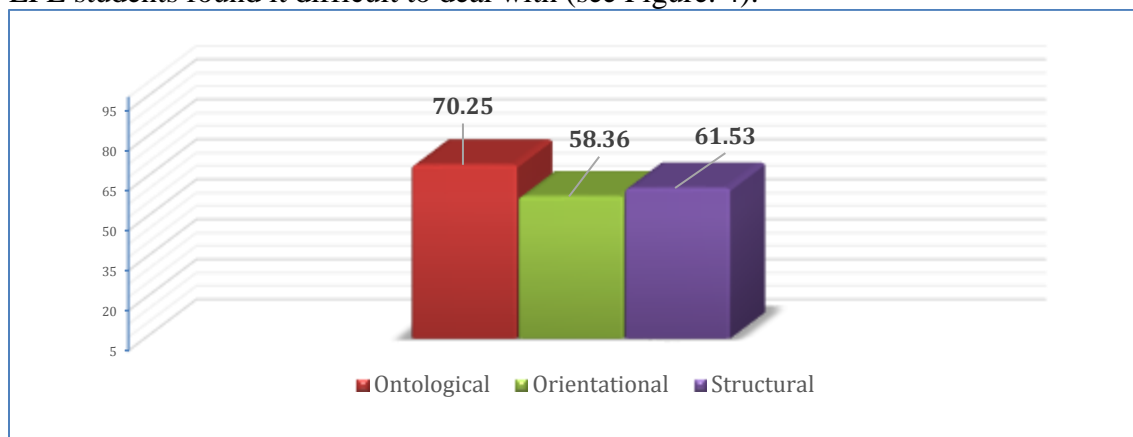


Figure.4 Difficult Type of Metaphor to Deal With

5.4 University Lecturers (ULs) Interview Results

As to the second tool of the current study, a semi-structured interview was used with (6) university lecturers (ULs) who have profound experience in translation and teaching to gather rich and profound information to answer the present related study questions, which required qualitative data. Following recording the interviews, all the data were transcribed via Smart Recorder mobile application V. 5.1.5 and were checked word by word to correct any possible error; then thematic analysis was used to analyze the data to answer the present related study questions, which required the interviewees thought, opinion and experience. In the analysis, (8) themes with ramified subthemes were highlighted through the transcription of the interviews, which covers; 1) incorporation into syllabus (considered, not considered), 2) challenges, 3) student’s ability (competent, incompetent), 4) applied strategies, 5) student’s attempt (positive, negative), 6) cultural knowledge, 7) resources and aids (available, unavailable), 8) teaching techniques. The tables below show themes, sub-themes, and information regarding the interviews.

Table. 6 Themes and Sub-themes of the University Lecturers

| Theme/Subtheme | | Frequency | Percentage |
|------------------------------------|----------------|-----------|------------|
| Incorporation into Syllabus | Considered | 5 | 83.3% |
| | Not Considered | 1 | 16.7% |
| Challenges | | 6 | 100% |
| Student’s Ability | Competent | 1 | 16.7% |
| | Incompetent | 5 | 83.3% |
| Applied Strategies | | 6 | 100% |
| Student’s Attempt | Positive | 4 | 66.7% |
| | Negative | 2 | 33.3% |

| | | | |
|----------------------------|-------------|---|-------|
| Cultural Knowledge | | 6 | 100% |
| Resources and Aids | Available | 1 | 16.7% |
| | Unavailable | 5 | 83.3% |
| Teaching Techniques | | 6 | 100% |

Table. 7 Information About the Interviews

| Interviewee | Year of Experience | Communication Date |
|------------------------------|---------------------------|---------------------------|
| University Lecturer 1 (UL 1) | 25 | December 1, 2022 |
| University Lecturer 2 (UL 2) | 20 | December 4, 2022 |
| University Lecturer 3 (UL 3) | 8 | December 8, 2022 |
| University Lecturer 4 (UL 4) | 23 | January 16, 2023 |
| University Lecturer 5 (UL 5) | 15 | January 18, 2023 |
| University Lecturer 6 (UL 6) | 9 | January 19, 2023 |

Revesting Third Research Question: What Are the Challenges and their sources That EFL Students Encounter in Translating Metaphorical Expressions?

The test results showed that the EFL students faced problems translating metaphorical expressions as their performance regarding both questions at the recognition level and both questions at the production level were low. Some possible justifications could be shed light on when they made an error in responding to the question items. Furthermore, to precisely point out the challenges that senior students face and the source of their errors, (6) university lecturers were asked concerning this matter, and they indicated the challenges and the reason why they have difficulty in translating metaphorical expressions. Based on their thought and experience, most interviewees claimed that there are no sufficient or reliable Kurdish resources the EFL students can resort to, which leads to being incapable of finding appropriate or near-like equivalents. Though most of the lectures consider incorporating translating metaphorical expressions but they recommended that prior to studying translation at English departments, studying cross-cultural or culture of the target language should be included in their curriculum because when they were asked about student's knowledge of culture, the ULs revealed that students have little or hardly some cultural background about the both TL and SL. One source of the problem is the students themselves, as two of the ULs commented that most of the students do not read or are not good readers, especially literary texts, and some of them are just after achieving a certificate while some others see their department as a course of learning English language. They only try to translate the word's meaning and overlook the expressions' metaphorical meaning. Above all, they are not familiar with the strategies of translations, especially metaphors, and they unconsciously translate them. Overgeneralization of literal or word-for-word translation was another problem in conclusion. Although, in translating metaphors, one of the strategies is that the metaphor can be kept as long as the target language permits, but it seemed that they applied this strategy in most cases, resulting in wrong responses and mistranslations.

Conclusions

From the data analysis, results and findings, the researcher draws the following conclusions based on the research questions.

1- Based on the correct responses, to render the English metaphorical expressions, the most frequent strategy applied by the EFL university senior students was (AP3), which is “The metaphor of the source language is transferred to another metaphor in the target language which has the same meaning”.

2- Based on the correct responses, to render the Kurdish metaphorical expressions, the most frequent strategy applied by the EFL university senior students was (AP5) which is “The meaning of the metaphorical expressions was explained without its metaphorical image”

3- To a great extent, the EFL university senior students are not familiar with the strategies of translation in general and metaphorical expressions in particular. Hence, they overgeneralized applying literal and word-for-word translation for most of the metaphorical expressions, and this mainly resulted in their wrong responses.

4- The EFL university senior students had difficulty in translating ontological types of English and Kurdish metaphorical expressions in comparison to other types of metaphor at the recognition level.

5- The EFL university senior students faced difficulty in translating structural type of English metaphorical expressions and ontological type of Kurdish metaphorical expressions at the production level.

6- Incapability to find appropriate or near-like equivalents, Insufficient Kurdish resources and cultural differences between the source and target language were challenges that EFL university senior students faced in translating metaphorical expressions.

7- The source of EFL university senior students’ error in translating metaphorical expressions could be attributed to; insufficient Kurdish resources, especially dictionaries, little knowledge of the cultural background, negative transfer, unfamiliarity with figurative language especially metaphorical expressions, being unenthusiastic in reading particularly literary writings, ignorance of the students themselves, and mainly emphasize literal and word for word translation.

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Appendix A

Test

Dear Student,

This study entitled “*Investigating Kurdish EFL Students' Translation of Metaphorical Expressions at the University Level*” aims at investigating the undergraduates' ability in translating metaphorical expressions from English language into Kurdish language and vice versa. Moreover, the current study attempts to highlight the challenges that EFL students encounter in translating metaphorical expressions and the most common strategies employed in this regard as well.

Your objective and confident answers to the test items enrich the findings of the research. Your good efforts and participation are highly appreciated.

University Name:.....

Age:

Researcher

Bahzad Amin Rasul

Q1/ Choose the most appropriate Kurdish equivalents to the underlined parts in the following items:

1- The reporter claimed that a number of sleeping policemen will be installed in every checkpoint.

- a. کامیرا b. له‌مپەر c. پۆلیسی پشکنین d. پۆلیسی هاتووچۆ

2- Zakaria Abdulla has been always my favorite singer, his voice is smooth.

- a. دەنگی تاییه‌ته b. دەنگی جادووویه c. دەنگی نهرمه d. دەنگی غه‌مگینه

3 – My teacher's words truly lifted my spirits.

- a. کەیف‌سازیکردم b. هانیدام c. ووره‌ی پێدام d. وشکی کردم

4 – Don't be too hard on yourself, everybody is feeling low these days

- a. هه‌ژار b. قه‌رزار c. نه‌خۆش d. خه‌مبار

5 – All efforts to bring about an understanding between the government and the opposition were fruitless.

- a. بێبه‌رهم b. بێلایه‌ن c. سه‌رکه‌وتوو d. هێوا به‌خش

6 – The relationship between the two companies is on the rocks.

- a. زۆر به هیزه
b. له شکستدایه
c. وهک بهرد پتهوه
d. لهسه سکهیه

Q2/ Choose the most appropriate English equivalents to the underlined metaphorical expressions in the following items:

- 1- دهبیت رۆژانه سهرخهویک بشکینێ، نهگهرنا خولقی ههچی نابیت .
Sleep with one eye .d Catnap .c A wink of sleep .b Sleep like a baby .a
- 2- بیرکردنهوهمکانمان یهک ناگریتتهوه، کابرایهکی مینشک داخراو و کۆنهپهرسته .
A chip off the old block Behind the times Mind-boggling .b Prayer bones .a
.d .c
- 3- نههرۆ وورهم زۆر دابهزیوه، میزاجم سفره .
.a As sick as a dog .b Low in spirit
.c Famished .d Under the table
- 4- هاویری باشی وهک زانا نیعمهته، ههمیشه ورهم بهرز دهکاتهوه .
Boost morale .d Give a face-lift .c Raise the bar .b Rise up .a
- 5- ههزناکهه لهگهڵی دانیشم، قسه ناکو ئینیت .
Kind in speaking .d Harsh talk .c Talk in riddle .b Speak in parables .a
- 6- بهردهوامبه له خویندنهوه، سههراوهیهکی گرنگی خۆراکی مینشکه .
Rack brain .d Food coma .c Food for mind .b Food for thought .a

Q3/ Translate the underlined parts which contain metaphorical expressions into Kurdish.

- 1- Bird brain people are like traps, they get you stuck in trouble.
- 2- We shouldn't be so ignorant and disregard saving for a rainy day.
- 3- My heart is drowned with grief; it takes time to overcome this misery.
- 4- My grandfather is at the peak of his health, and it is due to the Kurdish healthy foods.
- 5- We are at a crossroads in our relationship; I need time to make up my mind.
- 6- Their marriage didn't work, as the woman was a gold digger.

Q4/ Translate the underlined parts which contain metaphorical expressions into English.

- 1- به ئیستاشهوه، لای ههندیک سیاسهتهدار، دانیندانایی دهوڵهتی کوردی خهونی شاعیرانهیه!
- 2- که باسی مهرگی باوکیان کرد، منداڵهکه دلی یربوو.
- 3- شهو درمنگه و درمختهکان نوقمی خهون.
- 4- نازاد که بیستی دهرچووه، له خوشیدا بالیگرت.
- 5- ینیم وانیه نهم هاویرییهتیبه ههچی لی سهوزینیت.
- 6- ساردوگهرمی زۆری دیوه له ژبانیدا بویه وابه قهناعهته.

Appendix B
Interview

Interviewee: ()
Academic Level:
Place of Work:
Years of Experience:

Q1. To what extent do you take the metaphorical expressions or figurative language into account in constructing your translation syllabus items?

Q2. What are the challenges that Kurdish EFL university students face while translating English metaphorical expressions into Kurdish and vice versa?

Q3. Based on your experience, how do you find the students' ability in translating English metaphors into Kurdish and vice versa?

Q4. In your opinion what are the most common strategies used by students while translating English metaphorical expressions into Kurdish and vice versa?

Q5. How much cultural knowledge and background do you believe Kurdish EFL university students have to help them translate metaphorical expressions appropriately?

Q6. To what extent do the students attempt to find and use appropriate equivalents while translating metaphorical expressions?

Q7. What are the resources or translation aids that students have access to regarding translating metaphorical expression?

Q8. What practical technique do you use to help students translate metaphorical expressions inside classroom?

Appendix C

Jury Members

| Name of the Juror | Academic Rank | Work Place |
|-------------------------------|----------------------|---------------------------------|
| Dr. Hoshang Farooq Jawad | Professor | University of Sulaimani |
| Dr. Bestoon Hassan Ahmed | Professor | University of Sulaimani |
| Dr. Bakhtiar Sabir Hama | Assistant Professor | University of Sulaimani |
| Dr. Sabir Hasan Rasul | Assistant Professor | University of Human Development |
| Dr. Elham Majeed Qadir | Assistant Professor | Koya University |
| Mr. Barham Sattar Abdulrahman | Assistant Professor | University of Sulaimani |
| Mrs. Najat Ismael Sayakhan | Assistant Professor | University of Sulaimani |
| Mr. Omer Fuoad Ghafor | Assistant Professor | University of Halabja |
| Dr. Jamal Anwar Taha | Lecturer | University of Sulaimani |
| Dr. Ahmed Abdulaziz Mohammed | Lecturer | Koya University |
| Dr. Kazi Hassan Saleh | Lecturer | Charmo University |
| Dr. Miran Jalal Moahmmed | Lecturer | University of Sulaimani |
| Ms. Najat Omer Kareem | Lecturer | Koya University |
| Mr. Ibrahim Abdulrahman Ahmed | Lecturer | Koya University |
| Mr. Haidar Nasih Mohammd | Assistant Lecturer | Charmo University |
| Mr. Ziyad Qadir Jalal | Assistant Lecturer | Murray State University |