

“Bridging Languages: Linguistic Methods for Translating English Figurative Expressions into Arabic “A Case Study of Similes”

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Abstract

The principal goal is to assess the linguistic techniques that participants apply when translating English similes into Arabic and to show the effect of each strategy on meaning and style, applying Pierini's (2007) suggested procedures as a basis for analysis. The results of this research indicate that the most suitable strategy to translate similes is to bring an equivalent simile in the target language that communicates the original meaning and gives a used figure of simile that is natural and common in the target language. It is also clear that if there is no direct equivalent in the Arabic language, translators can resort to paraphrasing techniques that communicate the message, but the expressions will lack emotional depth, and the style or tone of the simile will be lost, resulting in a loss of vivid imagery. Results also indicate that literal translation is not successful in most cases; the message is not communicated, except when the source and target imagery are equal (i.e., the two languages use the same image to express a specific simile). The outcomes also reveal that it is applicable to change the simile into a metaphor in cases when there is no direct equivalent in the target language; though the meaning will be communicated, accurate and poetic but the simile will lose its style and tone, also the emotional impact will be varied and some nuances of the source item will be shifted and, in some cases, will be deleted. Regarding retention of the same image with a few modifications; the source wording

does not precisely correspond to the target language norms, and it is essential to preserve its stylistic form, as even slight adjustments may shift the meaning. The simile may also lose its impact or sound unnatural if it is not used with careful consideration.

Introduction

The act of translation entails the transference of meaning and ideas from the source language into the recipient language. In contrast to a literal word-for-word translation, it also requires preserving cultural nuances, tones, emotions, and the environment within which the source material exists. Translating requires a comprehension and awareness of the cultures, idioms, and idiomatic expressions that are integral to each language, alongside the language itself.

Successful translation isn't restricted to just lexical transfer; it additionally requires preserving the intended message, tone, and stylistic elements of the source language (SL) whilst transferring them to the target language (TL) in a manner that is natural and familiar to the new audience.

The translation procedure is particularly tricky, mainly when it deals with figurative language, which incorporates idioms, metaphors, similes, and other non-literal statements. Figurative language improves communication by adding various meanings, emotions, and levels of profundity. All of these elements are profoundly incorporated in a culture's conceptual and linguistic framework, which makes them extremely challenging to translate.

Cultural elements that are problematic to translate into a different language are often utilized in figurative language. For example, speakers of the original language might naturally grasp idiomatic expressions or metaphors; nevertheless, their importance or influence could be weakened once transformed literally. This necessitates the translator to decide whether to preserve the metaphor or simile in an equivalent form, change it with a culturally appropriate equivalent, or reconstruct the intended meaning in an easier-to-understand way whilst still maintaining the figurative essence. Authors utilize figurative language as a creative means to express their style, expand their thoughts, and establish a meaningful tone in their writing pieces. Katz (1996: 18) highlights that "a

statement can be viewed as figurative when the communicated meaning is different from the message that one intends to communicate."

In essence, figurative language is an aspect of language that encompasses various meanings. It is a language that fails to communicate a literal meaning; rather, it shifts from a literal to a figurative meaning through the use of implicit or indirect meaning in a way that entails an analysis of the text to identify the intended meaning (Kennedy, 2002:119). It is an aspect of language that utilizes images and depicts objects in an exaggerated manner (Kennedy, 1983: 479). It incorporates a variety of patterns, including allusion, hyperbole, antithesis, repetition, metaphor, simile, personification, apostrophe, climax, irony, litotes, metonymy, paradox, pleonasm, euphemism, onomatopoeia, and synecdoche (Keraf, 1998: 129). The translation of languages like this is an extremely risky task. Translators typically seek to achieve an exact copy of the original text, but actually, they have to recognize that not every sentence can be accurately transformed into a different language (Rojo, 2009: 22). The literal translation of most figurative expressions may be impossible for a translator, as it could result in a misinterpretation. In order to produce a suitable translation, the translator needs to thoroughly scan and analyze the figurative text (Larson, 1998:275).

In the words of Catford, 1965 (p. 20), translation is a language-based procedure which includes the replacement of a text in a specific language with a text in another. He claims that transference between two of these languages includes replacing the original language meaning with the target language meaning, instead of transferring meaning itself. Nida (1984:83) argues that translation includes creating the most precise natural equivalent of the source language message in the target language and prioritizing meaning before style.

Nida and Taber (1969: 87) highlight that each word comprises a fundamental meaning; yet, a specific word can also represent figurative meanings that substantially vary from their primary meanings within their cultural and linguistic context. The translator should attempt to interpret the expression to uncover its figurative implications. Juma'a (2014) asserted that translators should deal with figurative expressions as one unit, not with every single word. Moreover, Bell (1991: 83) says that

the main difficulty in translating comes from the truth that "the relationships of similarity and difference between concepts and the words that express them do not always necessarily coincide in the languages involved in the translation."

Similes

A simile is a particular form of figurative language that utilizes the terms "like" or "as" to compare two different entities (e.g., "as brave as a lion" or "like a rose in the desert"). Even though similes are fairly straightforward, they bear cultural and emotional significance that must be precisely expressed through translation. For instance, the simile "as brave as a lion" might seem straightforward to grasp; nevertheless, in a society or language in which lions tend to be less noticeable or have unique associations, a translator might choose a more relevant cultural comparison (e.g., "as brave as a tiger" in societies in which tigers are viewed as symbols of courage).

Similes tend to be especially challenging to convey because of the way they highlight the meaning. The translator has to determine whether there is a counterpart in the target language or if an innovative translation is required. The purpose is to maintain the intended emotional connection and imagery, thus making sure the used simile functions properly in the context of the target language.

According to Bredin (1998), similes are semantic figures constructed using comparison, a mental procedure that is fundamental to our ideas and discussions about the world and often links different domains. When objects are compared, a judgment that can be either positive or negative becomes apparent. The affirmative type of the statement, "The sun is like an orange," indicates that the objects are similar, while the negative form, "The sun is not like an orange," opposes that similarity. Similes have three main elements (Fromilhague 1995:73–74): "topic" (the item being compared); "vehicle" (the thing being compared); and "similarity feature(s)" (the characteristics that the topic and vehicle have in common, which can either be pointed out explicitly or not). The entities subject to comparison could refer to people, things, or procedures.

Pierini (2007) asserted that similes are easily recognizable by the presence of one of a variety of comparison markers. In English, the available markers include the following:

- 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.

There are actually several functions of similes (Fromilhague 1995:88-94). They can be considered one of the categories of linguistic devices (figures of speech) that enhance the available linguistic resources, allowing people to communicate concisely and clearly. Second, similes may function as cognitive tools for thought by permitting us to formulate ideas about the environment in new and different ways—that is, by generating similarity links. In accordance with the genre of writing in which they exist, they can also have particular purposes in discourse.

Strategies of Translating Similes

The fundamental goal of translation is to guarantee that the target audience is able to comprehend the original content while maintaining its meaning, tone, and nuances. Translators utilize a variety of techniques and processes, that make translation both as a science and as an art. The fundamental importance of translation techniques is that they supply translators with a structured approach for dealing with all of the barriers associated with conveying meaning between languages. Techniques help guarantee that the final result of translation is precise, culturally suitable, and stylistically consistent, whatever the context, whether it is translating literature, legal documents, or ordinary communication. Not only are these techniques crucial to retaining the source message's confidentiality, they also facilitate effective communication between various linguistic societies.

Translation techniques prove especially essential in the context of figurative language, which includes similes. In the target language, similes, which refer to comparisons between two separate things using "like" or "as," commonly communicate cultural meanings that might not

correspond to direct equivalents. Accordingly, a translator feels obliged to decide whether they should maintain the expression's figurative value, modify it, or replace it with an entirely unique comparison. By understanding the techniques that guide such decisions, it is necessary to improve communication while preserving the emotional and artistic significance of the original text. Translation procedures offer a solution to the various types of problems encountered in the translation task (Chesterman 1997:87-112).

As stated by Adams (1973: 113), the following are three approaches for translating figurative language:

1. It is possible to translate the expression into a non-figurative context. In this regard, it is possible to make the intended message as plain as possible, which removes any figurative implications in the language being translated (The TL). For instance, "The kettle is boiling" is equivalent to "The water is boiling."

2. It is possible to maintain the original expression while communicating its meaning. For example, "The government desired to reinstate the electric chair" might be rendered as "The government desired to reinstate the execution by employing the electric chair."

3. It is possible to replace a figurative expression of the target language with a figurative expression of the source language. For instance, in a particular language, the tongue may be used to connote "speech," whereas in another language, lips may have the same figurative meaning.

The central issue in the interpretation of similes is the necessity for the target reader to identify the aspect(s) that drive the suggested similarity, despite the fact that similes are easily identifiable (Chiappe & Kennedy 2001: 270-71). At first, the reader will try to find out the features of the vehicle that are either similar to or can be related to the topic. S/he will extract them from the lexical meaning of the vehicle or activate world knowledge (what the reader knows about the two entities) while digesting the discursive context. The reader will then transfer the previously determined characteristics (or features) from the vehicle to the topic, keeping all of the vehicle's features while enhancing the topic (Pierini, 2007, p. 6).

Valeria Pierini (2007) on the other hand proposes six techniques for the successful translation of similes among languages in her study. These techniques are used to preserve meaning, meaning in culture, and stylistic value in translation.

1. Literal translation (keeping the simile in its original condition)

The simile is reproduced literally, maintaining its original structure and imagery. The above technique proves successful when the simile is globally comprehended or possesses precisely the same meaning in the recipient language.

This technique may be adopted when:

- a- The cultural reference is equivalent in the two languages.
- b- B- The simile is accessible to the minds of the receivers without any changes.
- c- c- The figurative meaning is easily identifiable in the recipient language.

When adopting this type of technique, translators may encounter the following barriers:

- a- In the recipient language, some similes are not idiomatic.
- b- Literary translations might look unnatural or lose their cultural meaning.
- c- Certain figurative meanings might confuse individuals using the target language.

2. Substitution with an Equivalent Simile in the Target Language.

The source simile will be replaced with an alternate simile that communicates the same meaning in the TL. This assures that the translation is culturally appropriate and seems natural.

This technique may be adopted when:

- a- the literal translation is unnatural or meaningless in the target language.
- b- the TL has a familiar equivalent that communicates the same thought.
- c- references to culture need to be adjusted to facilitate comprehension.

When adopting this type of technique, translators may encounter the following barriers:

- a- The meaning might not be altered, but the imagery may be changed.
- b- It is occasionally challenging to determine a simile that is identical to another.
- c- The original simile may have been lost in some of its details.

3- Paraphrasing: The Reduction of the Simile to Its Meaning.

The simile is eliminated, and its meaning is expressed in plain language. Rather than retaining the figurative speech, the translation presents an obvious explanation of the targeted message. This technique may be adopted when:

- a- The simile is too complicated or problematic to be expressed clearly.
- b- In situations where a figurative reference would be confusing to the audience of the target language.
- c- In academic, formal, or technical texts, where precision is far more important than style.

When adopting this type of technique, translators may encounter the following barriers:

- a- Reduction in the poetic impact and figurative beauty.
- b- The text might not become as interesting or expressive.
- c- The corresponding translation could seem extremely simplified if it is used frequently.

4- Retention of the Same Image with a Few Modifications.

The source language simile is maintained, but slight changes will be made to strengthen its naturalness or clarity in the TL. This includes slight grammatical, lexical, or syntactic changes that maintain the original comparison.

This technique may be adopted when:

- a- The simile can be used in the TL but requires slight modifications.
- b- The source wording does not precisely correspond with the TL norms.
- c- It is essential to keep its stylistic appearance.

When adopting this type of technique, translators may encounter the following barriers:

- a- The meaning might be somewhat shifted by even slight adjustments.

- b- The simile might decrease its effect or seem unnatural if it fails to be utilized with consideration.

5-Omission of the Simile

The simile is completely deleted if it is impossible to be translated or lacks any genuine significance. This approach is implemented solely when it is essential to preserve intelligibility and fluency.

This technique may be adopted when:

- a- When the simile does not considerably serve to the entire meaning.
- b- If the literal comparison is nonsensical in the target language.
- c- If the content would seem odd if it were translated directly.

When adopting this type of technique, translators may encounter the following barriers:

- a- The text may look less vivid or engaging.
- b- The expressive and stylistic influence may be reduced.
- c- The message itself could be weakened by excessive use.

6-Transformation into a Metaphor

The figurative image is converted into a metaphor, and the comparison particle ("like" or "as") is eliminated. In place of stating "He is as fast as lightning," the phrase is altered to "He is lightning-fast."

This technique may be adopted when:

- a- In literary and poetic texts, where metaphorical wording is utilized.
- b- The TL author prefers metaphors over similes for stylistic reasons.

When adopting this type of technique, translators may encounter the following barriers:

- a- The figurative tone might be shifted as a consequence of the absence of the explicit comparison.
- b- The accurate impact of the simile might not be communicated by certain metaphors.
- c- It could not be proper for all contexts.

Methodology

The present research explores the translation of English figurative statements, exclusively similes, into Arabic by fourth-year students from the English Department at Samarra University. The principal goal is to assess the techniques that these participants apply when translating

English similes into Arabic and to show the effect of each strategy on meaning and style, applying Pierini's (2007) suggested procedures as a basis for analysis.

A quantitative-qualitative mixed-method approach is carried out in the research, which links qualitative analysis of responses provided by students with a translation test. The layout provides a comprehensive examination of the students' translation options, offering an insight into the techniques utilized to translate similes from English to Arabic. The procedure highlights the recognition of the most commonly applied translation techniques and the evaluation of their efficiency in connection with Pierini's classification of simile translation methods.

The research sample comprised of 40 fourth-year students from the English Department at Samarra University. The candidates were selected depending on their level of study, as they are supposed to have an adequate knowledge of both English and Arabic terms, as well as translation methods. We organized the respondents into a single group of 40 individuals, all of whom were native Arabic speakers with intermediate to advanced English proficiency.

Data Collection and Analysis

A simile translation test was the main instrument employed to collect data, with the aim of assessing the ability of the participants to translate English similes into Arabic. The test included ten sentences, each of which incorporated an English simile. These sentences were methodically picked from a variety of texts that entail idiomatic phrases and widespread expressions, thus ensuring that they include an extensive variety of figurative language purposes. The students were given instructions to translate simile expressions into Arabic while retaining the figurative nature and meaning of the figurative expressions.

For the purpose of guaranteeing consistency among respondents, the translation test was conducted within a controlled environment. The same set of expressions was given to each participant, and they were given a particular period of time to finish the test. The responses of the participants were compiled and utilized as the main source of information for the analysis. The data were analyzed using Pierini's (2007) techniques

for translating similes, which provide a detailed classification of translation procedures. The test was assessed by employing three different ways.

1- Correct answer if the simile has been rendered through the substitution with an Equivalent Simile and if there is no equivalent simile in the target language and the translator uses the same S.L. simile with a precise explanation of the meaning of the simile in the target language.

2- An acceptable answer: An acceptable answer could entail translating the simile according to one of these techniques: paraphrasing, transformation into a metaphor, but communicating the intended meaning, omitting the simile but giving its actual plain meaning, and the use of literal translation where the images used in both cultures are equivalent.

3. Incorrect answers: wrong responses appear when a simile is rendered via a literal technique that fails to incorporate an equivalent in the intended language, when an inaccurate translation is provided, when significant grammar errors are committed that change the meaning of the statements, or when the simile is removed, which in turn affects the original intent of the author.

The responses of each student were investigated to identify the most commonly utilized techniques and to assess the effectiveness of the similes in the Arabic language. Furthermore, the translations were evaluated for their cultural suitability, since particular similes might have distinctive cultural connotations that require adaptation for the Arabic-speaking community.

The translation test answers were evaluated according to a two-stage analysis:

1. Quantitative Analysis: The frequency of each translation technique was established to be consistent with Pierini's methods. The most commonly applied strategies were determined in this analysis, which additionally revealed patterns in the respondents' approach to the translation of similes. For the purpose of allowing comparison and translation, outcomes were provided in the form of tables.

2. Qualitative Analysis: Besides to the quantitative analysis, a qualitative analysis was carried out in order to assess the level of quality of the

translations. The precision, naturalness, and cultural relevance of each translation were assessed. This assessment examined the degree to which the respondents had effectively expressed the intended meaning of the simile while keeping its figurative nature.

Discussion

Because of the use of literal translation for item No. (1) “lives like a pig” in which the T.L. has a different image from the one that is used in the S.L., no one of the participants could give an equivalent in the target language, which is "يعيش كالبهيمة" and 60% of them gave wrong answers because they use the same image that is used in the English language, but 25% of them tend to explain or paraphrase the simile, such as "كان فوضوي" or "يعيش في فوضى عارمة". Moreover, 15% of them omit the simile and provide a statement that expresses the meaning.

No.	Pierini's Strategies	Arabic Translation	Comments
1-	Literal translation	يعيش كخنزير	Preserves meaning, though, is deemed insulting in Arabic/Islamic culture.
2-	Substitution with an Equivalent	يعيش كالبهيمة	Meaning kept, with T.L figurative equivalent
3-	Paraphrasing	يعيش بطريقة فوضوية	Natural and clear, but loses vivid imagery
4-	Retention of Image with Modifications	يعيش كخنزير، أي بطريقة فوضوية وقذرة	Retains a similar S.L image and strengthens its clarity, yet it is too lengthy for informal use.
5-	Omission of the Simile	يعيش في فوضى	Removes simile; safe but bland
6-	Transformation into a Metaphor	يعيش في وكر من القذارة	Works well — strong literary image in both languages

No more than 5% of participants successfully transferred the English simile to the Arabic equivalent of item No. (2) “treat them like garbage” which is "يعاملون كالحوانات", and 25% fails to translate it because of their weak background in the cultural use of images used to describe people as “worthlessness”. Yet, 70% of them could give its meaning in Arabic which is يهينهم بشدة or لا يحترمهم إطلاقاً but the figurative style is lost.

No.	Pierini's Strategies	Arabic Translation	Comments
1-	Literal translation	يعاملهم كأنهم قمامة	Maintains the image precisely, despite seeming abrupt or unreal in Arabic.
2-	Substitution with an Equivalent	يعاملهم كالحوانات	Changes the image to a more culturally accepted simile
3-	Paraphrasing	يهينهم بشدة / لا يحترمهم إطلاقاً	Expresses the notion explicitly, without any figurative language.
4-	Retention of Image with Modifications	يعاملهم كأنهم قمامة، أي بلا أي قيمة أو احترام	Accurate and informative, but too long for fluent speech.
5-	Omission of the Simile	يهينهم / يتعامل معهم بسوء	Eliminates the simile completely, leading to an absence of the original's emotional resonance.
6-	Transformation into a Metaphor	يدوس كرامتهم بالاقدام	Simple and transparent, yet it could indicate a reduction of style or emotional impact.

It is not correct to translate simile expressions by using the same image and transferring it into the target language without taking into consideration the image that is used in the target language, as 30% of the students fail in translating item No. (3) “eats like a horse” into "يأكل"

"كالحصان". Yet 70% of them tend to paraphrase this expression, such as "يأكل بنهم" or "يأكل كثيرا". The target language equivalent of this simile is "يأكل كالفيل"

No.	Pierini's Strategies	Arabic Translation	Comments
1-	Literal translation	يأكل كحصان	May sound peculiar in Arabic — an unusual depiction
2-	Substitution with an Equivalent	يأكل كالفيل	Elephant implies a big eater and the image is transferred
3-	Paraphrasing	يأكل كثيرا	Simple and clear, but no figurative effect
4-	Retention of Image with Modifications	يأكل كحصان، أي بنهم وبكثرة	Clarifies image, but too long for speech
5-	Omission of the Simile	شهيته كبيرة	Meaning retained; style lost
6-	Transformation into a Metaphor	كان في جوفه حفرة لا تمتلئ	Clear, loss of register or tone

The correct translation of this simile No. (4) “worked like a dream” is "يعمل كالنحلة". which was provided by 65 % of the participants, due to the usual use of this image in the Arabic language. Because of their weakness in cultural expressions, and they are not aware of the Arabic equivalent simile that is used to render the simile, 35% of the students fail in converting this image to the target language.

No.	Pierini's Strategies	Arabic Translation	Comments
1-	Literal translation	عمل كالحلم	Seems unnatural in Arabic
2-	Substitution with an Equivalent	"يعمل كالنحلة"	A depiction of excellence and careful planning, and the image is communicated.

3-	Paraphrasing	عمل بشكل رائع	Communicates success, no simile
4-	Retention of Image with Modifications	عمل كالحلم، أي بسلاسة وكفاءة	Keeps S.L imagery, but adds clarity
5-	Omission of the Simile	عمل جيدا	Lacks the stylistic power of the original
6-	Transformation into a Metaphor	انساب في العمل كما ينساب الماء	Communicate the meaning, but change the simile into a metaphor

All of the participants fail in translating item No. (5) “memory like a sieve”, due to many reasons, may be because of unusual use of such expressions or because they are not exposed to such a simile whether in the source or target language. The Arabic equivalent of this simile is "ذاكرة كذاكرة السمكة".

No.	Pierini's Strategies	Arabic Translation	Comments
1-	Literal translation	ذاكرته كمصفاة	May need explanation — sieve is not a simile in Arabic
2-	Substitution with an Equivalent	ذاكرة كذاكرة السمكة	Fish memory is recognizable in Arab culture
3-	Paraphrasing	ينسى بسرعة	Meaning is clear, but the simile is lost
4-	Retention of Image with Modifications	ذاكرته كمصفاة، تتسرب منها المعلومات	Communicates the message, no S.L simile
5-	Omission of the Simile	كثير النسيان	Safe but lacks creativity
6-	Transformation into a Metaphor	تمر المعلومات في ذاكرته كما يمر الماء بين الأصابع	Clear message, but the simile is changed into a metaphor

As for item No. (6) “sounds like a cat dying”, 40% of the respondents tends to paraphrase or explain this simile such as "كان صوته" "كان صوته غير لائق ويشبه العواء" or "بشع جدا". No one of them could bring a target language equivalent for this simile, 60% of the students do not make any attempt to consult a specialized dictionary to check its actual meaning to bring a suitable T.L. equivalent and some of them did not select an image that is natural and clear in Arabic.

No.	Pierini's Strategies	Arabic Translation	Comments
1-	Literal translation	صوته كقطة تحتضر	May sound too graphic or unnatural
2-	Substitution with an Equivalent	صوته كصوت الحمار	Clear in Arabic culture
3-	Paraphrasing	صوته مزعج جدا	Uninspired but evident
4-	Retention of Image with Modifications	صوته كقطة تحتضر، أي صوته قبيح ومزعج	Accurate but wordy
5-	Omission of the Simile	صوته سيئ للغاية	Meaning kept, but no figurative impact
6-	Transformation into a Metaphor	صوته نشارٌ يجرح الأذن	Clear and understandable, but the simile is lost.

In translating the simile No. (7) “like a Candle in the Wind”, ٥٥% of the participants fail in bringing the T.L. equivalent of this simile, which means something that is particularly vulnerable, weak, fragile, or precarious and likely to fail, perish, or be eliminated at any moment. Using literal translation in translating fixed expressions in most cases is not successful because it does not reflect the actual image that is used in the T.L. However, 20% of them provide the Arabic equivalent of this simile, which is "كرماد في ريح" or "كرماد في مهب الريح". Yet, 25% of them change the simile into a metaphor that truly communicates the S.L message in the target text, but the simile is omitted.

No.	Pierini's Strategies	Arabic Translation	Comments
1-	Literal translation	مثل شمعة في الريح	Graphic and wordy
2-	Substitution with an Equivalent	كرماد في مهب الريح	More comprehensive and vivid — more effective than the original
3-	Paraphrasing	هش جدا أو سهل الزوال	Clear but loses literary tone
4-	Retention of Image with Modifications	مثل شمعة في مهب الريح، أي ضعيف وسهل الانطفاء	Effective but a bit long
5-	Omission of the Simile	ضعيف جدا	Simple, but all poetic flavor is lost
6-	Transformation into a Metaphor	كان وهجاً ضعيفاً تحاصره الرياح من كل صوب	Clear and effective, but the figurative form is lost

Understanding the source language expression also plays an important role in rendering the simile, 80% of the students provide wrong answers for item No. (8) “like a lead balloon” which means “be poorly received by an audience, an act or show that the audience do not like at all”, because they are not exposed to such expressions in the source language and they do not understand its meaning in the original context. The target language equivalent for this simile is " كمن زرع شوگا وانتظر ". Students need to be bicultural (knowing the cultural expressions used in both languages) to cope with the field of translation. However, 20% of them omit the simile and provide a dull answer "لم ينجح".

No.	Pierini's Strategies	Arabic Translation	Comments
1-	Literal translation	كبالون من رصاص	May appear strange or perplexing to Arab readers
2-	Substitution with an	كمن زرع شوگا "	Culturally accepted

	Equivalent	"وانتظر العنب"	and communicate the meaning
3-	Paraphrasing	فشل فشلا ذريعا	clear, but no figurative flair
4-	Retention of Image with Modifications	مثل بالون من رصاص، أي فشل تماما	Explain the figurative form, but adds length
5-	Omission of the Simile	لم ينجح	Accurate but dull
6-	Transformation into a Metaphor	"بنى أمله على جذور خائبة، فما أینعت له إلا الخسارة"	Accurate and poetic, but change it into a metaphor

As for item No. (9) "As happy as a lark", 25% of the participants could provide its Arabic equivalent which is "فرح كالعصفور الطليق". However, 75% of the respondents were not able to translate this item correctly due to the different images that each language use to express the person who is extremely happy and cheerful. No one of them make an attempt to use other techniques to make the meaning clearer to the recipient of the target language.

No.	Pierini's Strategies	Arabic Translation	Comments
1-	Literal translation	سعيد كقبرة	Accurate but unfamiliar bird in Arabic
2-	Substitution with an Equivalent	فرح كالعصفور "الطليق"	Closest in tone and imagery
3-	Paraphrasing	سعيد جدا	Clear, but no simile or tone
4-	Retention of Image with Modifications	سعيد كقبرة، أي يغني بفرح	Helps clarify an unfamiliar image
5-	Omission of the Simile	مسرور للغاية	Safe and plain
6-	Transformation into a Metaphor	طائر من الفرح	A well-known metaphor

In translating item No. (10) 85 % of the participants could provide the correct answer "As innocent as a lamb" which is "برئ او برئ كالحمل" "كالطفل"; the two languages use the same image to express the meaning of this simile which is "completely pure and naïve." On the other hand, 15 % of the informants couldn't provide the Arabic equivalent due to the use of wrong images that do not communicate the intended meaning, resulting in nonsense.

No.	Pierini's Strategies	Arabic Translation	Comments
1-	Literal translation	بريء كحمل	Works well — lamb = innocence in both cultures
2-	Substitution with an Equivalent	بريء كالطفل	Accurate, relatable — strong cultural resonance
3-	Paraphrasing	بريء جدا	Simple, but lacks emotional depth
4-	Retention of Image with Modifications	بريء كحمل، أي طاهر لا يؤذي	Highly effective in formal/written Arabic
5-	Omission of the Simile	برئ	Lacks depth and warmth
6-	Transformation into a Metaphor	قلبه صفحة بيضاء	Natural and effective - best fit for both style and message, but it isn't a simile

The analysis shows that statements No. (4) and (10) scored the highest percentages in providing correct answers, while statements No. (2) and (3) scored the highest percentages in providing correct responses. Moreover, the highest percentages of wrong responses were scored by statements No. (5) (6) (7) (8) and (9). Statements No. (8) and (1) make use of the omission strategy while statement No. (7) make use of the metaphor technique.

Conclusions

A comprehensive understanding of the social and cultural settings of both the original and the translated languages (especially if the context contains metaphors, similes, idioms, and personification) is essential for the translation of figurative language. In contrasting with literal contexts, figurative context usually communicates symbolic or abstract implications, and that makes the translation method difficult. The biggest challenge is in keeping the original intent, impact on emotions, and stylistic subtleties while guaranteeing the expression communicates with the recipient audience.

As it is obvious from the results of the translation test that the most suitable strategy to translate similes is by bringing an equivalent simile in the target language that communicates the original meaning and gives a used figure of simile that is natural and common in the target language culture. It is also clear that if there is no direct equivalent in the Arabic language; translators may resort to paraphrasing technique that communicates the message but the expressions lack emotional depth, simile or tone will be lost and lose vivid imagery. Literal translation in most cases is not successful, and the message will not be communicated only in cases where the source and target imagery are equal (the two languages use the same image to express a certain simile). The findings also suggest that it is applicable to change the simile into a metaphor when there is no direct equivalent in the target language; though the meaning will be communicated, accurate, and poetic, the simile will lose its style and tone, and the emotional impact will be varied. As far as retention of the same image with a few modifications, the source wording does not precisely correspond to the target language norms, and it is essential to preserve its stylistic form, as even slight adjustments may shift the meaning. The simile may also lose its impact or sound unnatural if it is not used with careful consideration.

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