Baker's (1992) Used Strategies in Translating Somatic Idioms by Learners of English at the Faculties of Arts and Languages, Sohag University

Ola Mohamed Ali [(*)]

Abstract

The present study aims to explore the obstacles that face learners of English in translating somatic idioms (idioms that contain the names of body organs). It also investigates the main factors behind such obstacles. In addition, it highlights the adopted strategies by learners in the translation process. Moreover, five quizzes were given to a sample of fourth-year students, majoring in English, at the Faculties of Arts and Languages in Sohag University during the second semester (2021-2022). Baker's (1992) translation strategies and Frenando's (1996) categorization of idioms (literal- semi-literal- pure) formed the basis of the theoretical part of this research. The results showed that 4th-year students encountered several obstacles because the lack of their cultural awareness failed in empowering them to decipher the equivalent or the intended meaning effectively and they were unfamiliar with the translation strategies. Furthermore, in translating from English into Arabic the literal translation was the most used strategy in terms of the frequency of use, with a percentage (42%), and the least adopted strategy is omission with a percentage (8%). On the other hand, in translating from Arabic into English paraphrasing strategy was the primary strategy with a percentage (51%). However, omission occupied the lowest rank with a percentage (2.5%). In the end, some of the study's recommendations were highlighted and discussed.

Keywords: translation, somatic idioms, translation strategy, obstacles.

1. Introduction

The research aims to explore the obstacles that face learners of English in translating somatic idioms. It also investigates the main factors behind such obstacles. In addition, it highlights the adopted strategies by learners in the translation process in light of Baker's (1992) translation strategies for idioms.

Learning a language always requires knowing the meaning of simple words, compound words, and morphemes. It means knowing and understanding the fixed expressions, which are "frozen patterns of language that allow little or no variation in form and often carry meanings which cannot be deduced from their individual components" (Baker 1992, p.63). Idiomatic expressions are considered as main type of these fixed phrases. In the modern era idioms receive considerable attention in the scope of phraseology. Therefore, in the phraseological models, idioms are defined as a subset of phrases that cannot be understood or predicted from their constituents (Kavka, 2003). One of the largest groups in phraseology is somatic idioms that are derived from the Latin word *soma*, which means body. Idioms are a set of expressions used to describe an emotional experience; also, they refer to "a bodily sensation reflecting the culture and traditions of the people" (Hanh & Long, 2019, p.83).

2. Objectives of the Research

The present study aims to identify the obstacles that learners of English at the Faculties of Arts and Languages, Sohag University encounter when attempting to render somatic idioms from English into Arabic. In addition, it analyzes the renditions of the learners following Baker's (1992) strategies that may help limit or avoid these deficiencies and overcome the idioms' translation difficulty.

3. Questions of the Research

The present study tries to answer the following questions:
1. What difficulties do learners of English at the Faculties of Languages and Arts, Sohag University encounter in translating the somatic idioms?
2. What are the factors that cause such difficulties?
3. What strategies do learners of English at the Faculties of Languages and Arts, Sohag University adopt in rendering the somatic idioms?

4. Significance of the Research

This study aims to figure out the main difficulties encountered by translators and learners of English when dealing with somatic idioms, which become trickier when they are required to render these expressions into English or Arabic. To the researcher's knowledge, many studies tackle the idiomatic expressions in general and comparing them semantically, lexically, and syntactically in different languages, but there is no study was conducted on translating somatic idioms from English into Arabic and vice versa, in particular. Moreover, somatic idiomatic expressions are still a severe challenge for translators and learners of English. Thus, the significance of the study can be summarized in the following points:

1- The study raises students' attention to the risky areas they may confront and expose them to the diverse strategies that can be applied when managing idioms in translation.
2- It raises the awareness of translators, instructors, and students of the problems faced when deciphering idioms. This knowledge may assist instructors in developing strategies to train students in how to translate idioms accurately.
3- It may benefit students in the English departments and translation section by providing a glossary for the somatic idioms. It may give them additional information and references when they come across such somatic idioms.

5. Review of the Literature

This section introduces a review of the literature and main research areas on idioms and comprises three sections. The first section reviews the previous studies conducted on somatic idioms. The second section is devoted to the previous studies that shed light on the obstacles involved in translating idiomatic expressions. The third section tackles the strategies used in translating such expressions

5.1. Somatic Idioms

Abbass and Younis (2009) investigated the somatic idioms from a cross-cultural perspective, conducting a fieldwork survey on somatic idioms with their significance in the idiomatic language. The researcher designed and applied a test comprising (50) somatic idioms for first-year students at the Department of English at Sudan University. Thus, the participants' cultural differences, ability to guess, and familiarity with somatic idioms were tested. The findings showed that about (27) idioms rating (54%) were difficult for students to guess and use acceptably in

their writing. In contrast, (23) idioms with a percentage (46%) were somehow easy to apply in writing because they have Arabic counterparts. The researcher concluded that unless students become familiar with the culture of English, they cannot master the idioms.

Al- Jahdaly (2009) examined the somatic idioms from a theoretical perspective of cognitive semantics developed mainly by Lakoff and Johnson (1980), and Kövecses (2000) and tested the cognitive-linguistic hypothesis that idiomatic expressions are motivated by conceptual mechanisms of a language (metaphors, conceptual metonymies, and conventional knowledge of the languages' speaker). This study was devoted to exploring idioms' meaning concerning six parts of the human body (eye, head, mind, hand, tongue, and nose) in Jeddah city, Saudi Arabia. The study was based on the Hijazi Dialect of Arabic (HDA). These figurative meanings were classified, then translated, both literally and figuratively, into English, using the conceptual theory of metaphor and metonymy. The results showed that the overall idiomatic meaning of these HDA somatic idioms is motivated through one or more of these strategies and is never arbitrary. Furthermore, some HDA somatic idioms are culture-specific and provide valid evidence of the interrelated relati
onship between language, cognition, body, and culture.

Al-Adaileh and Abbadi (2012) explored some idioms that covered the parts of the body (i.e., head, face, eye, hand, tongue, and leg) and discussed the positive and negative pragmatic implications of these idioms enhanced by metonymy. Therefore, the researchers collected frequent and widely used conventional idioms that Jordanian native speakers are assumed to know by asking students in eight classes to write down all idioms and their pragmatic meanings that contain parts of the body employed in the Jordanian context. The findings demonstrated how rich the human body is as a source domain for metonymies. Moreover, all the reported conventional idioms are to be viewed as clear-cut examples of metonymies, as used in Jordanian Arabic.

5.2. Obstacles in Translating Idiom

As mentioned earlier, translating idioms is one of the most challenging tasks for translators. Many researchers and theorists like Aldahesh (2008), Rodríguez and et al, (2009), and Mezmaz (2010), tackled idioms and shed light on their challenges. Aldahesh (2008) conducted a contrastive linguistic study on translating idiomatic English phrasal verbs into Arabic. The study focused on the students' obstacles when translating idiomatic English phrasal verbs into Arabic. The

researcher carried out translation tests to identify types of mistakes and difficulties made by Arab translators. The findings revealed several difficulties encountered by Arab professional translators and students when translating the idiomatic English phrasal verbs. The main difficulty is the failure to achieve functional pragmatic equivalents of such verbs.

Rodríguez and et al, (2009) explored some obstacles encountered by third-year students from the English Department at the University of Mentouri in translating fixed expressions (idioms and proverbs) from Arabic into English, using a test of Arabic and English idioms and proverbs. The findings illustrated that students encountered obstacles in rendering these expressions. The majority of the participants depended on literal translation, and the others tended to ignore the expressions without interpretation.

Mezmaz (2010) investigated the difficulties of non-equivalence that master's students faced in finding a suitable equivalent in the TL. The researcher designed and applied a test of 12 English idioms and 10 Arabic ones to be rendered. The results revealed that the students encountered difficulties and challenges rendering such idioms. Students did not use accurate strategies; most of them adopted word-for-word translation, paraphrasing, and cultural substitution but not in an acceptable way. Moreover, students successfully translated the transparent and semi-transparent idioms, but they were confused in translating the opaque and semi-opaque categories.

5.3. Different Strategies Used in Translating Idioms

The history of translation has witnessed a number of strategies as introduced by scholars, such as Newmark (1981), Balfaqeeh (2009), Ghazala (2003), Zenati (2010), and Al-Shawi & Mahadi (2012). Nonetheless, the acceptable translation is translating the source text with a natural target language, which has the same meaning and effect as the original source language.

Newmark (1981, p.125) pointed out that idiom should never be translated word for word. Therefore, idioms cannot be translated literally, since the result will usually be unintelligible in the receptor language. Newmark (1981) asserts that the best translation strategy for idioms is translating them with a natural target language idiom, which has the same meaning and effect as the original source language idiom. Since the professional translator has to aware of the different used strategies in rendering idioms. Moreover, several studies have been conducted on idioms and strategies of translating them. Among these studies, a study by Balfaqeeh (2009) explored the adopted translation strategies that were

more suitable to the readers. The paper was based on domestication and foreignization strategies in translating proverbs. The data were collected from different books. The results demonstrated that the domestication translation strategy was more acceptable to Arab readers. In addition, paraphrasing or the Arabic equivalent was the most applied strategy for the interviewees in translating idioms within the genre of professional and personal development. This conclusion is further emphasized by Ghazala's point (2003) about translating proverbs. The researcher claimed that literal translation is not recommended for proverbs because it might distort the meaning, while paraphrasing can be the last resort when the equivalent or near equivalent is unavailable.

Zenati (2010) tackled the strategies utilized by first-year master's degree students of English when rendering idioms into Arabic and their efficiency in translation. The sample consisted of 300 randomly selected master's students of English. The researcher designed a test that explored the students' efficiency in rendering idioms into Arabic and the strategies or procedures used by the participants. The results revealed that the most frequent strategy used was paraphrasing (59.58%) followed by word-for-word translation (36.26%) and translation by culture substitution (4. 14%).

Al-Shawi & Mahadi (2012) attempted to identify the strategies which could limit the problems of translating idioms from Arabic into English and vice versa. This study focused on the challenge of translating idioms both in the social and religious fields. The data were collected from live and written sources, such as books and dictionaries. The researchers analyzed these idioms according to the difficulties of translating them and suggested strategies to overcome these difficulties. The study concluded that many strategies could overcome the obstacles facing a translator when translating idioms, including using an identical idiom in the TL that has the same meaning and the same form, using similar meaning but dissimilar form by finding an idiom in the TL that has the same meaning but with different words, paraphrasing the idiom, using notes in the translation process, and consulting informants especially in the Holy Qur'an and the Bible, by asking a person who taught those idioms if an idiom was not understood.

From the relevant literature reviewed, the above-mentioned studies tackled either problems or strategies of translating idioms that translators encounter when rendering the Source Language (SL) idioms into the Target Language (TL). They explored the experience of students while deciphering such texts. Several studies prioritized proverbs, phrasal verbs, collocations, and idioms and their translation obstacles in different

languages. However, the present study attempts to handle the areas that the previous studies did not address, focusing on somatic idioms from a translation perspective (from English into Arabic and vice versa).

6. Theoretical Framework

After reviewing the relevant literature in the former section, this section addresses the theoretical framework of the research. It tackles the main definitions concerning translation and its different approaches. In addition, covers the definition of idiomatic expressions especially somatic idioms and their classification. Eventually, the utilized strategies in rendering idioms, particularly those proposed by Baker (1992) are discussed.

Newmark (1981) defines translation as "a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language" (p.7). In the same line, Nida and Taber (1982) identify that translation consists in "reproducing in the receptor language the closest natural equivalence of the source language (SL) message firstly, in terms of meaning and secondly, in terms of style" (p.12).

Culture plays a significant part in the translation process. Definitely, without the awareness of culture in translation, the translation process will be poor, inaccurate, and may lose the acceptable meaning of the target text (TT). Moreover, In the case of Arabic and English, both belong to two different languages and cultures and differ linguistically and culturally. From a linguistic perspective, Arabic is a Semitic "tri consonantal-root" language that depends on verbs made up of three consonants as the basic root from which all other vocabularies can be derived. In contrast, English is "an Indo-European language and is partially inflectional" (DeYoug, 1999, p.92).

6.1. Definition of Idioms

To avoid any confusion arising from the different senses in which idiom-related terms are used in their scope, many scholars use the terms idioms and idiomatic expressions interchangeably. On one hand, in Arabic language, idioms are a vital part of it, and they abound in all the language levels classical Arabic, modern standard Arabic, and in all of the various dialects across Arab world. In this regard, Al-Qassimi (1979) defines an idiom as a phrase that exceeds its denotation meaning and is identified by figurative or metonymic expressions. Husam Al-Din (1985) proposes another definition for idioms as a pattern of expression specific to a particular language, featuring fixedness, and consisting of one word

or more which is converted from literal meaning to another different meaning conventionalized by language speakers. Regarding the characteristics of Arabic idioms, Gazalah (2003) argues that the properties of Arabic idioms are not very dissimilar from other languages for many reasons: First, it is difficult to understand the meaning of the idiom by looking at its components. Second, Arabic idioms are generally metaphorical. For example, the Qura'nic idiom "واخفض لهما جناح الذل من الرحمة" which literally means "*lower your wing for them*", but its figurative or metaphorical meaning is "be humble and kind". Third, Arabic idioms have a fixed structure, and the components cannot be substituted.

On the other hand, in English, Many linguists seek to define idioms. However, there is no general agreement on the exact definition of idiomatic expressions and varies considerably from one scholar to another. Carter (1998) defines idioms as "special combinations with restricted forms and meanings that cannot be deduced from the literal meanings of the words which make them up" (p.65). Baker (1992), on the other hand, provides a detailed definition for the idioms as "frozen patterns of language which allow little or no variation in form and often carry meaning which cannot be deduced from their individual components" (p.63).

Turning to another point, somatic idioms are inalienable part of each language found in large number in most of languages. Cermák (1998) mentions that somatic idioms are part of phraseology and are used with their traditional roles and symbolism. For example, the nose is a tool to sniff and feel the danger. The heart is seen as a generator of passion etc. Therefore, Somatic idioms are compound systems of figurative meanings and high productiveness by word and phrase formation. Therefore, they are considered as the most problematic issue facing the translator when an expression has two meanings, one of which is literal, and the other is idiomatic. This problem arises most often when "the idiomatic expression is based on a physical image" (Seidl and Mcmordie, 1988, p.220). Stoyanova (2009), states that somatic constructions can be classified under the following groups:

1. Somonymic lexis denotes parts of the human body (hand, neck, and heart).
2. Osteonymic lexis refers to parts of the skeleton system of a human organism (skin and bones).
3. Angionymic lexis denotes parts of the circulatory system of a human organism, e.g., blue blood.

4. Splanchnonymic lexis (splanchna is a Greek word refers to internal organs of the human body, such as bowels, intestines, the heart, lungs, liver, etc., for example *at the top of one's lung*.
5. Sensonymic lexis denotes a sense organs of the human body, e.g., to be all ears.
6. General body lexis refers to the body, e.g., in the flesh.

6.2. Strategies Used in Translating Idioms

Applying distinctive translation strategies is one of the tools that translators use to overcome glaring issues during the translation process. Baker (1992) introduces four strategies, which will be illustrated by giving examples of idiomatic expressions in both English and Arabic as the SL and the TL, as follows:

(1) Using an idiom with similar form and meaning (total equivalence)

This strategy involves using an idiom in the TL that roughly conveys the same meaning and the lexical items as that of the SL. This kind of match can only occasionally be achieved when the source and the target languages belong to the same family and have cultural similarities. Baker (1992) asserts that "this strategy of finding an idiom of similar meaning and similar form in the TL may seem to offer the ideal solution, but that is not necessarily always the case" (p.72). Thus, it is hard to achieve because each language differs radically from another and has its own culture to express certain concepts. There are many idioms in Arabic equivalent in the form and meaning with English as it might be thought, at times, that such expressions are originally Arabic because Arabic has a unique ability to digest the foreign terms and make them look like the genuine ones in it (Al-jahdali, 2009). For example, *break his heart* the equivalent translation in the TL is كسر قلبه

(2) Using an idiom of similar meaning but dissimilar form

Concerning this strategy, the meaning of the TL idiom is the same as that of the SL one but with different lexical items. Thus, it is worth mentioning that having a good cultural background about idioms is a necessity which is supposed to make the translator or learners of English not only understand the meaning behind idioms but also "enable him/her to find equivalent idioms having the same or similar functions in the TL" (Sadiq, 2008, p. 50). A lack of such a background may hinder a translator from grasping the real image behind any idiom having a cultural

specification. For example, *sharp tongue* the equivalent translation in the TL is طويل اللسان.

(3) Translation by Paraphrasing (TP)

There are various terms used to refer to this strategy: "metaphor into non-metaphor" (Toury, 1995), "communicative paraphrase" and "reducing to metaphor to sense" (Newmark, 1988). This strategy, as the name indicates, gives a brief explanation of the meaning behind the idiomatic expression used in the ST, which is usually done when it seems inappropriate to use the idiomatic language in the TT because of differences in stylistic preferences of the SL and the TL, or when learners or translators of English fail to find an acceptable idiomatic expression in the TL that matches the one used in the SL. It might be suggested, however, that the translator applies this strategy only when one is left with no option but to paraphrase. Many scholars see paraphrasing as the most common way of translating idioms. For example, *has no backbone* the equivalent translation in the TL is مقطوع من شجرة.

(4) Translation by Omission (TO)

Toury (1995) calls it "metaphor to 0", as this strategy implies that sometimes an idiom may be omitted, leaving no traces in the target language. In some cases, the translator needs to omit the idiomatic expression because it has no equivalent in the TL or when the translator cannot paraphrase the meaning of this idiom. According to Baker (1992), "omission is allowed only in some cases: First, when there is no close equivalent in the target language; Second, when it is difficult to paraphrase; finally, an idiom may be omitted for stylistic reasons" (p.73).

7. Methodology

This section is dedicated to the research method, population and sampling, instrument, and data collection procedures. In addition, mentioning the reasons behind the selection and giving a general description of the corpus, and how validity and reliability of the study's instruments are verified.

7.1. Population and Sampling

In determining the sample, the technique used is purposive sampling. Therefore, 4th level students at the Faculties of Languages and Arts were intentionally selected because they are expected to be more competent in both English and Arabic. In addition, they have a good background in idioms because they have already studied English and

translation over four academic years. Regarding Arabic, the students' skill is generally high because it is their first language. Therefore, the final year students were selected as the most appropriate participants. A sample of (135) students at the Faulty of Languages and a sample of (165) students at the Faculty of Arts (Translation program) were selected.

7.2. Data Collection and Statistical Analysis

Data were collected from movies, and TV shows, reading Arabic and English written sources by means of the quizzes were presented in tables with percentages and frequencies. Four options were used in scoring the quiz, and they were validated by the panel of lecturers, as follows:

1. Acceptable answer: The answer is considered acceptable if the cultural expression is rendered correctly and providing the identical equivalent idiom. The somatic idiomatic expression is translated using an idiom of similar meaning and form or using an idiom of similar meaning but dissimilar form.
2. Adequate answer: The idiomatic expression is translated by paraphrasing or explaining.
3. Unacceptable answer: The idiom is translated using a literal translation with no TL equivalent, by giving inaccurate translation or by committing some absolute linguistic errors that change the meaning of statements.
4. No answer: The students omit the idiom or do not give an answer.

Students' answers are presented in tables, charts, percentages, and frequencies. The results of the interviews are narrated and described.

7.3. Tools of the Research

In the present study, qualitative and quantitative approaches are employed. The qualitative method is used to describe and analyze the adopted strategies in rendering English and Arabic somatic idioms by learners of English and show the frequency and percentage of strategies employed by the respondents. Accordingly, the researcher gains detailed results in the form of numbers and percentages. However, the quantitative approach is used to conduct interviews. Thus, two instruments are used to collect data; five quizzes and an interview.

7.4. Validity

After the items of the five translation quizzes and interview questions were prepared, they were presented to a panel of ten lecturers and assistant professors at both Faculties of Languages and Arts. They were asked to comment and suggest modifications needed for achieving the

objectives of the study. The reviewers were responsive and provided the researcher with valuable suggestions and recommendations.

8. Data Analysis and Discussion

In the process of data analysis, forty somatic idioms have been analyzed. These idioms extracted randomly from written and live sources. The researcher first provides twenty somatic idioms, which the students were asked to render them from English into Arabic. Second, twenty somatic idioms that the students were asked to translate them from Arabic into English.

8.1. Analysis of Some English Somatic Idioms

The data are analyzed in the light of the strategies proposed and classified by Baker (1992) into four categories: (1) using an idiom of similar meaning and form, (2) using an idiom of similar meaning but dissimilar form, (3) translation by paraphrase, and (4) translation by omission. However, in the analysis process, it seems that the students used another translation strategy, i.e., literal translation proposed by Newmark (1981). Literal translation occurs when the grammatical constructions in the SL are converted to their nearest TL equivalence, but the lexical words are translated word-for-word. Each statement is analyzed separately to highlight the type of challenges the students encountered**.**

Example (1): Don't forget that **two heads are better than one.** (Collins English Dictionary, 1983)

The idiom "two heads are better than one" is classified as a pure somatic idiom because its meaning cannot be inferred through its individual words. Table (7) illustrates that six out of 15 respondents (46.4%) answered acceptably using Baker's (1992) second strategy, "i.e., similar meaning and dissimilar form", such as يد الله مع / ما خاب من استشار ايد لوحدها متصقفش/الجماعة

Three of them (20.3%) provided adequate answers using the third strategy proposed by Baker (1992), i.e., paraphrasing, such as ايد على ايد . رأى الجماعة أفضل/ فى الجماعة قوة وفى التفرق ضعف/تساعد (33.3%) of the Five respondents misunderstood the SL idiom and provided unacceptable answers by translating the idiom literally, such as راسين أفضل من راس واحد and by committing stylistic mistakes, i.e.,
لازم تعرف راسك من رجلك، اقتراحين كلا منهما أفضل من الأخر، عصفور في اليد خير من عشرة على الشجرة

According to the Oxford Dictionary of Idioms, this idiom means "two people who are trying to   solve a problem together achieve more than one person who works alone" (p. 426). Many equivalent expressions in Arabic are available, such as اليد الواحدة لا تصفق، لا خاب من استشار، يد الله مع الجماعة. It is worth mentioning that the respondents with a good cultural background can easily produce the equivalent idiom in the TT. In addition, the students were able to guess this idiom because they may have already experienced a similar corresponding one in their culture. In contrast, using a literal translation of an idiom in rendering this type of idiom is not a successful strategy because it will not fulfill the aesthetic aspect. As a result, the translation will be nonsense and irrelevant. As shown in the examples of unacceptable answers, some of the participants tended to translate literally without considering the context and form of the idiom. Some participants provided answers by making linguistic and stylistic mistakes that distort the entire meaning of the idiom in which the participants do not give the intended meaning of the somatic idiom.

Example (2): My brother is **head over heels** for his new girlfriend. (Cambridge International Dictionary for Idioms, 2004)

Two (13%) of the respondents produced acceptable answers for this pure idiom using Baker's (1992) second technique (i.e., similar in meaning but dissimilar in form), such as واقع لشوشته/ غرقان في الحب لشوشته/ متدهول على عينه. Seven (47%) showed adequate translations by adopting Baker's (1992) third strategy (i.e., paraphrase), such as يحب صاحبته جدا. Meanwhile, six (40%) of the participants furnished unacceptable answers. Some of them provided unreasonable translations which are too far from the intended meaning of the TT, as follows شايف نفسه عليها، and others بيلبس اللي على الحبل لما يشوفها، بيلاعبها على الشناكل، بيتحكم في صديق، adopted the literal strategy, such as على عقب رأساً ينقلب /لتحت فوق من اتشقلب . Meanwhile, two (10%) provided no answers without even trying to paraphrase the item because they possibly have not been exposed to it. Accordingly, some students misunderstood the intended meaning of this item and provided poor translations. Thus, the literal translation of pure somatic idiom is problematic and should be avoided.

Based on the Online Oxford Dictionary of Idioms, this somatic idiom means "madly in love". Cambridge Online Dictionary gives another meaning "completely in love with another person". Alternatively, El- Batal (2000) provides its equivalent Arabic idiom as "واقع لشوشته". It is worth mentioning that culture plays a significant role in rendering idioms. This idiom has a different meaning in Arabic

culture. If it is translated literally as رأسا على عقب, it means something completely inverted, unlike its meaning in the English culture, which means deep in love. This point supports the hypothesis of the study that somatic idioms are not easy to translate because the practical function of the constituents of body parts are separated from the figurative meaning or symbolism they bear from one culture to another. Therefore, it is challenging to figure out the meaning of the whole idiom.

Example (3): Don't speak loudly, w**alls have ears** (Collins English Dictionary, 1983)

This idiom falls under the literal category (its meaning can easily be understood from its constituents). According to Al-Mawrid Dictionary (2002), this literal somatic idiom means الحيطان لها ودان to warn someone that they should be careful about what they are saying because people might be listening" (p.112). This statement was translated acceptably by the overwhelming majority of the respondents- thirteen participants (86.7%) by employing the first strategy of Baker (1992) "i.e., idiom of similar meaning and form", such as الحيطان ليها ودان. Although this idiom is translated literally by most of the students, they gave the intended meaning. In addition, the students could easily guess this idiom because they have already experienced a similar counterpart in their culture, and they are familiar with it in daily life conversation. In contrast, two (13.3%) did not translate and did not even try to paraphrase it.

Statement (7): My car is **second-hand**.
(Cambridge International Dictionary for Idioms,2004)

Though the idiom was so clear in the given context, only five (33.4%) adopted the strategy of translating an idiom by an idiom "similar of meaning and dissimilar form" and succeeded in giving the counterpart somatic idiom in the TL, such as عربيتي مستعملة. In contrast, four (26.6%) respondents applied paraphrasing technique and rendered it simply as عربيتي قديمة/عربيتي خردة. Six (40%) applied literal strategy, such as عربيتي دراعي اليمين, and the other participants were unsuccessful even in using expressive language that gave the idiom another scope of meaning, such as في عالم تانى، عربيتي زيرو، سيارة من جهة تانية.
The Oxford Dictionary of Idioms defines this semi somatic idiom as "something owned or used by someone else" (p.423). In addition, El-Battal (2000) translates this idiom as مستعمل. Respondents' unacceptable answers were horrible, which reflected their limited knowledge of the

SL idioms and their equivalents in Arabic since they did not capture the real intended meaning behind it.

Statement (8): But, I will **wear my heart upon my sleeve** for idiots. (Othello, Act 1, Scene 1)

  Concerning this pure somatic idiom, only one (6.6%) participant succeeded in rendering by applying the second strategy of Baker (1992) (i.e., same meaning and dissimilar form), e.g., "بمشاعري سوف أبيح". Moreover, the vast majority 14 (93.3%) of the informants mistranslated this metaphorical idiom. They furnished unacceptable translations by rendering it literally or by ignoring the intended meaning and produced irrelevant idioms, such as

حطيت أيدي على قلبي من الأغبياء/ هل سأقدم قلبي على يداى/ شايل ايدى على قلبى/ شايل روحى على كفى/ قدت لهم صوابعى العشرة شمع/ لا أملك جوامع الكلام/ من الغباء تكرر غلطك مرتين.

  The reasons for their poor translations and giving the idiom another scope of meaning are the interference of idioms with one another in terms of structure and meaning, the sharing of some aspects as with the idiom لا أملك جوامع الكلام, which seem the opposite meaning for the idiom, and the lack of knowledge of the SL and TL cultures. On the contrary, some respondents unacceptably rendered this item by adopting the literal strategy, e.g., سأرتدى قلبى على كمى. Based on the Online Collins COUBUILD Dictionary of Idioms, this somatic idiom means "If someone wears their heart on their sleeve, they behave in a way that makes their feelings very obvious".

8.2. Analysis of Some Arabic Somatic Idioms
Concerning this section, Findings of students' performance in the Arabic translation quizzes and the adopted strategies are highlighted.

Example (1): يقول: "يا أخى الواحد إذا شاف حد بيهين المرأة، **دمه بيفور**" (ArabiCorpus, Elghad, 2011)

  Despite the clarity and transparency of the idiomatic expression that falls under the first strategy of Baker (2011), "same meaning and form", only five (33.3%) learners were able to provide acceptable translations, such as (my blood boils). Four (26.6%) of them rendered it using the second strategy, "same meaning and dissimilar in form", such as (I lost my temper).

  Four (26.6%) participants gave adequate translations using the paraphrase strategy "the third strategy", including (I will get angry/ I will become nervous/ I lost my mind/ I'll beat him). Two (13.3%)

43

provided unacceptable answers by committing linguistic and stylistic pitfalls, such as (his blood is bright/ his blood is fine/ be his nerve). This misunderstanding was committed possibly by the lack of idiomatic and pragmatic competence, and the limited knowledge of English and Arabic cultures. In contrast, four (20%) participants skipped the translation of the whole sentence.

Based on El-Battal (2000), this somatic idiom is translated into "make someone's blood boil".

Example (2): ما تتقيش فيه دا **مابيتبلش فى بقه فولة**   (Al-Masri Al-Yawm, 2010)

It is illustrated that seven (46.6%) participants provided acceptable translations by adopting the second strategy, "an idiom of similar meaning and dissimilar form", such as "He always spells the beans". Meanwhile, five (33.3%) participants showed adequate translations using paraphrase (the third strategy), such as he tells the secrets/ can't keep the secrets/ he speaks a lot. Only three (20%) gave unacceptable translations using literal strategy, e.g., "his mouth never wet".

Although this idiomatic expression is widely used in day-to-day life in English-speaking countries, only a few students (3) successfully provided its equivalent in the TL. Thus, this example proves the students' inability to find a suitable TL expression due to their lack of comprehension of the SL expression, which they would not have come across in English.

The Online Oxford Dictionary of Idioms explains this somatic idiom as "used to stop somebody arguing, protesting or making excuses when you tell them to do something".

Example (3): **كان على عيني**، البضاعة خلصت   (Egyptian Guardian, 2016)

Concerning this culture-specific idiom "that does not have equivalents in the TL", only four (26.6%) students rendered it acceptably utilizing paraphrase strategy, which refers to the common strategy of translating the ST idiom when no equivalent could be found in the TT, such as sorry, it's too late/ I'd love to help you/ I wished helping you/ if there are good left, I won't keep it, but I'm sorry

Eight (53.3%) respondents were inaccurate in translating this idiom by using literal strategy, which distorts the flavor of the idiomatic meaning of this idiom, such as (on my eyes, we don't have goods). Three (20%) informants opted to omit the idiom completely without even explaining it, such as (we don't have goods). It is worth mentioning

here that the omission of the idiom here is tolerable as it does not distort the meaning. Moreover, it does not deprive the readers of any useful information. Therefore, the idiom على عيني can be rendered acceptably by employing paraphrase strategy, as it conveys the meaning of the ST idiom effectively "I apologize or I am sorry).

As exemplified by this idiomatic expression, culture has its own significant role in translation. To make the TT more effective, the translator should be knowledgeable of the culture of the two languages. People in the Arab world sometimes resort to a strategy of keeping things within themselves and saying things differently from what they really think. Thus, the translator's awareness of the culture of the two languages helps, in many cases, catch the meaning of an idiom, especially that with a non-literal meaning because this idiom demands a translator to be accurate and highly sensitive.

Example (4): أذان مصغية وكلي المهمة في نجح كيف أخبرني (Egyptian Guardian, 2016)

Although this somatic idiom is easy in meaning, most students were confused and misunderstood it. Seven (46.6%) participants provided acceptable answers using the first strategy of Baker (2012), "similar in meaning and form", such as I am all ears. In contrast, six (40%) participants gave adequate answers using the third strategy, "paraphrase", such as "I'm listening to you/ I listen carefully to you/ I'm listening to you clearly". Two (13.3%) participants did not provide an answer because of their weak language and culture. Respondents' translations were horrible, which reflected their ignorance of the SL idioms and their equivalents in Arabic since they cannot realize its meaning in English. However, this idiomatic expression can be translated literally, and the participants could give the intended meaning easily. Furthermore, it should be mentioned that literal translation is not always unacceptable, but it can be acceptable also.
Based on El-Battal (2000), the idiom"كلى اذان مُصغية" is translated as "I am all ears" (p. 98).

9. Results
9.1. Translation from English into Arabic
Students of English at Sohag University used five strategies: Literal translation, paraphrase strategy, similar of meaning and dissimilar form, similar meaning and form, and omission. It was indicated that using the proper strategy in translation was not an easy task for students, which can be simply carried out.

First, the literal translation was the most common strategy on which students adopted in somatic idioms production in English with a percentage of (42%). However, the study results revealed that the effectiveness of the literal translation varies from one idiom to another. In other words, it can be effective (only for transparent idioms) and ineffective (for semi and pure idioms). Therefore, the literal translation should be employed carefully. Therefore, Baker's (1992) strategy of translating an idiom by an idiom is the best strategy because an idiomatic expression that corresponds with the SL idiom already exists in the TL. This result corresponds with the results of other researchers, such as Ghazala (2008), who insisted on warning the students strongly and permanently against the literal translation. Mezmaz (2010) found out that the highest used strategy was the literal strategy.

The second strategy was paraphrasing, which was applied with a percentage of (35%). Students used paraphrasing to translate all types of idioms, but it was significantly more when translating the pure somatic idioms. As mentioned, paraphrasing is usually used to handle this difficulty. Nonetheless, the effectiveness of literal translation and paraphrasing strategy varies from one idiom to another. Analysis of the data showed that when students paraphrased the meaning of transparent, and semi-somatic idioms, they were more successful than when translating pure idioms. This result corresponds with the results of Fitiri (2019), Smadi (2015), and Strakseine (2009) who found out that the paraphrase strategy was widely utilized by learners in rendering idioms. Similarly, it agrees with Al-Shawi & Mahadi (2012), who found out that paraphrasing is one of the strategies that could help in overcoming the problems of translating idioms, and Gaber (2005), who proposed "paraphrase" as a technique for translating culturally-bound expressions. The strategy of SMDF was ranked third, accounting for (34%). It is used when SL idioms have equivalent ones in the TL culture in the meaning but different in form. Some participants successfully provided acceptable translation by giving its corresponding idiom in the TL but did not achieve the proficiency level ascribed to their familiarity with some o somatic idioms. The majority of the participants did not provide the equivalent TT idiom and found that this task was so arduous for them.

The fourth used strategy was SMF, which accounted for (23%). This percentage indicated the poor performance of the participants in the quizzes. Moreover, they were considerably unable to state the counterpart somatic idiom for those given in English using idiom for idiom strategy. This finding evidently indicated the unfamiliarity and the

limited awareness of the idiomatic language in general for students. This result confirmed the results of many studies, such as Fitri & Fridi (2019), Al-assaf (2016), Straksein (2009), and Ali & Al- Rushaidi (2016) that the difficulty in achieving the synonymy or the equivalent idiom in the TT is the most problematic issue for learners.

Omission strategy was ranked last with a percentage of (8%). As mentioned before, it can be accepted if the idioms do not add extra or significant information, such as كان **على عينى**، دا البضاعة خلصت. According to this example, most students did not understand the idiom and omitted it completely. In this case, omission was accepted even if they did not compensate the meaning elsewhere, because this idiom did not add any extra information. In contrast, this strategy cannot be accepted in the following example: انا قولتلك دا متنقش فيه، **دا مبيتبلش فى بقه فولة**. Thus, using this strategy indicated the learner's inability to choose the proper strategy to render the meaning clearly.

9.2. Translation from Arabic into English

In translation from Arabic into English, students of English at Sohag University adopted five strategies in rendering idioms: Paraphrase strategy, literal strategy, SMDF strategy, SMF strategy, and omission strategy.

Because of the poor knowledge of somatic idioms, paraphrase was the most frequently adopted strategy. It was ranked first with a percentage of (51%) since the students were reluctant to find an equivalent idiom in the TL and did not have full command of English idioms. Thus, the commonness in the use of paraphrasing in translating somatic idioms was to solve the problem of their unfamiliarity with some idioms, so they tried to explain them, giving the appropriate meaning and ignoring the idiomatic language. This result confirms Baker's (1992) claim that paraphrasing is widely used by translators when translating idioms**.** This result agrees with Al-assaf (2016) that translation by paraphrase is the most preferred strategy in translating idioms by students.

The second adopted strategy was the literal strategy with a percentage of (40.5%). As mentioned above, the literal strategy is effective only for transparent idioms with the same meaning and form. Unfortunately, most of the students improperly utilized this strategy because of their limited knowledge of the TL culture. The results of Smadi and Alrishan (2015) were consistent with the findings of the present study concerning the efficient strategies used by EFL students;

the most used strategies were paraphrasing followed by literal translation.

SMDF was ranked third with a percentage of (31.5%). Many students were not capable of providing the equivalent TL idiom. In addition, the significant percentage of the correct responses to some somatic idioms could probably be due to prior teaching occasions or prior knowledge of such idioms.

SMF was ranked fourth, accounting for (18.5%). Similarly, most informants found it difficult to translate the idiom. This point was emphasized by Oulaif (2017) that finding the equivalent TL idiom is a problematic and difficult process for translators. This finding agreed with Al-Dahesh (2008) that failure to achieve equivalence is a major problem. Omission occupied the lowest rank in terms of use by students with a percentage (2.5%), indicating that most participants were keen to provide renditions for somatic idioms because of their awareness of their mother language and their unfamiliarity with the different strategies used in translating idioms, in general.

10. Suggestions for Further Research

Idioms play a vital role in many aspects of language acquisition and use. Yet, the field of idioms, in general and somatic idioms, in particular, is still in infancy. The researcher does not claim comprehensiveness or thoroughness when conducting this study. In this regard, the researcher suggests conducting further comparative research in the area of somatic idioms in terms of the formal structure of English and Arabic somatic idioms. The current study has only assessed learners' performance in translation and the factors behind such performance and investigated the adopted strategies in translation. Further studies are needed to investigate the challenges that interpreters encounter while translating from Arabic into English and propose solutions and techniques for such challenges. In addition, investigating the strategies of translating idiomatic expression within different areas, such as the Glorious Qur'an, is required. With regard to dictionaries, the study recommends compiling bilingual dictionaries of somatic idioms because of the cultural differences that affect the use of the body parts words, which differs according to the culture of each (the researcher is currently undertaking a project of compiling an English-Arabic dictionary of somatic idioms).

References

Abbas, N. and Younis, S. (2009). Body parts idioms: a cross-cultural significance. *Journal of College of Education for Women, Baghdad University*, *20* (4), 822- 840.

Al-Adaileh, B. & Abbadi, R. (2012). The pragmatic implications of metonymical body-based idioms in Jordanian Arabic. *Debreceni Egyetemi Kiadó*, 8 (2), 73-91.

Al-Assaf, A. (2016). *Translating idioms from English into Arabic: Appointment with death* University, Saudi Arabia. *as a case study* [Master's thesis] Al-Imam Muhammad Ibn Saud Islamic

Al-Dahesh, A. (2008). *Translating idiomatic English phrasal verbs into Arabic* [Doctoral dissertation], University

Ali, H. & Al- Rushaidi, S. (2016). Translating idiomatic expressions from English into Arabic: difficulties and strategies. *Arab World English Journal, 4* (7). 187

Al-jahdali, N. (2009). *Idioms of body parts in Hijazi dialect of Arabic: A study based on cognitive semantics* [Doctoral dissertation], University of Leicester, United Kingdom.

Al-Qasimi, A. (1979). *Al-Ta'abeer Al-Istilahiya wa-Siyagiha Al-LisanAl-Arabi*. Al-Ribat –Moroco

Al-Shawi, M. & Mahadi, T. (2012). Strategies for translating idioms from Arabic into English and vice versa. *Journal of American Arabic Academy for Sciences and Technology*, *3*(6) 139-147.

Balfaqeeh, N. (2009). *Strategies for translating idioms and culturally-bound expressions with the human development genre* [Master's thesis]. University of Birmingham, UK.

Baker, M. (1992). *In Other Words: A coursebook on translation*. London: Routledge.

Cambridge international dictionary of idioms (1998). Cambridge. Cambridge University Press.

Carter, R. (1998). *Vocabulary: Applied Linguistics Pperspectives* (2nd ed.). London: Routledge.

Čermák, F. (1998). Somatic idioms. *Studien zur Phraseologie und Parömiologie Journal,* (15), 109–119.

De Young, T. (1999). Arabic Language History.[online] Retreived on October 20, 2021 from: http://www.indiana.edu/~arabic/arabic_history.htm [Accessed 11 April 2021].

El-Batal, M. (2000). *A dictionary of idioms*. London: Longman.

Fitri, A. , Faridi, a. , & Hartono, R. (2019). Baker's strategies used in translating English idioms into   Indonesian in Crazy Rich Asians by Kevin Kwan. *English Education Journal*. 9 (3). 342 – 353.

Gaber, J. (2005). *A Textbook of Translation: Concept, method and practice*. Al-Ain: University Book House.

Ghazala, H. (2003). Idiomaticity b]]etween evasion and invasion in translation: stylistic, aesthetic and connotative considerations. *Babel.* 49 (3), 203-227.

Hanh, A. & Long, N. (2019). English idioms containing human-body parts and their Vietnamese equivalents: A case study of two English novels and their Vietnamese translation versions. *VNU Journal of Foreign Studies*, *3* (35), 83-103.

Hussam Al-din, K. (1985). *Alta'beer illistlahy*. Egyptian Anglo Library.

Kavka, S. (2003). *A book on idiomatology*. Žilina: University of Žilina.

Kövecses, Z. (2005). *Metaphor in Culture*. Cambridge: Cambridge University Press.

Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. Chicago: The University of Chicago Press.

Mezmaz, M. (2010). Problems of idioms in translation case study: First year. *Metaphor and Symbol*, *18* (4), 273-288.

Newmark, P. (1981). *Approaches to translation*. Oxford: Pergamon Press.

Newmark, P. (1988). *A textbook of translation*. New York: Prentice-Hall International.

Nida, E. and Taber, C. (1982). *The theory and practice of translation*. Leiden: E.J. Brill.

Oualif, M. (2017). Translating idiomatic expressions from English into Arabic: difficulties and strategies. *Arab World English Journal for Translation and Literary Studies, 3* (1), 22-31.

Oxford Dictionary of idioms 2006 (2ⁿᵈ ed.). New York: Oxford University Press.

Rodríguez, C. L. (2009). *Teaching idiomatic expressions to learners of EFL through a corpus based on Disney movies*. Retrieved on May 20, 2021 from www.um.es/lacell/aelinco/contenido/pdf/17.pdf.

Sadiq, S. (2008). Some semantic, stylistic and cultural problems of translation. *Sayyab Translation Journal*, 4 (12), 37-59.

Seidl, J. and McMordie, W. (1988). *English idioms and how to use them.* Oxford: Oxford University Press.

50

Smadi, O. & Alrishan, A. (2015). Strategies used by Jordanian EFL university graduate students in translating idioms into Arabic. *Journal of Education and Practice*, 6 (6), 45-55.

Stoyanova, I. (2009). *Semantic aspects of English body idioms*. IRIM Chisinau, Kishinev.

Strakšiene, M. (2009). Analysis of idiom translation strategies from English into Lithuanian. *Kalbų Studijos*, 14, 13-19.

Toury, G. (1995). *Descriptive Translation Studies and Beyond*. Amsterdam: John Benjamins Publishing Company.

Zenati, A. (2010). *Strategies used by first year master degree students of English when translating idioms* [Master thesis]. Mentouri University of Constantine, Algeria.