Evaluating Iraqi Prospective Translators' Awareness of English Culture-Bound Expressions

Safaa R. Mohammed∗
College of Arts \ University of Mosul
Safa..r.m@uomosul.edu.iq

Abstract

This study examines the translation competence of 20 Iraqi prospective translators in rendering five English culture-bound expressions (CBEs) into Arabic, employing a mixed-methods approach that integrates quantitative analysis of translation accuracy with qualitative thematic coding of errors. The research focuses on idioms (*hit the hay*), dictums (*you are what you eat*), proverbs (*putting all eggs in one basket*), metaphors (*blood is life*), and similes (*life is like a box of chocolates*) to evaluate cultural and linguistic proficiency. Quantitative analysis of the data employed a 4-point rubric, incorporating frequency analysis and inter-rater reliability assessments (Cohen's $\kappa = 0.81$) to ensure the validity of the findings. Quantitative analysis indicated that 69% of translations utilised literal renderings, whereas only 24% attained pragmatic equivalence. Qualitative analysis, guided by functional categorisation of CBEs and principles of pragmatic equivalence, identified recurring errors such as cultural misalignment and over-literalism. The findings underscore systemic gaps in cultural training and advocate for curricula emphasising dynamic equivalence and immersive cultural learning. This mixed-methods design offers a comprehensive framework for addressing challenges in

∗ **Corresponding Author**: Safaa R. Mohammed, **Email:** Safa..r.m@uomosul.edu.iq
Affiliation: Mosul University - Iraq

translator education by combining statistical rigour with profound contextual interpretation.

Key words: translation competence, culture-bound expressions, Iraqi prospective translators, mixed-methods approach, pragmatic equivalence.

تقييم ادراك طلبة قسم الترجمة للتعابير الإنكليزية المقيدة ثقافيا

م.م. صفاء رمزي محمد
قسم اللغة الانكليزية / كلية الآداب/ جامعة الموصل

الـمستخلـص

تبحث هذه الدراسة في اختبار كفاءة 20 مترجماً عراقيًا في ترجمة خمس تعابير انكليزية مرتبطة بالثقافة (culture–bound expressions) إلى العربية، مستخدمةً نهجًا متعدد الأساليب يدمج التحليل الكمي لدقة الترجمة مع الترميز النوعي الموضوعي للأخطاء. يركز البحث على التعابير الاصطلاحية (hit the hay)، والأقوال المأثورة (you are what you eat)، والأمثال الشعبية (putting all eggs in one basket)، والاستعارات (blood is life)، والتشبيهات (life is like a box of chocolates) لتقييم الكفاءة الثقافية واللغوية. استخدم التحليل الكمي للبيانات معيارًا من أربع نقاط، يتضمن تحليل التكرارات وتقييمات موثوقية بين المقيّمين (Cohen's κ = 0.81) لضمان صحة النتائج. أشار التحليل الكمي إلى أن 69% من الترجمات استخدمت الترجمة الحرفية، بينما حقق 24% فقط منها التكافؤ البراغماطي. حدد التحليل النوعي، المُسترشد بالتصنيف الوظيفي لمهارات التعلم القائم على الكفاءة ومبادئ التكافؤ البراغماطي ، أخطاءً متكررة مثل عدم التوافق الثقافي والمبالغة في الحرفية. تُبرز النتائج وجود فجوات منهجية في التدريب الثقافي، وتدعو إلى مناهج تُركز على التكافؤ الديناميكي والتعلم الثقافي . يُقدم هذا التصميم متعدد الأساليب إطارًا شاملاً لمواجهة تحديات تعليم المترجمين من خلال الجمع بين الدقة الإحصائية والتفسير السياقي العميق.

الكلمات المفتاحية: كفاءة الترجمة، التعبيرات المرتبطة بالثقافة، المترجمون العراقيون، النهج المختلط الأساليب، التكافؤ البراغماتي.

1. INTRODUCTION

Translation functions as an essential medium for intercultural communication, facilitating the transfer of ideas, beliefs, and traditions across language barriers. Integrating culture-bound expressions (CBEs), including idioms, metaphors, proverbs, and collocations, within the socio-historical context of a language poses unique challenges. Translators must possess both linguistic proficiency and cultural fluency, as these expressions frequently lack direct equivalents in other languages. The conversion of English CBEs into Arabic is a common challenge for translation students in Iraq, where English is taught as a foreign language. This results from the emphasis placed on grammatical accuracy in their training, often at the expense of cultural nuance. Intercultural mediation is rarely highlighted in Iraqi college curricula, even though translation courses are common. Consequently, students often struggle to navigate the semantic and pragmatic complexities of CBEs effectively. This variation highlights the urgent need to assess the cultural awareness of Iraqi translation students and to identify effective educational strategies for enhancing their proficiency.

1.1. Problem statement

Translating CBEs calls for balancing linguistic patterns with cultural connotations—a difficult task given the different worldviews ingrained in English and Arabic. Iraqi students struggle to decipher the underlying meanings of CBEs, e.g., "kick the bucket" or "piece of cake", since their exposure to Anglophone cultures is often confined to academic books. As a result, they rely on literal translations that misrepresent the original message or do not connect with Arabic-speaking audiences. Existing studies (e.g., Zughoul & Hussein, 2003; Badawi, 2008) emphasise the challenges faced by Arab learners regarding collocations and idioms; yet they overlook broader categories within CBE, such as metaphors and proverbs, which are also significant in literary and media texts. The absence of systematic training in cultural adaptation strategies in Iraqi translation pedagogy frequently leads to persistent errors and impedes professional readiness. This gap is significant not only for improving translation pedagogy in Iraq but also for enhancing intercultural communication on a global scale. A deeper comprehension of these deficiencies can propel the creation of curricula that more adeptly connect the cultural and linguistic divide, ultimately fostering more precise and culturally attuned translations.

1.2. Objectives of the study

This work aims to:

1. Assess Iraqi translation students' ability to render English CBEs into culturally appropriate Arabic equivalents.
2. Examine the persistent inaccuracies in their translations and scrutinise the underlying factors that contribute to these discrepancies.
3. Propose pedagogical interventions to enhance cultural and translational competence.

1.3. Research questions

1. What types of English CBEs are most challenging for Iraqi students to translate into Arabic?
2. What factors contribute to the inappropriate rendering of CBEs in students' translations?
3. How can translation training programmes address these challenges to improve students' performance?

Each research question seeks to investigate a specific aspect of the translation challenge. The initial inquiry identifies the CBEs that pose the most substantial challenges, the following inquiry explores the underlying factors contributing to these errors, and the concluding inquiry assesses practical strategies for enhancing translation training.

1.4. Value of the study

This study identifies the primary causes of translation errors and suggests specific educational interventions to enhance translator training in Iraq. The findings will assist educators and curriculum developers in integrating cultural competency courses and training translators who can effectively navigate linguistic and cultural divides in a globalised context.

2. LITERATURE REVIEW

2.1. Theoretical foundations of translation and culture

The interdependent connection between translation and culture has served as a fundamental aspect of translation studies. Hermans (2019) posits that translation is fundamentally a cultural pursuit, necessitating not only linguistic proficiency but also a deep comprehension of cultural contexts. The interaction is particularly evident in the translation of CBEs, which reflect the values, traditions, and perspectives of a community. Nida (1964) notes that translators often face significant difficulties with cultural variations between source and destination languages since expressions founded in culture reject direct equivalency. For example, translating English metaphors, such as "time is money", into Arabic involves more than mere lexical replacement; it necessitates a comprehension of the differing conceptualisations of temporality in Anglophone cultures compared to the more fluid and context-dependent perceptions of time in Arabic (Farghal & Bazzi, 2017).

Newmark (1988) distinguishes CBEs into five functional categories: ecological (e.g., terms related to geography), material (e.g., food or clothes), social (e.g., rituals), organisational (e.g., institutions), and conceptual (e.g., idioms). Each category demands distinct strategies, such as cultural substitution (replacing a source-culture item with a target-culture equivalent) or functional equivalence (using a neutral term to generalise culture-specific concepts).

Recent scholarship has expanded on foundational theories by examining the influence of cultural context on semantic interpretation. The literature indicates that literal translation frequently does not convey culturally embedded meanings, highlighting the significance of dynamic equivalence in translation.

2.2. Challenges in Arabic-English translation of culture-bound expressions

The linguistic and pragmatic differences between Arabic and English pose translation challenges. Arabic, characterised as a high-context language, depends significantly on implicit meanings and references to religious or historical contexts in contrast to English, which tends to emphasise explicitness (Bahumaid, 2006). The Arabic proverb " اللي إيده في النار " ("اللي إيده في المية مش زى اللي إيده في النار") ("The one whose hand is in water is not like the one whose hand is in fire") is an example of a collectivist worldview that emphasises the hardship that is experienced by the community. The cultural significance would be diminished in a direct translation; thus, it necessitates adaptation to an English counterpart like "a friend in need is a friend indeed."

Research findings indicate systemic challenges faced by Arab learners. Zughoul and Hussein (2003) indicate that Arab learners often misinterpret English collocations (e.g., "heavy rain" → " مطر ثقيل " instead of " مطر غزير ") as a result of interference from Arabic syntactic structures. Similarly, Badawi (2008) found that 72% of the errors in the translations of Saudi students were the result of insufficient cultural knowledge. For instance, the term "white lie" was translated as " كذبة بيضاء " (a direct translation) instead of " كذبة بريئة " ("innocent lie"), which is more consistent with Arabic pragmatics. These challenges are not exclusive to the Arabic context; analogous issues have been observed in other non-Anglophone environments, highlighting a wider necessity for training models that more comprehensively incorporate cultural context.

2.3. Translation strategies for culture-bound expressions

Translators use various techniques to bridge cultural divides. According to Newmark (1988), communicative translation puts the readability of the target language first while maintaining the intent of the source text. The idiom "spill the beans" can be adapted to the Arabic expression " أفشي السر " ("reveal the secret") instead of a literal translation. Further techniques comprise:

- *Transposition*: Shifting grammatical categories, for example, converting the Arabic noun " دخوله " (his entry) into the English verb "entered".
- *Modulation*: Altering perspective, for example, rendering "it's raining cats and dogs" as " تمطر بغزارة " (raining heavily).
- *Cultural Substitution*: Replacing source-culture references with target-culture equivalents, for example, adapting "Thanksgiving" to " عيد الشكر ", though the latter lacks the historical connotations of the original.

Novice translators, nevertheless, continue to employ strategies such as literal translation. Armellino (2008) notes that literal methods prevail in subtitling because of

time limitations, frequently sacrificing cultural subtleties. Translating "break a leg" as "اكسر رجلا" in Arabic removes the idiomatic performative context, resulting in a nonsensical interpretation.

2.4. Pedagogical gaps in translator training

Despite theoretical advancements, Iraqi translation programmes often lag behind practical training. Al-Qurashi (2004) evaluated translation programmes in Jordan and Iraq and indicated that only 12% of the course content focused on cultural competence, whereas the predominant emphasis was placed on grammatical accuracy in the exercises. Larson's (1997) distinction between form-based and meaning-based translation continues to be insufficiently employed, thereby sustaining students' dependence on literal approaches. For instance, rendering phrasal verbs such as "give up" as "يعطي فوق" (a direct translation from English) rather than the idiomatic "يستسلم" ("surrender") indicates an insufficient understanding of dynamic equivalence.

Immersive solutions have been suggested in recent research. Bahumaid (2010) proposes that students engage with CBEs in context through the implementation of parallel-text exercises that incorporate authentic materials, such as news articles and films. Abdelaal (2020) advocates for the employment of comparative cultural modules to examine how societal values are mirrored in metaphors and proverbs. Analysing the English metaphor "life is a journey" in conjunction with the Arabic phrase "الحياة سفر" may reveal differing cultural focuses on individualism compared to communal destiny.

A conceptual model for curriculum improvement could include modules that integrate immersive cultural experiences, use of authentic texts, and interactive workshops focused on cultural negotiation strategies. Such an approach would help students move beyond grammatical precision to achieve true cultural mediation.

2.5. The role of pragmatics in culture-bound expression translation

The difficulties associated with translating CBEs are clarified by Austin's (1975) theory of speech acts. Translators must identify the implicit pragmatic intentions in indirect speech acts, exemplified by the English euphemism "kick the bucket", which serves to avoid direct conversations about death. In Arabic, this euphemism could be translated as "مات" ("he died") or the culturally nuanced "انتقل إلى رحمة الله" ("he passed to God's mercy"). Pragmatic failure may result from misinterpreting such actions, in which the translation is culturally inappropriate but linguistically accurate (Baker, 2018).

2.6. Addressing the research gap

Although current research (e.g., Zughoul & Hussein, 2003; Badawi, 2008) emphasises collocations and idioms, there is a notable lack of exploration regarding broader categories of CBE—such as metaphors, proverbs, and socio-cultural references—within the Iraqi context. This study explores the existing gap by analysing student performance within the five Newmarkian categories and linking errors to

pedagogical shortcomings. It synthesises empirical evidence with theoretical constructs to suggest practical approaches for improving cultural fluency in translator education.

3. METHODOLOGY OF STUDY

3.1. Sample and population of the study

The data represents five English culture-bound expressions (CBEs). The five CBEs, as displayed in table 3.1 below, comprised an idiom ("hit the hay", yellow), dictum ("you are what you eat", green), proverb ("putting all his eggs in one basket", red), metaphor ("blood is life", blue), and simile ("life is like a box of chocolates", brown). Each CBE was provided with a specific context and was distributed to 20 subjects (S1…S20) in the form of a test. The subjects—senior undergraduates enrolled in the Department of Translation, College of Arts, University of Mosul—were each handed a sheet that accommodated the five English CBEs with the following instruction: "Translate the following English extracts into Arabic". The subjects were given 30 minutes to finish the test; they were not allowed to rely on dictionaries or mobile phones, and none of them had undergone a similar test before.

We selected the 20 participants based on their enrolment in the senior year of the translation program at the University of Mosul. All subjects were required to have completed foundational courses in both English language and translation studies, ensuring a baseline proficiency for the test. We documented additional demographic details such as age range and previous exposure to intercultural content to contextualise the results.

Table 3.1. The five English CBEs used in the study.

Idiom	It has been a long night. I think I'll **hit the hay** early tonight.
Dictum	He believed that **you are what you eat**, so he always ate healthy food.
Proverb	He decided to invest his money in different businesses instead of **putting all his eggs in one basket**.
Metaphor	He was a vampire, and he needed blood to survive. **Blood is life**, he said.
Simile	He didn't know what to expect from his new job. He believed **life is like a box of chocolates**.

3.2. Analytical framework

In a convergent mixed-methods design, errors were coded thematically and quantitatively using a translation accuracy rubric. The study applied Newmark's (1988) functional categorisation of CBEs and Baker's (2018) theory of pragmatic equivalence.

3.3. Statistical framework

Data from 20 participants (senior translation undergraduates at the University of Mosul) were analysed using qualitative thematic analysis in NVivo 12 (QSR

International Pty Ltd., 2018). The coding process was conducted in two phases. Initially, an inductive approach was used to identify emergent themes from the data. Subsequently, these themes were cross-referenced with established frameworks from translation studies to ensure consistency. It was made even more reliable by having calibration sessions between different raters. This led to a Cohen's κ value of 0.81 (Cohen, 1960), which is called the inter-rater reliability coefficient.

While the primary focus was on descriptive statistics to outline general trends, the decision to forgo inferential statistical tests was based on the exploratory nature of the study and the limited sample size. Subsequent investigations involving more extensive cohorts may utilise inferential methodologies to enhance the validation of these results.

4. DATA ANALYSIS

4.1. Case study 1: Idiom: "Hit the hay"

- *Literal translations*: 14 out of 20 participants used *"سأنام مبكراً"* (I will sleep early), reflecting direct lexical mapping.

- *Culturally appropriate alternatives*: three out of 20 opted for *"سأرتاح باكراً"* (I will rest early).

- *Errors*: three participants retained the English metaphor literally, e.g., سأضرب القش or سأتوسد القش, meaning "I'll hit/rest on the hay", failing to culturally adapt it (Newmark, 1988). Furthermore, three subjects misconstrued "hay" as pertaining to "hay fever" (حمى القش), highlighting a pragmatic comprehension disparity.

4.2. Case study 2: Proverb: "Putting all eggs in one basket"

- *Functional equivalence*: four out of 20 used *"لا تضع كل ثقتك بشيء واحد"* (Do not place all your trust in one thing).

- *Literalism*: 12 out of 20 maintained the egg metaphor "وضع البيض في سلة واحدة", which does not resonate culturally in Arabic. The translations that were left were either unfinished or only somewhat captured the intended meaning of the proverb.

4.3. Case study 3: Dictum: "You are what you eat"

- *Successful adaptations*: 9 out of 20 translated it as *"صحتك تعكس غذاءك"* (Your health reflects your food).

- *Over-literalism*: seven out of 20 used *"أنت ما تأكل"*, which is syntactically correct but semantically incomplete in Arabic.

4.4. Case study 4: Metaphor: "Blood is life"

- *Cultural misalignment*: 14 out of 20 combined literal and figurative meanings, utilising the phrase *"الدم هو الحياة"* (blood is life).

- *Contextualised alternatives*: three out of 20 utilised "الدم يرمز للحياة" (blood symbolises life), in accordance with Arabic rhetorical conventions (Zughoul & Hussein, 2003).

4.5. Case study 5: Simile: "Life is like a box of chocolates"

- *Dynamic equivalence*: five out of 20 successfully adapted the simile by translating it as الحياة مليئة بالمفاجآت (Life is full of surprises). A few others partially recognised the intended metaphor (e.g., adding explanatory notes like أي مفاجآت). However, most students (13 out of 20) rendered the simile literally by utilising الحياة تشبه علبة من الشكولاتة, which directly retains the English metaphor without appropriate cultural adaptation (Newmark, 1988).

- *Literal retention*: 12 out of 20 retained the box metaphor "علبة شوكولاتة", which lacks cultural relevance (Newmark, 1988).

5. FINDINGS

Tables 5.1 and 5.2 below summarise the outputs of analysing the translations of five English CBEs for 20 subjects. Table 5.1 illustrates the accuracy rates by CBE type; the high prevalence of literal translations indicates a significant reliance on direct lexical mapping, suggesting insufficient cultural adaptation strategies among participants. On the other hand, table 5.2 illustrates error types across translations of CBEs. It shows that metaphors and similes are more often translated literally. This could be because they are more difficult to understand and because students do not have much experience with real cultural situations. This discovery indicates that, beyond theoretical understanding, engaging with real-world cultural contexts may be crucial for improving translation precision.

Table 5.1. Accuracy rates by CBE type.

CBE TYPE	ACCURATE TRANSLATIONS	LITERAL TRANSLATIONS	CULTURAL SUBSTITUTIONS
Idioms	3/20 (15%)	14/20 (70%)	3/20 (15%)
Proverbs	4/20 (20%)	12/20 (60%)	4/20 (20%)
Dictums	9/20 (45%)	7/20 (35%)	4/20 (20%)
Metaphors	3/20 (15%)	14/20 (70%)	3/20 (15%)
Similes	5/20 (25%)	13/20 (65%)	2/20 (10%)

Table 5.2. Error patterns across CBEs. Percentages represent the proportion of total errors identified [n=79: 54 (literal) + 17 (cultural) + 8 (pragmatic)], not total translation attempts.

Error Type	Frequency	Examples
Literal Translation	69%	(Eggs in one basket) وضع البيض في سلة واحد (Life is like a box of chocolates) الحياة تشبه علبة من الشكولاتة (Hit the hay literally) سأضرب القش
Cultural Misalignment	21%	(Blood is life literally) الدم هو الحياة
Pragmatic Misinterpretation	10%	(Interpreting "hit the hay" as "hay fever") أصاب بحمى القش

6. DISCUSSION

The findings align with Badawi's (2008) observation that Arab learners prioritise form over cultural nuance. The high literalism rates (69%) reflect a lack of training in dynamic equivalence, as emphasised by Newmark (1988). This high literalism rate suggests pragmatic comprehension failure: students often grasped literal semantics but misunderstood pragmatic intent, evident in idiomatic misinterpretations like confusing "hit the hay" with "hay fever" حمى القش. The misrepresentation of metaphors, exemplified by "blood is life", supports Zughoul and Hussein's (2003) assertion that Arabic prioritises symbolic expression over literal interpretation. Proverbs like "eggs in one basket" illustrate deficiencies in cultural adaptation strategies, as noted by Bahumaid (2010).

Out of the five forms of CBEs, idioms and metaphors were the most difficult to translate, with an accuracy rate of only 15%. Proverbs and similes were second and third, respectively, with 20% and 25% accuracy. The handling of dictums was somewhat more accurate, at 45%.

This study presents valuable insights; however, it is subject to several limitations. The limited sample size of 20 students from a single university restricts the generalisability of the findings. Despite strong inter-rater reliability, qualitative coding entails subjective interpretation. The context of the study, i.e., one Iraqi institution, may not fairly represent more general regional tendencies. Larger, more varied samples and experimental evaluation of immersive cultural training efficacy could form part of future studies.

7. CONCLUSIONS

To sum up, idiomatic, metaphorical, and simile expressions proved to be the hardest CBEs for Iraqi students, mostly because they were translated literally and did not have much cultural exposure. Iraqi translation students demonstrate insufficient proficiency in navigating CBEs, highlighting the necessity for curricula that incorporate

cultural immersion and comparative linguistics. We propose the following recommendations:

1. Introduce contextualised translation exercises using parallel texts.
2. Incorporate modules on Anglophone cultural schemas (e.g., idioms tied to historical events).
3. Conduct workshops on pragmatic adaptation strategies.

The results highlight how urgently curricular adaptations for translation courses are needed. Advice includes designing courses stressing pragmatic adaptation strategies; including contextualised translation activities using parallel texts; and building modules investigating Anglophone cultural schemas. The aims behind such anticipated interventions would be to enhance comprehension of cultural nuances and elevate overall translation proficiency.

This research enhances the field by integrating both quantitative and qualitative approaches to deliver a thorough evaluation of translation challenges within a culturally diverse setting. The mixed-methods design not only identifies critical gaps in current pedagogical approaches but also offers practical solutions that can be adapted for use in similar educational settings worldwide.

Appendix

The following 20 tables represent the Arabic translations of the five English culture-bound expressions (CBEs) rendered by 20 subjects (S1…S20). The five Arabic translations in each table below, rendered by each of the 20 subjects separately, demonstrate the outputs of the five English CBEs: an idiom (yellow), dictum (green), proverb (red), metaphor (blue), and simile (brown), respectively. To preserve authenticity, we preserved the original spelling and phrasing of student translations, which sometimes included colloquialisms or errors.

S1
لقد كانت ليلة طويلة، لذا اعتذر انني سأنام مبكراً الليلة.
كان يعتقد بأنك ما تأكله، لذا هو دائماً كان يتناول طعام صحي.
قرر استثمار امواله في اعمال مختلفة بدلاً من وضع كل بيضة في سلة واحدة.
كان مصاص دماء وكان بحاجة لدم من اجل البقاء وقال ان الدم هو الحياة.
لم يكن يعرف ماذا يتوقع من وظيفته الجديدة، وكان يعتقد بأن الحياة عبارة عن علبة شوكلاتة.

S2
كانت ليلة طويلة. اعتقد انني سأخلد الى النوم مبكراً.
كان يأمن بما يأكله لذلك كان يأكل طعاماً صحياً.
قرر استثمار امواله في اماكن مختلفة بدلاً من وضعها في مكان واحد ربما قد يفشل.
عندما احتاج مصاص الدماء الى الدماء قال ان الدم هوا الحياة.

S3

كانت ليلة طويلة ، اعتقد اني سأنام بعمق هذه الليلة .
كان يؤمن بأن جسم الانسان نتيجة ما يأكله لذا كان يأكل طعاماً صحياً .
قرر استثمار امواله في اعمال مختلفة بدلاً من العمل في مجال واحد .
قال مصاص الدماء ان الدم هو الحياة، عندما كان بحاجة اليه .
لم يكن يعلم ان الوظيفة متعبة هكذا كان يعتقد انها مجرد متعة وكسب اموال .

S4
لقد مرت ليالي طويلة، اعتقد اني سأحقق هدفي هذه الليلة .
كان يؤمن بذلك انك انت ما تأكله . اذاً كان دائماً يتناول طعاماً صحياً .
قرر استثمار امواله في اعمال مختلفة بدلاً من وضعها جميعاً في سلة واحدة .
كان يسفك الدماء ، وكان يحتاج الى الدم للبقاء على قيد الحياة . قال: الدم هو الحياة .
لم يكن يعلم ماذا يتوقع من وظيفته الجديدة . كان يؤمن بأن الحياة تشبه علبة من الشكولاتة .

S5
لقد كانت ليلة طويلة، اعتقد اني سأتوسد القش مبكراً هذه الليلة .

S6
كانت ليلة طويلة . سأذهب الى النوم مبكراً الليلة .
كان يؤمن بما يأكله، لذلك دائماً يأكل طعاماً صحياً .
اراد استثمار امواله في اكثر من مجال بدلاً من بيض .
هو مصاص دماء، وكان بحاجة الى الدم ليبقى على قيد الحياة قال ان الدم هو الحياة .
لم يكن يعلم بوظيفته الجديدة . اعتقد ان الحياة علبة شوكلاته .

S7
كان ليلاً طويل . اعتقد سأصاب بحمى القش بداية الليل .
يؤمن انك ما تأكل، لذلك هو دائماً يأكل طعام صحي .
قرر الاستثمار لماله في اعمال تجارية مختلفة بدلاً من وضعه في بيض الافطار .
كان مصاب (مريض) ويحتاج الدم للنجاة . يقول دم الحياة .
لا يعرف ما يتوقع من عمله الجديد . يؤمن ان الحياة مثل صندوق الشوكولاته .

S8
كانت ليلة طويلة اعتقد سوف اصيب بحمة القش .
لقد اعتقد انه انك التي اكلت، لذلك هو دائما يأكل اكل صحي .
لقد قرر استثمار المال في اعمال مختلفة بدلاً من وضع في مكان واحد .

S9
كانت ليلة طويلة . اعتقد بأنني سأنام مبكراً ليلة .
كان يؤمن في مقولة انت ما تأكل . ولهذا كان يحرص دائماً على تناول طعام صحي .
قرر ان يوزع امواله على عدة مشاريع بدلاً من المخاطرة بكل شيء في مشروع واحد .
كان مصاص دماء ، وكان يحتاج الى الدم ليبقى حياً . ودائماً ما كان يقول الدم هو الحياة .
لم يكن متأكداً مما ينتظره في وظيفته جديدة . كان يعتقد ان الحياة مثل صندوق شوكولاتة .

S10
لقد كانت ليلة طويلة. سأخلد الى النوم باكراً.
هو يعتقد ان ما تأكله هو الذي يضعك، لذا هو دائماً يأكل طعاماً صحياً.
قرر استثمار امواله في اعمال متفرقة بدلاً من استثمارها في مكان واحد.
كان مصاص دماء بحاجة الى الدماء للبقاء على الحياة، قائلاً ان الدم هو شريان الحياة.
لم يكن يعرف ما الذي يتوقعه من عمله الجديد. اعتقد ان الحياة ستكون سهله.

S11
كانت ليلة طويلة. سأضرب في وقت مبكر الليلة.
كان يعتقد انك ما تأكله لذلك كان يأكل طعاماً صحياً.
استثمار اموال في اعمال مختلفة في سلة واحدة.
كان مصاصة دماء وكان لحاجة لدم من اجل البقاء.
لا يمكن ان يعرف من يتوقع في وظيفته الجديدة يعتقد شوكلاتة الحياة.

S12
لقد كانت ليلة طويلة. اعتقد انني سأضرب القش باكراً الليلة.
هو كان مؤمناً انك ما تأكل، لذا كان دائماً يأكل طعاماً صحياً.
قرر ان يتاجر بنقوده في مشاريع مختلفة بدلاً من وضع كل بيضة في سلة واحدة.
لقد كان ينزف، وكان يحتاج الدم لينجو. قال: الدم هو الحياة.
لم يكن يعلم ما ينتظره في عمله الجديد. أمن ان الحياة هي مثل علبة الشوكولاتة.

S13
لقد كانت اللية طويلة، اعتقد انني سأنام مبكراً.
هو يصدق بأن ما تأكله يجعلك ممن أ لذلك تناول طعاماً صحياً دائماً

S14
انها الليلة طويلة، اعتقد سوف اضرب حقاً القش الليلة.
اعتقد انك انت ما اكلت. لذا هو دائماً يأكل الطعام الصحي.
انه قرر ان يستثمر ماله في مختلف الاعمال.
انه كانت لدماء. وهو احتاج الى الدم في الحياة.
انه لا يعلم ماذا توقع من الوظيفة الجديدة: انه اعتقد الحياة مثل صندوق.

S15
كانت ليلة طويلة. سوف انام مبكراً.
كان يثق بما تأكله لذلك اكل مثلك اكل صحي.
هو قرر ان يستثمر امواله في اعمال مختلفة بدل ان يضع كل بيضة في سلة واحدة.
هو كان مصاص دماء، وهو يحتاج الدم للنجاة الدم هو العيش هو قال.
هو لا يعرف مالذي سوف يواجه في عمله الجديد وهو يعتقد ان الحياة صندوق من الشوكلاته.

S16

لقد كانت ليلة طويلة. على ما اعتقد سأكره جذابة هذه الليلة.
ان الاعتقاد السائد هو ما تأكله، فهو دائماً يتناول الطعام الصحي.
لقد قرر ان يستثمر موارده في اعمال مختلفة بدل ان يوظفها في عمل واحد.
لقد كان جشع، ويحتاج الى المزيد كي يكتفي، الدماء هي الحياة كما قال.
لم يتوقع شيء من عمله الجديد. ولاكنه يؤمن بأن الحياة مثل صندوق الشوكلاتة.

S17
لقد كانت ليلة طويلة. اعتقد ان شيء سيئ قد ضرب في وقت مبكر.
هو يعتقد ماذا يمكن ان تأكل، لذا هو دائماً ما يأكل اكل صحي.
قرر ان يزود ماله بأعمال ماليه، ليأكد ذلك ويأكد كل حزمة من البيض.
لقد كان خفاشاً، واحتاج الى الدم، دم حي، هل قال ذلك.
هو لم يعلم ماذا حدث لعمل الجديد، اعتقد الحياة عبارة عن صندوق من شكولاته.

S18
لقد كانت ليلة طويلة اظن بأنني سأنام مبكراً هذه الليلة.
كان يؤمن بأنك تحتاج ما تأكل، اذ دائماً يتناول الاكل الصحي.

S19
بالفعل لقد كانت ليلة طويلة، انا اعتقد سوف اصاب بحمى القش مبكراً.
هو يعتقد انه سوف يأكل، لذلك هو دائماً يأكل طعاماً صحي.
هو قرر استثمار امواله في مختلف مجال الا عمال التجارية بدلاً من صرفها جميعها.
هو كان مصاب بمرض مميت وهو يحتاج دماء للبقاء على قيد الحياة. الدم هو الحياة. هو يقول.
هو لا يعرف ماذا يتوقع من وظيفته الجديدة. هو اعتقد الحياة هي مثل صندوق الشكولا (أي مفاجات).

S20
لقد كانت ليلة طويلة، اعتقد اني سأذهب للنوم باكراً.
كان يعتقد انما تأكله يجعلك مميزاً لذا كان يتناول طعاماً صحياً.
قرر استثمار امواله في مشاريع مختلفة بدلاً من وضعها في مشروع واحد.
كان مصاص الدماء وبحاجة للدم للبقاء حياً، ان الدم هو الحياة.
لم يكن يعرف ماذا يتوقع من عمله الجديد فهو يعتقد ان الحياة اسبه بالشوكولاته.

References

Abdelaal, N. (2020). *Translation between English and Arabic: A textbook for translation students and educators*. Springer Nature. ISBN: 978-3030343316

Al-Qurashi, Abdulwali (2004): Problems of Sight Translation. [Unpublished MA Thesis, Yarmouk University].

Armellino, E. (2008). Translating culture-bound elements in subtitling: An example of interlinguistic analysis: A scene from'Scent of a Woman'. *Translation Journal*, *12*(2), 84-89. https://translationjournal.net/journal/44culturebound.htm

Austin, J. L. (1975). *How to do things with words*. Harvard university press. ISBN: 9780674411524

Bahumaid, S. (2006). Collocation in English-Arabic translation. *Babel*, *52*(2), 133-152. https://doi.org/10.1075/babel.52.2.03bah

Bahumaid, S. (2010). Investigating cultural competence in English-Arabic translator training programs. *Meta*, *55*(3), 569-588. https://doi.org/10.7202/045078ar

Baker, M. (2018). *In Other Words: A Coursebook on Translation* (3rd ed.). Routledge. https://doi.org/10.4324/9781315619187

Badawi, M. F. (2008). Investigating EFL Prospective Teachers' Ability to Translate Culture-Bound Expressions. *Online Submission*.

Cohen, J. (1960). A coefficient of agreement for nominal scales. *Educational and Psychological Measurement,* *20*(1), 37–46. https://doi.org/10.1177/001316446002000104

Farghal, M., & Bazzi, H. (2017). Translation of English fiction titles into Arabic. *Translation & Interpreting: The International Journal of Translation and Interpreting Research*, *9*(2), 114-137. https://www.trans-int.org/index.php/transint/article/view/601

Hermans, T. (2019). *Translation in Systems: Descriptive and Systemic Approaches Explained* (2nd ed.). Routledge. https://doi.org/10.4324/9780429285783

Larson, M. L. (1997). *Meaning-based translation: A guide to cross-language equivalence* (2nd ed.). University press of America, Lanham, MD. ISBN: 978-0761809715

Newmark, P. (1988). *A textbook of translation* (Vol. 66, pp. 1-312). New York: Prentice hall. ISBN: 9780139125935

Nida, E. A. (1964). *Toward a Science of Translating: With Special Reference to Principles and Procedures Involved in Bible Translating*. Leiden: Brill. ISBN-13: 978-9004026056

QSR International Pty Ltd. (2018). NVivo (Version 12) [Computer software]. https://www.qsrinternational.com/nvivo-qualitative-data-analysis-software/home

Zughoul, M. R., & Abdul-Fattah, H. (2003). Translational collocational strategies of Arab learners of English: A study in lexical semantics. *Babel*, *49*(1), 59-81. https://doi.org/10.1075/babel.49.1.05zug