

Arab American University

Faculty of Graduate Studies

Department of Social Sciences

Master Program in Translation



**A Comparative Analysis of The Translation Strategies of Proverbs and
Idiomatic Expressions in Two Arabic Versions of To Kill a Mockingbird**

By Harper Lee

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**This Thesis Was Submitted in Partial Fulfillment of the Requirements for
the Master Degree in Translation**

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Thesis Approval




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Declaration

I declare that, except where explicit reference is made to the contribution of others, this thesis is substantially my own work and has not been submitted for any other degree at the Arab American University or any other institution.

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Dedication

With the help of Almighty God and His guidance, this thesis has finally been completed.

I dedicate this thesis to the one whose name I carry with pride, to the soul of my beloved father, who's no longer with me in body, but always present in my heart. He was my primary source of inspiration, and I hope he will be as proud of me as I have always been of him.

To my beloved mother, the invisible hand that removed the thorns from my path, who endured every moment of pain and weakness, supported my strength, and was the primary motivation behind every accomplishment.

To those who shared my journey with love and patience, to my family who gave me a sense of confidence, security, and belonging... this accomplishment stems from your love and support.

Finally, to all who believed in me and stood by my side throughout this journey, I share this accomplishment with you.

Sewar Sameer Mahmoud Mubaslat

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I ask God to make this effort purely for His sake and to grant that it be beneficial to those who seek it.

A Comparative Analysis Of The Translation Strategies Of Proverbs And Idiomatic Expressions In Two Arabic Versions Of *To Kill a Mockingbird* By Harper Lee

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Abstract

This study aims to analyze the translation of idioms and proverbs in Harper Lee's *To Kill a Mockingbird* through a comparison of two Arabic translations by Tawfeeq Al-Asadi and Dr. Mohammad Issam. The analysis follows Mona Baker's (2018) model for classifying idiom translation strategies and Peter Newmark's (1988) framework for analyzing the translation of proverbs. A qualitative content analysis approach was employed, focusing on identifying the most frequently used strategies in both translations.

The results revealed that paraphrasing and literal translation were the most common strategies for rendering idioms. In contrast, communicative translation, faithful translation, and semantic translation were the predominant approaches used for proverbs. However, the study also identified several issues arising from these translations, including neglect of the cultural dimension due to overreliance on literal translation, superficial rendering, diminished translation quality, and reduced symbolic impact.

The study recommends that translators receive training in handling proverbs and idiomatic expressions as cultural units that carry symbolic and emotional connotations, rather than treating them as mere linguistic structures. Such an approach can ensure a smoother and more effective translation experience for the Arabic reader.

Keywords: Proverbs, Idioms, Culture, Translation Strategies, Arabic Translation

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List of Definitions of Abbreviations

SL = Source language

ST = Source text

TL = Target language

TT = Translation theory

TKM = To Kill a Mockingbird

Chapter one: Introduction and background

1.1 Introduction

Language is one of the oldest and most vital means by which people communicate and express their feelings, ideas, and needs. It transfers knowledge and culture from one generation to the next, while also enhancing social relationships and contributing to the development of societies. Language is characterized by its ability to grow and adapt to social, cultural, and technological changes, which enables it to reflect the identity of these societies and express their culture and aspirations. Each language has its own unique rules and characteristics that give it a distinct identity, and these rules differ from one language to another.

Therefore, since language plays a crucial role in cross-cultural communication, the need for translation has arisen. Translation is also considered a primary means of communication between people and other cultures, as it is based on the principle of transferring languages and facilitates cross-cultural communication. It plays a vital role in transferring knowledge, literature, and art between civilizations. Throughout history, translation has consistently served as a bridge, enhancing understanding and facilitating the sharing of ideas across diverse languages to advance humanity's progress.

As Thalji (2015) assured, translation is a crucial process that plays a vital role in the exchange of information, news, culture, literature, and science between people worldwide. It is the process of transforming the source text (ST) in all its aspects — semantically, grammatically, culturally, and practically — into a different language.

Translation goes beyond converting words or sentences between languages; it involves conveying meanings and ideas along with cultural values. In this context, the concept of cultural translation is introduced, focusing on the cultural dimension of texts and how to address elements related to the culture of the source language (SL).

According to Hassan (2013), “The field of translation studies has expanded beyond the boundaries of language to include the cultures of both the source and the target languages”. However, as Thalji (2015) noted, “Cultural differences are a barrier for translators when translating texts such as idiomatic expressions, proverbs, verbal constructions, and the like,” confirming that achieving a culturally sensitive translation is a complex endeavor.

Culture can be defined as a collection of ideas, customs, and traditions that distinguish a society, encompassing language, art, beliefs, and lifestyle.

(Geerts, 1975) Moreover, Lado (1968, as cited in Al-Hassan, 2013) elaborated further, describing culture as “the whole way of life, which consists of the mores of a given society, their religion, values, traditions, habits, educational systems, family and social structures, political and governmental hierarchies, and use of advanced technology”.

Every culture is closely tied to every word and expression in language, as well as other concepts that have strong social and historical roots. Therefore, it is crucial when translating between two culturally distinct languages, such as Arabic and English. Cultural differences might lead to difficulties in translation, particularly when dealing with idioms and proverbs that carry deep cultural and historical meanings. As Halliday (1989), cited in AL-Hassan (2013), noted, culture is “a set of semiotic systems, a set of systems of meaning, all of which interrelate”.

Translation is a complex process that requires many theories and strategies to facilitate the transfer of meanings and concepts between different languages and cultures. It is known that there are strategies that vary in their approach to the original text, focusing either on the exact meaning or on preserving the linguistic form. These strategies include literal translation, which seeks to convey the words accurately, and free translation, which gives the translator more flexibility in rephrasing the text to align with the target culture.

However, when it comes to transferring culture, the process of translation becomes more complicated as it requires the translator to have a deeper understanding of both cultures involved. Translating cultural phrases, such as proverbs and idiomatic

expressions, requires additional skills, where the translator must not only transfer words but also convey the implicit meanings and cultural values associated with them. Hence, cultural translation takes into account cultural differences and employs strategies such as interpretation and cultural compensation to avoid the loss of meaning or connotation that readers may not understand in the target culture.

According to Pandian (2012), it is important to know that the fields of idioms and proverbs in English often overlap. There are reasons why the boundaries between the two are so subtle, sometimes leading to confusion. Idioms and proverbs share some common characteristics because they appear from everyday life experiences. They typically do not arise from pure imagination, but rather from real-life situations. In these expressions, we see both individual and collective experiences of a society fossilized into specific grammatical forms that have evolved over time. Both idioms and proverbs have an anonymous nature, except for quotations from individuals, which are occasionally considered as proverbs.

To highlight the differences between proverbs and idioms, we can start with the common belief that idioms are representative rather than moral, unlike highly moral proverbs. Idioms may reflect a person's experience or feeling in a particular life situation, but they do not offer any message or advice to others. However, proverbs, while acknowledging the dark sides of human life, attempt to guide us through their message due to their ability to access the collective wisdom of the past. Proverbs often carry an authoritative and judgmental tone with a strong moral dimension. They tell us, explicitly or implicitly, what is right and wrong, what to do and what not to do.

Similarly, (Thalji, 2015) emphasized that “Proverbs are important fixed expressions in any language because they carry meanings that can cover all aspects of life, which in turn makes them important elements in people’s speech”, (Litovikina, 2014) similarly pointed out that proverbs can express diverse topics such as women, professions, jobs, money, love, marriage, divorce, friendship, education, learning, alcohol, occupation, drugs, children, parents, taxes, God, religion, telephones, cars and computers (cited in Thalji, 2015, P.16).

Idioms, on the other hand, are a linguistic aspect of a language-speaking community, including worldview, lifestyle, environmental conditions, traditions, customs, beliefs, and significant cultural concepts, in short, material and spiritual cultures (Askan, 1993, 83, as cited in Hayran, 2017).

Accordingly, this study focuses on analyzing the translation strategies used to transfer proverbs and idiomatic expressions between English and Arabic. The study includes a case study that analyzes two Arabic translations of *To Kill a Mockingbird*, focusing on the strategies translators used to address the cultural and linguistic challenges posed by these expressions, including steps or modifications, and understanding these expressions within new cultural contexts.

1.2 Statement of the problem

This study examines the employed translation strategies for proverbs and idiomatic expressions between English and Arabic, using a case study of the English novel "To Kill a Mockingbird" (TKM) translated into Arabic. Proverbs and idiomatic expressions are complicated expressions with deep meanings and cultural connotations, making their translation a challenge.

Despite the importance of these expressions in literary texts, the researcher has identified a gap in the research literature that focuses on comparing the translation strategies of proverbs and idiomatic expressions between English and Arabic, particularly in literary contexts. This study aims to fill this gap through a practical analysis of the translation strategies employed in the English novel *To Kill a Mockingbird* (TKM) by translators to convey the cultural meaning of idiomatic expressions and proverbs. This research targets translation researchers, translation students, novice translators, professional translators, as well as those interested in intercultural communication studies, as the findings will provide them with insights into strategies for conveying cultural and linguistic meaning between two culturally different languages.

1.3 Objectives of the study

1. To identify translation strategies used in translating proverbs and idiomatic expressions in the two Arabic versions of Harper Lee's *To Kill a Mockingbird*.
2. To examine the strengths and limitations of the identified strategies.
3. To analyze the influence of cultural context in choosing a translation strategy when dealing with proverbs and idiomatic expressions.
4. To determine how closely the translation succeeded in conveying the intended meaning and effect of proverbs and idioms in the target language.

1.4 Questions of the study

1. What translation strategies are used to translate proverbs and idiomatic expressions in the two Arabic translations of TKM?
2. What are the strengths and limitations of these strategies?
3. What is the influence of cultural context in choosing a translation strategy when dealing with proverbs and idiomatic expressions?
4. How closely does the translation succeed in conveying the intended meaning and effect of proverbs and idioms in the target language?

1.5 Significance of the study

This study is important because it sheds light on how proverbs and idioms were treated and translated into Arabic. It analyzes a practical example of the English novel *"To Kill a Mockingbird"* and its translations into Arabic, comparing how each translator handled the same expressions to show which strategies were faithful to the original text and which resorted to cultural adaptation. This study targets translations of novels. The study's findings help translators choose the most suitable strategies when dealing with literary texts, highlighting the advantages and disadvantages of each applied approach. This enables

them to avoid the same mistakes that other translators have made, thereby improving the quality of their translations. It also benefits the language learners in understanding the cultural differences and language use.

Additionally, this study enriches the academic field of translation studies and enhances knowledge about translation strategies and intercultural communication. Moreover, it contributes to the development of research related to the translation of foreign literature into Arabic, thereby enhancing the understanding of cultural differences between the two languages. It also plays a crucial role in preserving the cultural aspect by ensuring the accurate translation of these linguistic expressions along with their cultural value.

1.6 Definitions of terms

1.6.1 Lexical definitions

Idiom

According to Merriam-Webster (n.d.), an idiom is an expression in the usage of a language that is peculiar to itself, either in having a meaning that cannot be derived from the conjoined meanings of its elements (such as *up in the air* for “undecided”) or in its grammatically atypical use of words (such as *give way*).

Proverb

According to the Cambridge Dictionary (n.d.), a proverb is a concise sentence, typically known by many people, that expresses a commonly experienced truth or offers advice.

Culture

According to the Cambridge dictionary (n.d.), culture is the way of life, especially the general customs and beliefs of a particular group of people at a particular time.

1.6.2 Operational definitions

Idiom

A phrase or sentence that has a figurative meaning apart from the direct literal meaning that can only be understood by analyzing the cultural and linguistic context.

Proverb

Phrases and sentences that express the accumulated experiences and wisdom of the popular culture of a particular society and often carry a moral or educational meaning that reflects the wisdom of previous generations.

Culture

It is a set of values, beliefs, norms, and customs adopted by a particular society, which are embodied in language, literature, arts, traditions, and the daily behaviors of individuals. Culture represents the collective identity that binds members of a society to one another and influences the way they perceive the world around them and communicate with others.

1.7 Limitations of the study

Due to the study's focus on translating proverbs and idiomatic expressions, several limitations were encountered. First, the researcher faced difficulty obtaining sufficient information about the second translator (Dr. Issam), as he lacked a scholarly or professional background. This limitation prevented a deeper analysis of his style and translation approach. Second, the study concentrated solely on analyzing the strategies used in translating selected passages from TKM, without extending to a more comprehensive examination of other culturally bound expressions in the literary text, such as metaphors and similes, which may present similar challenges for the translator. Therefore, the results of this study cannot be generalized to all literary translations, given its reliance on a limited sample and a single text. However, it is a preliminary step that contributes to enriching comparative studies in the field of literary translation and encourages further research. Finally, it is recommended that future research avoids these limitations.

Chapter Two: Theoretical Framework and Related Studies

2.1 Introduction

Proverbs and idiomatic expressions are considered an essential part of language and culture, as they reflect daily life experiences and convey deep cultural values and concepts that have been shaped over time. Proverbs represent collective wisdom shaped from past life situations and experiences, offering advice and moral lessons. At the same time, idiomatic expressions are usually non-literal expressions that are used to transfer feelings or ideas related to specific situations without necessarily holding a guidance message or moral lesson. This study will examine various translation strategies in the case study and provide insights into how cultural context influences the choice of strategy, aiming to enhance the accuracy and resonance of translated proverbs and idiomatic expressions.

2.2 Translation

Translation is a science and an art that seeks to transfer texts from one language into another, preserving the meaning, cultural value, and core of the original text. It is a process that combines language and creativity skills to understand the original context and reproduce it in another language that suits the target audience. Translation is a vital tool that facilitates interaction between people and the transfer of knowledge and experiences across different languages and cultures.

According to Ordudari (2007), translation has generally been used to convert written or spoken text from the source language into equivalent written or spoken materials in the target language. Its purpose is to reproduce various types of texts—including religious, literary, scientific, and philosophical texts in another language, and thus making them available to a larger audience.

“A translation is a text derived from another text in another language, exhibiting qualities of equivalence to that source text, such that the derived text can be taken as a substitute for the original text” (Mughtar, M, 2016, p. 9).

Translation is not only a means of communication but a bridge that holds the task of bringing civilizations together and fostering mutual understanding, making it an essential element in a world moving towards greater interconnectedness and openness.

As Susanto et al. (2021) pointed out, translation is not merely a matter of conveying the meaning of one language into another. Translation conveys meaning, moral and immoral issues. Translation serves as a form of communication by itself, or it addresses the present one with two common languages.

(مسعودة, 2018) Considered translation as a medium for cultural and knowledge exchange between people and nations, and a bridge of communication between languages and cultures. It thus aims to expand human and civilized thought in order to advance art and civilization.

2.3 Translation and culture

Translation is one of the most important tools that contributes to enhancing communication between different cultures, as its job is not only limited to transferring meaning from one language to another, but rather it is an interactive process that involves transferring values, customs, and cultural concepts from one society to another. It plays a crucial role in introducing diverse cultures, which helps reduce cultural gaps and build bridges of mutual understanding.

According to (Bassnett, S, 1980:21, cited in Akan et al, 2019), “Translation involves the transfer of ‘meaning’ contained in one set of language signs into another set of language signs through competent use of the dictionary and grammar; the process involves a whole set of extra-linguistic criteria also”. Similarly, (Akan et al., 2019) emphasizes that in translation, “we do not translate a word, sound, style or grammar but meaning”.

Culture represents the diverse traits and shared consciousness of a particular community of people, encompassing various aspects of life, including language, religion, food, social behavior, music, and art. The Centre for Advanced Research on Language Acquisition continues to identify culture as shared models of behavior and interactions, as well as cognitive frameworks and understanding developed through socialization. Thus, culture can be viewed as an improvement in the identity of a group that is shaped and

reinforced by specific social behaviors within the group (Balfaqeeh, 2009, cited in Almadhoun, 2020).

Translation today is a prevalent aspect of modern life, and the rapid rise of electronic media has further emphasized the importance of communicating between cultures. The primary role of a translator has always been to take a text written in one language and transform it into another language for a new audience. However, whether a text is brought, positioned or directed across a linguistic boundary, the idea remains the same: something written in one language is converted into another, words and sentences are restructured, although the assumption is that the essence of the original will still be preserved in the new version (Bassnett, S, 2014, pp. 14, 16).

In many cases, language and culture are closely intertwined, and understanding a language often requires an understanding of its culture. Idiomatic expressions and proverbs are deeply rooted in cultural contexts and usually carry cultural connotations. Therefore, when translating these expressions, effective strategies must be applied to ensure that the translation is accurate and effective (Mounadil, 2023).

When literary, philosophical, or historical texts are translated, the challenge is not only limited to translating words, but also to understanding the cultural context of the original text and reformulating it in a way that respects the culture of the target audience. This makes the translator as a cultural mediator hold the responsibility of preserving the original meaning while considering cultural sensitivities.

According to Al-Hassan (2013), a translator acts as a cultural mediator, shifting between the source and target cultures, selecting elements they consider necessary to achieve the translation's goal. One key reason for translating from language A into language B is to enrich the latter in both linguistic and cultural terms. In doing so, the translator seeks to preserve as much of the source culture as possible. They translate the content and style of the original text and incorporate them into the target text (TT). Gradually, these foreign aspects are incorporated into the target language and culture, becoming a part of the new environment.

Also, (Pinheiro, 2015) sees that, “When we translate things culturally, we try to recreate the impact caused by the expression (as for the original language people) in the target people through their culture”.

The concept of culture has some boundaries, with each society having its own cultural traits. However, education, science, and development in all fields influence both culture and language, affecting how individuals interact with the world around them, both east and west. Therefore, “the sociolinguistics of society concerns the social significance of language to groups of people making the sharing of meaning a crucial factor in our efforts to communicate with others” (Fasold, 1984, pp. 1-3, as cited in AlJabbari et al., 2011).

Cultural gaps in linguistic communication go beyond just word translation or transferring lists of vocabulary. More crucial problems arise when dealing with phrases, idiomatic expressions, or proverbs, especially when they appear unfamiliar and illogical to individuals in the target culture, such as Arabic (AlJabbari et al., 2011).

For example, "To burn the candle at both ends" is a meaningful phrase that refers to people who overwork themselves in English- source language (SL) culture. In the Arabic target language (TL) culture, such a phrase does not exist, and it would be strange if it was literally translated as “يحرق نفسه من الجهتين”. Another example is when a native English speaker uses the idiom “spill the beans”; in the SL, the speaker is asking someone to disclose a secret to them. According to AlJabbari et al (2011), in such cases, simple knowledge of grammar rules and vocabulary is insufficient to give the correct meaning in the TL. To overcome this type of cultural gap, speakers of TL must understand the meaning of such expressions in SL culture. This can be done through experience and intercultural exchange between individuals in both SL and TL cultures.

In this case, the appropriate translation for the idiomatic expression “spill the beans” in the SL culture is “إفشاء السر”.

In short, the relationship between translation and culture is complementary, as translation enables diverse cultures to interact with one another, fostering openness and diversity and contributing to the building of a more connected world.

2.4 Translating culture and ethical considerations

Translation plays a vital role in cross-cultural communication, but it also imposes significant ethical responsibilities on the translator. The translator is a cultural mediator who deals with texts that hold values and concepts that may differ radically between cultures. Hence, the importance of translation ethics arises as they are considered a fundamental pillar for ensuring integrity and accuracy in conveying meanings, while respecting the cultural and social values of the original text.

As Bassanett (2014, P.10) noted, the concept of translation as betrayal is important in several aspects, as translation is undoubtedly based on trust. If readers are unable to understand a text in one language, they rely entirely on the translator to convey its meaning. Therefore, the reader's trust in the translated text is based on their certainty that the translation reflects the original writer's intent. If this trust is shaken, doubt shifts from the translator to the translation itself.

In cultural context, translation requires a commitment to fidelity to the original text while avoiding distortion or bias that might affect the understanding of the other culture. A translator also must consider cultural sensitivities, particularly when translating texts that contain religious, social, or political connotations, to ensure a balance between the sincerity of the original text and its adaptation to the target audience.

Languages, both on a global scale and in certain contexts, remain hierarchically organized, and translating from one language to another is a process of power. Embedded in the social situations and cultural networks, translators, whether consciously or unconsciously, play a role in shaping the symbolic power of languages by applying specific translation policies that influence those hierarchies (Monzó-Nebot, 2020).

According to Anthony Pym (2001, as cited in İÇÖZ, 2012), translators should keep in mind that they are the representatives of the source text and its author. If something exists in the source text but is omitted from the translated version, it is unethical, and the translator is responsible and blameworthy for it.

(Andrew Chesterman, 2001, as cited in İÇÖZ, 2012) Argued that when a translation “misinterprets” the source text, the result will be biased or ideologically suspicious version leading to unethical consequences for the relations and perceptions of the source and target cultures. He sees that a good translator is like a good mirror, and as a good mirror does, a good translator should reflect the source text, the author’s intention and the source culture in an honest way. He sees the “ethical translator” as a mediator, responsible for achieving cross-cultural understanding.

In conclusion, translation ethics in a cultural context are not to convey meaning with linguistic accuracy. They also include respect and preserving human values, promoting mutual understanding between cultures, and avoiding any abuse or distortion that might harm the cultural image of the source text. These ethics are critical when it comes to translating culturally relevant terms, such as idioms and proverbs, as they ensure the preservation of original text’s meaning and cultural value. The translator not only transfers words, but also conveys the historical and cultural contexts that convey the identity of the source society. Neglecting cultural differences can lead to misinterpretation or losing the original message. Moreover, by adhering to these ethics, translation plays a crucial role in fostering bridges of dialogue and cooperation between peoples, thereby enhancing its role as a tool for uniting civilizations in a multicultural world.

2.5 Translation Theories (TT)

Translation Theories (TT) are a conceptual framework that helps understand and analyze the process of translation as a means of communication between different languages and cultures. These theories emerged in response to the need to clarify how meanings and ideas are transferred through languages while preserving the accuracy and soul of the original texts. These theories are characterized by their multidimensionality, combining linguistic, cultural, and literary aspects, making them an essential tool in supporting understanding and rapprochement between peoples.

TT aims to provide methodological insights that help translators make informed decisions during the translation process, whether focusing on literary texts, technical texts, or texts with deep cultural significance. As this field has evolved, TT has come to address broader challenges, such as navigating cultural differences and striking a balance between fidelity to the original text and considerations of the target audience.

Thus, TT provides tools that help understand the complexities of the translation process, highlighting its importance in our contemporary world, which is witnessing an increase in intercultural communication and knowledge exchange.

According to Anton Popovic (1987, as cited in Jahantab, 2021), translation theory is a science that examines the systemic aspects of translation, with the task of arranging the translation process and the structure of the translated text. Similarly, Peter Newmark (1981, as cited in Jahantab, 2021) describes translation theory as a set of information related to the translation process.

According to Duff (1989, as cited in Saber, n.d.), translation theory develops three qualities essential to any language learning, including accuracy, clarity, and flexibility. Translation studies have been a subject of controversy from various perspectives, such as the debate over what constitutes a good translation (Matrat, 1992, as cited in Saber, n.d.). Additionally, Venuti (1998, cited in Saber, n.d.) describes translation theories as those which "involve the basic tasks of choosing the foreign text to be translated and developing a method to translate it" (p. 240).

According to Abu Umayra (2024), seven translation theories shaped translation studies. These theories include:

2.5.1 Linguistic theory in translation

Eugene Nida asserts that linguistic translation theory primarily involves comparing the linguistic structures between the source and target languages, rather than focusing on literary genres and style, as emphasized in philosophical theories. The advancement of this theory was influenced by the scientific study of linguistics, the education of translation

skills, and the rise of machine translation, which significantly encouraged the shift towards basing translation on linguistic analysis.

In simple terms, linguistic translation is about replacing the linguistic elements of the source text with their equivalent terms in the target language, without considering the linguistic context or meaning.

Whereas Newmark divides linguistic theory into two forms: communicative translation and semantic translation. Communicative translation aims to create a similar impact on the target audience as the original text does on its readers. In contrast, semantic translation seeks to convey the exact meanings and nuances of the original context in the translated text, taking into account the linguistic and grammatical limitations of the target language.

2.5.2 Stylistic theory in translation

Stylistic theory is a well-known theory in translation, focusing on examining the linguistic techniques used in translation and seeking to understand how to transfer the style and linguistic features from the source text to the target text. This theory posits that style plays a crucial role in imbuing the text with its meanings, emotions, and intentions; therefore, the translator must be aware of the linguistic methods and how to convey them effectively.

This theory focuses on how to translate symbolic phrases, cultural expressions, literary devices, and other elements from the source text into the target text. This means that the translator must be aware of the context, cultural objectives, and linguistic devices used in the original text and how to embody them in the target text effectively.

The goal of this translation theory is to achieve a translation that effectively conveys the style, feelings, and meaning of the original text into the target text without compromising the quality of expression. However, this requires a deep understanding of both languages involved, as well as the linguistic and cultural styles that are common and distinct between them.

2.5.3 Interpretive theory in translation

Interpretive theory views the translation process as comprising three basic stages: understanding the text, converting the words into the target language, and then rephrasing and reformulating.

The theory emphasizes understanding as the most crucial stage in translation, comprising two fundamental elements: the linguistic meanings inherent in the text and the cognitive inferences based on the culture and connotations that the translator infers from the text.

Interpretive translation indicates that the meaning does not lie in the language itself or the text itself but rather arises through indicators provided by the hidden meanings in the text.

According to this theory, the translation process combines the search for carefully selected verbal equivalents of the original text as well as cultural and semantic interpretations that clarify the context.

Adherents of interpretive theory believe that there can be no complete literal translation of the text due to the differences in linguistic structures. Therefore, translation allows for an overlap between words that have a literal equivalent in the target language and the meaning that the translator seeks to convey to the recipient simultaneously.

2.5.4 Semiotic theory in translation

This theory is based on the concept of semiotics, which is the study of symbols and signs and how they interact with meaning. The semiotic theory of translation views language as a system of symbols and signs, where the translator must decode these symbols in the original text and recode them appropriately in the target text.

The semiotic theory focuses on the relationship between symbols and meanings, seeking to understand how meaning is transferred from one language to another through non-verbal symbols. The semiotic theory posits that language conveys multiple meanings and that the translator's understanding of the text influences how these meanings are communicated.

Using semiotic theory, the translator can analyze the original text at the level of symbols and signs and recode them in a way that accurately conveys the intended meaning;

however, the translator must also be aware of the context and culture that significantly influence meaning.

2.5.5 Textual theory in translation

This theory focuses on the text as the basic unit of translation, considering the original text and the target text as two interconnected elements that must convey the same message and meaning.

This theory also views the text as more than just a collection of adjacent sentences and words, but rather as a composition and blending of meanings and concepts that interact with one another.

The textual theory relies on understanding the linguistic and cultural context of the text and how it affects its translation, recognizing that the text carries its own meanings and overlapping concepts. A good translation conveys these meanings and concepts accurately and clearly.

The textual theory also aims to maintain coherence and harmony between the original text and the translated text by translating the text as a single unit, rather than translating individual sentences and words. Additionally, it considers that a successful translation achieves a balance between accuracy, context, and culture.

2.5.6 Functional theory in translation

This theory is based on understanding translation as a process that aims to achieve specific goals and functions in a specific context. It also comes in response to a shift in understanding the purpose of translation, considering that the primary purpose of translation is to achieve specific goals, rather than simply converting words from one language to another.

The functional theory seeks to understand the cultural and communicative context of translation and how to achieve specific goals through it. Translation is considered a means of transferring meaning and information between two different languages and cultures; therefore, it must be effective in achieving the desired goals.

In general, the functional theory seeks to analyze the goals and functions that can be achieved through translation and how to achieve them more effectively, while also

highlighting the relationship between translation and its communicative and cultural purposes. It encourages achieving effective results in the translation process.

2.5.7 The translation process theory

It is one of the translation theories that considers translation a process that aims to achieve specific goals greater than just transferring the text from one language to another, and it sees that the original writer of the text, the translator, and the reader of the translated text all play important roles in the translation process.

The theory emphasizes the production of the translated text as a functional communicative process for the reader, where the form and type of the translated text must be tailored to what is most appropriate for the target language culture.

Therefore, this theory requires the translator to make more effort in researching whether the content of the source text is suitable for the target culture or not, as they are a person who must be very familiar with the culture into which they are translating.

The theory indicates that the source text can face many changes during its translation to become suitable for the target reader's culture, as the theory considers that the most important thing is to take into account the target culture, not the source text, and that the function of the source text lies only in achieving the communicative function.

2.6 Difficulties in translating proverbs and idiomatic expressions

Idioms and proverbs are an important part of language identity and culture, sometimes linked to customs, traditions, or folk tales that may not be familiar in the target language. Thus, translating them is considered one of the significant challenges that translators face, as it requires more than just a direct transfer of meaning. For example, some proverbs may carry meanings that require additional explanation to be understood, and some idioms might convey figurative meanings that would be lost if translated literally.

These complexities intensify when there is a cultural gap between the two languages, leaving the translator with two options: either to seek cultural adaptation, where the proverb or idiom is rephrased to suit the target audience, or to use explanation and clarification to keep the original meaning.

As Al-Khaza'leh (2019) assured, the process of translating proverbs is not an easy task, since each proverb carries a particular idea within a specific context. Therefore, a proverb should be translated with attention to preserve the same cultural traditions as in the original proverb.

The difficulty in translating them lies in the fact that they often involve deep meanings and historical and cultural contexts specific to a particular society, making it hard to find an exact equivalence in the target language. Similarly, Classe (2000, as cited in Thalji, 2015) suggests that cultural differences between the source language (SL) and the target language (TL) may cause translation loss. This occurs because some contextual elements have features explicitly related to SL culture, which may not exist within the TL culture.

According to Baker (1992, pp. 68-70, as cited in Salhy, 2020), an idiomatic or fixed expression can pose a translation challenge when it lacks a direct equivalent in the target language. This is due to differences in the ways it is expressed between languages. It may require a single-word translation or another expression with a similar function. Often, the expression is associated with a specific cultural background that is difficult to convey in literal terms. Even in cases where a similar expression exists in both the source and target languages, their connotations may differ, which can prevent their use in the same context. Furthermore, some idiomatic expressions in the source language have two meanings: one literal and the other figurative, requiring an expression in the target language that maintains this balance of meaning and form. Furthermore, the conventions regarding the use of idiomatic expressions differ between the two languages in terms of their appropriateness to the written context and the frequency of their use, adding dimension to the challenges faced by the translator.

Moreover, idioms and proverbs are influenced by social and cultural changes, and their meanings might change over time. Therefore, translators require a profound understanding of both the source language and its culture, as well as the target language and its culture, to produce an accurate translation that preserves cultural and rhetorical nuances.

Acknowledging these challenges and understanding how translators can address them is necessary to ensure that the expressions' cultural elements are alive and effective in the translated texts, which, in turn, enhances cross-cultural communication.

2.7 Strategies of translation

In the field of translation, choosing an accurate translation strategy is crucial to ensure the accuracy and clarity of the translation result. Since this study focuses on the translation of proverbs and idiomatic expressions, two models were chosen from a similar study, the study by (Zayed et al., 2021) titled "*Strategies Used in Arabic-English Translation of Idiomatic Expressions in the Novel Men in the Sun*" which adopted these two classifications as a framework for analyzing proverbs and idiomatic expressions.

Based on it, these two models will be used as the main analytical framework that guides the analysis of the study samples in this chapter: Mona Bakir's (2018) classification of idiomatic translation strategies, and Peter Newmark's (1988) classification of culturally bound expressions translation strategies:

According to (Mona Baker, 2018), there are seven strategies when dealing with idioms, these strategies are:

1. "Using an idiom of similar meaning and form". This involves the use of an idiom in the target language that almost has the same meaning as the source language idiom, and consists of equivalent words.
2. "Using an idiom of similar meaning but different form." This strategy involves using an idiom in the target language that has a similar meaning to the source language idiom, but not identical words.
3. "Borrowing the source language idiom". Borrowing the source language idiom is often a common strategy through which the original idiom is taken holistically and borrowed into the target language.
4. "Translation by paraphrase". This is the most commonly used strategy in translating idioms. In this strategy, the translator paraphrases the source language idiom using words to explain its meaning, enabling the language recipient to understand it.

5. "Translation by the omission of a play on the idiom". This strategy involves rendering the literal meaning only in a context that tolerates a concrete reading of playful language usage (Baker, 2018).
6. "Translation by the omission of the entire idiom". This strategy involves omitting the entire source language idiom, and thus it never appears in the target language. This strategy is typically employed when an equivalent for the source language idiom does not exist in the target language, and the ST idiom cannot be conveyed through paraphrasing or due to stylistic reasons.
7. "Translating idioms by Compensation". In this strategy, translators sometimes seek to remove or downplay specific features of an idiom in the source text and present the idiom elsewhere in the target text.

According to Peter Newmark (1988), there are various methods for translating culturally bound expressions, including proverbs. These strategies are:

1. Word-for-word translation: In this strategy, the source language word order is maintained or preserved, and the lexical items are translated singly using their most commonly used meanings, even out of context.
2. Literal translation: the source language grammatical structures, in this strategy, are converted to their closest target language equivalents, while the lexical items are rendered singly, even out of context.
3. Faithful translation: This strategy attempts to create the precise contextual sense of the source language within the limitations of the target language's grammatical structure.
4. Semantic translation: this strategy is only different from faithful translation in the extent to which it should take much account of the aesthetic values of the source language text.
5. Adaptation: This strategy is the freest in translation, and it is mainly employed for poetry and plays where characters and plots of the source language culture are converted to the target language culture, and the text is reproduced.
6. Free translation: this strategy produces the target language text without the form, style, or original content.

7. Idiomatic translation: this strategy reproduces the original message but distorts nuances of meaning by preferring colloquial expressions and idioms, as these are absent in the source text.

8. Communicative translation: this strategy attempts to translate the SL's exact contextual meaning in a way that both language and content are readily comprehensible and acceptable to the readership (1988: 45-47).

2.8 Previous studies

In a study by Abdullah Jaradat (2019) titled “Culture and translation of proverbs”, this study examined the relationship between culture and translating proverbs. It focused on the challenges that translators encounter due to the cultural, social, and religious nature of proverbs. The study categorizes proverbs based on their universality or cultural specificity and discusses strategies for achieving cultural equivalence in TL. The study concludes that translating universal proverbs is easier compared to those deeply rooted in a culture, emphasizing that culture represents the most significant obstacle for translators.

Another study by Tounssi Mounadil (2023) titled “Strategies for Translating Idioms and Proverbs from English into Arabic” aimed to analyze the translation techniques used in rendering culturally bound proverbs and idiomatic expressions from English to Arabic, specifically in the context of George Orwell's *Animal Farm* and *One Thousand and One English Proverbs* translated by Omar Jabak. Data was collected in this study by analyzing specific examples of proverbs and idiomatic expressions from these two primary sources. The study examined how these proverbs and idiomatic expressions were translated from English to Arabic, focusing on the translation techniques used in each case. The study found that the two most appropriate translation techniques were literal translation and paraphrasing. However, it was revealed that these techniques sometimes led to the distortion of the proverb's intended meaning in the target language.

In a study by Mohammed Basam Thalji (2015) titled “The Translation of Proverbs: Obstacles and Strategies”, the study aimed to explore the obstacles that Jordanian novice translators encounter when translating proverbs and to explore the strategies they use when translating proverbs from Arabic into English and vice versa. The study employs a

combination of methods, including a translation test with 20 novice translators and open-ended interviews with four academic and professional translators. The test included 20 proverbs (10 in Arabic and 10 in English) based on Speake's (2008) categorization, covering various themes as proposed by Stanley (2009). The findings revealed several key obstacles, including difficulties in translating culturally bound expressions, incorrect translation equivalents, and stylistic and linguistic errors. The study also identified the most frequently used strategies: rendering target language (TL) equivalents (45.25%), paraphrasing (22%), literal translation (14.25%), and glossing (0.75%).

In a study by Dweik and Thalji (2016) titled “STRATEGIES FOR TRANSLATING PROVERBS FROM ENGLISH INTO ARABIC”, the study aimed to explore the strategies employed by novice Jordanian translators when translating proverbs from English into Arabic. The researchers used a translation test consisting of ten English proverbs selected according to Speake's (2008) classification, along with informal interviews with four university scholars. The study concluded that the most frequently used strategy was cultural equivalent, followed by literal translation, then paraphrasing, and finally glossing.

In a study by Dr. Doaa Mohammad Rajih (2022) titled “الخصائص الفنية في الحكم والأمثال العربية”, the study examined the artistic and rhetorical features of Arabic proverbs, focusing on the “مجمع الأمثال للميداني” book. The study highlighted the cultural, linguistic, and aesthetic dimensions of proverbs, shedding light on their role in reflecting social roles and their use of symbolism, rhythm, and rhetorical devices. This study provides a basis for understanding the cultural and linguistic characteristics of Arabic proverbs.

In a study by Abdelaziz Salhy (2020) titled “ Difficulties of Translating Proverbs from Arabic to English and Vice Versa Semester Four English Students as a Case Study”, the study investigated the areas of difficulties encountered by Moroccan EFL undergraduate students when translating proverbs from Arabic to English and vice versa. The study community comprises Moroccan EFL students, with a sample of twenty students from Cady Ayyad University who participated in a translation test consisting of five Arabic and

five English proverbs, as well as two professors from the same university who completed a questionnaire. The study revealed that students face several significant obstacles, including using incorrect equivalents, over-relying on literal translation, making linguistic and stylistic mistakes, choosing inappropriate words, and lacking a clear understanding of the proverbs. The most commonly used strategies were literal translation and cultural equivalence.

In a study by Mousab Alata Elseddig Adiel (2016) titled “Difficulties Encountered by Sudanese Students in Translating Idiomatic Expressions from English into Arabic”, the study investigated the types of hurdles Sudanese EFL learners are likely to run into upon translating English idiomatic expressions and to propose solutions for these difficulties based on an analysis of their errors. The study community consisted of Sudanese EFL undergraduate learners, with a sample of 40 students from the Sudan University of Science and Technology. The students participated in a pre-test of 20 idiomatic expressions, which they translated into Arabic. They were then divided into two groups: the control group and the experimental group. The experiment group received two months of intensive training. The analysis involved comparing the results with a post-test conducted on both groups to evaluate the impact of the training on the group. The most significant finding of the study was that the experimental group scored significantly higher due to the excessive training, leading to the conclusion that students can be trained to translate idiomatic expressions.

In a study by Nisreen T. Yousef (2024) titled “Strategies Used in Arabic English Translation of Idioms in Samiha Krais’s Novel *Al Qurmiya*”, the study aimed at exploring the translation strategies adopted in translating from Arabic into English the idiomatic expressions found in *Al Qurmiya*, a historical novel by the Jordanian writer Samiha Krais (1998/2011). Focusing on how effectively the meanings of idioms are transferred into the target language. The study community consisted of idiomatic expressions collected from literary texts, with a sample of 55 idioms from the Arabic version compared to their counterparts in the English translation, *The Tree Stump*, by Nesreen Akhtarkhavari (2019). These idioms were then compared with their English counterparts to determine how they were translated. Applying Mona Baker’s (2018) idioms translation model as the analysis

method, the researcher examines the translation strategies employed. Results showed that the strategy applied in the translation was similar to those in Baker's model and that paraphrasing was the most frequently used strategy, followed by the strategy of "using an idiom of similar meaning but dissimilar form".

In a study by Amin Ali Almubark et.al. (2014) titled "The Hindrances in Translating Specific Cultural Concepts from Arabic into English", the study investigated problems faced by undergraduate students in Sudan majoring in English language when translating specific cultural concepts from Arabic into English. The study community consisted of English language undergraduate students in Sudan, with a sample of 100 students who were registered for the B. A program in the Department of English at Al Imam AlMahdi University in Sudan during the 2012/2013 academic year. The researchers conducted a translation test consisting of 18 sentences, which the learners were required to translate from Arabic into English. Each sentence included specific cultural concepts, using Newmark's (1988) classification of cultural terms as a framework. The researchers also conducted interviews with lecturers specializing in translation to gather more data from their perspective regarding these difficulties, the reasons behind them, and their proposed solutions. The study revealed that students struggled with specific cultural concepts, faced challenges in achieving equivalence, and demonstrated a lack of knowledge of translation techniques and strategies.

In a study by Sameh Mohamed Abdel Wahab Mahmoud (2023) titled "Strategies of Interpreting English Idioms in Simultaneous Interpretation: A Study Applied to Students of Simultaneous Interpreting Program, Suez Canal University", the study aimed to evaluate simultaneous interpreting students' use of specific strategies in interpreting English idioms while interpreting simultaneously. The study was applied to a sample of students chosen randomly from the simultaneous interpreting program at the Faculty of Arts & Humanities, Suez Canal University. The researcher employs experimental and analytical methods to collect data and analyze the results obtained from the students' performance in a test administered to the sample students, aiming to identify their ability to apply well-known strategies in interpreting English idioms in spoken contexts. The study concluded that

students found difficulty in simultaneously interpreting English idioms without special training on the use of idiomatic interpretation strategies in both source and target languages and cultures. Moreover, not all students are familiar with the various methods employed when interpreting idioms in context simultaneously.

2.9 Critique

Although many studies have addressed strategies for translating proverbs and idiomatic expressions, most of them have focused on translation techniques without conducting a detailed comparative analysis of two different translations of the exact text, making it difficult to determine the extent to which strategic differences affect the transfer of cultural meanings. Additionally, previous studies have not adequately addressed the challenges of translating proverbs and idiomatic expressions in literary texts, where stylistic and contextual factors significantly influence the choice of the most appropriate strategy.

This study aims to fill this gap by comparing two different translations of the same novel, thereby providing an opportunity for a deeper understanding of how translators approach proverbs and idiomatic expressions within specific literary contexts. It also aims to assess the extent to which the two translations preserve the cultural and semantic characteristics of proverbs and the extent to which the chosen strategies influence the transmission of the original meaning.

Through this analysis, this study will provide a clearer understanding of when specific translation strategies can be considered more appropriate than others, without being limited to generalizations that one strategy is inherently better than another. In addition, this study will enhance the theoretical and applied understanding of the translation process of proverbs and idiomatic expressions, which may be helpful to translators and academics interested in this field.

Chapter Three: Methodology

3.1 Introduction

In this chapter, the methodology used to analyze the translation of proverbs and idiomatic expressions in the selected novel will be presented. This study examines how these linguistic and cultural elements were addressed during the translation process to investigate the strategies employed and their impact on the cultural meaning.

3.2 Research design

This study employs a qualitative design, relying on content analysis as the primary tool to understand and interpret the translation strategies of proverbs and idiomatic expressions in the previously mentioned novel. This tool is suitable as it allows us to know how proverbs and colloquial expressions are handled in the target language, with a focus on whether their cultural significance is maintained or altered.

3.3 Sample of the study

The English novel "To Kill a Mockingbird " by Harper Lee (1960) was translated into Arabic by Tawfeeq Al-Asadi and Dr. Mohammad Issam.

The researcher chose this novel as a sample for the study because it explores universal human themes, including racism, social justice, and injustice. These themes can be vital in the study of cultural translation, as they are not limited to American culture but extend to affect the understanding of readers in different cultures. Additionally, the novel is rich in proverbs and idiomatic expressions that reflect the cultural values of American society at that time, as seen in the translation of these expressions between English and Arabic.

Moreover, the availability of two Arabic translations of this novel presents a valuable opportunity to compare the different translation strategies employed by the two translators, assess the quality of each translation, and highlight the strengths and weaknesses of these strategies and their resulting outcomes. This enriches the study, providing it with a deeper analytical and critical dimension.

The researcher examines the impact of cultural context on the preservation or alteration of the meanings of these expressions in the translated text.

3.3.1 Sample selection

The original novel consists of two parts: Part One contains 11 chapters, and Part Two contains 20 chapters. For this study, the researcher randomly selected 15 chapters - 9 from the first part and six from the second and extracted as many idioms as possible. Then, the researcher selected examples that had a problematic translation, namely, those that showed differences in translation, meaning, or style. As for the proverbs, they are represented as well-known quotes from the novel that align with the definition of proverbs in this study, and the researcher covered the ones that also have a problematic translation within the randomly selected chapters.

In this chapter, the same strategies presented in Chapter 2 will serve as the primary analytical tools of this study. These strategies include Mona Baker's (2018) model for translating idiomatic expressions and Peter Newmark's (1988) model for translating culturally bound expressions. By applying these two models, the selected translations will be compared, and their compatibility with the strategies proposed in each model will be analyzed. These two models constitute an analytical criterion for evaluating the translators' choices in the novel under study, in terms of their success in conveying the meaning and cultural impact to the Arab reader.

Mona Baker's model (2018):

1. Using an idiom of similar meaning and form.
2. Using an idiom of similar meaning but a different form.
3. Borrowing the source language idiom.
4. Translation by paraphrase.
5. Translation by the omission of a play on the idiom.
6. Translation by the omission of the entire idiom.
7. Translating idioms by Compensation.

Peter Newmark's model (1988):

1. Word-for-word translation.
2. Literal translation.
3. Faithful translation.
4. Semantic translation.
5. Adaptation.
6. Free translation.
7. Idiomatic translation.
8. Communicative translation.

3.5 The story

The story takes place in Maycomb, Alabama, and revolves around the Finch family. Atticus, a prominent lawyer, takes on a case in defense of an innocent black man. Although Atticus clearly proves his client innocent, the all-white jury still convicts the defendant.

Atticus raises his two young children, Scout and Jem. With his choice to defend Tom Robinson, Atticus's family is subjected to the pressures of racism and hatred. Throughout the novel, the reader can see the trial through the eyes of a young man, free from the prejudices that adulthood brings. While most of the townspeople shun the Finch family, the black community begins to embrace them.

Scout, Atticus's young daughter, is also fascinated by the Radley house at this time. Through hearsay, the reader learns that Boo Radley is extremely introverted, living in a strange, haunted house on their street. His isolated lifestyle excites the imaginations of Scout, her brother Jem, and their friend Dill, who often act out what they believe to be Boo-like behavior. Atticus catches up to her one day, insists that what they are doing is wrong, and asks the children to think about life from Boo's perspective. Indulging in Boo, Scout believes that he leaves them presents. She also believes that one night, when she is not watching, he puts a blanket over her while she stands and watches a neighbor's house burn.

Boo ends up being a significant symbol in the novel, and the source of two valuable lessons that Scout later learns.

The story reaches its climax when Bob Ewell, the man who framed Tom, seeks out Scout to exact revenge on Atticus, whom he had mocked in court. One night, while Scout and her brother are walking home, he attacks them, wounding Jem. However, Boo Radley comes to the rescue and kills him. The sheriff realizes what has happened and covers for Boo, suggesting that Bob falls to his knife.

Finally, Scout knows and understands Boo. She embraces the lessons her father taught her: to practice compassion and understanding, and that no amount of hatred or prejudice can corrupt the belief in the goodness of man.

3.6 Characters list:

Scout Finch: The narrator of the story. Her full name is Jaun Louise Finch, but she is more commonly known as “Scout.” She is bright, curious, and bold; she lives in a small town in Maycomb, Alabama.

Jem Finch: Scout’s brother.

Atticus Finch: A respected and calm lawyer, the father of Scout and Jem.

Jack Finch: Atticus Finch’s younger brother works as a doctor.

Tom Robinson: A humble black man who was falsely accused of raping a white girl called Mayella Ewell.

Mayella Ewell: Bob Ewell’s abused and lonely daughter.

Bob Ewell: A racist, immoral, and violent man. The father of Mayella Ewell.

Arthur Boo Radley: The reclusive neighbor who never leaves his house.

Dill Harris: Scout and Jem’s friend, a little boy filled with imagination and adventure.

Calpurnia: A black cook in Finch’s house and considered as Scout and Jem’s mother-like.

Miss Dubose: An older woman who lives near the Finch family, known for her strict, rude, and hateful personality. She later demonstrates personal courage when she decides to kick her drug addiction before her death. Atticus describes her as "the bravest person he's ever known."

Miss Maudie Atkinson: She is a kind and intelligent neighbor who stands by Atticus and defends his principles.

Miss Stephanie Crawford: A nosy neighbor who spreads rumors, especially about Boo Radley.

Miss Caroline: Scout's teacher, an outsider, she represents the new generation of education, but she lacks experience dealing with children like Scout.

Judge John Taylor presided over the Tom Robinson case.

Heck Tate: The sheriff of Maycomb and represents the sound of reality.

3.7 Author's background

3.6.1 Harper Lee

According to Mohsen (n.d.), Nelle Harper Lee was born in Monroeville on April 28, 1926, the youngest child of Amasa Coleman Lee, a lawyer, and Frances Finch. Her father was a former newspaper editor and proprietor who had served as a state senator and practiced law in Monroeville. Her mother had a mental illness for most of Lee's life, rarely leaving the house.

As a child, Lee was a tomboy and a precocious reader, enjoying the friendship of her schoolmate and neighbor, the young Truman Capote.

After completing her education at public school in Monroeville, she attended Huntington College, a private women's institution in Montgomery, for a year before transferring to the University of Alabama to study law.

Lee studied at the University of Alabama from 1945 to 1949 and spent a year as an exchange student at the University of Oxford. Six Months before finishing her studies, she went to New York to pursue a literary career (Mohsen, n.d.).

Lee worked as an airline reservation clerk until the late 50s, when she devoted herself to writing. In 1959, Lee accompanied Truman Capote to Holcombe, Kansas, as a research assistant for Capote's classic 'non-fiction' novel *In Cold Blood* (1966).

Harper Lee gained fame for her novel *To Kill a Mockingbird*, which was awarded the Pulitzer Prize in 1961. The book became an international bestseller, and it was adapted into a film in 1962. Although her first novel gained huge success, Lee did not continue her literary career. She returned from New York to Monroeville, where she lived with her sister, Alice, and avoided interviews.

3.8 Translators background

3.8.1 Tawfeeq Al-Asadi

Tawfiq Al-Asadi is a translator and writer born in Beirut in 1946 to a Palestinian father and a Lebanese mother. He studied in Homs, Damascus, and Beirut, and obtained a BA in English Language and Literature. He worked as a translator and employee in Damascus and was a member of the Translation Association. He has also worked as a sworn translator since 1983 and served as a translator at the United Nations in New York from 2004 to 2006. He is married and has three daughters.

Among his most notable works:

‘The Man with the Charming Smile’: a collection of short stories published in Damascus in 1981.

Among his notable translations:

1. ‘To Kill a Mockingbird’: A novel by Harper Lee (2016).
2. ‘As I Lay Dying’: A novel by William Faulkner.
3. ‘The Pen and the Sword’: Conversations with Edward Said.

3.8.2 Dr. Mohammad Issam

Although a translated version of *To Kill a Mockingbird*, attributed to Dr. Mohammad Issam (2017), is available, there is no published information about him in the available sources.

Chapter Four: Findings

4.1 Introduction

This chapter will answer the study questions. Additionally, the proverbs and idiomatic expressions in the English novel, along with their Arabic translations, will be analyzed. This analysis aims to explore the translation strategies adopted by translators in their translations of these expressions, with a focus on how cultural context influenced their choice of the appropriate translation strategy. Additionally, it will also focus on the strengths and weaknesses of the methods used by both translators and how they affect the overall meaning for the reader.

4.2 Data analysis - Idioms

Below are examples selected from the original *To Kill a Mockingbird* and their translations into Arabic. These examples help examine the translation strategies both translators used to handle idioms and proverbs, starting with idiomatic expressions. Note that they are reviewed and analyzed based on Mona Baker's model of translating idiomatic expressions mentioned in Chapter 3.

The translation by Tawfeeq Alasadi is referred to as TAT; the translation by Dr. Mohammad Issam is referred to as MIT. The original text is referred to as SL.

Example 1

SL	"He couldn't have cared less"
TAT	ولكنه ما كان ليهتم كثيراً
MIT	لم يكن جيم مهتماً كثيراً بالأمر

The original expression expresses a complete indifference to a particular topic. Examining the two Arabic translations, "لم يكن جيم مهتماً كثيراً" and "ولكنه ما كان ليهتم كثيراً" indicate that both of the translators relied on paraphrasing strategy rather than rendering the idiomatic expression in its equivalent form. The first translation is closer to the original meaning in terms of implying disinterest, although it does not convey the full force of the

original. The second translation weakens the original expression completely as it indicates that there is some interest to the matter, which contradicts with the original meaning of the English expression. Therefore, both translations could be improved if it was translated as "لم يكن يبالي على الإطلاق" which is more appropriate to convey the spirit of the English expression. Following Baker's strategy No.2 on the model; Using an idiom of similar meaning but different form, as it delivers the exact same meaning but using different forms and word choice.

Example 2

SL	"Born and bred"
TAT	ولد فيها وتربى فيها
MIT	حيث ولد وتربى

This expression is used to express someone's birth and upbringing in a specific location, referring to their close connection to that place. The first translation employed a paraphrasing strategy, preserving the meaning well and reinforcing the sense of belonging to the place. The second translation also employed paraphrasing without repeating certain elements, such as the first translation, which repeated the word "فيها", to achieve a smoother formulation. Both translations are acceptable; however, they can be improved by using the phrase "حيث ولد وترعرع", as this expression more closely resembles the idiomatic formulation of the Arabic language. Following Baker's strategy, it would be beneficial to use an idiom of similar meaning but a different form.

Example 3

SL	"There goes the meanest man ever God blew breath into"
TAT	ها هو أخس رجل خلقه الله إطلافاً
MIT	الآن يغادر أكثر المخلوقات لوماً على وجه الأرض

This phrase is one of a powerful English expression that has religious and rhetorical dimensions to highlight the character's baseness. The first translation reflects a literal translation with some adaptation that reflects the rhetorical and grammatical structure of the original while preserving its religious and rhetorical character, making it closer in meaning and impact. However, the second translation used an idiom of similar meaning but different form strategy that replaced the phrase with a familiar Arabic expression; replaced the word "رجل" with "أكثر المخلوقات" and also completely omitted the religious element "God blew breath into" which kind of weakened the rhetorical impact of the original text. Therefore, the first translation is more appropriate in terms of semantic and style point of view. The researcher believes that both of these translations can be improved if translated as "ها هو" "أحقر رجل نفخ الله فيه روح" following the same strategy of using an idiom of similar meaning and form, preserving the rhetorical, religious, formulation of the original expression.

Example 4

SL	"Mr. Radley's word was his bond"
TAT	السيد رادلي ينفذ ما يعد به
MIT	كلمة السيد رادلي هي شرفه

This expression means that if someone says or promises something, they will keep it. His word is a bond of honor. The first translation employed a paraphrasing strategy, which conveyed the meaning directly but lost the expression's strength and the genuine commitment of Radley. It can be improved if it is translated as "كلمة السيد رادلي عهد لا يُنقض". The second translation used an idiom of similar meaning and form strategy that preserved the original strength and moral dimension of the phrase. Hence, the second translation is more appropriate in conveying the meaning and rhetorical impact.

Example 5

SL	“I think some money changed hands”
TAT	أعتقد بأن بعض النقود قد تم تبادلها في هذه النقطة
MIT	أعتقد أنه تم دفع بعض المال في هذه العملية

This expression, sarcastically, means that money was paid as a part of a deal, exchange for a favor, or as a bribe. In the context, Scout suspects that her father (Atticus) paid Jem money to take her to school instead of going with her himself, which is why she hears "the clinking of money in Jem's pockets". Both translators employed a paraphrasing strategy; however, the first translator used a weak word, “تم تبادلها”, which does not accurately reflect the original meaning, implying that it was a hidden deal. It sounded weird and vague in Arabic. The second translation is more precise than the first one, but it loses the sarcastic tone. Both translations lose the connotation of the English expression, which suggests “bribery”; they do not capture the unspoken or doubtful side of the money exchange. Both translations can be improved if translated as “أعتقد بأن المال لعب دوراً في هذه الصفقة” or “أظن ان مالاً دُفع من تحت الطاولة” to maintain the figurative and sarcastic tone of the original. Additionally, the second suggestion is a common Arabic expression that retains the meaning and vagueness of the original expression.

Example 6

SL	“Miss Maudie had an acid tongue in her head”
TAT	كان لها لسان قارص في فمها
MIT	كانت تملك لساناً لاذعاً في فمها

In this expression, the meaning that Miss Maudie has a sharp tongue, is quick to respond, and often makes hurtful comments. It suggests that she typically speaks harshly or critically. Both translations employed a semi-literal approach, but the first translation included an unfamiliar or uncommon expression “قارص” which may have weakened the

intended effect of the expression. The second translation used a more familiar expression in Arabic, “لاذع”, which preserved the metaphor and conveyed the intense character of Miss Maudie. Both translations can be improved if translated as “تملك لساناً حاداً كالسكين”.

Example 7

SL	"you act like you grew ten inches in the night"
TAT	تبدو وكأن طولك قد زاد عشر بوصات خلال الليل الفائت
MIT	أنت تتصرف وكأنك قد زدت عشرة بوصات خلال الليل!

This expression is tricky as it is used to indicate a sudden internal, emotional, or behavioral change, as if the person has become “older” or “mature” overnight. It does not mean the literal meaning of getting taller. Both translators employed a literal translation strategy; however, the first translation preserved the original picture but may be misunderstood by the Arabic reader who is unfamiliar with the English expression. The second translation successfully conveyed the behavioral shift and maintained the wonder. The researcher thinks that both translations are weak and can be improved if it is translated as “تتصرف وكأنك نضجت بين ليلة وضحاها!” using a paraphrasing strategy to reflect the intended meaning of a sudden change.

Example 8

SL	"Sounded fishy to me"
TAT	بدا الأمر سخيفاً بالنسبة لي
MIT	كان اقتراحاً مريباً بالنسبة لي

This expression suggests a sense of suspicion, indicating that something appears “dishonest” or “untrustworthy”. The first translation completely abandoned the meaning of the original expression by using a paraphrasing strategy. The use of the word “سخيفاً” means

“silly” or “ridiculous” removes the intended element of doubt, replacing it with sarcasm. The second translation closely approximates the intended meaning of the English expression, reflecting the speaker’s doubt regarding what was said or presented. The translators used the second strategy from Baker’s model, using an idiomatic expression with a similar meaning but in a different form. The Arabic expression “كان اقتراحاً مريباً” reflects the same intent and underlying meaning of the original without using an expression that contains the word “fish”, which make it in a different form.

Example 9

SL	“you have got us in a box, Jem”
TAT	لقد أوقعنا في الشرك يا جيم
MIT	لقد أدخلتنا في مكان ضيق يا (جيم)

This expression conveys being trapped or stuck in a difficult situation with limited options. Scout says this phrase after they are trapped in the Radley yard and cannot escape easily. The phrase suggests a feeling of danger or being in trouble due to Jem's behavior. The first translation kind of conveyed the meaning of the original expression of feeling of being trapped or in a tight spot. However, the word “الشرك” might indicate that Jem deliberately wanted them to fall in the trap, which was not the intended meaning. The second translation is acceptable, but it may be understood literally as a tight physical space, which weakens the intended figurative sense of the original, as the intended meaning of the word “box” here is “trouble” not an actual location.

Both translations can be improved if translated as “لقد أوقعتنا في ورطة يا جيم”, as the word “ورطة” is a common Arabic phrase that means being trapped in a difficult-to-escape situation. Thus, applying Baker’s second strategy, using an idiom of similar meaning but different form, as this strategy involves the use of an idiom in the target language that has a similar meaning as the source language idiom, but not identical words.

Example 10

SL	“take that back, boy”
TAT	عليك أن تسحب كلامك الآن يا ولد
MIT	يمكنك أن تستعيد ذلك يا فتى!

This expression is a typical English phrase used when someone feels offended or strongly objects to what being said and asks the other party to retract their statement. In this context, this expression is said angrily and decisively, expressing a rejection to what was said and asked to be immediately retracted, as if the statement was an insult or a transgression. The first translation employed a cultural substitution strategy, aligning with the English expression in intent, tone, and attitude. The statement “اسحب كلامك” is actually used in Arabic in a situation of anger or in a response to an insult. In contrast, the second translation is weak in terms of impact; the word “تستعيد” is not used in Arabic in such situations, and it does not deliver the same degree of anger or rejection. Also, using the word “يا فتى” softens the tone.

Example 11

SL	"Wear me out"
TAT	سيبلي جلدي
MIT	أقسم أنه سيضر بني

This expression literally means “physical exhaustion”. However, in this context, Scout said it when she talked about her father ,who threatened to punish her or beat her severely if she continued to fight with others, in an attempt to teach her self-control and maturity. The first translation used similar meaning but different form strategy, this idiom means “سيضر بني بشدة” in some Arabic dialects, the statement “سيبلي جسدي” can be considered as identical to it, he maintained the literary style and the it successfully delivered the severe punishment that awaits her if she did what he told her not to do, however, it is not very

common and might seem vague to the Arabic readers. The second translation employed a paraphrasing strategy, focusing mainly on conveying the intended meaning without adopting a literary style. This made it easier to the reader to understand what it meant, but it downplayed the punishment that awaited her if she crossed the line. The researcher believes that it can be improved by translating it as “سيبرحني ضرباً”، using an idiom of similar meaning and form, as it is common in standard Arabic and is used to describe a severe and violent beating. Additionally, it preserves the rhetorical and metaphorical character of the original without exaggeration or sounding unnatural.

Example 12

SL	"Worrying another bone"
TAT	ولكنني كنت أفكر بمسألة أخرى
MIT	ولكنني كنت مهتمة بشئٍ آخر

This expression is used to show that someone is being obsessed with a particular idea or thinking deeply about a particular matter and not letting it go with excessive concentration or anxiety. Both translators used a paraphrasing strategy, preserving the image of being distracted with another idea but not altogether withdrawn from it. Additionally, the second translation downplayed the thought of being deeply engaged by something by using the word “مهتمة”, which may be misunderstood as an interest or curiosity rather than the intense thoughtfulness that the original expression suggests. Both translations can be improved if translated as “ولكنني كنت غارقة بالتفكير في موضوع آخر”, using an idiom of similar meaning but different form. The suggested translation indicates complete immersion in thought, mental distraction, and emotional preoccupation as in the original expression.

Example 13

SL	“Thin time for Jem and me”
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TAT	كانت بداية فترة حساسة عشناها أنا وجيم
MIT	كان بداية وقت ضيق بالنسبة لي و ل(جيم)

This expression suggests someone going through an intense, difficult, or stressful period. Both translators employed a paraphrasing strategy; the first translation effectively conveyed the idea of going through an unusual period. However, it softened the real intention of going through a challenging circumstance. The word "حساسة" is weaker in meaning than "حرجة" or "صعبة", it softens the original meaning and distances it from the intended tension or severity. The second translation preserves the original meaning of intensity and distress, but it still seems somewhat literal. Both translations can be improved if translated as "لقد كانت بداية فترة عصبية لي ولجيم", applying an idiom of similar meaning but different form strategy, as the word "عصبية" is a common Arabic word that captures the original meaning and distress.

Example 14

SL	"The remainder of the afternoon went by in the gentle gloom that descends when relatives appear "
TAT	مرت فترة ما قبل المساء ضمن تلك الكآبة اللطيفة التي تهبط حين يظهر الأقرباء
MIT	بقية الأمسية اكتنفتها الكآبة التي تهبط عليك حين يظهر الأقارب

This statement is a literary phrase with a light ironic tone. It describes the slight tension that prevails when relatives appear, as if they cause stress or social boredom. The first translation is literal. The word choice also is not very successful; the phrase "كآبة لطيفة" feels awkward in Arabic, as it is not very common to combine these two words in Arabic, as their meanings contradict with each other. additionally, the word "التي تهبط" is not commonly used in this context. Moreover, the phrase "فترة ما قبل المساء" seems long and unnecessary; it can be replaced by the word "بقية الامسية". The second translation employs a

paraphrasing strategy, and the translator successfully uses the words “بقية الامسية” and “اكتفتها”, the latter is a potent formulation. However, as in the first translation, the use of the word “تهبط” is not a very successful choice. The researcher believes that both translations are somehow vague or not smooth, and that if translated as “ما إن وصل الأقارب، حتى خيمت على الأمسية تلك الكأبة الخفيفة المعهودة” maintains the sarcastic tone and preserves the tension that accompanies with relatives.

Example 15

SL	"we were compelled to hold our heads high"
TAT	أرغمنا على رفع رؤوسنا عالياً
MIT	اضطررنا لرفع رأسينا

This expression stands as a metaphor for maintaining dignity and respect in the face of challenges and hardships. In this case, it means acting with steadfastness and self-assurance in the face of pressure. Both translations employed a literal translation strategy, and both failed to convey the original idea that the characters consistently took responsibility. It replaced this with the feeling that they were obliged or forced to do so using words like “أرغمنا” and “اضطررنا”. The researcher believes that translating this expression as “لكننا تمالكنا أنفسنا ورفعنا رؤوسنا” would be more appropriate, as it reflects the inner stability of the characters and the ability to deal with pressures.

Example 16

SL	"Had another think coming"
TAT	ولكن شيئاً آخر حدث
MIT	تبخرت هذه الفكرة

This idiom suggests that one is wrong in his belief and will discover that reality is entirely different from what they thought it was. In the context, the neighbors thought that Boo Radley would show up after his father passed out, but they were wrong, because his older brother replaced his father and continued to isolate Boo. The original expression suggests a shock because things went another way than expected. Both translations employ a paraphrasing strategy, and both demonstrate a shift in expectations; however, neither of them effectively highlights the person's own mistake or awakening from an illusion, which distinguishes the original English expression. The first translation reflected the disappearance of the idea more closely than the second one. However, none of them reflected the profound change in things. The researcher believes that translation can be improved if translated as “تصور الجيران شيئاً، لكن الواقع كان مغايراً” or “ما حدث كان مختلفاً عما توقعه”، as these translations keep the “surprise” or “shock” element of the original.

Example 17

SL	“try fighting with your head”
TAT	حاولي القتال برأسك كنوع من التغيير
MIT	حاولي القتال برأسك لمرة واحدة

This expression suggests that one should utilize one’s intelligence and wisdom instead of acting violently or impulsively. The researcher doesn’t agree with both translations as they both applied a literal translation strategy and believes that translating it as “حاولي ان تتعاملي مع الأمور بعقلك لا بالقوة” or “حاربي بعقلك لا بعضلاتك” is more appropriate since they both convey the implicit meaning of the original statement, which indicates being resourceful and smart rather than resorting to force. Additionally, the suggested translations are common and frequently used statements in Arabic.

Example 18

SL	“You’re growing out of your pants”
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TAT	كما أن بنطالك أصبح ضيقاً عليك
MIT	كما أنك تخرجين عن الحدود قليلاً

This statement suggests an explicit and implicit meaning together; the explicit one is that Scout is physically growing. The implicit meaning is that she is acting in a way slightly beyond her age, acting in a way that children in her age normally won't act the same way. The first translation is literal and captures the explicit meaning only, and ignores the implicit meaning. The second translation employed a paraphrasing strategy, capturing the implicit meaning while ignoring the explicit one. Also, it was said in a loving, non-judgmental, and humorous manner. The translation of this statement should capture both aspects and maintain the light teasing tone of the original. So, the researcher suggests it to be translated as “كبرتي بسرعة، حتى بنطالك لم يعد يتسع لك”. This translation captures both meanings and keeps the tone of the original.

Example 19

SL	“I knew he had come back to us”
TAT	عرفت أنه رجع إلينا
MIT	عرفت أنه عاد إلينا

This phrase does not imply a physical return to a specific location; instead, it refers to an emotional or psychological return to one's normal state of mind. In this context, Scout said this about her father, who was stressed or preoccupied (more likely emotionally or psychologically) after he showed her warm and parental act. Both translations employed a literal strategy, and the use of the words “رجع” and “عاد” might indicate returning from a physical place, which is not the intended meaning of the original. Thus, it failed to deliver the meaning. The researcher suggests translating it as “عاد الى سجيته” as it indicates returning to the emotional state not returning from a physical place.

Example 20

SL	“try to live up to your name”
TAT	عليكما أن تتصرفا بما يليق باسم عائلتكما
MIT	يجب أن تحاولا أن تسمو بنفسيكما لمستوى العائلة

This expression means to do as well as or be as good as other people expect you to. Both translators employed an explanation strategy; however, the researcher agrees with the first translation, as it is very accurate and succeeds in maintaining the main idea of acting in a manner befitting one’s name and reputation. The second translation use of the phrase “تسمو بنفسيكما” seems inaccurate in this context, as it might indicate a broader moral motivation than what is originally intended. The researcher suggests translating it as “حاولا” “ان ترتقيا بأفعالكما الى مستوى اسمكما” to indicate that what is required is not only the name or reputation, but also improvement in the actual behavior.

Example 21

SL	“you haven’t been able to put two and two together”
TAT	أعرف أنك الان لا تستطيع معرفة مجموع اثنين واثنين
MIT	ولكنني أعرف أنك لأول مرة لم تتمكن من رؤية الوضع على حقيقته

This expression means that one is unable to put pieces together and understand the full picture based on the data they have, hence, unable to reach the truth. Heck Tate said this line to Atticus Finch, who is usually a person of clear thought, strict logic, and who quickly grasp facts. However, in this situation, Atticus was under a lot of pressure and confused for the first time and couldn’t see that it was Boo Radley who defended his children and killed Bob Ewell, not his son Jem. The first translation in this context was too literal, and it could be misunderstood as implying that he was unable to perform a simple

calculation, which involves in the original text. It also lost the metaphorical dimension of the original, which involves connecting evidence to uncover the truth, rather than performing numerical calculation. Moreover, the meaning could be misinterpreted as if the person has become incapable of most straightforward calculation, suggesting a mental weakness, thus degrading the character, which is also not the intended meaning. Lastly, it did not convey the sense of temporary confusion. The original expression shows a temporary confusion due to stress, not permanent helplessness. The second translation relied on explanation strategy and is more appropriate as it delivers the idea that Atticus could not connect the events and see the truth as clearly as he usually does. The researcher believes that the translation can be improved if translated as “ لكنني أعرف أنك مشوش وغير قادر ” as it conveys the intended meaning, maintain the sense of temporary confusion, avoids literalism, and clear in Arabic.

Example 22

SL	“He made me start off on the wrong foot”
TAT	لقد دفعني إلى أن أخطئ في تصرفي
MIT	لقد تسبب لي في بداية خاطئة مع الأنسة

This idiom refers to getting off to a bad start, whether in a relationship, project, or task. It is used to indicate an unfortune or incorrect first step that might lead to further problems. It was said after a fight between Scout and Walter Cunningham, one of her classmates, after Walter made Scout embarrassingly interact with him, especially during a class situation when he was without food. Scout commented on this, leading to an uncomfortable situation with Miss Caroline. Since it was her first day at school, she said this phrase to express her anger and frustration that her first day of school had turned out to be a negative experience. The first translation is inappropriate, as it implies that the act itself was wrong, not conveying the idea of a “bad relationship from the beginning”. It separated the meaning from the intended time dimension (beginning). The researcher thinks

that it can be improved if translated as “لقد جعلني أبدأ بداية خاطئة مع الأنتسة كارولين” or “بداية، بدأت” بسببه، بدأت “ or “بداية خاطئة مع الأنتسة كارولين”. The second translation is more accurate as it maintains the essence of the idiomatic expression, which refers to a bad start or tension in a relationship with someone.

Example 23

SL	“Sometimes it’s better to bend the law a little in special cases”
TAT	من الأفضل أحياناً أن يلوي المرء القانون بعض الشيء في حالات خاصة
MIT	في بعض الحالات الخاصة نضطر للّي القانون قليلاً

According to the free dictionary, bending the law means doing something that does not actually break the law but could be considered inappropriate or unfair, i.e. to cheat a little bit without breaking the law. Both translators employed a literal translation strategy, using the words “يلوي القانون” and “لّي القانون”. the researcher has seen such translations in English series; however, in the researcher’s opinion, this might indicate boldness or manipulative, which is not the intended meaning. In this context, Scout is trying to convince her father (Atticus) that she does not want to go to school, using the example of Boris Ewell, who does not attend school. Atticus responds that the law can be sometimes lenient in some exceptional cases, such as the poor Ewell family, but for her the law is strict.

The first translation is completely literal; it translates every word as it is. For example, he used “من الأفضل أحياناً” and “في بعض الحالات الخاصة” which led to an unwanted repetition. The second translation is also literal but smoother than the first one. The researcher sees that both translations are okay but can be improved to seem less bold and suggests translating it as “في بعض الأحيان، نضطر لتجاوز القانون قليلاً” or “في بعض الحالات الخاصة،” as they indicate that cheating the law is for humane purposes not for selfish or manipulative goals.

Example 24

SL	“make a final stand”
TAT	حاولت أن أفق وقفة أخيرة
MIT	محاولة تثبيت موقف أخير

According to the free dictionary, this expression is a military-based expression that means a final defensive military effort against overwhelming odds, typically done in order to defend a particular location against invading forces. By extension, any final attempt to defend something or oppose someone in order to succeed or maintain one’s position. In context, Scout uses this idiom metaphorically, not to refer to an actual battle but to her last attempt to convince her father not to go to school so they can continue reading together, showing an emotional or persuasive resistance rather than martial one. The first translation is literal and might give a “heroic” or “brave” gesture rather than conveying a desperate, childish attempt at negotiation. The second translation employed paraphrasing and seemed somewhat acceptable, but it lost the challenge and emotional sense of the original expression. The researcher thinks that “في محاولة أخيرة لإقناعه” is a suitable translation, as it shows an expression of last resort before giving up, and is fitting for a daughter-father conversation, being free of vagueness and literalism.

Example 25

SL	“Jem walked on eggs”
TAT	كان جيم (يمشي على البيض)
MIT	كان (جيم) يحملها بحذر شديد

According to Cambridge dictionary, this idiom means to be very careful not to offend or upset someone. In context, Jem is allowed to carry his grandfather’s watch once a week, only if he is thorough with it. The narrator uses this idiom to show how careful Jem becomes when handling the watch, almost as if he is scared of making the

slightest wrong move. The problem with this idiom is that it lacks a direct equivalent in Arabic; therefore, the translator must employ a paraphrasing or translation-by-explanation strategy. The first translation is literal, but it conveys the meaning of strolling, as this phrase is used in Arabic to describe someone who is very slow; however, it did not convey the idea of walking “carefully”. The second translation employs a paraphrasing strategy, making it more appropriate since it clearly conveys the sense of caution to the Arabic reader smoothly, and it is convenient and easy to understand.

Example 26

SL	“Atticus kept us in fits that evening,”
TAT	في ذلك المساء جعلنا أتيكوس في حالة استنارة مستمرة حين ...
MIT	في تلك الليلة قرأ لنا (أتيكوس) مقالاً خطيراً عن رجل جلس على سارية علم

According to Merriam-Webster, “in fits” means laughing very much. In context, Scout and her brother Jem were laughing very much because Atticus was reading to them, with great seriousness, a satirical article about a man who sat on a flagpole for no apparent reason, and this contrast between the severity of the delivery and the silliness or strangeness of the content was what provoked laughter. The first translation seems literal and vague. The translator completely lost the meaning of “laughing” and rendered it as something ambiguous and unrelated to persistent laughing. The second translation completely omitted the idiom, and the act was interpreted as reading a strange article without any hint of humor, which weakened the humorous tone in the scene. The researcher thinks that both translations failed to convey the intended meaning of the original idiom. The researcher suggests translating it as “في ذلك المساء، أضحكنا أتيكوس بشدة حين قرأ بجدية مقالاً عن ...” or “أضحكنا ...” or “بشدة حين ...” or “جعلنا نضحك بلا توقف حين ...” as they all deliver the meaning and maintain the humorous tone of the scene.

Example 27

SL	“I could not help receiving the impression that I was being cheated out of something.”
TAT	لم أكن أستطيع مغالبة تلقي الانطباع بأنني كنت أمارس الخداع نوعاً ما
MIT	كلما تقدمت ببطء في النظام التعليمي لمقاطعة (مايكومب)، كلما زاد إحساس بأني خدعت نوعاً ما

This expression is a phrasal verb; according to Cambridge Dictionary, it means to unfairly prevent someone from getting or achieving something that they should have. Although this expression is not an idiom in itself, it is treated as such because it shares multiple characteristics, such as being untranslatable literally without distorting its meaning, lacking a direct equivalent in Arabic, and having a contextual function that expresses a social psychological state. So, although not a fixed lexical idiom, it is a non-literal expression that requires similar strategies to idiomatic translation and is subject to the same problems that a translator faces when dealing with idioms. In context, Scout feels that the formal education system is depriving her of the real learning she received at home, and thus feels cheated, despite the state's good intentions. The first translation is completely inaccurate as it shows Scout as the one committing the deception, which is a misinterpretation. The original phrase indicates that she was being deceived or deprived of something, not the other way around. additionally, it is too literal when translated “couldn’t help receiving the impression” into “لم أكن أستطيع مغالبة تلقي الانطباع”، making it also heavy to read. The second translation is more accurate and consistent with the original phrase. However, it could use some improvement; for example, the researcher suggests translating it as “كلما تقدمت ببطء... كلما ازداد لدي الإحساس بأني خُرمت من شيء ما”، replacing the word “خداع” with “حرمان”، because the original phrase signifies deprivation, not deception.

Example 28

SL	“In a pig’s ear, Dill”
TAT	فعلت ذلك في أذن خنزير يا ديل

MIT	بالطبع، عندما طارت الأفيال يا (ديل)
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This idiom is used to describe doubt or disbelief, meaning “impossible”, “no way”, or “nonsense”. In context, Jem used this idiom in a quick, sarcastic response to Dale's statement, when he said that he helped the engineer, something that seemed unreasonable or exaggerated from Jem's point of view. The first translation borrows too heavily from the original language, resulting in a literal and incomprehensible text. It completely lost the idiomatic meaning of the expression. The second translation used an Arabic expression that serves a similar function to sarcasm and mockery, conveying exaggeration or deception while maintaining the humorous nature and sarcastic context of the dialogue. Thus, using an idiom of similar meaning but different form. It is not completely precise, but according to Baker’s classification, it is considered as a successful cultural substitution when there is no direct equivalence. However, the researcher sees that it still needs some adjustments. For example, “سأصدقك حين تطير الأفيال يا (ديل)” making it smoother and clearer.

Example 29

SL	“Jem let me do the honors”
TAT	ترك لي جيم شرف الحصول عليه
MIT	تركني (جيم) أقوم بالعملية

According to Cambridge Dictionary, “do the honors” means to pour drinks or serve food. However, in this context, it is used when someone is given the honor of performing a task of symbolic or special significance, even if it is a simple one. In this context, Scout pulls the object from the tree, a simple act, but it has a special significance for them, so it is described as an honor. The first translation is inaccurate as it leads to a misunderstanding the meaning of the idiomatic expression; using “شرف الحصول عليه” deviates from the intended meaning. In fact, this phrase suggests that the speaker (Scout) has earned something for herself (a prize or an item), while Scout did not “earn” something but

performed an action (pulled the item out from the tree). The researcher believes that it could be translated as “ترك لي جيم شرف استخراجه” because it maintains meaning, conveys emotion, and accurately explains action within the Arabic cultural context without any unfamiliar connotations. The second translation is inaccurate because it does not give the impression that Scout was doing something they considered special. It lost the emotional and symbolic dimensions.

Example 30

SL	“Judge Taylor looked daggers at Atticus, as if daring him to speak”
TAT	نظر القاضي نظرات حادة كالسكين نحو أتيكوس، وكأنه يتحداه ان يقول شيئاً
MIT	صوب القاضي (تايلور) نظراته النارية على (أتيكوس)، وكأنه يتحداه أن يفتح فمه

According to Cambridge Dictionary, “looking daggers at someone” means to glare at someone. The researcher doesn’t like any of these translations; the first one seems excessively literal, and the second one’s use of “صوب” and “نظرات نارية” can evoke a weapon-related image, rather than a situation full of anger. It is not very common in Arabic to use the verb “صوب نظره”. typically, in Arabic, we use the verb “وجه نظره”. Additionally, both of the translations seem rough. The meaning of this idiom here is that the judge Taylor looked at Atticus with a sharp, angry, threatening and resentful look. The researcher suggests translating this line as “وجه القاضي نظرات غاضبة تقذح شرراً نحو أتيكوس، وكأنه يتحداه أن ”يقول شيئاً”, using a paraphrasing strategy as it conveys the emotional and functional meaning of the original expression without trying to copy the literal form. additionally, the phrase “تقذح شرراً” is a familiar Arabic expression that conveys the intensity of the gaze and the threat it implies. In short, the sentence as a whole explains the meaning of the phrase without deviating from the spirit of the original text, and the interpretive element within it makes it understandable to the Arab recipient without being confused with unfamiliar structures.

Example 31

SL	“My stomach turned to water, and I nearly threw up when ...”
TAT	شعرت باضطراب شديد في أحشائي وكدت أتقيأ حين ...
MIT	شعرت بالغثيان وكدت أفرغ معدتي حين ...

After searching dictionaries, the researcher was unable to find the meaning or type of this expression. But, according to AI, this is a figurative expression that depicts a sudden feeling of intense fear, nausea, or anxiety. In this context, Scout feels intense fear and nausea when Boo Radley approaches her and places a blanket over her without her noticing. This simple act towards others was very terrifying to her because of the deep fear they held towards Boo. Both translators applied a paraphrasing strategy, and both translations are okay. However, the researcher believes that these translations could benefit from some improvement to make them smoother. The first translation used the word “أحشائي”, which feels heavy and it is not very common in Arabic. Usually, it is expressed as “شعرت بتقلبات في معدتي”. The second translation, which uses the phrase “أفرغ معدتي”, is a bit rough and does not convey the inner feeling with the same emotional intensity as the original expression. Moreover, the original expression suggests a sudden physical weakness or nervous breakdown, not only nausea. For example, translating it as “انتابني الذعر وكدت أتقيأ ... حين ...” or it can be placed by something familiar in Arabic, such as “شعرت أن الدم الذي في ... حين ...” as the later conveys the intense fear and shock, expresses the direct physical impact, and maintains the novel’s literary narrative tone.

Example 32

SL	“somebody just walked over my grave”
TAT	لقد سار أحدهم فوق قبوري للتو
MIT	أحدهم داس على قبوري

According to *Farlex Dictionary of Idioms*, this is an idiom that means when one unexpectedly feels the urge to shudder or shiver. This phrase was said the night Scout participated in a school parade. Miss Alexandra had spent a long time preparing and was feeling exhausted, so she said she needed to rest. Then she suddenly stopped talking and felt a strange shiver or a vague sense of dread. She said the phrase and then tried to pretend that nothing had happened, and asked Scout to show off her costume in the living room. In English culture, this phrase is usually said when a person feels a sudden shiver, believed to be caused by an unexplained feeling of danger or impending death, as if someone had walked over their future grave. According to AI, in English folklore, it is thought that a sudden feeling of chills—for no apparent reason—may be attributed to someone walking over the speaker's future grave, as if there were a symbolic or energetic interaction between the present and the future or between life and death. In this context, the phrase comes across as a vague, inner feeling that portends something bad is about to happen. This is reasonable because the novel is about entering a dangerous and tense moment: Bob Ewell's attempt to attack the children (Scout and Jem). Alexandra's use of this phrase can be considered foreshadowing of a dangerous event that was about to come, as if she involuntarily sensed something unnatural or evil coming, even though she did not know what it was. Both translations are literal and failed to convey the message of feeling shiver; this phrase is not commonly used in Arabic and might cause confusion. The researcher believes that it would be more accurate to translate it as “لقد انقبض قلبي فجأة”, since this phrase is ubiquitous in Arabic and conveys the same message as the English phrase: the sudden feeling of something bad about to happen without understanding why or how.

Example 33

SL	“ in a fog , Jem and I watched our father ...”
TAT	وكمّن يرى خلال الضباب رحنا جم وأنا نراقب أبانا ...
MIT	بعيون ضبابية، شاهدنا أنا و(جيم) والدنا ...

According to The Free Dictionary, this idiom means not fully aware or alert; having one's attention clouded with something. In context, it is said to describe a state of stupor, confusion, or temporary detachment from reality, as if the mind is covered in a fog through which one cannot see clearly. Scout said this idiom when she was describing her psychological state at a moment of extreme surprise and tension, when she saw her father (Atticus) grab a gun and launch himself into a dangerous situation with a rabid dog in the street. This was an unusual moment for her; she knew Atticus as a calm, nonviolent man who never displayed physical strength or roughness. The researcher thinks the first translation effectively conveyed the intended meaning. However, the second translation applied paraphrasing and distorted meaning; "بعيون ضبابية" might indicate a visual sight, not necessarily a mental one. It can be improved if it is translated as "وبذهن مشوش، شاهدنا انا وجيم" or "أبانا ... " or "في حالة من الذهول، شاهدنا انا وجيم أبانا ... " avoiding literalism and express the psychological atmosphere of the scene.

Example 34

SL	"Guess you'll change your tune now"
TAT	وأظن أنك ستغير من لهجتك الآن
MIT	أظنك ستغير نغمتك الآن

According to the Cambridge Dictionary, this idiom means changing your opinion completely, especially because you know it will bring you an advantage. In context, this idiom was said by Miss Maudie to Jem after his father, Atticus, killed the rabid dog for the first time with high skill. This event surprised Jem and Scout because they thought that their father was an ordinary, quiet man with no heroic skills, which made them feel sometimes embarrassed sometimes, as their father was not like the other fathers in terms of physical skills or participation in activities. So, the researcher thinks that both translations are inaccurate.

The first translation used the word “لهجتك” as a translation to “tune”, which might lead to a misbelief that Jem and Scout were talking badly with or about their father when the case is that they had a flawed or limited idea of him and were surprised by a skill they didn’t know he had. The second translation is too literal and gives no hint or relevance to the intended meaning. The intended meaning of this idiom is to mark a turning point in the children’s view of their father. It shows how real heroes do not brag about their skills but rather use them only when the time is right, with humility and responsibility. So, Jem and Scout will have a different view of their father, a new reassessment.

Therefore, the researcher suggests translating it as “أعتقد بأن نظرتك لوالدك الآن قد تغيرت يا جيم” because it conveys the meaning and maintains the respect relationship between the father and his kids without any hint of disdain or disrespect.

Example 35

SL	“I wouldn’t care if he couldn’t do anything- I wouldn’t care if he couldn’t do a blessed thing ”
TAT	لا أكثرث ان كان ليس قادراً على فعل أي شيء، ولا أكثرث ان كان لا يقدر على فعل شيء مبارك
MIT	ولكنني لا أهتم ان لم يكن يستطيع فعل أي شيء... لا يهمني إن لم يكن يستطيع فعل شيء مبارك

The phrase “blessed thing ”here is figurative, and it surely does not mean “شيء مبارك”. In this context, Jem’s respect for his father increased significantly after shooting the rabid dog, but his respect was not only due to his shooting skill. It was also due to his father’s humility and self-control. Previously, Jem has considered his father as an “ordinary” or even “boring” man, compared to other fathers in his class, because he did not engage in activities that impressed children. But when he saw how he shot the rabid dog with such precision and speed, he discovered that his father had been hiding a great talent from them. However, he didn’t use it for show or to brag, but only when he had to. This phrase means “لا شيء على الإطلاق”; it comes as an emphasis on the previous statement. Jem does not care if his father is old and cannot do anything. It represents Jem’s deep love and respect for his

father in a way that Scout would not understand. He does not care if his father is incapable of doing a job or a skill. Because he loves and respects him for who he is as a person, not for what he can do. Therefore, the only adjustment that both translations require is replacing the phrase “فعل مبارك” with “لا شيء على الإطلاق”, as this phrase has no religious connotations and is used solely to add emphasis to the previous statement.

Example 36

SL	“his money was burning up his pockets”
TAT	كانت النقود التي في جيبه تكاد تحرقها
MIT	كان (جيم) يتحرق شوقاً لصرف أمواله

This idiom is a common English expression and equals “burn a hole in someone's pocket” in meaning; according to the Cambridge Dictionary, they both mean that someone has money and is very eager to spend it. In this context, it is said to depict Jem’s intense excitement about spending his money after his twelfth birthday. The first translation is too literal and might be misunderstood, as it suggests that money is causing a real fire in his pockets. Additionally, the phrase “تكاد تحرقها” is unfamiliar in Arabi. The researcher suggests translating it as “لم يكن جيم يطيق صبراً على إنفاق نقوده”. The second translation employs a functional equivalent, making it more suitable than the first and conveying the intended meaning without any potential misinterpretation. The researcher thinks that no adjustments are necessary.

Example 37

SL	“ what has this world come to when a Finch goes against his raising? ”
TAT	ما الذي أصاب العالم حتى نرى فينتش يُعارض المبادئ التي تربي عليها؟
MIT	ما الذي يحدث في العالم حينما يقوم فرد (فينش) بالتناكر لتربيته؟

This statement contains two idioms; the first one, according to the Merriam-Webster dictionary, means to express shock or disgust at something that has happened. The second expression means that someone is acting differently from what he was raised on. In context, this statement was made by Miss Dubose when she was upset about Atticus Finch’s stance in defending a black man. She considers his stance as “contrary to” what he was raised to believe, according to her racist perspective. Therefore, the statement carries clear racist connotations and represents the speaker's rejection of social or moral change. The researcher has a little to suggest here. The first translator employed a paraphrasing strategy, which is accurate in this context. However, the only comment here is that the translator uses of “نرى فينتش” in the plural form, which might suggest that it refers to the whole family, not just Atticus. The second translator also employed paraphrasing, particularly in his translation of “against his raising” as “بالتنكر لتربيته”, which is linguistically correct but unfamiliar in Arabic and might replace it with “ينقلب على ما تربي عليه”.

Example 38

SL	“Mrs. Dubose’s shot had gone home and she knew it”
TAT	لقد اصابت منه السيدة دوبوز مقتلاً هذه المرة، وقد أدركت ذلك
MIT	أصابت السيدة (دوبوس) مقتلاً وكانت تعلم ذلك بالضبط

This expression means that Miss Dubose’s words succeeded in stirring up or hurting Jem's feelings, and she knew it perfectly. Both translators used an idiom with a similar meaning and form strategy. The researcher’s comments here are that both translations’ use of the word “مقتلاً” is heavy and does not fit in this context. Also, there was no need to add “منه” in Al-Asadi’s translation. The researcher’s suggestion for improvement here is to translate it as “لقد أصابت وترأ حساساً وهي تعرف ذلك”, since this is a ubiquitous expression in Arabic and delivers the intended meaning perfectly without any exaggeration.

Example 39

SL	“Let the dead bury the dead this time, Mr. Finch”
TAT	فليدفن الموتى أنفسهم هذه المرة يا سيد فيننش
MIT	دع الموتى يدفنون الموتى هذه المرة يا سيد (فيننش)

According to AI, this English expression has its roots in religion and evangelicalism, and it is often used figuratively. The statement comes from the Bible, from the Gospel of Luke 9:60: "Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God". In religious terms, it means that anyone who wants to follow the spiritual path, such as the call of the Christ, must set aside worldly matters. Those who are “spiritually dead” (i.e., those who are oblivious to the truth) are often those who are overly concerned with worldly matters. In literary and figurative contexts, it means that things belonging to the past should be left behind and that the living should move on. It is used to express that there is no point in dwelling on past tragedies or conflicts, letting them be buried with their owners. In this context, Sheriff Tate notes that Bob Ewell, who was responsible for wrongfully convicting Tom Robinson, has died, which he considers a kind of poetic justice. Tate feels that reopening the case again will only cause more harm, especially to Boo Radley, who saved the children and doesn't deserve the spotlight. So, Tate prefers to "bury" the case with its owners—leaving things as they are without an official investigation, allowing the community to move on without further pain and division. Hence, leaving the past alone and not bringing it up again, especially when it is in everyone’s interest. Both translators made a mistake when translating this expression, applying borrowing strategy; the borrowed translation does not convey the meaning and also can cause confusion to the readers: How can the dead bury the dead? The intended meaning is not delivered. The researcher believes that translating it as “اللي فات مات سيد فينش” is better since it gives the intended meaning of letting the past go and focus on the present, a common Arabic cultural substitution, avoiding literalism or religious intrusion, and would not cause any confusion, and imitates the Sherrif’s style of speaking with brevity and insight.

Example 40

SL	“raisin‘ this holy racket”
TAT	كانت ماييلا تصيح لك الصوت المقدس
MIT	كانت (ماييلا) تصدر هذه الضوضاء العالية

This is a colloquial expression used to describe a deafening noise or scream in a way that expresses surprise or annoyance, occurring suddenly, without necessarily implying a "holy" connotation; the word "holy" is used here for emphasis only. The first translator employed a literal translation strategy, rendering the word “holy” as “المقدس”, which is misleading and inaccurate. The second translator’s use of paraphrasing strategy is acceptable, but it loses some of the surprise or awe that the original expression contains. The researcher’s suggestion here is to translate it as “كانت ماييلا تصرخ بشكل هستيري” as the word “hysterical” conveys how loud and intense her screaming was.

Example 41

SL	“My feathers rose again”
TAT	ثم انتفض ريشي فجأة
MIT	تهيأت مرة أخرى للنزال

This expression is borrowed from bird behavior, where birds fluff up their feathers when angry or threatened. Here, Scout uses the phrase to express that she felt angry or provoked again, as if she was preparing for a confrontation and preparing to defend herself after having calmed down a bit previously. The first translation is inaccurate since it is literal. Although it maintained the imagery, it did not convey the intended meaning, and it is uncommon to use in Arabic. The second translation, using a paraphrasing strategy, is closer in meaning but seems heavy to use the word “النزال” in children’s dialogue. The researcher

believes that it would be better if it was translated as “لقد بدأ دمي يغلي من جديد” because it expresses the return of anger naturally and familiarly in Arabic, appropriate for a spontaneous, childlike style, and carries the same figurative meaning as the original phrase, depicting tension or readiness to respond.

Example 42

SL	“runnin‘ a still”
TAT	ترتكب شيئاً سرياً وإنما جيد التنظيم
MIT	لقد جعل الأمر يبدو وكأنك الوحيد الذي تفعل ذلك

According to AI, the phrase "running a still" is an American idiom that refers to an illegal operation of a clandestine distillery, especially in rural America during Prohibition (1920s–1933). In this context, when Cecil said that "defending niggers" is like "runnin' a still," he meant that what Atticus was doing was considered shameful, illegal, or immoral in the eyes of society, as if he was secretly doing something illegal. Both translators employed a paraphrasing strategy, but neither rendered this expression accurately; the first one is vague and inaccurate, while the second one fails to convey the intended meaning, as it paraphrased it to mean something else than the original expression. The researcher’s suggestion here is either to follow a cultural adaptation strategy and translate it as “وكانك وتُدِير مصنَعاً سرياً للكحول” or to use a cultural substitution strategy and translate it as “قالها وكانك”، as both of these suggestions reflect something illegal and shameful in the Arabic culture.

Example 43

SL	“beautiful my hind foot”
TAT	ما الجمال فيه؟

MIT	ليس جميلاً على الإطلاق
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It is an ironic idiom in American English, used to dismiss or ridicule a description of something as beautiful or good when the speaker is actually upset or does not see it in that light. When Miss Maudie says it, she disagrees with Jem's description of the snow as beautiful, but rather is upset by its effect on her flowers (the azaleas). Both translators employed a paraphrasing strategy, which is generally correct, but they lack the sarcastic tone of the original phrase, "Beautiful my hind foot!". This expression conveys a light sneer and anger, expressing a scornful refusal to describe the snow as beautiful. They sound more like a neutral or dry statement, whereas the original text has a strong, unusual tone. In non-standard Arabic, it is like saying "هاد حلو؟ يحلى وبرك، لو يتجمد..." but since we are talking about standard Arabic, then the translator suggests translating it as "اندعوا هذا جمالاً؟ لو تجمد" as it maintains the irony; Miss Maudie's sarcasm is clearly expressed, the translation is smooth and understandable for any Arabic reader, expresses the fear of flowers being damaged by the cold, just as in the original text.

4.3 Data analysis – proverbs

Example 1

SL	"You never really understand a person until you consider things from his point of view- until you climb into his skin and walk around in it." Sparknotes
TAT	لا يمكنك أن تفهمي شخصاً ما بالفعل حتى تتظري إلى الأمور بمنظاره هو...حتى تلبسي جلده وتتجولي به
MIT	من الصعب أن تتفهم موقف شخص ما حتى تفكر في الأشياء من وجهة نظره ... حتى تلبسي جلده وتتجولي فيه

In chapter three, Atticus gives Scout essential advice: you can't judge someone unless you see things from his point of view; until you put yourself in his shoe. This advice becomes the pillar of Scout's moral growth throughout the novel. And even though it is

hard to apply, she succeeds in the end when she sympathizes with Boo Radley, giving the story an optimistic ending apart from the injustice it addresses.

According to Newmark's model, Al-Asadi employed a literal translation strategy, preserving the original structure and nearly the literal meaning, with some minor modifications to make it understandable in Arabic. Additionally, the phrase "climb into his skin and walk around in it" is used as it is in the original text, with precise adherence to the English translation. He succeeded in conveying the exact intended meaning of the original text and preserved the original rhetorical image despite its strangeness in the Arabic context. However, the phrase "تلبسي جلده وتتجولي به" is unusual and unfamiliar in Arabic and may be misunderstood if the reader is not familiar with the English or American culture.

Dr. Issam also employed a literal translation strategy, converting the words to their Arabic equivalents and retaining the metaphor as it is, without cultural or aesthetic adaptation. He succeeded in conveying the general meaning while simplifying the idea without straying too far from the original text, making it easier for the Arabic reader to understand compared to the first translation. However, the issue is the same as in the first translation with the phrase "تلبسي جلده وتتجولي به".

Both translators failed to render the second part effectively; they both employed literal translations, which created a strange or unfamiliar image in the Arabic context and may even be off-putting due to the literal physical imagery, which is inconsistent with the Arabic style of expressing empathy. The researcher believes that it would have been more effective to translate as "حتى تضعي نفسك مكانه" using a communicative strategy, as it is a common and widely understood expression in Arab culture, and the theme of empathy is conveyed without resorting to unfamiliar imagery.

Example 2

SL	"I wanted you to see what real courage is, instead of getting the idea that courage is a man with a gun in his hand. It's when you know you're licked before you begin but
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	you begin anyway, and you see it through no matter what. You rarely win, but sometimes you do.” Goodreads
TAT	أردت أن ترى ما هي الشجاعة الحقيقية، بدلاً من أن تفكر في أن الشجاعة هي رجل في يده بندقية. إن الشجاعة تكون حين تعرف أنك خاسر حتى قبل أن تبدأ، ولكنك تبدأ على أية حال وتحاول أن تصل بقضيتك الخاسرة إلى آخرها مهما يكن الأمر. قد تكسب نادراً، ولكنك تكسب على كل حال.
MIT	كنت أريدك أن ترى كيف تكون الشجاعة الحقيقية، بدلاً من أن تكون لديك فكرة أن الشجاعة هي رجل يحمل مسدساً في يده. هي حينما تكون مهزوماً قبل أن تبدأ، ولكنك تبدأ في جميع الأحوال وتبذل جهدك لتصل خط النهاية، وغالباً لن تفوز، ولكنك في بعض الأحيان تنجح.

According to Sparknotes, Atticus said this to Jem after Miss Dubose died -the woman whom Jem had been reading aloud for the past month. Atticus reveals to Jem that Miss Dubose had an addiction to painkillers, but determined to overcome it before she dies, that's why Atticus asked Jem to read to her to distract her from pain. This concept of courage contradicts the one that Jem has considered related to violence and excessive masculinity. It redefines it as the ability to endure and persist in the face of adversity. My comments on these translations are firstly, both of them used the verb “ترى” as a translation for the word “see” which was a wrong thing to do. The intended meaning of the word “see” is not only observation, but rather to deeply understand. Therefore, the researcher suggests that it should be translated as “تُدرك” since this word conveys a deep understanding. Secondly, Al-Asadi used “بندقية” and Dr. Issam used “مسدساً” when the original phrase should be translated as “سلاحاً” because the word “gun” means any gun, not only a rifle or a pistol. Atticus criticizes the notion that strength or courage are associated with violence or the carrying of weapons in general. If we were to say "rifle" or "pistol," the reader might assume that the problem lies with the type of weapon, not the mentality itself. Moreover, the first translation translated “you rarely win, but sometimes you do” as “قد تكسب نادراً، “ولكنك تكسب على كل حال”. From the researcher’s point of view, this line can lead to a misleading interpretation. It appears to the researcher that Al-Asadi meant that a brave person "wins" morally or ethically, even if they actually lose, as the honor of the attempt is

a victory in itself. It does not reflect the pessimism of the reality that Atticus presents, while insisting on courage despite it. Atticus teaches his son that courage isn't about the outcome, but about the action itself. Not because you always "win morally," but because you do what's right even in the face of inevitable defeat—and that, in itself, is the highest form of courage. It appears to the researcher that Al-Asadi's translation reflects a faithful approach, as it attempts to convey the exact meaning in context while maintaining the structure of the target language, with some flexibility. Dr. Isaam's translation reflects a communicative translation strategy as it simplified the expression and made it closer to the Arabic reader through using familiar vocabulary and smoother formulation, making his translation more straightforward to understand since the purpose of the statement is to convey a moral idea about the meaning of courage, not just to convey specific words. Still, it lost something of the original tone and rhetorical value of the English text.

Example 3

SL	“they don't do one thing but sing their hearts out for us, that's why it is a sin to kill a Mockingbird” <small>InternetPublicLibrary</small>
TAT	ولا تفعل شيئاً لنا سوى أنها تُغني حتى تُفتي قلوبها من أجلنا، لذا فإن قتل الطائر الساخر خطيئة
MIT	لا يفعل شيئاً سوى الغناء من قلبه لنا، لهذا فإن قتل الطائر المُحاكي خطيئة

This statement contains an idiom and represents a lesson at the same time; according to The Free Dictionary, “sing their hearts out” is an idiom, and it means to sing with great zeal or enthusiasm, to the fullest extent of one's ability. After Atticus tells Jem and Scout about the rule of not to shoot mockingbirds, Miss Maudie steps in to explain further. Her explanation reinforces the mockingbird's status as a central symbol in the novel, one of innocence, kindness, and harmlessness. Since mockingbirds cause no harm to people, protecting them is a moral duty for humans. The point is that there are people who are completely good and innocent, who do no harm to anyone, but instead bring joy and peace around them, and yet they are unjustly harmed; such an act is wrong and unjustifiable.

Atticus tells his children that killing one is a sin. Al-Asadi applied the semantic translation strategy, conveying the original rhetorical image almost literally; however, it may be unfamiliar to the Arabic reader, as seen in phrases such as “تُفتي قلوبها” and “الطائر الساخر”. As for Dr. Issam, he employed a communicative translation strategy, selecting familiar words that were both scientifically and culturally accurate.

From the researcher’s point of view, both translations require some adjustments, such as the phrase “تُفتي قلوبها” in the first translation, which is an unwanted addition since it is not very common to use in Arabic. Additionally, their use of the word “يعني” is inaccurate, as the discussion is about birds; the sound of birds in Arabic is described as “يُغزّد”. Moreover, Al-asadi used “الطائر الساخر” as a translation for “Mockingbird”, which is inaccurate and literal translation, because the word "mock" here does not mean mockery, but rather "imitation." Therefore, "mocking" might be misunderstood as ridicule. In contrast, the bird is not mocking anything; it is merely imitating sounds. “الطائر المُحاكي” is scientifically accurate and more commonly used in literary fields. So, the researcher’s suggestion for a better translation is “كل ما يفعله هو التغريد لنا بأجمل الألحان، لهذا يعد قتل الطائر المُحاكي خطيئة”، avoiding literalism, unwanted additions, and preserving the original meaning.

Example 4

SL	“it’s never an insult to be called what somebody thinks is a bad name. It just shows you how poor that person is, it doesn’t hurt you.” Goodreads
TAT	لا أعتقد أنه من المهين للإنسان أن يلقب بلقب يعتقد من يطلقه أنه لقب مهين. إن ذلك يكشف لنا كم هو مسكين ذلك الشخص، والأمر لا يضيرك أبداً.
MIT	في بعض الأحيان يا صغيرتي، لا تكون إساءة أن يطلق عليك أحدهم لفظاً يعتقد أنه سيئاً. هذا فقط يريك كم هذا الشخص مسكين، لأن اللفظ لن يضرك بشيء.

The meaning of this proverb is clear; it delivers a moral lesson that hurtful words or negative descriptions that others use about one do not diminish his true worth, but rather reveal the weakness and narrow-mindedness of those who use them. What people say about

one does not determine his value; it shows one's true nature. Both translators conveyed the meaning accurately, applying communicative strategy; however, the researcher's comments here are that the first translation seems a little formal, and it doesn't fit Atticus' character when he addresses his daughter. Additionally, his use of the word “لا يضيرك” is correct, but is not very common in Arabic. Moreover, it seems to the researcher that Al-Asadi overused the word “لقب، يلقب”.

The researcher's comment on the second translation is that “لفظاً يعتقده هو سيئاً” can be linguistically improved to be more natural, such as “كلمة يعتبرها سيئة”. Additionally, Dr. Issam's use of the word “يا صغيرتي” is a good choice, reflecting a conversational and gentle style that embodies the caring paternal character present in the novel. The researcher believes that applying the cultural substitution strategy in this context can be helpful. For example, the researcher suggests translating it as “في بعض الأحيان يا صغيرتي، تكون الإساءة دليلاً” as the verse conveys the same original meaning: that an insult from a bad person does not diminish you, but rather serves as proof of your good status, conveys the message of the original text with intensity and beauty, enhancing its impact on the Arab audience, and encourages self-confidence and ignoring the words of bullies, as in the original text.

Example 5

SL	“but sometimes the Bible in the hand of one man is worse than a whiskey bottle in the hand of—oh, of your father” AllGreatQuotes
TAT	ولكن الكتاب المقدس يكون أحياناً في يد شخص ما أسوأ من زجاجة ويسكي في يد ... أبك مثلاً
MIT	ولكن في بعض الأحيان يكون الإنجيل في يد رجل واحد أسوأ من زجاجة ويسكي في يد ... اوه، في يد والدك

This statement carries a powerful critical message: moral or religious authority (such as the Bible), when placed in the hands of a fanatic or ignorant person, can be used as a tool for harm and injustice, worse than obvious vices like drinking alcohol. It implicitly says that not everyone who pretends to be pious is a good person. Some people use religion as a

pretext for control or harsh judgment, while obvious vices (such as alcohol) do not necessarily cause harm to others, as religious hypocrisy does. The researcher's comments here are: firstly, the first translator used "الكتاب المقدس" as a translation to "Bible", which is not entirely wrong, but translating it as "الإنجيل" is more accurate in terms of Christian reference. Secondly, the second translation used the word "أوه" as a translation for "oh"; although it maintained the original interjection, it does not feel natural in Arabic. This interjection is like an intruder to the Arabic language and usually used to express surprise or liking something. The researcher thinks that it would be more accurate to translate it as "أمم..." reflecting hesitation in a more spontaneous and culturally appropriate manner. Overall, Al-Asadi employed a faithful translation strategy, maintaining the original structure and the order of the ideas as they appear in the original text. In contrast, Dr. Issam employed a literal translation strategy, as it preserves the original linguistic structure and attempts to convey verbal expressions directly, even if they are outside the context of ordinary Arabic.

However, both translations do not seem natural and none of them used an Arabic cultural equivalent to make it easier for the reader to understand the meaning without a religious or cultural background from the conservative South American context. The researcher suggests translation it all as "أحياناً التظاهر بالتقوى يكون أسوأ من مُعاقرة الخمر... أمم، مثل" "والدك على سبيل المثال

or "قد تكون اليد التي تحمل الإنجيل أشد فتكاً من اليد التي تحمل خمرأ... كوالدك على سبيل المثال".

Example 6

SL	"What happens in houses behind closed doors, what secrets-" AllGreatQuotes
TAT	إن ما يحدث في البيوت وراء الأبواب المغلقة، والأسرار ...
MIT	ما الذي يحدث في المنازل خلف الأبواب المغلقة، أي أسرار ...

The statement calls for humility, avoiding quick judgments, and empathy towards others, because there is always something we do not know about them or their personal

experiences. We often don't know the true nature of what's going on in other people's lives inside their homes, and appearances may conceal unseen suffering or secrets. Therefore, we shouldn't be so quick to judge people based only on what they appear to us. Both translations reflect a literal strategy. The first translation indicates that the speech is incomplete, due to the use of a conjunction “إنَّ ما يحدث” without a concluding sentence, as if the speaker was about to complete the idea but suddenly stopped, creating a feeling of incompleteness or anticipation.

The second translation used “أي أسرار” which conveys a sense of a heavy, perhaps malicious ambiguity; it suggests that what lies behind closed doors is not just privacy, but wrong or immoral actions. Using "any" in this way gives a tone of skepticism. It is not neutral but instead conveys a deliberately negative feeling, which is the opposite of the original feeling that urges sympathy. The researcher thinks that it would be better if translated as “نحن لا نعلم ما يحدث خلف الأبواب المغلقة، فالبيوت أسرار” since it is very common in Arabic and it carries the sounding of a proverb or wisdom, which is perfectly appropriate for the moral expressed by the original sentence.

Example 7

SL	“but do one thing for me if you will: you just hold your head high and keep those fists down. No matter what anybody says to you, don’t you let ‘em get your goat.” Goodreads
TAT	ولكن بإمكانك أن تقعلي شيئاً واحداً من أجلي إذا أردت: ما عليك سوى أن ترفعي رأسك عالياً وألا ترفعي قبضتك. مهما قال لك الناس عليك ألا تسمح ليهم بأن يخرجوك عن طورك.
MIT	ولكنني أطلب منك فعل شيء واحد: أن تبقي رأسك عالياً وقبضتيك منخفضة. لا يهم ما يقوله لك البعض، لا تتركهم يعيثون برأسك.

This statement offers guidance on maintaining self-control and dignity in the face of provocation. Al-Asadi did a great job in translating it using a communicative translation

strategy. However, the second translation, which is a free translation, has some issues, such as the translation for “don’t let them get your goat” as “يعبثون برأسك”, which is entirely incorrect and distort the original meaning. According to the Cambridge Dictionary, this phrase is an idiom and it means to annoy someone greatly. At the same time, the translation indicates mental confusion rather than provocation. The researcher believes that translating it as “لا تدعيهم يستفروك” is more accurate and maintains the meaning of the original.

Example 8

SL	“People generally see what they look for, and hear what they listen for” Goodreads
TAT	يرى الناس عادة ما يبحثون عنه، ويسمعون ما يصغون إليه
MIT	من حق الناس أن يشاهدوا ما يريدون، وأن يستمعوا لما يريدون

Judge Taylor said this statement during Tom Robinson’s trial. This statement came in the context of discussing bias and prejudice during trials, particularly in the case of Tom Robinson, a Black man falsely accused of raping a white girl (Mayella Ewell). It warns against the dangers of prejudice and closed-mindedness, calling for self-awareness and openness to the perspectives of others. It highlights how prejudice can blind people to the truth, leading to injustice and discrimination. This phrase reflects the concept of "cognitive bias," as the judge points out that individuals tend to perceive and interpret information in a way that aligns with their expectations and preconceived notions.

In the context of the novel, this demonstrates how racial and social biases influence people's interpretation of events, resulting in injustice to the innocent, as in the case of Tom Robinson. That is, people don't see the truth objectively; they perceive what they want to see, influenced by their preconceived beliefs and social or racial biases. In the context of the novel, it is used to demonstrate how many of the residents of Maycomb refuse to see Tom Robinson's innocence despite the clear evidence, because they only see what aligns with their racial prejudice. From the researcher’s point of view, the first translation is good, literal, and delivers the intended meaning. The second translation, however, seems to apply

a free translation strategy; it distorted the message by adding “people have the right to”; the statement’s purpose is not to give people (readers) the right to distort facts, but rather to reveal their human weaknesses and sometimes their biases to push them to think and self-criticize. The researcher thinks that it should be translated as “يميل الناس إلى رؤية ما يتوقعون” “رؤيته، وسماع ما يتوقعون سماعه” to reflect the bias intended in the novel.

Example 9

SL	“Our courts have their faults, as does any human institution, but in this country our courts are the great levelers, and in our courts all men are created equal.” Goodreads
TAT	إن لمحاكمنا أخطاءها، كما لأية مؤسسة إنسانية، ولكن في هذا البلد محاكمنا هي المساوي الأكبر بين البشر، وفي محاكمنا كل الناس خلقوا متساوين.
MIT	محاكمنا لديها إخفاقاتها، مثلها مثل أي مؤسسة إنسانية أخرى، ولكن في هذه البلاد نحن نعتبر محاكمنا المكان الذي يتساوى فيه الرجال، فهنا نقول ان جميع الرجال قد خلقوا متساويين.

In this statement by Atticus Finch, in his closing argument, he embodies a profound and complex vision of the American justice system. He firstly admits that courts, like all human-created institutions, are not perfect, giving his discourse a rational realism and distancing it from idealistic theorizing. At the same time, the courts are presented as the best hope for justice, theoretically an arena where everyone is equal before the law, regardless of race, class, or social background.

What gives this quote its true power is the tension between this ideal principle and practical reality. The novel highlights that this equality is often not achieved, particularly for minorities. Here, the quote's importance lies in its exposure of the painful gap between the principles upon which the American justice system is based, and the discrimination and bias actually practiced within its halls, making it a powerful critique of this moral paradox. The first translation is literal, but it succeeds in delivering the meaning; however, one thing,

that seems inaccurate to the researcher is translating “great levelers” literally as “المساوي الأكبر”, which is uncommon and may be confusing. The researcher suggests translating it as “الميزان الأعدل” to avoid literalism and make it smoother. The second translation employed a free translation style, rendering the exact phrase as “المكان الذي يتساوى فيه الرجال”. From the researcher’s point of view, this approach downplayed a little of the original meaning’s rhetorical power. Other than that, it is understood.

Example 10

SL	“Don’t fret, Jem. Things are never as bad as they seem” AllGreatQuotes
TAT	لا تتذمر يا جيم، فالأمور لا تكون عادةً بذلك بالسوء الذي تبدو عليها
MIT	لا تقلق يا (جيم). الأشياء لا تكون بالسوء الذي تبدو به

This statement holds a message of optimism and patience in the face of difficulties and dark times. Atticus tells his son, Jem, not to worry or fear the difficult situations he is going through, because reality is not as harmful or dangerous as it may first appear. It is a call to view things with balance and calm, and not to succumb to despair. It was said during the trial period, when Jem and Scout were experiencing stress and social injustice due to Tom Robinson’s case. Atticus, as a wise and fatherly person, tries to comfort his son and instill confidence and patience in him. It reflects a central theme of the novel: defiance and optimism in the face of injustice and hardship. It is a reminder that things may seem dark, but there is hope, and that strength lies in not giving up. The researcher’s comments here are: Al-Alsadi applied semantic translation, which accurately conveyed the meaning, but translated “don’t fret” as “don’t complain”, which might be inaccurate since he wants to console his son. The researcher thinks that it would be more accurate to translate it as “لا تحزن” or “لا تيأس”. Secondly, Dr. Issam used a faithful translation, which is also correct, but rendered “things” literally into Arabic, which might seem less precise linguistically; however, the overall message is delivered.

Example 11

SL	“People in their right minds never take pride in their talents,” Goodreads
TAT	الناس ذوو العقول الصحيحة لا يفتخرون بمواهبهم أبداً
MIT	الأشخاص العاقلون لا يفخرون بموهبتهم

This statement reflects the humility of a wise person, indicating that bragging about one's talents is a form of arrogance unbecoming of a wise person. Talent, as understood from this context, is a blessing used not for show but for assistance or service.

According to AllGreatQuotes, Miss Maudie said this to Scout after Atticus shot the rabid dog, and Jem and Scout are shocked knowing that their father is the best shooter in the town, and they have never known about it. This statement was Miss Maudie’s response to Scout when she said that Atticus should be proud of this skill, explaining that modesty is a characteristic of sensible people, and that Atticus does not brag about his talent because he believes it should only be used when necessary. Atticus is a humble man.

Al-Asadi employed a faithful translation strategy, and Dr. Issam used a communicative approach. However, the researcher’s comment here is not about whether the translations are accurate or not. Although both translations convey the literal meaning of the sentence, they lack the moral dimension that enriches the text in its target language. This statement is considered a famous quote from this novel and holds a moral lesson about the importance of humbleness. It appears to the researcher that both of the translators translated it superficially, as if it was just a passing line in a dialogue, without highlighting its value as an educational or philosophical message embedded in the novel, which could have been rendered rhetorically and aesthetically. Neither translation delivered its moral and symbolic weight, while it would have been possible to suggest a familiar and rhetorically resonant Arabic formula that would enhance this meaning. For example,

Translating it as “لا يتكبر إلا كل وضع، ولا يتواضع إلا كل رفيع” since it is a popular proverb in Arabic culture that translates the implicit meaning of the text, maintains its deep moral tone, and draws the reader's attention to the meaning of the sentence.

Example 12

SL	“best way to clear the air is to have it all out in the open” Bookroo
TAT	أفضل شيء لتنقية الجو هو أن يجري كل شيء في العراء
MIT	أفضل شيء لحل الموضوع هو أن نطرح القضية في العراء

This statement encourages open and honest dialogue as a means of resolving conflicts, rejecting secrecy or ambiguity, which can increase misunderstandings and tension, and highlights the importance of courageously confronting problems rather than ignoring or denying them. The researcher’s comments here are, firstly, despite applying different strategies, Al-Asadi used a literal strategy and Dr. Issam used faithful, they both failed in translating the phrase “out in the open”; it is uncommon in Arabic to use it in such contexts, and might lead into confusion and a misconception that the talking is about nudity. Secondly, the first translator rendered “clear the air” literally into Arabic. According to the Cambridge Dictionary, “clear the air” is an idiom that means to remove the bad feelings between people. In this context, it means avoiding complications or future problems. So, overall, the researcher thinks that it would be more accurate if it is translated as “لنفادي تعقيد الأمور، علينا أن نوضح ما جرى على حقيقته دون تزييف” following a communicative strategy.

Example 13

SL	“Mr. Finch, there’s just some kind of men you have to shoot before you can say hidy to ‘em. Even then, they ain’t worth the bullet it takes to shoot ’em. Ewell ‘as one of ’em.” Sparknotes
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TAT	يا سيد فينتش، هناك نوع من البشر عليك أن تقتلهم قبل أن تقول لهم مرحباً. وحتى أنذاك لا يستأهلون تلك الرصاصة التي يجب قتلهم بها. وكان يوويل واحداً من أولئك.
MIT	سيد (فينتش). هناك بعض الرجال الذين يتوجب عليك أن تطلق عليهم النار قبل إلقاء التحية. حتى في ذلك الحين هم لا يساؤون الطلقة التي تطلقها عليهم. (يوويل) كان واحداً من هؤلاء.

According to Sparknotes, this statement by Heck Tate indicates that the stabbing death of Bob Ewell is not a real loss to the community. By minimizing Ewell’s death, Tate justifies his choice of hiding Boo Radley’s part in the incident. This moment aligns with an earlier scene in which Heck Tate insisted that Atticus should shoot a rabid dog; in both cases, a threat to the town has been removed. The novel doesn't promote violence, but it does show that real evil exists, and that some people are so opposed to everything that it is just and humane that it's almost impossible to sympathize with them. Bob Ewell embodies this evil. Ewell represents blind hatred, ignorance, and systematic racism. The researcher does not like either translation. The first translation employed a faithful strategy, delivering the message accurately. However, one small comment here is that he rendered “kill” literally, which might seem heavy and vague. The second translation applied a literal translation strategy, rendering “ain’t worth the bullet” literally into Arabic, which also might seem uncommon or not smooth enough. The researcher thinks that translating it as

"يا سيد فينتش، هناك نوع من الناس عليك ان تطلق عليهم النار قبل أن تحيهم، ومع ذلك، لا يستحقون ثمن تلك الرصاصة. إيويل هو واحد من هذا النوع"

Applying a communicative strategy is better, as it maintains the sharp, bold character of the original text, closely approximating the true meaning of the English sentence, and conveys the profound contempt for this character.

Example 14

SL	“Until I feared I would lose it, I never loved to read. One does not love breathing” goodreads
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TAT	وحتى الآن، أي حين أحسست أنني قد أخسر القراءة، لم أشعر أنني أحببتها في يوم من الأيام، فالمرء لا يحب التنفس مثلاً.
MIT	لم يحدث أن أحببت القراءة حتى اللحظة التي صرت مهددة بفقدانها. لا أحد يحب التنفس حتى يهاب فقدانه

According to Just Great DataBase, this statement was made by Scout, who learned to read at a young age due to her father, Atticus. On her first day at school, Miss Caroline asked her to stop reading with her father so she can learn “the right way” inside class. This quote reflects how the situation took her by surprise. She grew up with the belief that reading is like breathing; it happens involuntarily without planning or evaluation.

That's why she didn't realize how important it was in her life. This quote also reflects the beginning of Scout's growing awareness of the world around her; in her childhood, her worldview was limited to her own experience, making her feel that whatever she was experiencing was normal to everyone. However, as time passes and events unfold, she begins to notice how social factors, such as race and social class, affect her understanding of the world, and she realizes that her experience is not comprehensive or isolated from the broader contexts.

This quote highlights how we often take essential things in our lives, such as reading and breathing, for granted, only to realize their value when we are at risk of losing them. It's a reminder to be grateful for what we have now, even if it seems ordinary or dull. Both translators employed a semantic strategy that conveyed the meaning and maintained the text's balance in terms of literary language.

However, the researcher thinks that adding “حتى الآن” and “أي حين أحسست” seems boring and repetitive. It can be rendered as “إلى حين أحسست...”. Additionally, the researcher is not satisfied with the way both translators rendered “one does not love breathing” literally into Arabic. The intended meaning from the phrase is that one does not value or realize how important breathing is until he loses it. Not the actual love of breathing. It would be more accurate if it was rendered as “لم اعرف قيمة القراءة حتى جاء اليوم الذي خشيت فيه ان

”أفقدتها، فالشخص لا يشعر بقيمة التنفس الا حين يخنق applying communicative strategy and focus on transferring the realization of how valuable reading was for Scout.

Example 15

SL	“Atticus told me to delete the adjectives and I'd have the facts.” goodreads
TAT	قال لي أتيكوس إن علي إلغاء النعوت وعندها سأحصل على الحقائق
MIT	أخبرني (أتيكوس) أن أحذف الإضافات من كلامه وعندها سأحصل على الحقائق

According to AI, this quote offers profound advice on how to approach things rationally and objectively. Adjectives in language are words that add descriptions, such as “pretty”, ”awful”, ”terrible”, ”nasty”, and are often loaded with feelings or opinions. When Atticus said, “delete the adjectives”, he called his daughter to neutralize her language to get to the essence of the matter, free from emotion, exaggeration, or bias. The words we select can change our view of a situation, not because of the facts themselves, but because of the feelings we hold for them. The first translation is literal and renders the word “adjectives” into its literal technical equivalence in Arabic as “نعوت”, which is uncommon to use. The second translation is communicative and focuses on conveying the meaning by rendering the word “adjectives” as “إضافات” which is more accurate than the first one. The researcher thinks that translating it as “صفات” would have been enough.

Example 16

SL	“When a child asks you something, answer him, for goodness’ sake. But don't make a production of it. Children are children, but they can spot an evasion faster than adults, and evasion simply muddles 'em.” goodreads
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TAT	يا جاك، حين يسألك طفل عن شيء ما، فأجبه، بحق الله. ولكن لا تحاول أن تجعل الأمر يبدو وكأنه إخراج مسرحي. الأطفال هم الأطفال، ولكنهم يستطيعوا أن يميزوا التهرب أسرع مما يستطيع الكبار، والتهرب يشوشهم.
MIT	(جاك)! حينما يسألك طفل عن شيء، أجبه بحق السماء. ولكن لا تفتح معه موضوعاً. الأطفال هم أطفال، ولكنهم يستطيعون تمييز المراوغة أسرع من البالغين، والمراوغة تربكهم ببساطة.

According to Sparknotes, Atticus says this to his brother, Jack, who tried to scold Scout for using inappropriate language. Although this statement was made in a lighthearted moment, it holds a more profound significance for the entire novel. It illustrates Atticus' parenting style, which emphasizes directness and honesty with his children. Moreover, it reassures readers of Scout's credibility as a narrator – not only because her father tells her the truth, but also because Scout, as a child, is less prone to deception like adults. According to the Cambridge Dictionary, “make a production out of something” is an idiom and means to make something seem more difficult or complicated to do than it is. The message here is that honesty and simplicity in answering children's questions are the key to building trust and sound understanding. Evading them or giving them evasive answers confuses them and distorts their perceptions.

The first translation is overall semantic, but some parts were rendered literally, especially in “don't make a production of it”, which seems heavy and vague in Arabic. Also, his rendering of “for goodness' sake” is uncommon in Arabic. We indeed see such translations in movies, but the researcher believes that they are inappropriate in this context.

The researcher has also noticed that they both rendered “children are children” literally in Arabic, when, in the researcher's opinion, it would be better to delete one of them to avoid unnecessary repetition. In general, both translations are correct in one way or another, but could use some adjustments. The researcher suggests here is translating it as “جاك، حين يسألك طفل عن شيء ما، أجبه بالله عليك. لكن لا تحوله إلى سيناريو. هم أطفال، لكنهم يميزون التهرب “أسرع من الكبار وهذا ببساطة يُربكهم”. The second translation is also faithful and renders the phrase

“for goodness’ sake” like the first translation; the same comment applies to it. The way Dr. Issam rendered “don’t make a production of it” is accurate but it is less potent than in the original.

Example 17

SL	“If there's just one kind of folks, why can't they get along with each other? If they're all alike, why do they go out of their way to despise each other? Scout, I think I'm beginning to understand something. I think I'm beginning to understand why Boo Radley's stayed shut up in the house all this time. It's because he wants to stay inside.” AllgreatQuotes
TAT	ولكن لو كان هناك نوع واحد من الناس فلماذا لا يتفاهمون معاً؟ وإذا كانوا كلهم متشابهون، فلماذا ينحرفون عن المسار ليحتقر الواحد منهم الآخر؟ يا سكاوت، أظن أنني بدأت أفهم شيئاً ما. أظن أنني بدأت أفهم السبب في أن بو رادلي بقي محجوزاً في المنزل كل هذه السنوات، وقد أغلق عليه النوافذ والأبواب... السبب في ذلك هو انه "يُريد" أن يبقى في الداخل.
MIT	إن كان هناك نوع واحد فقط من الناس، لماذا إذاً لا يتمكنون من التعايش مع بعضهم البعض؟ لو كانوا جميعاً متشابهين، لماذا يخرجون عن أطوارهم ليحتقروا بعضهم البعض؟ أعتقد أنني بدأت أفهم شيئاً ما (سكاوت). أعتقد أنني بدأت أفهم لماذا ظلّ (بو رادلي) محبوساً في المنزل طوال هذه الفترة... لأنه أراد ان يظل بالداخل

This statement demonstrates Jem’s moment of maturity of Jem as he begins to realize the contradictions in people’s behavior. All people are alike in nature, yet they hate each other for no reason, revealing the prejudice and injustice rooted in society. Moreover, he understands that Boo Radley's isolation was not forced but a conscious choice to escape the cruelty of the world. The message here is that hatred stems not from real difference but from a false perception, and that sometimes, isolation is purer than immersing oneself in a society filled with prejudices. It appears that Al-Asadi adhered to a faithful strategy, as he maintained the original sentence order and content.

However, his translation of “بقي محجوزاً في المنزل” and “ينحرفون عن المسار” is inaccurate in this context. The original meaning implies that Radley preferred staying indoors by his

own choice, while the translation suggests that he was forced to stay inside. So, it would be better if translated as “أثر العزلة” or “أثر البقاء وحيداً”. As for “ينحرفون عن المسار”, it is literal and unfamiliar in the Arabic context. According to the Cambridge dictionary, “go out of their way” is an idiom, and it means to try very hard to do something, especially for someone else. Still, in this context, instead of making an effort out of kindness, they make an effort out of hatred.

So, it would be more appropriate if translated as “يسعون جاهدين لاحتقار بعضهم البعض” or “قد يخرجون عن طبيعتهم ليحتقروا بعضهم البعض”. Additionally, the researcher noted that he added “أغلق عليه الأبواب والنوافذ”, which does not appear in the original and is an unnecessary addition. The second translation employed a communicative strategy that delivered the meaning smoothly, and the researcher does not see any need for adjustments except for the word “محبوساً”, which might also be misunderstood, as it implies being forced to stay in the house, rather than voluntarily choosing to do so.

Example 18

SL	“Whether Maycomb knows it or not, we’re paying the highest tribute we can pay a man. We trust him to do right. It’s that simple.” goodreads
TAT	أكانت مايكوم تعرف ذلك أم لا، إلا أننا ندفع له أعلى مكافأة نستطيع أن ندفعها لأي إنسان. إننا نأتمنه على فعل ما هو حق. إن الأمر بهذه البساطة.
MIT	ربما لا تعلم (مايكومب) ذلك، ولكننا ندفع أكبر ضريبة يمكننا أن ندفعها لرجل. نحن نتق فيه ليفعل الصواب. الأمر بهذه البساطة.

According to enotes, this quote is attributed to Miss Maudie, implying that the Maycomb community recognizes Atticus as a highly moral and trustworthy man, and they trust him to do what is right, regardless of the circumstances. Not only do they trust him to defend an innocent black man, but they go on to elect him to represent their town in the state legislature. By allowing Atticus to take on complex and unpopular tasks, the Maycomb community is paying him the highest respect. They have faith that he will act

ethically and best represent their interests effectively. Her words show deep respect for the character of Atticus Finch, offering him the most excellent credit that can be given to a human being: trust that he will do the right thing, highlighting that trust in an individual's moral integrity, especially in a society that may be divided or prejudiced, is the highest form of appreciation.

The message here is that true honor isn't always in words or awards, but in relying on a person to make the right decision, even if it isn't publicly acknowledged. The first translation used faithful translation, adding some modification, such as to the word “tribute”, which seems inaccurate in this context. She did not mean “tax”; she meant respect and appreciation. Also, the word “pay” does not also mean its literal meaning as “يدفع” but rather, it means looking at him with the highest amount of respect and honor, and can be considered as “appreciate”. Additionally, his start in “أكانت مايبكوم تعرف ذلك ام لا” appears to be an incomplete or suspended question, where in the original text, it was intended to be a fact. The second translation employed a literal translation strategy and had a better start than the first translation. However, the same mistake is made in translating “paying him the highest tribute ...”

Example 19

SL	I suggested that one could be a ray of sunshine in pants just as well, but Aunty said that one had to behave like a sunbeam, that I was born good but had grown progressively worse every year.
TAT	وقد اقترحت عليها بأنه بإمكانني أن أكون شمساً مُضيئة في بنطال أيضاً، ولكن عمتي قالت إن المرء أن يتصرف بما يتناسب مع ذلك اللقب، وأني وُلدت طيبة ولكنني أترجع نحو الأسوأ كل عام.
MIT	اقترحت أنني يمكن أن أكون شعاعاً من نور في بنطال أيضاً، ولكم العممة قالت أنني يجب أن أتصرف كشعاع النور، وأ أنني وُلدت جيدة ولكنني كبرت لأصبح أسوأ.

According to AllGreatQuotes, Aunt Alexandra, Atticus’s sister, is critical of the way he is raising his children. Boyish Scout is a true representative of feminism who dresses

like a boy and likes participating in what are considered to be boys' activities. Alexandra's vision for Scout is that she does ladylike things and be a "ray of sunshine" for her lonely father. But Scout is her father's daughter and believes she can be that ray of sunshine in pants also.

According to the Cambridge Dictionary, "ray of sunshine" means a happy person who makes others feel happy, especially in a difficult situation. This quote reflects the conflict between childhood innocence and societal expectations. Scout's courage lies in her belief that a person can be a "ray of sunshine" even in the most unusual situations. At the same time, her aunt emphasizes that behavior must conform to this image, noting that the innocence she was born with fades with time. The quote expresses the idea that growing up is accompanied by a loss of some innocence and a rebellion against social norms, reflecting the tension between self-identity and societal expectations in the novel.

Al-Asadi employed a faithful translation, and Dr. Issam used a literal strategy; however, Dr. Issam failed to convey the meaning of this phrase. The researcher suggests translating it as "مصدراً للبهجة" because she wants her to act like a girl, in terms of the type of clothes she wears, the way she talks, behaves, and the activities she participates in. Additionally, Dr. Issam rendered the word "born good" literally as "وُلدت جيدة" while the actual meaning is "صالحة" or, like Al-Asadi translated it, "طيبة".

After analyzing the proverbs and idiomatic expressions in the novel and comparing them with the two Arabic translations, this paragraph provides direct answers to the study's questions.

What translation strategies are used to translate proverbs and idiomatic expressions in the two Arabic versions of To Kill a Mockingbird?

The analysis revealed that when dealing with idiomatic expressions, following Mona Baker's (2018) model as a tool for analysis, multiple strategies were employed, including borrowing, omission, using an idiom of similar meaning and form, and using an idiom of similar meaning but different form. However, paraphrasing and literal translation were the

most prominent strategies, even though in some cases they distorted meaning. As for the proverbs, following Newmark's (1988) model, the analysis revealed that multiple strategies were applied, including free translation and semantic translation; however, the most reliance was on communicative, faithful, and literal strategies, with some mistakes.

What are the strengths and limitations of these strategies?

Starting with idiomatic expressions and based on the analysis, the researcher can say that all of the applied strategies have two sides. Beginning with the prominent ones, the paraphrasing strategy, on the one hand, can convey the meaning of the original expression even if it loses some of its cultural or rhetorical impact. Although this may be considered wrong in terms of stylistic fidelity, it is acceptable in light of the functionalist-Skopos theory, which prioritizes clarity of meaning and adapting it to the target culture over form. But the success of a translation is not only measured by how well it preserves the original impact, but also how effectively it conveys the message within the new text.

This was clear in examples No.1, No.2, No.4, No.5, No.37, (No.25, No.40, and No.41 Dr. Issam's), the intended meaning is delivered regardless of weakening the original idiom's impact. On the other hand, using the same strategy weakened the meaning and effect of the original idiom and sometimes seemed rough, primarily due to poor wording, as seen in examples No. 12, No. 14, No. 16, and No. 31, where the meaning and impact of the original idiom were downplayed.

As for literal translation, some of its strengths lie behind maintaining the meaning and the image of the original expression such as Al-Asadi in example No.3. Also, sometimes it can preserve the meaning of the original expression even when it sounded too literal or sticking to the literal meanings of the words such as in example No.6. In example No. 13, Dr. Issam maintained the meaning of the original expression even when keeping the exact literal meaning of the words. Moreover, in example No. 30, Al-Asadi succeeded in delivering the meaning even when using the literal meaning of the words.

However, when it comes to its limitations, there are many. First of all, using a literal strategy caused a complete loss of the original meaning and failed to deliver it, as seen in examples No. 7, No. 18, and No. 24 (Al-Asadi). Secondly, it sometimes led to a change in

the intended meaning, as seen in examples No. 15 and No. 19 (both translators). Thirdly, in most cases, relying on this strategy resulted in producing a vague text causing misunderstandings, whether due to the bad wording, or completely sticking to the literal meaning of the original words, such as it appears in examples No.10 (Dr. Issam), No.14 (Al-Asadi), No.21 (Al-Asadi), No. 26 (Al-Asadi), No.32 (both translators), No.34 (Dr. Issam), No.36 (Al-Asadi), No.40 (Al-Asadi). Lastly, it sometimes led to preserving the original image but losing meaning, as seen in Example No. 41 (Al-Asadi).

Using an idiom of similar meaning and form was another applied strategy that showed up in the analysis. In all cases, it succeeded in conveying the meaning and impact of the original expression, as seen in examples No. 4 (Dr. Issam) and No. 38 (both translators). No limitations were noted with this strategy during the analysis.

Using an idiom of similar meaning but different form is another applied strategy that succeeded in delivering the meaning fully, as seen in Example No. 8 (Dr. Issam). And in some cases, it lost some of its style due to poor wording, as seen in examples No. 3 (Dr. Issam) and No. 11 (Al-Asadi).

When it comes to borrowing strategy, all cases in which this strategy was applied produced a distorted image that resulted in the loss of meaning and impact of the original expression, as seen in example No. 28 (Al-asadi) and example No. 39 (both translators). No positive sides were noted during the analysis.

Omission of the entire idiom and cultural substitution were very rarely used; the first appeared during the analysis in example No. 26 (Dr. Issam), where he deleted the whole idiom without translating it literally or metaphorically, causing a complete loss of the original expression tone and the meaning of laughter, and focused only on what Atticus read, not what he did. The latter appeared in Example No. 1 (Al-Asadi) and was successful in transferring meaning smoothly without any loss in terms.

Moving to proverbs, starting with a communicative translation strategy, it was applied multiple times by both translators, and, in most cases, it was a success as it entirely delivered the intended meaning and message, even when there were some slight adjustments related to word choice, but still, it did not affect the general message. This appeared in examples No. 2, 3, 15, 17 (Dr. Issam), and No. 7 (Al-Asadi). However, there

were times when it did not achieve great success, as seen in example No. 4 (both).

Moreover, it was applied when a better strategy could have been employed rather than this one to make it more transparent and closer to the Arabic reader, as in example No. 11 (both).

As for the faithful translation strategy, it was more effectively applied by Al-Asadi and was mainly successful in delivering the general message, even when adjustments were needed, such as in examples No. 2, 13, 17, 19, and examples No. 10, 12, 16 (Dr. Issam). However, in some cases, applying this strategy resulted in delivering the literal meaning and losing the rhetorical one, as seen in Example No. 5 (Al-Asadi). In other cases, it provided part of the meaning and caused a misunderstanding in different parts, such as in Examples No. 11 and 18 (Al-Asadi).

Moving to a literal translation strategy, the strengths of this approach lie in delivering the intended message, whether with or without minor adjustments, as seen in examples No. 8, No. 9 (Al-Asadi), and example No. 13 (Dr. Issam). However, the limitations of this strategy appeared in multiple forms during the analysis, such as, firstly, it caused the loss of conveying part of the original message and meaning. It failed to deliver the other parts, as seen in examples No. 1 (both), No. 18, and No. 19 (Dr. Issam).

Secondly, applying this strategy created an unusual image in the target, which could have been avoided had a different approach been used, as in examples No. 5 (Dr. Issam) and No. 12 (Al-Asadi). Lastly, applying this strategy failed to directly deliver the message due to the use of uncommon words in Arabic culture, as seen in example No. 15 (Al-Asadi).

The semantic translation strategy appeared multiple times, primarily by Al-Asadi, and in all cases, it conveyed the meaning and message, even when minor adjustments were required, as seen in examples No. 3, 10, 14, and 16.

Free translation was rarely applied, mainly by Dr. Issam, and it delivered the intended meaning and message, even when it required some minor adjustments or used weaker words than the original, as seen in examples No. 7 and 9. However, it led to a distortion and a complete change in the original meaning and message of the statement, as it appears in Example No. 8.

What is the influence of cultural context in choosing a translation strategy when dealing with proverbs and idiomatic expressions?

Cultural context is one of the most critical factors affecting a translator's decision when dealing with idiomatic expressions and proverbs. Meanings are not conveyed only through words, but also through symbols, structures, and experiences that are rooted in a particular culture, which requires the translator to balance between fidelity to the source text and acceptability in the target language. During the analysis, many mistakes occurred because of prioritizing one culture over the other.

Firstly, cultural context plays a role in determining the appropriateness of an expression in the target language. Suppose the idiom or proverb has an equivalent in Arabic. In that case, they might use a cultural substitution strategy or employ an idiom of the same meaning and the same/different form, as Al-Asadi did in Example No. 10, where he smoothly transferred the expression from English to Arabic without causing any problems in the target language. On the other hand, some idiomatic expressions may contain religious references, historical references, or symbols that the reader does not understand in the target language, which requires the use of a paraphrasing or explanation strategy, such as example No.39, where both translators failed to render the meaning of it because both neglected its religious reference, hence, caused an incomprehensible outcome. Moreover, in Example No. 42, they both failed to render the historical reference of the idiom. Additionally, in Example No. 24, they both were unable to render the idiom apart from its military reference while making it smooth in Arabic. Moreover, example No. 32, both translators also failed to render the meaning of this idiom smoothly, instead translating it literally, which resulted in a vague outcome. Secondly, cultural context helps avoid misunderstandings. Some expressions can be taken literally or negatively if translated as is, requiring modification or replacement with a familiar expression, such as example No.1 – proverbs. Both translators rendered it literally into Arabic, “until you climb into his skin and walk around in it,” causing an extraordinary and even terrible image to Arabic readers.

Thirdly, cultural context also affects style and tone, i.e., whether the translation should be formal or colloquial, sarcastic or neutral. This actually occurred multiple times during the analysis, where, at times, the tone of the original text was lost entirely. For example, in

Example No. 26, Dr. Issam completely ignored the laughter that the idiom conveyed and translated as a standard line. In Example No. 26, 5, both translators lost the sarcastic and humorous tone, treating it as a dry statement. Additionally, both of them failed to capture the light, ironic tone in Example No. 14 – idioms and created a weird or unfamiliar sentence in terms of form and word choice.

Also, in example No.6 – proverbs, Dr. Issam made a mistake when he replace “what secrets” with “any secrets” at the end of the statement creating a whole different tone from the original one; the original one calls to not making quick judgments and calls for empathy whereas his translation reversed the meaning and formed it in a way that rises doubts or suspicions, i.e. negative vibes. Moreover, example No. 11 – proverbs - they both dealt with it superficially. They did not reflect its deep moral tone, where they could have translated it in another way that powerfully demonstrates the tone while preserving both cultures.

Therefore, a translator is not just transferring words but conveying an entire culture.

Choosing the most appropriate strategy for translating a proverb or idiomatic expression requires a deep understanding of both cultures and the ability to identify what is culturally equivalent and what needs explanation, modification, deletion, or compensation, ensuring that the original effect and meaning are best maintained.

How closely does the translation succeed in conveying the intended meaning and effect of proverbs and idioms in the target language?

Considering a translation “successful” depends on the extent to which it conveys the intended meaning and the cultural context of the original text to the target text in a way that translates sounds natural, comprehensible, and achieves the intended impact. This largely depends on the type of strategy a translator adopts in dealing with linguistic and cultural elements, especially proverbs and idiomatic expressions that can’t always be literally transferred without losing their meaning or confusing the reader.

In light of this, it becomes clear that both Al-Asadi and Dr. Issam adopted different strategies, primarily relying on literal translation and paraphrasing approach. However, the difference between the two translations is clearly evident in the extent to which each translator concerns himself with the Arab reader and the degree of his awareness of the necessity of producing a text that can be understood and accepted in the target culture.

Al-Asadi applied paraphrasing and literal translation strategies without sufficient consideration for the clarity or acceptability of the meaning in Arabic, i.e. he showed no care to modify the translation when it seemed unfamiliar or incomprehensible to the Arabic reader which led to distance his translation from the original text in terms of meaning and impact even when the words remained “close” to the original in form.

Dr. Issam, on the other hand, demonstrated a clearer understanding of translation as a means of cultural communication. In many examples, he chose familiar Arabic expressions that mimicked the original meaning or function, even if they departed from the literal structure of the original, making his translation closer in meaning and more straightforward in terms of comprehension for the Arabic reader.

Thus, a successful translation is not only related to the type of strategy, but also to style, word choice, and the translator's degree of awareness of both cultural and linguistic contexts.

4.4 Summary

Translation is not just about being "grammatically correct." It must convey the impact of the text in its original culture and also convey the implicit and explicit meaning. In the case of Harper Lee, many seemingly simple sentences hold profound moral values and implicit meanings, and it is the translator's duty to convey this dimension. Through analyzing a group of proverbs and idiomatic expressions from *To Kill a Mockingbird* novel, many strategies were applied, however, in some cases, even when the used strategies are from Baker's and Newmark's models, the researcher could not help but notice that the problem does not only lie in the applied strategy itself, but rather, the researcher have seen four main patterns of problematic meaning transmission: firstly is literal translation which caused many proverbs and idiomatic expressions losing their cultural and rhetorical connotations, thus depriving the Arabic readers from the original impact. Secondly, the intended meaning is not accurately conveyed, as if the translators only focused on rendering the words superficially without reflecting the moral or symbolic dimension of the original text. Thirdly, the distortion of meaning or the downplaying of its impact, as some phrases have lost their influence due to the poor choice of words, even when applying an

appropriate strategy. Lastly, their use of paraphrasing in some cases has weakened the tone or softened the writer's intended message, whether in terms of emotional or symbolic impact. Together, these patterns underscore the extent to which the chosen translation strategy affects the translated text's capacity to convey the moral and cultural message of the original text. This reinforces the study's strength, which argues that the effective translation of proverbs and idiomatic expressions requires a deep awareness of the cultural context and linguistic differences between Arabic and English languages. Some translations, despite their grammatical accuracy, fail to demonstrate the rhetorical or moral value of important statements, which prevents the Arabic reader from pausing or contemplating the phrase as they should. This raises important questions about the translator's role in preserving the cultural identity of a literary work, and the extent to which each translation tends to stay close or diverge from the original text. Together, these observations indicate a constant tension between fidelity to the original text and stylistic mastery.

Chapter 5: Discussion and recommendations

5.1 Introduction

This chapter presents the results in the context of previous studies and provides recommendations for future research.

5.2 Discussion

The findings support those of Tounssi Mounadil (2023), who analyzed the translations of proverbs and idiomatic expressions in *Animal Farm* and *A Thousand and One English Proverbs*. The study found that literal translation and paraphrasing were the most frequently used strategies. Still, it noted that their use sometimes leads to a distortion of meaning if the translator is not aware of the cultural context. The researcher also agrees with this, as multiple examples demonstrate that using these strategies often resulted in mistakes, including distortion of meanings, loss of impact, or loss of cultural aspects. However, it does not fully agree with (Nisreen T. Yousef, 2024) study which explored the most frequent strategies applied to translate idiomatic expressions found in *Al Qurmiya*, a historical novel by the Jordanian writer Samiha Karis (1988/2011) from Arabic into English applying Mona Baker's (2018) model, the study revealed that paraphrasing was the most frequently used strategy followed by the strategy of "using and idiom of similar meaning but dissimilar form". The researcher believes that this may be because translating from English into Arabic might allow the translator greater freedom to employ strategies such as communicative and faithful translation, which aim to convey meaning smoothly while taking into account the target culture. However, translating from Arabic into English may face greater challenges in conveying idiomatic expressions, as it often requires more modifications to ensure clarity of meaning in the target language, especially when the source culture is rich in idiomatic expressions.

On the other hand, Mousab Alata Elseddig Adiel's (2016) study highlights the importance of intensive training in enabling translators to employ strategies such as paraphrasing and literal translation more effectively. It showed that students' performance improved significantly after undergoing specialized training, indicating that skills in selecting and applying the appropriate strategy are acquired through practice and guidance. The

researcher believes that it can be effective because, even when the “right” approach is used, mistakes can still occur. The researcher views this as an indicator that it was challenging to deal with idioms or proverbs due to the translator’s lack of cultural knowledge of these expressions or perhaps a lack of experience in handling them.

The results contradict (Ala’Eddin Banikalef & Jabr Abu Naser, 2019) study that concluded the difficulties faced undergraduate students in Jordan majoring in translation when translating culture-specific expressions from the Arabic language into the English language were due to not having an equivalent and lack knowledge of translation theories and strategies, where this study showed that even translators who are aware of strategy also applied it in a wrong way causing failure in delivering the meaning and bizarre outcome. This was when the researcher began to realize that there is no “perfect” strategy for dealing with such expressions. The researcher truly argues that more than one strategy can be used to accurately convey the meaning and the message of the original as much as possible while maintaining smoothness and naturalness in the target language. Many mistakes, even with the right strategy, occurred due to poor wording or a lack of cultural and linguistic adaptation. A translator must not only focus on maintaining the original culture or structure while neglecting the target culture and style.

From a theoretical perspective, the paraphrasing strategy reflects the principles of the process theory of translation, where translation is viewed as a functional communicative process aimed at achieving a specific purpose for the reader in the target culture. According to this theory, the original text can undergo many changes during translation to become suitable for the target reader’s culture. The theory suggests that the most vital aspect is to consider the target culture, rather than the source text, and that the function of the source text lies solely in achieving its communicative purpose. This makes paraphrasing a means of gaining cultural adaptation and the communicative function of the text.

Literal translation, on the other hand, falls within the framework of linguistic theory, which views translation as a direct linguistic transfer process that aims to preserve the grammatical and lexical structure as much as possible. This is particularly effective when there is linguistic similarity or when the phrase is not culturally specific. However, based on the examples analyzed, many mistakes occurred when using this strategy, as the

translator kept it as literal as possible. It could have worked if they had adapted it to make it smoother and more natural in Arabic. The researcher believes that this strategy can be helpful in texts that have a direct equivalent in the Arabic language, such as legal texts.

Regarding the proverbs, following Newmark's (1988) model, the analysis revealed that multiple strategies were employed, including free translation and semantic translation. Still, the most reliance was on communicative strategy, faithful strategy, and literal strategy, with some mistakes mainly due to the wrong choice of words, over-explaining, repetition in some cases, and the absence of cultural adaptation. The results of the current study are partially consistent with **those of** Prof. Bader S. Dweik and Mohammed B. Thalji (2016), who aimed to explore the strategies used by novice Jordanian translators when translating proverbs from English into Arabic. The study identified four main strategies: cultural equivalence, literal translation, paraphrasing, and glossing. While the two studies overlap in revealing the use of literal translation as a prominent choice, the current study showed that participants relied more on communicative and faithful translation, in addition to literal translation, highlighting a difference in strategic orientation. This study also revealed several common errors, including inappropriate word choice, over-explanation, and a lack of cultural adaptation—issues that were not clearly addressed in the previous study. This finding reflects a tendency toward preserving the original meaning of proverbs, in most cases, without taking into account the target reader and the cultural context of the target language which aligns with linguistic theory as it tends to maintain the structure or structural equivalence between the source and target languages, and is often closer to preserving elements of the culture of the original text, especially in semantic translation which considers the text as a symbolic system and may tend to retain the original text's structure and cultural symbols, which may be understood as a preference for the original culture.

However, this disagrees with the principles of functional theory, which emphasizes the importance of achieving a balance between the source text and the target culture. The communicative strategy demonstrates an awareness of the text's style and function in the target culture, which also links to stylistic theory, which is concerned with conveying style

and tone alongside meaning. The researcher strongly supports this. From the researcher's point of view, producing a readable and accurate translation lies in achieving a balance between the source language and the target language. The researcher believes that communicative translation should be adopted as an approach to achieve comprehensive translation. The researcher considers communicative translation to be the overall goal, and to achieve it, several strategies must be followed together, mainly when translating culturally bound expressions.

Focusing on the source culture disagrees with process translation theory, which assumes that the translator must primarily consider the target language culture. Still, it does not reject the source language culture. Instead, translation may require adjustments to the original text to facilitate effective cultural communication with the recipient.

However, using appropriate strategies does not always guarantee clarity of meaning in the target text. Some translations revealed ambiguity and incomprehension resulting from the neglect of subtle cultural or contextual differences, indicating a need to balance theory and practice in the translation process.

This finding also aligns with the findings of Abdelaziz Salhy's (2020) study, which showed that English language students faced significant difficulties in dealing with proverbs, and their reliance on literal translation often led to the distortion of meaning or the loss of the proverb's cultural character. It also revealed a lack of knowledge of cultural and linguistic differences, leading to errors in vocabulary and style. The researcher had noticed this many times; it is disappointing how many translations fail to convey the meaning due to the incorrect application of the strategy or poor wording and style.

Moreover, the findings noted that cultural context is one of the most critical factors affecting translators' decisions when dealing with idiomatic expressions and proverbs. Especially those with historical or religious roots. This aligns with the findings of Abdullah Jaradat's (2019) study, which concluded that translated universal proverbs are easier than those with cultural roots, marking culture as the most significant obstacle for translators. Overall, based on the findings of this study, the researcher believes that no single strategy can universally fit all culture-bound expressions. Instead, each expression should be examined separately, taking into account any religious, historical, or cultural reference it

may hold. This should be followed by identifying its general meaning outside of context through trusted dictionaries or English forums where native speakers discuss its usage or its meaning. Then, the contextual meaning can be established, and the most appropriate translation strategy (or combination of methods) can be selected to translate it, preserving its meaning and message while conveying it naturally and effectively in Arabic.

5.3 Conclusion

In light of the above, it becomes clear that the differences between translations are not only due to the strategies applied but also to the translators' style, word choice, and awareness of the cultural and contextual elements of the source text. The quality of each translation also varied noticeably, with some translations appearing weak even when the appropriate strategy was used, due to inconsistent style or poor word choice.

For instance, in example No.8 – idioms, Al-Asadi changed the meaning completely by translating the word “fishy” as “silly” instead of the intended meaning “suspicious,” which resulted in a complete change of meaning due to a bad choice of words.

The results are consistent with proposals from modern translation theories regarding the need to balance meaning and style. They are supported by the findings of previous studies on the challenges of translating proverbs and idiomatic expressions. Thus, this study contributes to enhancing theoretical and applied understanding of translation strategies, particularly in the transfer of specific cultural structures, such as proverbs and idiomatic expressions.

5.4 Recommendations

In light of the findings of this study, several recommendations can be made for translators and future researchers, including the following:

For translators, it is essential to train them to approach proverbs and idiomatic expressions as cultural units, not just linguistic ones, and to focus on their emotional and cultural meaning to produce a smooth and understandable text. Second, adopting communicative translation for translating proverbs and idiomatic expressions has shown success in clearly

and correctly delivering the message to the Arab reader, as it is capable of reducing cultural gaps and facilitating interaction between the reader and the text.

Third, do not rely on a single translation strategy when dealing with proverbs and idiomatic expressions; instead, combine several methods according to the textual and cultural context, which enhances the effectiveness of translation in achieving cultural communication, especially in literary texts of a rhetorical or symbolic nature.

Fourth, a recommendation to include the translation of idiomatic expressions in translation education programs, focusing on the different cultural and functional contexts of these structures. Given the analysis's evidence of variation in translation quality among translators, preparing student translators to deal with these units as cultural and communicative elements requires a tailored educational methodology that includes practical exercises on selecting the most appropriate strategy according to the textual and cultural context.

For researchers, first, the study encourages comparative studies between multiple translations of the exact literary text to understand how translation strategies vary across translators' backgrounds. Second, the study recommends conducting comparative studies between old and modern translations of the same literary texts, to analyze whether there has been an improvement in the use of translation strategies over time, and the extent to which the quality of translation is affected by cultural, technical, and educational changes, especially in how to deal with complex cultural expressions such as proverbs and idioms. Third, conduct studies that rely on both quantitative and qualitative data to explore the relationship between the use of a particular strategy and its success rate in conveying cultural meaning or rhetorical effect.

Fourth, examine the impact of the target audience (e.g., children, general readers, researchers) on the translator's decisions when dealing with proverbs and idioms. Ninth, Analyzing machine translation of proverbs and idiomatic expressions using AI models, and comparing them with human translation, to determine the efficiency of AI in dealing with cultural units. Fifth, the study recommends future research on the translation of idiomatic expressions in non-literary contexts, such as media, legal, political, or technical translation,

to verify the validity of strategies used in literary texts (e.g., paraphrasing, cultural equivalence, compensation) when applied to other types of texts.

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Appendices

Editing Report

This is to certify that I, Dr. Tahani R. K. Bsharat, have thoroughly proofread and linguistically edited the thesis. The entire dissertation was carefully reviewed to ensure accuracy, grammatical correctness, and stylistic consistency throughout all chapters.

During the editing process, I corrected grammatical and structural errors, refined sentence constructions, and rephrased several passages to enhance clarity, coherence, and academic tone.

Furthermore, the thesis was fully processed and checked using Grammarly, ensuring a comprehensive linguistic review and adherence to the highest standards of academic English.

As a result, the thesis is now free of significant linguistic errors and presented in a clear, precise, and academically polished style.

Sincerely,

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تحليل مقارن لترجمة الأمثال والتعبيرات الاصطلاحية في ترجمتين عربيتين لرواية "قتل الطائر المحاكي" لهاربر لي.

سوار سمير محمود مبسلط

د. فواز عقل

د. مصدق براهيمة

د. أيسر ياسين

ملخص

تهدف هذه الدراسة إلى تحليل ترجمة العبارات الاصطلاحية والأمثال الشعبية في رواية هاربر لي "قتل الطائر المحاكي" من خلال مقارنة ترجمتين عربيتين لتوفيق الأسدي والدكتور محمد عصام. يتبع التحليل نموذج منى بيكر (2018) لتصنيف استراتيجيات ترجمة العبارات الاصطلاحية، وإطار بينتر نيومارك (1988) لتحليل ترجمة الأمثال الشعبية. وقد استُخدم نهج تحليل المحتوى النوعي، مع التركيز على تحديد الاستراتيجيات الأكثر استخدامًا في كلتا الترجمتين.

أظهرت النتائج أن إعادة الصياغة والترجمة الحرفية هما الاستراتيجيتان الأكثر شيوعًا في ترجمة العبارات الاصطلاحية. في المقابل، كانت الترجمة التواصلية، والترجمة الأمنية، والترجمة الدلالية هي المناهج السائدة المستخدمة في ترجمة الأمثال الشعبية. ومع ذلك، حددت الدراسة أيضًا العديد من المشكلات الناشئة عن هذه الترجمات، بما في ذلك إهمال البعد الثقافي بسبب الاعتماد المفرط على الترجمة الحرفية، والترجمة السطحية، وانخفاض جودة الترجمة، وانخفاض التأثير الرمزي. توصي الدراسة بتدريب المترجمين على التعامل مع الأمثال والتعبيرات الاصطلاحية كوحدات ثقافية تحمل دلالات رمزية وعاطفية، بدلاً من التعامل معها كمجرد هياكل لغوية. هذا النهج يضمن تجربة ترجمة أكثر سلاسة وفعالية للقارئ العربي.

الكلمات المفتاحية: الأمثال، التعبيرات الاصطلاحية، الثقافة، استراتيجيات الترجمة، الترجمة العربية

