Applying and Re-Employing of English Eyes Metaphors to Arabic

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Abstract

Re-employing eyes metaphors is a very difficult task. This is because of its cultural and linguistic features which are unique and cannot be predicted from the individual words. This study focuses on the characteristics of eye expressions in English, the process of interpreting eyes metaphors as well as the methods and approaches to apply these expressions perfectly. However, the result of the study is based on data test (questionnaire) including ten of prominent types of eyes expressions. The subjects of the research are four university teachers who are well-qualified in English and having the experience to apply such type of metaphor into Arabic. Finally, the study finds out that the preferable strategy for re-employing such figures of speech is the metaphoric method, as it takes into consideration the aesthetics values of the source language.

1. Introduction
1.1. Statement of the Problem

In all languages there are a great number of metaphors - unique, language-fixed expressions whose meaning cannot be deducted from the individual words of the phrase. Since each language has its own way of expressing certain things, metaphoric

expressions are always language- and culture-specific. An expression in one language

may not exist in some other language, or the language may have a very different expression to convey the same meaning. This is why the application of metaphors problematic.

Furthermore , due to the language-specific nature of metaphors, their application can be somewhat challenging at times. Metaphors must be well recognized, understood and analyzed.

1.2.The Objective of the Study

The objective of this research is to cover the theoretical and practical aspects of Eyes expressions . The objectives of the research are :

1. To analyze English eyes expressions and indicate the specific problems in their applications.
2. To investigate and assess the preferable methods of re-employing this type of metaphoratic expression , taking into consideration the transference of the aesthetic and rhetorical values .
3. To draw a clear distinction between the English eyes metaphors and Arabic ones.

1.3.Data Collection and Procedures

A questionable test has been applied to the staff members in the Department of Translation/ Al-Mamon University College , due to their experience in English. At the same time, they have some good experience in Arabic metaphors, since it is their native language. In this case, the role of cultural differences will be clear and their ability to guess and be familiar with "Eyes metaphors" can be tested. Thus, teachers are exposed to collected data of ten metaphoric eyes expressions. Afterword, an enclitic model of application (three strategies for re-employing metaphors; metaphorically, non-metaphorically and literally) has been applied to analyze the feedbacks of the chosen teachers.

1.4.The significance of the study

It is hoped that this study will reflect important insights on the part of the teachers and applier. The study is significant for re-employing metaphoric expressions in general and Eyes expressions in particular.

2.Theoretical Framework
2.1. Eyes Expressions as a Metaphor.

In order to have "a bird's eye view" of English eyes expressions from variant perspective, we should take in our consideration the most prominent aspects of these expressions i.e. metaphorically, figuratively and culturally .

According to McCarthy and O'Dell (2002:6): "Metaphors are expressions which have a meaning that is not obvious from the individual words". While, Cacciari and Tabossi (1988:668) define metaphors as "strings of words whose semantic interpretation cannot be derived compositionally from the interpretation of their parts".

Providing the example "a gleam in your eye", having the meaning "something that is thought about or planned but not yet started", it is suggested that eyes metaphors are usually impossible to predict their meanings based merely on the knowledge of the separate words. More likely they are understood when being placed in context.

Similarly, Swan (2005:12) claims some metaphors are difficult to comprehend as their meaning differs from the meaning of the individual words. These are unique to one language implying the complications connected with a word-for-word application.

Nevertheless, there are some languages using the same or very similar metaphors of eyes e.g. (an eye for an eye - العين بالعين). Another clarification presents a metaphor as an expression or a phrase being used in a language that is strange to itself either grammatically or in having a meaning that cannot be understood directly from the conjoined meanings of its elements (O'Dell,2002:11). In other words, a metaphor is a group of words in which the meaning of this group is different from what would be expected.

2.2. Literal Meaning Vs. Figurative Meaning

To comprehend the concept of metaphors, it is important to discuss the meanings of the following terms – literal vs. figurative language. Literal language corresponds to the first original meaning performed by the words, whereas figurative language involves expressions the meaning of which has been changed and has to be interpreted differently, having a second, constant meaning.

In the case of eyes metaphors, it is necessary to distinguish between a literal and a figurative meaning since the right meaning of metaphors is derived from the latter and can be understood only through common use, while the literal interpretation of the expression itself does not convey its meaning as a figurative usage. Therefore, metaphors are widely assumed to be figures of speech (see Wikipedia, 2009).

Glucksberg (2001:68) notes that the non-logical nature of metaphors is what sets them apart from single words because of the "absence" of the relations between their literal meanings and their metaphoric meanings. A fine example is "*make sheep's eyes at somebody*, in which he stresses that syntactic and semantic analysis of this item would never produce the meaning of (to look at someone in a way that shows that you love them or are attracted to them). The non-literal meaning of *make sheep's eyes at somebody* is what makes it unique, because when the meaning of

individual words of the metaphor are taken separately, we end up with an odd meaning and lose the metaphoric and intended meaning of the combination of words that creates the metaphor.

In sum, we agree with Saeed (2003:21) who explains a metaphor as words collocated together as a fossilized and fixed expression over time. This expression contains words normally used in a group, alters the definition of the separate words and becomes to be known as one inseparable unit implying a special metaphoric meaning. Thus, through the collocation of words, a new metaphor is developed.

2.3. Culture and Eyes Metaphors

A metaphor is generally a colloquial metaphor. It is a term that requires some foundational knowledge, information, or experience, to use only within a culture where the insider parties must have common reference. Metaphors are not considered a part of the language, but rather a part of the culture. As cultures are typically localized, metaphors are often not useful outside of their local physical context. Thus, the insiders of a community cannot decode metaphors that are related to different linguistic community.. e.g.(a bird's eye = نظرة شاملة) . But in spite of the gap that exists between cultures, some metaphors can be more universally used than others, and can be easily applied (an eye for an eye = العين بالعين) (Wikipedia, 2009: metaphors). Moreover, there is a close association with culture since metaphoric expressions are typically metaphors based on the pragmatic context. Accordingly, metaphors can be considered to be part of the culture rather than the language (Ibid) since "in many ways metaphors reflect the history and way of life of the people who have spoken English over the ages" (Oxford metaphors dictionary, 2006).

In sum, some linguists claim that metaphors that are concerned with the eyes metaphors can be understood more easily because human beings, regardless of their cultures, are familiar with the functions of their eyes (see Abbas&Younis,2009:827).

2.4. Types of Metaphoric Expressions of Eyes

Metaphors are classified differently by different linguists: each one sees metaphors from his point of view. Others may add new types of metaphors in terms of different considerations. Some try to classify metaphors in terms of colour, number , animals, etc. In the current paper the concentration is on eyes metaphors and their significance in language.

In the case of the classification of metaphors, Gates (1972: 72) notes that there are different types of metaphors and they are classified according to their unique feature, based on their grammatical form, constituent words or speech sounds. While Spears (1991:51) lists other different types. However, the prominent types of eyes metaphoric expressions could be summarized as:

1. Semantic Metaphors

Gates (1972: 72) defines this type as "a fixed expression with peculiarity of meaning which cannot be understood by just knowing the meaning of its individual parts or the function of its grammatical construction.

e.g. (*hit the bull's-eye*) …. to achieve the goal perfectly. *Your idea really hit the bull's-eye*

Gates states that what is odd about this metaphor is that in order to understand its meaning; we have to understand either the extended meaning of the metaphor as a whole or the unique meaning of one of the words in it. He stresses that these metaphors are very figurative and unique to their whole meaning, and we cannot understand them simply by understanding their individual parts.

2. Proverb

A proverb refers to a fixed saying that is often quoted. We can also consider it as a fixed phrase that has a metaphorical meaning, but at the same time , it offers wise knowledge about human life. It may include old-fashioned words, which make it hard to be understood(Abbas&Younis,2009:824).

e.g. (*keep eyes open*) … to remain alert and watchful for someone or something.(OxfordDictionaryOnline).

3. Slang

Slangs refer to the terms that are recognized as casual or playful. Metaphors are yesterday's slang, and slang is tomorrow's metaphors which have through use and over time become acceptable to be used in the informal language. Thus, we cannot use slang expressions in writing (Spears,1991:52).

e.g. (*In a pig's eye*) … something that you say which means you think there is no chance that something is true or that something will happen *Me, in love with Sandra? In a pig's eye I am .*(Oxford Dictionary online)

4. Folksy

It refers to expressions which are rural, and old-fashioned. They cannot be used in writing, it contains a rural word (daisies) which makes the term difficult to be understood.

e.g. *(make sheep's eyes at somebody)* (old-fashioned) . … to look at someone in a way that shows that you love them or are attracted to them *… Ken's been making sheep's eyes at his ex-girlfriend all night. .*(Ibid)

5. Informal expressions

They refer to a very casual expressions that are suitable to be spoken and not written, (e.g*. without batting an eye* …. without showing alarm or response; without blinking an eye).It cannot be used in writing or in spoken

English with someone who has a formal position. We can call it metaphoric because we cannot know the meaning of the whole metaphor from the meaning of its individual words. (Spears,1991:52)

6. Formal expressions

They are literally in origin and usually reserved in writing. They are also found in conversations that taking place among people who share formal relationship (like student\teacher relationship) (Spears,1991:52)

e.g. (*a gleam in your eyes*) .. Something that is thought about or planned but not yet started *I remember when that invention was just a gleam in his eyes. .*(Oxford Dictionary online)

2.5. Syntactic and Semantic Features of Eyes Metaphors

Eyes expressions are usually fixed and cannot be altered or varied. Nonetheless, occasionally some grammatical or lexical changes may occur. To illustrate some of the changes, there are metaphors that can be transformed from the active into the passive voice and sometimes, verbs, adjectives or other sentence elements can function as nouns or some countable nouns can appear as uncountable and vice versa.

Newmeyer (1974: 329) cites metaphors like *get an eye in* , *have eyes in the back of one's head* and *turn a blind eye* as examples of the metaphors allow passivation, since they can be understood literally as well as metaphorically. He goes further by stating that their metaphoric meaning contains passive-governing predicates

The verbs *get, have, and turn* govern the passive rule, and their literal meaning may allow it, but not their metaphoric meaning due to their semantic fixedness. Thus, metaphors like *an eye was gotten, and a blind eye was turned* would be odd, and given that his proposal requires that both the metaphoric and the literal meaning constitute the rule, these metaphors would not allow passivation (Newmeyer,1974: 330).

Many metaphors employ regular patterns such as repetition and rhythm (e.g. "an eye as cool as cucumber"). Consequently, consulting a reliable dictionary of metaphors is recommended to avoid confusion. (McCarthy & O'Dell, 2002:6)

Consequently , metaphors together with other collocations and fixed expressions appear at all levels of English, covering the whole register from informal, formal to old-fashioned, humorous and literary language, being used particularly in informal spoken language (Swan, 2005: 232).

2.6. Difficulties of Eyes Expressions

The factors confirming that metaphors are difficult to acquire is that they are necessary to be learned by heart. Often the words a metaphor is composed of seem meaningless in the collocation; however, they imply certain meaning that cannot be comprehended through any other way than through pure memorizing of the phrase.(Sapacikova,2010:16)

When a person uses a metaphor, the listener might take the actual meaning wrong if he has not heard this expression before. As a result, the

dialect variation in language should be considered as any metaphors would sound awkward in some regions or would not been understood at all, e.g. the differences between British and American English (McCarthy & O'Dell, 2002: 8). Therefore, it is essential to apprehend not only the meaning of the metaphors but the appropriate use as well.

Regarding learners of English as a second language, there is no doubt that metaphoric language is not an easy subject to study, although it can provide enjoyable study materials because of its great variety. Nevertheless, along with many other aspects of English, metaphors are in constant development, sometimes causing confusion among learners. (Sapacikova,2010: 17).

With respect to culture, it has been suggested above that metaphors are closely connected with it. They are acquired by native speakers naturally, without having to be learned and are usually related to a particular region. Consequently, metaphoric expressions are often restricted to one language, lacking the word-to-word application into other languages. Thus, difficulties with application may occur.(ibid)

As a matter of fact, metaphors as well as other collocations are probably one of the hardest things for a person to learn in the process of acquiring a new language because most people, native speakers, grow up using metaphors as if their true meaning actually makes sense, however, to a learner of a second language it does not(McCarthy & O'Dell, 2002: 11).

Considering individual types of metaphoric expressions, it is claimed that syntactically frozen metaphors are easier to learn than syntactically flexible ones. Further, the metaphors whose meanings are figuratively transparent are easier to acquire than those with unclear meanings as learners can predict their real meanings. Finally, metaphoric language could be easier to comprehend if given contextual support (Abisamra, 2003). Therefore, it is crucial to provide learners with as many exercises as possible to demonstrate the right usage of metaphors reflected in the examples.

2.7. Interpreting Eyes metaphors

Interpreting eyes metaphors goes through different perspectives and opinions. For applier, to be able to conceptualize and render the accurate meaning and to follow the preferable method, we should tackle the following aspects of metaphoric expressions.

1. Familiarity and Comprehension

Moving on to the processing and interpreting of eyes expressions as metaphors, scholars like Ortony et al. (1978 cited in Alnaser,2010:14) investigate the processing of metaphors. They argue that the figurativeness is not always the factor that makes it difficult to interpret metaphors. The

authors maintain that <u>familiar</u> metaphors are processed as quickly as and sometimes faster than their literal interpretations when metaphors are given <u>contextual support</u>. However, when there is no contextual support, then the understanding of an eye metaphor takes longer than its literal interpretation. Thus, the authors point out that relatedness to context and figurativeness is what determines the difficulty of metaphor processing.

Also, Ortony et al. (1978) argue that familiar metaphors are processed faster than their literal interpretations, because the familiarity of metaphors led to them being interpreted metaphorically before interpreting their meaning literally. The authors also raise another valid point by stating that the meaning of a metaphor is stored in a similar manner to the meaning of a single lexical item; therefore, they take less time to process when found in contexts.

Similarly, Estill and Kemper (1982) state that the comprehension of the literal and figurative meanings occur simultaneously. In contrast, Gibbs (1980: 150) affirms that the conventionality of metaphors is what affects the ease of comprehension and not the literal meaning. Gibbs (ibid) notes that language learners spend more time processing metaphors with literal meaning than they do with metaphors with metaphoric interpretations.

Moreover, Gibbs (1980: 155) states that when language learners encounter an unconventional use of an metaphor, they tend to analyze the metaphoric meaning of the metaphor before deciding on the appropriateness of the literal meaning.

2. Syntactic Frozenness

Gibbs and Gonzales (1985 cited in Alnaser,2010:16) further refer to the effect of syntactic frozenness when processing and remembering metaphors. They argue that metaphors may differ syntactically, but still retain their figurative meanings, which mean that this metaphor is syntactically productive.

Gibbs and Gonzales maintain that the degree to which the syntax of metaphors is frozen affects the processing of metaphors and the way they are remembered. The two examples provided in the previous paragraph demonstrate that syntactically flexible metaphors retain their figurative interpretations, while syntactically frozen metaphors cannot do the same as they are restricted to their form. The authors surprisingly indicate that frozen metaphors are processed faster than flexible ones. Also, flexible metaphors, which take longer to process, are recalled more often and easily than are frozen ones due to the fact that they are more difficult to process, which makes them memorable (Alnaser,2010:16).

Other studies by Gibbs et al. (1989: 58-60) shed further light on the matter of the degrees of syntactic frozenness of metaphors and the reason why some metaphors are syntactically flexible while others are frozen. They argue that the lexical flexibility of metaphors is not arbitrary and depends on the parts of the metaphor that contribute to its overall meaning. Gibbs et al.

group metaphors into two categories: one category to include decomposable metaphors in which the individual components contribute to their overall meaning, and another that includes non-decomposable metaphors in which the individual components do not contribute to their overall meaning. Then they subdivide the decomposable metaphors into two further categories: one to include normally decomposable metaphors, such as *pop the question* 'to propose marriage', in which their individual components have a literal relationship to their figurative meaning, and the other to include abnormally decomposable metaphors, such as *spill the beans*, in which their internal components have a metaphorical relationship to the figurative meaning of the metaphor.

3. Lexical Substitution

Gibbs et al. (1989: 65) argue that substituting a verb or a noun with a synonym is less damaging to the overall meaning of normally decomposable metaphors than it is to the non-decomposable ones due to the fact that the internal components of the former contribute to the overall meaning, and replacing the word will not affect it as long as this change maintains the same contribution to the figurative meaning. For example, replacing the verb *break* in the metaphor *break the ice* 'to start a conversation' with *burst* as in *burst the ice* will not impair the metaphorical interpretation of the metaphor since *burst* is related to the figurative meaning. However, replacing the verb *kick* in non-decomposable metaphors like *kick the bucket* with the verb *boot* as in *boot the bucket* will not make sense, since the internal component does not contribute to the figurative meaning of this kind of metaphor.

Gibbs et al. (1989: 65) clearly demonstrate that abnormally decomposable metaphors are almost as flexible as normally decomposable metaphors. For instance, replacing the verb *spill* with *drop* in *spill the beans* to form *drop the beans* may be quite disruptive, but it still maintains the figurative relation between the individual components and the figurative meaning of the metaphor. This acceptance of the lexical change *spill* to *drop*, as Gibbs et al. point out, is due to the fact that the new word i.e. *drop* is from the same semantic field at the substituted word i.e., *spill*, which means that *drop* shares the nuclear concept and/or feature of *spill*. Thus, when we replace a word with a similar one in concept and feature, we end up with a metaphor that is figuratively similar to the original one (Gibbs et al, 1989: 66).

3. Practical Framework

3.1. Re-employing Eyes metaphors

The ability to identify metaphors is of enormous importance, since their meaning should never be understood literally. As Ingo (1990: 247)

puts it, the translator must first analyze what the writer has intended to say before s/he can even think of re-employing the expression. Larson (1984: 143) agrees, as he argues that the first crucial step in the application of metaphors is to be absolutely certain of the meaning of the source language metaphor. Therefore the most important issue in re-employing metaphors is the ability to distinguish the difference between the literal meaning and the real meaning of the expression (Ingo 1990: 248). This is why recognizing and being able to use metaphors appropriately requires excellent command over the source language.

It is, thus, only after identifying the non-literal meaning of the metaphor that a translator can even think of re-employing the expression into the target language. In addition to being able to recognize metaphors in a source text, the translator must also be able to use metaphors fluently and competently in the target language (Larson 1984: 116). Not only does a translator need to master the source language, but s/he must also be able to express him/herself in the target language fluently and smoothly. Larson (ibid.) stresses the importance of the ability to use target language metaphors naturally; because that ensures that the translator can produce smooth and lively target language text as well as preserve the stylistic features of the source text.

The final difficulty, then, is to find a TL expression with the same meaning. The problem lies in the fact that a metaphoric expression in one language rather often does not have an equivalent expression in another language. The translator has to think of an appropriate application strategy for the phrase.

3.2. Models & Strategies of Re-employing Eyes Metaphors

In general, application theorists recognize three different application strategies for metaphors:

3.2.1 Re-employing a metaphor with a non-metaphor

Ingo (1990: 247) counts the strategy of re-employing a non-metaphoric expression with a metaphor as one possible strategy. Nida and Taber (1969: 106) exclude the literal application strategy and suggest three application strategies for metaphors: re-employing metaphors with non-metaphors.

3.2.2　Re-employing and metaphor with a metaphor

Nida and Taber (ibid.) claim that most frequently source language metaphors can only be applied with target language non-metaphors, although they also admit that sometimes it is indeed possible to match a source language metaphor by an equivalent target language metaphor.

Nida and Taber (ibid.) also point out that metaphors and other figurative expressions usually suffer a great deal of semantic adjustments in application, since a metaphor in one language rarely has the same meaning and function in another language as such.

The most recommended application strategy for metaphors is re-employing them with a natural target language metaphor which has the same meaning as the original source language metaphor. For instance according to Ingo (1990: 246), metaphors should always be applied with a semantically and stylistically corresponding metaphor in the target language. Bassnett-McGuire (1980: 24), on the other hand, suggests that metaphors should be applied on the basis of the function of the phrase: the source language metaphor should be replaced by a target language metaphor that has the same meaning and function in the TL culture as the SL metaphor has in the SL culture.

Newmark (1981: 8) proposes yet another challenge for the application of metaphors: according to him, the original SL metaphor and its application should be equally frequent in the two languages However, it seems somewhat impossible to carry out this recommendation in practice, since it is rather difficult to estimate the frequency of certain expressions in certain languages.

The benefits of the strategy of matching a metaphor by a metaphor are related to the stylistic balance between the source and target language texts. By re-employing source language metaphors with corresponding target language metaphors, the style and manner of expression of the source text can be conveyed also to the target language text. The translator should therefore make every effort to find a corresponding target language metaphor for a source language metaphor - if there is none available, the metaphor should be applied with a "normal", non-metaphoric expression which conveys the same meaning(Mustonen,2010:41).

3.2.3 Re-employing a metaphor literally

In application theory in general, literal application is generally considered to be the worst possible application strategy – the same seems to apply to the application of metaphors. For instance according to Larson (1984: 116), a literal application of a metaphor will usually result in complete nonsense in the target language. Also Newmark (1981:125) stresses that metaphors should never be applied word for word. Ingo (1990: 246) agrees with Larson and Newmark, stating that literal application of a metaphor is rarely successful, and should therefore be avoided at all costs.

Why is the literal application strategy considered to be such a failed application strategy, then? Most scholars claim that a literal application conveys 'foreign' elements into the target language text, which are generally considered unacceptable (Larson 1984: 15). For instance Serazin (1999: 30) argues that the traditional view in application theory has been that foreign elements seriously disturb the structure of a literary work, and Nida (1964: 16) points out that word-for-word application damages

both the meaning and the beauty of the original expression. However, the purpose of this research is also to diagnose if the literal application strategy could, after all, work in some instances. It is quite obvious that a literal application of a metaphor simply does

not work in most cases, but on the basis of the research done for this study, it seems that in some cases a literal application can function rather well.

4.1. Data Analysis / Source Texts

	A Metaphor	Renderings	Metaphor	Non.	Liter.
Text 1	Not believe one's <u>eyes</u>	1. لا يصدق ما يرى	-	+	-
		2. لا تصدق اذا لم ترى بعينك	-	+	-
		3. لا تصدق كل ما تراه	-	+	-
		4. لا تصدق كل ما ترى	-	+	-

In dictionary, the definition of this metaphoric expression means: "Not to believe what one is seeing; to be shocked or dumb founded at what one is seeing" (Oxford online dictionary). For example, (*I walked into the room and I couldn't believe my eyes. All the furniture had been stolen!*).

It is obvious that this metaphor is familiar to Arabic culture as in the well-known proverb (لا تصدق كل ما تسمع ولا تصدق نصف ما ترى- Don't believe whatever you hear and don't believe in the half of what have you seen). In this case subjects, easily, conceptualize the original meaning, because they have the same cultural background. In fact, in English we use "eyes" which referrer to "vision", and in Arabic they express this situation by using the word (رؤية - vision).

Most of the renderings are correct, though the applier applied this eyes metaphor non-metaphorically.

	A Metaphor	Renderings	Metaphor	Non.	Liter.
Text 2	Somebody's <u>eyes</u> are bigger than their belly	1. العين تأكل مثل الفم	-	-	+
		2. أبو عين الجوعانة	+	-	-
		3. شبع العين قبل البطن	-	-	+
		4. ذو عين فارغة	-	+	-

"Somebody's eyes are bigger than their belly" means: Something that you say when someone has taken more food than they can eat *(I can't finish this piece of cake. I'm afraid my eyes were bigger than my stomach as usual).* As shown above, some of the informants have applied the metaphoric expressions correctly as in (2) who applied metaphorically, though the application is slang and not standard Arabic, it has the effect and

conveys the force of the intended meaning to the recipient. In contrast, subject (4) doesn't comprehend the accurate meaning and gives an opposite image which means a greedy person. Oppositely, applications (1and 3) are inappropriate ones as they lack the metaphoric and aesthetics senses. Hence, these last renderings are literal and could be considered awkward applications.

	A Metaphor	Renderings	Metaphor	Non.	Liter.
Text 3	Pull the wool over someone's <u>eyes</u>	1. يعمي شخصا ما	-	+	-
		2. ذر الرماد في العيون	+	-	-
		3. انتزع الحقيقة من شخص أخفاها	-	-	-
		4. -----------------	-	-	-

To understand the intended meaning of this metaphoric expression, we should consult a reliable dictionary, a competent translator or a native speaker. For "Pull the wool over someone's eyes", it means that to deceive someone. *You can't pull the wool over my eyes. I know what's going on. Don't try to pull the wool over her eyes. She's too smart.*

Cultural specific plays a vital role here, since Arabs use, (ذر الرماد في العيون - to throw dust (ashes) in one's eyes), "ashes" instead of "wool". However, re-employing this metaphor literally will sound nonsense in Arabic. Two subjects have, successfully, rendered these expressions; subject (1) who applied that non-metaphorically, but s/he transferred the meaning in an accurate way. Subject (2) has used an Arabic metaphor which gives the correspondent. Consequently, we propose subject (2) to be the appropriate rendering.

	A Metaphor	Renderings	Metaphor	Non.	Liter.
Text 4	Out of the corner of one's eye	1. بعيد عن العين	-	-	-
		2. سلم عليه بطرف عيني وحاجبه	-	-	-
		3. البعيد عن العين بعيد عن القلب	-	-	-
		4. خارج الرؤية	-	-	-

The eyes expression means: seeing something at a glance; glimpsing something, as with peripheral vision. (*I saw someone do it out of the corner of my eye. It might have been Jane who did it)…. (I only saw the accident out of the corner of my eye. I don't know who is at fault).*

The table above indicates that most of the renderers have failed to apply the original meaning, as they thought that the metaphor means "not seeing something or ignoring someone" due to the absence of equivalence to

this metaphor. In fact, it, sometimes, confuses with the famous song (سلم عليه بطرف عينه وحاجبه – Lit: s/he greeted me with hem and brow) , but in this case the target readers do not conceptualize the idea . Therefore, in English it seems as nonsense expression, because it is out of the cultural scope. So, we propose (لمح - to see at glance) as an appropriate metaphoric equivalent .

	A Metaphor	Renderings	Metaphor	Non.	Liter.
Text 5	Turn a blind eye	1. يتجاهل الأمر	-	+	-
		2. إعطاء الأذن الصماء	-	-	-
		3. --------------------	-	-	-
		4. أعطى الأذن الطرشاء	-	-	-

Turn a blind eye means: to ignore something and pretend you do not see it. *(How can you turn a blind eye to all those starving children?)*

In this example, we have only one appropriate rendering; subject (1) who applied the expression non-metaphorically without attaching the aesthetic value by converting the rhetorical effect into straightforward meaning.

The other subjects (2, 3 and 4) are inappropriate applications, thought this expression is familiar in Iraqi Arabic accent as in: (يثول بنفسه / يعمي بنفسه – makes himself a blind). Therefore, it is clear that re-employing an English metaphors by an Arabic metaphor is the preferable method , since it keeps the force of the message and makes the application sounds nature . Thus, the proposed rendering is : (يغض الطرف)

	A Metaphor	Renderings	Metaphor	Non.	Liter.
Text 6	without batting an eye	1. ------------------	-	-	-
		2. من دون أن يرمش له طرف	-	-	-
		3. -----------------------	-	-	-
		4. بدون رمشة عين	+	-	-

In dictionary, the definition of this metaphoric expression means: without showing alarm or response; without blinking an eye. *I knew I had insulted her, and she turned to me and asked me to leave without batting an eye*. Right in the middle of the speech—without batting an eye—the speaker walked off the stage.(Oxford Online Dictionary)

Subject (4) is the only possible application to this metaphor, because the translator used a metaphoric Arabic equivalent. Others have failed to accomplish the task and left the metaphor without application or unvalued rendering.

	A Metaphor	Renderings	Metaphor	Non.	Liter.

Fields have eyes, and woods have ears	1. للجدران أذان	+	-	-
	2. للجدران أذان	+	-	-
	3. الحقول في المنطقة عيون متربصة	-	-	+
	4. الحقول تمتلك عيون والغابات تمتلك أذان	-	-	+

This well-known proverb means: "Even though you are outside in an apparently empty landscape, someone may be eavesdropping on you.
Jill: *You said you had a secret. Tell me.*
Jane: *Not here. Jill: But there's nobody else in the park.*
Jane: *Fields have eyes, and woods have ears.*
(Cited in OxfordOnlineDictionary.com)

Subjects (1 and 2) applied this metaphor perfectly, as they offered an applied text which is an Arabic cultural specific metaphor and a correspondent to the English one. They, in fact, followed the metaphoric strategy for re-employing eyes expressions.

On the other hand, subjects (3 and4) have paraphrased the meaning of the innovative metaphor by explaining the meaning only and disregarding the aesthetic and poetic values of the source metaphor.

	A Metaphor	Renderings	Metaphor	Non.	Liter.
Text 8	An eye for an eye	1. العين بالعين	+	-	-
		2. العين بالعين	+	-	-
		3. العين بالعين	+	-	-
		4. العين بالعين	+	-	-

This eye metaphor means: "If someone does something wrong, they should be punished by having the same thing done to them".

This metaphor shows the common use of this expression in both languages due to the religious root of this expression. In fact, in English this phrase comes from the Bible. *If you murder someone you deserve to die. An eye for an eye.* While, in Quran we have the following Ayah:

((وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالأَنفَ بِالأَنفِ وَالأُذُنَ بِالأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَن لَّمْ يَحْكُم بِمَا أنزَلَ اللّهُ فَأُوْلَئِكَ هُمُ الظَّالِمُونَ) المائدة 45

And We ordained for them therein a life for a life, <u>an eye for an eye</u>, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an

expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.

Apparently, we have a universal expression here, so that the application will be easier and that interprets why all the renders have applied this expression into Arabic perfectly and metaphorically.

	A Metaphor	Renderings	Metaphor	Non.	Liter.
Text 9	a bird's eye view	1. نظرة شاملة المدى	+	-	-
		2. عين الصقر	-	-	-
		3. نظرة شخص مسؤول – نظرة متعالية	-	-	-
		4. نظرة الصقر ، كعين الصقر	-	-	-

The intended meaning of the expression is : the appearance of something seen from above *(The large painting offers a bird's eye view that shows the layout of the ancient city).*

Most of the subjects failed to transfer or apply the meaning of the metaphor because (a bird's eye view) is definitely an English metaphor and has no equivalent in Arabic. In Arabic, we use (نظرة شاملة – a general view / overview) to express this situation. In opposite, subject (1) provided the target text with a correspondent which is an Arabic metaphor (metaphoric approach). Therefore, re-employing a metaphor perfectly requires well-acquainted applier who masters both cultures and languages.

	An Metaphor	Renderings	Metaphor	Non.	Liter.
Text 10	a worm's eye view	1. لا ينظر ابعد من تحت قدميه	-	-	+
		2. نظرة دونية	-	-	-
		3. عينك وما تشوف	-	-	-
		4. نظرة ضيقة المدى	+	-	-

If you have a <u>worm's eye view</u> of something, you only know or understand a part of it, usually the worst or least important part.. *e.g. (The novel provides us with a worm's eye view of society).*

This sample refers to the cultural specific or illustrates the profound between the Arabic and English languages, suppose that someone applies (a worm's eye view) into عين الدودة that will be nonsense and out of the linguistic scope of the Arab readers.

Therefore, it is of necessity to apply the metaphor whether literally by paraphrasing the meaning or metaphorically which is very rare. Thus, two applications have been applied appropriately (1) literally and (4) metaphorically which is the preferable one.

Whereas, the rest of the applications are inappropriate.

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4.2 . Findings , Conclusions and Recommendations

The translator appeared to have used three different strategies for re-employing metaphors:

- Re-employing a metaphor with a non-metaphor (17.5%)
- Re-employing a metaphor with a metaphor (27.5%)
- Re-employing a metaphor literally.(12.5%)

The most frequently used application strategy was re-employing a metaphor with a metaphoric expression. The second most popular strategy was to apply a source language metaphor with a non-corresponding target language metaphor. The least used strategy is the literal application strategy.

The study comes up with the following conclusions:

1. Metaphoric application of eyes metaphors is the most preferable application, as it keeps the literal and figurative meanings of the source language.
2. The unique formations of eyes metaphors such as: (passivation, syntactic frozen and indirectness) are aesthetic value of a particular language.
3. Common expressions between Arabic and English make the application easier due to the familiarity and the full comprehension.
4. In contrast, cultural specific of eyes metaphors make the process of transiting metaphors very difficult.

Consequentially, it is recommended to consult reliable dictionaries to give the applier cultural and linguistic background knowledge.

تطبيق واعادة توظيف تعابير العيون الانكليزية المجازية على اللغة العربية
وهاج منير اسماعيل جميل

المستخلص

تعتبر عملية توظيف وتطبيق مجازات العيون من لغة الى لغة اخرى مهمة شائكة وصعبة لاحتوائها على ميزات لغوية وثقافية مميزة والتي لا يمكن إستعابها من خلال معاني كلمات هذه المجازات ، حيث تركز الدراسة على خصائص تعابير العيون في اللغة الانكليزية و على عملية اعادة توظيف هكذا أنواع من المجازات بالإضافة إلى تركيز الدراسة على الطرائق المتبعة لتطبيق هذه التعابير بصورة مثلى . تعتمد نتائج الدراسة على مجموعة بيانات (استبيان) تتضمن عشرة أنواع من التعابير الشائعة للعيون في اللغة الانكليزية .

كانت عينة الدراسة تتضمن توظيف مكافئات لغوية لأربعة أساتذة جامعيين ممن يمتلكون خبرة في اللغة الانكليزية ولديهم الدراية والقدرة على اعادة توظيف وتطبيق مثل هذه الأنواع من المجازات . وفي النهاية وجدت الدراسة بأن الطريقة المفضلة والمثلى لنقل وتطبيق هذه الأنواع من المجازات اللغوية هو أتباع طريقة اعادة التوظيف لمجازات العيون الانكليزية بمجازات عيون عربية لان هذه الطريقة تأخذ بالحسبان القيم الجمالية للغة الأصلية.

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