



Translating into English

# بيانات أساسية

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## INTRODUCTION

### 1. What is Translation?

As a subject, translation generally refers to all the processes and methods used to render and / or transfer the meaning of the source language text into the target language as closely, completely and accurately as possible, using: (1) words/phrases which already have a direct equivalent in Arabic language; (2) new words or terms for which no ready-made equivalents are available in Arabic; (3) foreign words or terms written in Arabic letters as pronounced in their native origin; and (4) foreign words or terms made to fit Arabic pronunciation, spelling and grammar. Here are examples to illustrate these four types respectively:

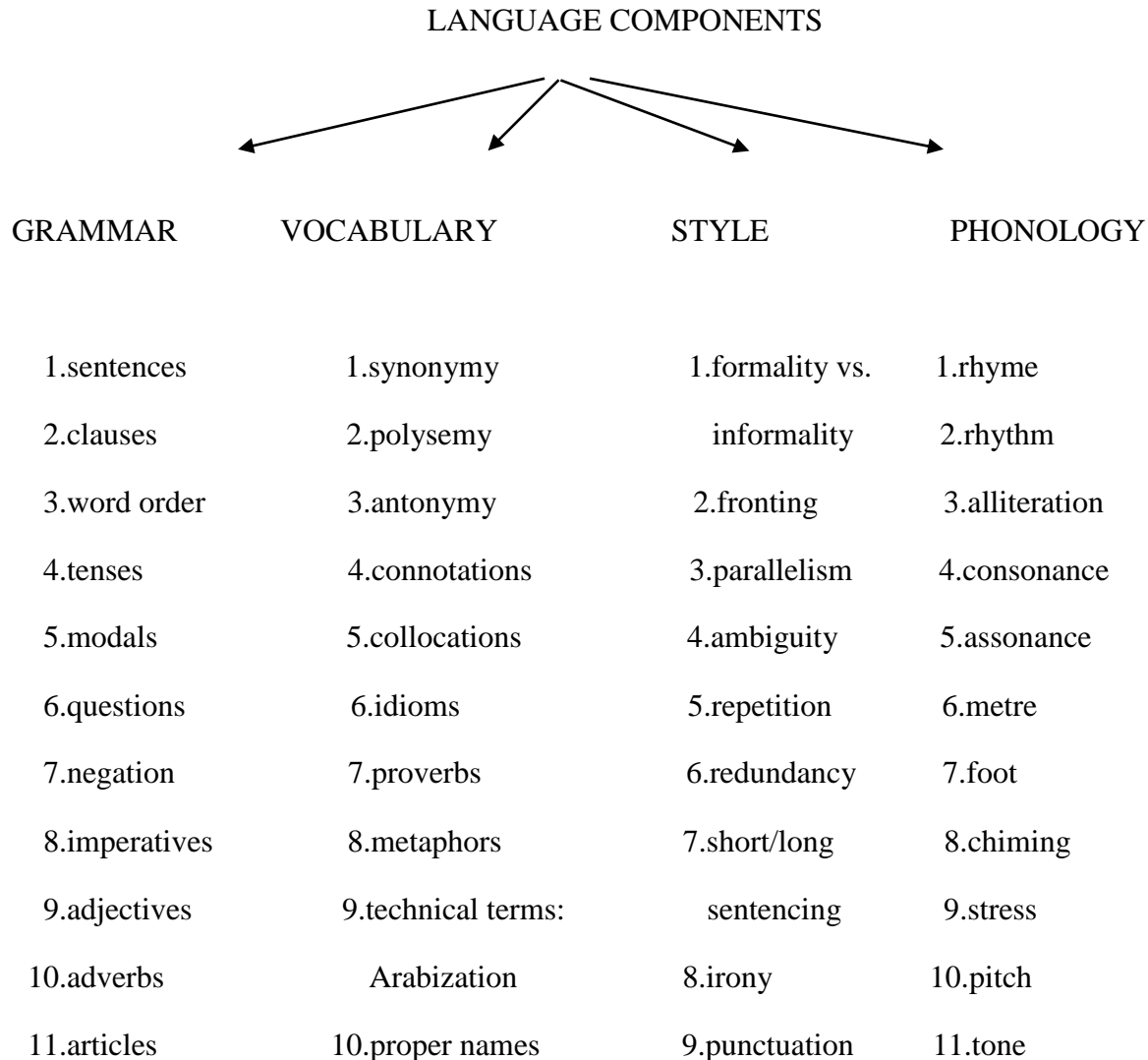
1. 'speak' (يتكلم)
2. 'satellite' (قمر اصطناعي)
3. 'aspirin' (أسبيرين)
4. 'democracy' (ديمقراطية)

(More examples and illustrations are given throughout the forthcoming chapters).

Now, when we translate, what do we translate? Grammar, words, style or/and sounds, or something else? The following point answers this question.

## 2. What Do We Translate?

We translate neither grammar, words, style nor sounds. What do we translate then? We always translate one thing only: MEANING. What is meaning? It is a big question that is difficult to answer easily, directly, exhaustively and decisively. However, a general, satisfactory and simple answer can be given here. Meaning is a complicated network of language components comprised of: Syntax (grammar), Vocabulary (words), Style, and Phonology (sounds). Each of these components includes several points, shown in Figure 1:



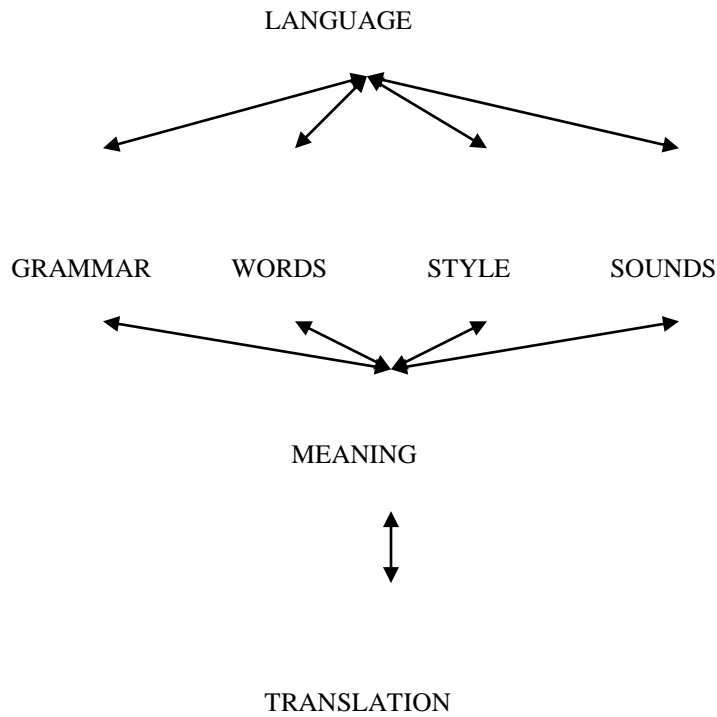
12.sentence	11.institutional terms	10.nominalization	etc.
connectors	12.culture	vs. verbalization	
etc.	etc.	etc.	

(Fig. 1)

Thus, meaning is the product of the different components of language taken together, occurring in a certain type of text and context, and directed to a certain kind of readership.

In translation, although we do not translate, say, English grammar into Arabic, we account for its role in shaping meaning, making it either easier or more difficult to understand and, hence, translate. The same can be said of other language components. We are always interested in how they combine, produce, influence, reflect and crystallize meaning.

Hence, with few exceptions, we translate meaning, nothing else but meaning. This means that anything not relevant to meaning is usually disregarded in translation (except for certain texts like poetry where sound/prosodic features are sometimes more important than meaning). On the other hand, meaning is not the product of words only -as many would wrongly think - but also of grammar, style and sounds. Figure 2 illustrates the relationship between meaning, language, language components and translation (it can be read both ways, top-bottom and bottom-up):



(Fig. 2)

Having identified what we translate, the next point is to consider the way we translate (or how we translate).

#### **4. How Do We Translate?**

This question implies two major points: (1) Methods of Translation and (2) The Process of Translation.

##### 4.1. Methods of Translation

A method of translation can be defined as 'the way we translate', whether we translate literally or freely, the words or the meaning, the form or the content, the letter or the spirit, the manner or the matter, the form or the message, the direct meaning or the implied meaning, in context or out of context, and so on (see also Newmark, 1988: 45). Writers on translation have suggested different methods based on the two major old-new methods of translation, LITERAL and FREE. Among these are:

1. Literal vs. free translation (Newmark, 1981 & 1988)
2. Semantic vs. communicative translation (Newmark, op. cit.)
3. Formal correspondence vs. textual equivalence (Catford, 1965)
4. Formal equivalence vs. dynamic translation (Nida, 1964, Nida & Taber, 1969)
5. Non-pragmatic vs. pragmatic translation (Bell, 1991; Hatim & Mason, 1990 & 1997, Baker, 1998; Snell-Hornby, 1988; and others).
6. Non-creative vs. creative translation (Beylard-Ozeroff and others, 1998).
7. Non-idiomatic vs. idiomatic translation (Newmark, 1988).

Perhaps there is no need to elaborate with details about these pairs of methods. Suffice it to point out that the first pair, 'literal vs. free translation' explains more or less the remaining pairs in general terms. As a matter of fact, the argument of today about the methods of translation is not very much different in essence from the age-old debate about literal and free translation methods, as Newmark (op. cit.) also declares: "The central problem of translating has always been whether to translate literally or freely". Thus, by discussing these two methods, we may understand the main lines of argument about translation methods from a new angle.



### 4.1.1 Literal Translation:

Literal translation method is understood and applied in three different ways, which can be summarized and exemplified as follows (see also Newmark, 1988: 69, who distinguishes between three similar methods of literal translation):

#### **4.1.1.1. Word-for-word Translation: Literal Translation of Words:**

Each English word is translated into an equivalent word in Arabic which is kept the same as, and in line with that of English: e.g.

a. That child is intelligent  
ذاك الطفل يكون ذكي

(ذاك الطفل يكون ذكياً)

b. Mary wanted to take tea  
ماري أرادت أن تأخذ شاي

(ماري أرادت أن تأخذ شاي)

c. He is living from hand to mouth  
هو يكون عائشاً من يد إلى فم

(هو يكون عائشاً من اليد إلى الفم)

d. Please, stay with me on the campus  
من فضلك ابق معي على الحرم الجامعي

(من فضلك ابق معي على الحرم الجامعي)

e. Stop beating about the bush  
أوقف الضرب حول الشجيرة

(أوقف الضرب حول الشجيرة)

f. This man is a big shot  
هذا الرجل يكون كبيرة رمية

(هذا الرجل كبيرة رمية)

g. I know this information

أنا أعرف هذه المعلومة

(أنا أعرف هذه المعلومة)

This method regards translation to be a translation of individual words. All we have to do is find the equivalent word in Arabic for the English word, regardless of differences in grammar, word order, context or special use. Moreover, the whole concentration is on the source language, whereas the target language should follow, imitate and mirror it blindly, perfectly and precisely, neither more nor less. Thus, it seems an easy, straightforward way of translation, which makes it common among students in particular.

In fact, this method is risky as it may disrupt meaning and, hence, translation, for a number of reasons, some of which are:

- (1) It ignores the Target Language completely, making it subject to the Source Language wholly and entirely.
- (2) It disregards the grammatical differences between the two languages which belong to two sometimes sharply different language families. That is, English is an Indo-European, West Germanic language, whereas Arabic is Semitic.
- (3) It transfers the SL grammar and word order (Newmark, 1988: 69). It does not acknowledge the different word order(s) of the two languages.
- (4) It has no respect for the context of words in language and allows for words to be understood in isolation, not in combination with other surrounding words.
- (5) It transfers the primary (or common) meanings of words (Newmark, op.cit.: 69). By this, it dismisses the possibility of any polysemous, special, indirect or metaphorical use of words.
- (6) It cannot deal with the SL words that have no equivalents in the TL.
- (7) It views meaning as the product of words only, which is not acceptable (see point 3 above).

Accordingly, the Arabic versions above are unacceptable, and have to be corrected as follows (the unacceptable words or grammatical sequences are underlined):

- a. (ذاك الطفل يكون ذكياً)-----→ (ذاك الطفل ذكي)
- b. (ماري أرادت أن تأخذ شايًا)-----→ (أرادت ماري أن تشرب (تتناول)شايًا)
- c. (هو يكون عائشاً من يد إلى فم)-----→ (يعيش على الكفاف)
- d. (من فضلك امكث(ابق)معي على الحرم الجامعي)-----→ (من فضلك ابق معي في الحرم الجامعي)
- e. (أوقف الضرب حول الشجيرة)-----→ (كفَّ عن اللف والدوران/عن المراوغة)
- f. (هذا الرجل عظيم الشأن/مهم)-----→ (هذا الرجل يكون كبيرة رمية)
- g. (أعرف هذه المعلومات)-----→ (أنا أعرف هذه المعلومة)

#### 4.1.1.2. One-to-one Literal Translation:

"One-to-one translation" is to Newmark "a broader form of translation, each SL word has a corresponding TL word". It respects collocational meanings in their powerful context. He also adds, "one-to-one translation is more common than word-for-word translation"(op.cit.) This method of translation means to translate each SL word or phrase into an identical word or phrase in the TL, with the same number, grammatical class and type of language. That is, a noun is translated into a noun, two nouns into two nouns, one adjective into one adjective, two into two, and so on and so forth. In a similar way, an idiom should be translated into an idiom, a collocation into a collocation, a proverb into a proverb, a metaphor into a metaphor, etc. All these translations are done in context, not out of context: e.g.

- a. My neighbors are good. (جيرانني يكونون طيبين)
- b. Sanyo is a well-known trademark. (سانيو تكون علامة تجارية معروفة جيداً)
- c. He is a young man. He is kind-hearted. (هو يكون رجلاً شاباً. هو يكون طيب القلب)
- d. Sara loves reading wholly and heartedly. (سارة تحب المطالعة كلية ومن كل قلبها)
- e. I have blind confidence in you. (أنا أملك ثقة عمياء بك)
- f. Let us shake hands. (دعنا نتصافح بالأيدي)
- g. Show me your back. (أرني عرض أكتافك)

h. A true friend does not stab in the back.

(الصديق الحقيقي لا يطعن في الظهر)

i. All that glitters is not gold

(ما كل ما يلمع ذهباً)

j. This mission is a can of worms.

(هذه المهمة تكون حفنة مشاكل)

It is important to point out that such Arabic translations might look too primitive, or unreasonable to accept even from a beginner. The case may be so, but personal practice and experience with the students of translation, especially at early stages, in different Arab Countries, confirm the fact that these translations are frequently come across. Not only this, unfortunately and not surprisingly, some practitioners of translation produce similar versions from time to time.

This method of literal translation is similar to the first one in two respects:

- (1) It keeps the SL word order in the TL.
- (2) It insists on having the same type and number of words.

Yet, it is different from it in two respects too:

- (1) It takes context into consideration (see Newmark, 1988).
- (2) It translates collocational meanings, special and metaphorical SL words and phrases into their TL equivalents, if and when available.

Therefore, it is perhaps more acceptable and better than word-for-word translation. Yet, both methods are questionable. In fact, one-to-one translation is sometimes unsatisfactory because:

- (1) It transfers the SL grammar and word order, regardless of the TL grammar and word order. This is confirmed in the examples by: (a) starting all the Arabic versions with a subject then a verb each, ignoring nominal sentences (الجملة الاسمية) and the start with the verb in verbal sentences (الجملة الفعلية); (b) insisting on translating verbs 'be' into (يكون) and 'have' into (يملك) only in all the examples; and (c) translating all personal pronouns.
- (2) It insists on having the same number and types of the SL words and lexical groups in the TL. The result is two possible mistakes: first, the insistence on having an SL collocation, idiom, metaphor, etc. translated into a TL equivalent collocation, idiom or metaphor, even though it may not be available in its lexicon.

‘Shake hands’, for example, has no equivalent collocation in Arabic, for (يصافح بالأيدي) is not a collocation and has an unnecessary use of (بالأيدي), which is implied in (يصافح). After all, people have (مصافحة) with ‘hands’ only. Another example is the translation of the metaphor ‘a can of worms’ into (حفنة مشاكل). Usually, in Arabic such a metaphor is not available, just an ordinary collocation (مشكلة عويصة), which is a good translation, is available in Arabic; secondly, the insistence on the same number of words in the translation, which is sometimes not possible to achieve. That is why the one-word good translation, (يصافح) is not used here to translate the two-word collocation, ‘shake hands’. Likewise, ‘well-known’ should be translated into one word like (مشهورة/معروفة/شهيرة), despite its possibility in Arabic. Nor is it acceptable to join the two short sentences of ‘c’ into one sentence as the number of words will be less than the original, although it is quite feasible in Arabic, as the following improved versions for the above examples on the right handside show (the changed or omitted words are underlined):

- |   |  |
|---|--|
| a. (جيرانني يكونون طبيين)                           | (جيرانني طبيون)                        |
| b. (سانيو تكون علامة تجارية <u>معروفة جيداً</u> )   | (سانيو علامة تجارية معروفة)            |
| c. (هو <u>يكون</u> شاباً. هو <u>يكون</u> طيب القلب) | (هو شاب طيب القلب)                     |
| d. (سارة تحب المطالعة <u>من كل قلبها</u> )          | (تحب سارة المطالعة من كل قلبها)        |
| e. (أنا <u>أملك</u> ثقة عمياء بك)                   | (عندي ثقة عمياء <u>مطلقة</u> بك)       |
| f. (دعنا نتصافح <u>بالأيدي</u> )                    | (دعنا نتصافح/لنتصافح)                  |
| g. ‘h’ and ‘i’ are unchanged .                      |  |
| j. (هذه المهمة تكون <u>حفنة مشاكل</u> )             | (هذه المهمة مشكلة عويصة/بالغة الصعوبة) |

More details about the problems of translating such examples are forthcoming.

#### 4.1.1.3. Literal Translation of Meaning: Direct Translation:

This type of translation is keen on translating meaning as closely, accurately and completely as possible. It can also be called close, or DIRECT translation. It is the translation of meaning in context; it takes into account the TL grammar and word order. Metaphorical and special uses of language are also accounted for in the TL. In this sense, it can be described as the ‘full translation of meaning’.

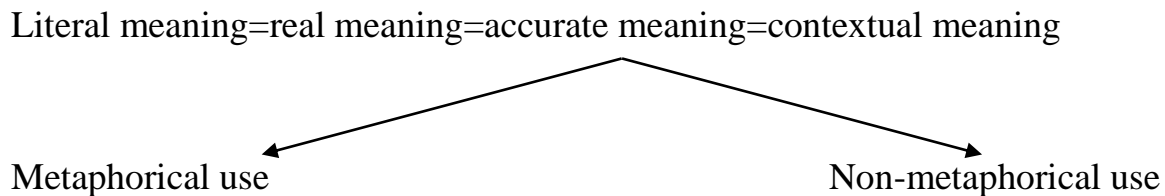
Indeed, it can be described as the best method of literal translation. It has a different view to literal meaning. Literal meaning is not one single, unchanged direct meaning for a word, but its different meanings in different texts, contexts and combinations with other words. For example, ‘run’ does not always mean (يجري) in all texts and contexts. Therefore, we cannot say that this is the literal meaning of ‘run’. Rather, it is more precisely described as its common or primary meaning. Usually, these two meanings –literal and common- are taken to be one and the same meaning, which is applied to all meanings of the same word. This is not quite acceptable, for ‘run’ is a polysemous word with different meanings in different contexts, each of which is its literal(or real, precise or contextual) meaning in a certain context: e. g

1. “To run in the race” (يجري/يركض في السباق)
2. “To run a company” (يدير شركة)
3. “In the long run” (على المدى البعيد)
4. “To run short of money” (ينفذ ماله)
5. “To run round” (يطوف/يقوم بزيارة خاطفة)
6. “To run to fat” (يميل إلى السمنة)
7. “To run through” (يتصفح/يمر مرور الكرام)
8. “To run wild” (يتيه/يسير على هواه)
9. “To run across” (يصادف)
10. “To run back” (يعود بذاكرته إلى الوراء)
11. “To run into” (يلقى مصادفة/يصادف)
12. “To run its course” (يأخذ مجراه الطبيعي)
13. “To run in” (ينضد السطور المطبعية/يقحم/يعتقل ويرمي في السجن)
14. “To run on” (يستمر)
15. “To run out” (ينفذ/يتضاءل/يأخذ في التناقص)
16. “To run dry” (ينضب)
17. “The runs” (إسهال)

Each of these meanings of ‘run’ can be described as literal in a certain combination and context. We have here 20 literal meanings (three in 13, and two in 15). It is unacceptable, then, to say that it has only one literal meaning, which is number 1 (يجري), because 2, for example, does not have two meanings, one literal, one non-literal; it has only one meaning, which is (يدير). Therefore, translating it into (يركض/يجري) is not a literal translation, but a WRONG translation, for we do not say (يجري/يركض شركة) in Arabic, only (يدير شركة). The same applies to the rest of the examples.

Similarly, metaphorical expressions like idioms can be looked at in the same way. That is, their metaphorical meanings are the only meanings available in language and, hence, in translation. Thus, “to beat around/about the bush” means only (يلف ويدور/يراوغ); “to get the sack” has only the meaning of (يُطْرَد), regardless of its origin; “monkey business” means (أشياء مريبة) only; “tall order” has only one meaning as (مهمة شاقة). Other equivalent translations for these idioms are acceptable, anyway. In literal translation of meaning, these are the only meanings available and permissible to the translator.

It is possible to say, then, that literal translation is committed to the real meaning, or meanings, of a word or an expression in language, regardless of whether it is direct or indirect, common or uncommon, non-metaphorical or metaphorical. In other words, literal meaning is the real, accurate and contextual meaning of a word, whether used metaphorically or non-metaphorically, as illustrated in Figure 3.



(Fig. 3)

Hence, a metaphor is translated into a metaphor, or any other equivalent available in the TL. Likewise, a direct, literal meaning is retained in literal translation as accurately as possible, with no predetermined, special attempt to

change it into a metaphorical one. For example, “his efforts came to nothing” would be translated into: (ضاعت جهوده سدى/لم يصل إلى شيء) rather than into: (تبخرت ) (جهوده في الهواء/ضاعت جهوده هباء منثوراً), because they are metaphorical and expressive and, therefore, far from the direct meanings of such a simple, straightforward sentence, especially in a general text. However, such translations can be described as free translations which are justifiable in certain texts and contexts.

Thus, this method of literal translation is the translation of the real meaning of a word, or an expression in its linguistic context as accurately and closely as possible, regardless of its metaphorical/non-metaphorical use. It is confined to, and conditioned by its context. Indeed, it is a contextual meaning that is enveloped in its context, neither free, flexible nor variable, but straightforward, accurate, close and full. Therefore, this method can be the most acceptable among the methods of literal translation, and the most widely spread and popular in practice among students of translation and translators. Hence, it is recommended for the students in particular, and translators in general. Yet, this does not mean that free translation is unacceptable, for it is highly recommended for certain texts, especially literary and figurative texts (see below).

Free translation, on the other hand, is a different method, as the following discussion would confirm.

#### **4.1.2. Free Translation:**

Like literal translation, free translation has been a well-established method of translation since antiquity. Usually, it is associated with translating the spirit, or the message, not the letter or the form of the text (see Newmak, 1988: 45). It used to earn wide reputation as the better method at the expense of literal translation, the worse method of translation. It is the method that is not committed to translate every single word in a text. It means to translate freely without constraints. The translator is not strictly constrained by the type of text or context, or the direct and available meaning of words and phrases. He goes outside texts and out of contexts, behind and beyond words and phrases, looking perhaps for the spirit, or the message. He can translate something the way he understands it. His way of understanding is confined by text and context variably to some or great extent. It is perhaps the only restriction on him. He cannot translate the way he likes, but the



way he understands. (All other terms pointed out above and used nowadays to substitute for “free”, such as ‘communicative’, ‘dynamic’, ‘pragmatic’, ‘creative’ and ‘idiomatic’ coincide with many of these implications).

The question now is whether free translation is acceptable or not. The answer can be sought for in the next two types suggested for this method. The first type is close and related to context directly, whereas the second is far and related to context indirectly, as the following discussion and examples confirm:

#### 4.1.2.1. Bound Free Translation:

This type of free translation is derived from the context in a direct way, though it may go out of it in some way or another, in the form of exaggeration, expressivity, and effective, rhetorical or formal language. It is the type we usually understand by the term ‘free translation’. Here are examples:

1. He got nothing at the end (رجع بخفي حُنِين/عاد خالي الوفاض)
2. She was sad deep down (تفطر قلبها من الحزن/أصبح فوادها فارغاً)
3. You look quite cool (تبدو رابط الجأش)
4. Swearing is a bad habit (سبّاب المسلم فسوق)
5. East or west, home is best (كم منزل في الأرض يألفه الفتى وحنينه أبداً لأول منزل)
6. Love me, love my dog (وأحبها وتحبني ويحب ناقثها بعيري!)
7. Come down to earth (كفالك تيهها/أفلع عن أو هامك)
8. My friend got to the top very soon (امتطى صديقي صهوة المجد في أسرع من البرق)
9. She had a new baby (رزقها الله مولوداً جديداً)
10. Are you lying to me ? (أتفترني على الله كذباً؟)

Common among these translations is their expressive, effective, rhetorical and very formal Arabic, by means of using:

- (a) expressions from the Holy Quran (10);
- (b) a Prophetic Tradition (i.e. ‘Sunnah’) (4);

- (c) popular religious expressions(9);
- (d) proverbs(1);
- (e) collocations (2,3) (رابط الجأش/تفطر من الحزن) and 8 (امتطى سهوة+في أسرع من البرق);
- (f) poetry (5 & 6);
- (g) pompous, exaggerated expressions(7).

All these free translations are derived in one way or another from the original.

Although they have gone far from the context, they have not gone too far from it, or outside it. This means that this type of free translation is not loose, or without limitations, but is bound to context in some way. For these reasons, this method of free translation can be acceptable, especially when justified by the type of text, or language which allows for exaggeration or expressivity of some kind. It is very close to creative translation. However, when the translation is quite strange to, and far away from the context and type of text and, it is not advisable. Having said that, accurate, straightforward, literal translation of meaning is probably a more preferable version for these statements, especially in simple, general texts, as suggested below:

- |                                 |                                      |
|---------------------------------|--------------------------------------|
| 1. (لم يحصل على شيء في النهاية) | 2. (كانت حزينة من الأعماق/جداً)      |
| 3. (تبدو هادئاً)                | 4. (السب عادة سيئة/مذمومة)           |
| 5. (لا شيء مثل الوطن)           | 6. (من أحبني أحب أولادي)             |
| 7. (كن واقعياً/تواضع)           | 8. (وصل صديقي إلى القمة بسرعة فائقة) |
| 9. (وضعت مولوداً جديداً)        | 10. (أتكذب علي؟)                     |

#### 4. 1.2. 2. Loose Free Translation:

This free translation method goes far away from the direct linguistic context to inferences. It is based on the translator's conclusions about what the speaker/writer wants to say. In other words, it is the translation of intentions. In this sense, it is a version of pragmatic translation. Therefore, it does not relate directly to the original context, but is concluded from it. Here are some illustrative examples:

1. Thank you, Mr. Wilson. Next please. (تفضل بالانصراف يا سيد ويلسون. عندنا غيرك)
2. It is half past nine. (انتهى الوقت/انتهت الحصة/علينا بالمغادرة/تأخرنا كثيراً/حان الوقت)
3. Thank you, thank you ladies and gentlemen. (هدوء أيها السادة والسيدات)
4. I am frightened. (ابق معنا)
5. You are a bigmouth! (أغلق فمك/اسكت!)
6. No bacon with my breakfast, please (أنا مسلم)
7. Honesty is the best policy. (أنت خنت الأمانة)
8. Books are very expensive today. (لقد عزف الناس عن القراءة اليوم)
9. You should buy a lock for your car. (سرقة السيارات منتشرة كثيراً هذه الأيام/الأمان معدوم)
10. Have you classic records? (سحناً للموسيقى الحديثة/فن هذه الأيام منحط)

All these translations are conclusions, based on the original. They are indirect, pragmatic translations, rendering the meaning intended by the speakers beyond what they say. That is, in '1', the speaker says "thank you" to a guest or a customer at the end of their meeting, as an indirect way to ask him/her to leave. So, instead of asking him/her directly to leave, he goes for "thank you", which is understood as "will you leave, the interview is over" (تفضل بالانصراف ، انتهت المقابلة).

The speaker of '2' implies that the time of a class, a meeting, etc. is over, or the time of leaving, or doing something is due.

In '3', the speaker (e.g. a tennis umpire) likes to be so polite and respectful to people, so he says 'thank you' instead of 'quiet', or 'silence, please' to tell them to stop talking and keep their quiet.

The speaker of '4' means to say that he/she cannot stay on his/her own because he/she is afraid of something. Therefore, he/she asks the listener to stay with him/her, however indirectly.

In '5', the speaker uses the idiom, 'bigmouth' to express his dissatisfaction with a person who yells at talking, or talks excessively, noisily and boastfully. Hence, the translation, (أغلق فمك) expresses this dissatisfaction, ordering the big-mouthed person to hush in a rude way.

“No bacon” in '6' indicates that the speaker is a Muslim because pork is forbidden meat in Islam, but not in Christianity. That is why the Arabic translation jumps to religion.

On the other hand, '7' is taken as an indirect comment on a dishonest act by the hearer. Hence the translation, (أنت خنت الأمانة).

As to '8', it is a general comment on the expensiveness of books, but understood as one reason for the people's little interest in reading.

However, '9' is understood by implication to issue a warning against the widespread car theft and vandalism these days.

Finally, '10' reflects the speaker's interest in classical music, which is an expression of his contempt of modern music. The Arabic translation conveys this implied sense.

These are loose translations that have in a sense deserted their direct, linguistic contexts. They are more personal conclusions by the translator than direct translations restricted in some way to context. Therefore, other translators may rightly and equally have different conclusions. In other words, this method of free translation allows such loose freedom for the translator to go far and translate

the intentions and implications beyond the direct context of texts. It does not matter whether these translations are convincing and justified or not; rather, what matters is the fact that they do not translate the language and the context on the page. They reflect indirect inferences and far interpretations of translators. Therefore, they seem completely different from the original to the extent that they can be seen by many as unrelated to it.

In my view, broadly speaking, it is not expected from the translator to translate his own conclusions about a text. Rather, he is expected to transmit the text on the page as directly and contextually as possible into an equivalent TL text that is closely, clearly and directly related to it. The interpretations and implications beyond it are left to readers in both languages to conclude. After all, this is a matter of respect for them. The translator should not do the reading for the TL readers. It is not his responsibility, then, to interpret and reveal what the source text hides or says indirectly. Hence, the following are suggested alternative, closer and more advisable Arabic versions for the same English sentences, to compare with the loose versions above:

1. (شكراً يا سيد ويلسون (الأخ) الذي يليه لو سمحت
2. (إنها (الساعة) التاسعة والنصف)
3. (شكراً... أيها السادة والسيدات)
4. (إنني خائف/خائفة جداً)
5. (إنك صخاب)
6. (لا أريد شرائح الخنزير مع فطوري لو سمحت)
7. (الأمانة خير ضمان/الصدق منجاة)
8. (الكتب باهظة الثمن اليوم)
9. (ينبغي عليك أن تشتري قفلاً لسيارتك)
10. (هل عندك أشرطة تسجيل/تسجيلات قديمة)

Thus, the students of translation are advised to be careful with this type of free translation. The first type, bound free translation, however, is more possible and acceptable than this. Yet, it is not as direct as the third method of literal translation of meaning. (i.e. direct translation), which is easier, more secure, suitable, widely used, reasonable and convincing type of translation for them than other methods.

Having said that, and as pointed out earlier, this does not mean that free translation of both types cannot be recommended as good methods of translation. On the contrary, they are perhaps more appropriate than literal methods for the translation of specific types of language and text like literary texts of all genres, general, cultural, journalistic, political or any text translated with the purpose of understanding its message (the so-called 'الترجمة بتصرف'), regardless of full details. Free translation has always been in use a long time ago in history by famous translators, and is still popular and favourable among many translators nowadays. After all, it is the translator's decision to adopt either a literal or a free translation method, provided he translates in context as directly as possible.

Having discussed methods of translation, it is high time now to introduce the process of translation: 'how translators proceed in translation'.

#### 4..2 The Process of Translation:

The process of translation (or translating) describes how we proceed at translating something in practice, when we put pen to paper to start translating. It is the organized stages of translating in application. At translating a sentence or a longer text, for example, do we proceed a word by word? a phrase by phrase? a clause by clause? a sentence by sentence? a paragraph by paragraph? or a text by text? Many would proceed a word by word, taking translation to mean the translation of words from one language into another (which is the practice of word-for-word translation method above). In fact, we do not proceed this way; we proceed a unit by unit. Each unit is called 'a unit of translation'.

##### 4.2.1. The Unit of Translation:

A unit of translation is any word, or a group of words that can give either a small or a large part of the meaning of a sentence. Therefore, it is a unit (or a part) of meaning which can be taken together and understood independently. It marks a

stop we take at translating to write down a meaningful part of a sentence that is not affected by, or dependent on its remaining part. This means that it can be one word (like: thus, therefore, yet, actually, clearly, but and other adverbials at the beginning of sentences); a phrase (e.g. collocations like: pass a law (يسن قانوناً), brain drain (هجرة الأدمغة), etc.; and idioms such as: tall order (مهمة شاقة), sitting duck (لقمة سائغة/فريسة سهلة) (see chapter 2 for more examples); a clause (e.g. (1) “she did not come to work yesterday (2) because she was sick” (لم تأت إلى العمل أمس، لأنها كانت (مريضة): two clauses = two units); or a sentence (e.g. “the man who paid me a visit last week when I was away, was an old friend of mine.” (كان الرجل الذي قام بزيارتي حين كنت مسافراً، صديقاً قديماً لي). The last example is regarded as one unit because the main clause (i.e. “the man was an old friend of mine”) is divided into two parts: one at the beginning of the sentence (i.e. ‘the man’) and another at the end of it (i.e. ‘was an old friend of mine’). Thus, the main verb of the sentence (i.e. ‘was’) occurs toward the end of the sentence, away from its subject (i.e. ‘man’). In Arabic, we start the sentence with this verb (i.e. كان), which means that we have to read the whole English sentence before starting translating.

Thus, in practical terms, the largest unit of translation is the sentence for it is the basic unit of thought (Newmark, 1988: 30-31), not the clause (Bell, 1991), nor the text (Hatim&Mason, 1990&1997). Yet, from time to time, we might have clearcut clause borderlines in a sentence, where clauses are separated parts of meaning that can be taken as a unit of translation each. Similarly, at times, we may need to resort to the whole text to understand a sentence. Yet, this is the exception, not the rule.

So far, we have discussed basic concepts about translation, including: the meaning of translation, what we translate, and how we translate, with concentration on methods of translation and the process of translation. We also have recommended the literal method of direct translation of meaning to students for it might be safer, more secure and appropriate to them than other methods of translation suggested above. At the same time, free translation is not rejected nor undermined, but, rather, recommended strongly more than literal translation for

certain texts (see 4.2.2. above). Sometimes, both methods, literal and free, can be applied alternately by the translator when the need arises to use free translation only when literal translation makes the translation inaccurate, "when it is unnatural, or when it will not work" as also Newmark (1988: 31) points out. Now we may discuss the obstacles presumably faced at translating and how we overcome them. In other words, what are the problems of translation? What are the solutions that can be suggested to them? And on what bases?

## 5. Translation Problems:

A translation problem is any difficulty we come across at translating that invites us to stop translating in order to check, recheck, reconsider or rewrite it, or use a dictionary, or a reference of some kind to help us overcome it and make sense of it. It is anything in the SL text which forces us to stop translating.

A translation problem can be posed by grammar, words, style and/or sounds. Thus, we have grammatical, lexical, stylistic and phonological problems.

### 5.1. Grammatical Problems:

#### a. Complicated SL grammar : e.g.

“Of the three books you have recommended to me, I have chosen only one” (من بين الكتب الثلاثة التي نصحتني بها ، اخترت واحداً فقط) Starting the sentence with ‘of,’ and postponing the main clause (‘I have chosen’) to a back position, make it complex. The students of translation find it difficult to understand easily and directly. The point becomes clearer at comparing it to the following normal, direct structure: “I have chosen only one of the three books you have recommended to me” (اخترت واحداً فقط من بين الكتب الثلاثة التي نصحتني بها), where the main clause is right at the beginning.



### b. Different TL grammar:

Most English tenses, for example, do not exist in Arabic grammar. Also, all English sentences are verbal (i.e. should include a main verb each), whereas in Arabic they are either verbal, or nominal (viz. no verbs at all). Likewise, some modal auxiliaries have no grammatical equivalent. etc. (See Ch.1 for further details).

### c. Different TL word order:

For example, all English sentences usually start with the subject, followed by the verb, whereas in Arabic, verbal sentences normally have the verb first and then the subject. Another example is the position of the adjective: in English it precedes the noun, while it proceeds it in Arabic.

Among the important and frequent grammatical problems of translation, discussed in the first chapter, are the following:

1. Translation of verbs 'Be', 'Do' and 'Have'.
2. Translation of modal verbs.
3. Translation of questions and negations.
4. Nominal vs. verbal sentences.
5. Word order.
6. Translation of personal pronouns.
7. Translation of present participle vs. gerund.
8. Translation of the past participle.
9. Translation of adjectives.

10. Translation of tenses.
11. Translation of conditional sentences.
12. The change of word class.
13. Translation of articles.
14. Translation of sentence connectors (like and, or, but, in fact, etc.).

All these problems are defined and exemplified for clearly in the next chapter, with a view to pointing out their ensuing difficulties, and the possible solutions to them. After all, our discussion of grammatical problems aims solely at locating any lost or unclear part of meaning. We always trace meaning in translation, nothing else but meaning, with very few exceptions, though.

## GRAMMATICAL PROBLEMS

### Introduction:

English and Arabic belong to two different and distant language families: West Germanic, and Semitic. Consequently, their grammars are sharply different. Several grammatical features of English create variable problems of translation into Arabic. Experience shows that one of the primary mistakes committed by the students of translation is their presupposition that English grammar and Arabic grammar can translate each other in a straightforward way. To confirm that, the problems of translating the most prominent points of English grammar into Arabic are discussed below. All the problems are followed by one or more suggested solutions.

### 1.1. Translation of Verb 'BE' (i.e. 'am, is ,are/was, were/be, been'):

#### Problem 1: Literal translation of 'am, is, are':

When these verbs are the main and only verbs in the sentence, they are translated by many students literally into (يكون), which is a poor translation: e.g.

1. "I am a student": (أنا أكون طالباً)
2. "She is kind": (هي تكون طيبة)
3. "You are a father": (أنت تكون أباً)

Solution: 'am, is, are' can be omitted altogether here, thus changing the English verbal sentences into Arabic nominal ones: i.e. into a topic and a comment (مبتدأ وخبر) each. e.g.

1. "I am a student": (أنا طالب)
2. "She is kind": (هي طيبة)
3. "You are a father": (أنت أب)

Therefore, verb 'be' in the present simple is used here to connect as much as equate between two words. It is exactly like saying: 'X=Z'. Thus: 'I=student': (أنا = طالب); 'She = kind': (هي=طيبة); and 'You=father': (أنت=أب). That is why it is called an 'equative verb'.

The same applies to the translation of 'am, is, are' when used as auxiliary verbs to form the present progressive tense and the present passive voice. A good number of students translate them literally: e. g.

a. The present progressive:

1. "I am leaving now": (أنا أكون أأأأ /مأأأ الآن)
2. "He is eating an apple": (هو يكون يأكل/أأأأ أأأأ)
3. "We are speaking English": (نحن نكون نأأأ /مأأأأأأأ)

The good versions of these examples drop verb 'be', as follows:

1. "I am leaving now": (أنا) أأأأ /أنا مأأأ الآن

2. “He is eating an apple”:

(هو يأكل (أكل) تفاحة)

3. “We are speaking English”:

(نحن نتكلم (متكلمون) الإنجليزية)

The progressive tense markers, Verb ‘be’ and the 'ing' ending for the main verbs have no equivalent in Arabic grammar. Therefore, the use of (يكون) in the first group does not refer to the progressive tense, or the time of action. An adverb like ‘now’ (الآن) is the only way to refer to the time of action. Other good versions drop the pronoun, as illustrated later in this chapter under the translation of personal pronouns.

#### b. The present passive voice:

1. “I am given another chance”:

(أنا أكون أُعطى فرصة أخرى)

2. “She is invited to the party”:

(هي تكون تدعى إلى الحفلة)

3. “They are put in the same situation”:

(هم يكونون يوضعون (موضوعين) في الموقف نفسه)

The more acceptable versions of Arabic translation dispose of verb ‘be’:

1. “I am given another chance”:

(أنا أُعطى/معطى فرصة أخرى)

2. “She is invited to the party”:

(هي تدعى (مدعوة) إلى الحفلة)

3. “They are put in the same situation”:

(هم يوضعون (موضوعون) في الموقف نفسه)

Thus, verb ‘be’ in the present simple, ‘am, is, are’ is usually dropped in Arabic, both as main as well as auxiliary. It is mostly unacceptable and poor in Arabic grammar and word order. to translate it into (يكون) (exception: 'Be, and it is' (كن فيكون)).

#### Problem 2: The same literal translation of was\were into (كان):

Unlike 'am, is, are', the past simple of 'be' 'was' and 'were', are translated literally into (كان) both as main as well as auxiliary verbs:

a. As main verbs: e. g.

1. "The child was ill": (كان الطفل مريضاً)
2. "The bird was beautiful": (كان الطائر جميلاً)
3. "The players were one team": (كان اللاعبون فريقاً واحداً)

b. As auxiliaries: the past progressive: e. g.

1. "Her mother was preparing lunch": (كانت والدتها تعد الغداء)
2. "My brother was writing a letter": (كان أخي يكتب رسالة)
3. "Our guests were praying": (كان ضيوفنا يصلون)

Yet literal translation is unfavourable when these verbs are used as auxiliaries to form the past passive voice, as illustrated in the following examples:

c. The past passive voice: e. g.

1. "The food was eaten": (كان الطعام مأكولاً/كان أكل الطعام)
2. "I was deceived": (أنا كنت خُدعت/مخدوعاً)
3. "The boys were dismissed": (كان الأولاد مطرودين/كان الأولاد(قد)طرودوا)

Solution: 'was' and 'were'(كان) can be neglected in Arabic, as follows:

1. “The food was eaten”:  
(أُكِلَ الطَّعَامُ)
2. “I was deceived”:  
(أَنَا خُدِعْتُ)
3. “The boys were dismissed”:  
(طُرِدَ الْوِلْدَانُ)

Therefore, ‘was’ and ‘were’ are retained in ‘a’ and ‘b’, but dropped in ‘c’ only.

### Problem 3: the negligence, or literal translation of ‘been’:

The past participle of ‘be’ (i.e. been) is wrongly ignored, or translated literally into (كائن) in Arabic:

1. “Where have you been?”:  
(أَيْنَ كُنْتَ كَائِنًا؟)
2. “She has been late”:  
(كَانَتْ كَائِنَةً مُتَأَخِّرَةً)
3. “They had been released”:  
(كَانُوا كَائِنِينَ أُطْلِقَ سَرَاحَهُمْ)

Solution: ‘Been’ (كائن) is changed into the past simple (see 1&2 below) or disregarded (see3):

1. “Where have you been?”=where were you?:  
(أَيْنَ كُنْتَ؟)
2. “She has been late”=she was late:  
(كَانَتْ مُتَأَخِّرَةً/تَأَخَّرَتْ)
3. “They had been released”=they were released:  
(أُطْلِقَ سَرَاحَهُمْ)

Thus, the dictionary meaning of ‘been’ as (كائن) in Arabic is strictly not advisable to use.

Contrastively, the full form of verb ‘be’ (i.e. be) is always literally translated and, thus, poses no problem: e.g.

1. “He will be with us”: (سوف يكون معنا)
2. “You can be a good citizen”: (تستطيع أن تكون مواطناً صالحاً)
3. “We must be in the hospital now”: (ينبغي أن نكون في المستشفى الآن)

## 1.2. Translation of Verb ‘DO’:



As a main verb, 'do' does not pose a grammatical problem. However, as an auxiliary, it poses more than one problem:

Problem 1 and solution: 'Do' in the negative:

Verb 'do' is used in English to form the negative of all verbs, except 'be', 'have' and the modal verbs. 'Do' and 'does' are used with the present simple, whereas 'did' is used with the past. All these forms are meaningless in Arabic. However, they have the function of indicating the tense of the verb (i.e. present or past). What is translated into Arabic is the negative particle 'not' (لا) only: e. g.

1. "He does not like coffee": (إنه) لا يحب القهوة)
2. "Some people do not smile": (بعض الناس لا يبتسمون)
3. "That girl does not comb her hair": (لا تمشط تلك الفتاة شعرها/تلك الفتاة لا تمشط شعرها)

Problem 2 and solution: 'Did' in the negative:

The same can be said of the translation of 'did not'. The negative word 'not' is usually translated into (لم) with the present, and occasionally into (ما) with the past.

e.g.

1. "She did not eat much": (لم تأكل/ما أكلت كثيراً)
2. "We did not find the money": (لم نجد/ما وجدنا النقود)
3. "The horse did not fall down": (لم يسقط/ما سقط الحصان)

### Problem 3 and solution: ‘Do’ in questions:

Verb ‘do’ is used to form the questions of all English verbs except 'be', ‘have’ and modal verbs. At translating it into Arabic, it always implies the question particle (هل) whether in the present or in the past: e.g.

1. “Do you sleep early?”: (هل تنام باكراً؟)
2. “Does John play football? ”: (هل يلعب جون كرة القدم)
3. “Did Ali wait for you last night?”: (هل انتظرك علي ليلة أمس؟)

### Problem 4 and solution The misunderstanding of ‘do’ as a substitute verb:

‘Do’ is used as a substitute verb replacing a whole clause to avoid repetition, especially as an answer to a question. It is not easy for students to understand it clearly, because it can substitute for all the verbs which require ‘do’ in the interrogative.

Solution: The general solution for this problem is to translate ‘do’ into. (يفعل):e. g

1. “Do you admit that? Yes, I do”:  
(هل تقر بذلك؟ نعم أفعل)
2. “Did she swear? Yes, she did”:  
(هل أقسمت؟ نعم فعلت)
3. “Do they work at night ? No, they don’t”:  
(هل يعملون في الليل؟ لا ، لا يفعلون)

This solution is acceptable. Not only this, it is easier and more favourable to students. Yet, the better solution is to translate it into the main verb of the first sentence: e. g.

1. “Do you admit that? Yes, I do”: (هل تقر بذلك؟ نعم أقر بذلك)
2. “ Did she swear? Yes, she did”: (هل أَقْسَمَتْ؟ نعم أقسمت)
3. “ Do they work at night? No, they don’t”: (هل يعملون في الليل؟ لا لا يعملون)

### Problem 5 and solution :‘Do’ as a main verb:

As a main verb, ‘do’ is meaningful in translation. Usually, it is translated into Arabic as (يفعل). However, it can sometimes be translated into:

e.g. (يقوم بـ(عمل)، يؤدي عملاً، يؤدي، يعمل، يفعل)

1. “I will do my best”: (سأفعل ما بوسعي)
2. “Mary does her job well”: (تقوم ماري بعملها على خير ما يرام/تؤدي ماري عملها بشكل حسن)
3. “we did it yesterday”: (عملناها/فعلناها أمس)

In the following example, 'do' can be translated either as (يؤدي، يعمل) or exceptionally as ‘write’ (يكتب):

4. “Some students do their homeworks quickly”: (يكتب/يعمل بعض الطلبة واجباتهم بسرعة)

Thus, at translating verb ‘do’, the students see whether it has a grammatical function (i.e. used as an auxiliary), or is a main verb. As an auxiliary, it has no lexical meaning in Arabic, but implies the grammatical question particle (هل). However, as a main verb, it has a full lexical meaning.

## Problem 6 and solution: 'Do' as an emphatic device:

This verb can be exceptionally used as an emphatic device. Therefore, it is translated: e.g.

1. “Muslims do recite the Holy Koran everyday”      (يتلو (يقرأ) المسلمون القرآن كل يوم بالتأكيد)
2. “That woman does fear Allah”      (تلك المرأة تخاف الله فعلاً (حق الخوف))
3. “The girls did behave well”      (لقد أحسنت الفتيات التصرف حقاً/لا شك أن الفتيات قد أحسنن التصرف)

(Emphatic words underlined)

The three forms of verb ‘do’ are used in the same sense and for the same function of emphasis. Therefore, they can be translated equally into any of the following Arabic emphatic words and phrases (فعلاً، حقاً، بالتأكيد، من المؤكد، لا شك، مما لا شك فيه، لا ريب، ما إلى ذلك)

## 1 3 Translation of Verb ‘HAVE’:

Like the previous two verbs, ‘Be’ and ‘Do’, verb ‘Have’ (i.e. have, has, had ) is used both as an auxiliary and a main verb. As an auxiliary, it is not so problematic. However, as a main verb, it can pose a few problems to the students of translation.

Problem 1 and solution: ‘Have’ as an auxiliary:

Verb ‘have’ is used as an auxiliary to perform important grammatical functions with regard to tenses in particular (see tenses later). In this case, it is meaningless in Arabic, and the students can simply ignore it altogether:e.g.

1. “The workers have left early today”:  
(غادر العمال باكراً اليوم)
2. “Two girls had finished knitting fast”:  
(أنهت فتاتان الحبك بسرعة)
3. “The patient has had the medicine”:  
(أخذ(تناول) المريض الدواء)

Problem 2: ‘Have’ as a main verb: different meanings:

Many students translate ‘have’ into one version only, that is: (يملك), when it is the main verb of the sentence. This is only one of its several meanings, and students are advised to be careful at translating it.

Solution: Students should understand ‘have’ as a verb of several meanings. Here they are:

1. “She has money”:  
(هي)تملك نقوداً/عندها نقود/في حوزتها نقود/لديها نقود/معها نقود)

(All these translations are possible, but the last version may be the most common, while the first could be the least common).

2. “She has her breakfast at 7 O’clock everyday”: (تتناول فطورها عند الساعة السابعة كل يوم)
3. “She has the tablets on time”: (تأخذ(تتناول) الحبوب(أقراص الدواء) في الوقت المحدد)
4. “She has just had the ticket “: (حصلت على التذكرة للتو)
5. “She had a telephone call this morning”: (تلقت مكالمة هاتفية(اتصالاً هاتفياً) هذا الصباح)
6. “ She has to speak two languages”: (يجب عليها أن تتحدث بلغتين)
7. “She had a nice holiday”:(قضت عطلة جميلة)
- 8 .“Have a good journey”:(استمتع برحلة جميلة/أتمنى لك رحلة ممتعة)
9. “Have a bash” ((حاول/جرب(حظك))

What helps students distinguish between these meanings of ‘have’ is the consideration of the word immediately after it (i.e. its object). Together with its object, ‘have’ makes a special combination in Arabic(i.e.collocation). For instance, although we can say (يملك نقوداً), we cannot say (يملك دواء), or (يملك مكالمة هاتفية), etc.

#### 1. 4. Translation of MODAL AUXILIARY VERBS/MODALS:

There are ten main auxiliary verbs (or modals / modal auxiliaries) in English: 'can, could, may, might, will, would, shall, should, must, ought to'. They create several problems of translation for two major reasons:

- (1) They do not have one-to-one single semantic equivalent in Arabic. Moreover, there is no grammatical class of verbs called modal auxiliaries (أفعال مساعدة) in Arabic. The so-called Arabic 'defective verbs' (أفعال ناقصة) are different.
- (2) They have several, complex and complicated functions in English. Here is a short list with the main functions of each of these verbs (mostly adopted from Quirk et al (1973: 52-57):

1. 'CAN': present ability, possibility, permission; willingness;
2. 'COULD': past ability/possibility, present/future permission; present possibility, willingness;
3. 'MAY': permission, possibility;
4. 'MIGHT': possibility/probability;
5. 'SHALL': future (restricted use), willingness, intention, insistence, (legal)obligation;
6. 'SHOULD': less categorical obligation, logical necessity, putative use, contingent use, formal real conditions;
7. 'WILL': future (preferable in use to 'shall'), certainty, willingness, insistence, prediction;

8. 'WOULD': past future, request, probability, willingness, insistence, contingent use in the main clause of a conditional use, volition(especially with 'would rather');
9. 'MUST': more categorical obligation/compulsion, logical necessity;
10. 'OUGHT TO': less categorical obligation, logical necessity

Clearly, these verbs are complicated and multifunctional in English. Therefore, it is difficult to give one single specific meaning for each of them. Usually, the students know them by their most common meanings (underlined above). The following comparative discussion of the problems of translating some of the functions of these modals into Arabic and the possible solutions to them may be helpful to students to understand. The concentration on the grammatical differences between the two languages would be enlightening in this connection.

Problem 1: 'will, shall' are not verbs in Arabic:

These two modals are not verbs in Arabic when they are used to refer to future. They mean the future particle (س/سوف) (for the future reference of 'would' in the past, see conditional sentences below).

Solution: They are translated into (سوف) or (س), regardless of the possibility of the reference of the latter to the near future, and the former to the far future(as stated in Arabic grammar books), for this is not the frequent case in actual use of Arabic. e.g.:

1. "They will forgive us": (سوف يغفرون (سيغفرون) لنا/سيسامحوننا)
2. "We shall delay the meeting": (سوف نؤجل (سنؤجل) الاجتماع)

Problem 2: The literal translation of modals into one word:



‘Can’, ‘may’, and ‘must’ are usually understood by the students to mean one word each. (يجب، يمكن، يستطيع). But the case is not so. They imply two words. The problem becomes clearer when the students translate them from Arabic into English.

Solution: They are translated into the following: (يستطيع أن، يجب أن، يمكن أن) because (أن) is implied in each of these verbs. At the same time, grammatically it is obligatory in Arabic. e.g.:

- |                    |                                |                              |
|--------------------|--------------------------------|------------------------------|
| 1. “We can walk”:  | (نستطيع أن نمشي)               | (We cannot say: نستطيع نمشي) |
| 3. “we may walk”:  | (يمكننا أن نمشي)               | (not: يمكننا نمشي)           |
| 4. “We must walk”: | (يجب علينا) / (يلزمنا أن نمشي) | (not: يجب علينا) نمشي)       |

(the second version, (يلزمنا) expresses necessity, which is one of the meanings of ‘must’).

The same applies to the past tenses of these verbs, ‘could’, ‘might’, and ‘must’: They are translated into two words each: (وجب (لزم) أن، أمكن أن، استطاع أن)

### Problem 3: The special use of ‘shall’:

‘Shall’ has a special use in the language of law in particular. It is not used to refer to future, but to obligation.

Solution: In an English legal text, ‘shall’ means ‘must’. e.g.

1. The defendant shall appear before court now: (يجب على المدعى عليه أن يَمتثل أمام المحكمة الآن)

### Problem 4: ‘should’ is for obligation only:

Usually ‘should’ is understood by many students as the past tense of ‘shall’, and used in English to refer to the future in the past. In fact, ‘should’ is not used in this sense, but in the sense of ‘must’ only.

Solution: ‘Should’= ‘must’: ‘Should’ is always translated into أن يجب e. g.

1. “You should say everything”: (يجب عليك أن تقول كل شيء)
2. “We should face him”: (يجب علينا أن نواجهه)
3. “I should believe my parents”: (يجب علي أن أصدق والديّ)

Problem 5: The confusion of ‘must have’ and ‘should have’:

Many students understand these two constructions as having the same meaning in the past. But they are not so; on the contrary, they are opposites.

Solution: ‘Must have’=action which took place; ‘should have’=action which did not take place. At translating these two examples, we must distinguish between the first which implies action, and the second which implies no action:

1. “They must have finished work”: (لا بد أنهم أنهوا العمل)
  2. “They should have finished work”: (كان عليهم أن ينهوا العمل)
- (but they have not) (لكنهم لم ينهوه)

(لا بد) is used to express the doing, or the expectation and necessity of doing something in the past; whereas (كان عليهم) expresses the wish to have something done, but for some reason, it did not take place.

Problem 6: The unclear meaning of ‘could’ ‘would’ . ‘might’:

Understood as the past tenses of ‘can, will and may’, these modals remain unclear when used in the present simple, with different meanings.

Solution: Could, would, might=possibility: The common use of these verbs is in the senses of possibility, permission and expression of politeness/request Therefore, they have the meaning of ‘may’.

1. “She could blame herself”:

}

2. “She would blame herself”: → (قد/يمكن أن تلوم نفسها)
3. “She might blame herself”:

It is not possible to understand these three modals as verbs in the past. They reflect the grammatical functions of expressing possibility, permission and/or polite request here.

Problem 7 and solution: ‘can’, ‘will’ = may:

‘Can’ usually expresses ability and means (يستطيع أن) in Arabic, whereas ‘will’ is used for the future tense to mean (سوف/س) in Arabic. However, both are used here in the same meaning of ‘may’ to express possibility and/or permission (i.e. ‘can’ and ‘may’). e.g.:

1. “You can open the window”: } → (يمكنك أن تفتح النافذة/)
2. “you may open the window”: } → (بإمكانك فتح النافذة)

Or a polite request (i.e. ‘can’, ‘will’, ‘may’): e.g.

1. “Can you open the window? ” } → (هل لك أن تفتح النافذة/)
2. “Will you open the window? ” } → (افتح النافذة إذا أمكن(من فضلك))
3. “May you open the window? ” }

‘Will’ is, therefore, used in this sense only in the form of a question to express polite request. On the other hand, ‘can, will, may’ are interchangeable with ‘could, would, might’. All have the meaning of ‘may’ .

Modal verbs are, then, problematic. Their main problem may lie in the lack of one single, unchanged meaning for each of them. The following notes, may help the students of translation to distinguish the different meanings and functions of modals.

1. It should be borne in mind that none of them has one fixed meaning only. This makes us more careful at translating them into Arabic.

2. Understanding their grammatical functions of possibility, permission, Politeness, expectancy, ability, etc. enables us to distinguish their different meanings in Arabic.

3. The careful consideration of the difference in Arabic between the common meaning and the unusual meaning of a modal. 'Will', for instance, has a common meaning of referring to the future as (سـ/سوف) in Arabic. But it has an unusual meaning of (إذا أمكن/بإمكان) to make a polite request. Just for the sake of illustration and comparison, we may translate 'will' in the following example into its common, and then unusual meaning respectively:

'Will you open the window, please; it is too warm':

(هل سوف تفتح النافذة من فضلك، فالجو حار/هل بإمكانك فتح النافذة من فضلك، فالجو حار)

The comparison of the two versions shows that the second is more conceivable, as the future is irrelevant here. The same comparison can be helpful with 'could', 'would', 'must', and 'should' in particular.

4. When 'will', 'would', and 'shall' are used to refer to the future, they are not translated into verbs in Arabic, but into the future particles (سـ/سوف). However, care should be taken that they have other meanings such as implying a polite request/willingness (i.e. will), a possibility, permission and/or politeness (i.e.

would), or an obligation (i.e. shall, should). These meanings have their equivalents in Arabic, as the previous discussion confirms.

### 1.5. Translation of QUESTIONS:

Questions in English are formed in two ways only:

1. The conversion of the subject and the verb when one of the following verbs is used: 'be', 'have' and the modal verbs (see examples below).

2. The use of the auxiliary verb 'do' with the rest of verbs in English (see also examples below).

Problems could arise at translating the different types of questions, because making questions is not the same in Arabic. Both types of questions are called 'yes-no questions' because they are answered by 'yes or no'.

#### Problem 1: The possibility of imitating the question form:

The students might think of translating the types of English questions into equivalent types in Arabic. They will find this not possible and quite problematic, because simply there are no such equivalents.

#### Solution: One word for all questions:

The solution for the problems of translating all types of English questions is simply by using only one word in Arabic, that is, the question particle, (هل) to begin all the equivalent Arabic questions: e.g.

1. “Are you playing tennis? ”: (هل تلعب التنس)
2. “Have you played tennis? ”: (هل لعبت التنس؟)
3. “Do you play tennis? ”: (هل تلعب التنس؟)
4. “Did you play tennis? ”: (هل لعبت التنس؟)

Two more, less frequent question words can be sometimes interchangeable with (هل). The first is the Arabic alphabetical letter, al-hamza (أ), and the second is (هلا). The latter is quite rare and may imply the meaning of request. Therefore, it is advisable to avoid using it frequently. The former, however, is more popular than the latter, and interchanges with (هل) perfectly as follows: (ألعبت، أتلاعب، ألعبت، (أتلعب؟)

### Problem ‘2’: The disappearance of (هل) with WH-questions:

Some questions are formed by using one of the following words: ‘what’ (ما/ماذا), ‘why’ (لِمَ / لماذا), ‘where’ (أين) ‘which’ (أي) , ‘who’ (مَن) , ‘whom’ (لمن/ممن/من), ‘whose’ (لمن) ‘when’ (متى) , ‘how’ (كيف). All these question words (except ‘how’) start with ‘wh’, which is why the questions started with them are called WH-questions.

Solution: The omission of (هل):

When 'do' and the subject-verb conversion are used in a WH-question, they are meaningless. (هل) is no longer used in the Arabic translation: e.g.

1. "Why are they crying? ": (لماذا يبكون؟)
2. "What have you said? ": (ماذا قلت؟)
3. "Who can answer? ": (من يستطيع الاجابة(أن يجيب)؟)
4. "When does the baby sleep? ": (متى ينام الطفل؟)
5. "Where did the man disappear?": (أين اختفى الرجل؟)
6. "Whom are you talking to on the phone? (إلى من تتحدث على الهاتف؟)
7. Whose money is this? (لمن هذه النقود؟)
8. How do you do? (كيف حالك/ كيف أنت؟)

#### 1.6. Translation of NEGATION:

Negation in English includes words like ‘not’, ‘do not’, ‘does not’, ‘never’, ‘neither’, ‘nor’ and ‘no’. The translation of these words is not always as easy as many students might think. The following discussion illustrates this.

Problem 1: ‘Not’ has one single equivalent:

‘Not’ seems a simple word and has a straightforward translation as (لا) in Arabic. But it is not always so. Other translations are given to ‘not’, but all of them are negative words, as the following examples show:

Solution: ‘Not’ has more than one equivalent:

The students are required to search for the suitable word in Arabic. It can be either (لا), (لن), (ليس) or (ما):e.g.

1. “She cannot pay money”: (لا تستطيع أن تدفع نقوداً)
2. “She will not pay money”: ((سوف)لن تدفع نقوداً)
3. “She has not money”: (ليس معها نقود/لا نقود معها/لا تملك نقوداً)
4. “All that glitters isn’t gold”: (ما كل ما يلمع ذهباً)

‘Not’ is strong after ‘will’ and ‘shall’, and is, therefore, always translated into the strong (لن) only for future reference in Arabic.

Problem 2: A difference between ‘do not’ ‘does not’ and ‘ did not’:



These constructions are different in English. Therefore, some students might think that they equally have to be translated into different forms in Arabic in terms of word-for-word translation. But we do not have a word for each of these three particles. Two equivalent particles only are used in Arabic, one for 'do not' and 'does not' (in the present), and another for 'did not' (in the past).

Solution; 'Do not' and 'does not'=(لا); 'did not'=(لم):

(لا) is used in Arabic to make negation in the present. It is, therefore, equivalent to 'do not' and 'does not'. But (لم) is to negate something in the past. That is why it translates 'did not'. It interchanges with another negative device, (ما) which is followed by the past tense in Arabic. Yet, it is more frequent than it in use. e.g.:

1. "Many people do not play chess": (كثير من الناس لا يلعبون (لا يلعب كثير من الناس) الشطرنج)
2. "Her sister does not eat much": (أختها لا تأكل كثيراً/لا تأكل أختها كثيراً)
3. "The children did not sleep early yesterday": (لم ينام الأطفال باكراً أمس)
4. "The cat did not catch the mouse": (لم يمسك القط بالفأر)

Problem '3': 'Never' as one word (أبداً) in Arabic:

Dictionaries give 'never' one meaning in Arabic, which is (أبداً). But we cannot translate it into it only. For instance, it is not allowed to say the following versions in Arabic.

1. "We never give up": (نستسلم أبداً/قَط)
2. "I never saw him before": (رأيتَه أبداً/قَط من قبل)

3. “Never say this again!”:

(أبدأ/قط قل هذا ثانية)

Solution: ‘Never’ is either (لا...أبدأ);(لن ... أبدأ)or(لم... أبدأ):

‘Never’ is a strong negative word in English, and translated into two words in Arabic, preferably (لن...أبدأ) or (لم...أبدأ). Therefore, the previous examples can be translated suitably as follows:

1. “We never give up”:

(لن(لا)نستسلم أبداً (قط))

2. "I never saw him before”:

(لم أراه من قبل أبداً/لم أراه قط من قبل)

(Notice the change of the past into present, and the form of verb after (لم) in Arabic.)

3. “Never say this again”:

(لا تقل هذا ثانية أبداً (قط/البتة))

(The last two Arabic words, (قط/البتة) are two good variations on (أبدأ))

Problem 4: The confusion of ‘neither...nor’ with ‘either...or’:

Because of their lexical similarity, these two constructions might be confused. However, they are opposite to one another: The first (لا...ولا) is negative, whereas the second (إما...أو) is positive. e.g.:

1. “I like neither lying nor cheating”: (أنا) لا أحب الكذب أو الغش)

Solution: ‘Neither nor’=(لا...ولا):

Since it is a negation, ‘neither...nor’ does not imply a choice between two things implied by ‘either...or’ (إما...أو), but a denial of two things. Thus , the previous example should be:

1. “I like neither lying nor cheating”: (أنا) لا أحب (لا) الكذب ولا الغش)

(Notice the possible addition of the second (لا) in Arabic for more emphasis). This means that there are three (لا), which is normal for emphatic reasons. As to (أنا), it is left between brackets as optional, just in case emphasis is meant to be put on it.)

Problem 5: ‘No’ as (لا) only:

Normally, students take ‘no’ to mean (لا) only in Arabic. But it can have other words to translate it, all of which are negative words. We cannot say the following in

Arabic:

1. “No smoking”: (لا تدخين)

2. “No children allowed”: (لا أطفال مسموح لهم بالدخول)

3. “She has no money”: (معها لا نقود/عندها لا نقود/تملك لا نقود)

Solution: ‘No’ =(لا), (ليس) or (ممنوع):

'No' needs to be conveyed into Arabic by a proper word. It cannot be always translated into (لا) only. Thus, the previous examples would be as follows:

1. "No smoking": (التدخين ممنوعٌ/ممنوعُ التدخين)
2. "No children allowed": (دخول الأطفال ممنوعٌ/ممنوعُ دخول .)
3. "She has no money": (ليس معها (عندها/في حوزتها) نقود/لا  
نقود معها /لا تملك نقوداً)

#### 1.7. Translation of Sentence Types: NOMINAL VS. VERBAL SENTENCES:

There are two major types of sentence, nominal and verbal. One of the main differences between English and Arabic grammar is that English has verbal sentences only (in the sense that every grammatical English sentence should contain a main verb), whereas Arabic has both verbal and nominal sentences. A nominal sentence requires no verb of any kind. In general, it consists of two nouns, the first is called 'Topic/Subject' (المبتدأ/المسند إليه), and the second is called 'Comment /Predicate' (الخبر/المسند). Although English sentences start with a noun, this noun is called 'subject' (الفاعل/المسند إليه), followed by the main verb (الفعل) of the sentence and an object, or a complement (the last three categories are called 'Predicate' (المسند). There is no English sentence that can be described as grammatically well-formed unless it contains a main verb (an auxiliary verb is not enough, there must be a main/lexical verb), what is known in Arabic as 'verb', for there are no auxiliaries in its grammar. In this sense, if English sentences were translated in the same word order, there would be no verbal sentences in Arabic, only nominal sentences. Here is a short list with the main sentence types in Arabic:

##### a. Verbal Sentences (V+S+O/C)

- b. Nominal Sentences (Topic+Comment)
- c. Functional Sentences (الجملة التي لها محل من الإعراب) (seven types).
- d. Non-Functional sentences (الجملة التي لا محل لها من الإعراب) (nine types).

There are variations on (Nominal (a-d) and verbal (e-h)) sentence types: e.g.

- a. 'Inna sentence (جملة إنّ وأخواتها): (إنّ) set of semi-verbal particles + a sentence (a particle of the set+topic (accusative) + comment (nominative)).
- b. Prepositional sentence type (جملة الجارّ والمجرور): A prepositional phrase pertaining to an embedded comment, followed by a belated topic.
- c. Adverbial sentence type (الجملة الظرفية): An adverb of time/place related to an embedded comment, followed by a belated topic.
- d. Fronted comment and belated topic sentence type (جملة تقديم الخبر).
- e. Passive voice sentence type (جملة المبني للمجهول)
- f. Fronted Object+V+O sentence type (جملة المفعول به المقدم): An embedded verb+O+V+O
- g. 'Kaana' sentence (جملة كان وأخواتها): (كان) set of so-called 'defective/imperfective verbs'+sentence (a verb of this set+topic (nominative)+comment (accusative)).
- h. Conditional sentences (الجملة الشرطية): A conditional particle (e.g. إذا/لو/لولا/إنّ/من، إلخ. +topic+V, or V+S+O/C. etc. (See Alghalayeeni (1999)).
- i. Imperative sentence type (جملة صيغة الأمر)

Thus, there is a considerable difference of sentence types between the two languages. Such difference causes some problems for students of translation:

Problem 1: The absence of topic-comment/predicate nominal sentences:

Since all sentences have main verbs in English, students might wrongly think that they have to be translated equally with verbs into Arabic, keeping to the same English word order. Consequently, this may produce awkward Arabic noun-verb nominal sentences: e. g.

1. "I am a student" (أنا أكون طالباً)
2. "The president is ill": (الرئيس يكون مريضاً)
3. "Our neighbours are good": (جيراننا يكونون طبيين)

(Many students produce still more awkward Arabic grammar by using the colloquial,

broken forms: (يكونوا، مريض، طالب) instead of the grammatical forms: (يكونون، مريضاً، طالباً)

used here.)

4. "She has a headache": (هي تملك صداعاً)
5. "We have money": (نحن نملك نقوداً)
6. "You have many friends": (أنت تملك أصدقاء كثيرين)

Solution: Verbs 'Be' and 'Have' in the present:→ nominal sentences:

When ‘am’, ‘is’, and ‘are’ are used as main verbs, their sentences are nominal in Arabic. Therefore, they are deleted completely in Arabic. They have the function of the mathematical symbol, equals ‘=’(see specially 1.1. above). By applying this to the first three examples above, the following translations can be suggested:

1. “I=a student”: (أنا=طالب) → (أنا طالب)
2. “The president=ill”: (الرئيس=مريض) → (الرئيس مريض)
3. “Our neighbours=good”: (جيراننا=طيبون) → (جيراننا طيبون)

Verb ‘have’ is also used as a main verb in the two forms ‘have, and ‘has’, and can be translated into a verbal, or a nominal construction. The following retranslation of the examples 4-6 above illustrates the point:

4. “She has a headache”: (عندها صداع)
5. “We have money”: (عندنا نقود/معنا نقود/في حوزتنا نقود)
6. “You have many friends”: (عندك أصدقاء كثر)

Hence, the English verbal sentences become nominal sentences in Arabic, having a topic and a comment instead of a subject and a verb.

### Problem ‘2’: The confusion of the present with past tenses of ‘Be’ and ‘Have’:

Problem ‘2’ is caused by confusing the solution to the first problem to be applied by some students to the translation of these two verbs in the past tense as well (i.e. translating sentences into nominal constructions of 'topic and comment/subject and predicate' in Arabic). However, the past tense of 'Be' and

'Have' are translated into verbal sentences(verb+subject) in Arabic, thus retaining the past tense of verbs and sentences.

Solution: Verbs 'Be and 'Have' in the past→verbal sentences:

When 'was', 'were' and 'had' are used, they should be translated as verbs in the past, as the following examples show:

1. "He was in the hospital last week":  
(الماضي) (كان في المستشفى في الأسبوع)
2. "The players were ready for the match":  
(كان اللاعبون جاهزين للمباراة)
3. "We had some problems there":  
(كان عندنا بعض المشاكل هناك)

Clearly, the common verb in these examples is (كان). Therefore, it is not common here to change the verbal structure into a nominal structure in Arabic, unless the tense of verb is ignored, which is not advisable (see also 1.1. and 1.3. earlier for more discussion).



## 1.8. Translation of WORD ORDER:

The normal order of the words of the Arabic sentence is sometimes different from that of the English sentence whose normal order is as follows: subject-verb-object/complement. In Arabic, however, the normal word order is two types:

1. Nominal word order: Topic and comment/subject and predicate (مبتدأ وخبر): Two nouns, a noun and an adjective, or a noun and a verb when the noun is emphasised.

2. Verbal word order: Verb-subject-object/complement. ('2' is more frequent than '1').

Problem 1: The reservation of the English word order:

The English word order is usually translated literally: N-V-O/C into Arabic, regardless of its normal word order, which is possible, but not advisable as a rule unless the noun is emphasised. In the following examples, the word order is normal, and the English subject is not emphasised. Therefore, translating them into English word order in Arabic is not justified:

1. “The diplomat left Damascus for London”: (الدبلوماسي غادر دمشق إلى لندن)
2. “The sky became cloudy”: (السماء تلبدت بالغيوم)
3. “The pupils enjoyed their holiday”: (التلاميذ استمتعوا بإجازتهم/بعطلتهم)

Solution: The change into normal Arabic word order:

In normal cases, the English word order is replaced by the more frequent and normal Arabic word order of: verb–subject-object/complement. The examples can, therefore, be retranslated as follows:

1. “The diplomat left Damascus for London”: (غادر الدبلوماسي دمشق إلى لندن)
2. “The sky was cloudy”: (تلبدت السماء بالغيوم)
3. “The pupils enjoyed their holiday”: (استمتع التلاميذ بعطلتهم)

where the verb is first, followed by the subject and then the object(1), or the complement(2&3)(see also the previous section).

### Problem 2: Similarity of the word order of English and Arabic:

There is one type of word order in Arabic which is identical with the English word order: subject-verb-object/complement. However, in Arabic it is a nominal rather than a verbal word order, because the subject becomes a topic and the verb functions as a comment. The problem with this similarity is that students mostly translate English into this identical word order in Arabic, regardless of the more normal nominal and verbal word orders discussed above. This is due to the possibility of translating word for word into Arabic. In other words, this word order of a noun and a verb becomes the rule for the students.

Solution: Identical SL&TL word order is the exception:

As a matter of fact, this identical English-Arabic word order is the exception, not the rule. It is used when greater emphasis than usual is intended to be put on the subject. To understand this, we may compare the part of the verse of the Holy Quran (الله يتوفى الأنفس) (where the subject(الله) is unusually first for more emphasis, for Allah the Almighty only can take the souls, followed by the verb (يتوفى)) to the more normal version, (يتوفى الله الأنفس) (i.e. the verb(يتوفى) is prior to the subject (الله)). Understanding the difference between the original verse and the hypothetical

version makes the point clearer, I hope. At all events, such Arabic word order is not wrong, nor meaning is affected considerably. There is a possibility that the students may always follow the same English word order, ignoring in effect the other types of word order available in Arabic grammar, especially the more frequent verb-subject order. In the following examples, the first word receives special emphasis in both languages:

1. "God likes us": (الله يحبنا)
2. "The zionist police kill children": (الشرطة الصهيونية تقتل الأطفال)
3. "The earthquake took place yesterday": (الزلازل حدث أمس)

However, we cannot always translate in this word order in Arabic because we do not emphasise everything in translation. On the contrary, emphasis is the exception, not the rule. Therefore, it is not advisable to translate the following English examples with an identical Arabic word order, as follows:

1. "Mary fell ill last week": (ماري مرضت الأسبوع الماضي)
2. "My brother always comes back home late": (أخي دائماً يعود إلى البيت متأخراً)
3. "Today looks nice": (اليوم يبدو جميلاً)

Rather, we would translate them more normally into:

1. "Mary fell ill last week": (مرضت ماري الأسبوع الماضي)
2. "My brother always comes back home late": (يعود أخي إلى البيت متأخراً دائماً)
3. "Today looks nice": (يبدو اليوم جميلاً)

### Problem 3: Unified, flexible TL word order: (إن) sentence:

In Arabic, there is one type of sentence where both the English and Arabic word orders meet, that is, the 'inna' (إن) sentence. It is a sentence headed by (إن) that, on the one hand, retains the English subject-verb word order, with an acceptable Arabic word order in effect. So all we do is put 'inna' at the beginning of the English sentence, with no change of word order. Here are paired examples with two equally acceptable versions of translation, the first of which is more emphasised than the second:

1. "Hypocrites live a miserable life" (إن المنافقين يحيون حياة تعسة/بائسة) (cf. يحيى المنافقون حياة...)
2. "Ladies hide the truth about their age": (إن السيدات يخفين حقيقة سنهن) (cf. تخفي السيدات....)
3. "Her father suffers from asthma": (إن أبها يعاني من الربو) (cf. يعاني أبوها من الربو)

This type of sentence and word order is frequent in Arabic. However, it should not be overused at the expense of the frequent nominal sentences and the more frequent verbal sentences. On the other hand, (إن) is emphatic and, hence, would rather be used with care. In any case, these three possible types reflect the flexibility of Arabic word order, in comparison to the single, inflexible English word order.

### Problem 4: Imperative statements are an exception:

Imperative sentences are an exception in the word order of English and Arabic. Both have an identical word order of imperatives;

Solution: Word-for-word translation of word order (metaphorical statements are not included):

The literal, word-for-word translation of the English word order of the imperative into Arabic is feasible: e. g.

1. “Stay where you are”: (إبق حيث أنت)
2. “Be patient”: (كن صبوراً/صابراً/اصبر/تحلّ بالصبر)
3. “Listen to me carefully”: (إسمعني/اصغ إلي جيداً)
4. “Beware of the dog”: (احترس من الكلب)
5. “Hold your tongue”: (أمسك عليك/لسانك/أصمت)
6. “Meet your promises”: (فِ (أوف)بوعودك)
7. “Don’t believe him”: (لا تصدقه)
8. “Do not backbite your friends”: (لا تَغْتَبُ أصدقاءك)

## 1.9. Translation of PERSONAL PRONOUNS:

### Problem 1: the straightforward translation of personal pronouns:

To students, English personal pronouns have a straightforward translation into Arabic. This is correct when they are translated in isolation, or translated into a topic followed by a comment in an Arabic nominal sentence: e. g.

1. "I am tired": (أنا متعب)
2. "She is a nurse": (هي ممرضة)
3. "They are butchers": (هم جزارون)

However, in Arabic verbal sentences, they can be omitted, unless emphasised, because there is a letter in the verb which replaces the reference of the pronoun.

### Solution: The omission of personal pronouns:

When the sentence is verbal in Arabic, the pronoun (which is the subject) is deleted because it is included in the verb's reference to it as the subject of the sentence: e.g.

1. "I will contact you later": (سوف أتصل بك فيما بعد)

(The letter (أ) in Arabic bears the reference to (I) in English. Therefore there is no need to repeat the pronoun by saying: (أنا سوف أتصل بك )

((فيما بعد))

2. “She participated in the discussion”:

(شاركت في المناقشة)

((هي) is dropped because the last letter (ت) implies a direct reference to it. Thus, it is unnecessary to translate it as follows:

((هي شاركت في المناقشة)

(المناقشة)

3. “We are expecting someone now”:

(نتوقع شخصاً ما الآن)

(It is not required to translate ‘we’ literally into (نحن) in Arabic, as the first letter (ن) in the verb (نتوقع) implies it)

Verbs can have a reference to all personal pronouns in Arabic as follows (in the present and in the past):

Write	(present) (يكتب)	(Past) (كتب)
I write	أكتب (أ)	I wrote كُتِبْتُ (ت)
We write	نكتب (ن)	We wrote كُتِبْنَا (نا)
You write	تكتب/تكتبين/تكتبون/تكتبن (ت)	You wrote كُتِبْتَ/كُتِبْتِ/كُتِبْتُمْ/كُتِبْتُنَّ (ت)
He writes	يكتب (ي)	He wrote كُتِبَ
She writes	تكتب (ت)	She wrote كُتِبَتْ (ت)
It writes	تكتب/يكتب (ت-ي)	It wrote كُتِبَ/كُتِبَتْ (ت)
They write	يكتبان/يكتبون/يكتبن (ي)	They wrote كُتِبُوا/كُتِبْنَ/كُتِبَتْ (ا/وا/ان/ت)

(The same reference (ت) in (تكتب) ‘you write’ and ‘she writes’ is usually not confusing in Arabic. Also, the reference of the third person pronoun singular ‘he’

(هو) is absent from (كتب) because it is understood as the implied pronoun (هو) and as a root verb in Arabic).

Personal pronouns can also be replaced by both (إِنَّ) and an attached pronoun (ضمير متصل) bearing a reference to the personal pronoun (with a proportion of emphasis):

I (إِنِّي)

We (إِنَّا)

You (إِنَّكَ/إِنَّكِ/إِنَّكُمْ/إِنَّكُنَّ)

He (إِنَّهُ)

She (إِنَّهَا)

It (إِنَّهُ/إِنَّهَا)

They (إِنَّهُمْ/إِنَّهِنَّ/إِنَّهُمْ/إِنَّهِنَّ)



## 1.10: Translation of THE PRESENT PARTICIPLE VS. THE GERUND (-ING):

Both the present participle and the gerund have the same grammatical form in English: 'verb+-ing', but the first is a verb, whereas the second is a noun. All English main verbs accept the '-ing' ending to be changed into nouns (i.e. gerunds).

### Problem: Misunderstanding the two forms:

It is problematic for the students to translate the present participle and the gerund into Arabic for they find it difficult to distinguish between them in English. Once they overcome this difficulty, they can translate them properly into Arabic. The best way to make such a distinction is to substitute them for a noun of any kind. If the sentence is well-formed grammatically as well as semantically, the '-ing' form is a gerund; if not, it is a present participle.

### Solution 1: The noun substitution:

We try first to replace these two forms by a noun in Arabic as follows:

1. "Eating and drinking all day is unhealthy": (الأكل والشرب طوال اليوم مضرٌ بالصحة)
2. "Eating and drinking all day, he had a stomachache": (الأكل والشرب طوال اليوم ، صار عنده مغص (في المعدة))

While the first translation is correct both in grammar and meaning, the second is not acceptable either grammatically or semantically, and resembles two separate,

incomplete expressions: (الأكل والشرب طوال اليوم) and (صار عنده مغص (في المعدة)). However, the use of the equivalent present participle in Arabic is possible, yet a little awkward and, hence, the least acceptable:

1. “Eating and drinking all day, he had a stomachache”: صار (أكلًا وشربًا طوال اليوم، صار عنده مغص (في المعدة))

Another better solution is the translation of the present participle into a prepositional phrase (i.e. a preposition and a noun) (جارّ ومجرور) with the proper personal pronoun reference:

2. “Eating and drinking all day, he had a stomachache”: (من (كثرة)أكله وشربه طوال اليوم، صار عنده مغص (في المعدة)).

(The prepositional phrase is (من) (كثرة)أكله) and the personal pronoun reference is the letter (هـ) in (أكله وشربه) which refers to ‘he’):

2. “Eating and drinking all day, he had a stomachache”: (بسبب الأكل والشرب طوال اليوم ، صار عنده مغص).

(The first word, 'because' is the prepositional phrase which is added at the beginning to fill in a gap to solve the grammatical problem here).

### Solution 2: Verb substitution:

We may also try to change the present participle and the gerund into verbs in Arabic as follows:

1. “Swimming in cold water in winter is risky”:

(تسبح في الماء البارد في الشتاء خطر/

محفوف بالمخاطر))

This version is unacceptable in Arabic. Therefore, either a noun or a to-infinitive would be used instead, as follows:

2. “Swimming in cold water in winter is risky”: (السباحة في الماء البارد في الشتاء محفوفة بالمخاطر/

أن تسبح بالماء البارد...)

The translation of the gerund into a noun is perhaps the best version in Arabic.

3. “Swimming in cold water in winter, he got cold”: (بما أنه سبح في الماء البارد في الشتاء، أصيب بالزكام).

Without using a prepositional phrase like (بما أنه) (since/as, etc.), it is not possible to translate the present participle into a verb only in Arabic.

### 1.11. Translation of THE PAST PARTICIPLE (pp):

The third form of the verb in English is the past participle. It has different uses in English and, therefore, has different translations into Arabic.

Problem: The single translation of the "PP" into (اسم المفعول):

Usually the past participle is taken in Arabic to mean (اسم المفعول) only, as follows: 'love' (يحب), 'loved' (أحب), 'loved' (محبوب):

1. "She is a loved lady": (هي) (إنها) (سيدة محبوبة)
2. "The lady is loved": (السيدة محبوبة)

But this is only one meaning of the pp. Other meanings are assigned to it.

Solution 1: The translation of the pp into a verb:

The past participle is translated into a verb in the past tense in Arabic in two cases:

a. When used in the present and past perfect tenses (see also 'Tenses' later): e.g.

1. "The guests have left "(present perfect)": (قد غادر الضيوف/غادر )  
(الضيوف منذ قليل)

(The particle, (قد)'qad' of the first is used in Arabic to express an action that has just taken place. The same applies to (منذ قليل) 'a short time ago', which is added in Arabic to distinguish the present perfect tense from the past perfect in particular).

2. “The child had disappeared “(past perfect)” : لقد اختفى الطفل/اختفى الطفل منذ (فترة)

(The particle, (لقد) 'laqad' of the first version is usually used in Arabic grammar to indicate an action that took place some time ago in the past. As to (منذ فترة) 'some/ a long time ago', it is added to the second version to imply in a way the past perfect). Having said that, the rule for 'qad' and 'laqad' has several exceptions in Arabic.

b. When used in the passive voice in the past (see 3.8. below on passive and active): e.g.

1. “He was deceived” : (خُدع/كان مخدوعاً)
2. “We have been surprised by them” : (فوجئنا بهم)
3. “The meals had been prepared” : (أعدت الوجبات)

Solution ‘2’: The translation of the PP into an adjective:

Some verbs do not have independent adjective forms. Therefore, the past participle is used instead: e.g.

1. “The police arrested the accused person” : (اعتقلت الشرطة (الشخص) المتهم)
2. “I was very pleased” : (كنت مسروراً جداً)
3. “That is the wanted man” : (ذاك هو الرجل المطلوب)
4. “Let us save the injured(people)” : (دعونا نساعد (الأشخاص) المصابين(الجرحي))

All the adjectives here have the form of (اسم المفعول) in Arabic. This is identical with the more usual and general version of the translation of the English past participle in Arabic, referred to in “problem 1” above (see also the next subsection).

## 1.12. Translation of ADJECTIVES:

Adjectives in English have quite variable forms. Some of them are interchangeable with nouns. Above all, they are ordered in the sentence in a way different from Arabic.

### Problem 1: An adjective-noun order in English:

It is a general, well-known rule in English that the adjective occurs before the noun, whereas in Arabic it comes after the noun.

### Solution: Reversing the English adjective-noun order in Arabic:

This solution is easy and known to students: e.g.

1. “Generous people are kind-hearted”: (الناس) الكرماء طيبو القلوب)
2. “That tall youngman is my cousin”: (ذاك الرجل الطويل ابن عمي)
3. “She likes polite colleagues”: (تحب الزميلات المهذبات)

### Problem 2: The ordering of a series of adjectives:

A number of adjectives can follow one another in a certain order in English. When translated into Arabic, usually the same order is reserved. However, translating them in the back order is also feasible.

Solution: Translate a series of adjectives either way:

Successive adjectives in English can be translated either from left to right, or from right to left in Arabic: e. g.

1. "The English weather may be cloudy, rainy and sunny at the same time":

(قد يكون الطقس الإنجليزي غائماً ومائطراً ومشمساً (مشمساً ومائطراً وغائماً) في الوقت نفسه)

2. "He read a big, popular, useful book": (قرأ كتاباً كبيراً شعبياً مفيداً (مفيداً شعبياً كبيراً))

3. "Throw that small, round ball": (ارم تلك الكرة الصغيرة المدورة (المدورة الصغيرة))

Yet, the same English order of adjectives is usually preferred. e. g.

1

2

3

1."The United Nations Educational, Scientific and Cultural Organization (UNESCO)".

(منظمة الأمم المتحدة للتربية والعلوم والثقافة : اليونسكو)

3

2

1



### Problem 3: Imitation of the English sequence of adjectives:

At using a number of English adjectives consecutively, a comma is used to separate them from one another, with ‘and’ being used only before the last one. Many students and translators do the same in Arabic. But the sequence in Arabic is different, and we have to abide by it.

Solution: The repetition of ‘and’, or no ‘and’ :

When ‘and’ is used before the last adjective in English, it is repeated before every adjective in Arabic: e. g.

1. “The two ministers discussed the political, social and economic matters”:

(ناقش الوزيران القضايا السياسية والاجتماعية والاقتصادية)

2. “Her dress is blue, soft, comfortable and cheap”:

(ثوبها أزرق وناعم ومريح

ورخيص)

But when ‘and’ is not used in English, it may either be dropped, or retained in Arabic, as follows: e. g.

1. “Lucy is an innocent, good, kind girl”:

(لوسي فتاة بريئة طيبة لطيفة/لوسي فتاة بريئة وطيبة ولطيفة)

2. “Mohammad prefers simple, homely, tasty food”:

(يفضل محمد الطعام البسيط المألوف اللذيذ/والمألوف واللذيذ))

### Problem 4: The use of adjectives as nouns:

Adjectives can be used as collective nouns in English when preceded by ‘the’ and not followed by nouns: e.g.

1. “poor people” → “the poor”
2. “elderly people” → “the elderly”
3. “handicapped people” → “the handicapped”

(This is a general rule in English).

Some students may confuse such a special use of adjectives as singular nouns or adjectives in Arabic.

Solution: ‘The+adjective’ → plural noun in Arabic:

Adjectives used as collective nouns are translated into plural nouns in Arabic, not into adjectives or singular nouns: e.g.

1. “The rich should help the poor = rich people should help poor people”:

(يجب على الأغنياء أن يساعدوا الفقراء)

(We cannot translate ‘the rich’ into (الغني) or ‘the poor’ into (الفقير))

2. “The elderly are wiser than the young”=the elderly people are wiser than the young people”: (المسنون أعدل من الشباب).

“People’ is included both in ‘the elderly’ and (المسنون).

3. “The handicapped can do many things ‘=’the handicapped people can do many things”: (يستطيع المعاقون أن يفعلوا أشياء كثيرة)

‘The handicapped’ cannot be translated into (معاق) because the noun singular in English is ‘a handicap’.

### 1.13. Translation of TENSES:

In English, there are over fourteen tenses, the most common of which are twelve: Simple tenses, perfect tenses, progressive tenses, and perfect progressive tenses in the present (4), in the past (4), and in the future(4). Most of them have no precise equivalents in Arabic which has only two tenses, the present (المضارع) and the past (الماضي) (the imperative is not form, not a tense). This causes a few problems to the students of translation, for some English tenses are difficult and can be confused when rendered into Arabic. The following discussion gives an account of some of these problems, and suggests possible solutions to them in regard to the main tenses in particular. The discussion is based on comparing the major differences between English and Arabic grammars in this respect, and the semantic implications of that, making it easier for the students to translate by understanding the techniques of both languages here.

#### Problem 1: The present and the past perfect tenses:

These two tenses have no one-to-one equivalents in Arabic. This causes a problem to students who try hard to convey the exact time of action implied in these two tenses. Some translators suggest (قد) for the present perfect and (لقد) for the past perfect, to precede the verb in the past(see also 1.11. above). This is a likely solution, but there are exceptions for this rule, for either particle can be used with any kind of verb in the near or far past.(Examples can be traced in the Holy Quran). Other words like (للتو/قبل قليل) for 'qad', and ((من الزمن)) for 'laqad' have been suggested to indicate these two tenses. However, this can be an optional solution.

#### Solution: The present and past perfect=past tense:

The direct, easy and proper way of translating these two tenses is to regard them exactly as past tenses. The following three examples are given one translation in Arabic:

1. "We heard the news (past simple)":
  2. "We have heard the news (present perfect)":
  3. "We had heard the news (past perfect)":
- } → (سمعنا (قد/لقد سمعنا) الأخبار)

Thus, the present and the past perfect tenses are both treated as past simple, and translated into the past tense in Arabic, with or without (قد) or (لقد).

#### Problem 2: The present and the past progressives:

These two tenses also have no equivalents in Arabic. Therefore, students could find them problematic in translation when they insist on literal transmission.

#### Solution 1: Present progressive=present tense:

Simply, the present progressive (am/is/are+ing) is translated into the present tense in Arabic. The only way to indicate the time of this tense in it is to use a word like 'now' (الآن) in English: e. g.

1. “They are working hard”:  
(إنهم يعملون بجد)
2. “The wind is blowing now”:  
(تهب الريح الآن)
3. “Joseph is writing an essay these days”:  
(يكتب جوزيف مقالة هذه الأيام)

Fewer examples can be translated into topic and comment: e. g.

1. “The pilgrims are leaving for Makkah Al-Mukarramah”:  
(الحجاج مغادرون إلى مكة المكرمة)
2. “We are listening to you”:  
(نحن (إننا) مصغون إليك)

Yet, in some examples, the two translations in Arabic are different: e. g.

1. “He is dying”:  
(إنه يموت/يُحْتَضِر)

“We cannot say (هو) إنه ميت because it means he is no longer alive, whereas the first version means he is still breathing, and may become healthy and well again.

There is one common feature among all these examples, that is, the disregard of ‘verb be’.

Solution 2: Past progressive=(كان)+present tense:

The past progressive (was/were+ing) is translated into (كان) and the present simple of the verb in Arabic: e.g.

1. “His son was playing football”:  
(يلعب كرة قدم) (كان ابنه)
2. “The horses were jumping”:  
(الخيول تقفز) (كانت)
3. “the athletes were running fast”:  
(يجرون بسرعة) (كان العدائون)

Here verb ‘be’ is translated into (كان) in Arabic. It is always translated like this when it occurs in the past simple in English.

### Problem 3: Present and past perfect progressive tenses:

These two English tenses are quite complex for students to understand and, therefore, to translate into Arabic, for they have no equivalent in Arabic grammar. Thus, students try in vain to find identical versions for them. By insisting on translating them literally, they produce broken, poor translations: e.g.

1. “The soldiers have been fighting all day”(present perfect progressive):  
(الجنود كائنون يقاتلون طوال اليوم)
2. “The tailor had been sewing all night” (past perfect progressive):

(كان الخياط كائناً يخيط طوال اليوم)

(The use of (كان) is to indicate the past).

But these translations are awkward grammatically as well as semantically.

Solution: Both tenses are translatable into (كان) + present tense:

Like the past progressive, the present perfect progressive (has/have+been+ing) and the past perfect progressive (had+been+ing) are translated into (كان) and the present tense in Arabic, as follows:

1. “The soldiers have been fighting all day”:  
يقاتلون طوال اليوم (كان الجنود)
2. “The tailor had been sewing all night”:  
يخيط طوال الليل (كان الخياط)

Problem 4: The translation of the future past:

The future tense in the past is problematic and discussed in the next point (see conditional sentences)

Problem 5: The future progressive (will/shall+be+ing):

This tense is less problematic than the future past to students. Yet, translating it literally, students commit a mistake when they come to the main verb (the verb with the -ing): e.g.



1. "I shall be sleeping": (سوف أكون أنام)
2. "The banks will be closing all day": (سوف تكون المصارف تغلق طوال اليوم)
3. "The party will be continuing until 3 a.m.": (سوف تكون الحفلة تستمر حتى الساعة 3 صباحاً)

It is not allowed in Arabic grammar to have the sequence: 'present-present' (تكون تستمر), (تكون تغلق), (أكون أنام): (مضارع-مضارع).

Therefore, it is not correct and should be changed, as suggested by the following solution:

Solution: The future progressive: (اسم الفاعل) present only: (يكون)+present participle

Two choices are available for the translation of this tense: Either into verb 'Be' in the present + the present participle of the main verb; or simply into present. Both are preceded by the future particle (سوف/س), as illustrated by the following three examples:

1. "I shall be sleeping": (سوف أكون نائماً /سوف أنام)
2. "The banks will be closing all day": (سوف تكون المصارف مغلقة/مقفلة) ستقفل المصارف (أبوابها)) طوال اليوم
3. "The party will be continuing until three o'clock a.m.": (سوف تكون الحفلة مستمرة /سوف تستمر الحفلة حتى الساعة الثالثة صباحاً)

## Problem 6: The future perfect (shall/will+have+PP)

It is not easy for students to translate the reference of the future perfect. Usually, they resort to literal translation, which might lead to slightly awkward Arabic: e.g.

1. “Several persons will have left by then”: (سيكون عدة أشخاص غادروا عندئذ)
2. “The cook will have prepared lunch”: (سيكون الطاهي أعد  
الغداء)

Solution: The future perfect: (قد)+past/ (قد انتهى) followed by the prepositional phrase:

(من)+ a noun: e. g.

1. “Several persons will have left by then”: (سوف يكون عدة أشخاص قد غادروا عندئذ)
2. “The cook will have prepared lunch”: (سوف يكون الطاهي قد أعد الغداء/انتهى من إعداد الغداء)

Obviously, these translations seem unusual, even awkward. Yet, they reflect the awkward, complex tense of the original.

Summary of the translation of the English main tenses into Arabic:

English

Arabic

1. present simple	}	→ present	(مضارع)
2. Present progresssive			
3. past simple	}	→ past	(ماض)
4. present perfect			
5. past perfect			
6. past progressive	}	→ were+present	(كان+مضارع)
7. present perfect prog.			
8. past perfect progressive			

## 1.14: Translation of CONDITIONAL SENTENCES:

There are three types of conditional sentences in English, but only two in Arabic. The main problem here is the translation of the future past ‘would have’ into Arabic. Students might try to match the reference of the English future past: e. g.

1. “If you finish work early, I will visit you”: (إذا تنهي العمل باكراً فسوف أزررك)
2. “If you finished work early, I would visit you”: (إذا أنهيت العمل باكراً، فسوف زرتك)
3. “If you had finished early, I would have visited you”: (إذا أنهيت العمل باكراً ، فسوف كنت زرتك)

The three translations are unacceptable in Arabic grammar for (إذا).cannot be followed by the present(1), and (سوف) does not precede the past(2,3).

### Solution: Two versions in Arabic only:

The English conditional sentences are translated into only two types in Arabic:

#### 1 .The real/possible future present (Arabic sequence: if+past/will+present): e.g.

1. “If you finish work early, I will visit you”: (إذا أنهيت العمل باكراً ، فسوف أزررك)

‘If’ (إذا) in Arabic is usually followed by the past whether the reference is to the past or to the future. However, ‘if’ as (لو) can be followed by the present:

2. “If you finish work early, I will visit you”: (لو تنتهي العمل باكراً ،

فسوف أزورك

## 2. The unreal past (Arabic sequence: if+past+past): e.g.

“If you finished work early, I would visit you”: (لو أنهيت العمل باكراً  
لزرتك)

(The additional letter ‘l’ (ل) in (لزرتك) replaces ‘would’. At the same time, (سوف) disappears completely in the past.)

## 3. Impossible unreal past (Arabic sequence: if+past+(ل)+past of (كان)+past)

“If you had finished work early, I would have visited you”:

(لو أنك) أنهيت العمل باكراً، لزرتك/لكنك زرتك)

(لكنك زرتك) may be more precise here than (لزرتك). That is, it distinguishes ‘3’ from ‘2’ above in terms of far possibility for the latter, but impossibility for the former, although both are unreal past. However, this is probably artificial. In both cases, the past is more safely used, and (سوف) is replaced with (ل) in combination with (كنت).

### 1.15. Translation and CHANGE OF WORD CLASSES:

The grammatical classes (or categories) of words in English are: nouns, verbs, adjectives, adverbs, prepositions, articles and connectors (or conjunctions). When a noun is translated into a verb, an adjective into a noun, an adverb into an adjective, etc., the word class is changed. This creates one or two problems for the students.

### Problem 1: Adjectives as nouns:

Usually English adjectives are translated into equivalent adjectives in Arabic. The problem for the students is the application of this as a fixed rule to the translation of all adjectives in both languages. But the case is not always so.

### Solution: adjectives → adjectives/nouns:

Adjectives are translated into adjectives or nouns in Arabic:e. g.

1. “The presidential palace”:

(القصر الرئاسي /قصر)

(الرئاسة)

2. “ The United Nations Educational, Scientific and Cultural Organization

(UNESCO)”:

(منظمة الأمم المتحدة للتربية والعلوم

والثقافة)(اليونسكو)

(This example does not have another translation into adjectives ).

3. “Political, administrative and economical affairs”:

(الشؤون السياسية والإدارية والاقتصادية/شؤون السياسة والإدارة والاقتصاد)

### Problem 2: Nouns as adjectives:

Nouns can be used as adjectives in English. They might cause a problem to students.

### Solution: Nouns → nouns/adjectives:

The choice is between translating some English nouns into nouns or adjectives in

Arabic: e.g.

1. “The status quo”: (الوضع)  
(الراهن)
2. “Gas cylinder”: (أسطوانة غاز/أسطوانة)  
(غازية)
3. “Nerve cell”: (خلية أعصاب/خلية)  
(عصبية)
4. “Steam engine”: (قطار بخار/قطار)  
(بخاري)
5. “Music concert”: (حفلة موسيقية)
6. “Television programme”: (برنامج تلفازي)  
(“Television programmes”) (برامج التلفاز/برامج تلفازية)
7. “the attorney general” (قاضي القضاة/النائب العام/وكيل النيابة/المحامي)  
(الأول)
8. “Bank account”: (حساب مصرفي)
9. “Office equipment”: (تجهيزات مكتبية/تجهيزات مكتب)
10. “Ring road”: (طريق دائري (حلقي))

It is clear from these examples that most of the phrases have more than one version of translation each, some of which are identical with English, some are not in this regard. More interesting is the translation of ‘Quranic verses’ into both (آيات)، ‘Quranic Chapters’ cannot accept but one version that has become a collocation in Arabic nowadays, namely, (سور من القرآن الكريم) (Chapters from the Holy Quran).

Usually we do not come across (سور قرآنية) at least in formal writings and discourses .

### Problem 3. Nouns as verbs:

English nouns are usually translated into nouns, or at times into adjectives in Arabic. However, a noun can be translated into a verb too.

### Solution: Nouns → nouns/verbs:

The majority of English nouns are translated into nouns or adjectives. Yet, some of them would accept translations into verbs in Arabic: e.g.

1. “Keeping indoors for a long time is boring”:

(البقاء في البيت لمدة طويلة ممل/أن تقي في البيت لمدة طويلة شيء ممل)

2. “May I take my leave”:

(أستأذن/اسمحوا لي)

3. “Attention/pay attention”:

(انتبه/انتبهوا)

4. “They gave their agreement”:

(أعطوا)

(موافقتهم/وافقوا)

5. “He is a convert to Islam”:

(اهتدى إلى الإسلام/اعتنق)

(الإسلام/أسلم/دخل الإسلام)



#### Problem 4: Verbs as nouns:

Generally speaking, main verbs in English are usually translated into verbs in Arabic. But some can be changed into nouns.

#### Solution: Verbs→ verbs/nouns:

Moreover, some verbs may have two versions in Arabic: verbs and nouns: e. g.

1. “I am going home”: (أنا ذاهب إلى البيت/أذهب إلى البيت)
2. “English is easy to understand”: (الإنجليزية سهلة الفهم/الإنجليزية سهلة " أن تُفهم)
3. ‘We are ready to buy the house’”: (نحن جاهزون (مستعدون) لشراء المنزل/لنشتري المنزل)
4. “To make use of time, Nada prays”: (للاستفادة/لكي تستفيد من الوقت، تصلي ندى/تقوم بالصلاة)
5. “The president leaves for India today”: (يغادر الرئيس إلى الهند اليوم/الرئيس مغادرٌ إلى الهند اليوم)

Usually, the first versions of these pairs are natural and recurrent, whereas the second versions -especially '2' and '5'- are artificial, poor and awkward. Therefore, the students are not advised to use them, despite their possible use in Arabic grammar.

## 1.16. Translation of ARTICLES:

There are two articles in English:

1. The definite article 'the': (ألد التعريف)
2. the indefinite article 'a/an': (أداة النكرة)

In Arabic, however, there is only one article, the definite article. No equivalent is available for the indefinite article. The problem is not with this difference of articles between the two languages, but in the use of the definite article 'the' in Arabic.

### Problem 1: the translation of 'the':

It is obvious that the use of 'the' is usually brought to a minimum in English. Moreover, in general and abstract words, for instance, 'the' is implied, not mentioned, but in Arabic it is mentioned. On the other hand, in the genitive case (الإضافة) 'the' is mentioned before each of the two nouns in English, whereas in Arabic it is used only before the second noun.

### Solution 1: Zero article → definite article:

In English, general and abstract nouns are used without articles, but in Arabic they are preceded by the definite article (الـ), as the following examples illustrate:

1. "Man is a speaking animal" (general):  
(الإنسان حيوان ناطق)
2. "Philosophy is my favourite subject" (abstract):  
(الفلسفة مادتي المفضلة)

3. “Keep medicine out of children’s reach”(abstract): (أبعد الدواء عن متناول الأطفال)

(Notice also the general noun “children”, which is not preceded by an article in English,

yet (الـ) is used in Arabic).

4. “Scientists work day and night’ (general): (يعمل العلماء ليل نهار)

5. “Prayer is an obligation”(abstract): (الصلاة فريضة)

6. “Man-made shoes are of a high quality”(general): (الأحذية المصنوعة يدوياً ذات جودة عالية)

7. “Ladies like good manners”(general;abstract): (تحب السيدات السلوك الحسن)

8. “Translators may commit mistakes (general): (قد يرتكب المترجمون أخطاء)

9. “Is translation easy or difficult ?”(abstract): (هل الترجمة سهلة أم صعبة؟)

10. “Domestic animals are useful and harmless”(general): (الحيوانات الأليفة مفيدة وغير ضارة)

In fact, there are examples where the definite article is not used in either language:  
e.g.

1. “We have grammar now”(abstract):  
(عندنا قواعد الآن)

2. “His father teaches physics”(abstract):  
(يدرس والده فيزياء)

3. “Mona drinks milk in the morning”(abstract):  
(لبناً) في الصباح (تشرب منى حليباً)

Yet the greater number of the general and abstract nouns take ‘the’ in Arabic.

Solution 2: ‘the genitive’ → ‘genitive’ in Arabic:

The definite article is used twice in the English ‘of-genitive’, but only once in the Arabic translation for the genitive replaces the second definite article : e. g.

1. “The Organization of the United Nations”:  
(الأمم المتحدة) منظمة

2. “The singing of the birds”:  
(غناء الطيور)

3. “The man of the match”:  
(لاعب في المباراة) نجم المباراة/أفضل

In the case of an indefinite genitive, the Arabic translation is identical: e. g.

1. “He is a man of confidence”:  
(هو) إنه رجل موثوق/ثقة

2. “We gave a word of honour”:

(أعطينا كلمة شرف)

3. "It is a story of black magic":

(إنها قصة شعوذة)

Like the definite article, the definite genitive functions as a specifier for something or somebody in particular, whereas the indefinite genitive is similar to the indefinite article, specifying nothing or nobody in particular. This applies to both languages. Therefore, either use of the genitive in English is preferably reproduced in Arabic for reasons of specification or non-specification, which may sometimes make a considerable difference of meaning.

Thus, it is not advisable to undermine such a translation problem of definite and indefinite articles. Indeed, sometimes it is too crucial to meaning to drop the definite article or to keep it, as illustrated in the following two versions of the notorious Security Council's Resolution, 242, after the Zionist Israeli war against the neighbouring Arab Countries in June, 1967:

A. (The English version): "Withdrawal (of Israeli forces) from Arab Occupied Territories."

B. (The French version): "Withdrawal (of Israeli forces) from the Arab Occupied Territories."

A long dispute has been going on between the Arabs and the Zionists about the two versions, as the first (without 'the') is adopted by the Israelis for it is interpreted as 'withdrawal from some Arab occupied territories', whereas the second version (with 'the') is adopted by the Arabs as it means 'withdrawal from all Arab occupied territories'. The difference is obviously big between 'some' and 'all'.

## 1.17. Translation of CONJUNCTIONS: SENTENCE CONNECTORS

Conjunctions (or Sentence Connectors) are the words or the phrases used to connect sentences together. They usually occur at the beginning of sentences, with possible occasional variations of position in the middle, or at the end of them.

It is hard to imagine a text of two or more sentences without some conjunctions used to connect its parts (i.e. sentences) with one another. Here is an example.

“English is relatively a modern language. Arabic is one of the ancient languages. Perhaps it is the oldest language on earth. More evidence is required to confirm that”.

Here we have independent statements rather than a united text, for sentence connectors which bring about this unity are left out. Consequently, translating them into Arabic as such will have an equally disintegrated text, as follows:

(تعتبر اللغة الإنجليزية نسبياً لغة حديثة العهد. تعد العربية إحدى اللغات القديمة. ربما تكون أقدم لغة على وجه الأرض. مزيد من الأدلة مطلوب للتحقق من ذلك)

We feel that something is missing in between the sentences. Therefore, comprehension of the text as one whole unit is obstructed. By contrast, the provision of proper sentence connectors makes the text one organic unit that can be easily comprehended. (Sentence connectors are underlined):

“English is relatively a modern language. On the other hand, Arabic is an ancient language. Not only this, perhaps it is the oldest language on earth.

However, more evidence is required to confirm that”.

The connectors, ‘on the other hand’, ‘not only this’ and ‘however’, are inserted in between sentences to compose a unified text. The same can be said about the Arabic translation:

(تعتبر الإنجليزية نسبياً لغة حديثة العهد . من ناحية أخرى، تعتبر العربية لغة قديمة جداً. ليس هذا فحسب، ربما هي أقدم لغة على وجه الأرض. على أية حال هناك حاجة إلى مزيد من الأدلة للتحقق من ذلك).

The connectors: (من ناحية أخرى، ليس هذا فحسب، على أية حال) are employed to unite these sentences into one comprehensible text.

Having established the vital importance of conjunctions in language, it is possible now to introduce their main types. For the convenience of simplification, I adopt Halliday and Hasan’s (1976) division of conjunctions into four major kinds (see also Quirk et al (1973), Nash, (1980) and Ghazala (1994) for more details and different points of focus):

### 1. Additive conjunctions: e.g.

‘and, also, or, furthermore, in addition, besides, beside that, alternatively, likewise, similarly, in the same way, for instance, for, that is, I mean, etc.’

-And	-حرف العطف (و)
-Also	-أيضاً
-Or	-أو

-Then

-Further, furthermore, moreover

-ثم/بعدهذا/بعد ذلك

-In addition

-علاوة على ذلك/فوق ذلك

-Besides

-بالإضافة إلى ذلك/أضف إلى ذلك

-Beside that

-بالإضافة إلى ذلك

-Alternatively

-إلى جانب ذلك/بالإضافة إلى ذلك

-بدلاً (عوضاً) عن ذلك/بدل ذلك

-Likewise

-وبالمثل

-Similarly/in a similar way,

-وبالمثل/بطريقة مشابهة

-In the same way, by the same token

-بطريقة مماثلة/بالمثل

-For instance/for example, to give(cite) an example, etc.

-على سبيل المثال/مثلاً/ولنضرب لذلك مثلاً

-أي/معنى ذلك/يعني ذلك/ذلك يعني

-That is, I mean, namely, viz.

-إلخ.

etc.

These conjunctions are used to add more information and details by way of addition (using: ‘and, also, besides, beside that, moreover, further, furthermore, in addition’); alternation (using: ‘or, alternatively, instead, rather’); exemplification (by means of: ‘for example, for instance, a case in point, to give(cite) an example, etc.’); explanation (using: ‘that is, I mean, namely, viz. etc.’), or resemblance (using: ‘likewise, similarly, in a similar way, in the same way, by the same token, etc.’).



## 2. Contrastive conjunctions: e.g.

“But, however, yet, though, although, nevertheless, nonetheless, despite that, in spite of, instead, rather, on the one hand ... on the other, on the other hand, on the contrary, in fact, actually, well, as a matter of fact, in any case, anyhow, at any rate, after all, above all, it is true that, etc.”:

-But	لكنّ/لكنّ/على أنّ/بيد أنّ/إلا أنّ(إن)
-However	لكنّ/على أية حال/مهما يكن من أمر
-Yet	
-Though, nevertheless, despite that, in spite of, albeit, having said that	لكنّ/ومع ذلك/على أية حال -برغم ذلك/ومع ذلك/مع هذا/على الرغم من ذلك
-Instead, rather	-عوضاً عن ذلك/بدلاً عن ذلك/بالأحرى
-On the one hand ... on the other(hand)	من ناحية/جهة)...من ناحية/جهة أخرى
-On the other hand	-من ناحية (من جهة) أخرى
-On the contrary	-على العكس(من ذلك)
-In fact, actually, well, as a	-في الحقيقة/في الواقع/حسناً/في واقع

matter of fact, the fact of the matter

الأمر/حقيقة الأمر

-In any case, anyhow, at any rate

-After all, above all

-على أية حال/مهما يكن من أمر

-It is true that

-قبل كل شيء/قبل هذا وذاك

-صحيح أن ...

These conjunctions give the meaning of contrast to what has been said before. Six of them demand special attendance to: 'in fact, as a matter of fact, the fact of the matter, actually, well, it is true' Their equivalents in Arabic can be misleading, for they are used positively in informal Arabic. However, formally (في)واقع الأمر/ في (في)واقع الأمر/ في (في)واقع الأمر are used in a contrastive sense; whereas (صحيح أن) and (الواقع؛ حقيقة الأمر/في الحقيقة) (حسناً) can be used in both senses, the positive and the negative.

### 3. Causal Connectors: Conjunctions of reason: e.g.

1. Reason: (for this reason, because of this, on account of this, for, because, as, as to, as for, for this purpose, with this in mind, it follows, on this basis, therefore). (لهذا السبب، بسبب هذا، بناءً على هذا، لأن، بسبب (بما أن)، لأن، أما عن/بالنسبة لـ، (لهذا السبب، بسبب هذا، بناءً على هذا، أخذاً هذا بالحسبان، ينتج عن هذا ، على هذا الأساس، لهذا/لذا/لذلك). أما فيما يخص، لهذا الغرض،
2. Result: (as a result, in consequence, consequently, in this regard, in this respect, thus, hence, so, etc.). (وكنتيجة (لهذا/لذلك)، بالنتيجة، وبالتالي، في هذا الصدد، في (لهذا) هذا الصدد، هكذا (إذاً)، لهذا/لذا/وهكذا)، لذا (لهذا)

3. Condition: (in that (this) case, in such an event, that being so, under the circumstances, under other circumstances, etc.) (في تلك (هذه) الحالة، في مثل هذا (في تلك (هذه) الحالة)، بما أن الأمر كذلك، في ظل الظروف الراهنة، في ظروف أخرى (مختلفة)

4. Temporal connectors: conjunctions of time:

1. Sequence (e.g. first, secondly, next, then, after that, etc.). (أولاً، ثانياً، بعد (تلك (التالي)، من ثم (بعد ذلك/بعدئذ)، بعد ذلك)

2. Simultaneity (e.g. at the same time, in the meantime). (في الوقت نفسه، في هذه الأثناء (أثناء ذلك/في غضون ذلك))

3. Precedence: (e.g. previously, formerly, already, beforehand, before that)

(سابقاً، في السابق (سابقاً/مسبقاً)، مسبقاً، مسبقاً (قبل ذلك)، قبل ذلك)

4. Conclusion (e.g. finally, at last. at the end, in the end, in conclusion, to

conclude, etc.).. (أخيراً، أخيراً، في النهاية، في الختام، ختاماً، في الختام)

5. Immediacy: (e.g. at once, soon, next time(day), an hour later, on another

occasion, until then, at this moment, etc.) (فوراً (على الفور/حالياً/الآن)، حالياً (في الحال)، في المرة القادمة (في اليوم التالي)، بعد ساعة (من الآن)، في فرصة أخرى، حتى ذلك الحين، في هذه اللحظة)

6. Present and past (so far, up to now, at this point, here, there, from now on).

(حتى الآن، حتى الآن، عند هذه النقطة، هنا، هناك، من الآن فصاعداً)

7. Summary: (briefly, in brief, in short, in sum, to sum up, in fine, etc.).

(باختصار، بإيجاز، بالمختصر (باختصار)، اختصاراً (باختصار)، بالمختصر (المفيد)، باختصار، خلاصة القول) ('باختصار' و'خلاصة القول' تترجمان أياً من هذه الروابط)

The following points can be made about the translation of sentence connectors into Arabic:

1. Synonymous translations for the same English connector are usually interchangeable. That is, ‘however’, for instance, can be translated into one of the following: (لكن، لكن، إلا إن، بيد أن، على أية حال، مهما يكن من أمر، غير أن) . The same applies to ‘though/although’ which would have the following translations, each of which is perfectly valid: (برغم أن، مع أن، على الرغم من، برغم؛ إلخ).

2. Some Arabic connectors are sometimes misunderstood, or used in the wrong sense like (أما) and (و). The latter is normally used for addition to mean ‘and’, whereas the former means ‘but’ and is used for contrast. Sometimes these contrastive meanings are confused, as "أما" could be used for addition, ‘and’, for contrast. Consider these examples:

a. “Many people enjoy swimming, but I don’t”

(يستمتع كثير من الناس بالسباحة، أما أنا فلا)

b. “Many people enjoy swimming, and I enjoy it too”

(يستمتع كثير من الناس بالسباحة، أما أنا فأستمتع بها أيضاً)

In the second example, ‘أما’ should be replaced by ‘و’ for the relationship here is of addition, not contrast. It has to be corrected, then, as follows: (يستمتع كثير من الناس بالسباحة، وأنا كذلك أستمتع بها) الناس Moreover, both connectors can be used together in Arabic only: “Many people enjoy swimming, but I don’t” (يستمتع كثير من الناس بالسباحة، وأما أنا فلا)

3. Some connectors are added necessarily or not in Arabic to achieve better cohesion among sentences, especially when a clearcut connector is not used. They

can be described as initiating particles (أدوات استهلال/استئناف). Here are some of them:

e.g. (ف؛ فقد، لقد، إذ، حيث أن، إن، فإن؛ هذا و...)

1. “Dear Sister,

I received your letter of 20th. Ramadan...” :

(أختي العزيزة/الغالية ... فقد تلقيت رسالتك المؤرخة في 20 رمضان...)

(فقد) is added as an initiator, may be unnecessarily, just as a stylistic formula marking the start of a letter.

2. “The doctor diagnosed the disease perfectly. He used a special medical

device for that” (شخص الطبيب المرض خير تشخيص. إذ استعمل جهازاً خاصاً لذلك)

(إذ) is a zero connector in English, added as an initiating conjunction to strengthen sentence connectivity.

3. “Watching T.V. programs is merely a waste of time. Many of these programs aim at entertaining T.V. watchers, sometimes cheaply. Some T.V. channels try to improve on the quality of their programs”:

(إن مشاهدة بعض برامج التلفاز مجرد مضيعة للوقت. إذ يهدف الكثير من هذه البرامج إلى تسلية المشاهدين، بشكل رخيص أحياناً. هذا وتحاول بعض القنوات التلفازية تحسين نوعية برامجها)

Here, the three connectors, (إن), (إذ) and (هذا و...) are used necessarily in Arabic to achieve cohesion, as the absence of connectors in English might lead to ambiguity and unclarity of cohesion.

In sum, sentence connectors are useful conjunctions, used to achieve the best possible degree of cohesion among sentences and paragraphs in both languages, English and Arabic, putting together an organic, comprehended text. Failing to use them properly in translation into Arabic would result in misunderstanding the original meaning properly. Therefore, translators and students of translation are required to take care of them as accurately as possible.

## CONCLUSIONS:

The grammatical problems of English-Arabic translation are numerous. They arise from differences between the two languages in grammatical aspects like tenses, word order, questions, negation, personal pronouns, adjectives, classes of words (verbs, nouns, adjectives, etc.) articles, sentence connectors, etc.

The account of grammatical problems given in this chapter is not final. Other problems like the translation of adverbs and prepositions are not included. Prepositions are partly discussed in chapter two (see the translation of collocations) whereas adverbs are included in the examples used throughout this book. Further, there are three grammatical forms in Arabic which can be used to translate English adverbs, except adverbs of time, place and frequency:

1. One-word prepositional phrase(a preposition+noun)e.g. ‘quickly’: (بسرعة)
2. One-word(i.e. بشكل)or two-word(i.e. على نحو)prepositional phrase+an adjective :  
(e.g. ‘quickly’: (بشكل سريع/على نحو سريع)
3. A circumstantial word (حال): e.g. ‘quickly’ (سريعاً)

English adverbs of time, place and frequency have their equivalents in Arabic:  
e.g.

“When, while, before, after, etc.”: (عندما، بينما،/في حين، قبل، بعد، إلخ.)

“Here, there, over, under , etc.”: (هنا، هناك، فوق ، تحت، إلخ.)

“Always, usually, often, sometimes, occasionally, etc.”:

(دائماً، عادة، غالباً، أحياناً، نادراً، عرضياً، إلخ.)

Another minor grammatical problem is the translation of direct and indirect objects. There is no problem when the direct object is first, followed by the indirect object :e. g.

(1) (2)  
1. "He gave a present to his daughter": (أعطى هدية لابنته)

(1) (2)  
2. "He bought a car to his daughter": (اشترى سيارة لابنته)

However, the problem arises when the indirect object precedes the direct object:

(2) (1)  
1. " He gave his daughter a present": (أعطى ابنته هدية)

(2) (1)  
2. "He bought his daughter a car": (اشترى ابنته سيارة)

Although the first is not problematic, as (أعطى) takes two objects in Arabic as well, the second can cause confusion to some students, for (اشترى) takes only one object in Arabic. Therefore, it would be misunderstood as:

"He bought his daughter!" (اشترى ابنته!) and nobody can buy or sell his daughter!



Solution:

The indirect object in English should be translated with its deleted preposition into Arabic as follows: (اشترى لابنته سيارة).

Thus, confusion is disposed of, and the Arabic version is made grammatical, as (اشترى) does not accept two objects.

All grammatical problems of translation discussed earlier in this chapter are followed by their possible solutions, so that the process of translation can proceed fluently and properly, and the search for meaning may, therefore, continue in the right direction, giving way for the far more important and difficult lexical problems of translation to be discussed in detail, located and, then, solved.

## EXERCISES:

1. Translate these statements into nominal structures (مبتدأ وخبر) in Arabic:

1. This is an important factor of the writer-reader relationship
2. What's up?
3. We need your help.
4. This is no man's land.
5. The picture is by no means clear.

2. Translate the following statements into verbal structures (فعل وفاعل) in Arabic:

1. Everybody is required to do his/her job well.
2. Won't you tell me the whole truth?
3. I don't understand what you mean.
4. Writing his homeworks properly, he passed the exam easily.
5. Get well soon.

3. Translate each of these statements into Arabic: First into nominal structures; second,

into verbal structures:

1. How old are you, boy?
2. Ahmad may be bed-ridden

3. Here is my home address
4. Be careful with your superiors!
5. He wants to confess something

4. Translate the following sentences into Arabic with emphasis on the doer of action:

1. Allah the Almighty forgives the sins of the penitent
2. You say that! I can't believe it.
3. Housewives spend a long time in the kitchen
4. We did nothing to receive punishment
5. Parents do their best for the prosperity of their children

5. Change the word class of the underlined words in the Arabic translations of the following (e.g. an adjective into a noun; a noun into a verb; a verb into a noun, etc.):

1. Watercolour paints are different from oil paints.
2. This problem is insuperable:
3. Bill feels ill:
4. Blood oranges and navel oranges are quality oranges
5. Be quiet please! Calm down!

6. Translate the following sentences into Arabic with a normal Arabic word order:

1. Such attitude cannot be acceptable.
2. That book is useful to read.
3. Today is neither cold nor warm. It is a moderate day.
4. In the forthcoming chapters, more points on translation are to come.
5. That poor lady did no harm to anybody.

7. Translate the following passive sentences into passive equivalents in Arabic:

1. Distinguished students have been honored at the end of this academic year.
2. The innocent man was beaten to death.
3. Our new house will be furnished soon, God willing.
4. Nobody is allowed in after 12 O'clock when the lecture starts.
5. The patient will be rewarded whereas the impatient will be punished in the Hereafter.

8. Translate these sentences into (عِظَة) sentences in Arabic. Remember that this type of Arabic sentence is usually emphatic:

1. The Zionists are the enemies of Allah and Muslims.
2. All children's stories have happy endings.
3. The woman who forced the girl to get married early was her step mother.
4. Really good books are available in bookshops, but quite expensive.

5. Many T.V. channels are useless and frustrating, neither more nor less.

9. Translate the following sentences into verses from the Holy Quran:

1. There is no God but Allah.
2. And man was created weak.
3. The month of Ramadan was the one in which the Koran was revealed.
4. Praise be to Allah, the Lord of the Worlds.
5. ...And do not backbite one another.

10. Provide the missing connectors at the beginning of sentences in the following passage, and then translate it into Arabic:

“Makkah Al-Mukarramah is a holy city for Muslims all over the world. .... non-Muslims are not allowed to enter it. .... Ka'ba, the Venerable House of Allah, is the center of earth. ...., it is the direction of prayer for Muslims anywhere in the world. ...., it is the House that gathers all Muslims together at least five times a day toward the same direction.”

## GLOSSARY

Abnormality	شذوذ
Absolute synonym	رديف/مطلق/مرادف مطلق
Abstract words	كلمات مجردة
Acronym	مختصر
Active style	أسلوب المبني للمعلوم
Adapted metaphors	استعارات مقتبسة
Additive connectors/conjunctions	روابط الإضافة
Adjectival noun	اسم نعتي/اسم مستعمل كنعته
Adjectives	صفات/نعوت
Adverbs	ظروف
Adverbs of contrast	ظروف معايرة
Adverbs of frequency	ظروف التكرار/ظروف الورد المتكرر
Adverbs of place	ظروف المكان
Adverbs of time	ظروف الزمان
Advertising	إعلان
Adversative connectors/conjunctions	روابط المغايرة
Aggressive	تهجمي
Agricultural	زراعي
Alliteration	سجع
Alternative	بديل
Ambiguous style	أسلوب غامض
Ambiguity	غموض
Anatomy	تشريح
Antonymy	طباق/تضاد
Applicability	إمكانية التطبيق/تطبيقية
Arab League Educational , Cultural and Scientific Organization(ALECSO)	المنظمة العربية للتربية والثقافة والعلوم (الألكسو)
Arabic culture	الثقافة العربية
Arabization/Arabicization	تعريب
Arabize	يعرّب
Arabized	معرّب
Arabized Technical terms	مصطلحات فنية معرّبة
Arabized terms	مصطلحات معربة
Arabid words	كلمات معربة
Articles	أدوات

Assonance	سجع الأصوات(الصوائت)
At sentence level	علمى مستوى(صعيد)الجملة
At text level	علمى مستوى(صعيد)النص
Attached pronoun	ضمير متصل
Auxiliaries	أفعال مساعدة(في الإنجليزية)
Auxiliary verb	فعل مساعد(في الإنجليزية)
Back naturalization	تطبيع عكسي
Back-translation test	اختبار الترجمة العكسية
Back translation	ترجمة عكسية/ترجمة رجعية
Bad style	أسلوب رديء
Balance	توازن
Bear responsibility	يتحمل مسؤولية
Beat	شطر التفعيلة المشدد
Bilingual dictionary	قاموس ثنائي اللغة
Biological	حيوي
Borderline	حد فاصل
Bound free translation	ترجمة حرة مقيدة
Brace brackets	أقواس متعرجة
Brackets	أقواس
Causal connectors/conjunctions	روابط السببية
Cause and effect	السبب والنتيجة
Central meaning	معنى مركزي/معنى رئيسي
Change of word class	تغيير صنف الكلمة(من اسم إلى صفة إلخ.)
Chemical terms	مصطلحات كيمياء/كيميائية
Chiming	تآلف/تقارب الصوت والمعنى
Circumstantial word	حال
Clarity	وضوح
Classical Arabic	اللغة العربية التقليدية/العريقة
Classifier	مصنّف
Clause by clause	عبارةً فعليةً عبارةً فعليةً/عبارةً بعد أخرى
Clause order	ترتيب العبارات الفعلية
Clauses	عبارات فعلية
Closed system irony	سخرية الحَيْص بَيْص
Cliché metaphors	استعارات مبتذلة
Close synonym	رديف(مرادف)لصيق
Close translation	ترجمة لصيقة

Cohesive devices	أدوات رابطة
Coinage	نقش/سك
Coined	منقوش/مسكوك
Collocability	تلازمية/إمكانية التلازم
Collocate	يلازم/يتلازم
Collocations	متلازمات لفظية
Colloquial	عامي
Colloquial Arabic	اللغة العربية العامية
Common meaning	معنى عام/معنى شائع
Common phrasal verbs	أفعال مركبة شائعة
Communicative translation	ترجمة تخاطبية(حرّة)
Compactness	إحكام/تضام
Complex irony	أسلوب تحكم معقد/سخرية مبطنّة
Complex style	أسلوب معقد
Complexity	تعقيد
Complicated network	شبكة معقدة
Complicated SL grammar	قواعد اللغة الأصل المعقدة
Componential analysis	تحليل المكونات
Components of metaphor	عناصر/مكونات الاستعارة
Comprehensiveness	شمولية
Computer terms	مصطلحات الحاسوب
Conjunction	رابطة/أداة ربط
Connector	رابطة/أداة ربط
Connotations	مضامين
Consonance	سجع الصوامت
Construction	تركيب
Contempt	احتقار
Contractions	اختصارات(قواعدية)/إدغامات
Context of words	سياق الكلمات
Contrastive connectors	روابط المغايرة
Contrastive irony	تحكم درامي/مسرحي
Contrastive styles	أساليب مغايرة
Conversion	قلب قواعددي(بتقديم الفعل على الفاعل في الإنجليزية مثلاً)
Co-ordination Bureau of Arabization (CBA)	مكتب تنسيق التعريب
Core combination	ائتلاف جوهري
Core meaning	معنى جوهري/معنى أساسي



Creative translation	ترجمة خلاقية
Criteria	فياصل/معايير/أسس
Crystallized meaning	معنى مُبلور
Countable nouns	أسماء معدودة
Counter-balance	توازن مقابل (مواز/مضاد)
Cultural	ثقافي
Cultural ambiguity	غموض ثقافي
Cultural correspondence	تطابق ثقافي
Cultural differences	اختلافات ثقافية
Cultural equivalent	مرادف/مكافئ ثقافي
Cultural meaning	معنى ثقافي
Cultural metaphors	استعارات ثقافية
Cultural problem	مشكلة ثقافية
Cultural terms	مصطلحات ثقافية
Cultural titles	عناوين ثقافية
Culture	ثقافة
Culture-specific	خاص بثقافة ما
Dangerous translation	ترجمة خطيرة
Dash	قاطعة/شرطة (اعتراضية)
Dead metaphors	استعارات ميتة
Definite article	أداة تعريف/ال التعريف
Degrees of expressivity	درجات التعبيرية
Degrees of popularity	درجات الشعبية
Derivation	اشتقاق
Derived Arabized terms	مصطلحات معربة مشتقة
Despirited text	نص جامد/نص لا روح فيه
Dictionary meaning	معنى معجمي/معنى حبيس المعجم غير شائع في الاستعمال
Different styles	أساليب متباينة
Dimensions of meaning	أبعاد المعنى
Diminutive names	أسماء تصغير/أسماء مصغرة
Direct idioms	تعايير اصطلاحية مباشرة (في الترجمة)
Direct language	لغة مباشرة/لغة عادية
Direct meaning	معنى مباشر
Direct translation	ترجمة مباشرة
Directness	مباشرة

Disguised irony	تهكم مَقْتَع/سخرية خفية (لاذعة)
Dramatic irony	تهكم درامي
Duality	ازدواجية
Dynamic translation	ترجمة متحركة/متغيرة
Effect(s)	أثر/تأثير
Embarrassment	إحراج/إرباك
Emphasis	تأكيد/توكيد
Emphatic redundancy	حشو توكيدي
Engendering	توليد
English culture	ثقافة إنجليزية
Equative verb	فعل مكافئ/معادل بين كلمتين
Equivalent	مكافئ/مرادف
Equivalent style	أسلوب مرادف
Established naturalization	تطبيع معتمد
Established transcription	رسم لفظي معتمد
Established translation	ترجمة معتمدة
Exclamation mark	إشارة التعجب
Expressive	تعبيري/معر
Expressive texts	نصوص تعبيرية/نصوص معبرة
Expressive word	كلمة تعبيرية/معبرة/ملئية بالمعاني المعبرة
Expressivity	تعبيرية
Expressivity, context and readership	التعبيرية والسياق والقراء
Faithfulness	صدق/أمانة
Familiar alternatives	بدائل مألوقة
Familiarity	ألفة
Figurative language	لغة مجازية
Fixed collocations	متلازمات لفظية ثابتة (غير قابلة للتغيير/اصطلاحية)
Fixed expression	تعبير ثابت/اصطلاح
Fixed phrase	عبارة ثابتة/اصطلاحية
Fixed metaphor	استعارة ثابتة/اصطلاحية
Fixed saying	قول ثابت/اصطلاح
Fixed structure	بنية ثابتة/اصطلاحية
Fixedness	ثبات/اصطلاحية
Flexibility	مرونة
Foot	تفعيلة
Foreign culture	ثقافة أجنبية

Foreign nature	طبيعة أجنبية
Foreign technical term	مصطلح فني أجنبي
Foreign term(s)	مصطلحات أجنبية
Formal	فصيح
Formal Arabic	عربية فصحي
Formal language	لغة فصحي
Formal metaphor	استعارة فصحي
Formal titles	ألقاب رسمية
Formal vs. dynamic translation	الترجمة الثابتة مقابل الترجمة المتحركة
Formal vs. informal language	لغة فصحي مقابل لغة غير فصحي
Formality	فصاحة
Formality scale	سلم الفصاحة
Free translation	ترجمة حرة
Frequency	ورود متكرر/تكرارية
Front position	موقع متصدر(في أول الجملة)
Fronted clause	عبارة فعلية متصدرة
Fronted words	كلمات متصدرة(للجملة)
Fronting	تقديم/تصدير
Frozen formal	(اللغة)الفصحي جداً/القحة
Full meaning	معنى كامل
Full stop	نقطة
Full translation of meaning	الترجمة الكاملة للمعنى
Function	وظيفة
Functional view of style	رؤية وظيفية للأسلوب
Generalization	عمومية/تعميم
General words	كلمات عامة
Genitive(case)	حالة الإضافة/المضاف والمضاف إليه
Geographical terms	مصطلحات جغرافية
Good reason	سبب وجيه
Grading scale	سلم تدرجي
Grammatical complexity(complication)	تعقيد قواعدي
Grammatical construction	تركيب قواعدي
Grammatical function	وظيفة قواعدية
Grammatical problems	مشاكل قواعدية
Grammatical structure	بنية قواعدية
Grammatical stylistic problems	مشاكل أسلوبية قواعدية

Grammatical words	كلمات قواعدية
Greater context	السياق الأكبر/سياق النص كله
Grouping	تجميع/تركيب/ضم
Honest willingness to Arabize	إرادة صادقة للتعريب
Honesty	صدق/أمانة
Identical grammatical structure	بنية قواعدية مطابقة
Identical style	أسلوب مطابق
Idiom	تعبير اصطلاحى
Idiomatic meaning	معنى اصطلاحى/معنى مجازى
Image(of a metaphor)	المشبه(في الاستعارة)
Impact	تأثير
Implication	مضمون/تضمنين
Implied meaning	معنى ضمني
Impolite style	أسلوب فظ
Importance of style	أهمية الأسلوب
Inaccurate translation	ترجمة غير دقيقة/حاطقة
Indefinite article	أداة تنكير/نكرة(في الإنجليزية)
Indirect idioms	تعايير اصطلاحية غير مباشرة(في الترجمة)
Indirect meaning	معنى غير مباشر/معنى مجازى
Indirect translation	ترجمة غير مباشرة/ترجمة مجازية
Innuendo irony	سخرية لمحة/تهكم المدح المذموم
Inescapable	لا مفر منه/لا منجى منه
Inflexible	ثابت/غير قابل للمرونة
Informal	غير فصيح/شبه فصيح/عامي
Informal Arabic	عربية غير فصحي/عربية عامية
Informal expressions	تعايير غير فصحي
Informal language	لغة غير فصحي
Informal sayings	أقوال غير فصحي
Informality	لا فصاحة/شبه فصاحة/عامية
Insertions	إقحامات/إدخالات/اعتراضات(للجملة)
Interchangeable	متداخل/قابل للتبادل/متقاطع
Interpretation	تأويل/تفسير
Interrogative	الاستفهام/استفهامي
Intimate style	أسلوب حميم
Invasion of foreign technology	غزو التقنية(التقانة)الأجنبية
Irony	تهكم/سخرية

Language Academies	الجامع اللغوية/جامع اللغة العربية
Language components	مكونات/عناصر اللغة
Language stock	مخزون اللغة/المخزون اللغوي
The last resort	الملاذ الأخير/أضعف الإيمان
Legal language	لغة قانونية
Levels of meaning	مستويات المعنى/طبقات المعنى
Lexical ambiguity	غموض لفظي
Lexical family	عائلة لفظية
Lexical items	ألفاظ
Lexical problems	مشاكل معجمية/مشاكل لفظية
Lexical set	مجموعة لفظية/مجموعة مترادفات
Lexical words	كلمات معجمية
Line of camels	صف/رتل من الجمال
Linguistic context	سياق لغوي
The lion's share	حصصة الأسد
Literal vs. free translation	الترجمة الحرفية مقابل الترجمة الحرة
Literal meaning	معنى حرفي/دقيق/شائع/سياقي/غير مجازي
Literal translation	الترجمة الحرفية
Literal translation of meaning	الترجمة الحرفية(الدقيقة)للمعنى
Literal understanding	فهم حرفي
Literary collocation	متلازم أدبي
Literature	أدب
Logical acceptability	تقبل منطقي
Long sentencing	أسلوب(استعمال)الجملة الطويلة
Loose free translation	ترجمة حرة طليقة(من القيود)
Machine terms	مصطلحات(أسماء)الآلة
Main verb	فعل رئيسي
Major linguistic context	سياق لغوي كبير(عام/شامل)
Meaningful	ذو مغزى/ذو معنى
Measurement	قياس
Measures	مقاييس(لغوية)
Medical terms	مصطلحات طبية
Message	فحوى/رسالة
Metaphor	استعارة
Metaphorical	استعاري/مجازي
Metaphorical meaning	معنى استعاري/مجازي

Metaphorical use	استعمال مجازي
Metaphor-word	الكلمة الاستعارية (كأحد مكونات الاستعارة)
Methods of Arabization	طرق التعريب
Methods of translation	طرق الترجمة
Metonymy	كناية
Metre(meter)	بحر (في الشعر)
Ministry terms	مصطلحات الوزارات
Minor linguistic context	سياق لغوي صغير (محدود)
Mistranslation	سوء ترجمة/ترجمة خاطئة
Misinterpretation	سوء تأويل/تفسير خاطئ
Modal verbs	أفعال مساعدة (في الإنجليزية)
Modals	(را المادة السابقة)
Modern Standard Arabic(MSA)	اللغة العربية الفصحى الحديثة (المعاصرة)
Modification	وصف (قواعدي)
Monolingual dictionary	قاموس أحادي اللغة
Monosemic word	كلمة وحيدة المعنى
Monosemy	أحادية المعنى
Muslim culture	الثقافة الإسلامية/ثقافة المسلمين
MSA	(Modern Standard Arabic را)
Naturalization	تطبيع (كلمات أجنبية)
Naturalize	يُطَبِّع
Naturalized word	كلمة مطبَّعة
Near synonymy	ترادف قريب/تقريبي
Neologism	مستجدة/كلمة جديدة
Newly Arabized terms	كلمات معرَّبة حديثاً
Nominal vs. verbal sentences	جمل اسمية مقابل جمل فعلية
Nominalization	اسمية/استعمال الأسماء من دون الأفعال
Non-creative vs. creative translation	ترجمة خلاقية (إبداعية) مقابل ترجمة غير خلاقية (غير إبداعية)
Non-frequency	عدم توارد/عدم ورود متكرر
Non-literal translation	ترجمة غير حرفية
Non-metaphorical use	استعمال غير مجازي
Non-Muslim culture	ثقافة غير إسلامية
Non-pragmatic vs. pragmatic translation	ترجمة غير مقصدية مقابل ترجمة مقصدية
Non-standard measures	مقاييس غير معيارية
Non-technical terms	مصطلحات غير فنية/غير تخصصية/شعبية
Normal word order	ترتيب كلام اعتيادي (مألوف)

Normality	اعتيادية/ألفة
Noun substitution	استبدال الاسم
Objectivity	موضوعية/حيادية
Obligation	إلزام/قسر/فرض/فريضة
Off-beat	شطر التفعيلة المخفف
Official style	أسلوب رسمي (منمق)
One-to-one literal translation	ترجمة حرفية واحد بواحد
Onomatopoeia	محاكاة الصوت للمعنى
Original metaphor	استعارة أصيلة
Over-exaggeration	إغراق/مغالاة/إفراط في المبالغة
Paragraph by paragraph	فقرةً فقرةً/فقرةً بعد أخرى
Parallel	مواز
Parallelism	تواز
Paraphrase	شرح (مقتضب)
Parentheses	أقواس هلالية(اعتراضية)
Parliamental terms	مصطلحات برلمانية
Particle	أداة
Passive	المجهول/المبني للمجهول
Passive vs. active style	أسلوب المبني للمجهول مقابل أسلوب المبني للمعلوم
Patches	رَقَع
Pedantic skill	مهارة متشدقة/مهارة مفتعلة
Pedants	المتشدقون/المتحذلقون
Period	نقطة
Phonological problems	مشاكل صوتية
Phonology	دراسة الأصوات
Phrasal verbs	أفعال مركبة
Phrase	عبارة
Phrase by phrase	عبارةً عبارةً/عبارةً بعد أخرى
Pitch	طبقة الصوت
Poetry	شعر
Political establishments	مؤسسات سياسية
Polysemic word	كلمة متعددة المعاني
Polysemy	المشترك اللفظي/تعدد المعنى
Polysemous	تعددي/متعدد(المعنى)
Pompous translation	ترجمة طنانة رنانة
Poor text	نص فقير/نص رديء(الأسلوب)

Poor translation	ترجمة فقيرة/ترجمة رديئة
Popular synonyms	مترادفات شعبية
Practical approach	منهج عملي
Pragmatic translation	ترجمة مقصدية/ترجمة النوايا
Precede and proceed	يسبق ويلحق
Precision of translation	دقة الترجمة
Prepositional phrase	الجارّ والمجرور
Prepositional verbs	أفعال جرية/أفعال متبوعة بحرف جر
Problem by problem	مشكلةً مشكلةً/مشكلةً بعد أخرى
Presupposed theory	نظرية مسلم بها/مفترضة مسبقاً
Process of translating	عملية القيام بالترجمة/عملية سير الترجمة
Prosody	عروض
Proverbs	أمثال/حكيم
Provocative tone	نعمة تحريضية/أسلوب استفزازي
Pun	تورية
Punctuation(marks)	علامات الترقيم(الترقين)
Purist	صفوي/متزمت
Purism	صفوية/تزمت
Questions	أسئلة
Question mark	إشارة استفهام
Quotation marks	علامات اقتباس/مزدوجان
Reactionary irony	تهكم انفعالي/سخرية ردة الفعل
Readership	قُراء/جمهور القراء
Real meaning	معنى حقيقي/معنى فعلي
Recent metaphor	استعارة حديثة
Recognized translation	ترجمة معترف بها/ترجمة معتمدة
Recurrence/recurrency	رواج/ورود متكرر/توارد
Redundancy	حشو/إطناب
Redundant	إطنابي
Relevance(to meaning)	صلة وثيقة(بالمعنى)
Religious phrase	عبارة دينية
Religious titles	ألقاب دينية
Render	ينقل(معنى في الترجمة)
Rendition	نقل(نص في الترجمة)
Repetition	تكرار
Repetition and variation	التكرار والتنويع



Retention of redundancy	الإبقاء على الحشو
Retranslate	يعيد الترجمة/ يترجم من جديد/ يترجم ثانية
Revival	إحياء
Revived Arabized terms	مصطلحات معربة محيية
Rhyme	قافية
Rhythm	إيقاع
Right translation	ترجمة صحيحة
Root verb	الفعل الجذر/ الجذر
Satisfactory translation	ترجمة مرضية
Scansion/scanning	تقطيع شعري
Scientific discoveries	اكتشافات علمية
Scientific terms	مصطلحات علمية
Self-correction	تصحيح الذات (ذاتي)
Semantic	معنوي/ دلالي
Semantic vs. communicative translation	الترجمة المعنوية مقابل الترجمة التخاطبية
Semi-collocation	شبه متلازم لفظي
Semi-colon	فاصلة منقوطة
Semitic language	لغة سامية
Sensible translation	ترجمة معقولة (مقبولة)
Sensitive	حساس
Sensitivity	حساسية
Sentence by sentence	جملةً جملةً/ جملةً بعد أخرى
Sentence connectors	روابط (أدوات ربط) الجمل
Serious mistake	خطأً جسيم
Shade of ambiguity	غموض طفيف/ أثر غموض
Sharp tone	نعمة حادة
Short sentencing	أسلوب (استعمال) الجمل القصيرة
Show of muscles	استعراض العضلات/ إبراز العضلات
Silly mistake	خطأً أبله/ سخيف/ غير متوقع
Simile	تشبيه
Simple style	أسلوب بسيط
Simplicity	بساطة
SL	(Source language) را
Slang	سوقي
Social acceptability	قبول (تقبل) اجتماعي
Socratic irony	سخرية القدر/ تحكم سقراطي

Solution by solution	حلاً حلاً/حلاً بعد آخر
Source language(SL)	اللغة المصدر/الأصل
Special expression	تعبير خاص
Specialist institutions	مؤسسات متخصصة
Specific culture	ثقافة خاصة
Square brackets	أقواس مربعة
Standard meaning	معنى معياري/معنى معتمد
Step by step	خطوةً خطوةً
Strange irony	سخرية غريبة(عجيبة)/تهكم المتناقضات
Strangeness	غرابة
Stress	شدة/نبر
Strong language	لغة قوية
Style	أسلوب
Style of indirectness	أسلوب غير مباشر/أسلوب المراوغة
Stylistic device	أداة أسلوبية/سمة أسلوبية
Stylistic effect	تأثير أسلوبية
Stylistic equivalence	ترادف أسلوبية/مرادفة أسلوبية
Stylistic feature	سمة أسلوبية
Stylistic function	وظيفة أسلوبية
Stylistic impact	تأثير(أثر)أسلوبية
Stylistic problems	مشاكل أسلوبية
Stylistic reason	سبب أسلوبية/مبرر أسلوبية
Stylistic tone	نغمة أسلوبية
Stylistics	أسلوبية/علم الأسلوب(الأساليب)/دراسة الأسلوب
Subjectivity	ذاتية/شخصانية
Sublime	سام/رفيع
Substitute verb	فعل بديل
Subtitled T.V. series/programs	برامج/مسلسلات تلفزيونية مترجمة
Superficial translation	ترجمة سطحية/ترجمة خاطئة
Sunna(h)	السنة(الشريعة)
Surprising metaphor	استعارة مذهشة(مثيرة)
Synonymous	ترادفي/مرادف/مترادف
Synonyms	مرادفات/مترادفات
Synonymy	ترادف(معجمي/لفظي)
Syntactic ambiguity	غموض نحوي
Syntactic complexity	تعقيد نحوي

Target Language(TL)	اللغة الهدف/الترجمة
Technical terms	مصطلحات فنية
Temporal connectors/conjunctions	روابط توقيتية(شرطية)
Term	مصطلح
Tester translation	ترجمة اختبارية(تجريبية)
Theories of translation	نظريات الترجمة
Title	لقب
TL	(Target language)
Tone (of voice)	نعمة(الصوت)
Tools of Arabization	وسائل التعريب
Topic and comment	المبتدأ والخبر
Tradition	تقليد/تراث
Traditional approach	منهج تقليدي
Trainee translators	مترجمون متدربون
Transcription	رسم لفظي/نسخ
Transference	تحويل/نسخ
Transmission	نقل
Transmit	ينقل
Translation couplet	ثنائي (ترجمة)/ثنائية
Translation label	ترجمة مؤقتة(مشروطة)
Translation procedures	إجراءات الترجمة/حلول(لمشاكل) الترجمة
Triplet	ثلاثي(ترجمة)/ثلاثية
Type of readership	نوع(نوعية)القراء
Type of text	نمط النص
Type of text and context	نمط النص والسياق
UN acronyms	مختصرات الأمم المتحدة
Unclarity	انعدام الوضوح/لا وضوح
Uncommon meaning	معنى غير شائع
Uncountable nouns	أسماء غير معدودة
Unified theory	نظرية موحدة
Unit by unit	وحدة وحدة/وحدة بعد أخرى
Unit of translation	وحدة ترجمة/جزء من المعنى
Unity of Arabization	وحدة التعريب
Unseen meaning	معنى غير مرئي/معنى خفي
Unsuitable readers	قراء غير مناسبين
Unsuitable context	سياق غير مناسب

Vandalism	تخريب/العيث فساداً
Variation	تنوع/تنويع
Verbal sentences	جمل فعلية
Verbal word order	ترتيب كلام فعلي/ترتيب الجملة الفعلية
Verbalization	فعلية/تفعيل/استعمال الأفعال دون الأسماء
Version(of translation)	رواية(ترجمة)
Vocabulary	مفردات اللغة/رصيد الكلمات
Vocal cords	الحبال الصوتية
Voice	صيغة/صوت
Vowelization / vocalization	تشكيل/شكل(بالحركات الأربع)
Vulgar	سوقي
Vulgar Arabic	اللغة العربية السوقية
Well-established translation	ترجمة معتمدة
West Germanic Language	لغة جرمانية غربية
Western culture	ثقافة غربية
Westernization	تغريب
Word by word	كلمة كلمة/كلمة بكلمة/كلمة بعد أخرى
Word-for-word translation	ترجمة كلمة بكلمة
Word in combination	كلمة متراكبة(مع غيرها)/في السياق
Words in isolation	كلمات منفردة(بمعزل عن غيرها)/خارج السياق
Words of contrast	كلمات مغايرة
Words of obligation	كلمات الإلزام/كلمات الوجوب
Word order	ترتيب كلام/ترتيب كلامي/ترتيب كلمي
Word play	تلاعب بالألفاظ
Wrong translation	ترجمة خاطئة
Zero article	غياب أداة التعريف؛ التنكير(النكرة)

## References

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