Translation

الكلية: التربية

الشعبة: أساسي

قسم: اللغة الإنجليزية

الفرقة: الرابعة

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Chapter One

<u>Introduction:</u>

The greater number of translation problems for the students are lexical problems. Words are usually given the first importance in translation to the point of overexaggeration. Moreover, most of the students' mistakes are their superficial, word-for-word translations of the SL texts, and ignorance of Arabic equivalence. More seriously, they understand translation as the translation of individual words only, which is very much to the contrast of reality in translation practice.

The following discussion of the fundamental lexical problems of translation (English-Arabic) provides a detailed, exemplified survey of them, followed by their possible solutions.

<u>Lexical Problems :</u>

These problems occur when a word, a phrase or an expression is not understood clearly and directly, misunderstood, not known at all to students, or not found in standard dictionaries. Here are the main lexical problems which might worry them.

1.<u>Literal translation (of meaning):</u>
When it is possible, how and why, and when it is not possible and why.

2. <u>Synonymy:</u>
Words which have the same, or similar meaning are called synonyms. Synonymy poses problems concerning the difference between the levels of closeness or absolute identification of the meanings of synonymous words compared with one another in the same language as well as between the two languages, the SL and the TL, and how effective/ineffective that difference may be on meaning in context.

3. <u>Polysemy and monosemy:</u>

A Word which has more than one meaning is described as polysemous (e.g. 'spring' (نابض/نبع/ربيع/يقفز)). On the other hand, a word which has only one meaning is monosemous (e.g. 'telephone'(هاتف)). Problems of translation arise when a polysemous word is mistaken for a monosemous one, with one meaning wrongly assigned to it in all texts and contexts.

4. Collocations:

Two or more Words which usually occur together in language are called a collocation. There are several types of collocations whose translation has problems that require a good deal of attention from the students.

5. Idioms:

Phrases which have fixed forms and special meanings that cannot be known from the direct meaning of their words, are called idioms (e.g. "to walk on water") (يصنع المعجزات). They also include phrasal verbs like "get on, get off, get out, get up, etc". They can sometimes be quite problematic for students.

6. Proverbs:

Proverbs are popular fixed sayings. They are a part of culture. Therefore, they have their own problems of translation for eveybody, especially students of translation.

7. Metaphors:

Metaphors are indirect, non-literal language. They are used to say something but mean something else. They are usually quite problematic and difficult for students.

8. Technical translation: Arabization:

The Arabization of scientific terms pose considerable problems, some of which are still unsolved in the translation of many technical terms. Different methods of Arabization are suggested to tackle these problems (i.e. transference, naturalization, translation and coinage).

9. Proper names, titles, political establishments, geographical terms and UN acronyms:

These pose some problems of translation that the students must take care of.

10. <u>Translation and culture:</u>

The problems of translating cultural terms are among the most difficult lexical problems that are discussed, and exemplified for in simple terms. Although the topic of culture is perhaps the most complicated to handle in translation, especially for the students, it is possible to introduce to it in general, clear terms at a later stage of the curriculum.

2.1. LITERAL TRANSLATION OF MEANING (Metaphorical vs. Non-metaphorical Meaning):

The central lexical problem for the students of translation is their direct, literal translation of almost all words. They dedicate themselves to it wholeheartedly and in an unusual way in all texts and contexts, in regard to all words, phrases and expressions.

Yet, the interconnection among words does not always result in a new combination and a different, indirect meaning of them. In fact, words can keep their <u>direct literal meanings</u>, even when they occur with one another. This means that <u>direct literal translation</u> is sometimes possible and acceptable.

A common mistake is committed by the students when they take literal translation to be applicable to everything in language.

The comparison between the following three groups of examples illustrates the point here:

<u>Group A:</u>

1. "Wood floats on water": (يطفو الخشب على الماء)

2. "Answer my question, please": (أجب على سؤالي من فضلك)

3. "The children broke the window": (كسر الأطفال النافذة)

4. "Impossible task": (مهمة مستحيلة)

5. "A word of honor": (كلمة شرف)

Group B:

1. "Rainy day": (يوم ماطر/يوم أسود)

2. "Sweet-tongued": (طري اللسان/مخادع)

3. "A can of worms": (علبة ديدان/حفنة مشاكل(مشكلة عويصة))

4. "Fabrication": (حبك/تلفيق)

5. "Ugly person": (شخص قبيح (المنظر)/شخص بشع(التصرف))

Group C:

1."Engough is enough": (بلغ السيل الزبى/طفح الكيل/زاد الأمر عن حده)

2. "Tall order": (مهمة شاقة/عسيرة)

3. "Fat salary": (راتب ضخم/عال جداً/مجزٍ)

4. "Bite the dust": (يخر صريعاً)

5. If you were in my shoes/boat": (لو كنت (في) مكاني)

By comparing these three groups with one another, we notice that in 'A' a direct translation is quite proper, in 'C' literal translation is not possible by any means. The following literal translation of the five examples of 'C' into Arabic confirms the point:

1. ."Engough is enough": (كاف كاف)

2. "Tall order": (أمر/ترتيب/نظام طويل)

3. "Fat salary": (راتب سمين)

4. "To bite the dust": (يعض التراب)

5. "If you were in my shoes/my boat": (لو كنت في حذائي/قاربي)

All these literal, word-for-word translations are strange and not understandable. Moreover '3' and '5' are funny. More seriously, '5' can be described as a dangerous translation because it is insulting and could put an end to a translator's career. Such translations are, therefore, unacceptable.

As regards group 'B',both literal and non-literal translations are possible, but not at the same time. That is, the types of text and context are essential to decide which translation to choose. For instance, in a sentence describing a day in winter, 'rainy day' has one translation only :e.g.

"Today it is sunny, but yesterday was a <u>rainy day</u>":
Only 'يوم ماطر' is applicable here, whereas 'يوم أسود' is not. On the other hand, only 'يوم أسود' is acceptable in the translation of the English proverb:

"Save for a <u>rainy day</u>": (خبئ قرشك الأبيض ليومك الأسود/وفِّر للشدة)

Hence, the text and/or the context can be helpful in deciding whether a literal translation is feasible or not, and the possibility or not of the grouping of certain words together. That is, we cannot describe 'أمر' as 'طويل' (long), or 'قصير' (short). Therefore, we conclude that such a translation is wrong, and we have to look for the right one (i.e. مهمة شاقة).

The same argument applies to 'راتب سمين' as a literal translation of 'fat salary'. Only a person or an animal can be described as 'fat'(سمين) in Arabic, but not a thing or an inanimate word like 'salary' (راتب). However, we can say (راتب ضخم/متخم/مجزٍ).

Likewise, can anyone 'bite the dust' in the same way he bites a sandwich, an apple, or a hand? Certainly not. Therefore(يعض التراب) is nonesense, whereas (يخر صريعاً/يُردى قتيلاً/يلقى حتفه) is quite expressive. (the translation of collocations)

The discussion of these three groups of examples shows that literal translation is possible in a few cases, whereas in many other cases it is not. This means that literal translation is sometimes possible and applicable, sometimes not, which is still debatable, anyway.

The <u>problem</u> for students is that they think that everything in language can be translated literally. This is very serious indeed, because it results in many silly mistakes committed by them.

The <u>solution</u> to this problem is, first and foremost, the warning of the students strongly and permanently against the literal translation of everything, by means of:

1.Giving as many examples as possible, to confirm the impossibility of applying literal translation to everything.

2. Assuring the different nature of English and Arabic in various respects.

3. The necessity for understanding words in their special contexts.

4. Concentrating for some time on fixed, special expressions in English such as proverbs, idioms, phrasal verbs and many collocations, which count in tens of thousands, and resist literal translation.

A distinction can be made between a word-for-word translation and a literal, precise translation of meaning.

<u>Word-for-word translation</u> is to translate each word in an English sentence into its common equivalent in Arabic in the same word order. (See also Introd.) e.g.

1. "We speak English":   (نحن نتكلم الإنجليزية)

   1   2   3   3   2   1

2. "Please, make tea":   (من فضلك اصنع شاياً)

   1   2 3   3   2   1

3. "Who are you?":   (من تكون أنت/من أنت؟)

   1   2   3   3   2
1

Here, each word in English is translated into its Arabic meaning literally and in the same order, as illustrated by the use of numbers.

Although word-for-word translation and literal translation are the same in these and other similar examples, they are not so in many others. Consider the following comparative examples where the first Arabic translation is literal, but the second is word-for-word translation:

1. "He fell ill":   (1.مرِض/ –هو سقط مريضاً؟)

2. "That is a black cat":   (2.تلك قطة سوداء/ – تلك تكون سوداء قطة؟)

3. "The baby is crying":   (3.يبكي الرضيع/ – الرضيع يكون يبكي؟)

4. "The man is dying":   (4.يُحتضَر /يموت الرجل/ – الرجل يكون ميتاً؟)
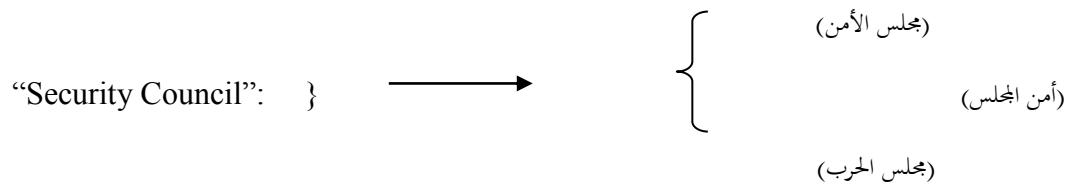
5. "United Nations Educational, Scientific and Cultural Organization (UNESCO)":

(5.منظمة الأمم المتحدة للتربية والعلوم والثقافة/ –.المتحدة الأمم التربوية والعلمية والثقافية منظمة(اليونسكو))

Obviously, the second version of '2' is unacceptable in Arabic grammar. Beside that, (تكون) is not needed. However, the second versions of translation of the rest of the examples are poor

translations. That is, (هو سقط مريضاً) might be misunderstood at least by some students to mean that perhaps he is now bed-ridden because of his illness,, which is not necessarily so. In addition, the use of (هو) is not required. The use of 'fell' before 'ill' is simply due to a language fact that English has no verb for illness like the Arabic(مرض). As for the third example, (الرضيع يكون يبكي) does not have a clear reference to the time of the action of crying, which is important here. In '4', however, (الرجل يكون ميتاً) is a wrong translation because it means that the man has already died, whereas 'dying' means he is not dead yet, and possibly he will get well again. The second translation of '5' is unacceptable in Arabic with regard to both meaning and grammar, as it is not comprehensible, and confusing. Thuse, we may say that such word-for-word translations are wrong and should be avoided.

Literal translation is, therefore, acceptable, but only when possible and on one condition: When it is a literal translation of the meaning of English words in context and in an Arabic word order , and not a literal translation of words in isolation nor in an English word order. Here is another short example which illustrates the point further:

$$\text{"Security Council": } \} \longrightarrow \left\{ \begin{array}{l} \text{(مجلس الأمن)} \\ \\ \text{(أمن المجلس)} \\ \\ \text{(مجلس الحرب)} \end{array} \right.$$

Clearly, the second literal word-for-word translation is unacceptable and wrong. However, the first and the third translations are possible. The first is a direct translation of the meaning of the words in an Arabic word order. It is the kind of literal translation of meaning which is recognized and well-known. The third translation is usually strange, but feasible as some countries regard the Security Council as a council of war when it is held to take a resolution to punish a small, defenceless country. Yet, it is not a sufficient justification for us to translate it into (مجلس الحرب), because it is not up to the translator to interpret it in this or any other way. The direct translation of '1' is quite satisfactory, then.

2.2.Translation of SYNONYMY: (الترادف)

Synonymy is the sameness, or the similarity of meaning between two or more words. Such words are described as synonymous, or synonyms. For example, 'big', 'large' and 'huge' are synonyms. Usually synonyms are divided into two major types:

1.Absolute synonyms: Words which are perfectly identical in meaning.
2.Near(or close)synonyms: Words which are similar to one another in meaning.

It is a well-established universal fact in the study of meaning, words and language in general that absolute synonyms do not exist in languages or are quite rare, to say the least. The reason is that there is no need for more than one word (or signifier) to describe the same thing or idea (or signified) in a language. However, when two or more words are used to describe the same thing, there must be a difference of some kind between them. The examples used in this section illustrate the reasons for such a difference.

Parallel to that is the fact that near synonyms are commonplace in any language, spoken or written. They are even indispensable to cover all shades of difference within one and the same range of meaning. The main problem for the students is that in most cases they understand all synonymous words as absolute synonyms only. That is, all the English words similar in meaning have the same identical meaning in Arabic. The following is a discussion of four major problems of translating synonymy.

(1) The first problem is the translation of synonyms of emotive charge: eg.

1. "He is angry":   (هو غاضب)

2. "He is discomforted":   (هو ممتعض)

3. "He is annoyed":   (هو غضبان/مُغضَب/متضايق/)

4. "He is disturbed/bothered":   (هو منزعج)

5. "He is inconvenient": (هو غير مرتاح)

6. "He is agitated": (هو مضطرب/مهتاج/ساخط)

5. "He is furious": (هو مغتاظ/يتميز من الغيظ)

8. "He is enraged/outraged"; (هو مشتاط غضباً)

9. "He is worried"; (هو قلق/هو معصب)

10. "He is nervous": (هو متوتر)

11. "He is impatient": (هو نافد الصبر/نفد صبره)

12. "He is discontented": (هو غير راض/متذمر)

13. "He is displeased": (هو متكدر/غير مسرور)

14. "He is wrathed/raged": (هو متأجج غضباً)

15. "He is bothered": (هو متنغص)

16. "He is exasperated" (هو شديد الغضب)

Here are sixteen synonyms for one and the same meaning of 'anger' (غضب). They are not exhaustive. They form together what is called a 'lexical set' or a 'lexical field' of anger. We have sixteen different words in English and fourteen words equivalent to them in Arabic. This can be described as the precision of translation. However, the problem for the students is that it is a hard task for them to find the precise synonymous word in Arabic.

The solution to this problem can be traced in the following discussion: On a grading scale, this lexical set can be divided into three main levels of meaning: ANGRY the middle, A LITTLE ANGRY below, and VERY ANGRY above, as illustrated by the following diagram:

VERY   ANGRY   ▯   غاضب جداً
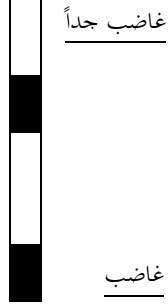
ANGRY   ▮   غاضب

LITTLE ANGRY   غاضب قليلاً

In this scale, 'ANGRY' is considered as the central level of meaning, and the other two levels are drawn in comparison to it. Applying this to the whole set of synonyms, we may have the following reclassification under the below (A LITTLE ANGRY) and the above (VERY ANGRY) levels:

A LITTLE ANGRY: nervous, worried, disturbed, discomforted, inconvenient, displeased, discontented, annoyed, bothered.

"غاضب قليلاً: متوتر، قلق، منزعج، ممتعض، غير مرتاح، غير مسرور (متكدر)، غير راض(متذمر)، غاضب(مغضب/متضايق)، متنغص".

VERY ANGRY: impatient, agitated, enraged, furious, wrathed, exasperated.

"غاضب جداً: نافد الصبر، مضطرب(مهتاج/ساخط)، مشتاط غضباً، مغتاظ، متأجج غضباً، شديد الغضب"

When the students find the equivalent word in Arabic for, say, agitated (ساخط), they are giving the most suitable version. However, when they do not find (ساخط) or (مغتاظ) or (مشتاط غضباً), they can use the general translation (غاضب جداً) for it or any of the words that come under it.

Similarly, (مُتعِض) is the precise Arabic word for 'discomforted'. Yet, when the students are - for some reason- unable to find it, they can use the general translation of this level (غاضب قليلاً). Also, (منزعج), (متضايق) or (متنغص) is applicable here.

The important thing for students is to know that the meaning of any word in this lexical family of anger is within the general scope of (غضب) in Arabic. The next stage is to distinguish the level of this emotion, anger. Is it normal? below normal? or above normal? This distinction is required because 'bothered'(متنغص), for instance, is quite different from 'raged' (متأجج غضباً). That is, a bothered person is normal and controls himself, whereas an outraged person is abnormal, for he does not control himself and loses his senses. That is why a divorce by a raged husband is pardoned in Islam, whereas an inconvenient, discomforted man's divorce is not.

The <u>solution</u>: When the students are unable to make such a distinction, they should resort to the general name of the whole set, i.e. anger (غضب).

Now the students have three solutions ordered in preference:
1.To distinguish the precise equivalent word in Arabic.
2.To distinguish the general level of the meaning of the word, and translate it into it.
3.To translate any word in the same lexical set into the general title name of this set.

It must be stressed that all the students' efforts should concentrate on number one, so that they can achieve precision of translation, which is the ultimate aim of the translator. Yet, when the students are unable -for good reasons- to take up '1', they can go for '2' and then for '3' as their last resort.

(2) <u>The second problem</u> of translating synonymy concerns the synonyms which can be described as absolute in a certain context only, because it is extremely difficult to differentiate among them as much in English as in Arabic translation:
e.g:

1. start

2. begin

3. commence

In English, there is no difference in the meaning of these three words as verbs. However, they differ in other respects:

1.Their combination with other words (i.e. collocations and idioms). For example, only 'start' can be used in the following expression:

"To start from a scratch":   (يبدأ من الصفر)

However, both 'begin' and 'start' are used in:

"To start with/to begin with":   (أول ما أبدأ به/بدايةً/أولاً)

(See collocations and idioms later).

2. The use of 'start' only as a phrasal verb (i.e. verb+a preposition or an adverb) to form new meanings(e.g. start off, start on, start out, etc.), whereas 'begin' and 'commence' are usually not used as phrasal verbs.

3. Only 'start' is used both as a noun and a verb , while 'begin' has 'beginning', and 'commence' has 'commencing/commencement' as nouns.

4. Commence' is of Latin origin and, therefore, formal, whereas 'start' and 'begin' are Old English and German and, hence, less formal, or informal.

Yet at translating these words into Arabic, they have one translation only (i.e.أبدأ). Students, therefore, do not need to think of three different words in Arabic, such as, say, (استهل، (ابتدأ), (بدأ) because they look artificial. That is, the three words are the same, with (بدأ) as the commonest in use. On the other hand, other synonyms like(افتتح) , (دشن) and (شرع) are unnecessary and confusing,

because they are further dimensions for the original meaning (بدأ). Thus they have different words in English ('open', 'inaugurate' and 'incept' respectively).

Thus the <u>problem</u> here has an easy <u>solution</u> for students. In the following examples, the same translation applies.

1. "We started at 8 a.m.": (بدأنا عند الساعة الثامنة صباحاً)

2. "We began at 8 a.m.": (بدأنا عند الساعة الثامنة صباحاً)

3. "We commenced at 8 a.m.": (بدأنا عند الساعة الثامنة صباحاً)

Another common example is the translation of the English words of obligation: 'must, ought to, should, have to, has to, am to, is to, are to'. All these words have one meaning in Arabic (i.e.أن.يجب). Other variations like (ينبغي أن/لابد أن/من/(عليك(أن)/ يترتب على) are also equally acceptable, with (يجب أن) as the most frequent in use.

The Arabic translation is not affected by the formality or informality of the English words. That is, 'must, ought to, should, have/has/had to' are more formal than 'am/is/are/was/were to', which are classified as informal in English. However, we can have a similar classification in Arabic for (ينبغي أن) and(يجب أن) as formal, and (عليك(أن)) and (لا بد أن/من) as informal. But this classification is not always acceptable in Arabic, as the former is used in the Holy Quran, whose language is all in all formal. Here is an example: (وعلى المولود له رزقهن وكسوتهن بالمعروف) (the father of the child should bear responsibility for the cost of the mother's food and clothing) (The Cow, 233). The latter, on the other hand, is used frequently in Arabic classical poetry which is also a formal variety: e.g.:

ولابد لليل أن ينجلي   ولابد للقيد أن ينكسر

(and darkness ought to clear up   and handcuffs ought to break down)

So, any of these Arabic words can be used to translate any of the English words of obligation mentioned above, regardless of its formality or informality: e.g.

1. "You must leave now !"   (ﻳﺠﺐ ﻋﻠﻴﻚ ﺃﻥ ﺗﻐﺎﺩﺭ ﺍﻵﻥ!/"

2. "You ought to leave now !"   ﻳﻨﺒﻐﻲ ﻋﻠﻴﻚ ﺃﻥ ﺗﻐﺎﺩﺭ ﺍﻵﻥ/

3. "You should leave now !"   ﻋﻠﻴﻚ ﺃﻥ ﺗﻐﺎﺩﺭ ﺍﻵﻥ/

4. "You have to leave now !"   ﻳﺘﻮﺟﺐ ﻋﻠﻴﻚ ﺃﻥ ﺗﻐﺎﺩﺭ ﺍﻵﻥ/ﻻ ﺑﺪ ﺃﻥ...

5. "You are to leave now !"   ﻳﺘﺮﺗﺐ ﻋﻠﻴﻚ ﺃﻥ ﺗﻐﺎﺩﺭ ﺍﻵﻥ")

(Any of the five Arabic versions translates all the five English equivalents).

The final example for this point is the translation of the adverbs of contrast at the beginning of sentences only: 'however, but, yet, nevertheless, nonetheless', and the expression 'having said that' (see also ch.1: sentence connectors):

Usually, 'but' is translated into(ﻟﻜﻦْ/ﻟﻜﻦَّ); 'however' into (ﻣﻬﻤﺎ ﻳﻜﻦ ﻣﻦ ﺃﻣﺮ /ﻋﻠﻰ ﺃﻳﺔ ﺣﺎﻝ;) 'yet/still' into (ﻭﻟﻜﻦ/ﻭﺑﺮﻏﻢ ﻫﺬﺍ(ﺫﻟﻚ)); 'nevertheless/nonetheless' into (ﻭﺑﺮﻏﻢ ﺫﻟﻚ/ﻭﻣﻊ ﺫﻟﻚ); and 'having said that' into (ﻭﺑﺮﻏﻢ ﺫﻟﻚ/ﻭﺑﺮﻏﻢ ﻗﻮﻟﻨﺎ ﺫﻟﻚ)). Three points can be noted here:

1. All the translations in Arabic express the meaning of contrast. Therefore, anyone can be used to translate all the words in English, in case other synonyms are not within reach, for some reason.

2. Three more translations are available in Arabic and can equally translate all the English synonyms: (ﻏﻴﺮ ﺃﻥ/ﺑﻴﺪ ﺃﻥ/ﺇﻻ ﺃﻥ).

3. The more frequent translation for 'however', (ﻋﻠﻰ ﻛﻞ ﺣﺎﻝ) is dropped because it is informal, or even colloquial, and, therefore, not advisable to use.

The <u>problem</u> of synonymy here lies only in the students' ability to understand these words of contrast, especially confusing ones like 'having said that', which would be translated wrongly by many as: (وبقولنا هذا/وبما أننا ذكرنا(قلنا) هذا).

Then, the <u>solution</u> is to choose any word of contrast in Arabic to translate them e.g.

(الأفاعي مؤذية. إلا إنها(بيد أنها/لكنها/ومع) (ذلك/ومع هذا/ورغم :"Snakes are harmful. Yet they can be useful"
ذلك)يمكن أن تكون مفيدة)

(Multiple technical terms can also be subsumed under absolute synonymy (see pp.169-70 below)

<u>(3) The third problem</u> of translating synonymy, which is difficult for many students to work out, is the possible multiplicity of synonymous versions in the TL which can be acceptable, but only in general terms. This is a common practice in everyday use of language, be it written or spoken. We frequently express ourselves in different synonymous ways and in other words, with the same meaning in general being kept. More frequent than this is the habit of explaining difficult words by means of using synonymous common, easy words. This is fairly recurrent with almost all words and phrases in language except for most technical, scientific terms which cannot accept but one recognized translation to avoid ambiguity or being confused with other close terms. The following example illustrates the point.

This English statement: "<u>The soldiers stood to their guns in the battle</u>" can be translated into the following versions in Arabic, which I venture to call "the Language of Synonymy":

1. صمد الجنود في المعركة

2. استبسل الجنود في ساحة المعركة

3. ثبت الجنود في الميدان

4. تشبث الجنود بمواقعهم في ساحة الحرب

5. أظهر الجنود شجاعة نادرة في المعركة

6. تصدى الجنود ببسالة للعدو في ساحة الوغى

7. تفاني الجنود في ساحة الشرف

8. ذاد الجنود عن حياضهم في المعركة

9. استمات الجنود في قتالهم في المعركة

10. استرخص الجنود أرواحهم في القتال

All these versions render the SL message in broad terms and within the same range of meaning of steadfastedness (الصمود/الثبات). They are good translations that anyone can be used to translate the English origin satisfyingly. Having said that, we have to admit that there are considerable stylistic differences of lexical choice and grammatical structure among them. That is, for stylistic reasons, and when specification and high degree of accuracy are required, they have to be reconsidered in translation. Stylistic differences of these types are discussed exhaustively in the next chapter, which is wholly assigned to stylistic problems of translation.

(4) The fourth problem of translating synonymy is the translation of the so-called 'familiar alternative terms' (Newmark, 1988: 201-4. See also Ghazala's translation of the book, 2004: 330-336). Familiar alternatives (البدائل المألوفة) are informal, local, intimate and cordial nicknames, words or phrases used as substitutions for other formal ones. Here are examples:

1. "The Secure Land/City" (for Makkah Al-Mukarramah)

(البلد الأمين: لمكة المكرمة)

2. "The Good City" (for Al-Madinah Al-Munawwarah)

(طِيبة الطيبة: للمدينة المنورة)

3. "The Sharp Distinguisher" (between truth and falsehood) (for the Companion
   of the Prophet Muhammad -peace be to him-, Omar Ibn Al-Khattab)

(الفاروق: لعمر بن الخطاب رضي الله عنه، صاحب رسول الله صلى الله عليه وسلم)

4. "Allah's Drawn Sword" (for: the Muslim Leader and Companion,
   Khaled Ibn Al-Waleed)

(سيف الله المسلول: للصحابي والقائد المسلم خالد بن الوليد رضي الله عنه)

5. "The malicious disease/that disease/The disease, oh, God protect us"

(for: cancer)

(المرض الخبيث/ذاك المرض/مرض اللهم عافنا: للسرطان)

6. "Chicken pox" (for: varicella)   (جدري الماء: للحماق)

7. "Old Reekie" (for: the city of Edinburgh)

(ريكي العجوز: لمدينة إدنبره الاسكتلندية)

8. "The Boot" (for : Italy, after its map which looks like the boot)

(الجزمة: لإيطاليا لأن خارطتها تبدو كالجزمة)

9. "The Red Devils" (for: the English Manchester United Football Club)

(الشياطين الحمر: لفريق مانشستر يونايتد الإنجليزي لكرة القدم)

10. "The Boss" (for: the Saudi Football Club, Al-Hilal);
    "The Chief/Leader" (for: Al-Ittihad Football Club)

(الزعيم: لنادي الهلال السعودي لكرة القدم؛ والعميد: لنادي الاتحاد)

These familiar alternatives (italicized in English, and underlined in Arabic) translate their formal equivalents properly. However, they create a problem of translation for students in two respects: The difficulty to find them in general reference books like dictionaries; and, when found, the difficulty to understand their local connotations and cultural implications for foreign students of different cultures (e.g. some might be sensitive to a nickname like 'the red devils' (الشياطين الحمر) in Arabic). These problems, however, are solvable nowadays with sophisticated channels of communications among peoples and countries being accessible to almost everybody, everywhere. In any case, students are reminded to be careful at translating these terms, or using them in translation The safest solution is perhaps to explain these terms in brackets..

Implied in all these major problems of translating synonymy is the disturbing problem of hesitancy as to which synonym is more appropriate to use in a certain text and context when several options are available in the TL, especially when accuracy is demanded. 'The Great Theatre', to take an example, can be translated into (المسرح الكبير/العظيم/الضخم/الهائل). However, and perhaps surprisingly, only (المسرح الكبير) is acceptable because it is the habitual collocation in Arabic. Such hesitation is mainly due to monosemous, literal undertanding of words, native language interference and poor skills of collocability and word combination, and habitual use of language on the part of students and translators. The solution to this problem is to beware of understanding words as monosemous, having one common meaning in all texts and contexts, and check and double-check word combinations and collocation in the TL that are nowadys available in good general bilingual dictionaries(e.g. Al-Mawred Al-Akbar (English-Arabic)(2005), Atlas Ensyclopedic Dictionary(English-Arabic) (2003)) and specialist dictionaries of collocations (a case in point is Ghazala's two Dictionaries of Collocations (English-Arabic) (2007), and (Arabic-English) (forthcoming 2009).

To sum up, the translation of synonymy is sometimes difficult and complicated. Some synonymous words, especially those with emotive charge (e.g. anger, fear, love, hatred, etc.) may have a meaning of different levels each. The students of translation as well as translators are, therefore, required to take them into consideration in their Arabic translation.

Nevertheless, synonymy can be translated easily when the distinction between the levels of meaning is unnecessary and unimportant. Only a term of general nature (e.g. expressing consent, contrast, surprise, courage, etc.) is needed instead.

Also, the possibility of having several synonymous, equally acceptable versions of translation is very often available, but with some restrictions, though, as will be demonstrated in the third chapter below.

The tricky, but interesting problem of translating familiar alternatives should be handled with care in translation into Arabic for its sensitive, cultural and local flavour and nature in language.

Generally speaking, when accuracy is essential, the translation of synonymy becomes more difficult and delicate. Yet, with more care and concerted efforts by teachers, students of translation and translators, it is hoped that this accuracy in the translation of synonymy can be achieved.

2.3.Translation of POLYSEMY AND MONOSEMY:(تعدد المعنى وأحاديته)

Polysemy is a word that has more than one meaning. It is in contrast to <u>monosemy</u> which describes a word with one single meaning only. For example, 'stage' is a polysemous word, among whose main meanings are: (1) 'step'(خطوة /مرحلة/طَور); (2) a 'platform in the theatre/theatre' (خشبة مسرح/مسرح). On the other hand, 'telephone' and 'sleep' have one meaning each: (هاتف) and (ينام/نوم) respectively.Therefore, they are monosemous.

Monosemous words and terms create no serious problem of translation on the condition that they are standardized and available in the TL. Most of these words and terms are of specific, technical and scientific nature and reference. Hence, their translation into Arabic (i.e. Arabization) is their major problem of translation.. That is why Arabization is assigned a long section in this chapter (see 2.7. below).

As regards polysemy, which is the point of focus of this section, it is one of the major distinguishing characteristics of both English and Arabic.(and may be English more than Arabic). Moreover, many polysemous words have a common meaning each, which is more popular and known than other meanings. It is called 'core' or central meaning. For example, 'sound' has the core meaning of (صوت). At the same time, it has other less popular meanings of

'firm', 'solid', 'wise', 'valid', 'narrow channel', and 'inlet on the sea', to be discussed below in this section.

The Problem: The students of translation may know only the common meaning of the polysemic word, and are usually used to translate it into Arabic, regardless of any of its other possible meanings. This means that they understand it as a monosemic word, having one meaning only.In effect, they might commit serious mistakes. The following is a discussion of two major examples, illustrating some potential problems of translating polysemous lexical items, alongside suggested solutions to them:

The first example is the translation of 'BREAK':

The students know the common meaning of 'break' as (كسر), when used as a verb and (تكسير/كَسْر) as a noun :e.g.

1. "The boy broke the window":   (كسر الولد النافذة)

2. "The thief broke the car":   (كسر اللص السيارة)

3. "We expected the break of the lock":   (توقعنا كَسْر القفل)

    This meaning is also applicable to special and other expressions like:

1. "An explosion has broken the silence":   (كسر انفجارٌ طوقَ الصمت)

2. "This job breaks the back":   (هذا العمل يكسر(يقصم)الظهر)

3. "The tennis player had a break of serve":   (كسر لاعب كرة المضرب الإرسال)

4. "The wrestler broke his opponent's bones":   (كسر المصارع عظام خصمه)

    It is still within the range of this meaning of (كسر) to translate 'break' into synonyms like (هشَّم/حطَّم/دمر). e.g.

1. "The athlete runner tried to break the world record": (حاول العدّاء تحطيم الرقم العالمي)

2. "Why did you break his face?": (لماذا هشَّمْتَ وجهه؟)

3. "That man is broken down": (ذلك الرجل محطم)

4. "The manager's policy broke the bank": (دمرت سياسةُ المديرِ المصرفَ)

Yet, the meaning of (كسر) is not the only one for 'break'. Rather, other meanings are assigned to it: e.g.

1. "You may have a break": (يمكنكم أخذ راحة/استراحة/فرصة)

2. "This medicine will break you of smoking": (سوف يخلصك هذا الدواء من التدخين)

3. "The storming weather has broken at last": (انقشع/انتهى الجو العاصف أخيراً)

4. "Some people break the law:" (يخرق/ينتهك/يخالف بعض الناس القانون)

5. "Please, do not break your promise": (من فضلك، لا تخلف وعدك)

6. "The crowd broke when the match had ended": (انفض/تفرق/انصرف الجمهور عند انتهاء المباراة)

7. " The dawn breaks at 5 O'clock today": (يبزغ الفجر عند الساعة الخامسة اليوم)

8. "She will break the news soon": (سوف تفشي(تكشف) الأخبار/تبوح بالأخبار قريباً جداً)

9. "Let us break bread together": (لنأكل خبزاً وملحاً معاً)

10 "We must break for lunch": (علينا التوقف من أجل الغداء)

11 "The prisoner broke jail": (فر السجين من السجن)

12 "Sand will break the player's fall": (سوف يخفف الرمل من سقطة اللاعب)

13 "He got angry and broke camp": (غضب وقوض خيمته(لكي يرحل)

14 "They are determined to break the back of their task":

(إنهم مصممون على إنجاز القدر الأكبر من مهمتهم/على قصم ظهر مهمتهم)

15 "The referee broke between the two boxers twenty times":

(فصل/باعد الحكم بين الملاكمَيْن عشرين مرة)

16 "Go break a leg":   (أتمنى لك حظاً سعيداً)

(The Collins English Dictionary (1986) cites(76) meanings for 'break' -phrasal verbs are not included).

Certainly, the students are not required to memorize all these meanings for 'break'. They only need to be bear in mind that it has many meanings, not one meaning only.

Before suggesting the <u>solutions</u> to the problems of distinguishing the intended meaning of a polysemous word, here is another example:

<u>The second example : the translation of 'SOUND':</u>

The most popular meaning of 'sound' is(صوت). e.g.

1. "I like the sound of birds":   (أحب صوت الطيور)

2. "The vocal cords produce the sound":   (تصدر الحبال الصوتية الصوت)

3. "Can you hear that sound?":   (هل تستطيع سماع ذاك الصوت؟)

4. "Radio frequencies are sound waves":   (الترددات الإذاعية موجات صوتية)

In these examples, 'sound' is used and translated into its common meaning (i.e. صوت). The students, therefore, have no problem here. However, their problems start when 'sound' is used with its less common, or unknown meanings on the part of the students: e.g.

1. "Your suggestion sounds reasonable":   (يبدو اقتراحك معقولاً)

2. "It is a sound basis":   (إنه أساس صُلب)

3. "She had a sound recovery":   (شُفيت شفاء تاماً/تماثلت للشفاء تماماً)

4. "Thank you for your sound advice":   (أشكرك على نصيحتك الحكيمة)

5. "Muslims have sound beliefs": (عند المسلمين معتقدات راسخة)

6. "Children sleep a sound sleep": (ينام الأطفال نوماً عميقاً)

7. "That sound between the two seas is quite narrow": (ذاك البرزخ بين البحرين ضيق جداً)

8. "Fish has a sound": (للسمك مثانة هوائية/حويصلة/حوصلة)

Undoubtedly, these meanings of 'sound' are mostly unfamiliar to students, and, hence, cause a problem of translation to them.

<u>The Solution</u>: To overcome the difficulty of translating a polysemic word used in its uncommon meaning, the following solutions can be suggested:

1. A huge number of English words are polysemous, some of which have several meanings. Students are required to bear this in mind when translating a word which seems strange if translated into its common meaning. This means that it has another meaning, which is different from that known to them. For example, 'he broke jail' will seem strange, if translated into (كسر السجن) because nobody can break prison in the sense of cutting it into pieces. Besides, this translation is unclear: Does it mean he smashed prison to escape, just smashed the window, or the door, or iron barriers, or what? In all cases none of these meanings is clearcut, or convincing.

Here students should look for another equivalent which can be more reasonable and more convincing. With the aid of the teacher, or a good dictionary, they will realize that 'broke' here means 'escaped' (فر/هرب من).

2. The type of text is another good guide to students. For instance, in a text about birds, 'sound' is likely to have its common meaning (i.e.صوت). Also in a passage about phonetics, 'sound' is expected to be used in the meaning of (صوت). Yet, in a geographical text talking about rivers, seas, straits and inlets, 'sound' is not expected to have the meaning of (صوت), but something geographical rather(i.e.a water passage ممر مائي/برزخ). In the same way, a text about the anatomy of

fish will not use 'sound' in its common sense but rather in a special meaning (i.e.bladder مثانة/حويصلة), as we usually do not have what we can really call the sound (صوت) of fish.

3. The context is decisive in guessing the more likely meaning of a polysemous word. The context means that: (1) we must look at the preceding and following sentences, or clauses; and (2) the general context of the whole text should also be taken into consideration when (1) does not help. e.g.

1."The runner fell down in the race. He <u>broke</u> his leg. So he was immediately taken to hospital": (سقط العداء أرضاً في السباق(؟)ساقه. لذا أُخذ(نُقل) مباشرة إلى المستشفى)

To decide the meaning of the polysemous word 'broke', we look at the preceding sentence to find out that a runner 'fell down' in a"race". Then we consider the following sentence to discover that a hospital is mentioned. Beside that, 'broke his leg' is another help to be quite sure that 'broke' is used in its common meaning of (كسر), which replaces the question mark in the Arabic translation.

Now we consider the following example: How do we translate? :

2."Go <u>break</u> a leg?".

Do we translate it into (اذهب واكسر ساقاً)? We cannot, because it is unclear, strange and unacceptable. However, putting it in context makes it clearer:

-"Are you nervous because of the exam? Do not worry, go <u>break</u> a leg!":
(هل أنت متوتر بسبب الامتحان؟ لا تقلق (؟))

The statements before 'go break a leg' are about nervousness and the exam. It is unacceptable to understand 'break' here in its common sense (يكسر), because it is nonsense (is it to break the teacher's leg, for instance?!). So students are invited to think it over for a short time to guess its meaning, taking into account the previous context of the examination and its atmosphere, and what people wish one another in the exam. Everybody wishes everybody else

'good luck' in the exam. Thus, 'go break a leg' can be a synonym for 'good luck' (i.e. وفقك الله/أتمنى

لك التوفيق/(أتمنى لك)حظاً سعيداً).

As to the greater context (i.e.the text), the previous point about the type of text illustrates it.

4. The direct translation of the polysemous word into its common meaning and then finding out whether it <u>makes sense</u> in Arabic or not. Let us retranslate the following sentences from the first example:

1. "This medicine will break you of smoking":   (سوف <u>يكسرك</u> هذا الدواء من التدخين!)

2. "The storming weather has broken at last":   (انكسر الجو العاصف أخيراً !)

3. "She will break the news soon":   (سوف تكسر الأخبار قريباً جداً!)

All these translations do not make sense in Arabic. (يكسر) cannot be expected in such uses: neither a medicine can break someone, nor the weather breaks down, nor someone can break the news down. However, a medicine can make someone dispose of smoking; the windy weather, for instance, comes to an end; and the news can be reported. Therefore, the sensible translations of 'break' are:(1) (يخلصك); (2) (انتهى); (3)(تفشي/تبوح ب) respectively.

The first and most important step for students is to realize that the Arabic translation does not make sense. Then, they start thinking about more correct, sensible translation. Besides, the type of text and context are quite useful to them.

5. The grammatical class of the word (i.e. verb, noun, adjective, etc.) can be a guide to its polysemy. 'Sound', for instance, is known to students as a noun. When it is used as a verb, or an adjective, it can have a different meaning: In the examples earlier, 'sound' is used as a verb in:

"Your suggestion sounds reasonable"

The students must suspect that it can have another meaning,, then,which is equivalent to 'seem' (يبدو) here.

Also, when used as an adjective, it has different meanings, as several examples above show: (e.g. 'sound beliefs' (معتقدات راسخة) etc. 'Sound waves' is not included here, because 'sound' is a noun used as an adjective (i.e. adjectival noun).

On the other hand, 'break' is commonly used as a verb. So, when used as a noun, it can have a new meaning: e.g.

"you may have a break" (see discussion earlier).

As a noun, 'break' has the meaning of (راحة/استراحة/فرصة) which is obviously different from its common, well-known meaning as a verb (i.e. يكسر).

6. The expected combination (or collocation)of a polysemous word with other words is also helpful in guessing its meaning. 'Break', for example is expected by the students to combine with physical objects like: 'window, door, hand, leg, head, car, wood, etc.' So when it occurs together with abstract, nonphysical words like: 'promise, law , lunch, dawn, weather, etc.', it has different meanings that need some efforts by them to spot (see the examples above).

'Sound' is likely to collocate with physical words which indicate the objects that produce them (i.e. a bird, a machine, an animal, etc). However, when as an adjctive it collocates with abstract words like 'argument, basis, belief, examination, etc.', it must have other meanings which are different from its common physical meaning of (صوت) (see examples about 'sound' above, and collocations below for further discussion).

7. The use of the word as a phrasal verb is an indication of its polysemic nature, as phrasal verbs have completely new meanings. Therefore, students must be extremely careful at translating a verb followed by an adverb or a preposition. Let us take 'break' again as an example:

1. "She broke away from her friends":   (انفصلتِ عن صديقاتها)

2. "The thief broke away from the police":   (أفلت/فرّ اللص من الشرطة)

3. "The machine has broken off":   (توقفت الآلة فجأة)

4. "A fierce war may break out between the two countries"

(قد تندلع حرب شعواء بين البلدين)

5. "You cannot break with your family":   (لا يمكنك أن تخاصم عائلتك)

6. "The scientists have failed to break through AIDS treatment":

(فشل العلماء في تحقيق نجاح في معالجة الإيدز)

There are thousands of phrasal verbs in English. They are so popular both in written as well as spoken language, although they are classified as informal. In translation, however, they pose a considerable translation problem to students, because they are so many and unpredictable. In addition, they can be confused with prepositional verbs(i.e. a.verb+a preposition each), which, unlike them, do not have new meanings (i.e. they are monosemous) e.g.

1. "The boy broke the window with a hammer":   (كسر الصبي النافذة بمطرقة)

2. "The boy broke with his mates yesterday":   (انفصل الصبي عن رفاقه أمس)

In (1), 'break with' is a prepositonal verb, with no change of meaning. It is also translated into two words: a verb (كسر) plus a preposition (بـ). However, in (2), 'break with' is a phrasal verb with a different meaning (i.e. separate). It is translated as one word only into (انفصل).

Students can distinguish between these two types of verb by looking at the context to find out whether a verb makes sense if translated into its common meaning, check it in a dictionary,

and/or seek help from any kind of available reference or authority. (See the section on Idioms: Phrasal verb, below).

In sum, monosemic words do not create a problem of meaning confusion, whereas polysemic words do. The best solution to picking up the intended meaning of a polysemous word is to take into account the steps just discussed from 1-7 in particular. Then students can hopefully reach a satisfactory solution at translating that word into Arabic.

2.4. Translation of COLLOCATIONS:

A 'collocation' is the 'habitual co-occurrence of individual lexical items' (Crystal, 1981. Printed in Newmark, 1988: 212). It is a combination of two or more words that always occur together consistently in different texts and contexts in language. That is, a certain noun occurs with a certain adjective (e.g. 'blind confidence: ثقة عمياء), a verb with a noun (e.g. 'draw a sword': يستل سيفاً), a noun with a noun(e.g. 'brain drain: هجرة الأدمغة), etc. Simply, it is which goes with which in language, namely, which word goes with which word. Many collocations are two words each.

Drawing a comparison between a text and the human body, Newmark (op.cit.: 125) likens grammar to the skeleton, words to flesh, and collocations are the tendons that connect them to one another. Indeed, collocations play a vital role in language. They are its beautiful part, and inject a refreshing spirit in it. They are present and inevitable in any kind of text with no exception. Hence their importance in translation. Students need to attend to them fully in Arabic to lend the Arabic version the same beauty of the English text. This means that undermining the concern with the translation of the English collocations in Arabic - which has been the case until very recently - results in a poor, despirited Arabic text.

The translation of collocations can be discussed through the discussion of their commonest types in English. In principle, fixed phrases and expressions of all types can come under the general umbrella of collocations. Yet, for convenience of discussion and classification, fixed phrases like idioms and proverbs in particular are assigned independent sections.

Types of Collocations :

There are several types of collocations. However, the concentration here is on the most important ones only, which are extremely recurrent in language use, and interest students and translators most. The classification of these types is purely grammatical, depending on the grammatical groupings of word classes according to their occurrence together in the use of

language. The adoption of grammatical description makes the structure of collocations easier to follow, understand and, hence, translate into Arabic.

1.Adjective+noun collocations: e.g.

1. "hard labour": (أشغال شاقة/مخاض عسير)

2. "net weight": (الوزن الصافي)

3. "raging storm": (ريح عاصف/عاصفة هوجاء)

4. "fast sleep": (سبات عميق)

5. "smashing victory": (انتصار ساحق)

6 "warm reception": (استقبال حار)

7. "lukewarm reception": (استقبال فاتر)

8. "idle talk": (كلام فارغ)

9. "straying sheep": (غنم قاصية/غنم تائهة)*

10."black market": (سوق سوداء)

*(غنم قاصية of '9' is taken from an authenticated Tradition(حديث صحيح) by the Prophet(peace be to him), the last part of which reads as follows:(إنما يأكل الذئب من الغنم القاصية) (Literally: 'The wolf eats none but of straying sheep'))

Many examples can be foud in both languages for this most popular type of collocations. Usually, these collocations are translated into identical Arabic ones (i.e. noun+adjective). As the examples show, this is possible in most cases, and students are encouraged to do their best to find the equivalent collocation in Arabic, because an English collocation is better translated into a collocation in Arabic.

However, there are English collocations which do not have identical Arabic equivalent collocations: e.g.

1 ."peaceful death":   (موت هادئ)

2 ."great pleasure":   (سعادة عظيمة/سعادة غامرة)

3. "bad news":   (أخبار سيئة/غير سارة)

4. " good day":   (يوم سعيد)

5. "standstill situation":   (وضع مشلول)

The Arabic versions are not widely recognized collocations. They can be called semi-collocations, or just translations. The last one can exceptionally have a popular, informal Arabic equivalent as (مكانك راوح(سِرْ)).

The main <u>problem</u> for students is to find the proper Arabic equivalent collocation. The <u>solution</u>, however, is not difficult to bring about if they are prepared to exert personal efforts, looking it up in monolingual and bilingual dictionaries, general and specialist(see 2.2. earlier), grammar and reference books, including the Holy Quran, the Prophet's Tradition (Sunnah), Islamic books, classic poetry and literature (these arethe major sources of Arabic collocations). When they cannot find a way out, they just translate the meaning of the collocation at hand correctly and suitably into Arabic. This second choice is acceptable, but poorer than the first. In all cases, there are more guidelines to the translation of collocations into Arabic at the end of this section.

For the students of translation to appreciate these and other collocations in Arabic, they can draw a comparison between proper collocations (as in the first group of examples) and ordinary, different translations: e.g.

<u>Compare:</u>

(أشغال شاقة) .1	to	(أعمال مُضنية)
(عاصفة هوجاء) .2	to	(عاصفة هائجة/غاضبة)
(استقبال حار) .3	to	(استقبال ساخن)

4. (غنم قاصية)   to   (غنم شاردة)

5. (سوق سوداء)   to   (سوق داكنة)

The comparison between each pair of these examples indicates that the group on the left is more familiar, habitual and formal than the second one on the right

Special adjective–noun collocations are used to describe bad, inedible food. e.g.

1. "addled eggs   ":   (بيض فاسد(خرب))

2. "bad milk":   (حليب فاسد(خرب))

3. "putrid meat/fish":   (لحم /سمك فاسد)

4 ."rancid butter":   (زبدة زنخة(فاسدة))

5. "rotten fruit":   (فاكهة فاسدة(عفنة))

6. "spoiled/bad meat":   (لحم فاسد/خامّ)

At first sight, these collocations cause some problems to the students of translation into Arabic, because it is difficult to find Arabic equivalents for the English adjectives. Perhaps they will not find them at all, for there are no adjectives like these in Arabic, apart from those in the examples.

The problem here is easy to overcome. The solution is simply to use the adjective (فاسد/فاسدة) with all kinds of bad food.

2 Verb+ noun collocations: e.g.

1. "attend a lecture":   (يحضر محاضرة)

2. "exert an effort":   (يبذل جهداً)

3. "pass a law":   (يسن قانوناً)

4. "run a company":   (يدير شركة)

5. "teach a lesson":   (يلقن درساً)

6. "win confidence":   (يكسب الثقة)

7. "score a victory":   (يحرز انتصاراً)

8. "pay attention":   (يعير الانتباه)

9. "seize the opportunity":   (ينتهز الفرصة)

10 "draw a sword':   (يَسْتلّ سيفاً)

The central point here is to match a certain verb with a certain noun in Arabic (as the examples show). We usually say (يلقن درساً), not (يُلقن درساً); (يضع/يمرر قانوناً) not (يسن قانوناً), not (يقدم جهداً); (يذل جهداً), not (يخرج سيفاً), not (يستل/يشهر سيفاً); (يربح ثقة) not (يكسب ثقة); (يُعلم درساً) etc.

The <u>problem</u> for students with these collocations is to find the suitable verb in Arabic. However, when it is difficult to do that, they can translate them into sense (i.e.literal, surface meaning): For example, (يعير) instead of (ينتبه) ; (يحرز انتصاراً) instead of (يفوز);(يسن قانوناً) instead of (يصدر قانوناً) ; (الانتباه) ; (يستل سيفاً) instead of (يسحب سيفاً).

Concerning the grammatical structure of these collocations in Arabic, it is mostly a verb+ noun (or a verb+an object). Yet few exceptions can occur: e.g.

1. "pay a visit":   (يقوم بزيارة/يزور)

2. "recognize a state":   (يعترف بدولة)

3 ."shake hands":   (يصافح/يتصافح)

In '1' and '2', the grammatical construction in Arabic is: 'verb+ preposition+noun(i.e. a prepositional phrase)', whereas in '3', the collocation disappears in Arabic. However, these exceptions do not break the rule of translating the English verb-noun collocations into Arabic equivalents of correspodent structure.

In their attempt to find an equivalent collocation in Arabic, students might be tempted to go for a word-for-word translation of the English collocation (i.e. verb+noun). This is possible, but can sometimes be unacceptable, as shown by '3' above. It is wrong to translate 'shake hands' literally into(يهز الأيدي) , because it has a different and strange meaning. Therefore, such translation should be avoided to allow for the good translation into (يصافح) which implies the English 'hands', and is not a collocation.

3 Noun+ noun collocations: e.g.

1. "brain drain":   (هجرة الأدمغة)

2. "nerve cell":   (خلية أعصاب(عصبية))

3. "gas cyllinder":   (أسطوانة غاز(غازية))

4. "status quo":   (الوضع الراهن)

5. "death sentence":   (حكم الإعدام)

6. "Attorney General":   (قاضي القضاة/النائب العام/المحامي الأول/رئيس القضاء)

7. "essay bank":   (بنك المعلومات)

8. "state university":   (جامعة حكومية)

9. "honey moon":   (شهر عسل)

10. "poet laureate":   (أمير الشعراء/شاعر البلاط)

These collocations usually have equivalents in Arabic, but with different grammatical structures, though. Two dominant structures are available in Arabic: (a) 'noun+ adjective' (4+8); (b) 'noun+noun' genitive construction (the other examples). Examples '2+ 3' can also be translated into: noun+adjective: (خلية عصبية) and(اسطوانة غازية). Yet, we cannot say (هجرة دماغية) for '1'; (شهر عسلي) for '9'; or (أمير شاعري) for '10'. The students should try to remember the fixed structure of these collocations in both languages, for back-translation test (i.e. translating the Arabic collocations back into English) will fail to get the proper English combinations. The result would look like this: 'cerebral immigration' (for 'brain drain'); 'honey month' (for 'honey moon'); 'poetic prince' (for 'poet laureate'). The suggested back-translated versions are not a part of

English lexicon. Hence, students are warned against undertaking such literal understanding or translation of words, disregarding standard collocability of language in general.

The <u>big problem</u> for the students here is to know the proper equivalent collocation in Arabic, especially for difficult English collocations like 'brain drain', 'attorney general' and 'essay bank'. The <u>solution</u> is they have to be careful with literal understanding as much as they can, and do their best to understand the English collocation properly and translate it into its Arabic proper equivalent, using all available resources.

<u>4. Noun+noun (the of-genitive (الإضافة)) collocations: e.g</u>.

1. "loss of memory":   (فقدان الذاكرة)

2. "the heart of the matter":   (جوهر الأشياء/حقيقة الأمر)

3. "association of ideas":   (تداعي الأفكار/توارد الأفكار)

4 "the throes of death":   (سكرات الموت/سكرة الموت/الغرغرة/الاحتضار)

5. "a sigh of relief":   (تنفس الصعداء)

6. "the break of dawn":   (بزوغ الفجر)

7. "the court of appeal":   (محكمة الاستئناف)

8. "the hour of decision":   (ساعة الحسم)

9. "the depths of despair":   (أعماق اليأس)

10. "a ghost of a chance":   (شبح فرصة)

All these collocations are translated into equivalent Arabic collocations of identical grammatical structure: 'of-genitive'. Although direct translation applies to such collocations, the students must be careful that some of them have different words in Arabic (i.e (تنفس الصعداء)) and not (تنهد الراحة); (بزوغ الفجر) , not (كسر الفجر), (but we can say: (انبلاج الفجر) especially in formal and literary texts); (ساعة الحسم), not (ساعة القرار); etc.).

On the other hand, most of these collocations are translated into collocations in Arabic. Yet , a number of them can be translated into meaning only (e.g. '4 , 9, 10').

5.Noun+and +noun(addition (العطف)) collocations: e.g.

1. "means and ends":   (الوسائل والغايات)

2. "wonderments and bewilderments"   (عجائب وغرائب)

3. "bread and butter":   (مورد رزق/قوت اليوم/لقمة العيش)

4. "food and drink":   (الطعام والشراب)

5. "good and evil":   (الخير والشر)

6. "form and content":   (الشكل والمضمون)

7. "vice and virtue":   (الفضيلة والرذيلة)

8. "terms and conditions":   (بنود وشروط)

9. "heart and soul":   (قلباً وقالباً)

10."goods and chattels":   (أموال منقولة وغير منقولة)

Seemingly, these collocations of addition are easy to translate directly into 'noun +and+noun' collocations in Arabic. However, few of these collocations can be different in grammatical form. The ninth example has the grammatical function of an adverb, as in:

"He is with us heart and soul":   (هو معنا قلباً وقالباً)

This is equal to:

"He is with us wholeheartedly": (an adverb)

Other English collocations of addition are not collocations in Arabic, such as '8' which is a translation of sense. On the other hand, '10' is a well-known collocation both in English and

Arabic laws, and should be rendered in this form into Arabic. Students need to consult a specialized dictionary, or a good English-Arabic dictionary.

Direct translation should always be watched in collocations like '3' and '7'. In '3', we do not have the collocation (الخبز والزبدة) but (مورد رزق/لقمة العيش), which is a fixed phrase of some kind in Arabic.

In '7', the word order in Arabic is the opposite of that in English: 'vice' (الرذيلة) is before 'virtue' (الفضيلة). Therefore, literal translation of the English word order does not work.

6. Adjective+adjective collocations: e.g.

1. "hale and hearty":   (بصحة جيدة)

2. "healthy and well":   (بصحة وعافية/صحيح معافى)

3. "alive and kicking":   (حي يرزق)

4. "well and good":   (على خير ما يرام)

5. "right and proper":   (في أحسن حال/كامل مكمل/تمام التمام)

The problem of translating such everyday collocations into Arabic is that, first, the grammatical structure is different and unpredictable. That is , ' 1,2,4,5' can be translated into: 'preposition+noun+noun', whereas '3' is: "noun+verb"; yet '3+5' have further possible 'noun+adjective' variations. Although the Arabic translations are collocations, numbers '1 and 5' can be translated into one and the same collocation: either (بصحة جيدة), (على خير ما يرام) or (في أحسن حال). Beside that, one word can be enough to translate them: (صحيح),(معافى) or (سليم). But one word is not a collocation, and is regarded as weaker than the former version as well as the English original: These collocations can also be translated into two words each (adj.+adj.) as : (صحيح معافى) or(كامل مكمل), which are not bad.

7.Adverb+adverb collocations e.g.

1. "wholly and heartedly": (بالتمام والكمال/من أعماق القلب/بكل إخلاص)

2. "secretly and publicly": (سراً وعلانية/في السر والعلن)

3. "willy nilly": (شاء أم أبى/رغماً عن أنفه)

The three Arabic translations are collocations, but have different grammatical structures. They are grammatically different from the English collocations. Therefore, like those of '6' above, they create a problem to students. However, they are not difficult to understand and translate for they are not unusual nor idiomatic.

The collocations of types '6' and '7' can be described as redundant. That is, the two words of the collocation are synonymous and explain each other ('2' in '7' is an exception): 'hale=hearty'; healthy=well'; wholly=heartedly', etc. Also, they are rare and, therefore, should not bother the students.

8.Noun+verb collocations (names of sounds: e. g.

1. "bees buzz": (دوي النحل)

2. "bells ring /toll": (رنين الأجراس)

3. "cats mew": (مواء القطط)

4. "dogs bark": (نباح الكلاب)

5. "donkeys bray": (نهيق الحمير)

6. "doors creak": (صرير الأبواب)

7. "flies buzz": (طنين الذباب)

8. "lions roar": (زئير الأسود)

9. "snakes hiss": (فحيح الأفاعي)

10."sparrows chirp": (زقزقة العصافير)

11. "trees rustle": (حفيف الشجر)

12. "wolves howl": (عواء الذئاب)

These collocations are not difficult to translate into collocations in Arabic. The only <u>problem</u> for the students is to be able to recognize in Arabic the sound of the animal, insect or thing required.

The <u>solution</u> is to know the name of the sound in question in the target language, which is possible for students. No better solution is available. For example, using the word (صوت) as a general word to describe the sound of anything is poor and, therefore, not advisable (e.g.(صوت النحل); (صوت الجرس); (صوت القطط); etc). However, it is better than nothing.

On the other hand, the grammatical structure in Arabic is noun+noun' (i.e. genitive), not noun+ verb' as in English. Yet, a noun-and-a-verb construction is possible in Arabic if the context requires that: e.g.

"I heard the dogs bark last night": (سمعت الكلاب تنبح ليلة أمس)

<u>9. Prepositional collocations:</u>

<u>9.1. "Noun+preposition collocations": e.g.</u>

1. "A play on (words") : (تلاعب بـ(الألفاظ))

2. "A claim for": (إدعاء بـ)

3. "A protest against": (احتجاج على)

4. "A burst at": (رمي على)

5. "A pride in": (تفاخر بـ)

6. "Ignorance of (something)": (الجهل بـ(شيء ما)

(Predictable examples are not included :e.g. 'conversation about' (محادثة عن/حول); 'a suggestion concerning"(اقتراح يتعلق بـ/بخصوص) ; "the escape of" (the prisoner)(هروب السجين) and 'of-genitive' constructions; etc.).

The students should beware of the direct translation of the preposition. We do not say (تلاعب على الألفاظ);(ادعاء لـ) ;(احتجاج ضد) ;(قذيفة إلى);(تفاخر في) or ((جهل(شيء ما) in Arabic. The <u>problem</u> here, then, is to find the suitable preposition after the noun in Arabic. This needs to be done apart from the English preposition. The <u>solution</u> is the students' increasing interest in Arabic prepositions and their unusual use in context.

<u>9.2.Preposition+noun collocations:</u> e.g.

1. "by accident":	(بمحض المصادفة/مصادفةً)
2. "under the patronage (the auspices)(of)":	(تحت رعاية)
3. "on call / duty(doctor)":	(طبيب مناوب)
4. "in advance":	(مقدما/سلفاً)
5. "on(the)alert";	(على أهبة الاستعداد)
6. "to(somebodys's)advantage":	(في مصلحة(فلان))
7. "on(somebody's) advice":	(بناء على نصيحة(فلان))
8. "in turn":	(بدوره)
9. "in return":	(بالمقابل)
10."by surprise":	(على حين غرة/فجأة/غيلة)
11."on the contrary":	(على العكس)
12."at the expense(of)":	(على حساب)

These English collocations are fixed phrases and cannot be translated literally. Although many of them are translated into identical Arabic prepositional phrases (i.e. preposition+on); others are quite unpredictable, like '3'. Some of the translations in Arabic are well-known collocations ('1', '5', and '10' in particular).

The <u>problem</u> for the students at translating these collocations is to understand them rightly as fixed expressions in Arabic. The <u>solution</u> is to work harder in order to produce good translation in Arabic, bearing in mind the risks of literal translation of words. Usually, good dictionaries include such collocations.

9.3.<u>Adjective+preposition collocations:</u> e.g.

1. "full of":   (مليء بـ)

2. "fond of":   (مغرم بـ)

3. "angry at":   (غاضب من/على)

4. "afraid of":   (خائف من)

5. "foreign to":   (أجنبي (غريب) عن)

6. "contrary to":   (على عكس/معاكس لـ)

7. "made of/from":   (مصنوع من)

8. "angry with"   (زعلان من)

(Expected combinations like 'adjacent to (مجاور لـ); 'inclined to' (ميال لـ); etc. are not included).

The <u>problem</u> of translation here lies in the meaning of the preposition which should be translated with extra care by the students. Literal translation of words is again risky here. The <u>solution</u> is to be on the alert that some of these collocations can be fixed phrases with fixed meanings. In any case, the grammatical construction in Arabic is the same as in English (i.e. 'adjective+preposition').

9.4.<u>Verb+preposition collocations (prepositional verb)</u>. e.g.

1. "long for":	(يشتاق إلى/لـ)
2. "wait for(somebody)":	(ينتظر(فلاناً))
3. "call at":	(ينادي على)
4. "protest against":	(يحتج على)
5. "dream of/with":	(يحلم بـ)

Prepositional verbs like these resist direct translation. We cannot say (يشتاق لأجل); (ينتظر من أجل), (يحلم من), (يحتج ضد), (ينادي إلى), consecutively. A back translation of the correct versions illustrates the point further:

1. (يشتاق إلى)	→	"long to"
2. (ينتظر(فلاناً))	→	"wait somebody"
3. (ينادي على)	→	"call on"
4. (يحتج على)	→	"protest on"

These collocations are not acceptable in English. Equally, the Arabic literal translations of words are unacceptable too. By comparing these English and Arabic versions with one another, the students may find a <u>solution</u> of some kind.

10. Collocations of similes(as-as constructions):e.g.

1. "as beautiful as a lark/as pretty as a picture": (أحلى من البدر/من القمر ليلة البدر/من الصورة)

2. "as red as a beetroot":   (أشد حمرة من الدم/من الشمندر)

3. "as faithful as a dog / as honest as the day is long":   (أوفى من السموءل /أوفى من الكلب)

4. "as patient as a donkey":   (أصبر من الحمار)

5. "as strong as a lion/a horse":   (أقوى من الأسد/الحصان)

6. "as stubborn as a mule":   (أعند من البغل)

7. "as sweet as honey (sugar)":   (أحلى من العسل(السكر))

8. "as old as the hills":   (أقدم من التاريخ/موغل(غارق) في القدم)

9. "as cunning as a fox":   (أمكر من الثعلب)

10."as bad as bad can be":   (أسوأ من السيئ)

11."as slender as a thread":   (أرفع من العود/أرفع من الخيط)

12."as slippery as an eel":   (أزلق من السمك/مثل الزئبق)

13."as soft as a snake":   (أملس(أنعم)من الحية)

14."as quick as lightning":   (أسرع من البرق)

15."as swift as an arrow":   (أسرع من السهم/أسرع من لمح البصر)

16."Job's patience":   (صبر أيوب)

These similes are fixed, cultural idiomatic collocations. They cannot be changed or interrupted in the middle. Some are also specific to English culture and people. Yet, most of them have identical similes in Arabic and are treated as proverbs. They are usually in the comparative grammatical form of exaggeration (صيغة التفضيل) (i.e.'better than'), rather than the form of equalness (i.e. 'as much as'/'something=something'). This form is too established to be

questioned. Indeed, it is one of the basic, common forms of hundreds of Arabic popular proverbs. (For more confirmation and evidence, see Majmaa Al-Amthaal (مجمع الأمثال) (4 vols.), Al-Maydaani, (1996), Al-Munjed fil- Lughati wal-Aalam: Arabic-Arabic Dictionary (1987(29th edn): pp. 970-1014), Al-Ghalayeeni (1998: 195), Ghazala, (2007: 95-106), and most established Arabic Language Dictionaries and reference books). Having said that, it is acceptable to translate these collocations into equivalent forms of equality between the two parts of the simile, as suggested below. This is the first important point that the students have to take into account at translating these collocations.

The second important point is to consider the cultural aspects of some of these similes. For example, the bird 'lark' (القُبّرة) (1)is a symbol of beauty in English culture, but not in Arabic culture. The 'hills' (الهضاب) (8) are also used to imply the meaning of oldness for the English, not for the Arab people. This cultural <u>problem</u> can be beaten by searching for the cultural equivalent simile in Arabic, regardless of the difference of wording. That is, 'lark' is not used in Arabic in this context, but words like (صورة), (قمر) or (بدر) are used instead. Therefore, we ignore 'lark' altogether and use one of these three words which are equally favoured. The students are warned against direct translation, or looking for the equivalent word in the same lexical family in Arabic. That is, they might think that 'lark' is a bird used in English to symbolize beauty, so they have to search for the equivalent bird in Arabic that may symbolize beauty like the 'nightingale' (العندليب) or the 'hoopoe' (الهدهد), for example. In a similar way, they may insist on translating 'hills' into its direct meaning of (تلال/هضاب), or a similar word like 'mountains' (جبال), 'plateau/highland' (نجد), etc. Such translations will not be successful. The same applies to recent similes like 'as fast as a bullet' (Literally: أسرع من الرصاصة)/'as quick as Concorde' (literally: أسرع من الكونكورد (طائرة)) which interchange with '14' and '15' above. They are translated into Arabic in the same way the two examples are translated and into the same similes. The students and translators are not required to invent new collocational similes to match the English recent ones. (See Ghazala, 2002, for more details).

The <u>solution</u> is to ignore the individual words and take the whole simile as an expression of a specific cultural meaning, which should be translated regardless of the words used in the simile. That is the reason behind translating 'lark' into (صورة) and 'hills' into (تاريخ) in the examples above.

That said, most of these similes have identical Arabic ones, as illustrated by the examples earlier. On the other hand, it is possible to translate them into the same grammatical structure of equality between the two parts of each simile. Here they are respectively: (حلو مثل الصورة) , (أحمر ماكر) , (قديم قدم التاريخ) , (حلو كالعسل/مثل السكر) , (عنيد كالبغل) , (قوي كالأسد/مثل الحصان), (صبور كالحمار) , (وفي كالكلب), (كالشمندر), (سريع كالسهم/سريع) , (سريع كالبرق/مثل البرق) , (أملس/ناعم مثل الحية) , (زَلِق كالسمك) , (رفيع مثل العود/مثل الخيط) , (سيئ كالسوء) , (كالثعلب), (كالبصر), etc . In fact, (مثل الزئبق) of '13' has this form only, whereas (صبر أيوب) of '14' is an exception because :

1. It is a fixed, religious untouched phrase.

2. It has no comparative form of exaggeration (i.e.أصبر من أيوب), for there is no 'patience' greater than the Prophet Job's, or even like it !

The <u>problem</u> facing the students with these similes is their unawareness of their equivalents in Arabic, especially the cultural ones. The <u>solution</u> is try to understand the implied meaning of the simile, and translate it into Arabic in some way or another if and when they do not know the proper equivalent simile in Arabic.

11. <u>Parts of countable nouns' collocations:</u> e.g.

1. "a bouquet of flowers":   (باقة ورد/باقة من الورد)

2. "a crowd of people":   (حشد من الناس)

3. "a flock of sheep":   (ثَلة من الغنم/ثَلة غنم)

4. "a herd of buffalo":   (قطيع من الجواميس/قطيع جواميس)

5. "a herd of cattle": (قطيع من الماشية/قطيع ماشية)

6. "a pack of dogs": (فريق من الكلاب/فريق كلاب)

7. "a pride of lions": (قطيع من الأسود/قطيع أسود)

8. "a school of whales": (قطيع من الحيتان/قطيع حيتان)

9. "a set of glasses": (طقم من الكؤوس/طقم كؤوس)

10. "a swarm (colony) of bees": (خَشْرم(سرب)من النحل/سرب نحل)

11. "a shoal (school) of fish": (سرب/فوج/قطيع من السمك)

These collocations are also fixed phrases. Each one is a part of a whole which can be counted. For example, 'flowers' is a countable whole; and 'bouquet' is a small number of flowers, and, therefore, one part of that whole.

In Arabic, there are equivalent collocations. The students should insist on finding them. Perhaps they do not have a problem with words of daily use like (باقة ورد) and (حشد من الناس) . However, they come across a <u>problem</u> at finding (ثَلة غنم) (it should be with 'fat–hah', for with 'dammah'(i.e.ثُلّة), it refers to a group of people, as in the Holy Quran (Chapter of 'The Event' (الواقعة) : 13, 39, 40)). (See also Ath-Thaalibi, 1983). The same applies to (قطيع أسود), (فريق كلاب) and (قطيع حيتان).The most problematic of all is (خشرم من النحل), as the word (خشرم) is quite uncommon and highly specialized in Arabic. That is why (سرب) is preferred to it.

The <u>solution</u> that can be suggested here - in case that students do not distinguish the proper word in Arabic - is to use the generic word (مجموعة) or (عدد) to precede a group of anything countable (i.e. people, animals, insects or things): ((مجموعة ورد (من الورد)، مجموعة/ عدد من الناس(الأغنام))، etc.

The generic word (قطيع) can be used with any group of animals, whereas (سرب) with any group of insects. We may also limit the use of (مجموعة) to any group of people or things. Thus, there is a choice between '1' on the one hand, and '2, 3, 4', on the other, from the following:

1. The use of (مجموعة) or (عدد) to describe a part of any countable noun .

2. The use of (قطيع) with any group of animals.

3. The use of (سرب) with any group of insects and birds.

4. The use of (مجموعة) or(عدد) with any group of people or things.

As to the grammatical structure of Arabic collocations, it can be either: 'noun+from+noun', or: 'noun+noun' (genitive). The former is applicable to all, whereas the latter is limited to some only. For example, we usually do not say (حشد ناس) but (حشد من الناس). Having said that, students have a choice between the two structures.

12. Parts of uncountable nouns' collocations:

1. "an act of violence":   (عمل عنف)

2. "an article of clothing":   (صنف من الثياب/قطعة قماش)

3. "a bit (piece) of information":   (معلومة)

4. "a bit (piece, word) of advice":   (نصيحة)

5. "a cake of soap":   (لوح صابون/قطعة صابون/صابونة)

6. "an item of news":   (نبأ/خبر)

7. "a pat of butter":   (قالب(صب)الزبدة)/قالب خشبي لصب الزبدة)

8. "a plot of ground":   (قطعة/رقعة أرض)

9. "a portion of cheese/butter":   (قطعة/مكعب/قالب جبنة)

10. "a piece of music":   (مقطوعة موسيقية)

11. "a loaf of bread":   (رغيف خبز)

12. "a glass of water":   (كأس من الماء)

13. "a cup of tea/coffee":   (كوب(فنجان)شاي/قهوة)

14. "a bottle of milk":   (زجاجة حليب)

15 "a slice of meat":   (شريحة لحم)

These collocations are used to refer to parts of nouns which cannot be counted in English. There are similar collocations in Arabic. Yet, some nouns are uncountable in English, but countable in Arabic: e.g.

1. (معلومات)   ←   (معلومة)

2. (نصائح)   ←   (نصيحة)

3. (أخبار)   ←   (خبر)

Therefore, they are not translated into collocations, but into one word each only (see 3, 4, 6).

Some of these collocations are known to students, and, therefore, easy to translate into Arabic (especially the examples from '11' to '15'). Yet, they may find some difficulty at translating the rest of the examples.

Unlike the collocations of '14' above, there is no one general word that can be used with all these collocations. Although the word (قطعة) can be used with '2, 5, 7, 8, 9' and less frequently with '10, 11 and 15', other collocations need specific words (as in '1, 2, 3,7,10, 11, 12, 13, 14 and 15').

The <u>problem</u> is, therefore, confined to the search for the appropriate word used to refer to the part of a specific uncountable noun. The <u>solution</u> is, first, to make sure that the noun is uncountable as English uncountable nouns are not the same in Arabic (e.g. 'news' (أخبار/خبر); 'information' (معلومات/معلومة); etc. Secondly, students have to try to locate the proper word for the

part of the uncountable noun, asking help from various sources including Arabic-Arabic dictionaries. When unable to find it, a general word like (قطعة) or (شيء من) can be used.

Conclusion: General Problems and Solutions:

1.General problems of collocability:

The translation of English collocations into Arabic has two main general problems discussed below:

a. The difficulty of generalization: Some English words collocate with one and the same word, but they are not necessarily so in Arabic. For example, 'commit a mistake' has an identical collocation in Arabic as (يرتكب خطأً). Also, 'commit a murder, is translated into (يرتكب جريمة), (but we use (يقترف جريمة) a great deal). Yet, we do not say in Arabic (يرتكب انتحاراً) for 'commit suicide', but (ينتحر). Thus, 'commit' is not always (يرتكب) or (يقترف).

In a similar way, 'fat' (سمين/بدين) collocates both in English and Arabic with 'man/woman' (رجل/امرأة). Nevertheless, we say only in English: 'fat salary'/'fat book', but in Arabic we say (راتب سمين/كتاب سمين), not (ضخم (متخم)/كتاب ضخم(سميك).

Also, we say in Arabic (بشرة ناعمة) for 'soft skin', but we cannot say (مياه ناعمة) for 'soft water', nor (مشروبات ناعمة) for 'soft drinks', but (ماء عذب/فرات/زلال) and (مشروبات خفيفة) consecutively. Likewise, 'soft soil' is(تربة خصبة), not (تربة ناعمة), while 'soft ground' can be either (أرض ملساء) or (أرض ناعمة).

Finally, here is a detailed example, showing the various words that collocate with one and the same word: 'bright' (مشرق), to produce different collocations of different meanings:

1. "bright beauty": (جمال متألق (فتان/أخّاذ)

2. "bright child": (طفل ذكي (بارع/مُتّقد الذهن)

3. "bright colours": (ألوان زاهية)

4. "bright face': (وجه وضاء/مشرق)

5. "bright future": (مستقبل زاهر (باسم/باهر))

6. "bright idea": (فكرة براقة/رائعة)

7. "bright light": (نور وضاء/ضوء منير)

8. "bright red": (أحمر براق/أحمر بهي)

9. "bright remark": (ملاحظة بارعة)

10. "bright sky": (سماء صافية)

11. "bright sun": (شمس مشرقة/شمس ساطعة)

12. "bright victory": (انتصار باهر)

13. "bright voice": (صوت رخيم/صوت عذب)

14. "bright drink/wine": (مشروب(شراب)صاف/خمر رائق)

This long example confirms that words like 'bright' which collocate with several different words are problematic for the students. Extra caution is, therefore, demanded here. Fortunately, these collocations can be found in good dictionaries(e.g. Al-Mawrid English-Arabic Dictionary).

Thus, the students of translation cannot generalize about the meaning of a word that collocates with several words. It can be different from one collocation to another, and from one language to another.

b. Variability of collocations: Different collocations for the same meaning can exist in English, but they have one collocation and one single meaning in Arabic: e.g.

1. "commit a mistake/make a mistake": (يرتكب(يقترف)خطأ)

2. "go on a visit/pay a visit": (يقوم بزيارة)

3. "hard task/daunting task": (مهمة شاقة)

4. "empty talk/idle talk": (كلام فارغ/هراء)

Usually these equivalent collocations have one and the same translation in Arabic. Students need not have different versions for equivalent English collocations, or else they may commit mistakes. For example, they need not translate 'make a mistake' and 'commit a mistake' into (يرتكب خطأ) and (يصنع/يعمل خطأ) respectively, for both mean (يرتكب/يقترف خطأ). Yet, if there are equivalent collocations in Arabic, they can give them, bearing in mind that anyone is qualified to translate the synonymous English collocations: e.g .

1. "deep sleep": (نوم عميق)

2. "heavy sleep": (نوم ثقيل)

3. "sound sleep": (سبات عميق)

4. "fast sleep": (سبات عميق)

Any version in Arabic can translate all these English collocations .

<u>2. Flexibility of collocations</u>:

Some types of collocations are flexible. That is, they can be interrupted in the middle by a word, especially an adjective or an adverb. Usually, the following types can be interrupted:

1. Adjective + noun collocations <u>:</u> e.g.

   "Black market"   →   "black <u>illegal</u> market":   (سوق سوداء غير مشروعة)

2. Verb + noun collocations : e.g.

   "Exert an effort"   →   "exert a <u>great</u> effort":   (يبذل جهداً عظيماً)

3. Noun + noun (the of–genitive)collocations : e. g.

   "Association of ideas" →   "association of <u>some</u> ideas":   (تداعي بعض الأفكار)

4. Noun + verb collocations (names of sounds): e.g.

| "Bees buzz" | → | "bees <u>strongly</u> buzz": | (يدوي النحل بقوة/دوياً قوياً) |

5.Verb + preposition collocations : e. g.

| "Long for" | → | "long <u>so much</u> for": | (يشتاق كثيراً جداً) |

6.Parts of countable nouns' collocations : e. g.

| 'a bouquet of flowers" | → | " a bouquet of <u>red</u> flowers": | (باقة ورد حمراء) |

7.Parts of uncountable nouns' collocations : e. g.

| "A pat of butter" | → | " a pat of <u>Danish</u> butter": | (قالب صب زبدة دنماركية) |

Yet, the remaining types of collocations are fixed, inflexible and cannot be interrupted in the middle:

1. Noun+noun collocations.
2. Noun+and+noun collocations.
3. Adjective+adjective collocations.
4. Adverb+adverb collocations.
5. Noun+preposition collocations.
6. Preposition+noun collocations.
7. Adjective+noun collocations.
8. Collocations of similes (as … as)

The sixth type has some flexible collocations like:

1. "To somebody's advantage":   (في مصلحة(لمصلحة)فلان)

2. "On the alert":   (على أهبة الاستعداد)

3. "In your turn":   (بدورك(أنت))

However, the greater number are inflexible.

Having said that, collocations are generally and mostly used fixed, uninterrupted and unseparated. That is why they are considered as fixed phrases.

<u>3. Translation Procedures: Solutions to the translation problems of collocations:</u>

The following is a summary of the suggested possible <u>solutions</u> to the translation problems of English collocations into Arabic. They are introduced in order of preference (i.e. the first is the best, then the second, then the third, etc).

1. Tracing the identical collocation in Arabic, if and when available. Usually a great number of English collocations have equivalent ones in Arabic.

2. In case that an identical collocation is not found in Arabic, a close collocation can be suggested. For example, 'straying sheep' is (غنم قاصية), but when students fail to get it, they can suggest a close alternative like(غنم شاردة/تائهة/ضائعة/ضالة/متخلفة عن القطيع).

3. When '1' and '2' are not possible, a suitable collocation in Arabic can be suggested: two words for two words, three for three, etc. 'Shock enormity', to take one example, is (هول الصدمة). When students do not know that, they may suggest a two-word collocation of their own such as (ضخامة (قوة/تأثير) الصدمة), or even (صدمة قوية).

4. If none of the previous solutions is at the students' disposal, a translation of the correct meaning of the collocation is an acceptable resort. It does not matter whether it is translated into one, two, three or more words. For example, 'alive and kicking' (حي يرزق) can be translated into: (على الحياة (قيد), (ما يزال حياً) , (بصحة جيدة), (صحته على ما يرام)), etc. The grammatical structure of the English collocation is ignored completely here.

5. A direct meaning should be translated into a direct meaning (as most of the examples above), and an indirect meaning into an indirect meaning in Arabic (especially the collocations of similes). For example, it is not advisable to translate 'as swift as an arrow' into a direct meaning as (سريع جداً), but into an indirect meaning as   (أسرع من لمح البصر/أسرع من البرق/أسرع من السهم).

6. If the English collocation is colloquial, it can be rendered into a colloquial Arabic collocation, if possible. Yet using formal Arabic is quite acceptable. For example, 'smashing

victory' is rather colloquial, and can be translated into a colloquial Arabic collocation: (انتصار هايل/كُبير). However, the formal (انتصار ساحق) is feasible, even better at this stage, and in formally written texts in particular.

7. By the same token, if the English collocation is formal, the Arabic equivalent should also be formal (as the vast majority of the previous examples show). It is not advisable at all to translate it into a colloquial Arabic collocation.

8. Fixed collocations like 'as.....as' similes, which cannot be interrupted in the middle, should be translated into equivalent Arabic ones with extra care. We cannot say, for instance: 'he is as very stubborn as a mule' in English, nor can we say (هو أعند جداً من البغل). We simply say: 'he is as stubborn as a mule'(هو عنيد كالبغل/هو أعند من البغل), as indicated earlier in connection with these similes.

9.When unable to work out a better solution and as the last resort, students may escape with a blind, literal translation of words. However, it is the poorest translation. It can also be quite risky because it may result in a wrong, funny Arabic version. For example, 'hard currency' is (عملة صعبة), but if it is translated into (عملة قاسية), it will sound strange and funny. Likewise, 'brain drain' cannot be translated into (تصفية الدماغ) because it is unclear and may bring to mind irrelevant meanings and implications in Arabic

Nevertheless , some collocations can be translated in a direct way quite properly, as many examples of this section confirm. After all, students should be cautious and refuse to surrender from the first attempt to the direct, word-for-word translation of any collocation, or else they would commit serious mistakes at times, as illustrated throughout this discussion of the translation of collocations.

Generally speaking, in the Arabic translation of collocations we insist as much as we can on the collocation's:

1. fixedness/flexibility

2. grammatical structure

3.directness/indirectness

4. clarity/unclarity

5. formal/colloquial style

6. simplicity/complexity

7. context

8. familiarity/strangeness

Yet, if students think that, for good reasons concerning the nature of Arabic (such as the difference between the word order of adjective+noun), they cannot meet one or more of these points, they may simply overcome them.

Finally, the rapidly growing interest in the translation of collocations in translation studies is due to their special importance in language. They play a vital role in the coherence of the structure of language. They are also the source of its attraction and special flavour that makes it more beautiful, more rhetorical, more effective and more powerful. The translation of collocations is an everlasting struggle to match the proper nouns with the proper verbs, the proper verbs with the proper nouns, the proper nouns with the proper nouns, the proper adjectives with the proper nouns, and so on and so forth. The students of translation are, thus, required to exercise patience, caution and be extra sensitive to them in translation. They are advised to do their best to find the proper collocation in Arabic, if and when available. Without collocations, their Arabic translation would seem poorer, weaker, and less inspired than the English original.

2.5.Translation of SPECIAL FIXED PHRASES:

A special phrase is a phrase with a special meaning that cannot be understood from the direct, surface meaning of its words, nor from their total meaning when taken together. A fixed phrase, on the other hand, is a phrase which always has one single grammatical and lexical form and word order that cannot be changed , interrupted or reversed. In this sense, both idioms and proverbs are special and fixed phrases.

One of the major translation problems for students is the translation of special fixed phrases: idioms, and proverbs in particular The following discussion tackles the problems of translating them, starting with idioms.

2 5.1.Translation of IDIOMS: (التعابير الاصطلاحية)

An idiom is a fixed phrase whose form is usually unchangeable, and whose meaning is always the same, inflexible, metaphorical and indirect. For example, 'hard task' can be translated directly into (مهمة شاقة); whereas 'tall order' cannot because it should not be translated into an unclear (أمر/نظام طويل) in Arabic, but into (مهمة شاقة) as a fixed, indirect meaning. Therefore, the former is not an idiom whereas the latter is.

The discussion of the translation of English idioms into Arabic can be traced through the following three groups:

 1.Group 'A': Direct idioms: e.g.

1. "Passing the exam is not a bed of roses":   (النجاح في الامتحان ليس طريقاً مفروشاً بالورود)

2. "A true friend does not stab in the back":   (الصديق الحقيقي لا يطعن في الظهر)

3. "You scratch my back and I scratch yours: /حكلّي لحكلّك/إمسكلي واقطعلك/كُلْ وأكِّل/

أضئ لي أقدح لك)

4. "He killed his neighbour in <u>cold blood</u>": (قتل جاره ببرودة دم)

5. "You <u>make my blood boil</u> by your bad manners": (إنك <u>تجعل الدم يغلي في عروقي</u>

بسلوكك السيئ)

6. "It was <u>the straw that broke the camel's back</u>" (كانت <u>القشة التي قصمت ظهر البعير</u>)

7. "High prices are <u>a daylight robbery</u>:" (الأسعار الباهظة <u>سرقة في وضح النهار</u>)

8. "Our dear aunt is at <u>death's door</u>": (خالتنا العزيزة على <u>أبواب الموت</u>)

9. "They needed the job, so they <u>signed on the dotted line</u>

(كانوا بحاجة إلى العمل لذا <u>وقعوا على بياض</u>)

10. <u>"She cannot believe her eyes/ears</u>": (<u>لا تستطيع أن تصدق عينيها/أذنيها</u>)

11. "Their company is on <u>the black list</u>": (شركتهم على <u>القائمة السوداء</u>)

12. "Why do you <u>wash your dirty linen in public</u>?": (لماذا <u>تنشر غسيلك الوسخ على الملأ؟</u>)

13. "Some people <u>put the cart before the horse</u>": (يضع بعض الناس <u>العربة أمام الحصان</u>)

14. "That man is <u>rolling in money</u>": (ذاك الرجل <u>يتقلب في الثراء/يتقلب ذاك الرجل في الثراء</u>)

15. "people were driven to war like <u>lambs to the slaughter</u>"; (سيق الناس إلى الحرب

كما تساق النعاج إلى <u>المذبح (المسلخ)</u>)

16. "They apply <u>the law of the jungle</u>": (إنهم يطبقون <u>شريعة الغاب</u>)

17. "ladies and gentlemen , <u>lend me your ears</u>": (سادتي وسيداتي <u>أعيروني انتباهكم/شنفوا آذانكم</u>)

18. "He serves two masters": (إنه (هو)<u>يخدم سيدين/يلعب على الحبلين</u>)

19. "Let us <u>turn a new page</u>": (<u>لنفتح صفحة جديدة</u>)

20. "His name was <u>on the tip of my tongue</u>": (كان اسمه <u>على رأس لساني</u>)

Notably, these idioms are translated directly, but should be understood indirectly. That is, they have metaphorical meanings. Therefore, they are all fixed metaphors, saying something to

mean something else. To illustrate this further, the intended, direct meanings of the previous examples can be as follows:

1. "Passing the exam is difficult": (النجاح في الامتحان أمر صعب)

2. "A true friend does not betray": (الصديق الحقيقي لا يخون)

3. "Serve me, so that I serve you": (اخدمني لأخدمك)

4. "He killed his neighbour intentionally and insensitively": (قتل جاره عمداً من دون إحساس)

5. "You agitate me": (إنك تغيظني)

6. "It was the light knockout stroke": (كانت الضربة الخفيفة القاضية)

7. "High prices are public, legal robbery": (الأسعار الباهظة سرقة علنية شرعية)

8. "Our dear aunt is dying": (خالتنا العزيزة تموت/تحتضر)

9. "They signed unconditionally": (وقعوا من دون شروط)

10. "She is astonished": (هي (إنها) مذهولة)

1 "Their company should not be dealt with/boycotted":

(ممنوع التعامل مع شركتهم/شركتهم مقاطعة)

12. "Why do you make your own secrets open": (لماذا تفشي أسرارك الخاصة ؟)

13. "Some people do things the opposite way": (يعكس بعض الناس الأمور)

14. "That man is very rich": (ذاك الرجل ثري جداً)

15. People were driven by force, unaware of the consequences":

(سيق الناس قسراً ، دون إدراك للعواقب)

16. "They apply the law of might is right": (إنهم يطبقون قانون القوي يأكل الضعيف)

17. "Listen to me carefully": (أصغوا إلي جيداً)

18. "He is a hypocrite": (إنه

منافق)

19. "Let us have a new start": (لنبدأ من جديد)

20."I was about to say his name":   (كنت على وشك نطق اسمه)

   These are direct explanations of the idioms under discussion. However, the students of translation need to concentrate on translating, not explaining English idioms into Arabic equivalents. Explanation is acceptable only when translation is not possible for a good reason.

   The <u>problem</u> for the students is to have access to the equivalent idiom in Arabic. The <u>solution</u> is possibly not difficult for two reasons:

   1. Such idioms are favourable for the students as well as for some pedantic teachers. Therefore, their translation is interesting for both of them.

   2. The idioms of this group have direct, identical equivalents in Arabic. So, if the students translate them directly, they may get many of them right.

   Thus , students can rely on the literal translation of these idioms. However, when such translation is not understood, funny or quite strange, they should realize that literal translation is useless, as the idioms of group 'B' prove.

Group 'B': Indirect idioms:

 1. "My car is <u>second hand</u>":   (سيارتي مستعملة)

 2. "How nice to remember your <u>palmy days!</u>":   (ما أجمل أن تتذكر أيام العز !)

 3. "My niece is so selfish. She is <u>a dog in the manger</u>":

        /ابنة أخي (أختي)أنانية جداً. إنها مثل ذكر النحل، تأكل العسل وتُضيِّق المكان

                  لاتحب الخير لنفسها وتمنعه عن غيرها)

 4. "Beating the Brazilian football team is a <u>tall order</u>"

                          (هَزْم فريق البرازيل لكرة القدم مهمة شاقة)

 5. "He is a <u>big shot(gun)</u>":   (هو (إنه) رجل عظيم)

6. "The innocent man remained <u>under a cloud</u> for some time":

(بقي البريء فريسة للشك لبعض الوقت)

7. "The two athletes were <u>neck and neck</u> in the race";

(كان العداءان جنباً إلى جنب(الند للند)في السباق)

8. "Let us <u>talk shop</u>": (دعنا نتحدث(لنتحدث)عن العمل)

9. "There is a <u>black sheep</u> in every family": (هناك ولد نشاز /عاق في كل عائلة)

10. "We cannot call this a holiday. It is a <u>busman's holiday</u> !":

(لا نستطيع أن ندعوا هذه إجازة . إنها <u>إجازة عمل</u>)

11. "There's far too much <u>monkey business</u> going on around here":

(هناك كثير من الأشياء المريبة تجري من حولنا)

12. "It is a <u>donkey work</u> to write a book": (إنه لعمل <u>شاق</u> أن تؤلف كتاباً)

13. "He can <u>walk on water</u>": (يستطيع أن يصنع المعجزات/في وسعه أن يفعل المعجزات)

14. "Leave everything to her. She has <u>broad shoulders</u>":

(دع كل شيء لها. إنها في مستوى المسؤولية/إنها عريضة المنكبين)

15. "Will you <u>be our mother</u> for today, please ?":

(هل لك أن تعد لنا الشاي اليوم/أن تقوم على خدمتنا(رعايتنا) من فضلك؟)

16. "You are <u>flogging a dead horse</u> !":

(إنك لا تُسمع الأموات/لا حياة لمن تنادي/ لقد أسمعت لو ناديت حياً   ولكن لا حياة لمن تنادي !)

17. "My brother does not stand a <u>dog's chance</u> to pass" because he has not studied at all":

(ليس لأخي <u>ولا حتى بصيص أمل</u> في النجاح/أس فرص للنجاح، لأنه لم يدرس إطلاقاً)

18. "The bribed clerk was <u>given the sack</u> yesterday":(طُرد/طوي قيد/كُفت يد الموظف المرتشي أمس)

19. "The retired manager of the company received a <u>golden handshake</u>":

(تلقى مدير الشركة المتقاعد مكافأة ضخمة(تكريماً عظيماً))

20. "The soldiers are <u>sitting ducks</u>, since they do not hide behind anything":

(الجنود فريسة سهلة (لقمة سائغة/<u>هدف مكشوف</u>)لأنهم لا يختبؤون خلف أي شيء)

The examples of this group are quite problematic for the students of translation, because they are entirely indirect and cannot be understood from the literal, common meaning of the words. The <u>problem</u> will be clearer for the students when these idioms are translated literally and directly, proving to be wrong, strange, nonsensical and sometimes funny:

1.(سيارتي <u>يد ثانية</u>).

2.ما أجمل أن تتذكر <u>الأيام النخيلية</u>).

3.(إنها <u>كلب في المعلف</u>).

4.(هَزْم فريق البرازيل لكرة القدم <u>أمر طويل</u>).

5.(هو <u>قذفة/رمية كبيرة</u>)

6.(بقي البريء <u>تحت غيمة</u> لبعض الوقت).

7.(كان العداءان <u>رقبة ورقبة</u> في السباق).

8.(دعنا نتحدث عن <u>الحانوت</u>).

9.(هناك <u>غنمة سوداء</u> في كل عائلة).

10.(إنها إجازة سائق حافلة).

11.(هناك كثير من <u>العمل القردي</u> يجري حولنا).

12.(إنه <u>لعمل حماري</u> أن تؤلف كتاباً).

13.(يستطيع أن <u>يمشي على الماء</u>).

14.(عندها منكبان عريضان)

15.(هل لك أن <u>تكون أمنا</u> لهذا اليوم ؟).

16.(إنك <u>تجلد حصاناً ميتاً</u>...).

17.(ليس لأخي <u>فرصة كلب</u>...).

18.(أُعطي الموظف المرتشي <u>كيساً</u>).

19.(تلقى مدير الشركة المتقاعد <u>مصافحة ذهبية</u>).

20.(الجنود بطات جالسة لأنهم لا يختبئون...)

These direct translations confirm beyond doubt that the meaning in Arabic is either unclear, quite strange or unacceptable. Although (بمقدوره أن يمشي على الماء) can be understood, the rest cannot. مصافحة) ,or (أعطي كيساً), (عمل حماري), (عمل قردي), (أمر طويل), (كلب في المعلف), (الأيام النخيلية), (سيارتي يد ثانية), What is هل لك أن)ذهبية? We usually do not have such idioms in Arabic. On the other hand, translations like (أن عمل) ,(إنه كلب في المعلف), (هو قذفة/رمية كبيرة) are strange and funny, whereas (الجنود بطات جالسة) and (تكون أمنا؟ قردي), (عمل حماري) and (فرصة كلب) are not only odd but insulting and, therefore, can be described as dangerous translations.

These translations are simply unacceptable, and students must avoid them completely. Unfortunately, they resort to them every time they translate such idioms, committing serious, silly mistakes, as pointed out above.

The <u>solution</u> to the translation of the idioms of Group 'B' is to understand them in context only because they cannot be understood in isolation. That is the reason for having them in full sentences. If the context does not help, literal translation of words can be suggested on the condition that it is clearly understood. If not, it must be wrong, and the students have to resort to a special English-English (monolingual) or an English-Arabic (bilingual) dictionary of idioms, or to any other reference to help them.

In all cases, students must be careful at attempting direct translation of any idiom. Yet, they can use it as a tester of wrong/right translation. That is, if it is understood as a possible, used phrase in Arabic, it can be right; otherwise, it is likely to be wrong. Having said that, experience shows that student are fond of idioms, probably for their strangeness, and some teachers concentrate on them in an unusual way as 'a show of muscles'. Therefore, they may not find them as problematic as some might think.

Group 'C': PHRASAL VERBS:

Phrasal verbs are well-established, extremely popular idioms. As explained earlier (see 2.3.), a phrasal verb is a combination of a verb+an adverb/preposition, or both an adverb and a preposition (such as: 'up, down, on, off, in, out, over', etc). It has a special, idiomatic meaning that cannot be understood from the individual meaning of the verb and the adverb/preposition taken together.

The students face a big problem at translating English phrasal verbs into Arabic, because they are misleading and usually confused with prepositional verbs (i.e. a verb+a preposition) which are not idiomatic and retain their normal, direct meaning. The criterion for distinguishing between the two types of verb is to apply direct translation to both of them to find out if meaning is altered. e.g.

1. "Please, put the book on the table":   (من فضلك ضع الكتاب على الطاولة)

2. "Please , put your coat on":   (من فضلك ضع معطفك على)

Clearly, (1) is possible and understood, whereas (2) is not because it is broken, ungrammatical and something is missing after the preposition 'on' (على). So, the former is a prepositional verb, but the latter is a phrasal verb that has a special, idiomatic, different meaning (i.e. wear/dress (يلبس)) that has no relation to the former, although both are 'put on' each.

Let us focus now on the translation of phrasal verbs, starting with giving examples under group 'C':

1. "You always argue back every time I say something":   (أنت دائماً تعارض كلما أقول شيئاً)

2. "When the guests come, ask them up, please":

(حينما يأتي الضيوف، قل لهم أن يصعدوا إلى الأعلى، لو سمحت)

3. "The mother barked out when her child had fallen down":

(صرخت الأم بشدة/صرخة ألم عندما سقط طفلها)

4. "Stop beating about the bush !" :   (توقف عن اللف والدوران)

5. "Please, do not break in while I am talking": (من فضلك لا تقاطعني أثناء كلامي)

6. "Try to bring the others around to your opinion": (حاول أن تقنع الآخرين برأيك)

7. "You are welcome any time you call in": (أهلاً بك في أي وقت تزورني)

8. "We are obliged to carry out our promise": (نحن ملزومون بتنفيذ وعدنا)

9. "Come forward, gentleman":   (تقدم أيها الشاب)

10. "The boy does not like his sister . She always digs at him":

(لا يحب الولد أخته. إنها تنهره دائماً)

11. "My uncle found out that his illness was serious" : (اكتشف عمي أن مرضه خطير)

12. "What time do you usually get up in the morning ?"

(في أي وقت/ساعة عادة تنهض في الصباح؟)

13. "My friend always says that he will give up smoking":

(يقول صديقي دائماً إنه سوف يقلع عن التدخين)

14. "Do not stop talking. Go on, please": (لا تتوقف عن الكلام. تابع لو سمحت)

15. "The defender played the ball back to the goal keeper": (أعاد المدافع الكرة لحارس المرمى)

16. "I do not have enough time to read the book through":

(ليس عندي الوقت الكافي لأدرس الكتاب بتمعن)

17. "Will you see us to the door , we do not know the way":

(هلاّ رافقتنا إلى الباب، إننا لا نعرف الطريق)

18. "Nobody spoke against the suggestion": (لم يعارض أحد الاقتراح)

19. "Please, stand aside, the lady would like to enter":

(من فضلك ، أفسح الطريق، فالسيدة تود أن تدخل)

20. "The plane takes off at 9 O'clock a.m.": (تقلع الطائرة عند الساعة 9 صباحاً)

21. "We try our best not to write any student off the final exam":

(نحاول جهدنا ألا نستبعد أي طالب من الامتحان النهائي)

22. "They will <u>be on with</u> the lectures very soon" (سوف يبدؤون المحاضرات قريباً جداً)

23. "You are lying ! <u>Come down to</u> brass tacks":

(أنت تكذب. <u>تحدث عن</u> حقائق الأمور/حقائق جوهرية)

24. "Mary always likes to <u>get in on</u> preparing food":

(تحب ماري دائماً أن <u>تشارك</u> في إعداد الطعام)

25. "Some people are unkind. Yet we can <u>put up with them</u>":

(بعض الناس غير لطفاء (غير ظرفاء). ومع ذلك يمكننا أن <u>نتسامح معهم</u>)

The meanings of English phrasal verbs are mostly unpredictable and unfamiliar to students. Yet, the preposition 'on' implies the idea of doing something over a period of time continuously when it combines with verbs (e.g. go on=continue; carry on=continue; drive on=continue driving, etc.). In a similar way, the adverb 'off' suggests the notion of finishing, leaving or disposing of something (e.g. get off=leave; call off=cancel; take off=undress; etc). Similar to 'off' is the adverb 'away' which usually means dispose, or take something/somebody far from something/somebody (e.g. go away=leave; throw away=dispose of; wipe away=remove; etc). The adverb 'up' can also have a general meaning of doing or finishing something quickly and completely (e.g. drink up=drink completely and at one time; eat up=finish eating, etc). (See also Carter, 1987: Chs. 3&6)

However, this does not lead to the conclusion that some adverbs and prepositions have fixed, general meanings when combining with any verb, because of three reasons:

1. The combinations of the same preposition/adverb with different verbs may result in different meanings: e.g.

'<u>ON</u>':   -go on=continue (يستمر)

- -put on=wear

(يلبس)

- -hang on=wait   (ينتظر)

'OFF': -get off=leave   (يغادر)

- -take off=fly/undress   (يطير/يخلع)

- -write off=dismiss/ignore/exclude   (يطرد/يتجاهل/يستثني)

'UP': -eat up=finish eating   (ينهي الأكل)

- -give up=stop   (يتوقف/يقلع عن)

- -speak up=raise one's voice   (يرفع صوته)

2. The same combination of a preposition/adverb and a verb can have different meanings. e.g
'COME OFF':

1. "Leave a place":   (يغادر مكاناً ما)

2. "succeed":   (ينجح)

3. "take place as planned":   (يحدث كما هو مخطط له)

4. "to have a result":   (يصل إلى نتيجة)

5. "to suffer a result":   (يعاني من نتيجة/من عاقبة)

6. "to fall from something high":   (يسقط من علٍ)

7. "to be able to be removed":   (يمكن إزالته)

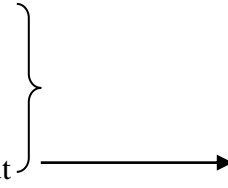8. "to stop being joined to something":   (ينفصل عن شيء ما)

9. "to stop public performance (of a play)":   (يوقف عرضاً عاماً(المسرحية))

3. The same meaning can be expressed by different combinations: e.g.

'LEAVE': -go away

      -get offLout

-     -go out   →   (يغادر/غادِر)
-     -push off
-     -buzz off

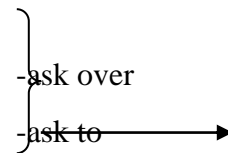'INVITE':   -ask in

-         -ask over
-         -ask to   →

        (يدعو)
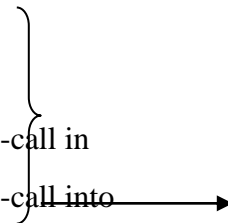
-         -ask up

'VISIT':   -call at

      -call by

-         -call in
-         -call into   →   (يزور)
-         -call on
-         -call upon
-         -go on(a visit)

      What is the <u>solution</u>, then? It is by no means not possible for students to know the meanings of all English phrasal verbs, nor all the combinations of the same verb, especially common verbs like 'come', 'get', 'drink', 'go', 'see', 'set', 'take', etc. For example 'take' has over three hundred meanings. 'Come to' has forty five entries of main meanings (see Longman Dictionary of Phrasal Verbs, 1983). Nevertheless, they are able to know and memorize the most important combinations of the common, widely used phrasal verbs (some examples are provided above

from 1–25). This is similar to irregular verbs; the students need to memorize only the commonest, most important irregular verbs such as 'bring', 'come', 'drink', 'eat', 'go', 'have', 'run', 'put', 'see', 'take', 'think', 'write',above etc.

Moreover, students can concentrate on the main, core combination(s) of each of these common phrasal verbs. For example, 'come' has about sixty eight phrasal combinations. The commonest ones are seven. Here they are with their commonest meanings only:'come to' (يصل) 'come in' (يدخل); 'come across' (يصادف); 'come on' (تقدم/يتقدم/هيا); 'come off' (يسقط); 'come out' (يبرز); and 'come through'' (يخرج سالماً). Each of these combinations has a number of meanings. At the same time it has a core, commonly used meaning (which is the one mentioned here). Students can satisfy themselves with these common phrasal combinations of 'come', and with their core meanings only. This is hopefully possible for the students of translation. After all, phrasal verbs have entries in good dictionaries now, and are assigned special dictionaries (see above, op.cit.).

In fine, idioms are fixed phrases that need extra care from the students of translation. Generally speaking, direct translation is dangerous here, and the students must consider the context carefully and check the idiom in a good bilingual, or monolingual dictionary. The teacher can also be a good guide to them.

2 5 2 Translation of PROVERBS:

Like idioms, proverbs are special, fixed, unchanged phrases which have special, fixed, unchanged meanings. A proverb cannot be translated or understood as a collection of the individual meanings of its words. Moreover, proverbs are metaphors that stand for something else. Beside that, they are culture-specific. Therefore, they should not be translated or understood directly.

The problems of translating English proverbs into Arabic and the suggested solutions to them are discussed in detail through the following three main groups.

Group 'A': Absolute equivalence: e.g.

1. "Like father like son": (الولد سر أبيه؛ الولد طالع لأبيه(عامية))

2. "Do not put off your duty till tomorrow": (لا تؤجل/لاتؤخر عمل اليوم إلى الغد)

3. "There is nothing new under the sun": (لا جديد تحت الشمس)

4. "All that glitters is not gold": (ماكل ما يلمع ذهباً)

5. "A drowning man will clutch at a straw": (الغريق يتعلق بقشة)

6. "Man is known by the company he keeps": (يعرف المرء بصحبته)

7. "As you sow, so will you reap": (كما تزرع تحصد)

8. "I hear wheeling without milling": ((أسمع) جعجعةً ولا أرى طحناً)

9. "Too many cooks spoil the broth": (كثرة الطباخين (تحرق)الطبخة/كثرة الربان تُغرق السفينة)

10. "A wolf in sheep's clothing": (ذئب في ثوب حمل/تحت جلد الضأن قلب الأذؤب)

11. "Necessity is the mother of invention": (الحاجة أم الاختراع/الحاجة تُفَتق الحيلة)

12. "The way to a man's heart is through his stomach": (الطريق إلى قلب الرجل معدته)

13. "To hit two birds with one stone": (يضرب عصفورين بحجر)

14. "Like mother like daughter": (البنت طالعة لأمها/اقلب الجرة على فمها تطلع البنت لأمها(عامية))

15. "No smoke without fire": (لا دخان من دون نار)

The examples of this group are the easiest for students to translate, because most of them can be translated directly. However, the problem remains for the students to know the full form of the proverb in Arabic. The solution is not hard to attain anyway, for they are usually fascinated by proverbs in both languages and know some of them beforehand. With the help of an authority and the consultation of specialist references -which are available now – they can find the solution to the problem of translating identical proverbs. Even with the students' ignorance of the proverb altogether, they may recall it in Arabic at hearing one or two words of it. Classroom tests can easily confirm this.

In all cases, when unable to guess the proverb in question, the students resort to translating its meaning into ordinary language. For example, if they are unaware of the corresponding Arabic proverb for: 'like father like son', they can translate it into (الابن يشبه الأب/الولد مثل أبيه), or into a colloquial version as above, which is usually avoided in standard language translation.

On the other hand, there are more than one Arabic version for some English proverbs, all of which are equally acceptable in general terms: e.g.

(1) "Like father like son"(1-4 are adopted from Al-Munjed Fi-L Aalam, 1987: 29th edn):

1.(من شابه (أشبه) أباه ما ظلم)

2.((إن)هذا الشبل من ذاك الأسد)

3.(الولد صورة من أبيه)

4.(هذا الكعك من ذاك العجين)

5.(فرخ البط عوّام)

It should be pointed out that these synonymous versions of the same proverb would be understood in a general context of synonymy, for there are significant stylistic differences among them(e.g. colloquial(5)/formal(1-4); more agreeable(1-3)/less agreeable (4-5); more positive(1-3)/less positive(4-5); more sublime(1-2)/less sublime (3-5); etc.). Moreover, applying a back-translation test to these translations may produce slightly different versions in English. Yet, the general meaning is retained in all cases.

(2) "Man is known by the company he keeps":

1.(قل لي من تعاشر أقُل لك من أنت)

2.(يعرف المرء بأقرانه)

3.المرء بخليله

4.عن المرء لا تسلْ وسلْ عن قرينه

5.الصاحب ساحب

Group "B": Similar equivalence: e.g.

1. "Forbidden fruit is sweet": (أَحَب شيء إلى الإنسان ما مُنعا/كل ممنوع مرغوب)

    <u>Literally :</u> (الثمرة الممنوعة حلوة)

2. "Blood is thicker than water": (الدم لا يصير ماء/الظفر ما يطلع من اللحم(عا)/ما حك

جلدك مثل ظفرك (

    <u>Literally :</u> (الدم أسمك من الماء)

3. "A bird in hand is worth two in the bush": (عصفور في اليد خير من عشرة على الشجرة)

    <u>Literally :</u> (طائر في اليد خير من اثنين في الشجرة)

4. "Birds of a feather flock together": (إن الطيور على أشكالها تقع)

    <u>Literally:</u> (الطير ذات الريش نفسه تجتمع سوية)

5. "Two minds are better than one": (رأيان خير من رأي واحد/المرء قليل بنفسه كثير بإخوانه)

    <u>Literally :</u> (عقلان خير من عقل واحد)

6. "To make a dome out of a molehill": (يعمل من الحبة قبة(ومن البذرة شجرة)

    <u>Literally:</u> (يعمل من تلة الخلد قبة)

7. "A friend in need is a friend indeed": (الصديق وقت الضيق)

    <u>Literally:</u> (الصديق وقت الحاجة هو الصديق الحقيقي)

8. "Better to be safe than sorry": (السلامة ولا الندامة)

    <u>Literally :</u> (من الأفضل أن تكون سالماً من أن تكون آسفاً)

9. "Diamond cut diamond": (لا يفل الحديد إلا الحديد/وداوها بالتي هي الداء)

    <u>Literally:</u> (الألماس يقطع الألماس)

10. "Familiarity breeds contempt": (الألفة تولد الكره/الأنس يُذهب المهابة)

    <u>Literally:</u> (الألفة تولد الاحتقار)

11. "where there is life there is hope": (لا يأس مع الحياة/لا حياة من دون أمل/إن مع العسر يسرا)

<u>Literally</u>:	(حيث توجد الحياة يوجد الأمل)
12."charity begins at home":	(الأقربون أولى بالمعروف)
<u>Literally</u>:	(تبدأ الصدقة في البيت)
13."Poverty is no sin":	(الفقر ليس عيباً)
<u>Literally</u>:	(الفقر ليس خطيئة)
14."Let bygones be bygones":	(عفا الله عما سلف/ما فات مات)
<u>Literally</u>:	(دع أحداث الماضي أحداثاً ماضية)
15."A fox is not taken twice in the same snare":	(لا يُلدغ(لايُلسع) المؤمن من جحر مرتين)
<u>Literally</u>:	(لا يوقَع الثعلب في الشرك نفسه مرتين)

The proverbs of this group are harder to translate than those of the first one .Yet, this does not mean that they are very difficult to translate. Presumably the knowledge of a part of the proverb in Arabic is enough for students to guess it in full. When it is not possible for them to find a proper version of a proverb for one reason or another, they can translate its sense: e.g.

"Let bygones be bygones":

1. (عفا الله عما مضى)

2. (دع الماضي ماضياً)

3. (ما مضى مضى وانقضى)

4. (لننسَ الماضي)

The literal, direct translations of these proverbs are given to illustrate two points:

1. To show the similarities and the differences between each pair in both English and Arabic.

2. To point out the possibility or the strangeness of the Arabic literal versions of English proverbs. For example, '12' is strange and unclear if translated directly into:

(تبدأ الصدقة في البيت).

Group 'C': Different equivalence: e.g.

1."To lock the stable door after the horse has bolted out":

(سبق السيف العذَل/لا ينفع الترياق إذا بلغت الروح التراقي)

Literally: (يقفل باب الإسطبل بعد أن هرب الحصان)

2."A stitch in time saves nine":

(إن دواء الشق أن تحوصه(ترتقه)/ استدرِكِ الخطر قبل وقوعه/تدارَكِ الأمر قبل أن تقع الفاس في الراس(عا)

Literally : (درزة في وقت توفر تسعاً)

3. "One man's meat is another man's poison": (مصائب قوم عند قوم فوائد)

Literally: (لحمة زيد قد تكون سُماً لعمرو)

4. "The grass is greener on the other side
   of the hill/fence": (النبي في غير أهله كريم/ مزمار الحي لا يُطرِب)

Literally: (العشب أكثر خضرة في الجانب الآخر للتلة/للسياج)

5. "Love me love my dog": (وأحبها وتُحبني   ويُحُب ناقتَها بعيري/لأجل مدينة تكرم مداين/

كرماً لعين تكرم مرجعيون)

Literally: (أحِجِّني وأحبَّ كلبي/إذا كنت تحبني فأَحبَّ كلبي)

6. "Enough is as good as a feast": (القناعة كنز لا يفنى/القناعة غنى)

Literally : (مَثَل الاكتفاء مَثَل الوليمة)

7. "He who pays the piper calls the tune": (القرش يُلَعب القرد)

Literally : (من يدفع لعازف الناي يحدد اللحن)

8. "To separate the grain (wheat)from the chaff":

(يَميز الخبيث من الطيب/ يميز الغث من السمين/يميز الصالح من الطالح)

Literally: (يفصل الحب (القمح)عن القش)

9. "Half a loaf is better than no bread": (الرمد خير من العمى)

Literally: (نصف رغيف خير من لا خبز)

10. "To add insult to injury":   (يزيد الطين بلة)

Literally :   (يضيف إهانة إلى إصابة)

11. "Don't count your chickens before they're hatched":

(لكل مقام مقال/لكل حادث حديث/ لا تقل فول حتى يصبح في المكيول(عا)/لا تقل عنب حتى

يصير في السلة(عا)/لا تقل كمون حتى تصر عليه(عا))

Literally: (لا تعُدَّ فراخك قبل أن تفقس)

12. "A leopard never changes its spots":

(الطبع يغلب التطبع/من شبَّ على شيء شاب عليه/ ذنب الكلب أعوج)

Literally: (لا يغير الفهد بقعه أبداً)

13. "Beauty is in the eyes of the beholder":

(القرد بعين أمه غزال(عا)/حَسنٌ في كل عين ما تود/حبك للشيء يعمي ويُصِم)

Literally: (الجمال في عيني ناظره)

14. "Between Scylla and Charybdis":

(كالمستجير من الرمضاء بالنار/أمران أحلاهما مرّ/بين نارين)

Literally: (بين الوحشين الأسطورين سيلاً وشاربديس)

(أحرق من ناكثةٍ غزلها/أحمق من نعامة/من ناطح الصخر(الماء))   15. "Like a bull in a china shop":

Literally: (مثل ثور في حانوت آنية من الخزف)

16. "When in Rome, do as the Romans do"

(إذا كنت في قوم فاحلب في إنائهم/ من عاشر القوم أربعين يوماً صار منهم)

Literally: (إذا كنت في روما فافعل كما يفعل أهلها)

17. "All roads lead to Rome"   (كل الطرق تؤدي إلى مكة/كل الدروب إلى الطاحون)

Literally: (كل الطرق تؤدي إلى روما)

This group is the greatest in number in both languages. Moreover, it is the most difficult to translate because its proverbs have no straightforward, literal relation to their equivalents in

Arabic. The literal translations given for the above examples confirm this. That is, if we follow them, we will not understand the original.

Therefore, the <u>problem</u> here is not easy to overcome. However, a <u>solution</u> of some kind should be suggested by:

(1) consulting good specialist monolingual as well as bilingual references (e.g. A Dictionary of Proverbs: English-Arabic, 1991; Al-Mounged English-Arabic Dictionary, 1986; Al-Mawrid Dictionary: English-Arabic);
(2) consulting an authority;
(3) resorting to colloquial Arabic (as in 7, 11, and 15 in particular):
(4) or, as a last resort, translating the sense(or intended meaning of the proverb) with extra care and full concentration.

Literal translation is not advisable in any way and should be avoided by all means because it is harmful, not understood and might distort meaning.

It is worth noting again that some English proverbs have more than one Arabic equivalent (e.g. 2, 8, 11, 14). Likewise, the same English proverb may have another version. For example, '2', '10' and '11' can be rendered in two different ways:

"Prevention is better than cure": (الوقاية خير من العلاج/درهم وقاية خير من قنطار علاج)

"To add fuel to the fire": (يزيد الطين بلة/ يصب الزيت على النار)

"Do not cross the bridge before you come to it":

(لكل حادث حديث/لكل مقام مقال/كل شيء بأوانه(بوقته) حلو))

In short, the translation of proverbs is quite interesting. Nevertheless, students need to be careful and know whether the proverb to be translated belongs to Group 'A', 'B' or 'C'. They may be guided to that by trying the literal translation of its words: If it is possible, it belongs to group 'A', if half possible, it is under group 'B', but if not possible, nor understood, it falls with

group 'C'. By realizing that, the students can apply the solutions suggested to the problems of each group in the previous discussion.

It remains to say that idioms and proverbs are a part of figurative language. They are not meant to be taken literally and directly, but non-literally and indirectly. More details about figurative language are provided in the next section about the translation of metaphors.

2.6. FIGURATIVE LANGUAGE: Translation of METAPHORS:

Introduction:

Figurative (or metaphorical) language is an indirect, non-literal language. In general, it is used to say something in an indirect way to mean something else. It stands in contrast to direct, literal language. To show the difference between figurative and direct language, here is an example:

1. "He is cunning":　　　　　　　　　　　　　　　　　　　　　(هو ماكر)

2. "He is a fox":　　　　　　　　　　　　　　　　　　　　　　(هو ثعلب)

In '1', language is clear and direct, describing a person as 'cunning' (ماكر) in a straightforward way, whereas '2' is figurative language because it describes the same person in an indirect way as a 'fox' (ثعلب). Of course , it goes without saying that the said person is not the animal 'fox', but he is cunning (ماكر), for the fox is famous for being cunning. Thus, both examples say the same thing, but in two different ways and two different types of language.

In translation, we have to take this difference between the two language types into consideration, because they are not the same. That is, <u>direct language</u> is:

1. open   2. clear   3. straightforward   4. ordinary   5. little interesting.

Figurative language, on the other hand, is :

1. metaphorical   2. indirect   3. sometimes unclear   4. preferable   5. much interesting   6. better and more beautiful than direct language.

Thus, although 'cunning' and 'fox' have the same meaning, they cannot be translated into the same word (ماكر) in Arabic, but into two words: (ماكر) and (ثعلب).

Figurative language is a reference to the following main figures of speech:

1.   Simile (تشبيه)

2.   Metaphor (استعارة)

3.   Pun (تورية)

4 .Metonymy   (كناية)

5. Personification   (تشخيص)

6. Word play   (تلاعب بالألفاظ)

7. Irony   (تهكم/سخرية)

   etc.

The most popular, recurrent and comprehensive figure is the metaphor. It covers most of these figures, which is why figurative language is also called metaphorical language, and discussed in translation books under the translation of 'METAPHOR'. Therefore, the concentration in the following pages is on the translation of metaphors, which stands as an equivalent to the translation of figurative language in general.

Translation of METAPHORS:

As demonstated in the previous section, idioms (including phrasal verbs) and proverbs are all in all metaphorical. Added to them are metaphors of different types, which are sometimes quite problematic for students. Therefore, the discussion of their translation is useful to them. But first, what is a 'metaphor'? and what are its components?

1. What is a "metaphor"?:

A metaphor is an expression of language which is meant to be used and understood in an indirect, non-literal way. It is a figure of speech that aims at achieving a kind of resemblance between two objects, without stating the similarity in clear terms, or using either article, 'like' or 'as'.

2. Components of a metaphor:

Each metaphor has the following components (the metaphor 'sunny smile' is cited as an example):

 a.) Image (المشبه به); the source of the metaphor (i.e. the 'sun').

 b.) Object (المشبه): the idea, thing, or person described (i.e. 'smile').

 c.) Sense (وجه الشبه): the direct meaning of the metaphor (i.e. the brilliance of the

   smile which resembles the brilliance of the shining sun).

 d.) Metaphor (الاستعارة): The figurative word used in the expression (i.e. sunny).

These components are inseparable in practice. Yet, the first step in the translation of the metaphor for the students is to be able to distinguish these components. That ability facilitates their understanding, analysing and, hence, translating of metaphors in general.

3. Types of Metaphor:

Metaphors are different kinds. They are all discussed below in detail with regard to the problems of translating them, and the solutions put forward for them.They are adopted from Newmark (1988: ch. 10).

1. <u>Dead Metaphors</u>(استعارات لاشعورية / ميتة):

A dead metaphor is a metaphor which is not felt by language users. They use it unconsciously as an ordinary, direct expression, but it is not. This is the reason for calling it dead. e.g.

1. "Hands of the clock":   (عقارب الساعة)

2. "Field of knowledge":   (حقل معرفة)

3. "Foot of the page":   (ذيل الصفحة)

4. "Chain of mountains"   (سلسلة جبال)

5. "Series of events":   (مسلسل أحداث)

6. "On the one hand … on the other":   (من جهة … من جهة أخرى)

7. "Give me a hand ":   (أعطني يدك/مد لي يد العون)

8. "Warm welcome/reception":   (ترحيب (استقبال)حار)

9. "Lukewarm welcome/reception": (ترحيب (استقبال)فاتر)

10."To kill time": (يقتل

الوقت)

    etc.

    (Plenty of examples can be found in both languages). Usually, the <u>problem</u> of translating dead metaphors is not difficult to solve. They are close to direct language for the students, and may be translated unconsciously by them as such, especially when they can find equivalent dead metaphors in Arabic, as the above examples confirm:

1.hands →(عقارب); 2.field →(حقل); 3.foot →(ذيل); 4.chain →(سلسلة); 5.series →(مسلسل);

6.hand→(جهة); 7.hand→(يد/يد العون); 8.warm→(حار); 9.lukewarme →(فاتر); 10.kill → (يقتل).

    In case the students have no knowledge of the exact equivalent in Arabic, the <u>solution</u> becomes more difficult with those dead metaphors which resist literal translation in particular. For example, although we say in Arabic(حقل معرفة); (سلسلة جبال); (مسلسل أحداث); (أعطني يدك); (استقبال فاتر) and (يقتل الوقت) (2,4,5,7,9,10 respectively), we cannot say: (أيدي الساعة); (قدم الصفحة); (على ... على اليد الأولى and (اليد الأخرى); or (استقبال دافئ) (1,3,6,8 successively). Unfortunately, some students commit silly mistakes by applying such translations to these metaphors. They are advised to dispose of such funny, inaccurate versions. Instead, they have to try their best to find the Arabic equivalent which is not hard to find.

    Furthermore, these metaphors can be sensed by realizing the normal, direct contexts of the metaphor-word in each example. That is, usually the words 'hand', 'foot', and 'kill' are used with people or animals only, not with things; whereas 'chains' and 'series' are used with the metal 'iron'; 'field' with land and agriculture; 'warm' and 'lukewarm' with water and temperature (of water and the weather in particular). This applies to the equivalent words in Arabic:

(عقارب) (scorpions) is normally not used with 'clock'; nor (ذيل) (tail) with 'page'; (يد),

(يقتل), (حار) and (فاتر) are used in contexts similar to their English counterparts.

<u>2. Cliché Metaphors:(استعارات مبتذلة)</u>

A cliché metaphor is a popular, well-known type of metaphor used daily and frequently. Cliché metaphors are mostly informal. e.g.

1. "At the end of the day": (في نهاية

المطاف)

2. "He is one foot in the grave": (هو (فلان) رِجل في الدنيا ورجل في القبر/على شفا حفرة من الموت)

3. "Head over heel in love": (غارق في الحب (من رأسه حتى أخمص قدميه)

4. "to fish in troubled waters": (يصطاد في الماء

العكِر)

5. "She is busy up to her ears": (هي(فلانة)مشغولة حتى أذنيها/ما عندها وقت تحك رأسها)

(Popular idioms in general can be considered as cliché metaphors)

Like dead metaphors, cliché metaphors usually have Arabic equivalents, as the examples show. Yet, sometimes the case is not exactly so for the English metaphors may not have equivalent ones in the TL, as the following examples illustrate:

1. "I always carry the can!": (أنا دائماً أتحمل المسؤولية!/دائماً تقع المسؤولية على عاتقي(على كاهلي))

2. "The heart of the matter is that you are a failure! (جوهر الأمر(هو) أنك فاشل)

3. "Please, give us a piece of your mind": (من فضلك أعطنا رأيك الصريح)

4. "Catch the thief by hook or by crook": (اقبضوا على اللص بأي وسيلة كانت/حياً أو ميتاً)

5. "The soldiers stood to their guns": (ثبت/صمد الجنود في الميدان)

(The second translation of the first example is metaphorical)

The English metaphors are translated into ordinary, direct Arabic words as follows:

1. "can" → (literally: وعاء) (مسؤولية)

2. "the heart of the matter" → (literally: قلب الأمر) (جوهر)

3. "piece of mind" → (literally: قطعة من العقل) (رأي صريح)

4. "hook or crook" → (Literally: كُلّاب أو خطاف) (أي وسيلة كانت)

5. "stand to guns" → (Literally: يقف إلى سلاحه) (يثبت/يصمد في الميدان)

The best translation is possibly to translate a metaphor into a metaphor, or else the sense. The students have always to beware of the literal translations of cliché metaphors because they may result in funny expressions in Arabic. Here are the full word-for-word translations of these five examples, which illustrate the point:

1.(أنا دائماً أحمل الوعاء!)

2.(قلب الأمر هو أنك فشل)

3.(من فضلك ، أعطني قطعة من عقلك)

4.(اقبضوا على اللص بكلّاب أو خُطّاف)

5.(وقف الجنود إلى أسلحتهم)

These are funny, strange or unclear Arabic statements to say the least. Therefore, they are unacceptable, and students should avoid them completely.

3. Standard Metaphors (استعارات معيارية):

These are the most established metaphors in language. They are mostly formal, respected and frequently used in standard language in particular. e. g.

1. "Ray of hope":　　　　　　　　　　　　　　　　　　　　　(بريق/بصيص/بارقة أمل)

2. "Throw light on":　　　　　　　　　　　　　　　　　　(يلقي/يسلط الضوء على...)

3. "Keep the pot boiling":　　　　　　　　　　　　　　　(أبقِ على الحديد حامياً)

4. "Hawks and doves":　　　　　　　　　　　　　　　　(صقور وحمائم)

5. "That girl wears the trousers":　(تلك الفتاة حسن صبي/حامد ولد/عيشة راجل(عا)؛ تلك الفتاة

مسترجلة/متشبهة بالرجال)

6. "He is a henpecked husband":　(إنه زوج مقهور (مذلول/مقموع/مغلوب على أمره)/زوجته متسلطة

7. "Widen the gulf between them":　　　　　　　　　　　(يوسع الهوة بينهما)

8. "If you can't beat them, join them":

(إذا لم تَغلبْ فاخلبْ/دارِهم ما دمتَ في دارِهم/اليد التي لا تستطيع أن تعضها قبلها وادع عليها بالكسر)

9. "That high building is a white elephant":

(يبني قصوراً في الهواء /ذاك البناء الشاهق مشروع باهظ خاسر/الجنازة كبيرة والميت فار(عا))

10. "We are in a vicious circle":　　　　　　　　　　　　(إننا في حلقة مفْرَغة)

These metaphors are a collection of proverbs (3,8,9); formal metaphors (1,2,7); informal sayings (5,6) and collocations (4,10). Mostly, they have Arabic equivalents. However, some may not and are translated into direct, non-metaphorical language (such as the first versions of 6&9). Direct translation sometimes works (e.g. 4 and 10) in particular, sometimes it does not: e.g. We do not say:

(1. (شعاع أمل)، 2. (يرمي الضوء على)، 3. (أبق على الوعاء يغلي)، 5. (ترتدي تلك الفتاة البنطال)، 7. (يوسع الخليج بينهما)،

9. (ذاك البناء الشاهق فيل أبيض))

Having said that, although '6' and '8' are usually not translated directly, the students may try literal translations when they do not have a better solution: '6' as (إنه زوج منقور); and '8' as (إن لم

تستطع أن تهزمهم، انضم إليهم). Although '6' is strange, it is expressive, understood and has the sense of humour of the English original.

If the <u>problem</u> sustains, the students may resort cautiously to informal expressions, as in '5' and '8' in particular (especially the Syrian (حسن صبي), the Saudi (حامد ولد) and the Libyan (عيشة راجل). However, standard expressions are the rule, whereas informal ones are the exception in translation (and these three versions are among the exceptions for their extreme acceptability, expressivity and humorous nature like that of the English original), especially at this stage (for further details about formal and informal language, see Chapter 3 below).

<u>4. Adapted Metaphors</u> (استعارات مقتبسة):

These metaphors are taken originally from English and acclimatized to Arabic. Usually, they do not create a difficult problem in translation because they are retained exactly as they are in the source language, without changing their original image. Their literal, straightforward translation is, therefore, possible. e.g.

1. "The ball is in their court now":	(الكرة في ملعبهم الآن)
2. "To sow division between them":	(يزرع الشقاق بينهم/فرّق تَسُد/يبث الفُرقة بينهم)
3. "A massacre of goals":	(مجزرة أهداف)
4. "Crisis/massacre/massive sale":	(تخفيضات كارثة/هائلة)
5. "He holds all the cards":	(يُمسك بالأوراق كلها)

Direct translation is usually the case here. Yet, the students must be careful to understand words in their proper sense. For example, 'court' may be translated by many students into (محكمة), instead of (ملعب), taking it to be a monosemous word. In fact, 'court' is a polysemous word that has more than one meaning. Here, it is (ملعب), taken from 'tennis court' (ملعب تنس). By the way, this metaphor means that it is their turn to take action. The second version of '2', (فرّق تَسُد) is identical with the translation suggested for the well-established English saying; 'divide and rule', for both have the same implication of division (شقاق/فرقة), but the latter is non-metaphorical, whereas the former is a good metaphor. Both, however , are borrowed and adapted from English.

5. Cultural Metaphors(استعارات ثقافية):

The metaphors which belong to the English specific culture are called cultural metaphors. The following examples are taken from the English cultural game of 'cricket' (الكريكت).

1. "To <u>field</u> a question":   (يعالج مسألة/يطرح مسألة على بساط البحث)

2. "To <u>keep a straight bat</u>":   (يسلك طريقاً شريفاً/شريف)

3. "To <u>knock for six</u>":   (يبهر/يذهل)

4. "This is not <u>fair play</u>":   (هذا ليس عدلاً)

5. "He <u>stirs his stumps</u>":   (يجري الدم في عروقه/تدب الحيوية فيه/ينشط)

The metaphor-words are underlined. These are special terms used in the originally British game of cricket and are understood fully by the English people only for they are a part of their culture. They create a tremendous <u>problem</u> in the translation of metaphors because they cannot be translated or understood directly by foreign students in particular. Their meanings are culture-specific and have no relation to their individual words. Even some bilingual dictionaries do not have entries for them.

In fact, they are puns, rather than metaphors, meant to have meaning beyond their individual words taken together.

The only possible <u>solution</u> a vailable for students who know little about the English culture, is to consult specialist dictionaries such as English idioms dictionaries, or good general monolingual dictionaries like Collins, Oxford, Longman, Chambers' Twentieth Century, and Webster's English language Dictionaries. Fortunately for them, cultural metaphors are not many, except in cultural texts.

<u>6. Recent Metaphors:</u> (استعارات حديثة)

These metaphors are newly coined in both languages. e.g.

1. "Wooden talk":   (لغة الخشب/لغة عقيمة/لغة مبتذلة/لغة الشعارات الجوفاء))

2. "(Political)transparency":   (شفافية (سياسية))

3. "Head-hunting":   (صيد الرؤوس/تصفية الخصوم السياسيين)

4. "He is skint":   (إنه على العظم/على الجلدة/على الحديدة)

5. "A womanizer":   (نسواني/زير نساء)

These metaphors are neologisms (or new words) in English and may, therefore, be translated directly even when they are unclear (like '3' (صيد الرؤوس) to retain their images. However, they can be translated into their direct meanings as follows:

1.(لغة روتينية/كلام فارغ/لغة الخشب)

2.(وضوح)

3.(التخلص من الخصوم)

4.(إنه مفلس/لا درهم معه ولا دينار)

5.(مزواج/مطارد للنساء)

Although these translations are explanations rather than translations, and the images of the original have disappeared, they are acceptable as a <u>solution</u> of some kind to the <u>problem</u> of translating such recent, sometimes unclear metaphors into their sense. On the other hand, these metaphors are recent in English, yet their translations into Arabic can sometimes be into long-established metaphors(cf. 4&5).

7. Original Metaphors : (استعارات أصيلة)

These are perhaps the best type of metaphors and at the same time and unexpectedly the easiest to translate. That is, they can be translated directly so that they seem surprising in Arabic as they are in English. Original metaphors are not only newly created for the first time, and not heard of before, but also surprising, sublime and respectful, especially in literature and political speeches. e.g. (The metaphor-words are underlined):

1. "A <u>window</u> of opportunity":   (نافذة فرص/فرصة العمر/فرصة لا تعوض)

2. "Dribbling offers, and <u>tricking</u> talks":   (عروض شحيحة، ومحادثات بالقطارة)

3. "A ton of silence was <u>dumped</u> on him":   (صمت مُطبِق حلّ به/كأن على رأسه الطير))

4. "The calves <u>sang</u>":   (غنت العجول)

5. "The <u>tunes</u> from the chimneys":   (ألحان من المداخن)

6. "The fire <u>green</u> as grass":   (نار خضراء كالعشب)

7. "Under the <u>simple</u> stars":   (تحت النجوم الساذجة)

8. "The owls were <u>bearing</u> the farm away":   (كانت الأبوام تحمل المزرعة بعيداً)

9. "My wishes <u>raced</u>":   (تسابقت أمانيّ)

10. "In the <u>lamb white</u> days":   (في أيام الوداعة البيضاء)

(The examples from '4' to '10' are taken from the poem, Fern Hill:(تلة فيرنْ) by the Twentieth century English poet Dylan Thomas. The first three examples are from political speeches, quoted in Newmark, 1988: 112-13). Arabic translations have retained the same images of the original, which is quite feasible and permissible because the unusual, astonishing and unexpected metaphorical combinations of English have been equally matched in Arabic by unusual, astonishing.and unexpected metaphors. When failing to render the English metaphors, students can give their sense:e.g.

1. (فرصة / فرصة سانحة)

2. (عروض قليلة ومحادثات بطيئة)

3. (التزَمَ الصمت)

10.(في الأيام الجميلة / في أيام البراءة)

Conclusion: Translation procedures of metaphors:

There are three questions to be posed and answered here:
1. How can we distinguish between the different types of metaphors?
2. Is it crucial to make such distinction before translating a metaphor?
3. Should each type be translated into the same type in Arabic?

As regards the first question, the distinction between the types of metaphor can be made according to the following criteria:

1. Frequency and informality indicate dead or cliché metaphors.

2. The use of the parts of the body (like: 'hand, head, face, shoulder, mouth, foot, etc.');.terms of space, time and environment (e.g. field, top, bottom, time, space, etc.), is indicative of dead metaphors in particular.

3. A borrowed , or a foreign word reflects an adapted metaphor.

4. A cultural term occurs in a cultural metaphor.

5. A new word suggests a recent metaphor.

6. An astonishing, unusual, and unexpected image is an original metaphor.

Having said that, although the distinction is important, it is not crucial to translation when the students cannot make it. The essential point for them is to render the meaning of the metaphor in one way or another.

With regard to the third question, each type of metaphor can be translated into the same equivalent type in Arabic, only when possible. Otherwise, it is unimportant to translate English metaphors into Arabic in this strict way.

The following is a summary of the translation procedures of the metaphors, given in order of preference:

1. Look for an Arabic equivalent for the English metaphors, regardless of whether it is a metaphor or not: e.g.

i "Foot of the page":   (قدم الصفحة), not: (ذيل الصفحة).

ii "By hook or (by) crook":   (بأي وسيلة كانت). It is not a metaphor in Arabic.

iii "Big shot":   (رجل عظيم الشأن). It is not a metaphor in Arabic either.

2. Translate an English metaphor into an Arabic one by all possible means:

   i. "He is a fox":   (إنه ثعلب/إنه داهية/حية من تحت التبن/فلتة من فلتات الزمان)

   ii. "Keep the pot boiling":   (أبقِ على الحديد حامياً/صُب الزيت على النار/أعطِ المركب الغرقان دفعة)

3. When unable to find an equivalent, or a metaphor of some kind that can be agreeable in Arabic, concentrate on rendering the sense (i.e. the direct meaning) of the English metaphor: e.g.

   i. "He is a henpecked husband":   (إنه زوج مقهور/تتحكم به (تسيطر عليه) زوجته)

   ii. "A window of opportunity":   (فرصة (سانحة/كبيرة)

4.Use the direct translation of sense only cautiously as follows:

   a. Be careful at using it with dead and cliché metaphors, as it might be right or
       wrong

b. Use it with adapted and recent metaphors in particular, and with most of the original metaphors.

c. Avoid using it completely with cultural metaphors.

In any case, direct translation here is the translation of the meaning we understand from any metaphorical expression, not of the meaning of its individual words in isolation.

Finally, metaphors are the beautiful, enjoyable and lively part of language. Therefore, students are advised to remember that the best translation of a metaphor is to translate it into an equivalent one in Arabic when available, so that it matches the English original in this respect as well. More importantly, the point of focus in the translation of any type of metaphor is to convey its proper meaning into Arabic, whether metaphorical or not.

2.7. TECHNICAL TRANSLATION: ARABIZATION (التعريب)

Introduction:

Arabic is one of the oldest and the most highly organized languages in the world. With its preserver and protector, the Holy Quran (القرآن الكريم) alongside the Prophet's Tradition(السنة النبوية), it has continued to survive and revive over time, resisting all pressures by different cultures and nations. Its linguistic potentials are great and flexible enough to embrace new terms of any type, including technical/scientific terms, especially in the new Millennium and age of technology and sunshine industries. Therefore, and since it is the native language of the Arab Nation, and the second language of hundreds of millions of Muslims all over the world, its new foreign terminology requires to be urgently focused on and extended daily, with the aim to meet the urgent demands for Arabic technical terms in particular. Hence this section on technical translation: Arabization.

Technical translation is the translation of scientific terms of all kinds: medical, physical, chemical, mathematic, mechanical, technological, biological, agricultural, computer, Internet and other terms of the various branches of science. Here, the word 'term' (مصطلح) is used to refer to any scientific expression, whether one, two, three or more words together.

Arabization (or Arabicization, by analogy to Anglicization, Germanization, etc.) is the translation of technical terms into Arabic. It is one of the central problems not only for the students of translation, but also for teachers of translation as much as Arab translators. Since these terms are new to Arabic language lexicon, the term 'Arabization' is used here in a general sense to replace 'translation'.

The translation of technical terms will be tackled through the discussion of the methods of Arabization in an ascending order, from the poorest to the best.

Methods of Arabization:

<u>1. Transcription</u> (رسم لفظي/نسخ صوتي):

Transcription is also called 'transference' (تحويل/نسخ). It is the literal spelling of the English term in Arabic letters as it is exactly pronounced. The examples are so many, especially in everyday Arabic:

"1.Bank (بنك); 2.Computer (كمبيوتر), 3.Television (تلفزيون); 4.Radio (راديو); 5.Radar(رادار); 6.Penicillin (بنسلين); 7.Aspirin (أسبرين); 8.Electron (إليكترون); 9.Telephone (تلفون); 10.Cassette (كاسيت); 11.Video (فيديو); 12.Film (فيلم); 13.Cinema (سينما); 14.Microphone (مايكروفون); 15.Satellite (ساتيلايت); 16.Virus (فيروس); 17.Bacteria (بكتريا); 18.Fax (فاكس); 19.Cerelac (سيريلاك); 20.Anemia (أنيميا), 21.Internet (الإنترنت); 22.Microsoft (مايكروسوفت);23.Windows (ويندوز);24.Mobile (الموبايل);25.Pager (بيجر); etc".

These words increase in number by the day in Arabic, because of the daily invasion of foreign technology, scientific knowledge and discoveries of the Arab Countries and, hence, Arabic Language.

Unfortunately, Classical Arabic monolingual dictionaries define Arabization in terms of transcription. In fact, apart from writing the foreign words in Arabic letters, transcription is not Arabization. Rather, it is 'westernization' (تغريب) or 'foreignization' (أجنبة), so to speak. That is, all it does is give the foreign terms an Arabic dress, neither more nor less. Their meanings are not given at all. Although people know (كمبيوتر، بنك، بنسلين ، أسبرين، تلفون، كاسيت، فيديو، فيلم، ساتيلايت، سيريلاك), many of them do not know (إليكترون، فيروس، بكتريا، أنيميا،موبايل، إنترنت، بيجر، فاكس،). In any case, transcription is the poorest and worst way of Arabization if taken to be applied to all terms, for it means to leave the door wide open for the foreign terminology to invade Arabic language unconditionally and seriously. Therefore, it has to be avoided by the students, except in two cases:

1 When the foreign term has is yet to be given an acceptable Arabic equivalent (e.g. فيتامين). In such a case, it can be used provisionally until a recognized Arabic term is suggested. This is what should have happened to terms like; (بنك، كمبيوتر، تلفزيون، راديو، تلفون، كاسيت، فيديو، فيلم، سينما، ميكروفون، ساتيلايت،) أنيميا، فيروس، بكتريا، فاكس، إنترنت، موبايل). They have the following standardized Arabic equivalents:

1. Bank   (مصرف)

2. Computer   (حاسب آلي/حاسوب/عقل آلي/حسوب)

3. Television   (إذاعة مرئية/شاشة صغيرة/تلفاز/تلفزة)

4. Radio   (مذياع/إذاعة مسموعة)

5. Telephone   (هاتف)

6. Cassette   (شريط تسجيل/شريط)

7. Video   (جهاز عرض (وتسجيل))

8. Film   (شريط مرئي)

9. Cinema   (خيالة/دار عرض)

10. Microphone   (مكبر صوت/ناقل صوت)

11. Satellite   (قمر اصطناعي(صناعي)

12. Virus   (جرثومة مُعدية)

13. Bacteria   (جراثيم)

14. Fax   (ناسوخ/بريد مصور/برّاق)

15. Anemia   (فقر دم)

16. Internet   (شبكة المعلومات)

17. Mobile   (الجوال، النقال، المحمول، الخِلْيَوي/المتحرك)

18. Pager   (النداء)

There are two main reasons for taking up this method of Arabization :

1. The translators' laziness to exert any effort to search for an Arabic term of some kind to translate the meaning of the foreign term into Arabic.

2. The easiness of transcription which is merely the transference of Latin letters into Arabic letters.

The <u>problem</u> worsens when ordinary words are transcribed, even though they have well-established, age-old equivalents in Arabic: e.g.

1. set	(سيت)*	(زمرة/مجموعة)
2. group	(جروب)*	(مجموعة)
3. gap	(جاب)*	/فرجة/فجوة/ثغرة)
		فتحة)

This reflects the serious influence of English in particular, and foreign terms in general on Arabic language users. But this is no good reason for overusing this method, which remains unacceptable by all standards, and the exceptions made for using it are transitional until standardized Arabized terms are suggested formally.

In short, transcription is a bad way of Arabization. Therefore, it must be avoided. It does not suggest a satisfactory <u>solution</u> to the whole <u>problem</u> of Arabization. On the contrary, (with a few exceptions), it takes it away from its proper target of using Arabic terms to translate the English ones. The second method, naturalization, is perhaps better than transcription, as the following discussion confirms.

<u>2. Naturalization</u> (التطبيع):

This method is based on adapting the English term to Arabic pronunciation,

alphabet and grammar, by modifying its pronunciation only partly, changing the spelling of one or more of its letters into close Arabic ones, and using it in a singular, plural, masculine, feminine or verb form. e.g.:

1. Technology (تكنولوجيا)

   1. Technological (adj.) (تكنولوجيّ/تكنولوجيّة)

   2. Technologist (n.) (تكنولوجيّ (متخصص في التكنولوجيا)/تكنولوجيّة(متخصصة))

   3. Technologists (n./plural) (تكنولوجيون–تكنولوجيات)

   4. Technologies(n./plural) (تكنولوجيات)

   5. Technologically (adv.) (تكنولوجياً)

2. Magnet(n.) (مغناطيس)

   1. Magnetic (adj.) (مغناطيسي/مغناطيسية)

   2. Magnetism/magnetization(n.)

(مغنطة)

   3. Magnetize(v.)

(يمغنط)

3. Oxide(n.) (أكسيد)

   1. Oxidate/oxidize(v.) (يؤكسد)

   2. Oxidation/oxidization(n.) (أكسدة/تأكسد)

   3. Oxidant/oxidizer(n.) (مؤكّسِد)

   4. Oxidated/oxidized(adj.) (مؤكسَد)

4. Hydrogen (n.) (هيدروجين)

1. Hydrogenate/hydrogenize(v.)   (يُهَدْرِج)

2. Hydrogenation/hydrogenization(n.)   (هدرجة)

3. Hydrogenator(n)   (مهدرِج)

4. Hydrogenated(adj.)   (مهدرَج)

5. Biology   (بيولوجيا)

1. Biological(adj.)   (بيولوجي/بيولوجيّة)

2. Biologist (n.)   (بيولوجي(متخصص في البيولوجيا)-بيولوجيّة)

3. Biologists (n./plural)   (بيولوجيون-بيولوجيات)

4. Biologically (adv.)   (بيولوجيّاً)

6. Mechanics   (ميكانيك/ميكانيكا)

1. Mechanism(n.)   (ميكانيكية)

2. Mechanisms(n.) (plural)   (ميكانيكيات)

3. Mechanical (adj.)   (ميكانيكي/ ميكانيكية)

  (e.g. mechanical engineering)   (مثال: هندسة ميكانيكية)

4. Mechanic(n.)   (ميكانيكي(متخصص في ميكانيك)/ميكانيكية)

5. Mechanize(v.)   (يمكْنِن)

6. Mechanization(n.)   (مكننة)

7. Mechanically(adv.)   (ميكانيكياً)

7. Topography   (طبوغرافيا)

1. Topographic (adj.)   (طبوغرافي/طبوغرافية)

2. Topographer(n.)   (طبوغرافي (متخصص في الطبوغرافيا)/طبوغرافية)

3. Topographers(pl.)   (طبوغرافيون—طبوغرافيات)

4. Topographically (adv.)   (طبوغرافياً)

The Arabic naturalized terms are inflected according to Arabic grammar with regard to nouns, adjectives, verbs, adverbs, singular, plural, masculine and feminine, as the examples illustrate. The last example has another feature of naturalization in accordance with the Arabic alphabet, namely, the use of the two letters 'ط'and 'غ' which are of course not a part of the English alphabet.

Although naturalization is an established habit in all languages and a step further towards acceptable, recognized Arabization, it is not satisfactory enough because the foreign term remains mainly as it is without a full Arabic equivalent. Hence, it may not be understood except by a specialist (i.e. an engineer, a doctor, a scientist, etc.). For example, many do not understand (أكسيد), (هدرجة), (بيولوجيا), (طبوغرافيا). So, as yet, Arabization has not been achieved in an acceptable way. A better method is required.

3. Translation:

As a method of Arabization, translation is the transmission of English technical terms into Arabic, using words that are already a part of Arabic language vocabulary. The greater number of scientific terms (80-85%) are rendered by means of translating them into Arabic equivalents that are a part and parcel of Arabic language lexicon: e.g.

1. Geology   (علم الأرض)

2.   Geometry

(هندسة)

3.   Valve

(صِمام)

4. Radiation   (إشعاع)

5. Vibrations (ذبذبات)

6. Chemical substance (مادة كيميائية)

7. Blood pressure (ضغط الدم)

8. Blood group (زمرة الدم)

9. Yellow fever (الحمى الصفراء)

10. Cold (زكام)

11. Anaesthetic (مخدر)

12. Cells (خلايا)

13. Refrigiration (تبريد)

14. Capacity (سعة)

15. Mathematical power (قوة رياضية)

16. Mathematical problem (مسألة رياضية)

17. Pathology (علم الأمراض)

18. Hospitalization (استشفاء)

19. Arid land (أرض بعلية)

20. Arable land (أرض صالحة للزراعة)

etc.

The list is very long. These and other examples serve as evidence for the undoubted possibility of the translation of any foreign term into an Arabic equivalent.

However, the problem of Arabization cannot be solved completely by this good translation method. The difficult part is the Arabization of terms whose equivalents are not already available or known in Arabic language. This means that a solid method of Arabization is urgently needed.

4. Coinage (النقش/السك):

This is the best method of Arabization. It is the introduction of new terms that have not been in use in Arabic language beforehand. New Arabic terms are coined in three main ways:

a). Revival (الإحياء):

Revival (also called 'engendering' (التوليد)) is the use of an old, dead word with a new meaning. This means that the old word is given a new meaning, with its old meaning being usually ignored: e.g.

a).Train: (قطار) is an old word used to mean 'a line of camels'. Now, it is used to Arabize the well-known word 'train', whose compartments look like a line of camels in shape.

b).Newspaper: (جريدة) is another old word used to mean 'a small palm stick used to write on patches' (رُقع). Nowadays, it is used as an Arabic equivalent to 'newspaper'.

c).Car: (سيارة) was used in classical Arabic to mean 'long distance desert travelers' (as mentioned in the Holy Koran, Chapter of Yusuf, verse 10). Today, it is used to mean car, any kind of car in general (with its old meaning being retained through the Quran).

d).Telephone: (هاتف) was usually used to mean 'a person whose voice is heard, but not seen'. Recently , however, it has been reused to Arabize 'telephone'.

These and other examples were introduced by 'Arabic Language Academies' (مجامع اللغة العربية). Revival is a successful, but difficult, way of Arabization. The Arabized terms are purely Arabic. It was a reaction to the invasion of Arabic by foreign words. Unfortunately, this method is no longer applied these days because it is considered as both purist and difficult to apply. Moreover, many terms suggested according to this method have remained on the shelves of the 'Language Academies' offices with no opportunity given to them to be made public in use.

On the other hand, some introduced terms were not agreeable to language users, such as (إرزيز) for 'telephone', and (جَمَاز) for 'train'. Therefore they died down.

Indeed, had revival been invested well by these Academies, specialists and translators, it would have been quite productive and effective, and could have suggested good solutions to the many problems of Arabization.

b). <u>Derivation</u> (الاشتقاق):

Arabic is described as the language of derivation. It is based on measurement (قياس). There are in the Arabic language measures against which words are derived and gauged. The most famous measures are those of 'instrument names' (أسماء الآلة), such as (مـ⟨فعل), (مـ⟨فعلة), (مـ⟨فعالة), (مفعال) in particular. A good number of new technical terms have been derived through these measures: e.g.

<u>i.). (مـ⟨فعل)</u>

1. Laboratory/lab	(مَخبر/معمل)
2. Factory	(مَصنع)
3. Slaughter house	(مَذبح/مسلخ)
4. Lancet	(مِبضع)
5. Steering wheel	(مقود)
6. Observatory	(مرصد)
7. Hoe	(مِعول)
8. Anchorage	(مرسى)
9. Boiler	(مِرجل)

10.Brace fastener (مِشبك)

ii).(مَ‍ِفعلة)

1. Butchery (مجزرة/ملحمة)

2. Dye works (مصبغة)

3. Guillotine (مِقصلة)

4. Grease box (مشحمة)

5. Postmortem room (مشرحة)

iii). (فعّالة/مِ‍َفعالة)

1. Washing machine (غسالة)

2. Fridge/refrigerator (ثلاجة)

3. Mixer (جبّالة/حلاطة)

4. (Telephone)receiver (سماعة(الهاتف))

5. Wiper (مسّاحة(زجاج السيارة))

iv). (مِفعال)

1. Air pump (منفاخ(العجلة))

2. Drill (مثقاب)

3. Iron (مكواة)

4. Scissors (مقراض)

5. Rake (مدراة)

(Some non-standard measures have also been used to derive new technical terms in Arabic).

A good number of new instrument terms have been suggested by 'Language Academies' according to this method of Arabization. Yet, it is still considered as a limited way, unable to cover many other terms which are not names of instruments, and do not accept such measures.

c).Neologisms (المستجَدات):

They are the new words, ideas and expressions which were not known in Classical Arabic. They comprise the major number of Arabized technical terms. Their door is always open to receive newly Arabized words to match the rapid development of technological, computer and internet sciences the world over. The examples are in thousands. Here are some of them:

1. Psychology	(علم النفس)
2. Physiology	(علم وظائف الأعضاء)
3. Metaphysics	(علم ما وراء الطبيعة)
4. Computer	(حاسب آلي/حاسوب/حسوب)
5. Data processing	(معالجة المعلومات)
6. Computer programming	(برمجة الحاسب)
7. Command file	(ملف الأوامر)
8. Software	(برمجات/برمجيات/مجموعة برامج الحاسب)
9. Hardware	(أجهزة/معدات الحاسب)
10.Keyboard	(لوحة مفاتيح الحاسب)
11.Typewriter	(آلة كاتبة)
12.Calulator	(آلة حاسبة)
13.Inflation	(تضخم)
14.Stock market	(سوق العملات/البورصة)

15.Hard currency   (عملة صعبة)

16.Spaceship   (سفينة فضاء)

17.Missile   (صاروخ)

18.Sunshine industries   (صناعات رائدة/الصناعات التقنية والحاسوبية)

19.Star war   (حرب النجوم)

20.AIDS   (نقص المناعة(المكتسبة))

21.Heart transplant   (زرع القلب)

22.Stethoscope   (سماعة الطبيب)

23.Electricity   (كهرباء)

24.Astronaut   (عالِم فضاء/رجل فضاء)

25.Chemical weapons   (أسلحة كيميائية)

etc.

The list is almost endless. Acceptable transcribed words (like the names of medicines), naturalized terms (see'2' earlier) and derivations based on instrument names, can all be considered as neologisms.

This method of Arabization is the best and the most successful one. It is what Arabization exactly and perfectly means. All the terms suggested under this method are either completely new (e.g.: كهرباء، صاروخ، حاسوب، حسوب), or new expressions and concepts that appear in Arabic language of today. These consist of known words in Arabic, but their combinations are new. For example, (علم) and (نفس) are both well-established words in Arabic, but combining them together to mean a new branch of science is a new concept that was not known before in Arabic. The same applies to the examples: '2', '3', '4', '7', '10', '13', '14', '1', '16', '19', '21', '22', and '25'. Both kinds of terms are neologisms.

Conclusions:

The following important points can be concluded from the previous discussion:

1. Arabization of foreign technical terms is so vital to help us match the modern sciences and technologies which develop by the day –if not by the hour-, and require great efforts to Arabize them as quickly, efficiently, effectively and precisely as possible.

2. Arabization is a difficult process, yet it is inevitable and not impossible to achieve. It is natural that all nations have the right to render technical terms into their languages so that they learn, use, understand and participate in the latest developments of modern sciences and technologies.

3. As pointed out earlier, transcription is a bad way of Arabization. It is, rather, 'westernization' of Arabic, keeping the foreign term in Arabic letters. Yet, transcription is sometimes inescapable and acceptable, especially in medicine (such as names of <u>medicines</u> like: (((أكتفيد), (أسبرين), (فلاجيل), (باكترين), (فيتامين), and <u>some illnesses </u>like: ('AIDS'(الإيدز), 'eczema' (الأكزيما))), etc. There are Arabized terms for diseases like: 'chickenpox' (جدري الماء); 'cold' (زكام), 'whooping cough' (سعال ديكي), 'cancer' (سرطان), 'ulcer' (قرحة), etc. Also, proper names, trademarks and institutions are usually transcribed. (See the next section for more details)

4. Some technical terms have now two, or more recognized versions in Arabic: Transcription and Arabization: e.g.

English	Arabic
1. Computer	(كمبيوتر+حاسب/حاسوب)
2. AIDS	(الإيدز+نقص المناعة)
3. Technology	(تكنولوجيا+تقنية)
4. Mechanical	(ميكانيكي+آلي)
5. Bank	(بنك+مصرف)

6. Telephone (تليفون+هاتف)

7. Radio (راديو+مذياع/إذاعة)

8. Television (تلفزيون+تلفاز/إذاعة مرئية)

9. Cassette (كاسيت+شريط تسجيل)

10. Electron (إليكترون+كَهْرَب)

11. Fax (فاكس+بريد مصوَّر)

12. Film (فيلم+شريط مرئي)

13. Cinema (سينما+دار عرض/خيالة)

14. Photocopy (فوتوكوبي+نسخ/تصوير)

15. Freezer (فريزر+مجمدة)

16. Internet (الإنترنت+شبكة المعلومات/الشبكة العنكبوتية)

The first transcribed version is more common and wider in use in spoken and written Arabic than the second Arabized one. Yet, the latter remains the Arabic, preferable version despite its less popularity than the former. However, the degree of acceptability of foreign terms to Arabic Language users in comparison to Arabic ones, is due to their frequent use by the public long before coining the latter. Yet, this does not change their foreign nature.

If, for one reason or another, the duality of these terms can be accepted, another type of duality cannot: e. g.

1. Recorder (ريكوردر+مسجل/آلة تسجيل)

2. (Air)conditioner (كنديشن+مكيف(هواء))

3. Physics (فيزيكس+فيزياء)

4. Psychology (سيكولوجي (سيكولوجيا)+علم نفس)

5. Technician   (تكنيشن+فني)

6. Group   (جروب+مجموعة)

7. Statistics   (ستاتيستيكس+إحصاء (علم الإحصاء))

8. Antibiotic   (أنتيبيوتك)+مضاد حيوي))

9. Ecology   (إيكولوجيا+علم البيئة)

10. Schizophrenia   (شيزوفرينيا+انفصام الشخصية)

    etc.

The transcribed versions of these and similar examples are rejected in standard, written Arabic. However, in colloquial, everyday spoken Arabic, they are more popular than the Arabic terms. Since standard language is used in translation, we should not worry about such popularity. The students are urged to be cautious, anyway.

5. Naturalization is closer to Arabization than transcription in that it is the subjection of the foreign term to the Arabic rules of grammar, spelling and pronunciation. Nevertheless, this does not justify applying it to any technical term haphazardly and unconditionally. As usual, care is required.

6. Some technical terms have been Arabized into more than one term because unity of Arabized terms among Arab Countries has not been achieved yet. It is true that a single Arabic term for each foreign one is favourable to attain the accuracy required in technical language, two or more Arabic terms for it would be more useful than harmful, compared to those terms that have no Arabic equivalents of any kind. In other words, two or three Arabic words for one foreign term are far much better than having none for it. This recalls the problem of synonymy discussed earlier in this chapter (see 2.2.). Usually, synonyms are different from one another, however slightly, except when they are absolute synonyms. It has been argued then that absolute synonymy is almost absent from language for it is unnecessary to have two signifiers (or words) for one and the same signified (or object/idea/thing). Yet, in Arabization, all terms introduced for

one and the same foreign term are absolute synonyms in the sense that they equally refer to exactly the same object or idea: e. g.

1. Computer (حسوب/حاسوب/حاسب آلي/عقل آلي/حاسب إليكتروني)

2. Television (تلفاز/شاشة صغيرة/تلفزة/إذاعة مرئية)

3. Gap (فرجة/فجوة/ثغرة/فتحة/فسحة)

4. Fridge (ثلاجة/برّاد)

5. Wheel (إطار/عجلة/دولاب/كَفْرة)

The difference between two or more synonyms of the same term is in the degree of popularity. For instance, (حاسوب/حاسب آلي) are the two most popular terms for 'computer' all over the Arab world. For the second term, (تلفاز) is a relatively popular term for 'television', yet (شاشة صغيرة) is a general term used recurrently in some Arab countries; (تلفزة) in others, and (إذاعة مرئية) in one or two countries. Likewise, (برّاد) and (دولاب) are used and heard in few Arab countries, whereas (ثلاجة) and (عجلة) are popular in most of them. (كفرة) is used in the Arab Gulf States (especially in Saudi Arabia).

What is common among these terms is their Arabic origin and nature. The sad common point about them is that their transcribed foreign counterparts, (especially (كمبيوتر) and (تلفزيون)) are more popular than them in spoken Arabic in particular, and in some written texts. Hopefully, this bad habit will not last for long, and will cease to exist one day, and, instead, a strong, jealous 'comeback' to our lovely mother tongue, the language of the Holy Quran and the Prophet's Tradition will take place very soon in connection with all foreign terms, technical and non-technical.

On the other hand, multiplicity (or synonymy) of technical terms is common not only in Arabic but also in English in two respects. First, the difference of terminology between British

English and American English in regard to some technical terms that refer to the same thing: e. g.

British English	American English	
1. chemist	druggist	(صيدلي)
2. lift	elevator	(مصعد)
3. tap	spigot / faucet	(صنبور/حنفية)
4. geyser	water heater	(سخان/مسخن ماء)
5. petrol	gasoline	(بنزين/بترول)
6. bonnet (of car)	hood	(غطاء السيارة الأمامي)
7. windscreen (of car)	windshield	(زجاج السيارة الأمامي/واجهة السيارة الزجاجة)

    Secondly, some technical terms have non-technical, popular synonyms which are absolutely identical with them: e.g.:

Technical name	Non-technical name	
1. femur	thigh bone	(عظم الفخذ)
2. encephalon	Brain	(دماغ)
3. varicella	Chickenpox	(جدري الماء)

4. tonsils	Glands	(اللوزتان)
5. leucocyte	white blood cell	(كرية دم بيضاء)
6. erythrocyte	red blood cell	(كرية دم حمراء)
7. termite	white ant	(نملة بيضاء)

Both versions of these terms are equally acceptable standard English. Thus, and by the same token, in Arabization, duplicity (i.e. two) or multiplicity(i.e. over two) of terms is normal and not harmful synonymy.

The good <u>solution</u> to the extremely difficult <u>problem</u> of Arabization is to respond effectively and efficiently to the fourth method of Arabization, <u>coinage</u>. There is permanent urgency to coin new Arabized terms whether revived, derived, completely new or unusual in Arabic language. Examples have been provided for the first three types earlier. The fourth type, the unusual forms of terms, means to suggest a term that has a new, unusual form, taken from an old or a newly Arabized term: e.g.

1.From (حاسب/حاسوب), we can have:

i).(حَوْسَبة) for 'computerization'

ii).(مُحَوْسَب) for: 'computerized' (e.g. computerized study (دراسة محوسبة) which

means (دراسة معتمِدة على الحاسوب))

iii) (يُحَوسب) for: 'computerize'

The terms (حوسبة), (محوسب) and (يحوسب) conform to Arabic measures, after words like: (صعلكة، قولبة etc.);(يصعلك-يقولب) and (مصعلَك-مقولَب). Several similar terms have been and are being newly suggested for new English technical terms. Indeed, they strongly stress the ability and flexibility of Arabic Language to live up to the challenge put forward daily by new technical terminology.

Finally, great efforts have been exerted to Arabize thousands of foreign technical terms by Arab League Educational, Cultural and Scientific Organization (ALECSO), especially the Co-

ordination Bureau of Arabization (CBA) (مكتب تنسيق التعريب) in Rabat, Morocco; by Arab universities and other official institutions, and by individuals. Yet, still greater efforts and more courage are instantly, constantly and urgently needed to accompany the rapid advance of technology and computer and Internet sciences in particular. All the means are available to achieve this: translators, specialists in all scientific fields, specialist institutions, universities and institutes, financial support and above all specialist references and dictionaries of all types and sizes in three main languages: Arabic, English and French. These are the material tools for the solution to the problems of Arabization. The only remaining, but essential condition is the honest willingness of men in power and academics to Arabize.

2 8 Translation of PROPER NAMES, TITLES, GEOGRAPHICAL TERMS, (POLITICAL) INSTITUTIONAL TERMS and U.N. ACRONYMS:

2.8.1. PROPER NAMES:

The translation of proper names(i.e. names of persons) is not a straightforward process, as some might think. They pose one or two <u>problems</u> which require good <u>solutions</u>. There are three main procedures for translating proper names:

<u>A).Transcription</u>: This procedure is the rule in conveying proper names, English or otherwise, into Arabic. They are usually transliterated in Arabic letters. The main reason for that is to show a sign of respect for people's names which are purely cultural. It is the right of everybody in the world to have his/her name retained in other languages and cultures. This is applicable to translating any proper name into any other language. Therefore, transcription here is not shameful, but, rather, respectful. e.g.

Amanda	(أماندا)	Kim	(كيم)
Bill	(بيل)	Lucy	(لوسي)
Bob	(بوب)	Mike	(مايك)
Charles	(تشارلز)	Nancy	(نانسي)
Clive	(كلايف)	Olivia	(أوليفيا)
Derek	(ديريك)	Pauline	(بولين)
Emma	(إمّا)	Philip	(فيلب)
Edwin	(إيدوين)	Quirk	(كويرك)
Frank	(فرانك)	Robin	(روبين)
George	(جورج)	Sally	(سالي)
Green	(جرين)	Tom	(توم)
Henry	(هنري)	Ullman	(أُولمان)
Ivan	(إيفان)	Verona	(فيرونا)
Jim	(جيم)	Walter	(وولتر)
Johnson	(جونسون)	Watson	(واتسون)

etc.

There seems to be <u>no problem</u> here, apart from the alphabetical letters: 'G , P, Ch', which have no equivalents in the Arabic alphabet. The general rule for transcribing these and other letters and sounds in Arabic is as follows:

1). 'G' →either (ج), (غ) or (ك). This is imposed by habit, or by the phonetic combination of letters: e. g.

1 'Green'   →   (غ+ج): ((غرين)or (جرين) either)

2 'England'   →   (ك+ج) : (إنكلترا) or (إنجلترا)

3 'Geography'→   (غ) only   X :   (جغرافيا)

   etc.

2). 'P' →   (ب) like 'B'

3). 'V' →   (ف) or (ث)

4). 'Ch'→   (ش) or (تش)

'A', 'S' and 'T' may occasionally be transcribed in few names as (ط) and (ص), (ع) respectively, when they are well-known in Arabic: e.g.

1 'Aida'   →(عايدة)   (but: 'Alice'   →(أليس))

2. 'Samuel' →(صاموئيل)   (but: 'Sandra' →(ساندرا))

3. 'Tony'   →(طوني)   (but: 'Tom'   →(توم))

4. 'Antony'→(أنطونيو/أنطوني/أنطون)   (but: 'Anatoli' →(أناتولي))

A slight problem could be raised by the transcription of two kinds of names:

1). Names with unpronounced letters could be transcribed wrongly and literally by the students: e. g.

'Lincoln':→(لنكون/لنكن) not), but (لنكون/لنكن).

Usually the first American president's name, 'Abraham Lincoln' is transcribed wrongly as (لنكولن), but it is the acceptable version because of its old standardization and frequency in Arabic.

2). Diminutive names (أسماء الدلع/التصغير) might be wrongly transcribed as full, normal names. However, they are transcribed into Arabic as they are exactly spelt and pronounced in English: e.g.

   1. 'Di'   (for Diana)   →(داي); not   (ديانا/دايانا)

   2. 'Cloughy' (for 'Clough') →(كُلَفي), not   (كُلَفْ)

   3. 'Fergi'   (for 'Ferguson') →(فيرجي), not (فيرجوسون)

   4. 'Maggi'   (for ' Margaret') →(ماجي), not   (مارجريت)

     etc.

B). <u>Transcription/Naturalization</u>: English and Arabic share certain names in religion and history only. Therefore, the English names are naturalized when they refer to the same person, especially the prophets and the Virgin Mary's names:

 1. Aaron   (هارون)

 2. Abraham   (إبراهيم)

 3. David   (داود)

 4. Isaac   (إسحاق)

 5. Ishmael   (إسماعيل)

 6. Jacob   (يعقوب)

 7. Jesus   (عيسى)

8. Job   (أيوب)

9. John   (يحيى/يوحنا)   ((يوحنا=Gospel (قديس))

10. Jonah   (يونس)

11. Joseph   (يوسُف)

12. Luke   (لوقا)   Gospel

13. (The Virgin) Mary   ((مريم (العذراء))

14. Michael   (ميكائيل/ميكال/ميخائيل)   Angel: (مَلَك)

15. Moses   (موسى)

16. Noah   (نوح)

17. Paul   (بولس)   Gospel

18. Peter   (بطرس)   Gospel

19. Solomon   (سليمان)

Nevertheless, when these names are used in other contexts to refer to ordinary people, they are transcribed because they become mere Christian names with different nature and culture. Thus, they no longer receive special treatment in Arabic. Rather, they turn to be like any other names in English: e.g.

1. Aaron (أرون/إيرون); 2. Abraham (أبراهام); 3. David (ديفيد); 4. Issac (إيساك/أيساك); 5. Ishmael (إشميل); 6. Jacob (جاكوب); 7. Jesus (جيساس); 8. Job.(جوب); 9. John (جون); 10. Jonah (جونا/جوناه); 11. Joseph (جوزيف); 12. Luke (لوك); 13. Mary (ماري); 14. Michael (مايكل); 15. Moses (موزيز); 16. Noah (نُوا); 17. Paul (بول); 18. Peter (بيتر); 19. Solomon (سولمون/سولومون).

C).Naturalization: Names of famous poets. scientists, philosophers, leaders and mythological heroes in history are naturalized: e.g.

1. Alexander   (a leader)   (الإسكندر)

2. Archimedes   (a scientist)   (أرخميدس)

3. Aristophanes   (a poet)   (أريستوفان)

4. Aristotle   (a philosopher)   (أرسطو)

5. Aeschylus   (a poet)   (إيسخيلوس)

6. Hercules   (a legendary hero)   (هِرَقْل)

7. Plato   (a philosopher)   (أفلاطون)

8. Pythagoras   (a scientist)   (فيثاغورس)

9. Samson   (a legendary hero)   (شَمشون)

10. Socrates   (a philosopher)   (سقراط)

11. Homer   (a poet)   (هوميروس)

     There are famous names in English that were originally naturalized from Arabic. Therefore, students should not mistake them for English names when transferring them back into Arabic: e.g.

1. Avempace: (ابن باجة)   2. Avenzoar   (ابن زهر)

3. Averroes: (ابن رشد)   4. Avicenna   (ابن سينا)

5. Saladin: (صلاح الدين الأيوبي)   6. Alhazen   (ابن الهيثم)

  etc.

    In short, proper names are mostly transcribed, exceptionally naturalized, but never translated into Arabic. When students are unable to pronounce a name properly, they transcribe it wrongly, but this is not a serious mistake anyway. On the other hand, if a famous name is transcribed wrongly, but has become standardized (e.g. 'Lincoln' is transcribed as (لنكولن) not as (لِنْكِن)), they can retain it as such, because another transcription might seem a different name to some people.

2.8.2. TITLES:

Titles can pose <u>problems</u> in translation. However, the <u>solution</u> is available and not so difficult to understand. It can be sought for through three main procedures:

a.<u>Transcription</u>: Cultural titles which have no equivalents in Arabic are usually transcribed: e.g.

1. Marquis/Marquess	(ماركيز)
2. Earl	(إيرل)
3. Viscount	(فايكانت/فيسكاونت)
4. Baron	(بارون)
5. Sir (Walter Scott)	(السير(وولتر سكوت))
6. Lord (Byron)	(اللورد(بايرون))
7. Dr.	(دكتور)
8. Prof.	(بروفسور/أستاذ/أستاذ دكتور/أستاذ كرسي)

These and similar titles (except 7&8) are for the aristocratic class in English tradition and culture. Since there is no such thing in Arabic culture, we had better transcribe them, not simply as a sign of respect, but to bear no responsibility for translating them into Arabic and make them look as a part of its culture. Having said that, the <u>problem</u> of understanding some uncommon titles like (إيرل) and (فايكاونت) remains to be solved. The <u>solution</u> can be to explain between two brackets what such titles mean in general terms: e.g.

‘Earl’   (إيرل: (لقب أرستقراطي رفيع))

Another <u>solution</u> is to translate all these titles into (لورد/باشا) because it is well-known in Arabic.

b. <u>Naturalization:</u> Some titles are naturalized into Arabic: e.g.

1. Duke (دوق)

2. Duchess (دوقة)

The naturalization of the first title is only alphabetical (i.e. K → ق); whereas the second is both alphabetical as well as grammatical: (دوقة) is the feminine form of (دوق).

Such naturalized titles are quite rare because of the cultural differences between the two languages. Therefore, there is no serious problem here.

c.Translation: Titles with Arabic equivalents are translated: e.g.

1. Mr. (سيد)

2. Miss (آنسة)

3. Mrs. (سيدة)

4. Lady (سيدة/ليدي)

5. Madam (سيدة/زوجة)

6. Prince (أمير)

7. Princess (أميرة)

8. Knight (فارس)

Lady (4) can be transcribed as (ليدي) when used as an aristocratic title. On the other hand, although 'Miss' and 'Mr.' do not pose a problem in Arabic, the title 'Ms' [miz]which refers to both 'Miss' and 'Mrs.' and used when we do not know whether a woman is married (i.e. Mrs.), or unmarried (i.e. Miss) to avoid embarrassment, could be problematic. A possible solution is to translate it into (أخت), or as follows:

"Ms":   (آنسة/سيدة)

'Madam' is still transcribed on many occasions as (مدام) and equally understood as (سيدة/زوجة), especially in informal Arabic. Also, 'prince' and 'princess' are informally transcribed as. (برنس) and (برنسيسة): respectively. But they are confined to bad colloquial uses and are, therefore, dismissed as completely inappropriate.

Formal titles for leaders, diplomats, politicians, judges and lords are translated precisely as follows (British): e.g.

1).His/Her majesty, The King/The Queen   (جلالة الملك/الملكة)

2).His Excellency, The President   (فخامة/سيادة رئيس الجمهورية)

3).His Excellency, The Ambassador   (سعادة/دولة/سيادة/معالي السفير)

4).His Excellency, The High Commissioner   (معالي المفوض العام/الباب العالي)

5).His (Royal) Highness, The Prince   (سمو الأمير/صاحب السمو الملكي الأمير)

6).<u>The Right Honorable:</u> To: لـ(معالي/سعادة/سيادة/دولة (سعادة) الباشا):

  1. The Prime Minister   (رئيس الوزراء)

  2. The Mayor (also: The Right Worshipful)   (المحافظ/الوالي)

  3. The Minister   (الوزير)

  4. The Earl   (الإيرل)

  5. The Viscount   (الفايكاونت)

  6. The Baron   (البارون)

  7. The Chancellor   (المستشار)

  8. The Chief Justice of England   (قاضي قضاة إنجلترا)

  9.The Justice of Appeal   (قاضي الاستئناف/رئيس محكمة الاستئناف)

10.A member of parliament (عضو برلمان)

7). The Most Honorable, The Marquess/Marquis (معالي دولة الباشا/صاحب العزة الماركيز)

8). His Grace, The Duke (سعادة دولة الباشا/الدوق)

9). The Honorable: to: (سيادة/سعادة/دولة/عناية/عطوفة/حضرة)لـ:

1. The speaker of parliament (رئيس البرلمان)

2. Judges of high courts (قضاة المحاكم العليا)

10). His Honour: to (حضرة/سيادة)لـ:

   1. Circuit Judges (القضاة الجوالين)

          11). Sir: to: (السير/سعادة الباشا/سعادة البيك(البيه)/الأفندي/الآغا)لـ:

1. Knight (الفارس)

12). Christian religious titles from ('1' to '13'):

   1. His Holiness, The Pope (قداسة البابا/الحبر الأعظم)

   2. The most Reverend, the Cardinal (غبطة الكاردينال)

   3. The Most Reverend, The Archbishop (غبطة/قداسة رئيس الأساقفة)

   4. The Most Reverend, The Patriarch (غبطة البطْرِيَرْك(البطرَك)

   5. The Most Reverend/His Eminence, The Metropolitan (نيافة المطران/المتروبوليس)

   6. the Right Reverend, The Bishop/The Abbot (نيافة الأسقف/رئيس الدير)

   7. The Very Reverend, The Dean/The Vicar (الأب عميد الكنيسة/القس)

   8. The venerable, the Archdeacon (الأستاذ/السيد رئيس الشمامسة)

   9. The Reverend, The Canon/The Minister (الأب الكاهن)

   10. The Reverend, The Curate (نيافة راعي الأبرشية)

   11. The Reverend, The Priest (الأب القس(القسيس/القُمُّص)/الخوري)

   12. The Reverend, The Father (الأب)

13. The Reverend, The Mother   (الأم رئيسة الدير)

I hasten to point out here that these are strictly Christian titles and have no relation whatsoever to the titles of Muslim scholars, which are confined to them only. These titles are mainly three:

(

1.(شيخ: Sheikh)

2.(فضيلة الشيخ: His Grace)

3.(سماحة الشيخ/المفتي: His Holiness/Eminence)

The first two titles are general, whereas the third is used for the officially highest religious authority in every Muslim Country, (Mufti). On the other hand, the first title, 'Sheikh', is used as an unreligious title to interchange with 'Prince' in the Gulf States, except Saudi Arabia, 'University teacher' in some Arab countries, a millionaire and 'old man' as a sign of respect.

Other well-established and unanimously agreed upon titles are those which are used especially for the best of the best Muslim scholars in the history of Islam. They are: (حجة الإسلام);
(الإمام)and(الفقيه); (المحدث) (العالم (الجليل)); (العلاّمة); (الحافظ); (الحَبر/البحر); (شيخ الإسلام). Local titles and those which have not gathered consensus or full recognition by reliable Muslim authorities are not included.

13). Dear Sir, (in correspondence to anybody who has no title)

(العزيز/عزيزي السيد فلان (في المراسلة لأي شخص لا لقب له))

Obviously, these titles pose <u>considerable problems</u> not only for students, but also for many professional translators. In addition, some people are sensitive to most of the Christian titles.

As regards sensitivity (الحساسية), translators in general are required to dispose of it as much as they can in translation in normal circumstances. Yet, when they cannot, they may add the phrase (كما وردت) (i.e. 'sic') immediately after the sensitive title. Translators can slot this phrase after any translation for which they do not want to bear responsibility.

As to the complexity of all titles here, three main translations can be used as a good <u>solution</u> in Arabic:

1. (شيخ) for all titles of Muslim scholars.

2. (سيادة) for leaders, diplomats, politicians, judges, and lords (except (جلالة) for 'king /queen'; (سمو) for 'prince/duke'; and (حضرة) which interchanges with (سيادة) for 'judge'.

3. (أب) for all Christian religious titles and personalities (except (البابا/قداسة البابا) for 'the Pope'(the highest Christian authority in the State of the Vatican in Rome), because it is well-known).

2.8.3. GEOGRAPHICAL TERMS:

Here are the most important of them:

1.<u>Countries</u>: Names of countries have established transcriptions, naturalizations or translations: e g

1.<u>Transcriptions:</u>

1. Brazil	(البرازيل)
2. Denmark	(الدنمرك)
3. Mali	(مالي)
4. Canada	(كندا)
5. Pakistan	(الباكستان)

etc.

2. Naturalizations:

1. England (إنجلترا/انكلترا)

2. Britain (بريطانيا)

3. France (فرنسا)

4. Italy (إيطاليا)

5. India (الهند)

6. Belgium (بلجيكا)

7. Mexico (المكسيك)

8. Japan (اليابان)

9. Sweden (السويد)

10. Switzerland (سويسرة)

   etc.

3. Translations:

1. The United Kingdom(UK) (المملكة المتحدة)

2. The United States of America (USA) (الولايات المتحدة الأمريكية)

3. The Ivory Coast (ساحل العاج)

4. South Africa (جنوب إفريقيا/أفريقيا الجنوبية)

5. The Central Republic of Africa (جمهورية أفريقيا الوسطى)

   etc.

4. Transcriptions&Translations;

1. Upper Volta (فولتا العليا)

2. Asia Minor (أسيا الصغرى)

3. Great Britain (بريطانيا العظمى)

    etc.

    Transcriptions and naturalizations are the rule, whereas translations are the exception, for it is a matter of respect and outright right for other peoples, countries and cultures to have their local flavour of names of countries, cities, streets, etc., retained in translation. Usually, there are recognized translations for foreign countries in Arabic, which are used to translate them either from English or any other foreign language. The <u>problem</u> here is not difficult to solve, then.

2. <u>Cities:</u> Usually <u>transcribed</u>: e.g.

1. London (لندن)

2. New York (نيويورك)

3. Paris (باريس)

4. Berlin (برلين)

5. Havana (هافانا)

    etc.

    However, they are sometimes <u>naturalized</u>: e.g.

1. Carthage (back naturalization from Arabic) (قرطاجنّة/قرطاجة)

2. Cordova/Cordoba (back naturalization from Arabic) (قرطبة)

3. Toledo (back naturalization from Arabic) (طليطلة)

4. Peking (بكين)

5. Washington (واشنطن)

    etc.

    A very limited number of names of cities are translated (sometimes alongside transcription or translation): e.g.

1. Jerusalem	(back to the Arabic origin)	(القدس/بيت المقدس)
2. New Delhi		(دلهي الجديدة)
3. New Mexico		(مكسيكو (المكسيك)الجديدة)

Translations are quite rare, whereas transcriptions are predominant, as a sign of respect for foreign cultures. Again, the <u>problem</u> is easy to <u>solve</u> here because recognized translations are available and mostly known to students.

3. <u>Seas and oceans</u>: These are mostly translated, and occasionally transcribed: e.g.

1. The Mediterranean Sea	(البحر الأبيض المتوسط)
2. The Red Sea	(البحر الأحمر)
3. The Black Sea	(البحر الأسود)
4. The Dead Sea	(البحر الميت)
5. The China Sea	(بحر الصين)
6. The North Sea	(بحر الشمال)
7. The Caribbean Sea	(البحر الكاريبي)
8. The Arabian Sea	(بحر العرب)
9. The North Pole	(المحيط المتجمد الشمالي/القطب الشمالي)
10. The South Pole	(المحيط المتجمد الجنوبي/القطب الجنوبي)
11. The Pacific Ocean	(المحيط الهادئ/المحيط الباسفيكي)
12. The Atlantic Ocean	(المحيط الأطلسي/الأطلنطي)
13. The Indian Ocean	(المحيط الهندي)

Except for (كاريبي) and (باسفيكي) of '7' and '11' respectively, all these are well-established translations. The <u>problem</u> for students here is also not too difficult to <u>solve.</u>

Generally speaking, geographical terms and names do not pose many problems as most of them are transcribed and/or have recognized translations in Arabic. The translation of geographical terms of rivers, mountains, plains, etc. is not included, for they are usually transcribed in Arabic. Therefore, they are perhaps not so problematic.

2.8.4. (POLITICAL) INSTITUTIONAL TERMS:

The following types of political institutions are the most important and recurrent in translation.

<u>a).Parliaments:</u> Parliamental terms are either transcribed or translated, or both.

1. The US Congress: (الكونجرس الأمريكي/مجلس النواب الأمريكي)

2. The US Senate :   (مجلس الشيوخ الأمريكي/مجلس الأعيان)

3. The House of Commons :   (مجلس العموم/البرلمان البريطاني)

4. The House of Lords: (مجلس اللوردات/الأعيان (البريطاني))

5. The Westminster :   (الويست مينيستر/مبنى البرلمان البريطاني/البرلمان(مجلس العموم) البريطاني)

6. The French National Assembly :   (الجمعية الوطنية الفرنسية)

7. The People's Assembly :   (مجلس الشعب/مجلس الأمة)

8. The National Assembly :   (المجلس الوطني/مجلس الأمة)

9. The House of Representatives :   (مجلس النواب/الأعيان)

Arabic translations vary from one Arab Country to another. However, the naturalized word (برلمان) is the most popular in use throughout the whole Arab world.

<u>b).Ministries:</u> Usually, ministries are translated into recognized Arabic equivalents now: e.g.

1. Finance Ministry   (وزارة المالية)

2. Defence Ministry   (وزارة الدفاع)

3. Foreign Ministry   (وزارة الخارجية)

4. Ministry of the Interior   (وزارة الداخلية)

5. Energy ministry   (وزارة الطاقة)

6. Health Ministry   (وزارة الصحة)

There are few specific ministry terms for the United Kingdom and the United States. They need special care from the students: e.g.

1. Foreign Secretary (UK)   (وزير الخارجية البريطاني)

2. Secretary of State (USA)   (وزير الخارجية الأمريكي)

3. Secretary of the Exchequer (UK)   (وزير الخزانة/وزير المالية (البريطاني))

4. Home Secretary (UK)   (وزير الداخلية البريطاني)

5. Plenipotentiary (UK)   (وزير مفوض(في بريطانيا))

Other translations are also used for '1' and '2' as follows: (سكرتير الخارجية) and (سكرتير/كاتب الدولة), which are not successful literal translations of words, as they prefer the use of the notorious transcription of 'secretary' into (سكرتير), disregarding completely the standard Arabic translation, pointed to above. Moreover, (سكرتير) has a different meaning in Arabic that is not particularly related to 'minister' and is well below it in terms of position and rank. In fact it is the kind of literal translation which is common in one or two Maghribi Countries in particular (especially Morocco). Also, the word 'secretary' is used in both the UK and the US instead of 'minister'. On the other hand, 'minister' is used in the UK to refer to an official of high position in the ministry, next to the 'secretary'. Yet, in Arabic, both 'ministry' and 'secretary' can have the same translation (i.e. وزير). When 'minister' is used in the other sense , it is translated into (نائب وزير), (وكيل) or (وزارة) or(وزير في وزارة كذا).

c).Buildings: Buildings of political importance are generally transcribed and translated as follows:

1. The Pentagon   (البنتاجون: مقر وزارة الدفاع الأمريكية/وزارة الدفاع الأمريكية)

2. The Westminster   (الويست مينستر: مبنى البرلمان البريطاني/البرلمان البريطاني)

3. '10' Downing Street   ('10'داونينج ستريت: مقر رئيس وزراء بريطانيا/رئيس وزراء بريطانيا)

4. The Whitehall   (الوايت هول: مقر الحكومة البريطانية/الحكومة البريطانية)

5. Kremlin

(الكرملين: مقر القيادة السوفيتية (سابقاً)/الرئيس الروسي(حالياً))

6. Elysee

(الإليزية/قصر الإليزية: مقر رئيس فرنسا/رئيس فرنسا)

<u>Exception</u>: Translation only:

''The White House'':

(البيت الأبيض/مقر الرئيس الأمريكي/الرئيس الأمريكي)

Other similar, non-political names of streets can be included here: e.g.

1. Fleet Street:

(فليت ستريت: شارع الصحافة في لندن)

2. Wall Street:

(وول ستريت: شارع المال الأمريكي في نيويورك)

Students must be careful not to translate the names of the streets at all. They should avoid translations like (شارع الأسطول) for '1'; (شارع الحائط) for '2' or any similar translation for streets. They can transcribe them only.

Clearly, the names of buildings and streets are used in English to refer to presidents , governments, parliaments, ministries or important activities. Therefore, in Arabic, they need to be both transcribed and translated into political institutions and activities. Such translations reflect the functions of these buildings . In case students have a problem in recognizing the function of a term, they simply transcribe it, bearing in mind that the readers may be well aware of it.

2.8.5. UN ACRONYMS (AND OTHER TERMS):

An acronym is the shortening of words into their first letters which are usually capital (with few exceptions like 'aids' for 'AIDS'). For example, 'UN' is an acronym for <u>U</u>nited <u>N</u>ations: 'U' stands for the first word; 'N' for the second. A distinction is made between an 'acronym'(مختصَر) and an 'abbreviation'(اختصار). An abbreviation is the first part of a word, (sometimes with its last letter and usually a full stop at the end) whose first letter only is capitalized (e.g. 'Univ.' for University, 'Dept.' for Department, 'Prof.' for professor, etc.). Thus, it is not the same as 'acronym', our point of concentration here.

The United Nations' acronyms are the most important and recurrent in English language for the students of translation and translators in general. Here is a list with most UN acronyms and

their Arabic equivalents, followed by comments on them and their translation <u>problems</u> into Arabic. These <u>problems</u> have good <u>solutions</u> which are in other words the translation procedures of the acronyms in general. (The acronyms are arranged alphabetically):

1.*FAO(Food and Agriculture Organization of the United Nations).

<div dir="rtl">

<u>الفاو</u>: (منظمة الأغذية والزراعة التابعة للأمم المتحدة)

</div>

2.*GATT(General Agreement on Tariffs and Trade).

<div dir="rtl">

<u>الجات(الغات)</u>: (الاتفاقية العامة للتعرفة الجمركية (والتجارة))

</div>

3. IAEA(International Atomic Energy Agency).

<div dir="rtl">

الـ <u>آي–آ–إي–آ</u>: (الوكالة الدولية للطاقة الذرية)

</div>

4. IBRD(International Bank for Reconstruction and Development).

<div dir="rtl">

الـ <u>آي–بي–آر–دي</u>: (البنك الدولي للبناء والتنمية)

</div>

5. ICAO(International Civil Aviation Organization).

<div dir="rtl">

<u>الإيكاو</u>: (المنظمة الدولية للطيران المدني)

</div>

6. IDA(International Development Association) .   <u>الإيدا</u>: (الجمعية الدولية للتنمية)

7. IFAD(International Fund for Agricultural Development)

<div dir="rtl">

<u>الإيفاد</u>: (الصندوق الدولي للتنمية الزراعية)

</div>

8. IFC(International Finance Corporation)

<div dir="rtl">

الـ <u>آي–إف–سي</u>: (الهيئة الدولية للمال)

</div>

9. ILO(International Labor Organization) .   <u>الإيلو</u>: (منظمة العمل الدولية)

10.*IMF(International Monetary Fund).

<div dir="rtl">

الـ–<u>آي–إم–إ ف</u>: (صندوق النقد الدولي)

</div>

11. IMO(Inter-Governmental Maritime Organization).

<div dir="rtl">

<u>الإيمو</u>: (منظمة الملاحة بين الحكومات)

</div>

12. ITC(International Trade Centre)   الـ–<u>آي–تي–سي</u>: (مركز التجارة الدولي)

13. ITU(International Telecommunication Union).

الـ-آي-تي-يو: (الاتحاد الدولي للاتصالات)

14. UNAIDS(Joint United Nations Programme on HIV/AIDS

اليونيدز: (برنامج الأمم المتحدة المشترك لمكافحة الإيدز)

15. UNCDF(United Nations Capital Development Fund)

اليو-إن-سي-دي-إف: (صندوق الأمم المتحدة لتنمية رأس المال)

16. UNCTAD(United Nations Conference on Trade and Development:).

الأنكتاد: (مؤتمر الأمم المتحدة للتجارة والتنمية)

17. UNDCP(United Nations Drug Control Programme)

الـ يو-إن-دي-سي-بي:(برنامج الأمم المتحدة لمراقبة العقاقير)

18. UNDOF(United Nations Disengagement Observer Force).

الـ يو-إن-دي-أو-إف-: (قوات المراقبة والفصل التابعة للأمم المتحدة)

19. UNDP(United Nations Development Program).

الـ يو-إن-دي-بي: (برنامج الأمم المتحدة للتنمية)

20. *UNEF(United Nations Emergency Force)

اليونيف: (قوات الطوارئ الدولية(التابعة للأمم المتحدة))

21. *UNEFIL(United Nations Emergency Force in Lebanon)

اليونيفيل: (قوات الطوارئ الدولية(التابعة للأمم المتحدة))في لبنان)

22. UNEP(United Nations Environment Program).

اليونيب: (برنامج الأمم المتحدة للبيئة)

23.*UNESCO(United Nations Educational, Scientific and Cultural Organization).

اليونسكو :(منظمة الأمم المتحدة للتربية والعلوم والثقافة)

24. UNFICYT(United Nations Peace-Keeping Force in Cyprus).

الـ يو-إن-إف-آي-سي-واي-تي: (قوات حفظ السلام التابعة للأمم المتحدة في قبرص)

25. UNFPA(United Nations Population Fund)

الـ يو-إن——إف-بي-إيه: (صندوق الأمم المتحدة للسكان)

26. UN-HABITAT(United Nations Human Settlements Programme(UNHSP)

الـ يو-إن-هابيتات: (برنامج الأمم المتحدة للتجمعات السكانية الإنسانية)

27. UNHCR(Office of the United Nations High Commissioner for Refugees).

الـ يو-إن-إتش-سي-آر: (مكتب المفوض السامي للأمم المتحدة للاجئين)

28.*UNICEF(United Nations (International)Children's (Emergency)Fund).

اليونيسيف: (صندوق رعاية الطفولة التابع للأمم المتحدة)

29. UNIDIR(United Nations Institute for Disarmament Research)

اليونيدير: (معهد أبحاث الأمم المتحدة لنزع التسلح)

30.*UNIDO(United Nations Industrial Development Organization).

اليونيدو: (منظمة الأمم المتحدة للتنمية الصناعية)

31. UNIFEM(United Nations Development Fund for Women)

اليونيفيم: (صندوق الأمم المتحدة التنموي للمرأة)

32. UNITAR(United Nations Institute for Training and Research).

اليونيتار: (معهد الأمم المتحدة للتدريب والبحث)

33. UNMOGIP(United Nations Military Observer Group in India and Pakistan) .

الـ يو-إن-إم-أو-جي-أي-بي: (مجموعة الأمم المتحدة للمراقبين العسكريين

في الهند والباكستان   )

34. UNRWA(United Nations Relief and Works Agency).

الأونروا   (وكالة الأمم المتحدة للغوث والتشغيل):

35. UNSF(United Nations Special Fund).

الـ يو-إن-إس-إف: (صندوق الأمم المتحدة الخاص)

36. UNSSC(United Nations System Staff College)

الـ يو-إن-إس-إس-سي: (كلية الأمم المتحدة لموظفي الجهاز الإداري)

37. UNTSO(United Nations Truce Supervision Organization in Palestine).

الـ يو-إن-تي- إس   -أو: (منظمة الأمم المتحدة لمراقبة الهدنة في فلسطين)

اليونو/الأونو: (جامعة الأمم المتحدة)   38.*UNU(United Nations University).

39. UPU(Universal Postal Union).

الـ يو-بي-يو: (الاتحاد الدولي للبريد)

40. WFC(World Food Council).

ال واو–إف–سي: (مجلس الغذاء العالمي)

41. WFP(World Food Programme)　　　　　　　ال دبليو–إف–بي: (برنامج الغذاء العالمي)

42.*WHO(World Health Organization) .

الهو: (منظمة الصحة العالمية)

43. WIPO(World Intellectual Property Organization).

ال واييو: (المنظمة العالمية للملكية الفكرية)

44. WMO(World Meteorological Organization).

ال دبليو –إم–أُو: (منظمة الأرصاد العالمية)

45. WTO(World Trade/Tourism Organization)

الـ–دبليو–تي–أُو: (منظمة التجارة/السياحة العالمية)

46.*OPEC(The Organization of Petrolium Exporting Countries).

الأوبيك:　　　　　　　منظمة الدول المصدرة للنفط)(

(N.B. The last one is not a UN acronym).

The following comments can be made on these acronyms and their translation problems:

a) All UN and other acronyms are transcribed in Arabic. However, they can be followed or preceded by their full meanings, as shown here.

b) Some acronyms are transcribed as words (e.g. (الفاو), (اليونيدو), (اليونيسيف), (اليونيسكو), etc.); others as letters such as (الـ–آي–تي–يو), (ال يو–بي–يو), (الـ–آي–إم–إ ف), etc. The criterion for this is the possibility or not of pronouncing the acronym as an English word. That is, 'IBRD', for example, cannot be naturalized either to English or to Arabic pronunciation and alphabet, because three consonants cannot follow one another in this way in either language. but 'UNICEF' can be pronounced perfectly and easily in both, for the arrangement of vowels and consonants makes it flexible and possible in pronunciation.

Thus, if it is possible to pronounce the acronym in both languages, it should be transcribed as a full word; if not, it is transcribed as individual letters in Arabic. Only the former can be regarded as an adapted acronym in Arabic.

c). These acronyms are not of equal importance and recurrence in language. Only eleven of them are so: 'FAO', GATT', 'IMF', 'OPEC', 'UN', 'UNEF', 'UNEFIL', 'UNESCO', 'UNICEF', 'UNIDO', and 'WHO'(check the asteriked terms in the list). Students are expected to memorize and know how to translate them perfectly. Yet, it is not advisable to ignore the rest.

d) Well-known acronyms like those of 'c' can be transcribed without giving their meanings in full, because they are understood as such.

e) Some of these acronyms are transcribed in Arabic according to French spelling and pronunciation(e.g.'UNRWA' (الأونروا), 'UNESCO' (الأونيسكو).

Conclusions: <u>Translation procedures of UN acronyms: Solutions to problems:</u>

As the previous discussion shows, UN acronyms create some <u>problems</u> to the students of translation and trainee translators. The following translation procedures can be useful guidelines for the <u>solutions</u> to these problems. They are also applicable to other acronyms in English:

1. Look for the recognized transcription of the acronym in Arabic e.g. (الفاو، اليونيدو، اليونيسيف)، اليونيسكو, etc. If there is such a form, it is a mistake to ignore it. Consult good and specialist dictionaries to make sure of that.

2. Popular acronyms like 'UNICEF', 'UNESCO', OPEC', have now become recognized, well-established and widely known in the whole Arab world. Therefore, there is no need to explain them.

3. Less popular acronyms such as 'ICAO', 'UNTSO'and 'UNMOGIP'are not understood by many Arab readers. Hence, they require full translation of meaning, as illustrated in the examples above.

4. It is not required to give the full version of the English acronym in the Arabic translation, for it is not needed by the Arab reader. However, the acronym can only be supplied between brackets after the Arabic transcription for information, as follows:(UNICEF) اليونيسيف-

5. 'UN' are translated into one of the following versions the Arab World over:

(الأمم المتحدة)/ (هيئة الأمم المتحدة)/(المنظمة الأممية)/ (المنظمة الدولية)/(المجموعة الدولية)/(المنتظم الأممي)

The first two versions are the most widely used translations in Arabic, especially in UN acronyms. Hence their preference in the examples here. The next three versions, '3, 4, 5' are used in a context of general reference. The last one is confined to one or two countries only, and are, therefore, the least popular.

5. The word (التابعة لـ/التابع لـ) can be used before (هيئة الأمم المتحدة/الأمم المتحدة) when they occur at the end of the Arabic translation: e.g.
-UNRWA: (الأونروا)

(وكالة الأمم المتحدة للغوث والتشغيل/وكالة الغوث والتشغيل التابعة (لهيئة الأمم)للأمم المتحدة)

6. When the recognized Arabic acronym is adopted from a French origin, and transcribed according to a French pronunciation, it should be used. e.g.

-UNRWA: (الأُونروَا) rather than (اليونروَا). Nevertheless, both versions, the English and the French, may co-exist in Arabic: e.g.
-UNESCO: (اليونسكو) and (الأُونيسكو) .

Having said that, the English transcription (i.e. اليونسكو) is far more frequent than the French one.

7. Usually, the Arabic definite article (ال) is used with all adapted acronyms, whether they are words or letters, as confirmed by the examples earlier.

8. When unable to know the acronym and/or its meaning, or find it in references, resort to the context of the SL text. If you are still incapable of understanding it, transcribe it as a word, if readable, or else, as individual letters. We have to admit that this is a risky solution, but what else can you do? No better escape is available!

9. As a good start, try to concentrate mainly on the most significant UN acronyms singled out in 'c' earlier and marked by an asterisk in the list above.

In sum, UN acronyms are frequently used in a variety of texts. Hence the interest in the problems of their translations.

It remains to point out that, in the United Nations system, the General Assembly (الجمعية العامة) is the central Organ of the UN from which five main Organs branch;

1. "The Security Council"	(مجلس الأمن)
2. "The International Court of Justice"	(محكمة العدل الدولية)
3. "The Secretariat"	(أمانة السر)
4. "The Economic and Social Council"	(المجلس الاقتصادي والاجتماعي)
5. "The Trusteeship Council"	(مجلس الأمانة)

The first Organ is now the most important body of the United Nations, whereas the last one is no longer in existence. On the other hand, the General Assembly, the Security Council and the Economic and Social Council have several, multifunctional commissions and committees, such as:

1. Main Committees	(لجان رئيسية)
2. Standing Committees	(لجان)

دائمة)

3. Sessional Committees (لجان دورية)

4. Ad hoc Committees (لجان آنية خاصة)

5. Regional Commissions (لجان إقليمية مفوضة)

6. Functional Commissions (لجان وظيفية مفوضة)

etc.

<u>Regional Commissions</u> include:

1. Economic Commission for Africa(ECA) اللجنة الاقتصادية لشؤون أفريقيا

2. Economic Commission for Europe(ECE) اللجنة الاقتصادية لشؤون أوربا

3. Economic Commission for Latin America and the Caribbean(ECLAC)

اللجنة الاقتصادية لشؤون أمريكا اللاتينية والكاريبي

4. Economic and Social Commission for Asia and the Pacific(ESCAP)

اللجنة الاقتصادية والاجتماعية لشؤون آسيا والباسفيك

5. Economic and Social Commission for Western Asia(ESCWA)

اللجنة الاقتصادية والاجتماعية لشؤون غرب آسيا

On the other hand, <u>Functional Commissions</u> include:

1. Human Rights Commission لجنة حقوق الإنسان

2. Narcotic Drugs Commission لجنة المخدرات

3. Crime Prevention and Criminal Justice Commission

لجنة مكافحة الجريمة والقانون الجنائي

4. Science and Technology for Development Commission

لجنة العلوم والتكنلوجيا للتنمية

5. Sustainable Development Commission لجنة التنمية الثابتة

6. Status of Women Commission لجنة وضع المرأة

7. Population and Development Commission لجنة السكان والتنمية

8. Commission for Social Development لجنة التنمية الاجتماعية

9. Statistical Commission

<div dir="rtl">لجنة الإحصاء</div>

    It is likely that these terms do not pose a serious problem, for they can be translated directly, generally with 'committee' as (لجنة) and 'commission' as (لجنة مفوضة).

References

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