Faculty of Arts

4th year Arts

English Dept.

Specialized Translation

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SPECIALIZED TRANSLATION

(A COMPILED COURSE-BOOK FOR TEACHING AND EDUCATIONAL PURPOSES ONLY)

Faculty of Arts

4th YEAR ARTS

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SPECIALIZED TRANSLATION

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Literature Review

According to Newmark (1991: 27), "Translation is a skill of replacing a message or a text, in one language by a message or a text in another language".

Also, Nida and Taber define the translation process as "a reproducing process from the receptor

language (SL) to the sender language (TL) with carrying the same natural equivalence for both languages" (1965:12, 82).

Also Halliday (2001) mentioned in his book that "the equivalent of the text among the source language and target language is to find an equivalent at the level of the entire text". However, legal texts are often treated as a distinctive type of language for special purposes (Taylor 1998). Clarity is sought in this type of texts because legal texts, such as

charters, contracts, and treaties, etc., are supposed to defend the rights of a person / a group or to impose obligations, besides many other functions collectively known as 'legislations' as well. The Legal texts are to manage and monitor the human's conduct, the reason for which these documents should be granted the highest possible degree of clarity and adequacy.

Newmark (1981) discusses, with respect to the translation operation, the first approach with the text.

According to him, it is not safe in most cases, to translate more than a sentence unless the first two paragraphs are read. Besides, translators should do more preliminary work as far as the text is difficult linguistically and culturally.

A text should be translated by sentences rather than by words, as literally or closely as possible, as much as the translator can. Grammatically- bound words, jargon words and modal particles might not be translated for good reasons.

As for Vermeer (1984:98), the translation activity has various cultural specific behaviours and there are divergences between a priori knowledge of the recipients of the source culture and the priori knowledge of the recipients of target culture. It is important to note that, being bilingual or multilingual only is not enough; a translator has to be as well bicultural or even multicultural in order to produce a neat translation, and argues that any translation is determined by its purpose and an action exists only if it pursues a certain goal.

Vermeer elaborates saying that the legal norms should be taken into consideration while the translator is executing his mission. Thus, he should select the most appropriate translation strategy in order to translate the legal text.

Nida (1964) suggests two types of equivalence for a precise translation; the formal and dynamic equivalence. Formal equivalence, focuses on the message itself, in both its form and content, whereas, the dynamic equivalence, is based on the principle of

equivalent effect. Newmark (1981: 47) suggested in his book that, when the translator deals with legal documents such as international covenant, agreement, contracts etc., all his focus should be on the communicative approach, which is the way of conveying the same message in the target texts.

Stoddart (2000) says there are bound elements of translation theories behind the different concepts of equivalence which means that the conveyed message of the target texts is affected by the theory used in

the source texts. Many scholars, linguists, theorists and translators such as Vinay, Darbelnet, Taber, Nida, Newmark, House and Baker, dedicated their works to the role of equivalence in translation. Nida and Taber (1994) highlighted the formal and dynamic equivalence and their changeable dual clash was modified many times.

Vinay and Darbenet (1995) emphasized that translation is an equivalence oriented study and equivalence is the perfect approach to face the

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translation problems and decrease the error ratio of mismatching. House (1977), applied her theory on translation taxonomy and confirmed that equivalence must be involved in the translation process and could eventually be either overt or covert.

Legal Discourse

In English

☐ French and Latin were the languages of education.

☐ Legal English began as a combination of English, French, and Latin.

☐ French became the language of law with Latin terms and word order being used to make legal language more complicated.

☐ A law was passed in 1731 for English to be used as the language of the law but the influence of French and Latin remained.

☐ Legal translation gained importance in the 20th century with globalization and the establishment of international organizations (e.g., the UN).

In Arabic

☐ Legal discourse in Arabic dates back to Babylon.

☐ With the rise of Islam, the Holy Qur'an set the laws for Muslims.

☐ The Prophet Peace be Upon Him and some of the Caliphates that followed him signed treaties with different peoples.

3. Legal Language

☐ Legal language is a kind of specialized or technical language – LSP (language for special purposes OR Language for Legal Purposes "LLP").

☐ Legal texts are texts produced or used for legal purposes in legal settings.

☐ Translators need to remember that legal language may be incomprehensible even to proficient language users because knowledge of the legal system is necessary.

☐ Legal language only makes sense within the context of the legal system.

☐ Legal language is a register (i.e., a variety of language) used for legal situations.

☐ The legal register shares some features with ordinary language, but it has features that are specific to legal language as a technical language.

☐ Legal language has a performative nature (i.e., Speech Act Theory), for example, "You are guilty",

"You are fined 1,000 SR", testifying, contracts, wills, marriage ceremonies.

4. Legal Texts

1. Legislative texts (e.g., international treaties , laws produced by lawmaking authorities, constitutions)

2. Judicial texts (e.g., texts produced during judicial processes by judicial officers or legal authorities, cases, legal reports, court rulings or verdicts)

3. Legal scholarly texts (e.g., texts produced by academic lawyers or legal scholars)

4. Private legal texts (e.g., texts written by lawyers such as contracts, deeds, and wills; and also texts written by non-lawyers such as private agreements and witness statements – documents written for legal purposes)

5. Features of Legal Language

1. Lexical Features

☐ Translators need to be careful because not all terms/expressions have equivalents in the TL.

☐ The vocabulary of legal language is complex and unique. It is a universal feature of all legal languages. For example:

• Archaic words (e.g., hereby, thereby, aforesaid, hereof, said)

• Foreign words (e.g., lesser, lessee, bona fide, ipso facto, court, evidence, jury, property)

• Formal usage (e.g., shall, may, your honor, His Royal Highness, I solemnly swear….)

• Formulaic expressions

 • Very specific and precise wording • Special use of capitalization

2. Syntactic Features

☐ Translators need to be aware of the special syntactic features of legal language because they may create comprehension barriers.

☐ Legal language is formal, impersonal, complex, and lengthy. Sentences are usually longer in legal

texts compared to other types of texts. For example:

• Nominalization – using a noun instead of its verb

• Long and complex sentences • Subordination and coordination (e.g., and, as, so as to, that, which)

• Passivization – to emphasize the formal, impersonal style of legal writing

• Prepositional phrases (e.g., pursuant to, in accordance with, prior to, in respect of, subsequent to, without prejudice to)

• Conditionals (e.g., if, where, whenever, provided that, assuming that, should, whereas) • Determiners (e.g., said, such, subject to)

• Connectors (e.g., notwithstanding, under)

• Binomial expressions/doublets and triplets – words that are synonyms or near-synonyms that commonly occur together (See relevant tables on my website)

3. Pragmatic Features

☐ Legal language is performative in nature.

☐ Words in legal language have different meanings and effects depending on who uses them and in which context. For Example:

• Performative models that express implicit speech acts (e.g., "may" for permission,"may not" for prohibition, "shall" for obligation, and "shall not" for prohibition) • Performative verbs that express explicit speech acts (e.g., declare, announce, promise, undertake, enact, confer, amend, certify, confirm)

• Ambiguity and vagueness to the extent that may cause uncertainties

4. Stylistic Features

☐ Legal language is characterized by an impersonal style with frequent use of declarative sentences to indicate rights and obligations.

☐ Different types of legal language have their own characteristics of legal style.

5. Textual Features

☐ Texts are divided into sections and subsections with headings and subheadings

☐ Some types of legal texts include a section for definitions (i.e., contextual meaning is essential in such documents)

☐ Some cohesive devices are commonly used in legal language.

For example:

• Lexical repetition to avoid using pronouns if their use will cause ambiguity

• Conjunctions (e.g., and, or, and/or)

• Reference – ordinary pronouns and demonstratives are usually avoided especially if they may cause ambiguity and are replaced by other words (e.g., hereunder, hereafter, herein, aforesaid, such, said)

6. The Plain Language Movement

The Plain Language Movement was a movement that aimed to make legal language more accessible to the layman. It called for:

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☐ Replacing archaic, rarely used, and foreign words/terms/expressions with those closer to everyday use

☐ Removing unnecessary words and expressions

☐ Reducing sentence length

☐ Reducing the use of passive voice constructions ☐ Reducing the use of nominalization

☐ Ensuring the text is gender-neutral

☐ Replacing shall with must, the construction is/are to (e.g., There is to be a regulations….), or the present simple tense ☐

7. Legal Translation within Translation

D. A. Salamah

☐ Types of Translation

• General Translation

• Literary Translation

• Specialized/Technical Translation

 Legal Translation

 • Specialized/technical translation – LSP(language for special purpose "LLP")

8. Legal Translation

 Legal translation is the rendering of legal texts from the SL to the TL. It is the translation of texts used in law and legal settings

☐ Types of legal translation:

1. Legal translation for normative purposes: Both texts have equal legal force (e.g., legal texts in bilingual jurisdictions such as Canada and Hong Kong, multilingual legal instruments of the UN, multilingual laws of the EU)

2. Legal translation for informative purposes: Only the ST has legal force. (e.g., the translation of different legal documents for the purpose of informing target readers)

3. Legal translation for general (judicial) purposes: Translation of documents used in court proceeding or as evidence

☐ Legal translation is generally considered difficult for the following reasons:

1. Different legal systems have different laws

2. Linguistic differences between the SL and TL

3. Cultural differences between the cultures of the SL and TL

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The Legal Translator

☐ Requirements of a legal translator

1. Basic knowledge of the legal systems of both SL and TL

2. Familiarity with relevant legal terminology in SL and TL

3. Competence in TL legal writing style

Shall

▶ تُستخدم للتعبير عن الإلزام وليس للتعبير عن المستقبل

▶ في النص القانوني يُترجم التركيب الفعلي الذي يبدأ بالفعل المساعد «shall» إلى اللغة العربية باستخدام صيغة المضارع

▶ من الممكن أن يحمل التركيب معنى الإلزام الصريح, وفي هذه الحالة يُترجم بما يفيد ذلك مثل: يتعين على أو على أو يلتزم أو غيرها من الصيغ العربية التي تدل على الإلزام مع مراعاة أن لا يُترجم التركيب الفعلي الذي يبدأ بالفعل المساعد «shall» الذي يدل على الإلزام الصريح إلى اللغة العربية باستخدام الفعل «يجب»

▶ وفي بعض السياقات لا يكون في معنى التركيب الفعلي الذي يبدأ بالفعل المساعد «shall» إلزاماً وفي هذه الحالة يُترجم باستخدام صيغة المضارع دون ما يدل على الإلزام

‣ Amoco <u>shall be exempted</u> from all custom duties.

‣ تُعفى أموكو من كل الرسوم الجمركية.

‣ The Life Insured <u>shall pay</u> to the Insurance Company every subsequent premium in due time.

‣ على المؤمن عليه <u>أن يدفع</u> إلى شركة التأمين كل قسط تال في موعده المستحق.

May

▸ يدل استخدام الفعل المساعد «may» على الجواز وعليه تُترجم باستخدام «يجوز» كما تُترجم « may not» باستخدام «لا يجوز»

▸ وفي بعض حالات استخدام «may» يكون المعنى المقصود من السياق الإمكانية وليس الجواز وفي هذه الحالات تُترجم بما يدل على ذلك مثل: قد أو من الممكن

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The Landlord may enter the property without the Tenant's consent in case of emergency.

 يجوزللمالك أن يدخل العقار بدون موافقة المستأجر في حالة الطوارئ .

 The Contractor may not assign the contract to a third party without the prior written consent of the Employer.

………………………………..

Here/There + Preposition

☐ Using "here + preposition" is a feature of legal language. It functions like a demonstrative and refers to the document in which it occurs (e.g., contract, agreement, treaty).

☐ Hereto, hereby, hereunder, hereof, herewith, herein, hereafter, hereinabove

• Mr. Ahmad hereinafter referred to as the First Party…

السيد /أحمد والمشار إليه فيما بعد في هذا العقد • بالطرف الأول

Both parties hereby agree to the following:

………………………..

Using "there+ preposition" is a feature of legal language. It functions like a demonstrative and refers to the person, item, or situation just mentioned.

☐ Thereto, thereof, thereby, therewith, therefor, therein

• The bank or any branch thereof

البنك أو أي • فرع من فرو عه

• The Agent shall have the right to open bank accounts and withdraw and deposit therein.

يحق للوكيل فتح الحسابات البنكية والسحب من تلك الحسابات والإيداع فيها

Anaphoric Devices

☐ Anaphoric devices are pronouns and demonstratives.

☐ Some strategies are followed to avoid using anaphoric devices because using them may cause ambiguity. Some of these strategies are:

1. Repetition

2. Using "which" + repeating the word

3. Replacing the anaphoric device with such, said, or the same

4. Using gender-free "it" instead of using a feminine or masculine pronoun

☐ If no ambiguity occurs, anaphoric devices may be used with care.

Repetition

☐ The Tenant shall pay to the Landlord at his office …

☐ يدفع المستأجر رإلى المؤجر في مكتبه ...

☐ The Tenant shall pay to the Landlord at the office of the Landlord …

☐ يدفع المستأجر رإلى المؤجر في مكتب المؤجر ...

Using "which" + repeating the word

☐ Any dispute between Aramco and the Company shall be settled by arbitration, which arbitration shall take place at the Department of Contracts in Aramco.

☐ يتم الفصل في أي نزاع بنشأ بين أرامكو والشركة عن طريق التحكيم

على أن يتمالتحكيمبإد ارة العقود في أرامكو.

Replacing the anaphoric device with such, said, or the same

☐ Such and Said ☐ to replace demonstratives

• If the Contractor incurs any further costs, then the Employer shall take such costs into consideration.

• . تحمل حالة في ، الاعتبار في التكاليف هذه يأخد العمل صاحب فإن
إضافية تكاليف أي المقاول

• The said Party hereby agrees to purchase said premises with said amount of 100,000 SR

يوافق • الطرف المذكوربموجب هذا العقد على شراء العقار المذكور .

بالمبلغ . ر.س 100000

The same ☐ to refer to a word/sentence previously mentioned in the text

• The Tenant shall pay all the taxes regularly levied and assessed against the premises and keep the same in repair.

على المستأجر أن يدفع كل الضرائب التي تتم جبايتها وتقديرها بشكل منتظم

على العقار، ويحافظعلى العقا ربحالة • جيدة.

Using gender-free "it" instead of using a feminine or masculine pronoun

☐ Borrower shall comply with all of its covenants to Bank set forth in and arising from the Loan Agreement. .

يلتزم المقترض بكل تعهداتهللبنك التي يتم توضيحها في اتفاقية

The Proviso Clause

☐ The proviso clause is the expression "provided that" and it is a conditional. ☐ It is translated into Arabic using an expression that provides the same meaning of condition, such as:

• بشرط أن • شريطة أن

• على أن

☐ The Landlord shall have the right, subject to the Tenant's consent, to enter the dwelling to inspect the premises provided that the Landlord may enter the dwelling without the Tenant's consent in case of emergency.

☐ يجوز للمالك بشرط موافقة المستأجر الدخول إلى المسكن لمعاينة العقارشريطة أنه أ يجوز للمالك ن يدخل المسكن دون موافقة المستأجر في حالة الطوارئ

Translate the following:

☐ The Renter shall be liable for any damage caused to the Owner by reason of any breach by the Renter of any stipulation herein contained.

☐ The Employer shall indemnify the Contractor against all claims, damages, costs, charges, and expenses resulting from any act or neglect on behalf of the Employer.

☐ So long as the Loan Agreement is in effect, the representations and warranties contained herein shall be true and correct and shall be deemed restated at the time

each payment of principal and/or interest is required under the Loan Agreement.

☐ The Minister of Petroleum may enter into concession agreements with foreign companies for petroleum exploration.

☐ The UN may hold fund, gold or currency of any kind.

☐ All persons born or naturalized in the USA and subject to jurisdiction thereof are citizens of the USA.

☐ The Labor Contract shall be made and written in clear language leaving no doubts or controversy regarding the rights and duties therein.

☐ The Agent shall have the power to sign any certificate of ownership, registration card, or any application thereof.

☐ No alterations in the terms and conditions of the contract or of the work to be performed thereunder shall release the Second Party from any liabilities hereunder.

☐ Both parties hereby agree to the following:

☐ If the Contractor suffers delay and/or incurs costs, then the Engineer shall take such delay into account.

☐ The First Party hereby grants, sells, and transfers unto the Second Party…

12. Useful Websites

☐ http://unterm.un.org

☐ http://documents.un.org

☐ http://untreaty.un.org

☐ http://www.translatorscafe.com/cafe/

☐ http://thelawdictionary.org

a.انكحتك مُكلتي ابنتي علي مهر معجل وقدره ...... ومهر مؤجل وقدره.

(Contract text)

b. I have given to you my daughter in marriage for down payment dowry of …...and deferred dowry estimated to.

(E. translation)

c. I marry you my daughter on dowry prepaid estimated to… and dowry delayed estimated to.

(literal translation)

Observe the data in (a) and (b) and (c)

We are concerned with the underlined sentences. It is noted that, the Arabic phrase ومهر معجل وقدره is translated into English as it is shown in data

(b) "a dowry down payment" which does not give the same meaning as in (a). In fact, the word „dowry‟ in English means the money or estate that a woman brings to her groom as endowment or devotion, in contrast with the

Arabic word " مهر "or as it known among Arab translators as „Mahr‟ which means a mandatory required amount of money which paid by the groom to the bride before the ceremony of wedding. In other words, the meaning of „Mahr‟ or in Arabic is the amount of payment which is have to be paid by the man to his wife before ceremonies, in contrast with the word dowry in English, which required the payment to be done by woman to her husband. So the use of the word „dowry‟ in the English system is not an equivalent term for the word „Mahr".In the Arabic or Islamic system, in fact, the most familiar

way of translating the Arabic term مهر is to keep it as it is

transcribing it in Arabic „Mahr".

a. (Contract text) اتفق الطزفبن علي صداق

b. The two parties agreed on a cash dowry of thousand

dinars.

 (E. translation)

c. Agreed the two parties on dowry cash of ….

(literal translation)

As observed in (a) and (b) the underlined phrases refer to

different definitions and word orders between Arabic and

English. The Arabic term in line (a) " صذاق " is

attributable to the term "Mahr" which is considered as a requirement to complete the marriage. Mahr is given to the bride as a kind of her appreciation and respect; the man should give a wedding gift or dowry to the bride, and she can use it as she wants. It is important to note that it is not allowed for her husband or her family to enjoy part of her dowry. Here the word dowry doesn"t give the same meaning in English as in (b)"a cash dowry". Furthermore, the English term cash dowry gives another meaning, and is only used in some cases just to give a closer meaning or clarification to the word Mahr. In addition to that, the explanation of the English word should be elaborated in

the margin. Therefore, regarding what have been shown above, the researcher discovers that, the divergence of meaning, and the lack of the English equivalent for such a word system are related to the semantic changes between the Arabic and English subsystem, which means that the use the word dowry in the English marriage contract is wrong and sometimes could be confusing to the translator.

English Equivalence of Arabic sentences in legal text;

(1)

a.

لا اسمح لك بحضُر الجلست

 b. I will not allow you to attend this session colloquial sentence

c. You don‟t have permission to attend this session colloquial

d. You can''t attend this session   colloquial

e. You may not attend this session   (legal sentence)

(2) a. كل المذرسيه يجب ان يلتشمُا بمبوُن الطُأرئ

b. All teachers must obligate to the emergency law colloquial

c. All teachers shall obligate to the emergency law (legal) d.

(3) a. لا يجُس لك ان تذخه فيٌذي الذَة

b. You cannot smoke in this symposium   colloquial

c. You may not smoke in this symposium   (legal)

The previous examples demonstrate that, the literal translation of Arabic legal sentences into English is a very crucial matter, due to that the colloquial meaning differs from the legal sense, which means; in the first example (1) the translation of Arabic word " لا اسمح " into „won‟t allow or cannot allow or even have no permission‟ in English does not carry the same legal sense as Arabic, due to the English equivalent of "لا اسمح" is „may not‟ in English.

The other two example in (2, 3) express that, the English equivalent of „obligation‟ in the previous Arabic legal

sentences are "shall and may not" but not "must or cannot" since the later does not convey the same message as in Arabic. As a result of that, using literal translation method in translating these sentences is not a good strategy, in other word, the functional translation method should be taken into consideration in translating such texts. Functional translation is in some sense way better than the literal translation, which makes it easier to express crucial equivalent of the other language.

Translating the legal term from one legal system to another such as the Arabic and the English reveals some equivocal and oblique translation. The study reveals that every language has its certain terminology, and that exact translations of terms and the fact of matching the legal concept is sometimes impossible. In many cases a perfectly qualified translator or magistrate may not always be able to provide a correct translation for such terms.

For instance: the functional equivalent of the English legal term (defendant) in Arabic is   المذعى عليَّ

„offender‟ but it is not „complained of‟ " ", or an „opponent of‟ " الخصم All these synonyms do not convey the same Arabic message. In spite of that, all these lexical words indicate the meaning of "defendant" in English but do not give functionally the same equivalence to Arabic.

The study shows that Arabic is a governed language due to the use of many orders especially the „semantic governed. The translator adopts mixed techniques by translating the English source text with its equivalent into Arabic, besides, by adding other lexical words which show Arabic language a preservative language, since

there are two explanations that appeared together in the same text, unlike the English text, which seems to be vacant of this type of juxtaposition. The study divulges the problematic of translation, referential equivocal from English to Arabic due to fat that each language has its own nature. Arabic is a cogent force, it is simple, attractive and gets the point across in as logically as possible. Although, the Arabic tructure is less complex than French and German which are grammatically more demanding than the English language. Arabic is more flexible than English for instance; the Arabic sentence can sometimes be built with no subject, and allows both Verb

Subject Object and Subject Verb Object sentence structures, unlike the English sentence.

Conclusion   Long convinced that legal translation has to be literal, translators and linguists frequently focus their attention on terminological issues. To develop translation competence, translators need instructions in terms of translation theory. Legal translators in Arabic can benefit from the translation training that focuses on the application of pragmatics, which is a relatively a modern science, to legal translation. Translation competence presupposes not only in-depth knowledge of

legal terminology, but also thorough understanding of the communicative legal function of such texts. The paper has shown that current trends of translator training, such as functional theories, are more effective than training approaches used almost two decades ago. Being exposed to and aware of modern approaches to translation help translators emphasize more on the communicative and functional nature of legal translation.

Consequently, they will be able to focus on "particular instantiations of language use, in specific texts and contexts" (Colina 2002, 6). Such approaches can

effectively bridge the gap between academic and professional worlds of translation. Vinay (1995) observed the equivalence-oriented translation as an operation that "replicates the same situation as in the original, while using completely different wording" (p. 342) (ibid). Equivalence is the perfect technique when the translator is dealing with idioms, proverbs, clichés, nominal or adjectival phrases and the onomatopoeia of animal sounds. Again, Vinay and Darbelnet assert that the equivalent expressions between language pairs can be granted only if we get them as a list in a bilingual thesaurus as „full equivalents" (p. 255). They conclude by

declaring that the need for creating equivalences arises from the situation, and it is in the situation of the S.L text that translators have to look for a solution. (p. 255).

Legal translation differs from other types of translation in two basic components: the legal system and the term associated with that system, thus understanding the legal term and its translation into another language depends on the understanding of its locus in the legal system to which it belongs. For instance, the Arabic language has some words which have the same lexical structure, same phoneme and morpheme but different

meaning due to the legal system and the terms followed by that system. This means that the translator can only translate the legal term into the TL by understanding its position in the legal system of the SL. Legal translators should dd one more skill to their linguistics and translation skills which is the comparative skill between two legal systems: the legal system of SL and the legal system of TL.

SOURCE: Translation of Legal Texts between Arabic and English: The Case Study of Marriage Contracts

Mohammed H. Al Aqad Humanities Research Cluster, Research Management & Innovation Complex University of Malaya, Malaysia

al-'iŠtiqāq (Derivation)

Derivation is a term used in morphology to refer to one of the two main categories or processes of word formation (derivational morphology), the other being inflectional (Crystal 1991). Basically, the result of derivational process is a new word, for instance: nation (noun) and national (adj.) whereas inflectional process results in a

different form of the same word, for example: nation (noun) and nations (noun). A heated debate was raised among Arab scholars about the source of derivation in Arabic. For instance, Al-Baṣrah (city in Iraq) Arab scholars claim that infinitive is the source of derivation whereas Al-Kufah (also a city in Iraq) scholars state that the verb is the source of all derivatives in Arabic. However, the lexical meaning of derivation in Arabic is to create a new word from another. That is to say, it is the creation of new terms from word roots (radicals). Al-Marghani and Ibn-Faris (in Stetkevych 1970) are among Arab scholars who gave derivation special importance as

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one of the unique techniques employed to enrich Arabic vocabulary with new neologisms and as a practical method to improve Arabic vocabulary. Derivation from existing Arabic roots has always been considered the most natural way of growth for the language (Ibid.). It is also described as a treasure as it is an inventive process for creating new terms in Arabic. Thus, Arabic is always looked upon as luǧat al-iŠtiqāq the language of derivation (Farihah 1973). Stetkevych (1970) states that Arabic philology distinguishes three main forms of derivation: (i) al-iŠtiqāq al-ṣaǧīr (simple derivation); (ii) al-iŠtiqāq al-kabīr (wider derivation/metathesis). Metathesis involves a

change in the position of the root consonants and the retention of the original meaning. In addition, a relatively new form of derivation is introduced: (iii) al-iŠtiqāq bi al-tarjamah (circumlocution/paraphrasing) as one of the methods of producing numerous terms since the first Abbasid period. In the following discussion, it will be dealt with two forms, the first and third, as they are the most practical methods of terminology creation in Arabic (see also Elmgrab 2011).

2.1.1. al-iŠtiqāq al-ṣaĝīr (Simple Derivation) Simple derivation was used extensively during the Abbasid

period for creating new vocabulary in the fields of philosophy, science and technology. It is the most practical process in creating new terms which has been used throughout the history of language. In this process, the radical consonants are not altered but are derived from and built upon. The roots of an Arabic word are traditionally represented by the three consonants, fā', فاء (f) ayn عين (a) and لام lām (l) ف ع ل (f- -l) according to al-mizān al-ṣarfī (the morphological pattern). The simplest way of derivation is that all words share the same trilateral root of the verb faala (literally: to do) and they only vary in additional letters that function as morphemic

indicators, for instance from the radicals d-r-b (ض ر ب)

we can derive the following forms: darb (beat) (noun),

madrib (place (noun), midrab (bat), dārib (hitter) and

madrūb (beaten). The derived forms of the trilateral verb

are usually fifteen. However, the last three forms are

rarely used: (i) faala فعل (vi) tafāala تفاعل (xi) ifālla

إفعالّ (ii) faala فعّل (vii) infaala إنفعل (xii) ifawala إفعوعل

(iii) fāala (فاعل viii) iftaala إفتعل (xiii) ifawwla إفعوّل

(iv) afala أفعل (ix) ifalla إفعلّ (xiv) ifanlala إفعنلل (v)

tafaala تفعّل (x) istafala إستفعل (xv) ifanlā إفعنلى It is

worth noting that the third person singular masculine

perfective is the simplest form of the verb in Arabic.

However, for the sake of shortness, it is rendered into English by the infinitive. For instance, the trilateral verb فعل faala which means he did or he has done is changed into English as to do. Despite the fact that derivation should be made from verbal root only according to the classical rules, a new type of derivation was added to the existing one during medieval times. This kind is based on derivation from abstract nouns by adding a final suffix like āniyyah or iyyah in order to coin a new word. This type is so productive in creating the abstract nouns:

qur'āniyyah (Quranic)   from qurā'n   (Qur'an)

mizāniyyah (budget)   from mīzān (scale)

mas'ūliyyah (responsibility)   from mas'ūl, (responsible person) ruhāniyyah (spirituality)   from rūh (spirit). rahbāniyyah (monestrism)   from rāhib (priest) jāhiliyyah (ignorance [of God]) from jāhil (ignorant person)

Many primary concrete nouns, however, are contrary to the rule put forward by Arabic philology which indicated that the criterion of al-qiyās (analogy, literally: measurement) should not be allowed to be applied from nominal roots. This is because some of these derivational patterns described by some early Arab scholars as rather

limited and not always applicable to the modern language. As far as Arabic phonology is concerned, the syntactic concept of al-qiyās may be defined as the method by which new words are formed or derived in accordance with already existing words. It is reported that early in the Islamic history a school of thought known as al-muCtazilah (dogmatic Islamic group) advocated the idea that Arabic should be dominated by the concept of al-qiyās. The reason behind this is that "no sooner had the science of Arabic grammar been born that it (analogy) emerged as a binding rule powerful enough not only to explain, but also to correct and form" (Ali 2014 p. 23).

Whenever talking about al-qiyās as a major characteristic of Arabic, we inevitably have to mention the syntactic concept of al-samāC (hearing) which is commonly used in opposition to al-qiyās. Ali (Ibid.) explains that a term belongs to al-samāC implies that it has an irregular form, i.e. it deviates from the recognized patterns used in derivation. We may passing the fact that al-samāC is more powerful than al-qiyās because the overwhelming majority of Arabic linguists approved the idea that when al-samāC is at hand al-qiyās becomes invalid (al-baǧdādi, in Taymūr 2001). Accordingly, patterns alone cannot cope with the radical changes in the grammatical features

that Arabic has experienced at the present time. Certain measures have been taken by way of prompting and encouraging certain evolutionary features, thus aiming at stepping up the process of creating new vocabulary. Derivation from concrete nouns was immediately rejected in the past and it is hard to find noun-based derivations (Ali 1987). At present, noun derivation is widely used because it is considered as one of the most practical ways of introducing new terms in Arabic. For instance, from the following nouns we can derive these verbs:

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asad (lion) ista'sada (brave like a lion) ṣalābah (solidity) ṣallaba (to solidify) ward (flowers) tawarrada (to turn red with embarrassment) sijil (record) sajjala (to write down) imlāq (giant) taamlaqa (to become a giant) The Arabic academy in Cairo has established some nominal templates al-qawālib al-ismiyyah to be used analogically for neologisms. Some instances are given as follows: The template fiālah فعاله which has the meaning of craft; by inserting roots into this pattern we can derive the names of numerous crafts such as tijārah (trading), tibāCah (printing), Cimārah (art of building), ṣināah (industry), hidādah (blacksmithery),

sibākah (foundary worker's trade), nijārah (carpentry).
The template falān فعلان should be used for terms
denoting movement or emotion, like tayarān (aviation),
hayajān (fury); ğalayān (boiling) and ğathayān (nausea).
The form fuCāl فُعال should be applied for terms
expressing illness, such as zukām (cough), juðām
(leprosy), nukāf (parotitis), and ruCāf. (epistaxis;
rhinorrhagia). The template faCCāl فعَّال is to be used in
deriving terms that denoting profession or characterize
habitual activities, like jarrāh (surgeon), tayyār (pilot),
sawwāq (driver) and bahhār (sailor) (Al-Hashimi 1354
H.). Numerous neologisms also have been coined by

derivation in MSA, for example from the pattern denoting locality we have maṣnaC (factory), matbaCah (press), majmaC (academy), masrah (theatre), matār (airport), mawqif (bus stop) and mahattah (station). It is notable that this type of derivation is broadly used in other languages such as English especially in creating new scientific and technical terminology such as:

Computer computerize   Standard standardize

Hydrogen hydrogenize   globe globalize

Television televise   Volcano vulcanize

The verb Enthuse is also derived instead of the phrase to be enthusiastic or to be excited. Proper nouns are also been sometimes used for similar purposes. For instance, from the noun Pasteur the verb pasteurize is derived. The proper name Boycott is used as a verb in English to avoid the long phrase to refuse to take part. Nevertheless, the theoretical potential of derivation as a means of word formation has not been matched by practical achievement. In the thirty year period up to 1965 the Academies of Cairo and Damascus sanctioned only 2500 derived items between them (Hamzaoui, in Emery 1982). On the other hand, this method of word coinage has led to duplication

of technical terms in many cases. For instance, we have more than five derived terms for mobile phone: mubāyl (transliteration from English), naqqāl, jawwāl, mahmūl, xilyawi, (arabicized) sililur and burtabl (transliterated from the French portable and cellulaire). 2.1.2. Al-iŠtiqāq bil-tarjamah (Circumlocution)   This method is also called al-iŠtiqāq al-maCnawī (derivation of meaning). Circumlocution is a method of introducing new terms into Arabic by giving the meaning of the foreign term. It is a universal phenomenon in natural languages covering all aspects of vocabulary (Farghal 2005). This method which was one of the methods of producing numerous terms

since the first Abbasid period has been formally recognized by Arab academies. This recognition results from the abundance of foreign terminology especially compound neologisms where conventional attempts to reduce them to one word term have failed. For instance, the noun receptionist is translated into Arabic as either muwadhaf (masculine) or muwadhafat (feminine) istiqbāl (literally, reception employee). Sometimes an English word is translated into Arabic through a whole statement, for example the term burglar is rendered according to Oxford English-Arabic dictionary as liṣ yastu Cala al-manāzil laylan (a thief breaks into houses during the

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night). Similarly the following examples are also approved by the Arabic academies: Cartoon rusūm mutaharrikah Video jihāz tasjīl mar'ī Brakes makābih al-harakah Microphone mukabbir al-ṣawt/laqit al-ṣawt Fax barīd muṣawwar (nāsūx) TV iϴāCah mar'īyah (mirnāh) Despite the fact that circumlocution is used to solve the problem of composite neologisms, it has also led to the problem of dualism of terminology in Arabic. This is because the translator or the neologizer is not bound by any rules while translating foreign terms. Many composite Arabic terms have variants or are not sufficiently current in their literary usage.

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Accordingly, circumlocution, unlike other methods, seems to be less adequate and leads to the multiplicity of terms due to the following: it produces longer terms than the original. It is usually a phrase and not a word that presents syntactic problems. In addition, translation of these neologisms often deviates from their real functional meaning. Some translators invent their own arbitrary translation which does not go with the Arabic moulds and rules. In short, there is some kind of consensus among Arab grammarians that coining of new vocabulary through the realm of derivation should proceed according to three principles: (i) actual derivation from existing

roots; (ii) derivation through the revival of archaic words to mean new concepts and (iii) coining neologisms through the paraphrasing of foreign terms. It is clear that noun derivation is broader than verbal derivation. In practice, however, verbal derivations may constitute between 10 and 25 percent of a given root (Stetkevych 1970). Theoretically speaking, verbal derivation is confined to the standard fifteen trilateral-root forms which give a small percentage of derived words from verbs, the rest fall into the category of the Arabic noun. 2.2. al-taCrīb (Arabicization) Translation of foreign works into Arabic is not a new phenomenon in the Arab world, it

goes back in antiquity to the period extending from the beginning of the eighth century up to the end of ninth century. There were two famous schools of translation: the first was Baghdad school and the second one was established in Muslim Spain where interest in collecting translated works continued unabated. Arabicization comes as a result to revive Arabic in order to assume its position as the medium of administration, education and cultural activities. In this domain, we are confused with two English terms refer to al-tarīb: Arabicization and Arabization. Although some researchers use them interchangeably, the former is more appropriate due to the

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fact that it refers to Arabic whereas the latter refers to the Arab people. Arabicization by definition is the adaptation of non-Arabic terms to Arabic by applying the rules of the phonological and sometimes morphological systems of the language to the terms

In general, Arabicization is looked upon as an adopted method for introducing new terms into Arabic. It is the process of rendering foreign terms using Arabic forms. For instance, the following terms are arabicized via derivation from foreign roots, i.e. loanwords. Philosophy

falsafah Drachma   dirham Asphalt   isfalt Democracy

dīmuqrātiyah   Perestroika   bristruyka/brustruyka

(reconstruction).   Thawabteh and Hreish (2014) give

examples of terms arabicized via derivation from Arabic

roots: al-r'uyyah (vision) Form the Arabic root ra'ā (to

see). al-Šafāfiyyah (transparency)

The derived noun does not exist in Arabic, but it has an

Arabic root Šaffa شفَّ meaning able to see through an

object or thin substance. Arabic terms should also follow

Arabic phonotactics. The following are considered non-

Arabic: Arabic terms do not start with the letter النون (n)

followed by the letter (الراء r) as in the female names: narjis and nirmīn which are borrowed nouns. Arabic terms should not end with the letter الدال (d) followed by the letter,) الزاي (z) as in muhandiz. This term should be written as muhandis (engineer) because the letter (d) is followed by the letter السين (s). Arabic terms should not be derived from the following morphological forms: fualān as in khurasān (a city in Iran) fāīl as in hābīl (Abel) faāwīl as in banātīl (trousers) faCalān as in salmān (male name).

The Applicability of al-naht in Creating Arabic Terms

With regard to the possibilities of blending in the present situation of the language, it can be applicable in the sphere of modern terminology. Some Arab scholars see blending as a useful method that should be employed not only in the field of science and technology but also for the language in general. Arabic can exploit this method to form compound words by means of prefixes (Al-Husari 1985). For instance, the practical negative device lā لا

(literally: not) is used as a prefix to form useful Arabic terminology. It does similar function to that of such English negative prefixes as: a-, ir-, de-, in-, non-, un-, anti-, etc. and the suffix less. To mention but a few: lā-axllāqī (amoral) lā-dinī (irreligious) lā-markaziyyah (decentralization) lā-silkī (wireless) lā -fikriyyah (thoughtlessness) lā-insānī (nonhuman) It can be added that formation like these may also be used with the definite article al (the) as in al-lāwaCī (unconsciousness) and al-lāshuCubiyyah (anti-Arabism). Similarly, the word ğibb (after) can replace the English suffix post as in ğibmadrasī or ğibmadrasa (post-school) and ğibjalīdī or

ğibjalīd (postglacial). The English prefix pre can be replaced by the Arabic prefix qab from the word qabla (before). Thus, we should obtain qabtārīkhī or qabtārīkh instead of māqabla al-tārīx (prehistory) and qabis1ām instead of māqabla al-'islām (pre- Islamic). On the whole, it is interesting and indicative to mention that some of these words created by blending or as it is called al-manhūt (the coined term) is generally accepted among Arab speakers despite the fact that there are almost no certain rules governing the process of blending. Nonetheless, blending can create new terms in Arabic because it has a wide range of usage to express different

concepts. One of these concepts is to create Arabic acronyms. Acronyms are words derived from the initial letters of several words, such as radar (radio detection and ranging) and laser (light amplification by stimulated emission of radiation). Normally, an acronym is transliterated as a loanword. In this respect, Standard Arabic benefits from the recent attempts to use some Arabic letters to replace their full items. In recent years blending has produced the Arabic modified acronyms. It is used for creating new Arabic terms, names of establishments and bodies such as: istamataCa which stands for samiCa (listened) and tamataCa (enjoyed),

hamās which stands for harakah musalaha islāmiyah (Armed Islamic Movement) HAMAS, wafā which stands for wakālat al-Anbā' alfilistiniyyah (Palestinian News Agency).and dā'Š (ISIS) dawlah islamiyah fi al-Cirāq wa al-Šām (Islamic State in Iraq and Syria).

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Translation of the cultural references

Mona Baker (2008: 22) paints an ever brighter Brave

New World: "…highly professional translators who

belong to the same „world" as their clients, who are

focused on professionalism and making a good living, and who are highly trained, confident young men and women. These professional translators and interpreters go about their work in a conflict-free environment and live happily ever after." In all cases, the academics are awarding translators creative, managerial and specialist roles, which almost automatically results in calls for the end of the invisibility of the translator. Anthony Pym (2000: 191-192) suggests that this change is already happening at the upper end of the market. For some scholars, translators have always ‗created' rather than ‗transferred'. Jose Santaemilia (2005: 14), for example, introduces his edited

volume as follows: ―The idea of ‗manipulation' is inherent into the phenomenon of ‗translation'‖. More recently, scholars have turned their interest to the translator's ―specific political commitment‖ and to the even more committed ―inevitability of political engagement‖ (Brownlie 2007: 136). As Christina Schaffner (2000: 9) notes ―The new impetus which has come to Translation Studies is the focus on culture as being linked to notions of power, asymmetries, difference and identity‖. The shift now is not so much ―creating understanding‖ through disassociated mediation (e.g. Katan 2004), but on redressing the imbalances and

becoming an ―agent of social change‖ (Tymoczko 2003: 181), or ―an activist‖ involved in re-narrating the world (Baker 2006, 2008; c.f Scarpa 2008). Global politics, now seen as immanent in every translation decision, means that translation is ―a process of power‖ (Wolf 1995). Maria Tymoczko (2007) concludes, exhorting: "…the ability of a translator to be empowered – to be heard, to be seen, to be able to make engaged choices, to exercise a full range of translation options, to improvise, to invent, to construct meaning, to convey cultural difference, to make interventions, to exert activist agency". There are, however, some detractors. Carol Maier (2007: 254), for

example, who takes increased visibility as a given, suggests that professionals are not ready to face the conflicts that increased visibility can involve. Also, as some are beginning to mention, it is a very academic force that is driving the idea of empowerment. According to Halliday et al, the context of situation consists of three components:

1- Field: The total event, what's happening, the nature of the social interaction taking place.

2- 2- Tenor : The role interaction, who is taking part, the social role of participants.

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3- 3- Mode : The function of a text in the event including channel (spoken, written–monologue, dialogue–telephone, computer mediated communication) and its genre (symbolic organization of text: Rhetorical mode / persuasive/ didactic, …etc.).

4- Consider the Examples below:

5- Finals of soccer/football world cup filed

6- Friend to friend   tenor

7- Written to be read (a letter)   mode

If we know these, we can predict the grammatical structure with a great deal of certainty, and conversely we can go from the grammatical structures to the context of situation. The knowledge of context of situation is supplemented by context of culture, both of which will tell us significant information about how language will be used. Analysis of grammar, on the other hand, will tell us about the context. In addition to grammatical forms and patterns, one needs also to consider the field, tenor and mode of the context, for language is used in what is called the context of situation, which is part of what is called the context of culture.

In the context of situation the reader must identify:

☐ The field (What is being spoken about? The field of human activity? Is it at the beach? Going to school? Or what?)

☐ The tenor (What are the relationships? father to son? friend to friend? Judge to jury? Or what?)

☐ The mode (what are the circumstances in which the language communication takes place? Conversation? Reflection? Description? Or what?) (Collerson, 1994) One should note that circumstances dictate the level of

language used, such as: the formal, the informal, the colloquial and slang (Collerson).

An example of context of situation could take place in a shop. The field could be the price of a certain item; the tenor would be a slight deference on the shop assistant part towards the customer because of a potential sale; the mode would be that of spoken inquiry: question, answer, response.context of situation forms part of context of culture. By context of culture is meant the meanings and assumptions we share as a community of people. It also incorporates —the culturally evolved expectations of

ways of behaving‖ and getting things done (Hammond et al, 1992, p.2). For example, the buying and selling of goods will vary from culture to culture. In some cultures bartering is always acceptable but in Australia selling goods at fixed prices is the usual expectation. We must keep in mind, however, that a society like Australia has a multi-cultural strand in which different cultural assumptions interact but that in some Australian settings, it is possible for a common set of meanings and assumptions to operate.

Cultural reference

M. M.A. Elshemy

With regard to cultural references, Leemets (1992: 475; cited in Ranzato (2016)) defines cultural references as: Every language has words denoting concepts and things that another language has not considered worth mentioning, or that are absent from the life or consciousness of the other nation. The reasons are differences in the ways of life, traditions, beliefs, historical developments – in one word, the cultures of the nations. Also, differences can be observed on conceptual level. Different languages often nominate concepts from

different viewpoints, and they also tend to classify them slightly differently. On the otherhand, Mailhac (1996, p. 133-134) describes cultural references as "any reference to a cultural entity which, due to its distance from the target culture, is characterised by a sufficient degree of opacity for the target reader to constitute a possible problem". Cultural Reference Role means to decide whether it is a must to translate cultural references or not depending on its suggestive significance in both the ST and the TT (Ivir, 1987). For example, the word مخلع (ousted) in الرئيس المخلع (the ousted president) is socially derogatory. So, it must be translated and not left. Here it

is the central word and cannot be dropped. However, المفذي (redeemer) in جلالة الملك المفذي (his Majesty redeemed king) is not central and therefore needs to be omitted as —His Majesty King ….‖ which is more honorific in the ST and the TT. Again, the word دولة in دولة فلسطين is more assertive than decorative or tautologous. Therefore, it must be translated to assert the Palestinians‟ statehood and their non-existence or diaspora. For many politicians in the west, it is more offensive and therefore it should be dropped. In the modern era, interest in translation from Arabic began with the European colonialism of the Arab region in the

eighteenth and nineteenth centuries. The motive for this interest and translation was Orientalist interest rather than literary appreciation. Arabic literature was looked at as a documentary record of the social conditions without any real literary value. This continued in the twentieth century until 1988 when Naguib Mahfouz was awarded the Nobel Prize for Literature (Büchler & Guthrie, 2011).

In the same token, Munday, J. (2012) in Introducing Translation Studies: Theories and Applications (3rd ed.) clarifies that the language of a people asserts and reflects

the way they see the universe; a common sentence usually used in socio-linguistic studies to indicate how language is the carrier or communicator of the ideology, beliefs, value system … etc. of a certain community (p. 230) . This means that people express their ideas, beliefs, dreams … etc. through language. This language changes and develops to keep pace with the changes in people's life and ideas, scientific progress and technological advancement. The differences in human languages are clearly reflected in translation: there may be a word in Arabic, for example, which has no equivalent in other languages e.g. لغُخ ، عمرة ، زكاة, … etc. This highlights that

part of the difficulty of translation is attributed to the fact that no two languages are culturally or linguistically the same way. For example, in Arabic, there are two different, distinctive words for an old man and old woman, that is "شيخ" and "عجز" and this does not exist in English which modifies ‗man', ‗woman' using ‗old' to indicate the same fact.

For example, the common image "أثلج صدري", which is part of daily usage, represents an example of culture-specific images. The cultural equivalent of this idiomatic expression is ―it warmed my heart‖. Paradoxically "أثلج"

in Arabic is rendered as ―warm‖ in English due to cultural differences. To make this point clearer, the Arab who lives in hot atmosphere, believes that "الثلج" is something pleasing and this is why "أثلج صدري" refers to something pleasing to the speaker. In contrast, the English man who lives in a cold atmosphere considers warmth one of the pleasures of life and this is why s/he says ―it warmed my heart‖.

The concept of culture is essential in considering the implications for translation, even though there are different opinions whether language is part of culture or

not, the two concepts of culture and language cannot be separated. In 1964, Nida discussed the problems of correspondence in translation, considering equal importance to both linguistic and cultural differences between the source language (SL) and the target language (TL). He concluded that differences between cultures may cause more severe complications for the translator than do differences in language structure. He further explained that parallels in culture often provide a common understanding despite there is significant formal shifts in the translation. According to him that cultural implications for translation is very important as well as

lexical concerns. Nida's definitions of formal and dynamic equivalence considers cultural implications for translation. For him, a gloss translation mostly typifies formal equivalence where form and content are reproduced as faithfully as possible and the TL reader is able to understand as much as the customs, manner of thought, and means of expression of the SL context.

Source :The Arabic- English translation of the cultural references In the two works from a cultural perspective

M. M. A.Elshemy

Vinay and Darbelnet. In their book Comparative Stylistics of French and English (1958/1995), Vinay and Darbelnet analyze texts in French and English and identify various translation strategies.

They distinguish between direct and oblique translation.

Direct translation comprises borrowing, calque and literal translation.

 Under oblique translation,

 Vinay and Darbelnet list transposition, modulation, equivalence and adaptation (Fawcett, 1997).

 Borrowing is when "the source language form is taken into the target language, usually because the latter has a gap in its lexicon" (Fawcett, 1997, 34). E.g. Television = تلفزيون

 Calque is "a literal translation at the level of the phrase" (Fawcett, 1997, 35). E.g. Aircraft carrier = حاملة طائرات

 Literal Translation is "the rare but always welcome case when a text can go from one language into another with no changes other than those required by the target

language grammar" (Fawcett, 1997, 36). E.g. Ali hit

Ahmad = أحمدٌ ضرب علي

☐ Transposition is the process where parts of speech change their sequence when they are translated. It is in a sense a shift of word class (Fawcett, 1997, 37). E.g. Snakes are good at swimming = تجيد بعض الأفاعي السباحة (adjective-verb transposition).

☐ Modulation is "a variation in the message, obtained by changing point of view, lighting" (cited in Fawcett, 1997, 37). E.g. He washed his head = غسل شعره

 Equivalence is defined as "the translation of idioms when two languages refer to the same situation in totally different ways (Fawcett, 1997, 38). E.g. A friend in need is a friend in deed = الصديق وقت الضيق

 Adaptation occurs when something specific to one language culture is expressed in a totally different way that is familiar or appropriate to another language culture (Fawcett, 1997). E.g. Before you could say Jack Robinson = قبل أن طرفك يرتد إليك

Although the strategies identified by Vinay and Darbelnet are based on a comparison of French and English, they

have been widely applied to other languages as the above examples from English to Arabic translation show.

Vinay and Darbelnet prescribe literal translation as the ideal strategy unless there is good reason to use another. A good reason could be that literal translation: a) gives a different meaning; b) has no meaning; c) is impossible for structural reasons; d) 'does not have a corresponding expression within the metalinguistic experience of the TL'; e) corresponds to something at a different level of language. (Munday, 2008, p. 57)

Example One

والرجل الواقف الكراج أمام باب   (٥ . وهو ينادي بصوت مذبوح"بيروت بيروت ".ص).and the man standing in front of a nearby garage calling out hoarsely, "Beirut! Beirut!" (p. 3)

Commentary

'Garage' is a mistranslation of the word 'كراج' in this context. In Syria, this term is used to refer to a bus terminal, or to a shared taxi terminal in this particular case, as people travelling between Damascus and Beirut in the 1970s used to share taxis rather than ride buses. The translator seems to be unaware of this meaning of the word in the Syrian culture. She could not understand what

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a garage has to do with someone traveling from one city to another, and assumed it must be a 'nearby' garage. A more appropriate translation would be: The man standing at the entrance of the shared taxi terminal calling hoarsely, "Beirut! Beirut!"

Example Two

والسيارة تغادر المدينة، تمضي في طريق والهامة (٧ . الربوة) ص.
Departing the city, the taxi headed for the foothills and mountain peaks, (p. 4)

Commentary

This is another mistranslation resulting from the translator's unfamiliarity with some aspects of the Syrian culture. ' الربوة والهامة ' refer to two villages near Damascus on the road to Beirut. So these are proper nouns (names of villages) that need to be transliterated and not translated, or at least the ways they are internationally represented in English are used. An appropriate rendering would be, and perhaps substantiated with a footnote: Departing the city, the taxi crossed Rabwa and Hama.

Example Three

آه ..زمن (١٠ . آه يا) ص

Oh-oh my! (p. 9)

Commentary

In this example, the translator goes for domestication to convey the feeling of pain expressed by the character. Literal translation would have resulted in something

meaningless in English, and there is no need to explain to the reader that this is how people in Syria or Lebanon express their pain. So although the translator did not use the word 'time', this is completely justified and cannot be

considered manipulation on the part of the translator. Still, the translator was not very successful in this instance. Perhaps, a functional translation would be: Life sucks.

Example Four

This moneylender is going هذا المرابي سيمتص دمي) ص . ١١) to milk me dry (p. 10)

Commentary

The context here is that the fisherman, Abu Mustafa, is reflecting on his recent visit to the moneylender. We learn later that he had to pledge his boat as a bond against the money he owed to the moneylender. The word 'مرابي' is

culturally loaded. It refers to someone who lends money and charges high interest to the borrower. It has bad connotations because taking interest is something forbidden in Islam. 'Moneylender' in the Western culture implies taking interest, but does not have an equivalent bad connotation as the word 'مرابي'. The translator could have added a footnote to explain the negative meaning of the word in the Arab culture, but this is not really necessary because the rest of the sentence 'milk me dry' conveys the idea that this person is doing something unethical. ' سيمتص دمي ' is a figure of speech that is used idiomatically in the Arab culture. The translator opts for

an equivalent figure of speech and an idiom in English. In this case, domestication is more effective than foreignization, because literal translation would have sounded unidiomatic. The translator's strategy here is consistent with the approach of Vinay and Darbelnet who prescribe literal translation unless there is a good reason not to do so. The translator could have preserved the blood sucking figure of speech by using 'bloodsucking' as a pre-modifier of 'moneylender': This bloodsucking moneylender is going to milk me dry.

Example Five   حتى أنه حين داس على قدم كلب وجد نفسه يقول هل ً

عفواً ص(!) يا . (١٧) أخ: معتذرا

Once when he accidentally stepped on a dog's foot, he even found himself saying, "Excuse me, sir!" (p. 16)

Commentary

 In This context, Farah, the main character reflects on the contrast between poverty and richness in Beirut. Even the dogs of rich people lead a better life than poor people; they wear colorful clothes and have scornful looks. When Farah accidently stepped on a dog's foot, he felt he must apologize to it. ' يا أخ ' is used in the Syrian culture to

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address a stranger in a relatively formal situation. So, the character is formally apologizing to a dog. Using the literal translation 'brother' in English would not have resulted in the same level of formality as it corresponds to something at a different level of language (here again is one of the reasons given by Vinay and Darbelnet for avoiding literal translation). The translator's use of the word 'sir' is very effective in conveying exactly the same meaning of the original text. So, again this domestication, or departure from literal translation, is completely justified.

Example Six

نيشان بيك في أوروبا) ص . ٢٢)

Nishan Bey is in Europe (p. 22)

Commentary

The translator opts for foreignization here by using the literal translation 'bey' which is associated in the mind of Western readers with people from the Orient. There is no reason for departure from literal translation which has a foreignizing effect here. The translator reminds the reader that these characters belong somewhere else. Using 'Mr.

Nishan' would have distorted the identity of the character without any textual justification.

Example Seven

معك قرش بتسوى قرش) ص . ٢٢)

If you've got a piaster, you're worth a piaster. (p. 22)

Commentary

This is another instance where the translator chooses literal translation to achieve a foreignizing effect. Domestication could have been achieved by replacing the whole sentence with 'Money talks', but the translator prefers to preserve the otherness of the source culture.

Example Eight

يمسك بزجاجة "الكيتشاب "(المكثفة)٢٣ . عصير البندورة

He picked up a bottle of catsup (p. 23)

Commentary

This is one of two examples in the novel which show that the writer Ghada Samman was writing for Arab readers. Back in 1975, most people in Syria would not have known what 'catsup' is, so she provides an explanation. The translator deletes this explanation in her translation because it will be redundant for the English language

reader. This is a fully justified strategy. The use of 'catsup' is an over-domestication since such use is limited to some parts of southern United States, while 'ketchup' is the word used in most countries around the word. So, using 'ketchup' looks to be a better alternative: He picked up a bottle of ketchup

Example Nine

لكنه حين فكر "السحري بالمصباح "قوة (٢٥ . وجد في نفسه)

However, when he thought about the magic lamp, (p. 25)

Commentary

This reference to the 'magic lamp' is reminiscent of The Arabian Nights. The translator preserved this cultural reference because it is consistent with the Western reader's idea about this exotic region where people still believe in magic and practice it.

Example Ten

كالليل، ثم يركع بين يديه ويقول ً من دخان، مهيباً سيدعكه ثلاث مرات فينتصب جني المصباح عمودا له :يديك (٢٥ . شبيك لبيك عبدك بين) ص

He would rub it three times, and a genie would rise up in a pillar of smoke, awesome and terrible as the night. Then

it would kneel before him and say, "Master! Master! Your wish is my command!" (p. 25)

Commentary

Like the previous example, in this case all references to Arab culture with its exoticness are preserved. This conforms to the established system of representation of Arabs, who are still living in a magical world of genies that come out of the lamp when their master rubs it three times and are ready to fulfill his wishes. Still, the word 'Master!' is unnecessarily repeated. The result is redundancy, which can be avoided by deleting the second

instance of the word 'Master'. So a suggested translation of the last sentence could be: Master! Your wish is my command.

Example Eleven

ابريق فخاري للشرب) ص . ٢٦)

clay water pitcher (p. 26)

Commentary

This is another cultural reference that is carried into the target text. It reminds the reader of the otherness of the

source culture, where people are still using clay pitchers.

The translator could have domesticated this reference, but

that would have been unjustified manipulation.

Example Twelve

هذا ابني مصطفى بصف البكالوريا) ص . ٢٧)

This is my son Mustafa. He's been studying in the

university (p. 27)

Commentary

In this example, the word 'بكالوريا' is mistranslated into 'university' without any clear justification. One explanation could be that the translator thought that the important thing is that he is studying, regardless of the level he is at. But this is not true. 'بكالوريا' means Grade 12. It is the final stage of secondary education, and in Lebanon, the successful completion of Grade 12 puts the person in a higher social position than someone who has not completed this level of education. When Abu Mustafa forces his son Mustafa out of school when he has reached Grade 12 to work with him, it means that he is in a very desperate situation that he cannot even wait one year until

his son has completed this important level of education. This implication is of years or at least for few months. A more appropriate translation would be: This is my son Mustafa. He is a secondary school student.

Example Thirteen

سيحل محل أخيه المرحوم علي) ص . ٢٧)

He'll take the place of his brother Ali. (p. 27)

Commentary

The word 'المرحوم' is unnecessarily deleted from the translation. There is no justification why the translator decided to omit the reference to the fact that Ali is now

dead. A more effective translation would use something to indicate that the person is dead. It is true that the Arabic word carries an implied wish of 'may God have mercy on his soul', but with repeated use, this meaning has become so weak that most people do not have it in mind when they use the word. So, the translation of this sentence can be restructured as follows: He'll take the place of his brother Ali, who is no longer with us.

Example Fourteen

نقلها من منصة المدعي العام إلى قفص الاتهام) .

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In so doing he had removed her from behind the prosecutor's podium and placed her on the witness stand. (p. 39)

Commentary

In this example, the translator did a very good job translating ' قفص الاتهام ' as 'witness stand.' This is because the Arabic sentence is used figuratively. The heroine of the novel, Yasmeena, was indirectly accusing Nimr of being unfaithful to her, and he replied by suggesting that by not trusting him, she was unfaithful to him. So, she was trying to interrogate him, but he started

questioning her behavior. In the courtroom in Arab countries, the accused person will sit in a box all the time, and will answer questions from the box. In the Western culture, however, the accused usually sits next to their lawyer. A person who is to be questioned in the courtroom, be they a witness or an accused, will sit in the witness stand. Therefore, to say that Nimr placed Yasmeena in the seat of the accused will not convey to the Western reader the meaning that he started interrogating her. This meaning will be well conveyed by having Yasmeena removed from the prosecutor's podium and placed at the witness stand. This is domestication for

a very good reason: to bridge the gap between the source culture and the target culture.

Example Fifteen

تسمونهم "فدائيين "القرية (٤٦ . وهم سبب خراب)

You call them 'fedayeen' or fighters willing to sacrifice their lives for their homeland. But they're the ones who've brought ruin on the village! (p. 47)

 Commentary

In this example, the word 'فدائيين' has no equivalent in the target language. Although 'fedayeen' found its way to English dictionaries in the last few decades, it may have

acquired a different ideological connotation from that of 'فدائيين' in Arabic. Therefore, the translator had to decide between domesticating the text by choosing the closest available English equivalent, or foreignizing it by borrowing the Arabic word, with the associated risk of losing the ideological connotation. She chose foreignization, and to make sure the reader understands the meaning, she added the explanation of the word. This is a sign of respect of the Arab culture. The second sentence can be improved by replacing the word 'ruin' with 'pillage', which rhymes with 'village' and makes the translation more idiomatic: You call them 'fedayeen' or

fighters willing to sacrifice their lives for their homeland.

But they're the ones who've brought pillage to the

village!

Example Sixteen

" . وقل اعملوا فسيرى الله عملكم ورسوله والمؤمنون "

God said to the prophet Muhammad in the Holy Qur'an,

"Say, work, and God shall see what you do, as well as His

apostles and the believers." (p. 47)

Commentary

In this example, Ghada Samman uses a verse from the

Quran for a particular purpose. Arab readers will instantly

know this and will understand its pragmatic function, but English readers will not. The translator added an introducer sentence, 'God said to the prophet Muhammad in the Holy Qur'an', to clarify that this is from the Quran, but she did not explain the pragmatic function of the verse.

Institute of Tourism	معهد السياحة
In January 1962, the first institute of tourism was established with a nucleus of 20 university graduates (of both sexes) to study subjects relative to tourism, public relations, advertising and language for a period of two years, the object being to have available a cultured generation that would receive visitors. Training courses too have been organized with a view to preparing a group of guides (of both sexes) from university graduates, for improving the standard of touristic services and attracting more tourist.	في يناير 1962م، أُنشئ أول معهد سياحي يضم 20 طالبا وطالبة من خرجي الجامعات والعلاقات العامة والإعلان واللغات لمدة عامين، لتخريج جيل مثقف يكون في استقبال الوافدين. كما نظمت دراسة تدريبية لإعداد مجموعة من المرشدين والمرشدات من خرجي الجامعات لرفع مستوى الخدمة السياحية.. واجتذاب المزيد من السائحين.

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Mamoon and El-Fadl Ibn Rabei

When Mamoon arrested El-Fadl Ibn Rabei against whom he had incited his brother El-Ameen, he said to him "Fadl! Was it right that you should dishonor and insult me and show such a keen desire to kill me although my fathers had bestowed their boons upon you and your father? Would you like me to deal with you in the same way you have bid them?"

He replied, "Commander of the Faith, my excuse would begrudge you if it were apparent; how could it be if stained by wrong and disgraced by sins? Grant me forgiveness

بين المأمون والفضل بن ربيع

لما ظفر المأمون بالفضل بن ربيع وكان قد أغرى به أخاه الأمين قال له: "فضل! أكان من حقّي عليك وحق آبائي ونفعهم عند أبيك وعندك أن تحقّرني وتَسبني وتّحرض على دمي؟ أبجب أن أفعل بك ما فعلتَه بي؟ فقال يا أمير المؤمنين إنّ عذري بحقّك إذا كان واضحا جليا فكيف إذا أخفتْه العيوب وقبّحته الذنوب؟ فلا يضيق عني من عفوك ما وسع غيري منك، فأنت كما قال الشاعر:

فيك صفح عن الإجرام حتّى كأنه من العفو الناس مجرما"

Mercy

This time I shall be a poet without using a rhyme or meter, because I wish to address the heart frankly and the only possible way to do that is through poetry.

When the seeds are thrown on the ground they do not grow unless the farmer ploughs the land, similarly, sermons cannot reach the heart unless they are fairly imbedded in it, and that is only possible through poetry.

Happy man, be merciful, let your heart be mercy itself. You say, "I am unhappy because my heart is more full of worries as other hearts" well, let it be so, but feed the hungry, clothe the naked, console the sad and relieve the distract. You will find that this is the best consolations to relieve you of your cares and worries. If you do this do not be surprised to see light coming from pitch darkness. For the moon only rises if it pierces the darkness of night, and dawn rises from the cradle of darkness.

الرحمة

ساكون في هذه المرة شاعرا بلا قافية ولا بحر، لأني أريد أن أخاطب القلب وجها لوجه، ولا سبيل إلى ذلك إلا سبيل الشعر، إن البذور تلقى في الأرض فلا تنبت إلا إذا حرث الحارث تربتها، وجعل عاليها سافلها، كذلك القلب لا تبلغ منه العظة إلا إذا داخلته وتخللت أجزاءه وبلغت سويدائه ولا محراث للقلب غير الشعر. أيها الرجل السعيد كن رحيما، أشعر قلبك الرحمة ليكن قلبك الرحمة بعينها، ستقول إني غير سعيد؛ لأن بين جنبي قلبا يلمّ به من الهم ما يلمّه بغيره من القلوب، أجل؛ فاليكن ذلك كذلك ولكن أطعم الجائع، واكس العاري، وعزى المحزون، وفرّج كربة المكروب، ولا تعجب أن يأتيك النور من سواد الحلك، فالبدر لا يطلع إلا إذا شقّ رداء الليل، والفجر لا يدرج إلا من مهد الظلام.

Arabs and Human Progress

No people in the early Middle – ages contributed to human progress so much as the Arabs had done. The word Arab is a term which in our usage comprises all the Arabic speaking people and is not only confined to the inhabitants of the Arabian courtiers were reportedly learning to write their names. Arab scientists in Cordova used to pay frequent visit to its 17 libraries and used to enjoy luxurious paths at a time when washing the body was detested by professors and undergraduates of the University of Oxford.

العرب وتقدم البشرية

وليس من شعب آخر قام في القرون الوسطى بما قام به العرب في سبيل تقدم البشرية، ونحن لا نطلق كلمة عرب على أبناء الجزيرة فحسب، بل على سائر الشعوب التي اتخذت العربية لسانا ـ فبينما كان فلاسفة العرب مكبّين على دراسة تأليف أرسطو كان شرلمان ورجال بطانته يحاولون إتقان كتابة أسماءهم، وبينما كان علماء العرب في قرطبة يترددون في خزائن كتبها السبعة عشر؛ ويعودون إلى بيوتهم فينعّمون بالاستحمام في حمامات بلغت الغاية في النظافة والأناقة ـ كان الأساتذة والتلاميذ في جامعة أكسفورد يستنكرون الاستحمام.

Arabic Abstract Style : Translation Problems

M.M.ENANI

It is amazing that modern standard Arabic (MSA) can be used in a variety of ways today, all influenced by the 'scientific mode'. I have elsewhere dealt with the evolution of MSA, focusing on a few structural features (cf. my Comparative Tone, Cairo, 1995); my concern here is with the unbridled use of abstractions as a result of

translating or mistranslating foreign texts, and the rise of what I shall call 'translation style' — a foreign flavoured variety of Arabic. As the scientific mode gained a commanding position in recent times, the tendency to use abstractions grew stronger. And, as recently shown in Pinker's The Language Instinct (1994) language influences thought, and this kind of writing has influenced our ways of thinking, not only in academia but at the level of the popular press as well. The change in language commonly thought of in terms of 'development', should not however be regarded as having changed in value. The fact is that there are now sharper distinctions between

disciplines (literature as a creative effort not excluded) and a tendency to interrelate all fields of human knowledge. People in the west tend to think more in abstractions, and the tendency is assuming vast proportions as many people opt for abstractions in the hope of appearing 'scientific'. Modern Standard Arabic has been changing also — which is only natural — in the direction of the scientific mode. But the specific problem with Arabic is that the development has been directly influenced by the abstractions of that 'mode' and Arab writers, no less than foreign ones, are seeking to impress

their readers by appearing 'scientific'. Most readers are not, however, impressed. A typical Arabic reader would like to have a text that is easy enough to understand, and, if translated, the text should ideally explain the unusual ideas or the unfamiliar concepts presented. To avoid the undesirable impact of unfamiliar abstractions the translator may have to 'simplify' by paraphrasing — but then he must also introduce the new terminology regardless of comprehensibility — hence the dilemma. Take the prime example from a recent text on the World Trade Organization. A writer tells us : Any anti-dumping measures, such as quota-restrictions, tariffication or other

countervailing measures, notwithstanding the difficulty of enacting the relevant enforcible legislation, should be internationally sanctioned. The statement may be easy to understand in an economic context; and the economist will have no difficulty in 'translating' the compounds into simple statements. But the sentence is taken from a newspaper report, and the assumption is that it is addressed to the general reader. Can the translator produce an equivalent in Arabic ? Most translators simply give the agreed terms (the 'trade' terminology) without considering the comprehensibility to the Arabic reader;

but others will try to explain. Here are the two alternative

versions :

أ ـ إن أى تدابيـر مكافحة إغـراق ، مثل حديد احصص أو

اجمركة

أو غير ذلك من التدابير التـعويضية ، يجب أن يـوافق عليها دولياً ، بالرغم

من صعوبة سن القوانن احلية ذات الصلة لتنفيذ ذلك . (ترجمة أم امتحدة)

بـ يجب أن يوافـق اجتمع الدولـى على أى تدابيـر [تتخذهـا دولة من الـدول

[مكـافحـة إغـراق ، سـواء [كـانـت تتـمثل فى] حديد احصص [من

الواردات] أو الاستعاضـة عن القيود امفـروضة على احصص بـرسوم

جـمركيـة (وهو مـا يسمـى باجمـركة) أو سـوى ذلك من التـدابير

التعـويضـية ، رغـم صـعوبـة سن القـوانن احلية الازمة لتنفيذ ذلك . (ترجمة

مقترحة)

The words between square brackets have been added for the sake of clarity (and to slow down the rhythm of the text). The term 'tariffication', being new even in English, has been first explained, before the new Arabic equivalent is given in brackets. The sentence still contains two expressions not quite familiar to the Arabic reader, viz. 'anti-dumping' and 'countervailing measures'. Apart from using the common 'tricks of the trade', such as changing the passive construction into the active voice with the

help of an appropriate subject extrapolated from text (i.e. internationally sanctioned = sanctioned by the international community = the international community must give sanction to) the translator is faced with a host of abstractions that cannot be avoided in the Arabic text. Some have been successfully changed into concrete terms (quota-restrictions = restrictions imposed on quotas of imports) and others have been explained and repeated in the following phrase, though one or two remain unexplained. No translator can, obviously, undertake to explain every abstraction (tariffication being an exception). Some are indeed metaphors and the translator

will be happy to find the equivalent. 'Dumping' has been translated into the agreed term إغــــــراق which literally means 'drowning' or 'sinking', a near enough concept to that of 'jettisoning'. In today's Al-Akhbar (6 August 1998) a witty journalist provides the punning headline Z X حتى ا نسقط فى بحر الاغراق (p. 4) (approximately 'How not to fall in the Sea of Dumping'). The original sense of discarding as 'rubbish' is, however, lost. To explain the term, by saying for instance that it means selling a product at a price below the original cost to gain market advantage, may be too much for the translator. The other term, countervailing, has been explained by the use of an

Arabic word which paves the way for the accepted Arabic term, namely استعاضة leading to تعويض hence تعويضية . This is not, however, always possible, and the translator is sometimes forced to intervene to explain. Lesson : Remember that Arabic is capable of using the abstract style : the main thing is that the writer should use modern reasoning which is common to all languages.

Limits of Interpretation in Translation

M.M.Enani

The translator's dilemma is therefore whether to assume that his reader is well versed in the subject (as most UN translators do) and proceed to use what he believes to be the accepted Arabic terms for the English abstractions, or to play the interpreter and volunteer any explanations he deems necessary. Another example from a recent glossary of sociological terms should further illustrate the dilemma : Aristotle saw the state as a community involving

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communication between a multiplicity of individual perspectives. Whereas this concerns individual purposive action in the political sphere, Aquinas introduced into medieval Christian thought a broader theoretical conception in which God's nature is communicated in the creation of his creatures. This model led to the generalization of the concept of communication to all human beings and at the same time to a differentiation, which became central for modernity, between the particular (political) and the universal (social) communication community. This is the kind of writing one has come to expect in today's scholarship — abstract,

compact and elliptical, 'complete with' vogue words and those with less precise meaning (such as 'model' and 'involving' respectively). The translator is forced here, if only to give the straightforward meaning, to explain, even to paraphrase. Look at the following two versions, the first 'freer' than the second :

كان أرسطو يعتبر الدولة مجتمعاً يجرى فيه التواصل بن العديد من وجهات النظر الفردية ، وكـان يعنى به التواصل بن الأفعال الفردية امتعمدة فى اجال السيـاسى . ثـم جاء طـوما الأقوينـى فأدخـل فى الفكر امـسيحـى فى العصـور الوسطـى تصوراً نظرياً أوسع نطـاقاً إذ قال بـأن عملية اخلق تتـضمن تـوصيل صفات اﺣ أو طـبيعته إلـى اخلـوقات ، مـا أدى إلى تعميم

مفهوم التواصل بحيث أصبح يشمل جميع أفراد اجنس البشرى ، وإن كان قد أدى فى الوقت نفسه إلى تفرقة أصبحت حتل مكانة أساسية فى الفكر احديث ، وهى التفرقة بن التواصل اخاص (فى اجتمع السياسى) والتواصل العام (فى اجتمع إنسانى) . (93 Now look at the (words كان أرسطو يرى أن الدولة مجتمع يجرى فيه : more literal version التواصل بن العديد من امنظورات الفردية . وإذا كان ذلك يتعلق بأفعال الفردية الهادفة فى اجال السياسى ، فإن الأقوينى أدخل فى الفكر امسيحى فى العصور الوسطى تصوراً نظرياً أوسع يقول إن طبيعة اﻟ يجرى توصيلها فى عملية خلق مخلوقاته . وأدى هذا النموذج إلى تعميم مفهوم التواصل ليشمل جميع البشر وفى نفس الوقت إلى تفرقة أصبحت أساسية للحداثة ، أى التفرقة بن مجتمع التواصل اخاص (السياسى) ومجتمع التواصل العام (اجتماعى) . (73 The literal (words

version is considerably shorter and, read after the first version, seems more accurate; but this is quite deceptive; for the extra 20 words are essential to the interpretation. The central play on words here concerns the key word "commune' and its cognates. What the translator faces here is a tour de force by the writer who deliberately changes the meaning of the central word, used as a 'root word' or a 'pivotal term', every time he uses a cognate. The first 'community' implies, in fact, 'having things in common' as well as being members of a group : the 'political' sphere points in the direction of the Greek 'polis', where the inter-related members of the group are

bound together by the locale (the city) and the community of interests (the common life in the city). It is in the light of this that communication becomes تـواصل rather than تـوصـيل or إتـصــال ; and the meaning is, of course, reinforced by the use of the crucial between. The following sentence corroborates this reading and forces the translator to stick to the adjective فـردى rather than any reference to الفـرد or to أفــراد. Individual comes to mean the opposite of 'common'; it is where interaction becomes meaningful; and it is the prerequisite for any kind of communication. In other words, the perspective may belong not to an individual but to a group (a party)

— much in the same way as a purposive action might. The idea of the individual is therefore not fully developed here; and it is Aquinas who specifies the role of the individual, more or less explicitly.

The second 'communicate', therefore, is essential to the change in the concept. It does not refer to any communication in the sense of تـواصل or اتصـال but is confined to the sense of تـوصيل ! Note that the crucial term 'creatures' should mean all beings not merely human beings; but the translator, aware of the trap, sticks to the letter of the text, until the next sentence specifies human

beings. The final sentence begins with the vogue word 'model', which cannot mean anything to the Arabic reader and is judiciously omitted. Needless to say, the change in the last words in that sentence is essential for the meaning to be 'communicated' clearly and accurately.

Now consider the following sentence which comes immediately after the preceding paragraph : it is vital for my argument about the 'abyss of abstraction' (modeled on Wordsworth's 'abyss of idealism') into which many contemporary writers fall :

This idealizing extension of the concept of communication to all human beings, and its simultaneous differentiation into political and social communication, made it a favoured point of reference for modern sociology and social philosophy. Let us first try to translate the sentence without clearning the hurdle 'idealizing' : وهذا التوسع فى مفهوم التواصل بحيث يشمل جميع أبناء البشر ، مع تقسيمه فى الوقت ذاته إلى تواصل سياسى وتواصل اجتماعى ، هو الذى جعله نقطة مرجعية مفصلة لعلم الاجتماع احديث والفلسفة الاجتماعية احديثة . The only change here is the use of تقسيم instead of تفرقة; or ميز but the awkward نقطة مرجعية should perhaps be replaced by نقطة انطاق or, better still, '

معيـاراً ' or أسـاسيـة امعـاييـر مـن (used by modern sociology etc.) But the hurdle persists ! In what sense is that extension 'idealizing' ? To idealize, the dictionary will tell you, is to make 'ideal' (to think of or represent as ideal; to regard or show as perfect or more nearly perfect than is true). And an 'ideal' is that which exists as an idea, model, or archetype; or that which consists of ideas. The other sense in which the term refers to a perfect model may also be implied : after all, how can we be sure what the writer has in mind ? For the first meaning, perhaps التجـريـدى will do as الفكـرى followed by 'concept' will be too tautological; for the second only امثـالـى seems to be

acceptable. Which one should the translator opt for ? هذا

التوسع التجريدى فى مفهوم التواصل is obviously vague; should the adjective be changed by a translator's trick into a clause ?

وهذا التوسع فى مفهوم التواصل ، الذى يجرده [من أى سياق مثالى] حتى محدود ... Equally cumbersome. Should we try ? وهذا التوسع امثالى فى مفهوم التواصل بحيث يشمل اجنس البشرى كله ... One wonders whether مثالى is the right word — for, to be sure, it is not ideal, but idealizing ! Perhaps a whole sentence is required : ، وهذا التوسع فى مفهوم التواصل الذى يسمو به إلى مستوى امثل العامة [أو امثال] ، بحيث يشمل أبناء

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البشر جميعاً ... الخ . To read on is to find confirmation of this interpretation; and 'read on' is what every translator should do before opting for a given interpretation : Marx, in the Grundrisse, uses the differentiation between political and social communication to turn Aristotle's zoon politikon into a 'society' of individuals 'acting and speaking together'. C.S. Peirce analyses the scientific community from the perspective of an (idealized) communication community and G.H. Mead brings the social processes of individualization by means of socialization into the framework of a 'universal discourse'. فان كارل مـاركس يـستعمل التمييـز بن التـواصل

، Z اخطة أسـاسية X والتواصل الاجتماعـى ، فى كتـابه X السيـاسـى

احيوان Z للقـول بأن الـذى حدث عنه أرسطـو ليس فى احقيقة سوى

Z . يعمـلون معاً ويتحدثـون معاً X الاجتماعى مجموعـة من أفراد الذين

وأما بيرس فقـد قام بتحليل مجتمع العلمـاء من منظور مجتمـع التواصل

امثالى [أو من منظـور التواصل امثـالى فى مجـتمع ما] وكذلك نرى أن

يـضع عمليات التفرد الاجتماعيـة [أى اكتساب كل فـرد وعيـه ج.هـ. ميد

بفرديتـه فى اجتمـع] فى إطار مـا يسـمى بـالكام العـامـى [أو التـواصل أو

اخطاب العامى] بفضل عملية الانتماء الاجتماعى

. Lesson :

The translator's dilemma is how far he fells free to
interfere in the text he's translating into another language?

How far he is allowed to explain, adjust or even correct the phrasing to adapt his new text to the culture of the target audience?

Text 1

English Proverb: 'A barking dog seldom bites'

Interpretation of this proverb: Do not be afraid of those people who always angrily shout and threaten others, they hardly ever do anything.

In other words, actions rarely take place (Speake, 2007, p. 37).

(The equivalent proverb in Arabic according to Jabak (2008): ' الكلب النباح ' p,17). When this first proverb 'A Barking Dog seldom bites') ' لا يعض ' was tested for translation through GT, the given Arabic translation was which is meaningless and syntactically incorrect. ' نباح الكلب نادرا ما لدغات ' It is obvious that the sentence will be semantically wrong if its syntactic

structures are in- correct. It can also be seen that GT does not only translate the words of the given proverb literally, but also shifts the English adjective word order into Arabic as seen in the Arabic translation. Unlike English, Arabic adjectives follow the nouns they describe. The Arabic adjectives must also agree with the nouns they describe according to decentness, gen- der, number and case (Al-khresheh, 2013). The word 'bites' was dealt by GT as a plural form of which is the Arabic plural ' لدغات ' the noun 'bite' and was translated as is inappropriate (wrong word ' لدغة ' although the word ' لدغة ' form of choice) and cannot be used to describe how a dog bites. The word 'bite' has multiple meanings in Arabic and each one is limited to a certain context. The lexicon might encompass a doorway for a classical less GT could not distinguish whether ' لدغات .' used meaning of the plural of the word 'bites' is a verb or a noun and what the best translation is. This

result- ed in awkward translation. Hence, priority of general usage is reasonably required.

Text 2

 English Proverb: 'Familiarity breeds contempt'

Interpretation of this proverb: Wide-ranging knowledge of someone or something causes disrespect for them or it (Ba'albaki, 2001 p, 40). The equivalent proverb in Arabic according to Ba'albaki (2001 كثرة الضحك،' :(p,40). هابةُالمزاحة تذهب الم' (orتتذهب الهيبة') The second tested proverb was 'Familiarity breeds con- tempt' and the Arab translation was مفهوم أنسال ' which is completely meaningless. It resulted in an ill-formed الألفةِ' Arabic sentence syntactically and semantically. The Arabic word ' أنسال ' which is the translation of 'breeds' is derived from the root ' نسل ' which means 'offspring'. According to Oxford on- line dictionary, the word 'breed' with object means "cause (an animal) to produce offspring,

especially in a controlled and organized way" (Oxforddictionaries.com, 2018). The second meaning is that "cause (something) to happen or occur, typically over a period of time" (Oxforddictionaries. com, 2018). A similar example of the given proverb is 'suc- cess breeds confidence'. Besides, the Arabic word ' الألفة ' which means 'affinity' was the output of the English word 'contempt' which means ''the feeling that a person or a thing

is beneath consideration, worthless, or deserving scorn." (Oxford Dictionary). In Arabic, the meaning of 'contempt' is the opposite of 'affinity'. Given this, it could be concluded that GT referred to the first meaning of the word 'breeds' instead for the second one which is the most suitable one and used the meaning of word 'affinity' as an output of the word 'contempt.'

Text 3

English Proverb: 'Charity begins at home'

Interpretation of this proverb: One's primary responsibility is for the needs of family or people close to you (Ba'al- baki, 2001 p, 24). The equivalent proverb in Arabic according to Jabak (2008 الأقربون أولى ' :) بالمعروف ' p, 21).

This proverb 'Charity begins at home' gave the Arabic translation as ' تبدأ الخيرية في المنزل 'through GT which is totally not the right translation of the given proverb. In comparison with the previous proverb, it could be noticed that GT uses the basic Arabic word order (VSO) in translating this proverb, be- ginning the translation with the Arabic word تبدأ ' 'which means 'start' or 'begin'. However, this is not even helpful to determine what the real meaning is. The translation of this proverb is far away from even providing a gist of the original text. The problem seems to be lexical as some English words have multiple meanings in

Arabic. Specifically, GT might be misled by the form of the input because the lexicon is not well-updated to contain more suitable connotations.

Text 4

English Proverb: 'Once bitten, twice shy' Interpretation of this proverb:This proverb means an unlikable experience encourages caution (Speake, 2007, p. 378). The equivalent proverb in Arabic according to Jabak (2008) ' لا يلدغ المرء من جحر مرتين ' :(p, 55). The English proverb 'Once bitten, twice shy' was tested in GT for Arabic translation and the output was ' مرة واحدة للعض جحر مرتين '. This Arabic translation seems to be literal, meaningless, and syntactically erroneous. This is attributed to the fact that some keywords are translated inaccurately, and for this reason they seem out of the TL context. Yet, the translation is far away from giving an accurate translation of the original text. As seen in this

example, GT treats words individually, one after another neglecting the issue of word order which can incontrovertibly result in meaningless and awkward translations. A wrong analysis of the input can pro- vide a misleading translation. For example, the word 'shy' was mistranslated as ' جحر 'which means in Arabic 'hole.'

Text 5

English Proverb: 'Blood is thicker than water' Interpretation of this proverb: Relationships within a family are the most important ones (Speake, 2007, p. 63). The equivalent proverb in Arabic according to Jabak (2008 The researchers tested the proverb 'Blood is thicker than water' and the Arabic translation was ' الدماء اكثر كثافة من الماء .' The same meaning can be literally obtained, but metaphori- cally, it is far away. However, the Arabic translation of this proverb seems to be a bit accepted syntactically as the word order is correct; conversely, the real

meaning cannot be well-understood due to word choice by GT and unfamiliarity with culturally bound expressions. This highly affirms the fact of human intervention. Again, the system is misled by the form of the input. This example poses another new signif- icant problem in the field of translation which is the issue of countability. For example, the Arabic word) ' الدماء ' which means the strong relationship metaphorically) is a plural of 'blood' (uncountable noun). Some uncountable English nouns are countable in Arabic and vice versa. It can be ob- served that changing a singular input to a plural one can sometimes provide a misleading translation. This might be another new challenge for MT.

Text 6

English Proverb: 'A bad penny always turns up' Interpretation of this proverb: This English proverb means that a person or thing which is

disreputable, objec- tionable, or unnecessary tends to come into view, particular- ly at inconvenient times (Speake, 2007, p. 34). The equivalent proverb in Arabic according to Jabak (2008 المنحوس منحوس ' :( ) 'p,5) The final proverb tested for Arabic translation in GT is 'A bad penny always turns up'. The Arabic translation of this proverb was بيني ' سيئة يتحول دائما 'which is literal and mean- ingless. The worthwhile observation here is that the classical Arabic does not have 'p' and 'v'. The word 'penny' has been output as 'benny' as the corresponding script for '/p/' sound which is not available in Arabic and so the noun for 'penny' cannot even be translated and stored in the software. Another comment is that GT omitted the indefinite article 'A' from the output and the only interpretation is that Arabic does not have indefinite articles. A general observation is that an awkward TL text can be seen when the SL text has a SVO order. A syntactic Arabic problem arises, as the system might have a tendency to copy the SL text. It was observed

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that in choosing a TL word, GT sometimes uses words that come last in priority, and this re- sult in awkward translation. Instead, priority should be given the general usage of words. Many English words have nu- merous overlapping meanings in Arabic. It is the rule of GT to decide which one is the most suitable and helps in giving a coherent translation. The problems that are seen in the above translation can be generally summarised as lexical and syntactic errors. Ac- cording to Amina (2010) and Al-khresheh (2010 & 2015), lexical problems arise when a word in one language does not have a corresponding word in the language in which one needs translation so that the word refers to the same things or ideas. In such a situation, the word may get substituted by another one and so the interpretation of translation pres- ents errors. Particularly, the lexical errors are quite clear in the given examples. An English word might have multi ple meanings in Arabic. It is supposed that translations of proverbs should be expressed by way of corresponding ex- pression

in the TL, taking into consideration the difficulty of finding equivalent expression in the culture. The translation process might be painless when a SL text is unambiguous and there is a good lexical match in the TL. The second issue in translation is the syntactic errors which are due to the variation in the language structure. In the case of English and Arabic, this variation is more prom- inent as they belong to two unrelated families (Al-khresheh, 2016b; & Miremadi,1991). In case of Arabic, for instance, the absence of pronoun 'it', lack of auxiliary verbs, lack of corresponding prepositional phrase, wrong word order, verb agreement, the different types of subjects and objects, the agreement of adjectives and nouns and many other gram- matical functions that a language deals with might be one of the reasons for the errors in the output. Simply put, the differences in grammatical functions of both languages can be seen as the foremost syntactic problems of English-Ara- bic translation. This might present many challenges to online translation resulting in an

awkward translation. Generally, this study indicates that getting the most out of meaning is the ultimate and most important feature of MT. A high-quality MT scheme has to enterprise to go an extra step further than the gist level. Developing and filtering the needed rules can result in producing an acceptable and mean- ingful output with minimum post-editing. In the same vein, Izwaini (2006) confirmed the fact that "the less post-editing is required, the more successful the translation is, and the less time is spent and less work is done to produce the final translation" (p,146). It is worth mentioning that the lexical environment, represented by connotations and collocations, composes extremely significant and essential guides which help in selecting the most suitable equivalent. However, and as seen in the previous examples, translating proverbs from English into Arabic poses two different problems. The first one is the variability of meanings. Some English words have multiple meanings in Arabic which present many challeng- es to online

translation. The second one is associated with the difficulty of generalization. This means that some words might collocate with one word as to produce different col- locations of different meanings. This can be fixed in MT as to not generalize the meaning of a certain word that might collocate with different words, particularly in translating proverbs) ' الدم لا يصير ماء ' :(p, 20.)