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Subversion through Self-translation

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Abstract
Although it has been taking place rather quietly, the debate about the author-translator duality remains one of the most interesting and prickly issues in translation studies. The topic becomes more encompassing when it is explored under self-translation. Within this context, the aim of this article is to examine instances from the translation of Autumn of Fury from English into Arabic by the very author of the source text. The discussion shows how subversion through self-translation manipulates the reading position of the target audience, naturally, for specific purposes.

Keywords: Self-translation, subversion, manipulation, reception
Introduction

The position and positioning of author vis-à-vis translators have been widely and differently explored in translation studies (Flynn, 2013). The exploration has considered issues such as ownership of and power over the text. The topic has also been considered under the area of voice and voices in translation studies, whereby voice and voices of authors and translators are explored under headings such as style, agency, translator in the text, reported discourse (Baker, 2000; Alvstad, 2013). What animates the debate about the relationship between author and translator mostly relates to the agency of each, who is in charge of the text? The debate within the circles of translation studies revolves around the cultural dimensions of author vs translator, including the legal position and rights of each (Pym, 2009).

Be that as it may, received wisdom is that authors and translators complement each other. Yet, translators are frequently criticised for betraying authors through inaccurate and inappropriate translations. The grounds for such criticism vary from the purely linguistic to the more functional, cultural and beyond. Every culture needs both authors and translators. This is because few translators have been “great” authors in their own right, although most, if not all, modern cultures offer examples of authors who are also translators. The contributions of these authors as translators are usually well received since, on the one hand, translating is not their main job, and on the other, they are authors and are thus assumed to show more sense of and sensibility for the foreign works they translate.

It is however safe to say that by and large translators have not been authors themselves. Those authors who sometimes assume the role of translator do so as an incidental way of further developing their own talents or as a tribute to other authors they admire. Block (1981, pp. 124-5), for example, discusses three French authors who turned translators: Nerval, Baudelaire, and Gide, and concludes by arguing that the case of these three French authors suggests that:

... the translator has need of the same imaginative qualities as the novelist, playwright, or poet, and that great translations require the simultaneous presence of unusual linguistic and literary talents in a single person. Translation in the hands of gifted writers is not reproduction but creation, fully deserving of the same informed critical response as other modes of literary endeavor.

It is equally true that authors rarely translate their own works; the task of translation being left to translators. Whereas in the past, translations of great works often took lengthy periods of time, today, thanks to globalization and publishers' desire for quick returns, most bestsellers are often hastily translated. Many authors consequently find themselves filing legal cases to prevent further publication of thrown-together translations of their works. Kuhnycz (1990) gives the example of Milan Kundera, the East European novelist who has spent more time fighting and correcting inappropriate and often misleading translations of his novels in the West than channelling his energy into creating more novels.

When an author is his or her own translator s/he generates a situation that raises a number of valid questions: What leads someone to decide to translate their own work in the first place? How do authors-cum-translators (referring here to authors who translate their own work) approach the source text (their own), and the translation process? What happens to the issues of position, power, visibility, fidelity, etc. in translations produced by authors of the source text? How, more importantly, does the author-cum-translator perceive the target readership, particularly if the latter shares the same native language and culture as the author turned translator? What, equally important, happens to the semiotic status of the original through translation by its author? It is
questions such as these that I attempt to address in the present article. My discussion of the infrequent situation of author-cum-translator focuses on Autumn of Fury (1983) written in English by Heikal (an Arab writer and intellectual) and the Arabic translation (1988) produced by Heikal himself, after expressing his dissatisfaction with an earlier rendering into Arabic by “some” translator.

Translation and subversion

Notwithstanding the diversity of approaches to translation, the activity itself has in the main been practised on the basis that knowing the source and target languages represents a sufficient premise for rendering, transferring or translating. Translators have been expected to achieve the same informational and emotive effect in their translations as that achieved by the author(s) of the source text. At first sight, this goal for translation might appear reasonable and achievable. Yet its implementation often, if not always, creates problems of one kind or another at one level or another or at many levels simultaneously during the translation process.

The situation has been, and still remains, that a number of translators and translation theorists have stressed one method or another in translation and in the process they have sacrificed certain aspects of the source or target text either on the content level or the expressive (form) level depending on the guiding principles espoused. The main guiding principle which has long loomed over the theory and practice of translation is the notion of equivalence. The search for equivalence in translation has often led theorists and translators alike to focus on aspects of either the form or content, ignoring along the way the fact that any text produced in a given language is the product of a unique relationship between both form and content, and, more importantly, that it is embedded in a specific culture. Equivalence has consequently been measured according some types/levels of resemblance between the source and target texts on either matter or manner, or both.

Reacting to such a situation, Venuti (1995), for example, has argued that the very purpose and activity of translation represents violence. Postulating the concepts of domestication and foreignization, Venuti further argues that the Anglo-American translation tradition, in particular, has had a normalizing and naturalizing effect. Such an effect has deprived source text producers of their voice and culminated in the re-expression of foreign cultural values in terms of what is familiar to the dominant Western culture. Venuti discusses the linguistic hegemony of English in terms of the invisibility of the translator. Invisibility is apparent when translations yield fluent readability, and feel like originals rather than imitations -translations-. Invisibility requires a great deal of manipulation on the part of the translator, because as Venuti (1995, p. 2) says the “more fluent the translation, the more invisible the translator, and, presumably, the more visible the writer or meaning of the foreign text.” Accordingly, invisible translators produce transparent translations which mirror the dominant culture. Related to invisibility is the issue of foreignizing which Venuti (ibid, p. 20) defines as:

... a strategic cultural intervention in the current state of world affairs, pitched against the hegemonic English-language nations and the unequal cultural exchanges in which they engage their global others.

Venuti’s invisibility does not limit itself to translation practice, but is also applicable to politics and language planning policies as well. Since the end of the First World War, the application of the concept of self-determination has focused on language as the main criterion of a nation-state. And, since the end of the Second World War, in particular, the American and European obsession with
monolingualism and the one-nation, one-language perception has led to what Pennycook sums up as a very particular Western cultural form. Significantly, Pennycook (1994, p. 106) goes further:

... an almost unquestionable premise of Western linguistics has been that monolingualism is the norm both for communities of speakers and for individuals, with bi- or multilingualism taken as an exception and often stigmatised through its connections to minority groups, the Third World, and English as a Second Language Learners.

Yet, this single-minded approach of the West to issues of national identity has rarely been granted to non-Western communities without provoking situations of conflict/violence. This is because the West perceives the issue of the identity of others as irrelevant or, at best, supportive to its own.

This treatment of translation from an ideological point of view, in terms of power relationships, identity formation, agency of authors and translators, manipulation, and the discourse of translation, has mostly focussed on the Western European and American hegemonic consideration of all that is other (Venuti, 1995; Kuhiwczak, 1990; Carbonell, 1996; Faiq, 2010), where the term manipulation has found currency in translation studies. Manipulation in translation not only violates the original, but also leads to the influencing of the target readers. Carbonell (1996), for example, reports that in his comments on Burton's translation of the Arabian Nights, a Byron Farwell (1963/1990, p.366) says:

The great charm of Burton's translation, viewed as literature, lies in the veil of romance and exoticism he cast over the entire work. He tried hard to retain the flavour of oriental quaintness and naivete of the medieval Arab by writing as the Arab would have written in English.

Such views of translation and by extension of readers, lead to translations that imply the production of what Carbonell (1996, p. 93) calls 'subverted texts' at all levels, “not only the source text, but also the target context experience the alteration infused by the translation process when their deeper implications are thus revealed.”

This alteration ultimately leads to manipulations of the semiotic system of the target text through the process of translation, thus, regulating the response sought from the receivers of the translation. Here, the translators blatantly flout all norms and maxims of shared information. Translators become dictators, so to speak, by altering what a group of readers is allowed to know and read; thus, censoring and to a large extent alienating the target readers.

One can find reasons for such practices by Anglo-American translators rendering foreign works, such as Arabic ones, into English since these practices reflect the political and economic power of the English language, but one finds it intriguing when an Arab translating his own work, originally written in English, back into Arabic for his fellow Arabs, adopts the same manipulative strategy. The reference here is to Heikal's translation of his Autumn of Fury from English into Arabic and his insistence on carrying out the translation into Arabic, his native language, himself. In this article, the discussion of how Heikal deliberately tries to manipulate the Arab reader is limited to the front and back covers, the introductions of both the English (ET) and Arabic (AT) texts, photographs included in both texts, and the conclusion, which only appears in the Arabic text.
**Subversion through self-translation**

Written in English, *Autumn of Fury* gives an exciting account of the life of the late Egyptian president Anwar Sadat who was assassinated in October 1981 by members of his own army. The focus of the book is on Sadat's policies which, according to the author, have had disastrous ramifications for Egypt and the rest of the Arab World. It should perhaps be noted here that Heikal was imprisoned, along with very many others, by Sadat, and was released after the assassination.

The front cover of the ET shows the main title *Autumn of Fury* followed by the subtitle *The Assassination of Sadat*. Though Heikal keeps the main title of his book intact on the front cover of the AT, the subtitle, however, changes into *The story of the beginning and end of Anwar Sadat's era* *(this and all examples marked * are my translations from Arabic).* This subtitle on the front cover of the AT is the first indication of Heikal's intentions to manipulate and appropriate Arab readers' reactions and the ways he wants them to interpret and read his text. His manipulation of the subtitle is a case of the highest levels of invisibility or what one can call visible invisibility. On the one hand, the front cover of the AT does not mention at all that it is a translation, but gives the impression that it is originally written in Arabic. On the other hand, Heikal's invisibility and appropriation reflect his attempt by using what is semiotically familiar, thus unchallenging, to Arab readers. The words he uses - *story, beginning and end and era* - all form part of the way Arabs generally perceive history and progress and hit at the very heart of their religious belief system which, compared with European equivalents, has a strong influence. In other words, it is easy for an Arab reader to accept the ideas of beginning and end of an era as these things are part of the divine will. The word *assassination* would have not triggered the same reaction in the readers of the AT. But to an English language reader, *assassination* sums up that mysterious, violent, fundamentalist, autocratic, exotic Arab World. Here, and like those Western subverting translators and authors, Heikal gives Western readers what is familiar to them: an Arab World where peace makers are assassinated.

Our next instance is the introduction. Like any introduction written within an English tradition, the introduction of the ET runs to five pages setting the scene for the book and ending by the author acknowledging his debt to all those who helped him in any way, and reiterating the familiar statement that he alone assumes responsibility for any errors of fact or judgement. The translation of this introduction in the AT, runs more or less in the same way, until the last paragraph. All the Arab academics mentioned in the ET appear in the AT, but one sentence is omitted: *Finally, I would again wish to thank my friend and colleague, Edward Hodgkin, for all the assistance he has given me in writing this book* (ET 7). Here, Heikal aware of the sensitivity of the issue eliminates any reference to a non-Arab who assisted him because otherwise Arab readers may interpret the writing of the ET in the first place as some kind of a conspiracy designed to vilify the Arab World. They may conclude that Heikal is nothing less than an agent for the ‘external enemies' of Egypt and the Arab World. Heikal adds to the introduction in the AT the following statement: *And, I have tried to be no more than a witness of an important and strange period in Egypt's history* *(22).* This statement is intended to direct readers of the AT who culturally believe that messengers are not to be harmed in any way regardless of the news they bring. By defining himself as a witness Heikal deliberately distances himself from the judgements he makes about Sadat and his presidency, and tries to make Arab readers believe that he is a mere ‘objective' reporter of events.

The translation of the introduction in the AT is preceded by two introductions: one for Egyptian readers and one for the wider Arab constituency. The two introductions, not found in the ET, go into details about the number of reasons why the book should be read in a particular way, i.e. that it simply chronicles events that led to what happened on 6 October 1981 (the assassination of
Sadat) and not as an account of Heikal's own assessment of Sadat’s rule. But, it is a truism to say that language is both itself and its circumstances, and that any text is bound to represent in varying degrees its socio-cultural context and the position of its author.

The two introductions in the AT run to 10 pages of explanations and instructions on how to approach the text. One of the reasons given by Heikal for deciding to undertake the translation of something written by him in English about the Arab World back into Arabic is that the level of debate the book generated has been such that he could not let other translators do the job for this highly sensitive book. But even here Heikal manipulates the Arab readership by indicating that the outcry the ET created may be due to the fact that a lot of people benefitted during Sadat's rule, and consequently do not wish to see his legacy tarnished because they will ultimately lose all that they had previously amassed (AT 14).* This camouflaged reference to political, and ultimately financial, corruption in the Arab World is cleverly intended by Heikal to turn all potential enemies into allies. Appealing further to Arab readers, and ultimately hoping to shape their reading of the AT, Heikal labels Sadat's reign in Egypt an historical mistake which he maintains is worse than any crime. This, it seems to me, is intended to play on the feelings of most Arabs who viewed Sadat as someone who weakened the Arab nation by signing the Camp David peace treaty with Israel in 1979.

At the end of the AT, Heikal includes two letters which do not appear in the ET. The first letter, one page and a half long, was written by Al-Hakim, an Egyptian writer, comparing Heikal’s Autumn of Fury with a book he wrote himself about Nasser's rule. Al-Hakim wrote his in Arabic, however. In his lengthy response to this letter, of over eight pages in length, Heikal expresses his dismay at all those Arabs who did not read the book, yet passed judgements and conclusions. But, what is extremely interesting in Heikal’s letter is that he states that his book, Autumn of Fury, was not meant for the Arab World, otherwise he would have written it in Arabic (AT 473).* Accordingly, the book was aimed at the outside English language reading world, the other, and not the Arabic reading world, the us. Heikal’s reply letter discusses the differences between his book and Al-Hakim's, and stresses that he, Heikal, did not receive any financial remuneration for carrying out the translation of his book into Arabic, although he acknowledges accepting with thanks six boxes of cigars from the publisher.

The back cover of the ET lists excerpts from reviews: Compulsively readable, a formidable indictment of the Sadat's years, a riveting account, a brilliant sense of history, devastating ... eloquent power. These sentences clearly indicate that the book was generously received by the English language reading world, because it stays within the familiar and yet at the same time foreign parameters, and because Heikal successfully manipulated the English language readers by telling them what they are used to being told about the mysterious, violent and president-assassinating world. The back cover of the AT, however, carries a paragraph written by none other than Heikal himself. The paragraph further tells the Arab readers that they should remember the text as a mere account of the reasons that led to the assassination of Sadat and as an attempt to explain why Sadat's end came the way it did.

Another of Heikal’s manipulatory ploys involves his use of photographs. In the ET 16 different photographs of Sadat are stacked between pages 156 and 157. They are not numbered and can be taken out without affecting the overall flow of the text. In the AT, however, 33 photographs of Sadat are strategically spread throughout the text in a way that makes them form a sub-text without which the text itself will lose its structural design and its information flow.
Conclusion

The translation instances discussed above represent the major, macro, alterations to the ET by Heikal with a view to manipulating the response of the readers of the AT. Within the semiotics of communication, the status of something being a text is conditioned by the shared and/or assumed knowledge that the author and the reader each positions himself/herself, through a process of projecting onto the text their absent counterpart. Both author and reader can only occupy one position vis-à-vis a particular text. When we talk of translation, the same positions do not change dramatically. A translator assumes the role of a reader first, and then endeavours to mirror the position of the author through translation.

In the case of *Autumn of Fury*, however, the author finds himself in a complex position. He tries to manipulate the position which readers of the translation are assumed to occupy. He does so by blurring his reading position as a translator and his position as the author of the source, while all the time laying claim to objectivity in his translation. Objectivity (vs subjectivity) is a subtle way of positioning oneself along the authorship-readership continuum. Heikal, however, and as our discussion of instances of his translation into Arabic of his English original text shows, subjectively manipulates Arab readers to position themselves where he wants them, not where their status as readers would normally allow them. He blurs the distances between author, text, translator, and reader, with the ultimate goal of steering Arab readers into a particular position and consequently a particular reading mode, which makes their own interpretations of the text almost impossible.

Throughout the AT, Heikal neither fades away nor disappears, thus preventing the readers from assuming their position as intelligent agents of communication through translation. On the contrary, one clearly senses the struggle for power between Heikal, author and translator, and the reader over the text, a struggle not unlike a conflict, armed or otherwise, between colonial powers over a territory or territories.

The issue of subversion also stems from the fact that the ET itself represents an instance of translation that gives the English language readers what they are generally familiar with in terms of representations and stereotypes narrated through the politics and ideologies of the power dictated by the other, namely Anglo-American culture. In this respect, the figure of the author and/or translator appears as authority to the unknown: Arab politics and culture, an exotic, yet violent Arab World. It is within this cultural space-between that Heikal should be located.

The problem for Heikal is that what he made familiar and natural for the English language reading world, and which, according to him, was not meant for Arab readers, wants to be born again Arab. But this is not an easy task. How can one refamiliarize and renaturalize something Arab that was forcibly shaped for a particular non-Arab audience? Heikal's cunning strategy was to the Western subversion around. He did this through a sustained and systematic manipulation of the reading position and ultimately of the readers. He generally succeeds in renativizing what he denativized utilizing all powers available to him as the author (owner) of the English source text and as the translator/author (owner) of the Arabic target text. But in the process he made Arab readers look like, to use Kuhlwczak (1990) words, “deplorable small peoples”. Heikal’s Arabic translation of his own English book, belittlingly tells readers how to make meaning out of words. But, the question remains whether a self-translator can assume the right to be more subversive, while all would cry foul were s/he an ordinary translator?
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References
Pedagogical Implications of Utilizing Translation Evaluation Strategies with Translation Students: Toward a Model of Teaching Translation

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Abstract
Translation Evaluation (TE) is a growing sub-discipline of Translation Studies and Applied Linguistics as well. It is a method used in translation teaching to analyze, discuss and improve the translation drafts of students based on a specific theory translation through comparing the Target Text (TT) with the Source Text (ST), while aspects of the linguistic and/or paralinguistic features of texts will be noted, and the tools and models of evaluation to be applied will be explored as an over changing fact of TE. The researcher further explains how, on the one hand, the suitability and usability of texts can be determined by students, and on the other hand, how the translational and linguistic competences and intercultural awareness of trainee translators can be enhanced. Thus, theoretical aspects of translation teaching methods and their relation between language studies and translation theory are introduced vis-à-vis the curriculum of formal training of translators. Theoretical aspects of translation teaching methods and their relation between language studies and translation theory are introduced vis-à-vis the curriculum of formal training of translators in colleges of languages and translation. Besides, some important strategies of the past and present based on five criteria of acceptable evaluation to signalize their shortcomings in the process of TE have been analyzed. In the light of these, a model of translation evaluation for improving translation education is proposed. This new eclectic model of TE heeding the cited criteria will be elucidated procedurally. Implications for pedagogy and recommendations for further research are suggested in the end of the paper.

Keywords: translation evaluation; translation pedagogy; model; intercultural competence; interlingual proficiency; bilingual competence
Introduction

By definition, Translation Evaluation (TE) is an approach to translation training grounded in analyzing and assessing the quality of translation drafts of students based on a specific theory translation for the purpose of determining the suitability and usability of texts rendered by students. This approach to translation pedagogy is considered to be “an effective and significant part of translation education and … a valuable tool by which the educational aims could be achieved” (Mobaraki & Aminzadeh, 2012, p. 63). The purpose of using translation evaluation strategies is to determine how suitable and usable texts for translation training can be for students as well as to examine the language competence and translation skills and performance of students in checking their linguistic, meta-linguistic and intercultural awareness upon translation tasks.

Recognizing the difficulty level of translation tasks and texts used for training translation studies students is an important part in teaching translation, and is, too, important for the accreditation and research as well as for the language industry. Conventionally, translation trainers and trainees have relied on their holistic intuition to gain insights into the level of a text’s translation difficulty and how far they could go on with the rendition tasks and how successful it is going to be. Although experts’ intuition is “reasonably reliable” (Campbell & Hale, 1999), researchers still need instruments and/ established procedures formulated in an experimentally verified model to make the evaluation process more effective and the results more objective.

In this, vein, Gickling & Rosenfield (1995) suggested that when discussing best practices in translation quality assessment that “students’ accuracy [in comprehension] during reading instruction should be between 93% and 97%,” and “[w]hen task difficulty level is appropriate, other problems are forestalled” (in Daly, Chafouleas, & Skinner, 2005, p. 14). The implication for translation training is that the difficulty level of source texts should be appropriate for students to improve the quality of their translation and to guide them well on the paths of training from novitiates to experts. Hence, there is a need for properly leveraged passages, tasks or assignments used as translation exercises for training in translation pedagogy.

Evaluating quality of translation includes, but is not restricted to, assessing the level of difficulty of exercise texts. Thus, because of paucity in research endeavors addressing translation evaluation, more research, theoretical and empirical, is needed to enhance this newly arising domain in Translation Studies. This is because in process-oriented research, researchers have no standards to refer to when they choose test passages, and the texts used are diverse in terms of text type, length and, possibly, difficulty (see Krings, 2001, p. 74). The case being thus, it looms hard for one to evaluate the comparability of experimental results between these studies. Therefore, main research question addressed by this study is:

What are the features of the suggested model of translation evaluation that can be used by Arab students of translation studies?

Other sub-questions arose from this main research question from:

1. What are the aspects of translation tasks that can be assessed for quality?
2. How can the readability of the task texts be used to predict a text's level of difficulty and the student's quality of translating this text?
3. How can we, as teachers of translation, predict the quality of a text and its suitability and usability for translation training exercises without having the text translated by the students first?
4. What sources of translation difficulty are there as related to and predicted by students' errors?
5. What are phases of the model of translation evaluation that can be used for assessing the quality of translation?

Literature Review

Translation Evaluation: a Nascent Domain

Translation evaluation (TE) is a relatively new research field. Mobaraki & Aminzadeh (2012, p. 63) encapsulate the goals of this domain of translation studies in the following quote:

Evaluation of translation aims at analyzing and marking the translation drafts of students based on a specific theory translation. What is absolute in this process is the comparison of the Target Text (TT) with Source Text (ST), while what aspects of text (Linguistic, Paralinguistic or both) to be noted, and what tools and models of evaluation to be applied is an over changing fact of TE.

Early procedures of translation evaluation were not effective since they were deeply rooted in subjectivity. Hassani (2011) aptly notes that "In professional settings, translation evaluation has always been weighed down by the albatross of subjectivity to the detriment of both evaluators as clients and translators as service providers" (p. 351). Such conventional approaches exhaustively relied on intuition as well as on knowledge and skill driven from expertise (Bowker, 2000; Secară, 2005; Shanteau, & Pingenot, 2009; Shreve, 2002 & 2006).

Nowadays, a variety of approaches and methods to translation evaluation have burgeoned and are now in use, most of which employ (machine) translation evaluation tools (e.g. parallel texts, corpora, testing frames) and models (e.g. functionalism, text typology, etc.). In this respect, the notion of Translation Competence (TC) has come to play a significant part in the innovation and use of Translation Evaluation models and strategies. Simply explained, TC is perceived as an underlying knowledge or ability needed to carry out a translation task. According to Schäffner & Adab (2000, p. xiv), "In any professional environment, performance is judged according to certain clearly defined objectives and needs, which demand a specific type of competence…"

The concept of evaluation of translation competences is thus predominantly grounded in error analysis that derives insights from the underlying theories of translation competence. Analyses of translation are predominantly quantitative lending the process to be better processed by machine translation mathematical models, although several qualitative aspects within error analysis can be taken into consideration as well.

In this sense, evaluation of translation is supposed to perform both a diagnostic and formative function. Diagnostically, it serves to assess the potential of a certain student or trainee of translation, while formatively, it helps to suggest new solutions and notions for translator training. According to Schäffner & Adab (2000, pp. 215-16):

“A target text can be evaluated for different purposes: to assess the suitability of the text for its intended reader and use; to evaluate language competence (usually L2, L3); to determine levels of intercultural awareness; or to identify levels and types of translation competence.”
Schäffner & Adab (2000) further suggest that in translation training settings, it is not only necessary to know the translation skopos or the insights about translation as a purposeful activity, but to know the criteria of evaluation that may be used by translation instructors in the assessment of their students. Crudely put, students should be familiar with the expectations of their teachers during their training in order for it to be effective and fruitful.

In this respect, McAlester (2000) introduced four criteria in his study of assessment of translations into a foreign language which have become a standard translation evaluation mechanism. According to McAlester, the methods used for assessment in translator education “should be reliable, valid, objective, and practical”. By the same token, Waddington (2001) calibrated a 17-point external criteria scale grounded in McAlester (2000), but concluded that error analysis and holistic assessment methods are foremost among the methods of translation evaluation criteria.

Prior research on the evaluation of translation, scarce as it may be, focused on performance on sample translation exercises and tests whose assessment results can be reliable predictors of the quality of a translator or trainee translator; for instance, Stansfield, Scott and Kenyon (1992) and Campbell (1991) evaluated translation based on translation test performance. In this regard, Campbell (1991) analyzed how 38 Arabic-English translation test papers revealed translation processes using a 10-point list for evaluation. In general terms, the small body of existing empirical studies in this area suggests a lack of research on translation evaluation in general (Poikela, 1999; Vehmas-Lehto, 2008).

**What is to evaluate then?**

A review of pertinent literature implicitly suggests that sources of difficulty in texts used in the mental exercise of translation education and training, and consequently, in the error analysis of translation output can be of great significance in evaluating the quality of a translation. This, in turn, can be used in assessing the suitability and usability of such sample texts for translation training. In fact, sources of translation difficulty can be categorized into two groups: task (i.e., translation) factors and translator factors. These are the factors that need to be evaluated in any translation program or project evaluation.

**Translation factors**

According to Nord (2005), a translation process takes place in a two-phase model. This model suggests that the translation process consists of reading (also called “comprehension”, “decoding”, or “analysis”) and re-verbalization (also called “writing”, “encoding”, “recoding”, “rendering”, “reformulation”, “re-textualization”, or “synthesis”) (e.g. Neubert & Shreve, 1992; Wilss, 1982). The translator reads the source text in the first phase, and re-verbalizes the meaning of the source text in the target language in the second phase; in other words, the translator rewrites or renders the comprehended meanings of the source text into the target language. This process is ever-developmental; the translator goes forward and back on the text in a continual process of analysis and synthesis, revising and editing both content and language. That is, the translator first analyzes the message of the source language and puts it into a simple form, transfers it at this level, and then re-expresses it in the target language (Nida, 1975, p. 79-80).

Hale & Campbell (2002) have elaborated on five textual aspects that are conducive to text difficulty: namely, the subject matter (semantic aspect), the register (material aspect), the type of language used (functional aspect), the pragmatics of the reader (pragmatic aspect), and
the historical-cultural context (temporal, local or cultural aspect). In this respect, too, Nord (1991) has classified translation problems into four categories: 1) text-specific translation problems (e.g. puns and metaphors), 2) pragmatic translation problems (e.g., the recipient orientation of a text), 3) cultural translation problems (e.g., text-type conventions), and 4) linguistic translation problems (e.g. the translation of the English gerund into Arabic). Further in this regard, too, Hill (1997) has recognized five difficulty indicators that she described as thematic, formal, stylistic, linguistic and syntactic indicators of text difficulty during translation tasks. By the same token, Shreve, Danks, & Lacruz (2004) have identified the following factors as indicators of text difficulty: 1) textual or discourse variance, 2) textual degradation such as fragmentary and illegible texts, 3) linguistic “distance” between the source text and the target text, 4) cultural “distance” between the source culture and the target culture, 5) lexical complexity, 6) syntactic complexity, and 7) conceptual, topical or propositional complexity. Empirically, Campbell and Hale (1999) have examined translation difficulty indicators in controlled studies. They have found out that the most prominent areas of difficulty with translational texts have to do with lexis and grammar, especially when the lexicon is low in frequency or in propositional content, and when authors of source texts over-use complex noun phrases, abstract concepts, official terms, and passive verbs.

The case being thus, there is a noticeable overlap between the categories of factors or predictors of text difficulty in translation tasks, but three major factors appear to be the culprit causes of text difficulty, namely lexical and syntactic complexity, content and subject matter, and text type.

These major sources of text difficulty can impede the production of equivalence between source language text and target language text (Kenny, 2009). Equivalence is “a relation of ‘equal value’ between a source-text segment and a target-text segment,” and “can be established on any linguistic level, from form to function” (Pym, 2010, p. 7). Asserting the relationship between equivalence and factors impacting text difficulty, Baker (2011) maintains that equivalence must occur at three levels: lexical, grammatical, textual, and pragmatic. The possibly most prominent level of these to impede translational tasks is that of the lexicon. Mistranslating lexical items in a text can be conducive to the unintelligibility of the source language text. Therefore, Kade (1968) and Pym (2010) suggested that lexical difficulties are more prominent impediments to complete a translational task properly, recommending translators to be careful in choosing the right lexical equivalent, even if they have to carve out new coinages that match the original text lexicon. Baker (1992) noted that if a word has no equivalent in the target language, this can pose varying levels of difficulty. According to her, culture-specific concepts, non-lexicalized source language items, semantically complex terms, or loan words are examples of these cases where equivalence can be very hard to come by. Therefore, veteran translators can overcome such problems with no-equivalence by using a more general word, a more neutral/less expressive word, or cultural substitution (Baker, 2011). Nonetheless, these non-equivalence problems can possibly create difficulty for translators, especially novice ones.

**Translator factors**

Of these factors are the “translation competence” factors which are particularly pertinent to cognitive capabilities, aptitude, translation competence, and past experience and training of the translators, known as prior knowledge (Jääskeläinen, 2002). Researchers have been examining these factors including memory structures, monitoring operations in translation, creative mental processes in translation, etc., but the most important of these factors is translation competence.
Competence refers to personal qualities, skills and abilities that exists in different degrees (Englund, 2005, p. 16) and can be examined as a whole or in part as constituent sub-skills (Schäffner & Adab, 2000, p. ix).

PACTE (Process in the Acquisition of Translation Competence and Evaluation) – a group of translation studies researchers from Universitat Autònoma de Barcelona in 2003 have proposed one of the most influential models, known as The translation Competence Model. Based on empirical (mostly qualitative) studies, this model comprises of five sub-competences: 1) bilingual sub-competence (i.e. knowledge in the two languages), 2) extra-linguistic sub-competence (i.e. knowledge about the source and target cultures, knowledge about the world in general, and subject knowledge – this is called declarative knowledge), 3) knowledge about translation sub-competence (including knowledge about how translation functions and knowledge related to professional translation practice – this is called procedural knowledge), 4) instrumental sub-competence (i.e. knowledge related to the use of documentation sources, and information and communication technologies applied to translation – this is also part of the procedural knowledge), and 5) strategic sub-competence (i.e. procedural knowledge for identifying translation problems and applying procedures to solve them). Such sub-competences function in whole or in part to activate the cognitive processing of translation through the coordination of memory and attention mechanisms, attitudinal aspects, and abilities including creativity, logical reasoning, analysis and synthesis towards the production of translation products.

Current research on the processes of translation seeks to compare translators of different competence levels, such as expert translators versus novice translation students (Dreyfus & Dreyfus, 1986). By definition, experts are those who “are consistently able to exhibit superior performance for representative tasks in a domain” (Ericsson, 2006a, p. 3). In this respect, Gouadec (2007) distinguishes two types of translation expertise: general translation and specialized translation. Specialized translation refers to the translation of materials which belong to a highly specialized domain such as the sciences and literature. General translation is the translation of materials that do not belong to any specific domain or particular type, such as tourist brochures, press articles, user guides, etc. Based on these two types of translation expertise, translators can be divided into generalist translators and specialist translators. Generalist translators translate materials which do not require a high degree of specialized or technical knowledge, while specialized translators usually focus on specific domains.

In this regard, too, different translation tasks may require the utilization of certain translation sub-competences more frequently than others. For instance, if a source text contains a large number of terms unknown to the translator, then instrumental sub-competence (e.g. knowledge related to the use of the internet and dictionaries) will be critical. These sub-competences are what make translators different. Chi (2006) has described seven characteristics that can be conducive to an expert translator’s successful performance:

1) Experts excel in generating the best solution and can do this faster and more accurately than non-experts.

2) Experts can detect and see features that novices cannot, and can also perceive the “deep structure” of a problem or situation.

3) Experts spend a relatively great deal of time analyzing a problem qualitatively, developing a problem representation by adding many domain-specific and general constraints to the problems in their domains of expertise.
4) Experts have more accurate self-monitoring skills in terms of their ability to detect errors and the status of their own comprehension.

5) Experts are more successful at choosing the appropriate strategies to use than novices. In this regard, Jääskeläinen (1993) classified translation strategies into global and local strategies, the former applying to the whole task, while the latter to specific items (e.g. lexical searches), and concluded that global strategies were much more frequently used by professionals than by amateurs, apprentices, and novices. She also found that professionals appeared to follow their global strategies systematically through the task, whereas beginners seemed to proceed in a more hit-or-miss, chaotic fashion.

6) Experts are more resourceful than novices; they make use of whatever sources of information are available while solving problems and also exhibit more opportunism in using resources.

7) Experts can retrieve relevant domain knowledge and strategies with minimal cognitive effort, execute their skills with greater automaticity and exert greater cognitive control over those aspects of performance where control is desirable.

Measuring Translation Difficulty and Assessing the Quality of Translation

Indeed, to measure translation difficulty, we need to measure text difficulty, recognize translation-specific difficulty (i.e. translation problems in a task), and assess translation difficulty (i.e. mental workload) for the translator.

1. Measuring text readability
Carrell (1991) examined the first and second language reading comprehension of adult native speakers of Spanish and English who were foreign or second language learners of the other language, and found that reading in a second language is a function of both first language reading ability and second language proficiency.

To measure text difficulty, researchers used mathematical formulas which they called readability formulas since the early 1920s up till now (Dale & Chall, 1948; Flesch, 1948; Fry, 1977; Gunning, 1952; Kincaid, Fishburne, Rogers, & Chissom, 1975; Klare, 1984; McLaughlin, 1969; Anagnostou & Weir, 2007; DuBay, 2004). A readability formula is an equation which combines the statistically measurable text features that best predict text difficulty, such as average sentence length in words or in syllables, average word length in characters, and percentage of difficult words (i.e. words with more than two syllables, or words not on a particular wordlist). Among these factors, vocabulary difficulty (or semantic factors) and sentence length (or syntactic factors) are the strongest indexes of readability (Chall & Dale, 1995; Kintsch & Miller, 1981).

2. Grading translations
Traditionally, teachers of translation used to assess the quality of a translation prepared by students by relying on their limited linguistic intuition, knowledge and experience. The criteria they relied on included textual equivalence, faithfulness, fluency, readability, neutrality, etc. That was even done by the most adroit and scrupulous teachers, while others used to rely on impressions, and in either case, conventional teachers could not approach an objective and comprehensive assessment of the quality of a translation, and consequently translation evaluation was impaired by crude subjectivity (Pym, 2010).
Presently, there are two basic approaches to scoring in language testing: holistic and analytic (e.g. Hughes, 2003; McNamara, 2000). According to a survey conducted by Waddington (2001) among 52 translation teachers from 20 European and Canadian universities, 38.5% used a holistic method for correcting translation exam papers, 36.5% used an analytic method (based on error analysis), and 23% combined the two methods to correct these papers.

The holistic method is based on the idea that the whole is greater than the sum of its parts (Johnson, Penny, & Gordon, 2009). Graders are usually required to provide a single grade for a translation, and they have to combine all the prominent features of a translation to arrive at an overall judgment of its quality. They normally need to refer to a holistic rubric so that the grading can be more systematic and objective. A holistic rubric defines performance criteria and levels but does not indicate specific components of the performance (Gareis & Grant, 2008). An example of these grading rubrics is that developed by American Translators Association (ATA, 2009) which contains four levels, as follows:

- **Strong:** Translated text conveys meaning fully and accurately as specified by Translation Instructions.
- **Acceptable:** Translated text conveys meaning well enough to be useful to intended reader; occasional mistranslations, omissions or additions may slightly obscure meaning.
- **Deficient:** Translated text does not convey meaning well enough to be useful to the intended reader; mistranslations, omissions or additions may obscure meaning.
- **Minimal:** Translated text would be nearly useless to intended reader; frequent and/or serious mistranslations, omissions or additions obscure or change meaning.

Yet, rubrics may be three-leveled (unacceptable, barely acceptable, clearly acceptable), or six-leveled (unacceptable translation, inadequate translation, barely adequate translation, competent translation, very competent translation, and outstanding translation), or they could be set in other formats suitable for the purpose it is intended to be used for scoring the competences and sub-competencies of novice translators (Angelelli, 2009, p. 39).

The analytic method entails that graders assign scores for different components or characteristics of the task, and then add up these scores to obtain an overall score (Sullivan, 2009). In the field of translation, the analytic rubric is usually an error classification scheme. An error, defined by its severity, can be a major one or a minor one, so a weight in the form of a numerical value can be assigned to each error. Currently there are quite a few translation error classification schemes set out in rubrics (see for example, Dunne, 2009; Secară, 2005; Williams, 2004).

The primary advantages of holistic scoring are the simultaneous consideration of all components of the response and time efficiency, while the strength of analytic scoring lies in assessing the examinee’s specific strengths and weaknesses and identifying the particular components of the translation competence (Welch, 2006).

Contrasting these two scoring methods led researchers (Knoch, 2009) to believe that the analytic method can be more objectively verifiable and reliable and less subjective than holistic scoring. However, some researchers, in contrast, tend to think that “[t]he more holistic the rubric, the fewer the gradations and shades of gray and thereby, the more objective and reliable the scores can be” (Wormeli, 2006, p. 46). In this respect, too, Waddington (2001) suggested that
translation assessment methods grounded in error analysis were more reliable than holistic scoring methods, but the researcher could not provide verifiable evidence for this hypothesis.

Recently, translation researchers now tend to dub the holistic method as a “subjective impressionism”, looking for objectively verifiable alternative assessment methods in judging the quality of translation (Al-Qinai, 2000). But the latent problem with this kind of work is that measuring translation quality is an inherently subjective process that is contingent on pure human judgment in the first place, such as the judgment of a beauty queen in a beauty contest. Assuming that there are objective aspects about this process on the grounds that translation errors can be mechanically recognized as in capitalization, punctuation, single word errors, spelling, grammar, etc., graders may yet tend to give variant scores to the same translation. Speck (2009) reported that in an experiment by Fearn (1982), the researcher asked 33 teachers to evaluate the mechanical accuracy in a piece of translational writing, and the teachers scored it variedly, scrapping as null and void any controversy over the subjectivity versus objectivity issue. The real issue in assessing the quality of translation is to think of creative methods whereby to reduce bias and boost up valid, reliable and consistent methods and models of grading pieces of translation to determine their quality.

The paucity in existing empirical research in this field implicitly suggests that there is an equally small number of empirical studies on translation quality measurement in general and that there is a dire need to conduct enough research on the topic (Vehmas-Lehto, 2008). The underlying purposes for this prospective research on the quality of translation assessment models and tests include the study of backwash effects on translation studies programs (Richards, Platt & Platt, 1992; Garant, 1997) and the search for qualitative measures that consider the participants' points of view in the assessment process and the identification of their voices qualitatively expressed in holistic assessment rubrics (Poikela, 1999).

The Suggested Translation Evaluation Model
The suggested model proposes that translation evaluation should be concomitant to each phase in translation teaching. It should also reverberate to the total components of the translation competence. According to Wilss (1976), there are three sub-competences: 1) a receptive competence in the source language which refers to bilingual competence; 2) a productive competence in the target language which corresponds to inter-lingual proficiency; and 3) a super-competence for transferring messages between linguistic and textual systems of the source culture and those of the target culture, which corresponds to the intercultural competence. These are three main phases that can be described as in the following pyramid:
Figure 1. Translation Competences Pyramid

Robinson (1997) aptly suggests that in translation teaching situations, students utilize these three translation sub-competences through activating and reconstructing their prior knowledge and experience with translation. As earlier defined, translation competence is as an underlying knowledge or ability needed to carry out a translation task. The higher the level of this competence in its entirety in translation students, the more able they will become in using linguistic and non-linguistic sub-competences of translation. In other words, competence then will lend itself to actualize in the practice performance of translators. This performance is tracked in one stream towards getting translation students to master the three important sub-competences of the overall translation competence; namely, mastering bilingual competence, inter-lingual proficiency, and intercultural transfer. Figure 2 below graphs the suggested model of translation evaluation:

- Evaluating BC
  - Objective, valid, reliable
  - Systematic linguistic testing

- Evaluating IC
  - Recognizing inter-language
  - Applying Contrastive analysis

- Evaluating ITC
  - Using Corpora for testing translation competences
  - Contextualization of new target texts

Figure 2. Phases of the Suggested Model

Description of the TE Model

According to this suggested model, translation teaching is approached as a situational and functional pedagogical process. In other words, the focus shifts from translation as a product to translation as a process. During this process, students of translation become aware that any translational writing task is a socio-linguistic and cultural activity. They are not only translating the language, but they are also translating the cultural loadings that accompany the language. In this regard, translating a text is a process of conveying the meanings that this text relays to the reader. In this phase, the translator seeks to contextualize the new text in the target language to be comprehensible not only to the new readership as a linguistic passage, but brings with it the cultural artifacts of the source text introducing them to the new readers in order to produce some sort of functional equivalence in the target language.
Phase I: Evaluation of Bilingual Competence

TE during this phase is much akin to traditional language tests; teachers examine the semantic, lexical, orthographic, structural, and grammatical correctness of the students' translational writing.

Phase II: Evaluation of Inter-lingual Competence

Having evaluating language-specific sub-competences of the major translation competence, the TE assessor evaluates how far the students of translation have grasped the differences and similarities between the target language and the source language. Here the assessor utilizes contrastive analysis techniques to test the translation students' pragmatic and stylistic knowledge and how this knowledge is procedurally used to produce a text that is re-verbalized in the new target language - one that does not seem alien to the new reader of the translation text. The assessor also evaluates interlanguage problems that influence the production of sound linguistic and cultural meanings of source language texts and target language texts.

Phase III: Evaluation of Intercultural Transfer Competence

The process of rendition must have a special skopos or function being a purposeful activity that should be commensurate with the social and ideological norms of the target language society. Therefore, translation involves a final process of contextualization or localization of the new target language text so that it becomes culturally comprehensible, digestible and acceptable to the target readership. The assessor here uses corpus-based texts to examine the translation students’ sub-competences of inter-cultural transfer.

This model inspired the researcher to develop a rubric for translation teachers to use in evaluating translation texts in the target language as follows:

<table>
<thead>
<tr>
<th>Standard</th>
<th>To a greater extent</th>
<th>To some extent</th>
<th>Not really</th>
</tr>
</thead>
<tbody>
<tr>
<td>The translation reflects the translator's intercultural competence.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The translator adapts pieces of text where cultural nuances exist to the advantage of intercultural understanding.</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>The translator recognizes interlanguage/interference problems and accommodates the target text to lend it culturally and linguistically intelligible to the target readership.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The translator sacrifices the letter of the text to the good of the meaning intended as s/he grasps it.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The text reads well stylistically, syntactically and semantically in the target language as if it were originally written in the target language.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The translator manages to understand new lexicon in context more than heavily indulges himself/herself in dictionary work.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The translator pays tribute to global meanings rather than specific or local chunks of meanings.</td>
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</table>
The translator works towards an overall comprehension of the text which is reflected in an overall comprehensible target text.

The produced target text is infallible orthographically, grammatically, syntactically, and structurally.

This rubric can be used for an overall evaluation of a translation text as a reference guide in translation evaluation.

Though it may look somehow subjective, this rubric is overall comprehensive, reliable, and systematically valid, given that it generally covers linguistic and paralinguistic variables in a translation text as well as it bases the translator's performance on an appropriate translation evaluation model.

In summary, the success of a translation evaluation model relies heavily on its being meaning-proof; in that sense, three variables should be attended to carefully: validity, reliability, and objectivity. These criteria can frame the evaluator's evaluation strategy s/he uses with their students, and they should be applied with caution to regulate evaluation rather than to constrict it to a rigid set of standards, however.

**Concluding Remarks**

In natural translation settings, the variety of texts and translation tasks may require the translator, or student of translation, to utilize certain sub-competences of translation more than others. For instance, if a source text contains a large number of terms unknown to the translator, then instrumental sub-competence (e.g. knowledge related to the use of the Internet and dictionaries) will be critical. Different types of translation tasks can capitalize on some components of translation competence more deeply than on others. For example, if a text may have allusions to traditional or cultural loadings, such as Biblical or mythological incidents, this would require the translator to have the pertinent backdrop of these culturally loaded allusions in order to grasp the associations and connotations esoteric to the lexicon (Leppihalme, 1997). Therefore, translators must vary on their mastery of these competences. This may shed light on the characteristics of translation competence and its acquisition process, and consequently, on any TE process results.

In addition, no matter how knowledgeable and expert a translator is, evaluation research suggested that all the translators—both experts and students—went through all of the four progressive yet recursive stages (planning, comprehending, transferring, and self-monitoring), and the participants who did more high-level self-monitoring seemed to have produced better translations (Zhao, 2004).

It is also worth mentioning that recognizing the level of difficulty in any of the three sub-competences of bilingual, inter-lingual and intercultural competences is important for both assessments of translation and in the translation pedagogy per se.

Finally, research on translation evaluation can contribute significantly to our understanding of translation process in terms of the interrelationships among text characteristics, translator behaviors, and the quality of translational writing. Therefore, using practical, well intrigued models of TE to measure the quality of translation and the difficulties that novice translators encounter when they translate will help translation teachers prepare proper materials and texts for translation exercises that will contribute to better translation education.
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Use of Translation in the Classroom by EFL Teachers in Libya
(A descriptive study)

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Abstract
The use of translation in foreign/second language teaching has divided language teachers into supporters and opponents. Some teachers hold the view that translation should not be used in foreign language teaching. This view is apparently based on the criticism of the Grammar-Translation Method in foreign language teaching. Other teachers think that translation can be useful in foreign language teaching and learning. In Libya, some EFL (English as a Foreign Language) teachers claim that they find translation helpful in their teaching and that their students find it useful in facilitating their learning. These claims go in line with the views of some modern researchers and writers on the use of translation in foreign language teaching. Therefore, this study is to explore aspects of the use of translation by EFL teachers in the classroom in Tripoli and nearby areas. The study is based on data collected via a questionnaire from 171 teachers of English holding different qualifications and teaching English at universities, higher institutes, language centers and schools. The findings confirm that translation is widely used as a technique to check students’ understanding, help students clarify the meanings of linguistic units, increase students’ vocabulary, develop students’ ability of contrastive analysis, and assess students’ overall language learning. These findings support new research worldwide in favor of a controlled use of translation in foreign language teaching and learning. The findings open the venue for further investigation of this issue in other parts of Libya and other Arab countries.

Keywords: English, foreign language, Libya, teaching, translation
Introduction
As with all professionals, teachers of English and translation usually meet during academic conferences on applied linguistics, language teaching and translation in different parts of the world. As usual, during academic events, professionals would engage in discussions on many issues, including controversial ones, related to their profession. One issue, which has always stirred hot discussions among language teachers is the use of translation in foreign/second language teaching. Some teachers seem to find translation useful in foreign language teaching and learning. However, other teachers hold the view that translation should not be used in foreign language teaching. This view is apparently based on criticisms of the Grammar-Translation Method in foreign/second language teaching (cf. Larsen-Freeman (2000, pp. 11-22); Harmer (2007, pp. 63-64), and Byram (2004, pp. 250-252)) and exaggerated fears by some language teachers of L1 interference in acquisition of the L2. This view is deeply rooted in the literature on foreign/second language teaching. For example, Kopczynski is quoted in Shiyab (2006, pp. 115-116) as saying:

Translation should not be used in foreign language teaching because it causes language interference. Translation can inhibit thinking in the foreign language and can produce compound bilingualism rather than coordinate bilingualism. Besides, using translation in foreign language teaching can interfere in attaining automatic habits.

It has been noticed that Libyan teachers of English use translation in the classroom and that some students were inclined to use translation when their English failed them. The extent of translation use by Libyan teachers was not clear before the conduction of this study. Through informal discussions, some Libyan teachers who use translation in EFL classes claim that translation is very helpful in facilitating the process of teaching especially with low-level students. They also claim that their students find translation helpful in many ways, especially in clarifying grammatical and lexical concepts.

These claims by Libyan teachers (and their students) go in line with the views of many modern researchers and writers on the use of translation in foreign/second language teaching. For example, Cook (2010, p. xv) argues that “for the most contemporary language teachers, translating should be a major aim and means of language learning, and a major measure of success.” He adds that “translation has an important role to play in language learning – that it develops both language awareness and use, that it is pedagogically effective and educationally desirable, and that it answers student needs in the contemporary globalized and multicultural world” (ibid, p. 155). (See also statements made by other researchers in the next section).

This study is intended to explore aspects of the use of translation by EFL teachers in the Libyan capital, Tripoli, and some nearby areas. The study aims to answer the following questions:

- Is translation widely used?
- Why is it used?
- How is it used?
- Do Libyan teachers agree or disagree with the views of some modern researchers and writers in favor of using translation in foreign language teaching?
Although the issue of translation in language teaching has been discussed by many writers worldwide (the most notable being Cook, 2010), to the best of my knowledge, only one previous study has been conducted on the use of translation by Libyan teachers in teaching English as a foreign language. This study was conducted by EnNaji Al-Mansouri from the University of Benghazi in the eastern part of Libya. It is an unpublished research paper entitled: ‘Translation as a Teaching Technique in ELT Classroom’.

According to the author, the study is an attempt to examine the pedagogical role of translation in teaching English as a foreign language. He points out that “through analyzing the syntactic errors made by Libyan students […] we can argue that translation can prove to be a very useful pedagogical tool to learn grammar, syntax, [and] lexis […] of the target language” (Al-Mansouri, n. d., p. 1). The basic premise of this study is that translation is a real-life natural activity which cannot be avoided in language learning. Therefore, it should not be considered as a negative interference but as a useful tool in language learning, especially as a language testing method (Al-Mansouri, p. 1). The author stresses that “using translation can help teachers draw students' attention to ingrained syntactic errors, such as [those of] passive construction, word order, and conditional sentences or time-tense distinctions” (Al-Mansouri, p. 1).

Methodologically, two approaches of analysis, Error Analysis and Contrastive Analysis, are used in this study to identify, classify and explain students' syntactic errors and mistakes (Al-Mansouri, pp. 9-10). The paper includes a brief background on translation and foreign language teaching in which the author summarizes aspects of the issue including the negative reactions against the Grammar-Translation Method, the subsequent reform and use of other methods as well as the recent signs of revival and recognition of translation as an aid to language learning (Al-Mansouri, pp. 3-7). Based on his analysis and discussion of 1636 syntactic errors collected from sixty test papers, the following conclusions are made:

1. **22%** of the errors reflect interlingua interference and **70.8%** of the errors reflect intralingua interference. The remaining errors were either mistakes due to performance (5.9%) or fossilizations (1.3%), which defy classification and explanation. According to the author, this confirms that Libyan students' translation from Arabic into English is not greatly affected by negative transfer from Arabic. This supports the claim that translation from the native language into the foreign language helps rather than hinders language learning.

2. Translation is a useful technique not only to save time but also to provoke discussion and raise students' awareness of interaction between language 1 and language 2.

3. As a testing technique, translation can be useful in shedding light on the nature of learners' interlanguage system and measuring structure difficulty in the target language (Al-Mansouri, pp. 23-24).

In what follows, it will be helpful to provide the reader with a brief background on the issue of using translation in foreign language teaching.
Translation and Foreign Language Teaching

Although translation is a foreign-language-related skill it has been rejected by many language theoreticians and teachers as a means of teaching foreign languages. Following Cook (2010, p. xv):

Translation in language teaching has been treated as a pariah in almost all the fashionable high-profile language teaching theories of the 20th century – so much so that towards the end of that century, other than at university level, it was no longer discussed in the academic literature as a serious candidate for aiding the learning of a new language.

Owing to the prevailing monolingual and communicative approaches in the twentieth century, use of translation in language teaching was dismissed completely despite the undeniable cognitive connection between translation and foreign/second languages acquisition. The rejection of translation was due to the widespread criticism of the Grammar-Translation Method in language teaching. Opposition to the use of translation in foreign language teaching has led to the replacement of the Grammar-Translation Method by the Direct Method (cf. Larsen-Freeman (2000, pp. 22-33); Harmer (2007, pp. 63-64) and Byram (2004, pp. 176-178)) which called for banning the use of L1 in the teaching of L2 (Koletnik, 2012, p. 2 and Cook, 1998, p. 117).

Harmer (2007, p. 63) points out that the direct method, which appeared by the end of the nineteenth century, was the result of a reform movement in response to the limitations of Grammar-Translation Method. Translation was ignored leaving the space for direct conversation between the teacher and the learners, relating the linguistic structures they were studying to objects and pictures in order to establish their meanings. It was considered significant that only L2 should be used in the classroom and translation was excluded completely. Koletnik (2012, p. 3) argues:

Such exclusion is contrary to the intuition of teachers and students alike, as well as their awareness of possible and existing connections between two languages; though arguably the most convincing reason of all lies in the fact that translation will naturally and inevitably happen during the foreign language acquisition process.

However, the last decade of the twentieth century and the beginning of the twenty first century have witnessed the beginnings of a serious reconsideration of the possible benefits of translation in language teaching and learning. To this effect, modern writers and researchers have expressed views in support of the use of translation in foreign language teaching and learning. The following are some of these views:

1. “Translation has pedagogic advantages both for teachers and learners, […]. It is both a stimulus and aid in the cognitively demanding task of acquiring a new language, and […] for many language users it is a very practical and much needed skill” (Cook, 2010, p. xvi).
2. “Translation can be used both more imaginatively, and as a complement to direct method teaching rather than an exclusive alternative to it. Activities may involve oral as well as written practice, and focus on connected text rather than isolated sentences. Successful translation, moreover, may be judged by criteria other than formal lexical and grammatical
equivalence. Students may be assessed for speed as well as accuracy. They may be encouraged to translate for gist, to seek pragmatic or stylistic equivalence, to consider the features of genre […], or to produce different translations according to the needs of the audience” (Cook, 1998, p. 119).

3. “Translation is a little-used testing technique, but an interesting one which merits a more extended discussion. It is open-ended to a point: there is usually a limited range of correct responses. The reason it is rarely exploited is the widespread but mistaken assumption that students should be encouraged to think in English only, and discouraged from relating English to their L1. Very often, errors in English grammar are rooted in the L1. Students naturally think first in their L1, and when trying to express something in English are likely to be influenced by the way their L1 expresses the same idea. Paradoxically, the best way to combat such interference is by using deliberate contrast to make students aware how it occurs. […] Similarly, a good way to test whether students have overcome the temptation to imitate L1 and can express ideas through acceptable English grammar is to require them to translate something from L1 into English” (Ur, 1996, p. 86).

4. “The most successful learners are those who have a very specific concrete plan of action and consistently carry it out […]. One example of a concrete action that promotes vocabulary learning is keeping a vocabulary notebook […]. Many ELLs [English language learners] write translations in their vocabulary notebooks, a practice often frowned upon by ESL teachers […]. However, numerous research studies have convincingly shown that translation is in fact effective in learning vocabulary” (Folse, 2011, p. 365).

5. “One of the areas of FLT where “natural” use of translation seems most apparent is the acquisition of new vocabulary. It is my firm belief that every teacher applying a monolingual approach can report at least one instance when – after painstaking description and explanation of a word – their bilingual students would arrive at the “aha” moment, having translated the term into their native language. Such examples reveal that for bilingual learners translation is necessarily implicated in the process of understanding, simply because the student links and relates newly acquired words in L2 to their extant L1 vocabulary” (Koletnik, 2012, p. 3).

6. “Using L1 is not necessarily a negative factor for improving reading comprehension. In fact, using both languages is recommended in the process of learning English” (Iwai, 2010, p. 4).

7. “In general, L2 readers, especially in their introductory stage, are likely to translate words from English into their first language. They feel that they are unable to understand what a text is about without understanding the meaning of each word. They stop at a point when they encounter unknown vocabulary and look up a word in the dictionary to confirm its meaning” (Iwai, 2010, p. 3).

8. “Second language learners rely on the knowledge and the experience they have. If they are beginners, they will rely on their L1 as a source of hypotheses about how L2 works; when they are more advanced, they will rely increasingly on L2” (Larsen-Freeman, 2001, pp. 254-255).

9. “In the elementary stages, translation from L1 to L2 may be useful as a form of control and consolidation of the basic grammar and vocabulary, particularly where L2 is a synthetic language such as German or Russian, whose words are less context-bound than those of more analytical languages. This form of control should be regular but sparing, should not usually introduce new L2 items and must not dominate the teaching, which is aimed at L2 production of a freer kind” (Newmark, 1991, p. 61).
10. “Translation from L2 to L1 covering fiction, newspapers, periodicals as well as notices and advertisements, is a means of expanding language knowledge as well as consolidation. […] Translation is important as an exercise in accuracy, economy and elegance in manipulating a variety of L2 registers in a first degree” (ibid, p. 62).

These statements by different ELT and translation writers and researchers agree on a central idea: translation can be useful in different ways and at different stages of foreign/second language teaching and learning. The statements clearly indicate that use of translation in foreign/second language teaching and learning is both pedagogically useful and educationally acceptable. In the following section, it will be useful to provide the reader with a brief historical background about English as a foreign language in Libya.

**English as a Foreign Language in Libya**

English has been officially taught as a foreign language in Libya for around sixty years now. Following the end of the British rule and the declaration of United Kingdom of Libya (1951), headed by King Idris Al-Sunusi (1890-1983), a big shift of emphasis in foreign language teaching took place. The shift was from teaching Italian to teaching English (and to some extent French) in Libyan state schools. This shift in emphasis marked the start of a new phase in the history of foreign language teaching in Libya. This shift was apparently due to the rising prominence of English as an international language. English was taught as a subject to state school students from Grade 5 onwards. The Libyan population was still small at that time and the number of schools was limited. Classes of all grades were small in number, especially in rural areas. However, as time went on more students were admitted and more schools were needed in many parts of the country. During the Kingdom period (1951-1969), the use of the Italian language among the population was declining and the use of English was rising especially among young people. The Italian language was mainly used by the older generation. In public administration, the official letterheads of almost all ministries were in both Arabic and English. Up until 1965, the curriculum used in Libyan education was a British series called: *Reader 1, 2 and 3*. In September 1965, the textbook series *English for Libya: Books 1, 2 and 3* was introduced for preparatory school. Mustafa Gusbi, a Libyan pioneer teacher and curriculum designer, authored this series. In secondary school, the Iraqi curriculum was used for first and second years.

In 1968, the government introduced English and French as two foreign languages: English from the fifth year primary school and French from the first year preparatory school. The need for extra teachers was great, so the government sought the assistance of international organizations including the Peace Corps of America, and American teachers were teaching at preparatory schools such as Tripoli Intermediate School. Tunisian teachers were also brought in to meet the Libyan school needs for teachers of French (Ben Said, 2013).

Thanks to huge oil revenues, the first seven or eight years of Gaddafi’s rule witnessed the start of a wide range of social and economic development programs leading to a marked improvement in services and living standards. As a result, the number of state schools had considerably increased in all urban and rural areas of the country. During that time, the number of Libyan teachers (including teachers of English) was not enough to cater for all schools in the country. Thus, large numbers of teachers of all subjects, including English, were brought from Arab countries, such as Egypt, Sudan and Tunisia. Teachers of English were also brought from the United Kingdom and the United States of America, especially for university education.
Recruitment and selection of teachers were conducted by specialized committees to guarantee quality standards.

The history of English language teaching during the forty-two years of Gaddafi’s rule was a turbulent one. It witnessed different times of rise and fall, as did the whole country. In the early 1970s, there was a change in the structure of the state school curricula. Part of this change was the removal of English as a subject from primary school curriculum. Instead, English began to be taught from Grade 7 (first year preparatory school) onwards. A new textbook series entitled *Further English for Libya: 1, 2 and 3*, authored by Mustafa Gusbi and Ronald John, was introduced for secondary school.

Most school teachers of English at that time were not Libyans. They were mostly Egyptians, Sudanese and Palestinians. In the same school, you could find teachers of English from four different countries. This variation in the nationalities of English teachers meant variation in their teaching experiences. This could be regarded as an advantage in the sense of bringing enrichment to the field of English language teaching. However, this variation was not without disadvantages. Being non-native speakers, the different Arab teachers of English exhibited different competencies, different teaching methodologies, different pronunciations and different ways of analysis. This was reflected in their students’ linguistic performance. For example, you could see students of the same school having different pronunciations of same words. Nevertheless, during the first seven or eight years of Gaddafi’s rule English was flourishing as a foreign language in Libya. Academically, students who had successfully completed secondary school were well prepared in English to join university programs where the medium of instruction was English, such as medicine, engineering and the English language.

By the mid-1970s, Gaddafi started to introduce major changes in domestic and foreign policies, which had negatively affected all aspects of life in the country. Locally, he introduced a new type of ruling system based on his Green Book, which summarizes his own view of democracy. He introduced Green Book Studies and Military Training as compulsory subjects for high school and university students. Internationally, the regime started to take antagonistic attitudes against the West over a number of Arab and international issues. By the beginning of 1980s, military conflict with Western powers started, and in 1986 American jetfighters bombed targets in Tripoli and Benghazi. This was in retaliation for an alleged bombing by Gaddafi regime agents in 1984 of a disco frequented by American officers in Berlin.

In a retaliatory move against the West, the Gaddafi regime removed English and French from all school curricula, set fire to English and French textbooks in public squares and banned teaching of these two foreign languages for a number of years. Libyan teachers of English and French were retrained to teach other school subjects like sports and art. Many of those teachers had to leave the teaching profession and join other businesses.

Later, political and military developments, such as the bombing of an American plane over the Scottish town of Lockerbie, followed by the imposition of international sanctions against Libya by the United Nations Security Council, nearly paralyzed the country (cf. Hilsum, pp. 108-132). This negatively affected education in Libya, and educational output standards began to fall down considerably.

In the early 1990s, English was reintroduced to the educational system after a gap of many years. This gap negatively affected a whole generation of young Libyans. Following the suspension of UN sanctions in 1999, the country started to revive and the demand for the English language increased. Since then, many state and private schools of English have been established in major cities and the number of Libyan students joining departments of English in Libyan
universities has increased. English language classes became crowded and the government had to import teachers of English from other countries once again, but this time from India, Philippines, Ghana and Iraq. More recently, international schools, such as the British Council, also resumed their activities in the country.

All the above-mentioned developments in Libya seem to have negatively affected the quality of English language teaching output, dragging it down below the required standard. Students of all levels show weakness in all four language skills. This can be attributed to a number of accumulated problems such as lack of good management, lack of student admission criteria, lack of sufficient funds, lack of suitable classrooms and language laboratories, and lack of specialized teacher training. To solve these problems, the whole profession needs a thorough reform and teachers at all levels need more training, especially in foreign language teaching methodology. However, at present this is not feasible because of the aftermath of the 17th of February 2011 revolution, which ended forty-two years of Gaddafi’s rule.

The Study
This paper is a descriptive study of teachers’ views on the use of translation in teaching English as a foreign language in Libya. The study is based on primary data collected from 171 teachers of English via a questionnaire. The questionnaire was used as an instrument of data collection because it allows for the collection of both quantitative and qualitative data, offers anonymity, and allows respondents to answer the given questions at their own selected time. Thus, avoiding any pressure of time usually associated with other instruments of research such as the interview. The questionnaire included both closed questions and open-ended questions to allow for the collection of factual data and opinion data. The questions were clear and easy to understand. For this purpose, simple language was used to avoid any ambiguity. No leading questions were included. The layout of the questions was pleasant to the eye and allowed for easy reading. The sequence of the questions was made easy to follow.

The questionnaire included a cover letter introducing the researcher and his institution. It also explained the purpose of the study and the relevance of the study to the respondents. In the cover letter, it was also made clear that participation in the study was voluntary and anonymity of information was guaranteed. A contact number was also provided in case the respondents needed to clarify any point. Finally, thanks were expressed in advance for the respondents’ participation in the study.

The questionnaire was distributed to 185 randomly selected male and female teachers holding different qualifications and teaching different language levels in different state and private institutions. These institutions included universities, higher institutes, secondary schools, and language centers in Tripoli and nearby areas. The questionnaire consisted of three types of questions:

1. Background questions that included the following that included the following:
   a. Questions about the teacher, which included sex, age, qualification and type of employment (full-time or part-time).
   b. Questions about the teaching institution such as the type of institution (e.g. university, higher institute, language center), and institution affiliation (state or private).
   c. Questions about language levels taught (beginner, elementary, intermediate, or advanced).
2. Translation-use-related questions that included a closed question on whether the teachers (and their students) use translation in the classroom or not, and open-ended questions on why translation is used, and when and how it is used. These open-ended questions are supplemented by extra space for the respondents to provide additional information and express other views.

3. A closed question on teachers’ agreement or disagreement with the above statements made by modern researchers and writers on the use of translation in foreign language teaching. A third category was also provided for undecided respondents.

Data Analysis

1. Analysis of Background Data

The questionnaire was distributed to 185 teachers, but only 171 were filled and returned. Ninety one questionnaires were filled by male teachers and 80 questionnaires were filled by female teachers. Eighty three questionnaires were filled by full-time teachers, 51 by part-time teachers and 37 by teachers who work on both full-time and part-time basis in different institutions. In terms of qualification, 20 teachers hold PhD degrees, 40 teachers hold MA degrees, 95 teachers hold BA degrees, 11 teachers hold diplomas, and 5 teachers hold certificates. Ninety five teachers work in state institutions, 55 teachers work in private institutions and 21 teachers work in both state and private institutions. In terms of types of institutions, 49 teachers work in universities, 20 teachers work in higher institutes, 73 teachers work in secondary schools or institutes, and 29 teachers work in language schools or centers. The teachers teach different language levels and most of them teach more than one level.

2. Analysis of Translation-Use-Related Data

In answering the key question: Do you use translation in teaching English? 154 teachers answered ‘Yes’ and only 17 teachers answered ‘No’. Thus, the vast majority of subjects use translation in teaching English as a foreign language as can be seen from Figure 1.

Figure 1: Distribution of teachers

![Distribution of Teachers](image.png)
In answering the question: *Why do you use translation in teaching English?*, the respondents selected different reasons with variation in the number of teachers selecting each reason, as can be seen from Table 1 and in all subsequent tables.

**Table 1: Reasons for using translation**

<table>
<thead>
<tr>
<th>No.</th>
<th>Reasons why teachers use translation</th>
<th>No. of teachers out of 154</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Because my students are weak in English</td>
<td>70</td>
</tr>
<tr>
<td>2</td>
<td>Because I believe that translation can help students learn English</td>
<td>38</td>
</tr>
<tr>
<td>3</td>
<td>Because translation develops contrastive knowledge</td>
<td>21</td>
</tr>
<tr>
<td>4</td>
<td>Because using translation saves time during class</td>
<td>37</td>
</tr>
<tr>
<td>5</td>
<td>Because I face problems in explaining things in English</td>
<td>26</td>
</tr>
</tbody>
</table>

This table shows that according to teachers’ views the most common reason behind teachers’ use of translation is students’ weakness in English. The belief by some teachers that translation can help students learn English comes second as a reason for using translation. The table also shows that the last two reasons are related to the teachers not the students. The fourth reason is that translation saves time for the teacher in class and the fifth reason shows that teachers use translation because they face problems in explaining things in English and; therefore, translation makes life easier for them.

In answering the question: *How do you use translation in teaching English?* the teachers gave different answers as can be seen from the following table. These answers are ordered in terms of number of teachers who use each technique.

**Table 2: How translation is used**

<table>
<thead>
<tr>
<th>No.</th>
<th>How translation is used by teachers</th>
<th>No. of teachers out of 154</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>As a technique to help students clarify the meaning of a word, phrase,</td>
<td>94</td>
</tr>
<tr>
<td></td>
<td>idiom or sentence</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>As a technique to check students’ understanding</td>
<td>82</td>
</tr>
<tr>
<td>3</td>
<td>As a technique to increase students’ vocabulary</td>
<td>57</td>
</tr>
<tr>
<td>4</td>
<td>As a technique for developing students’ ability of contrastive analysis</td>
<td>17</td>
</tr>
</tbody>
</table>
As a technique for assessing students’ learning

Table 2 shows that some teachers use translation in more than one way. It also shows that the most common ways in which translation is used are the first three in the table; namely: (1) As a technique to help students clarify the meaning of a word, phrase, idiom or sentence, (2) As a technique to check students’ understanding, and (3) As a technique to increase students’ vocabulary. It is also clear from the table that most teachers use translation ‘as a technique to help students clarify the meaning of a word, phrase, idiom or sentence’ (94 out of 154 teachers).

In answering the question: Do your students use translation in their learning of English? 146 teachers answered ‘Yes’ and only 25 teachers answered ‘No’. In answering the related question: If ‘Yes’, why do you think students use translation?, the following reasons were given by the teachers:

1. Because students are weak in English.
2. Because students find it easier to express themselves in Arabic than in English.
3. Because students think that translation helps them understand content.
4. Because they find difficulties in asking questions in English, so they translate them into Arabic.
5. Because translation clarifies things for them.
6. Because with translation they save time.
7. Because they want to confirm that they understand what is given in class.
8. Because their ability in English is not good enough to let them think in the target language without referring to their mother tongue.
9. Because they try to understand the concepts that they do not have in their first language.
10. Because it is easier for them to learn the target language through their linguistic sets of rules that they already have in Arabic.
11. To help them increase their English vocabulary.

The above answers show that there are strong links between the reasons why teachers use translation in teaching English (see Table 1) and the reasons why their students use translation in learning English. The above reasons also explain why the teachers use translation as a technique for achieving specific teaching objectives (see Table 2).

3. Analysis of Data on the Teachers’ Attitudes Regarding the above Statements by Modern Researchers and Writers on the Use of Translation in Foreign Language Teaching

In answering the question: Do you agree or disagree with the following statements made by modern researchers and writers on the use of translation in foreign language teaching? the majority of teachers expressed agreement, some teachers expressed disagreement, and very few teachers were undecided, as can be seen from Table 3.
Table 3: Teachers’ attitudes towards statements by modern researchers and writers

<table>
<thead>
<tr>
<th>Statement number</th>
<th>Agree</th>
<th>Disagree</th>
<th>Undecided</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (Cook, 2012, p. xvi)</td>
<td>118</td>
<td>41</td>
<td>12</td>
</tr>
<tr>
<td>2 (Cook, 1998, p. 119)</td>
<td>114</td>
<td>44</td>
<td>13</td>
</tr>
<tr>
<td>3 (Ur, 1996, p. 86)</td>
<td>111</td>
<td>50</td>
<td>11</td>
</tr>
<tr>
<td>4 (Folse, 2011, p. 365)</td>
<td>122</td>
<td>38</td>
<td>11</td>
</tr>
<tr>
<td>5 (Koletnik, 2012, p. 3)</td>
<td>127</td>
<td>32</td>
<td>12</td>
</tr>
<tr>
<td>6 (Iwai, 2010, p. 4)</td>
<td>102</td>
<td>56</td>
<td>13</td>
</tr>
<tr>
<td>7 (Iwai, 2010, p. 3)</td>
<td>115</td>
<td>44</td>
<td>12</td>
</tr>
<tr>
<td>8 (Larsen-Freeman, 2001, p. 254-255)</td>
<td>100</td>
<td>62</td>
<td>9</td>
</tr>
<tr>
<td>9 (Newmark, 1991, p. 61)</td>
<td>121</td>
<td>38</td>
<td>12</td>
</tr>
<tr>
<td>10 (Newmark, 1991, p. 62)</td>
<td>133</td>
<td>25</td>
<td>13</td>
</tr>
</tbody>
</table>

Finally, under ‘Any other comments’, some teachers made the following comments:

1. Most Libyan students find difficulties in learning English and they need translation to help them learn lessons.
2. Using translation in teaching is important, however, it has to be controlled and very limited. I tend to use translation in conveying grammatical and linguistic concepts that students do not have in their L1. I find translation very helpful and it does not have a negative impact on their process of learning and developing confidence in L2.
3. Judicious use of translation in the ELT classroom is OK. However, extensive use of the mother tongue is not recommended due to the negative effect that may have on learning L2.
4. I do use translation in teaching English and I do not feel ashamed of that as many teachers do. I think translation is inevitable. I think translation is very useful but with limits.
5. Translation is a useful technique in learning L2, but as a last resort. It may be used after other techniques fail to achieve the goals.
6. When translation from L2 to L1 is used to the minimum level and when it is necessary would be very useful, but if it is used by the teacher all the time, it will have a negative impact, particularly on speaking the language and on using L2 communicatively. We all have learned English under the Translation method.

These comments clearly show their writers’ belief that translation, if used in a controlled manner, can be useful in teaching English as a foreign language.
Study Findings
Based on the above descriptive analysis of the data collected from the 171 teachers of English as a foreign language, the following findings are made:

1. Translation is widely used by teachers of English in EFL classrooms in Tripoli and nearby areas.
2. Some Libyan teachers do not use translation in teaching English as a foreign language.
3. Teachers use translation in the classroom because their students are weak in English and using translation saves time during class. Some teachers believe that translation can help students learn English and develop contrastive knowledge. Some teachers use translation in class because they face problems in explaining things in English.
4. Teachers use translation in EFL classrooms as a technique to check students’ understanding, help students clarify the meanings of linguistic units, increase students’ vocabulary, develop students’ ability of contrastive analysis, strengthen students’ command of English, and assess students’ learning. These areas of translation use conform to views and findings of many modern ELT, EFL and FLT researchers and writers.
5. The majority of teachers covered by the study agree with the statements made by modern researchers and writers in support of a controlled use of translation in foreign/second language teaching.
6. The study shows no relationship between the teachers’ age, sex, qualification, type of employment, type of institution, or language level taught and the use of translation in the EFL classroom.

Conclusion
This study was devoted to the exploration of aspects of the use of translation by EFL teachers of English as a foreign language in Libya, with a special reference to Tripoli and nearby areas. The questionnaire was used as an instrument of research to collect data from one hundred and seventy one teachers of English with different qualifications and teaching different language levels in different institutions. The aim of the study was to find out if translation was widely used, why and how it was used and if English teachers agree or disagree with views of modern researchers and writers on the use of translation in foreign language teaching. The study findings confirm that translation is widely used as a technique to check students’ understanding, help students clarify the meanings of linguistic units, increase students’ vocabulary, develop students’ ability of contrastive analysis, and assess students’ overall language learning. These findings support new research worldwide in favor of a controlled use of translation in foreign language teaching and learning. The findings open the venue for further investigation of this issue in other parts of Libya and other Arab countries in order to have a broader picture of the issue in this part of the world.

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References

Training Legal Translators and Interpreters in Palestine

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Abstract
Training Legal Translators and Interpreters (TLTI) is gaining weight and momentum in many translator/interpreter-training institutions all over the world, and it has become an integral part of Translation Studies (TS). In Palestine, however, TLTI has been a neglected area until quite recently. The establishment of Palestinian Authority, pursuant to the Oslo Accords between the Palestine Liberation Organisation and Israel has brought about political changes in Palestine which seemed to have taken a major step forward. The need for more qualified translators/interpreters has become urgent. New (post)graduate programmes have been established in several local Palestinian universities with a view to prepare qualified legal translators/interpreters for the emerging translation market. Other attempts to introduce non-academic training courses have also been made. This paper aims to explore the status of (non-)academic training in Palestine; it will examine laying the groundwork for TLTI in Palestine, based on an analysis of the examination for translators/interpreters made by the Palestinian Ministry of Justice (PMoJ). Accredited sworn translator/interpreter is awarded to the successful examinees. Analysis for the legal-oriented examination held for the past three years shows that Palestinian translators and interpreters have serious translation problems caused not only by the lure of legal language, but it is also attributed to the lack of professionally-oriented training. The paper reveals that the examinees who have received (non-)academic training managed to pass the exam whereas those who rely solely on experience did not. The paper also shows that the problematic areas the translators/interpreters encounter fall into three categories: syntax, layout and tenor.

Keywords: translator/interpreter training, legal translation, Palestinian Ministry of Justice, (non-)academic training, Translator Accreditation Examination, Palestine
Introduction
It is rather axiomatic to say that translation has mainly played a pivotal role in enhancing plausible interlingual and intercultural communication “because speakers of different languages are of different cultural backgrounds” (Zhongying, 1990, p. 99). Throughout history, many cultures have been given a new lease on life by virtue of translation. In seeking to expand upon the reciprocal nature between the Greeks and the Arabs, Mouakket (1988, p. 25) claims that “the Arabs owed the Greeks the initiative and the starting point towards reasoning. But no sooner had they taken the first step, than their vigorous and earnest desire for knowledge surpassed that of Greeks in many fields.” And, the “subsequent translation […] from Arabic into Latin during the high medieval centuries” (Burke & Hsia, 2007, p. 1) is also self-evident. Kelly (quoted in Hermans, 1999, p. 37) points out that Western Europe “owes its civilization to translators.” Such subtle interplay between different languages and cultures implies cultural and linguistic burdens thrown on the translator’s shoulders. Quasi-translator training institutions have come to the fore. “A certain degree of institutionalization certainly ensued when translators were associated with Islamic colleges of the classical period, with cathedral chapters as in twelfth-century Toledo, or with court scholarship from the thirteenth century” (Caminade and Pym, 1998, p. 280-1). The mid-twentieth century saw a giant ‘leap’ in translator training whereby several Western-European institutions came into being. Translator training has then become an integral part of Translation Studies (TS), and has piqued the interest of translation theorists and practitioners. Highlighting its significance, Holmes (1988; 2000) places translator training within applied TS. The corollary is a rising number of translator-training institutions worldwide (Caminade and Pym, 1997). The rapid expansion in market demand for qualified translators accelerates the emergence of as much as translator training academic institutions in order to train qualified translators. The convergence of vocational and academic education is due to “a series of reforms in the 1980s and early 1990s [which] removed many barriers between vocational and academic education in virtually all fields” (Caminade & Pym, 1997, p. 283). Nonetheless, “translator training [has] been impeded by the prevalence of linguistics-oriented approaches that offer a truncated view of the empirical data they collect” (Venuti, 1998, p. 1). According to Toury (1995, p. 256), “the pedagogically most appropriate key concepts are those associated with experiencing, exploration and discovery.”

The purpose of the present paper is to examine the status of (non-)academic training in Palestine based on an analysis of the examination for translators/interpreters made by the PMoJ.

Legal Translation
Most tellingly, perhaps, legal discourse shows the oddities of asymmetric legal systems. Then, as often as not, the task of legal translators “as cultural mediators is to adequately communicate information about foreign law specifically taking into account the divergent previous knowledge of the target audience in order to avoid misunderstandings” (Pommer 2008: 17). This restriction, according to Newmark (1981: 47), “requires a special type of translation, basically because the translator is more restricted than in any other form”. Legal translation is also distinguished from other kinds of translation in that it is not “specifically addressed to a target culture audience i.e. not particularly tied to the [SL] community and culture” (House 1977 as quoted in Emery, 1989, p. 10). “The central prerequisite of translation as a dynamic task for the translator is to comprehend the given text within an adequate legal perspective” (Stolze, 2013, p. 68). In the translation of legal discourse as far as Arabic is concerned, Hatim et al (1995, p. 5) claim that:
The Arab translator is very much on his/her own, firstly because of the drastic cultural differences between the Arabic source text and a possible English equivalent, and secondly due to the almost total absence of an English model to follow.

Legal translation has been gathering momentum in the Arab World in the past decades. Ali & Abd Algane (2013, p. 173) argue that in the United Arab Emirates “forensic translation had become part of legal articles, especially, article 70 of the penal code procedures. The article reads: Investigations should be conducted in Arabic language however, in case the accused or the opponents or witness[es] do not know Arabic language, they should recourse to interpreters. The interpreter is usually [on] oath” (Ali and Abd Algane, 2013, p. 173). In the Occupied Palestinian Territories (OPTs), Statute of Formation of Courts of Law No. 5/2001, Article 4 reads: “Arabic is the language of a court of law, and in case the defendant, plaintiff or witness do not know Arabic, the court should call upon a sworn interpreter to do the given translation task.”

Aptly described by Mohammad et al (2010, p. 5) as “an area of research that has inexplicably been disregarded by Arab translators and theorists,” translation pedagogy seems to tilt toward the development of translator trainees’ competence in the OPTs, despite of plethora of criticism against the pedagogy. Translator trainees receive their initial training in undergraduate and postgraduate university-level programmes: three undergraduate minor-level programmes offered by Birzeit University, Bethlehem University and The Arab American University, and two postgraduate Master-level programmes are offered by an-Najah National University and al-Quds University -- all of them are subsumed under philology departments. Almost all the English language and literature programmes in the OPTs offer one or two translation courses, a policy that comes under strong criticism (Atawneh and Alaqr, 2007; Abedel-Fattah, 2011; Amer, 2010). These programmes seem to live in a ‘cloud-cuckoo-land’ about output expectations. Fruitful results are rather difficult, if not impossible, to sneak up on us. Atawneh and Alaqr (2007, p. 18) point out that it exceeds “expectation to assume that such courses are designed to give professional training to graduate professional translators.” Atawneh & Alaqr (2007, p. 18) conclude that the “number of translation courses, the crowded classes, the selection of materials are also points of concern showing dissatisfaction of students about translation courses.” In the words of Amer (2010, p. 4), “what is actually offered is quite arbitrary and depends almost entirely on personal initiatives on the part of tutors.” Abedel-Fattah (2011, p. 2) touches on the training problem from students’ perspective:

[M]ost of the students do not have the adequate level of proficiency to carry out translation into English (the foreign language) without making mistakes such as literal and unnatural translations. It takes years to develop sufficient competence in a language to be able to perfect that language, and the amount of instructional time given (in program[me]s that prepare students to become translators especially in the Arab World) is far from enough to achieve the necessary command required to translate into a foreign language (English).

Added to ill-formed translation courses in Palestinian universities is low level of language competence on part of the students and unqualified translation educators. Amer (2010, p. 4) explains:
Most of the tutors who teach translation at Gaza universities are not qualified enough to teach this module. Lots of them are holders of post graduate degrees in English literature or linguistics from the local or external universities. Therefore, any tutor in the departments of English who shows interest in teaching Translation may be assigned the course. There are no requirements whatsoever. Hence, the trainers are at best merely interested rather than speciali[s]ed in translation.

A run-of-the-mill translation educator at the undergraduate level is far too naїve and inexperienced to claim directionality should only be into the translator’s mother tongue— the otherwise is definitely true, simply to have “learners practice and demonstrate their ability to actively use [foreign language] structures in linguistic production” (Davies and Kiraly, 2006, p. 81; see also Pym, 2005). The curious practice by the same educator (and other translation educators (Farghal, 2009)) to ban the use of dictionaries in translation exams may raise our eyebrows. Dictionaries evidently form the pivot of any translation activity.

Translator trainees may also receive on-the-job training, mainly one-offs in no degree programmes or, as we shall call it, non-academic training which is “unfortunately clumsy and ill-starred” (Thawabteh 2009, p. 166). Nonetheless, there have been attempts on occasion to give translator training impetus; “a one-of-a-kind attempt”, Thawabteh further adds, was made in 2008 by the Centre For Continuing Education, affiliated with Birzeit University, “which has given translator training a jump-start” (ibid, p. 166). Other non-academic training courses have been held, for example, at the Arab European Foundation for Training, Research & Higher Education, Ritaj for Managerial Solutions, Institute for Community Partnership, Bethlehem University, among many others (for more information on these non-academic training places/centres, see these their websites in the Internet Sites listed at the end of this article).

**Translator Accreditation Examination (TAE)**

The OPTs refer to the territories occupied by Israel in 1948, and the birth of the case of Palestine until 1994 when the Palestinian Authority was established pursuant to the Oslo Accord between the Palestine Liberation Organisation and Israel. The long-standing Israeli-Palestinian conflict remains unresolved to date. Peace solution settlements seem to be a mirage. The Palestinians rose to the occasion, eked out an existence on their legitimate rights to live in peace and get rid of a hellish nightmare of the occupation. The Palestinian Authority spares no effort to seek a durable and liable state, but unfortunately with little (or even no) avail in light of dominant constructions of hegemony exerted by Israel. Yet, institutional life may be observed in several walks of life in the OPTs, e.g. schools, universities, ministries. The PMoJ is a case in point. The Ministry is responsible for holding the annual TAE in accordance with Translation and Translator Law, Article 15/1995, with the aim of monitoring the standards of translation and interpreting in the OPTs. The translator examinees should pass strict accreditation requirements. TAE falls in two distinct parts. The major one is in writing, and it accounts for 70% of the mark. This part tests for exactness and clarity of expression, clichés and equivalence, further to flawless writing skills. While the second part is oral and only those who achieve 50 marks on the former are allowed to attend it. As suggested by its title, this part examines the participants’ abilities to interpret in a court of law.

As for the contents of the TAE, the exam predominantly tests legal and business translation competence both from English into Arabic and vice versa. Therefore authentic extracts from law are chosen. Back translation is also an option where the participants are
expected to bring back the original clichés provided in the alternative language in a given extract from a legal text. Legal obligation as represented by ‘shall’ for example is given in context where the participant is required to show its equivalence in the other language. The participants are also required to translate a relatively lengthy portion of a legal document where they show their competence in translating preambles for example. Decontextualised terms are not left unchecked as the profession depends to some extent on glossaries and specialised terminology. Extracts from commercial brochures are not excluded as the participants are expected to translate a wide range of genres. There is a systematic list of genres that might be included in the exam, e.g. political discourse, manuals, technical texts, etc. The criteria for inclusion in the list is based on the job market available for the legal translators in the OPTs.

It is worth mentioning that TAE is held in different languages (see Table 1 below). In Table 1, we can notice that much attention has been paid to English-Arabic translation (81 accredited translators, or 54% of the total). English is the most spoken foreign language in Palestine. It has been taught at early stages for 12 years. Many internationals (mostly Americans) of Palestinian origin, for instance, go to court to solve their daily life problems, e.g. real property, and need translations into English. Hebrew ranks second with 47 accredited translators, or 31.3% of the total. Spanish and Russian come third with 4.6%. There are five authorised translators in French with 3.3% and only one accredited translator for Italian, Romanian and Indonesian, or 1%. Arguably, socio-demographic data can account for the list. Only TAE for English will be discussed whereas TAE for other languages will be beyond the scope of the present study.

<table>
<thead>
<tr>
<th>Languages of TEA</th>
<th>Accredited Translators</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
</tr>
<tr>
<td>English</td>
<td>81</td>
</tr>
<tr>
<td>Hebrew</td>
<td>47</td>
</tr>
<tr>
<td>Spanish</td>
<td>7</td>
</tr>
<tr>
<td>Russian</td>
<td>7</td>
</tr>
<tr>
<td>French</td>
<td>5</td>
</tr>
<tr>
<td>Italian</td>
<td>1</td>
</tr>
<tr>
<td>Romanian</td>
<td>1</td>
</tr>
<tr>
<td>Indonesian</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>150</strong></td>
</tr>
</tbody>
</table>

The distribution of translator examinees for the past three years (2011, 2012 and 2013) is shown in Table 2. The results indicate that a total of 153 translator examinees sat for TAEs. Only 19 examinees passed the exam (12.42%). Table 2 also shows that 91.67% of the examinees who received academic training passed the TAE, but 66.67% of those who received non-academic training passed the exam. Those percentages are encouraging that when non-academic training is complementary to academic one, performance is expected to be high.
Table 2: Distribution of translation test examinees and training received

| Year | Fail | Pass | %  | Training Received | | | | | | Attempted | Passed | | Attempted | Passed |
|------|------|------|----|------------------|------|------|------|------|------|------|------|------|------|------|------|
| 2013 | 43   | 3    | 6.98 | 2 | 100% | 2 | 100% |
| 2012 | 56   | 7    | 12.5 | 4 | 75%  | 2 | 100% |
| 2011 | 54   | 9    | 16.0 | 4 | 100% | 1 | 0%  |
| Total | 153 | 19 | 12.42 | 10 | 91.67% | 5 | 66.67% |

Method
The present paper aims to look at status (non-)academic Training Legal Translators and Interpreters (TLTI) in Palestine as illustrated in the translation output of three translator examinees, who sat for the TAE in May 2013. The data of the study are collected from the Translation Department at the Ministry of Justice. Analysis of the samples of the last three consecutive years has showed recurrence of ‘classic’ problems, namely, lack of expertise evident through use of unprofessional vocabulary items, i.e. set terminology, syntax and tenor. In an exercise where back translation of given clichés is required, four-fifths of the participants failed to provide the exact, i.e. professionally recognised clichés. It is worth mentioning that although the examples below are extremely obvious and used and overused by a number of translation theorists and practitioners (see for example Emery, 1989; Farghal & Shunnaq, 1999 among others), historiography seems to be more important than depth of analysis—documenting a moment in the history of Palestine.

Significance of the Study
Translation has received much attention in TS, but legal translation into Arabic seems to be a neglected area of study as can be shown in a search for the word ‘Arabic’ and ‘legal’ in the Title field in Bibliography Interpreting and Translation BITRA, a prestigious translation database with over 55,000 entries. The search returns 677 and 16 hits respectively. That there is a lack of research is oft-truism. Hopefully, this study will offer insight into a bundle of benefits of the (non-)academic training for legal translators and how important it is to improve the standards of such training.

Discussion and Analysis
It is perhaps instructive at this stage to elaborate on Arabic legal discourse. Farghal & Shunnaq (1999, p. 157) aptly remark that “[l]egal discourse is different from other discourses as it must be unambiguous and use legal jargon, and should not bother too much about the simpler needs of the general public.” Legal translation poses formidable challenges for which the translator trainees should be aware of, particularly in terms of the structural and stylistic difference between English and Arabic discourse (Emery, 1989). It has been noticed that the legal translator examinees encounter a wide spectrum of problems, most of which mainly fall into three categories: syntax, layout and tenor problems Farghal & Shunnaq. To corroborate and diversify our argument, let us explore a few illustrative examples extracted from Appendix I representing the test per se.
Syntax Problems

It goes without saying that translation between unrelated languages turns out to be rather difficult. Arabic and English stand as a perfect example. The former belongs to a Semitic language family whereas the latter is an Indo-European language. It ensues, therefore, that the two languages cut syntactic reality in a different way. To illustrate how translator examinees handle the texts in question, let us consider Example 1 below:

Example 1

وأذ تعي أن… (lit. ‘conscious that’) (Example 3, Appendix I)

a. As it is fully aware of.
b. Being aware that.
c. Being fully aware that.

The syntactic choice in 1a is glaringly inadequate and completely non-existent in English legal jargon as in “most UN legal texts, the parenthetical material, in its entirety, consists of non-finite English clauses” (Farghal & Shunnaq, 1999, p. 158). In contrast, Arabic comprises finite or tensed clauses. The problem is that the translator examinee seems to have mechanistically sought formal equivalence which “seeks to capture the form of the SL expression. Form relates to the image employed in the SL expression” (Farghal & Shunnaq, 1999, p. 5), i.e. rendering tensed clause in Arabic وأذ تعي أن… (lit. ‘conscious that’) into tensed clause in English ‘As it is fully aware of’, thus giving rise to an unacceptable and awkward translation. Although non-finite syntax is opted for in 1b and 1c, erroneous translations are still recorded. A further example of syntactic problems the translator examinees are faced with is in Example 2 below:

Example 2

وإذ تضع في اعتبارها… (lit. ‘as it puts into consideration’) (Example 5, Appendix I)

a. As it puts into full consideration …
b. Taking into account …

Looking at 2a, we notice that the tensed English clause is not compatible with English legal cliché ‘bearing in mind that…’ thus rated as ‘not acceptable’. The translation in 2b whereby non-finite clause is utilised is perhaps disconcerting for the average English-language reader; though, it is acceptable, but does not go in harmony with the cliché employed in English.

Layout Problems

The text’s physical appearance (e.g. paragraphing, graphic choices, capitalization, indentation, etc.) is of paramount importance insofar as legal translation is concerned. “These features are sometimes governed by language-specific constraints” (Farghal & Shunnaq, 1999, p. 158). For example, the standards of paragraphing in English are a far cry from those in Arabic. Capitalization is entirely absent in Arabic. Take Example 3 chosen from TAE whereby the translator examinees are asked to translate an English text into Arabic as appears below:
Example 3

وكالة خاصة (lit. ‘Special Power of Attorney’)
أنا الموقع أدناه (lit. ‘I am the undersigned’) (Example 8, Appendix I)

a. Special Power of Attorney
   I, the undersigned, ………………….,

b. Special Power of Attorney
   I, the undersigned, ………………….,

c. **Special Power of Attorney**
   I, the undersigned, ………………….,

Though excellently done, the translations in 3a and 3b fail to capture the emphasis obtained by bold typing **وكالة خاصة** (lit. ‘special power of attorney’). Not only is 3c loyal to the original, but it also preserves the layout.

Tenor Problems

One of the main characteristics of a legal text is its level of formality. Hatim & Mason (1997, p. 19; emphasis in original) state that tenor “relates to choices made within the interpersonal function of language, and finds expression in the mood and modality in actual texts.” Hatim and Mason (1997, p. 90) further add that tenor “represents the speaker’s meaning potential as an intruder: language as doing something.” In a sense, it represents the relations among the text producers and receivers. Consider Example 4:

Example 4

أساحلية كانت أم غير ساحلية… (lit. ‘whether it is coastal or not’) (Example 9, Appendix I)

a- Whether it is coastal or not
b- Whether being on the coast or not
c- Being coastal countries or not

As can be noted, 4a may be acceptable although it is incompatible with the English cliché ‘Coastal or land-locked’. The translations in 4b and 4c fail to observe the level of formality of the original Arabic text. Likewise, سيظل يحكم المسائل (lit. ‘continue to be governed by’) as shown in Example 5 below, observes less formality in the translations than in 5a and 5b.

Example 5

سيظل يحكم المسائل (lit. ‘continue to be governed by’) (Example 10, Appendix I)

a- Shall be judged by
b- Shall be regulated by

Concluding Remarks

It is perhaps safe to take cognizance of the fact that legal translation training in the OPTs is likely to become prosperous and successful with the proviso that more and more scrupulous attention is paid to erect ‘infrastructure’, starting from training at university level, right through university-like level to non-academic level.

Such is the size of the problem that current pedagogy of translation at Palestinian universities is questionable as academic training received by translation examinees may show in Table 1. There has been a breathless diatribe against the translation curriculum and tutors of
translation. Since university-level training is the point of departure for equipping the market with fully fledged translators, a revision of current translation courses should be made. There should also be a shift from ‘middle-of-the-road’ translation tutors to ones with great sagacity and immense experience.

The study reveals that non-academic training is a sine qua non of translator training. It has shown promise insofar as the results of the TAE show. Most successful examinees in TAE happen to have not only academic qualifications, but they also received non-academic training. The finding shows that only 19 out of 153 or 12.42% have passed the TAE. In this, non-academic training seems to have brought about fruitful results — 66.67% of those who managed to pass the TAE is an indicator of its significance. Consequently, a painstaking decision concerning a training policy should be taken, a decision that is based on the premise that translator training is (or should be) a lifelong process, an open-ended process.

To improve potential accredited translators’ final products, the following specific recommendations are suggested, that translator-training institutions (1) furnish the trainees with more training courses on the theory of translation to hone their skills the best way possible, a point with which Pym (2005: 3-6) agrees: “A lot of theorising is just there to protect academic fiefdoms. It helps gain institutional power. Every professional guru soon develops specific terms and catchphrases. That kind of power is not a bad thing. With it, changes in the profession can eventually lead to changes in institutional training programme. Without it, we would be back to medieval apprenticeships;” (2) adopt “rapid technological progress and make [trainees] aware that translation technology can solve an array of translation difficulties” (Thawabteh, 2009, p. 172); (3) hold tailor-made training institutionally-oriented. That is, translator-training institutions work with different local institutions, e.g. ministries and can make very specialised and oriented training for translators; and (4) syllabus design in translator/interpreter training programmes should be meticulously made.

Notes
1. Refers to the lands occupied by Israel in 1948, and is used interchangeably with Palestine.

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Institute for Community Partnership, on line at http://www.bethlehem.edu/icp (consulted 01.05.2014)

Appendix A

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Answers by three participants</th>
<th>Correctness</th>
<th>Compatibility with cliché</th>
<th>Conveyance of message</th>
<th>Degree of acceptability</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 و إذ تجدوها الرغبة في...</td>
<td>Prompted by the desire to Willing</td>
<td>Not compatible</td>
<td>Partially</td>
<td>Not acceptable</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>While highly concerned</td>
<td>Not compatible</td>
<td>Partially</td>
<td>Not acceptable</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Showing desire</td>
<td>Not compatible</td>
<td>Near</td>
<td>Acceptable</td>
<td></td>
</tr>
<tr>
<td>2 و بروح من الفهم والتعاون...</td>
<td>In a spirit of mutual understanding and cooperation</td>
<td>With soul of understanding and cooperation</td>
<td>Not compatible</td>
<td>Near</td>
<td>Acceptable</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>With spirit of understanding and cooperation</td>
<td>Not compatible</td>
<td>Near</td>
<td>Acceptable</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>In spirit of understanding and cooperation</td>
<td>Not compatible</td>
<td>Near</td>
<td>Acceptable</td>
<td></td>
</tr>
<tr>
<td>3 و إذ تعتي أن...</td>
<td>Conscious that</td>
<td>As it is fully aware of.</td>
<td>Not compatible</td>
<td>Weak language</td>
<td>Not acceptable</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Being aware that</td>
<td>Not compatible</td>
<td>Partially</td>
<td>Not acceptable</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Being fully aware that</td>
<td>Not compatible</td>
<td>No</td>
<td>Not acceptable</td>
<td></td>
</tr>
<tr>
<td>4 مع إيلاء المراة الواجبة...</td>
<td>With due regard for</td>
<td>With obligation to</td>
<td>Not compatible</td>
<td>Does not convey message</td>
<td>Not acceptable</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Taking into concern</td>
<td>Not compatible</td>
<td>Partially</td>
<td>Acceptable</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paying the required attention</td>
<td>Not compatible</td>
<td>Near</td>
<td>Acceptable</td>
<td></td>
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<td>5 و إذ تضع في اعتبارها...</td>
<td>Bearing in mind that</td>
<td>As it puts into full consideration</td>
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<td>يراعي</td>
<td>Take account into</td>
<td>Complies by / adhere</td>
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<td>8</td>
<td>وكالة خاصة</td>
<td>Special Power of Attorney</td>
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<td>9</td>
<td>أساحلية كانت أم غير أساحلية</td>
<td>Coastal or land-locked</td>
<td>Whether it is coastal or not</td>
<td>Whether being on the coast or not</td>
<td>Being coastal countries or not</td>
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<td>10</td>
<td>سيظل يحكم المسائل</td>
<td>Continue to be governed by</td>
<td>Shall be judged by</td>
<td>Shall be regulated</td>
<td>Issues shall always be governed</td>
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Communicating Culture

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Abstract
A basic standard in the evaluation of any translation is accuracy and clarity. When a translator comes across a source-text word that does not exist at all in the target language, the tendency is either to substitute it, delete it, or rephrase it. The question is when such a strategy is adopted for communicating meaning that is obliterated from the cultural way of thinking, is culture really communicated? The concept of translation today ceases to be just about meaning and equivalence in the strict sense of producing an English text easily accessible and readable to the English reader. Translation is about communicating culture in the sense of communicating the way of thinking of the source- text culture. It is about creating a medium of readability that is not sacrificial of the source text identity just because that way of thinking does not exist in the target text culture. When the target text fails in communicating this way of thinking in one aspect or another, it fails to be accurate and clear.

Keywords: contrastive conceptual analysis in translation, intercultural communication awareness in translation, translation studies, the translator’s (in)visibility, and translation evaluation.
Introduction
A basic standard in the evaluation of any translation is accuracy and clarity. When a translator comes across a source-text word that does not exist at all in the target language, the tendency is either to substitute it, delete it, or re-phrase it. The question is when such a strategy is adopted for communicating meaning that is obliterated from the cultural way of thinking, is culture really communicated? The concept of translation today ceases to be just about meaning and equivalence in the strict sense of producing an English text easily accessible and readable to the English reader. Translation is about communicating culture in the sense of communicating the way of thinking of the source-text culture. It is about creating a medium of readability that is not sacrificial of the source text identity just because that way of thinking does not exist in the target text culture. When the target text fails in communicating this way of thinking in one aspect or another, it fails to be accurate and clear.

Taking into consideration that translation encompasses almost all human activities, one can start from three premises highlighting the practical, linguistic and pragmatic aspects of translation:

1- Translation is not an inimical activity. Translation is about friendliness.
2- Language offers choices but does not dictate them. (De Beaugrande, 1994, p. 9)
3- “The way in which people speak, construct their sentences, choose their vocabulary (according to the formal/informal situation they are in, to their geographical origin and so on) reveals much about their culture.” (Armellino, 2008, para. 3)

Such aspects in translation as a culturally expressive phenomenon make the examples I offer below hopefully explanatory of my discussion of communicating culture in translation when the issue of accuracy and visibility versus equivalency/acceptability and invisibility presents itself in the translation process. Such an issue is grounds for professional translators, translation educators, translation theorists, and translation enterprises to willingly re-debate translation practices and strategies and how translation is thought of. Re-debating can take the form of the following questions which are only suggestive but not exhaustive, as my colleagues in the profession can enrich this re-debate with their experiences and valuable knowledge as well:

1- Did equivalence become a synonym for acceptability in the translation profession?
2- What is the context of communicating the way of thinking of the source text culture? Is this context accuracy bound or acceptability bound? Or is it the context of imparting and accessing accurate and clear knowledge about the source text culture?
3- What is our definition of accuracy as professional translators, translation educators and theorists, and as translation enterprises?
4- How can we re-define the role of the translator in light of the above questions and the ensuing discussion?
5- How much control does the translator have in his “translation behaviour” (Mazid, 2007, p. 21) and “establishing legitimacy” (Mazid, 2007, p. 26) of his translation strategies, should he adopt the role of the communicator of the source culture?
6- What kind of pressure does the translator undergo when he redefines his role as a communicator of the source culture?
Islam-specific terms offer fertile soil for discussing accuracy and clarity in communicating the conceptual reality of the source language text in translation. For the purpose and scope of this paper, four words are focused on:

1. Revert vs. convert
2. Iddah vs. waiting period
3. Khul’ vs. divorce/divorce by redemption/divorce initiated by a woman
4. Mahr vs. dower/dowry

The above stated English translated version(s) are widely used in translation, but are they conceptually accurate? In conducting a conceptual contrastive analysis between these words and their common English translations, it is possible to trace the accuracy and clarity of cultural conceptual communication or lack of it, and evaluate the quality of translation.

Revert vs. Convert

In a religious document signifying a Christian Arab person’s “conversion” to Islam, the title of that document states “Conversion to Islam Document.” The terminological use of “conversion” is deemed inaccurate conceptually as it should rather be instead “reversion” to Islam. A linguistic analysis of both terms shows that according to Merriam Webster’s Dictionary “revert” is an intransitive verb meaning:

1: To come or go back (as to a former condition, period, or subject)
2: to return to an ancestral type

By contrast and according to the same source, “convert” is a transitive verb meaning:

1: to bring over from one belief, view, or party to another

Aslama --meaning to embrace Islam--and revert are intransitive verbs in both Arabic and English respectively. Lack of transitiveness aspect in this case supports the choice of “revert” as it matches the concept of a return not a change to an original state of faith.

Even though the English translation of embracing Islam as “conversion” is accepted and commonly used in the target language text, it is conceptually inaccurate. In this instance, the conceptual accuracy and clarity is communicated by choosing the word “revert”, because it underlines the Islamic belief system that every person is born essentially a Muslim; therefore, the act of embracing Islam is a return, not a change, to an original state of creation and of being, which is called fitra. So what is fitra? According to the Islamic belief system, children are born with an innate sense of God, which is called fitrah: the original, pure faith i.e. Islam. More often than not, Muslims share an understanding of Islam that all people are born with a natural faith in God. The Qur’an (7: 172-173) states the definition of fitrah as a naturally born faith in God in the narration of how Adam’s descendants upon coming into existence acknowledged the ultimate reality or deity:

وإذا أخذ ربك من بني آدم من ظهورهم ذريتهم وأشهدهم على أنفسهم أن أسلموا إلي شهدنا أن نقولوا يوم القيامة إنا كنا عن هذا غافلين. أو نقولوا إنما أشرك أباونا من قبل وكنا ذرية من بعدهم أفيظلنا بما فعل المبطلون. (Qur’an 7: 172-173)
When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?" - They said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful": Or lest ye should say: "Our fathers before us may have taken false gods, but we are (their) descendants after them: wilt Thou then destroy us because of the deeds of men who were futile?"

Likewise, the reference of the concept of fitrah is evidenced in the Prophetic Hadith about the birth of newly born babies as essentially Muslims:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: No babe is born but upon Fitra. It is his parents who make him a Jew or a Christian or a Polytheist. A person said: Allah's Messenger, what is your opinion if they were to die before that (before reaching the age of adolescence when they can distinguish between right and wrong)? He said: It is Allah alone Who knows what they would be doing. (Sahih Muslim, 033:6426)

As indicated, the whole concept of fitra which justifies the choice of “revert” as the accurate translation is totally eliminated when the word “conversion” is chosen as a translation. The concept in this text is easily translatable as the accurate word for it is available in English, yet “convert” is chosen as the acceptable translation, even though it fails in communicating the way of thinking expressed in the source language text. Approaching source texts conceptually and being attentive to conceptual diversity in diverse cultures can be manifested through terminological use in the act of translation. Therefore, in the context of contrastive conceptual analysis, it is important for the translator to think about conceptual diversity in both belief systems. As it is important to express this Islamic belief system in choosing ‘revert: أسلم’ when the source text is in Arabic, for instance, it is equally important to express the Christian/Western belief system, ‘convert: غير دينه’ when the source text is in English. The focal point is to reflect carefully in translation conceptual accuracy of the source text at hand.

[العدة] Iddah vs. Waiting Period
The term ‘iddah’ serves as another example in illustrating the importance of considering conceptual contrastive analysis in translation. The common translation of this term into English tends to be partial and ambiguous, if not misleading since it is translated as “waiting period” or as iddah (waiting period). Iddah means the waiting period following either the divorce of a Muslim woman or the death of her husband. Despite the fact that the wife is legally prohibited from contracting marriage during this waiting period, the duration of iddah differs in the case of the divorce of a Muslim woman versus the death of her husband. Iddah of Divorce (The Waiting Period after Divorce/Iddatul Talaq) lasts for three months, whereas iddah (The Waiting Period following death/Iddatul Wafat) of a widow lasts for four months and ten days.

Furthermore, in Islam, if a woman is not pregnant and her husband dies, she is to observe Iddah for four months and ten days — that is, she is not to marry during that period. If, however, she is pregnant, she is to observe the waiting period until the birth of the child — that is, marriage is not an option to her during that period.

Indeed, there are three types of iddah. When iddah is rephrased as “waiting period”, which iddah is being referred to? Does the phrase ‘waiting period’ imply three months, or one
month or four months and ten days? By contrast, ‘iddah’ comprises all aspects of the meaning and scenarios in its context and comprehensiveness. It is accurate, comprehensive, and clear whereas “waiting period” or even iddah (waiting period) is ambiguous and partial, not only in aspects of time specifications and context but also in gender specifications. Iddah is specific to women only. It is necessary for the reader to know that the term is gender specific.

The widespread translation of iddah as “waiting period” tends to be misleading as it does not specify conceptually which type of iddah is referred to. It is partial since it gives only one aspect of the concept, but fails in expressing the concept of iddah in its totality which renders the translation.

Khul’ vs. Divorce/Divorce by Redemption/Divorce Initiated by a Woman

Discussing the term khul’ as the third example is intended to further explain the necessity of considering conceptual contrastive analysis in translation. Khul’ is defined in Islam as the parting of a wife from her husband after compensating him materially. The parting is requested initially by the wife and is granted by the husband upon the wife's paying him a sum of money or an amount in kind. Khul’ is translated into English essentially as “divorce”, which is inaccurate because the concept and procedures of divorce Islamically do not exist in khul’ but in Talaq [Arabic for divorce]. The concept of khul’ as communicated in the source language text is basically lacking in English as the target language text. One comes across such translations:

Khul’: a divorce by redemption;
Khul’: divorce initiated by the wife in return for compensation, or
A divorce of this kind is called khul’.

So if khul’ is not divorce, what is the context of khul’ after all? The circumstances in which a Muslim woman has recourse to khul’ is when she hates her husband for his physical appearance, character, religion, old age, weakness, or the like, and when she fears falling short of obeying him as ordained by Divinity. In such specific details or events, it is lawful for her to take off the marriage bond by paying compensation:

... فلا يحل لكم أن تأخذوا مما آتيتموهن شيئاً إلا أن يخافا ألا يقيما حدود الله فإن خفتم ألا يقيما حدود الله فلا جناح عليهما فيما افتدت به... (Qur’an 2:229)

... It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she gives something for her freedom. . . .

Khul’ in the above stated definition is also evidenced in Sunnah as narrated in Sahih Al-Bukhari, Hadith collection of Sunni Islam:

“The wife of Thabit bin Qais came to the Prophet (peace be upon him) and said, "O Allah’s Messenger! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islamic manner (if I remain with him).” On that Allah’s Messenger (Peace be upon him) said (to her), "Will you give back the
garden which your husband has given you (as Mahr)?" She said, "Yes." Then the Prophet (peace be upon him) said to Thabit, "O Thabit! Accept your garden, and divorce her once." (Sahih Al-Bukhari 7:197-O.B)

Substituting divorce for khul’ is inaccurate since it does not create the same conceptual associations particular to the source text. Divorce in modern day Western context of the word can be initiated by both a husband and a wife where everything is divided 50/50 upon divorce, in most cases. The wife is free to remarry after divorce immediately. By contrast and in the context of Khul’, the Muslim wife has to pay back the Mahr to the husband. She is not entitled to take anything from him apart from her alimony payments during Iddah of Khul’. The husband is not entitled to take anything from his wife’s property or money. He remains responsible and obligated for the financial well-being of the children of the marriage, if applicable. The wife can remarry only after the expiration of Iddah time as applicable to Khul’. The husband can remarry at any time, even during his wife’s Iddah time. But the reality remains that Khul’ is not divorce in Islam, because Khul’ means the following:

1- The wife initiates the parting.
2- It is redemption because the wife redeems herself with what she pays for her husband, as the basis for redemption is evidenced in the Qur’an and Sunnah.
3- The expression Khul’ means “to take off” and it is a reference to taking off a garment, because “men and women are each other’s garments [which is metaphorical] for mutual support, mutual comfort, and mutual protection, fitting into each other as a garment fits the body. A garment also is both for show and concealment.” (Ali, 1999, p. 75). This metaphorical likeness and implied comparison is formally expressed in the Qur’an (2:187):

"أحل لكم ليلة الصيام الرفث إلى نسائكم هن لباس لكم وأنتم لباس لهن . . ."

“Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments . . .”

4- There has to be a reason for khul’.
5- Both the husband and the wife should agree to khul’. Such mutual agreement is not necessarily a condition of divorce as the latter is exclusive to the husband. The judge can also oblige the husband with khul’.
6- Khul’ can take place during the wife’s menses or after that. There is no time restraint regarding Khul’ based on the Qur’an (2:229):

" فلا جناح عليهما فيما افتدت به . . ."

“. . . there is not blame on either of them if she gives something for her freedom . . .”

Lack of time restraint of initiating khul’ is further supported by Prophetic Hadith. Prophet Muhammad (pbuh) did not inquire from Thabit bin Qais whether his wife was having her period, or became pure from the menstrual discharge/or her discharge of blood stopped [Arabic verb is tahourat طهرت and ettaharat اطهرت mean she “cleansed, or purified herself by washing, from the [pollution of] the menstrual discharge.” (Lane, 1997, p. 1887). While it is prohibited to initiate divorce during the wife’s menstruation in order not to lengthen her Iddah’ time, in the case of khul’, it is the
wife who initiates the paring by Khul’ and accepts lengthening her Iddah’ time. Therefore, it is permissible in Islam to initiate Khul’ during menstruation.

7- After Khul’, a woman is in charge of herself. She decides if she wants to reconcile with her husband or not, because she has already redeemed herself with money. The husband in this case -- unlike divorce -- is not free to reconcile with her during her Iddah, because she became “separated, severed, disunited, cut off” (Lane, 1997, p. 285) by Khul’ from the husband [Arabic verb is banat لابانت]. If she accepts to reconcile with him during her Iddah time, he needs to initiate a new marriage contract and pay a new Mahr. In comparison, the wife during Iddah of divorce is still considered a wife, and the husband is free to reconcile with her during Iddah of divorce whether she accepts reconciliation or not.

8- Iddah of Khul’ is only one menstrual period to rule out pregnancy, whereas it is three menstruations for Iddah of divorce in order to lengthen the time for the possibility of reconciliation and to allow the husband more time for “rawiyya روية” meaning “inspection, examination, consideration, or thought, of an affair without haste” (Lane, 1997, p. 1196).

9- A woman after Khul’ can re-marry after one month. A woman after divorce can re-marry after three months. Hence Khul’ is not divorce.

10- Divorce (Talaq in Arabic) applies to a woman who ‘was left to go her way, or separated from her husband [by a sentence of divorce]” (Lane, 1997, p. 1871). Khul’ is not one of the two divorces (with a reconciliation between) allowed for the husband. It is “faskh” which signifies “undoing, dissolving, or annulling” (Lane, 1997, p. 2396). One says in Arabic “Fasakhtou ‘anni thaoubi فسخت عنى ثوبى” meaning “I cast, or cast off, from me my garment.” (Lane, 1997, p. 2395). In this sequence, the same metaphor of taking off the garment in the context of khul’ comes to mind.

11- Only the man has the right to pronounce the formula of divorce. Consequently, all the above stated differences constitute that khul’ is not divorce in Islam. Therefore, the translation of Khul’ as divorce is conceptually inaccurate even though one might argue that the outcome is the same, yet the process, circumstances, and concept are quite different.

[Mahr vs. Dower/Dowry]

The term “Mahr” is the fourth and final example in support of the necessity of contrastive conceptual analysis in translation. Substituting dowry/dower for Mahr changes the idea of Mahr totally and renders the translation inaccurate, inequivalent, and unacceptable. The common translations into English of Mahr are dower, dowry, and a bride’s price. But these versions, despite being stereotypical at best, are inaccurate for the following reasons:

1- There is no concept of dower or dowry in Islam.

2- In Islam, the bride or her parents have no obligation to give a dowry, or any gift in cash or in kind to the bridegroom.

3- Mahr is an obligatory condition of marriage, without which the marriage cannot be registered legally.

4- Mahr is a Muslim or non-Muslim (Christian or Jewish) bride’s right.

5- Mahr in Islam signifies a bridal gift that the husband gives to his wife as a token of his commitment. It also helps her prepare herself for marriage should she be short of financial means.
6- Mahr in Islam signifies making the husband responsible for the financial obligations of a family as part of his marital responsibilities from the inception of the marriage contract. This responsibility contradicts with the meaning of dower or dowry.

7- The husband is not allowed to take Mahr back except in the case of Khul’ as explicated below:

“In any case, a man is not allowed to ask back for any gifts or property he may have given to the wife. This is for the protection of the economically weaker sex. Lest that protective provision itself work against the woman’s freedom, an exception is made . . . If there is any fear that in safeguarding her economic rights, her very freedom of person may suffer, the husband refusing the dissolution of marriage, and perhaps treating her with cruelty, then, in such exceptional cases, it is permissible to give some material consideration to the husband, but the need and equity of this should be submitted to the judgment of impartial judges, i.e. properly constituted courts. A divorce of this kind is called Khul’.” (Ali, 1999, pp. 92-93).

In comparison with Mahr in the context of Islam, a dower or dowry means the following:

1- Money or property brought by a bride to her husband at marriage.
2- Generally the husband is to return the dowry in case of divorce or the death of the wife when still childless.
3- It is considered the right of the husband.

As deduced from contrasting the concepts of Mahr and dower/dowry/bride’s price, the concepts are incompatible. Hence the use of dower, dowry, or bride’s price is not terminologically accurate for conveying the concept which is embedded in Islam as a religious and cultural system.

The above conceptual contrastive analyses reviewed on four terms clearly indicate the necessity of not giving up the reality of the source language text conceptual identity for the sake of acceptability, simply because it renders the translation conceptually inaccurate, which means the quality of translation is questionable.

The Role of the Translator
Translation enterprises tend to focus on the (in)visibility of the translator for the sake of quality production of texts. When it is accepted, the translator is invisible. When it is contested, the translator is visible. When the text is acceptable, the meaning is equivalent at best. When the text is contested, the meaning is not equivalent. This quality of texts depends on accuracy but really accuracy is decided by acceptability of the produced discourse by the target culture at large, specifically the target readers of the produced culture. Mostly, there is a tendency in translation practice to overlook the question of whether the translation is conceptually accurate or not. In addition, the pretext of equivalency in the context of acceptability is politics in disguise, because acceptability as a constraint offers a medium of control of information and restriction of access to information about the source language text. Nevertheless, the debate over accuracy vs. acceptability neutralizes the politics of language and discourse. But it sheds light on the politics of the translator. To communicate is to perceive culture in terms of reality, i.e. facts and truths about the subject matter. But how can this reality be communicated?
Shaping the Translator’s Role
Communicating the reality of the source language text shapes the translator’s role as the communicator of the source language text culture. It unveils the shrouded space of the translator and allows the text to tell its own story. Indeed, the translator is needed to let the text tell its own story. It renders the translator’s (in)visibility as a fallacy, a Mark Twainian make belief. In excluding this fallacy, I attempt to shed some light on the pressures the translator might undergo in the context of translating the conceptual accuracy of the source language text --Islam-specific concepts in the sequence of this argument-- especially when the concepts per se are non-existent in the target language text. Such pressures could be external or internal such as:

1- Translator’s interests whether ideological or professional.
2- Translation enterprise’s mission, interests, and profit.
3- How the minority identity of the source language is viewed in the dominant culture workplace.
4- How the translator views his minority identity in a dominant culture. Does he have issues to reconcile with concerning his identity or belief system?
5- Willingness or lack of willingness on the part of the translator to divulge or share knowledge about the source language text in terms of imparting accurate concepts in translation.
6- Profiling/labeling among peers at work.
7- Conflict in monitoring—translators versus revisors-- when translators have different ideological approaches to translation per se.
8- Client’s satisfaction.
9- Performance evaluation.
10- Speed according to productivity measures in the workplace.
11- Quality control (according to what standard: accuracy or acceptability?) in the workplace
12- Incentives on the job.
13- Flow of work.

From reviewing أسلم | Revert vs. convert, [العدة] iddah vs. waiting period, [خلم] khul’ vs. divorce, and [مهر] Mahr vs. dower/dowry, contrasted conceptually, it is evident that the concepts are intrinsically different. The translation strategies used in the above examples were substitution, deletion, and re-phrasing. But the end results were inaccurate whether totally or partially, needless to mention ambiguating the concept at hand and misleading the reader. Considering this intrinsic conceptual difference constitutes a point of contact where the translator becomes visible in playing a functional role in establishing an understanding relationship between two cultures in one world. The translator can in this instance help the Western reader cross the bridge to the other side to understand the concept of the source text in its context. How? That depends on the translator’s creativity in the given context. The discussion offered here is descriptive not prescriptive.

It is true that “In such sporadic instances of translating source text concepts that are absent in the target text concepts, translation as a formation of alternative discourse ceases to be mediation between alternative formal systems or structures via sharable ‘meanings’” (De Beaugrande, 1994, p. 3). However, it is in the very such instances that the translator’s active role becomes visible in manifesting conceptual diversity in the act of translation to communicate
alternative culture: “It is only when they are in contact, actually using texts, that people from different cultures can reach and understand one another properly.” (Hatim, 1997, p. 157).

The Concern
The concern here is not with an equivalent response to the term since “the response can never be identical because of different cultural, historical, and situational settings.” (House, 1998, p. 9). It is rather with rendering accurately the concept/the thinking pattern as it is in its cultural setting as comprehending the text in its own cultural context achieves accurate readability of the text and accurate quality translation that is communicative conceptually and culturally.

The marked interest here is with engaging the reader in the source text culture through comprehension/readability of the source text cultural concept. Through such engagement, evaluation and contrast, cultural understanding can be achieved. The issue here is not acceptability of the source text concept, but knowing it and understanding it in its own context. The matter of consideration here is with integrating knowledge of the other through accuracy of translating the source language text concepts and in integrating the identity of the other through language in translation, as well.

Theoretical Inquiries
The theoretical inquiries that this paper leads to lie in what such awareness do to translation education and training in terms of:

1- Where are we?
2- What does the translator need?
3- What can the translator do?
4- Are current translations reflecting source text visions and ways of thinking or are we copying from others blindly [such as Mahr vs. dower/dowry]?
5- How can language in translation integrate and support accurate knowledge of the other?
6- How can language in translation integrate the other?

Recommendations
In fact, there is a need for conceptual translation and contrastive conceptual analysis in translation education. Accurate knowledge based translation to bridge the knowledge divide between the West and Islamic cultural thinking patterns is needed. There is a necessity for commitment on the part of the translator to:

1- Reconcile with his visibility.
2- Communicate culture not to compromise one culture for the sake of another.
3- Not marginalize a source text concept, because it is absent from the dominant culture of the target language text.
4- Invoke and uphold his functional role in shaping discourse/knowledge, influencing discourse/knowledge and communicating the discourse/knowledge of the source language text/culture accurately in order to bridge cultures accurately.
5- Consider that a translator translates essential concepts not words and that translation is a human functional/conceptual activity.
6- Maintain that accuracy is measured by expressing the totality of meaning commensurate with the conceptual context it expresses.
Note the fact that accuracy does not mean necessarily equivalency.

Maintain that a translated text becomes acceptable when it is conceptually accurate in its own source text context.

Recognize that he has a functional critical role in shaping the translation we need today.

Conclusion
The necessity of considering conceptual accuracy in translation in the context of cultural communication can be at best summed up in the following Quanic indication (49:13):

يا أيها الناس إنا خلقناكم من ذكر وأنثى وجعلناكم شعوباً وقبائل لتعارفوا إن أكرمكم عند الله أتقاكم إن الله عليم خبير.

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).

Indeed, the necessity of knowing each other underscores the functional and critical role of the translator in providing through his choices— that language offers him— access to accurate knowledge about the other, and in erasing fallacies about the other through translation especially when translation is used in the context of policy making, international relations and scholarly feminist research about women of the Middle East. And while this paper suggests using contrastive conceptual analysis as a measure in evaluating translation quality, it is in the context of discussing translation quality as conceptually accurate based on the source language text that translation as a friendly activity becomes one important, if not critical, functional venue in cross-cultural communication, accessing accurate knowledge through reflecting the vocabulary that reveals so much about the culture, and knowing one another in the process of bridging cultures and the knowledge divide today.

Author’s Notes
The author consulted the Holy Qur’an (King Fahd Edition), and Ali Abdullah Yusuf translation of the meaning of the Holy Qur’an to provide explanation and evidence for the cited examples in terms of conceptual accuracy assessment. Also, the following sources were consulted even though the paper does not state direct or indirect quotes from them:


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Zalfa Rihani is a Fulbright scholar from Aleppo, Syria. She has a PhD in English from the University of Toledo, USA, and as post-doctoral degree in translation from the University of Arkansas, USA, where she won the 2002 Lily Peter Translation Award for poetry translation from Arabic into English. She taught English literature and composition at the University of Toledo, worked as a research assistant in the Translation Department at the University of Arkansas in the US. In Canada, she worked as a translator/interpreter and linguistic advisor at Alberta Justice and Immigration & Refugee Board of Canada and later she joined Translation Bureau, Public Works and Government Services Canada as senior translator and language advisor. Dr. Rihani currently is an assistant professor at Translation Studies Department, United Arab Emirates University. Her interests include post-colonial readings of Victorian fiction, consecutive and simultaneous interpretation, cultural communication and translation studies, technology impact on translation processes, and translation assessment.

References
Teaching CAT Tools to Translation Students: an Examination of Their Expectations and Attitudes

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Abstract
This paper presents a study among 103 female translation students enrolled in a Computer Applications in Translation course at the College of Languages & Translation, King Saud University, Riyadh. The study involved completing a questionnaire both at the beginning and at the end of the semester and semi-structured interviews. Classroom observations were also used to collect data aiming at enhancing validity of the study. The study aimed to assess the students’ degree of knowledge regarding Computer-Aided Translation (CAT) tools and their expectations and attitudes towards using these tools. The results of the study showed a relationship between the increase in the knowledge of CAT tools by the end of the course, and the change in students’ attitudes towards the discipline. Students attitudes became much less biased and, in general, fairly positive. The study suggests that the more the student translators became familiar with CAT tools, realizing their reasonable potentials and current limitations, the less anxious they were. These findings promote the integration of technology in general, and (CAT) tools in particular, into translation classrooms in order to enhance the skills of our students’ translators and maximize their opportunities in today’s job market.

Keywords: computer-aided translation (CAT) tools, teaching, student translators, Saudi Arabia, technology
Introduction
Over the past years, technology has been playing an increasingly significant role within the field of translation. The impact of technology has reached an extraordinary highpoint that requires careful assessment as a key aspect affecting primarily translators’ competence. According to Kiraly (2000, p. 13):

Translator competence does not primarily refer to knowing the correct translation for words, sentences or even texts. It does entail being able to use tools and information to create communicatively successful texts that are accepted as good translations within the community concerned.

Unfortunately, the translation profession in the Arab World seems to ignore this fact (Galal, 1999), lagging behind the rapid technological development in today’s information world. This might be linked to the early years of research in machine translation which failed to produce fully-automated high quality output and therefore reinforced an idea that there is no role for technology in the translation process. According to Bowker (2002), “the focus has shifted away from the notion that machine should be designed to replace the human translators and now is firmly concentrated on the ways in which machines can support human translators.” This shift lead to a relatively new field called Computer-Aided Translation (CAT) which can be described as “a variety of computerized tool to help [translators] to complete their tasks and increase their productivity” Bowker (2002).

Many researchers highlight the ongoing need to constantly keep translation curricula up-to-date according to the demands of the professional market, pointing out the issue of integrating technology into translators’ training (see Bowker, 2002; Austermühl, 2006; Alcina et al, 2007; Bowker & Marshman, 2009; Frérot, 2013).


Nowadays, professional translation cannot be considered independent of the technologies that support it. Ideally, students should make use of all the possible translation technologies from the very beginning of their training.

Attitude is defined by Breckler & Wiggins (1992, p. 72) as “a person’s evaluation of an object or thought.” Ajzen (2005, p. 3) sees it as “disposition to respond favorably or unfavorably to an object, person, institution or event” Most of the studies investigating translators’ attitudes towards CAT tools show that they generally have a positive attitude but show some hesitation regarding the change of the translator’s role when working with such tools (Merkel, 1996).

In a study conducted by Merkel (1998, p. 140), some translators showed some “fear that translation work will become more tedious and boring, and that some of the creative aspects of the job will disappear with the increasing use of translation memory tools.” In Bédard’s (2000)
study there was a concern that translators may lose motivation when working with a TM because they risk becoming “translators of sentences” rather than “translators of texts”.

In a more recent study, McBride (2009, p. 175) explored translators' unprompted opinions of the issues related to TM system usage. In her conclusion she suggests that trainers are encouraged to “remain informed of current uses of and developments in TM systems and the issues surrounding their use in order to adequately and properly prepare future translators for the profession.”

Although there is now a relative wealth of translation studies literature on translator training and translation technology, there seems to be a lack of research among Arab translators. The present research aims at shading some light on the relationship between translation students and the use of computer during a Computer Applications in Translation course by answering the following question:

What is the impact of teaching CAT tools on students’ attitudes and perceptions regarding Translation Technology?

The Study
One hundred and three Arab female students enrolled in the translation program at the College of Languages and Translation (COLT), King Saud University, Riyadh, Saudi Arabia have taken part in this study. The participants were enrolled in the Spring 2011 Computer Applications in Translation course where they were required to take 3 hours per week in the computer lab. The course aimed to provide a practical introduction to a wide range of Computer-Aided Translation tools that translators need to understand and use. In this lecture/tutorial course, students were introduced to 6 modules covering the following topics: Why Do Translators Need Technology?, Capturing Data in Electronic Format, Corpora and Corpus-Analysis Tools, Terminology-Management Systems, Translation-Memory Systems and finally New Technologies and Emerging Trends. Along with the theoretical lectures, the course also involved a hands-on tutorials and projects where students learnt about multimedia translation (caption and subtitling) and Wikipedia translation using online tools such as WikiBhasha and Google translator toolkit. Due to the limited funding to purchase licensed software, the practical components of the course were based on freely available online services. However, students were able to look at commercial applications such as SDL Trados, Déjà vu, Multiterm, etc. through video tutorials available online.

The participants came from both the French and English departments at COLT. Both departments run five-year programs in which the first four levels (two years) are devoted to developing students’ language skills in the second language (i.e. English or French) and Arabic. Students in levels five to ten are required to take specialized translation courses, where they are required to translate texts from English into Arabic.

The Computer Applications in Translation course is among level 7 courses, however some students were still in level 6 while others were at level 8 or 9. They were all taking the course for the first time and all have been exposed to translation classes in a range of fields such as administration, medical, engineering, agriculture, etc.

Participants were asked to fill out an online questionnaire during the first week of the course. Students’ responses to the questionnaire gave a general view of the students’ characteristics and background experiences, e.g. age, previous IT training, and general attitudes towards technology. Some of the questionnaire data was used to inform the interviews conducted later with students. During the analysis stage, the questionnaire data was compared to data
gathered from other sources, e.g. classroom observations and interviews. Such triangulation aimed at enhancing the trustworthiness of the study. A second online questionnaire was administered at the end of the course to evaluate students’ experiences during the course.

The study also involved conducting several semi-structured interviews which is considered an effective method for gathering rich information from individuals or small groups. According to Foddy (1999), semi-structured interview procedures involve preparing a number of questions, in advance, that convey the focus of the study and at the same time allow conversational flexibility.

Students were interviewed either in groups or individually. This allowed the opportunity for a one-to-one encounter with most of the participants. The participants were observed and heard, with the aim to gain an insight that could not be obtained using a fill-in-the-blanks questionnaire (Foddy, 1999). Group interviews took place at the computer lab while individual interviews were conducted in my office. Participants were aware that the interviews were recorded and would be transcribed and analysed for research purposes. Participants were also assured the questions were not meant to be tricky and that there was no right or wrong answer. They were also informed that their responses would not affect their scores or evaluation. Aiming to gather as much data as possible, interviewees were asked, when needed, to elaborate further on their answers. Interviews lasted 20-60 minutes.

During this study, classroom observations were conducted interactively. Field notes were taken and transcribed on a daily basis. It involved walking around the classroom, listening to conversations, noting participants’ interactions, and writing down what was heard and observed in order to describe the dynamics of the class. Patton (1990) argues that observations allow researchers to achieve a deeper understanding of the context. Such understanding cannot be gained by incorporating only interview techniques. Observations provide a greater understanding of the context in which events occur during the research, allowing researchers the opportunity to notice various aspects that participants are not aware of, or they were not willing to talk about through interviews (Patton, 1990).

The qualitative analysis started in the early stages of data collection. Although the initial analysis was approached with some analytic interests and reflections associated with the research questions, it was important to immerse in the data later on in order to explore the content’s depth. This involved reading interactively and repeatedly:/searching for meanings, patterns, and themes. This also entailed going through the entire sets of data even prior to coding to become familiar with all aspects of the data.

After transcribing the data, the next stage of analysis involved identifying features of the data that seemed to be interesting and creating a set of initial codes. Codes represent “the most basic segment, or element, of the raw data or information that can be assessed in a meaningful way regarding the phenomenon” (Boyatzis, 1998, p. 63). Coding at the first stages was data-driven, that is to say, there was no attempt to fit the data into a pre-existing coding frame, or any analytic preconceptions (Braun & Clarke, 2006).

Coding was carried out systematically through the entire data set, with an attempt to give full attention to all data elements especially the elements that might form the basis of recurring patterns. It was decided to carry out the coding process electronically using MS Word 2010. The editing, comment and highlighting tools in MS Word helped in tagging and naming extracts of text within each code giving extra attention to the relevant context for each data extract.

The codes were sorted in order to search for potential themes. This also involved collecting all the related data extracts within the identified themes. Tables helped with sorting
codes into themes and with understanding the relationships between the codes, themes, and how these themes related at various levels. These sets of themes and sub-themes were then revised and refined taking into account internal homogeneity and external heterogeneity (Braun & Clarke, 2006), that is to say, there should be coherency in data within these themes and themes should be clearly identified and distinguished (Patton, 1990).

At the final stage of data analysis, a clear description of each individual theme was conducted taking into account the ‘story’ that each theme told and how it fitted into the broader overall ‘story’ in relation to the research questions (Braun & Clarke, 2006). A detailed description of the findings is presented in the next section.

Findings and Discussion

Although there are no attempts to generalize the findings beyond the participants in this study, readers are invited to evaluate for themselves the relevance to their own contexts of findings explained here.

The initial questionnaire shed some light on the participants’ characteristics: they were all female Saudis, aged between 20-23 and they all had a basic computer training. When asked about evaluating their computer skills, 22% responded very good, 44% good and 19.6% satisfactory. Only 8 students thought they were excellent while 4 students rated their IT skills as poor. Students were asked to name some of the computer applications they use; their answers included: MS Office, Multimedia Applications, e.g. real player, Windows Media Player, and Photo editors like Adobe Photoshop. In a question about their computer use, 96% of the students revealed owning a laptop, 64.7% are frequent users, and 28.4% use it sometimes.

The initial questionnaire showed that all students use electronic dictionaries and translation websites (Google and Bing) along with printed dictionaries. During a group interview, students revealed that most of their instructors do not use computers in translation classes and advise the students against using translation websites due to their unreliability. Other than online dictionaries and popular translation websites, students have never been introduced to any CAT tool. Despite their lack of knowledge, the majority showed an interest in learning and using such tools.

Analyzing the participants’ interviews and classroom observations during the course showed a set of mixed emotions about learning and using computers: doubts, worries, anxiety, disappointment, anticipation, enthusiasm and excitement. None of these emotions disappeared or vanished completely. In fact, most of these emotions, to a certain degree, were still around even at later stages of the semester. It seems better to look at these feelings in terms of scales that correlate to time spent on the hands-on activities. The more participants engaged in using and practicing CAT tools, the more positive they felt towards them.

Students showed some anxiety when first introduced to a new topic. For instance, during the introduction of module three: corpus and corpus analysis tools, most students were acting passively, showing some lack of confidence and avoiding interaction. This kind of behavior was expected considering students’ lack of information which was a major theme emerging from the analysis. Students’ negative attitudes were decreasing as soon as they were introduced to the hands-on activities. They were asked to try out different types of online corpora and then participate in a group discussion describing their experience. Classroom discussions were very useful technique which allowed students to share examples from experiences linked to their own translation classes. Many students, for instance, talked about the Quran corpus and how this tool would be extremely helpful in the Islamic Translation course. Some students were taking
Islamic Translation at that time and were keen to suggest this to their instructor. Some students who already completed the course were disappointed for not being introduced to such a useful tool earlier.

Disappointment and frustration were among the major themes that emerged during data analysis. Many students had overly high expectations as to the quality and the abilities of some CAT tools. They expressed some disappointment when some of the tools they tried out did not meet their expectations. Some of these were low quality output, limited support of Arabic, i.e. L1, not user-friendly, etc. During the course, students had to learn to adjust their expectations regarding the capabilities of CAT tools by reflecting on the various ways humans and machines interact and their differences in processing data. Students learned how to have reasonable expectations with regard to these tools and instead of looking for fully automated and high quality output, pre- and post-editing should be considered as the norm. This also helped to emphasize the fact that, even with the technological advances, human translators will still have the large role in the translation process.

By the end of the term, the students in general showed a more balanced attitude and a shift towards a more positive perception. The end of term questionnaire revealed students’ positive feedbacks about the course though 24 questions covering the course topics and some open-ended questions allowing students to freely express their views. Some 72% of the students strongly agreed that they became more aware of the significant role of technology in translation, 25% of the students agreed to that statement, 39% of the students strongly agreed that their ability to use the computer in translation has improved, and 43% agreed to this improvement. Students’ responses are shown in Table.1

<table>
<thead>
<tr>
<th>Question</th>
<th>N</th>
<th>Totally agree</th>
<th>Agree to some extent</th>
<th>Don’t agree</th>
<th>Totally don’t agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The course improved my ability to use the computer in general.</td>
<td>99</td>
<td>25.3</td>
<td>42.4</td>
<td>27.3</td>
<td>3.0</td>
</tr>
<tr>
<td>2. The course improved my ability to use the computer in translation.</td>
<td>100</td>
<td>39.0</td>
<td>43.0</td>
<td>12.0</td>
<td>5.0</td>
</tr>
<tr>
<td>3. I am now aware of the significant role of technology in translation.</td>
<td>100</td>
<td>72.0</td>
<td>25.0</td>
<td>3.0</td>
<td>0.0</td>
</tr>
<tr>
<td>4. I am now able to convert a printed text to electronic using scanning &amp; OCR.</td>
<td>100</td>
<td>51.0</td>
<td>36.0</td>
<td>13.0</td>
<td>0.0</td>
</tr>
<tr>
<td>5. I am now able to convert a printed text to electronic using Voice recognition systems.</td>
<td>99</td>
<td>39.4</td>
<td>42.4</td>
<td>16.2</td>
<td>2.0</td>
</tr>
<tr>
<td>6. I am now able to identify different types of corpora.</td>
<td>101</td>
<td>21.8</td>
<td>37.6</td>
<td>31.7</td>
<td>5.9</td>
</tr>
<tr>
<td>7. I am now able to use corpus analysis tools.</td>
<td>100</td>
<td>18.0</td>
<td>41.0</td>
<td>33.0</td>
<td>4.0</td>
</tr>
<tr>
<td>8. I am now aware of how Terminology-Management Systems work.</td>
<td>101</td>
<td>15.8</td>
<td>37.6</td>
<td>29.7</td>
<td>13.9</td>
</tr>
</tbody>
</table>

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In an open-ended question, students were asked to describe their experience during the course. For example, most students commented positively stating:

- I am completely amazed by the course!! I discovered a whole new world in translation we knew nothing about!!
- The course really helped us to learn very useful applications for us translators.
- I honestly was complaining that the course is too difficult but I admit I learnt a lot.
- I learnt new things feeling the sense of accomplishment.
- I really felt that this course is up to date, I am really amazed.

Many students enjoyed the hands-on activities, hoping for reducing the theoretical part of the course to allow extra time to practice. Some of their comments are listed below:

- I suggest reducing the theoretical content and concentrating on the practical part of the course.
- The theoretical part was too complicated, I wish if we had more time for practice!
- The tasks were very interesting, motivating, all the students enjoyed it more than the lectures.

Students also commented that taking this course in level 5 or 6 would be more convenient. Students in these levels are introduced to translation in a variety of fields and they will be able to...
apply what they learned and use CAT tools in these courses. Many students pointed out the importance of providing licensed software in the computer lab to maximize their practice opportunities rather than limiting the practical components on freely available applications.

During the interviews, students were asked to describe the factors that might hinder their use of CAT tools. Their answers are summarized below:

- Lack of confidence in IT skills.
- Difficulties in finding applications that fully support Arabic.
- Instructors’ negative attitude towards technology.
- The high prices of commercially available applications.

**Conclusion**

This study has several indications aimed at translation curricula designers and translation instructors. Data analysis shows that at the beginning of the course students had a very poor and confused knowledge about the use of technology in translation in general. However, they showed that they could in fact positively absorb the exposition to a new area such as CAT tools. Despite some doubts and worries at the beginning of the course, students demonstrated high levels of motivation to learn and were keen to apply the skills they acquired in this course to other translation courses.

The study highlights the need to teach students both the potentials and the limitations of technology in order to have reasonable expectation with regard to these tools. Rather than looking for fully automated and high quality output, students should see pre- and post-editing as an important stage in the translation process.

The study shows that introducing and integrating technology into translation curricula is highly recommended, and proves successful in terms of enhancing students’ skills and maximizing their productivity. As instructors for such courses, we should be aiming at integrating more hands-on activities and meaningful tasks rather than focusing on theoretical aspects. Students should be encouraged by translation instructors to apply CAT tools during their classes.

It is important to prepare our students on how to deal with new technologies and their associated challenges during their studies, before they go through the “high-volume, high-stress environment of today’s professional workplace” (Bowker & Marshman, 2009, p. 2). Kiraly (2000, p. 13) argues that:

> There is a difference between helping students to develop ‘translation competence’, which gives them the skills to produce an acceptable target text in one language on the basis of a text written in another, and aiding them in the acquisition of ‘translator competence’, which also involves assisting them with the development of a host of other skills, including proficiency in new technologies.

Further research is suggested to investigate instructors’ perceptions of CAT tools as well as the male students. Effects of CAT tools on the translators’ behavior and translation process are still open for further investigation.
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References


The Implicature of Reference Switching (iltifāt) from Second Person to Third Person in the Translation of Sūrat Al-Baqarah

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Abstract
The notion of iltifāt or reference switching from second person pronoun to third person pronoun is one of the remarkable styles of the Holy Qur’ān. Reference switching from second to third person pronoun is part of pronominal/personal reference switching (iltifāt). There are other kinds of reference switching such as number, tense, gender and case but personal reference switching is the most commonly known. Reference switching from second person to third person has a tremendous effect as with other types of reference switching and is used in the Holy Qur’ān to serve various pragmatic functions. Reference switching in the Holy Qur’ān does not occur haphazardly or randomly. Rather, it creates some special effect that encourages the reader to search for some kind of implicature. This study attempts to uncover the pragmatic functions or implicatures of reference switching from second person to third person in the source text chapter of the Holy Qur’ān called sūrat al-Baqarah with reference to a number of Qur’ānic exegeses. Specifically, how implicatures that are obvious in sūrat al-Baqarah are presented to the target readers in Yūsuf Ali’s translation (1998). The analysis reveals that there are a number of implicatures of reference switching from second person to third person that are elicited from exegeses. However, these implicatures are not shown to the target readers in Yūsuf Ali’s translation. Translating implicature in reference switching requires intertextual cross checking from exegeses in order to attain the meaning of reference switching lost in translation.

Key words: iltifāt, implicature, personal reference switching, pragmatics, translation.
Introduction

Recently, implicature has become one of the most important notions that has emerged in text studies. According to Grice (1975), what the speaker means or implies rather than what s/he literally says is called implicature. Implicatures are the pragmatic inferences that are over and above the literal meaning of an utterance (Baker, 2011). According to Vivanco (2006), the surface meaning (morphologically explicit: semantic level) and deep meaning (morphologically non-existent: pragmatic level) can be related. In the case of reference switching, the surface meaning is clearly explicit in the text by the switch from one pronoun into another. The deep meaning has to be guessed by means of pragmatics through eliciting implicature (implied meaning) from intertextual texts such as exegeses. Different scholars have referred to the pragmatic functions of reference-switching or ʻiltifāṭ. For instance, Abdul-Roaf (2001) states that the semantic embellishment of shifting or reference-switching (ʻiltifāṭ) takes different forms with a major pragmatic function to achieve heightened vividness and stylistic diversity. Similarly, Jaffer (2009, p. 246) says, “As a means of communication, this linguistic deviation has a tremendous impact.” In addition, Ibn-Athīr explains that the shift from one form to another is only done for various general reasons that necessitate a shift. With every switch or ʻiltifāṭ, it is only natural to question the reason for such departure from the norm. Hatim and Mason (1997, p. 114) assert that within pronominal reference switching, rhetoricians have identified various functions. These functions were said to:

1. Relay a more supportive attitude and thus establish intimacy by, for example, involving the receiver in the communicative act.
2. Underscore and specify certain concepts.
3. Scold.
4. Exaggerate the wonder of the situation in which the addressee finds himself.

In the grammar of Arabic usage, reference switching of this kind is deemed to be rule-defying which an Arab rhetorician allows only under certain strict conditions of usage. These include restrictions such as the need to motivate such a shift, for example, having a 'noteworthy' rhetorical purpose to attend to. To provide an example from a widely discussed domain of discourse, the Qur’ānic text admits the use of ʻiltifāṭ in the service of a variety of implicit rhetorical aims. Hatim gives an example taken from ʻsūrat al-ʻFāṭihah that to distinguish 'mere praise' (al-ʻHamd) from 'genuine worship of God only' (al-ʻibādah), an interesting shift from third person to second person is opted for (Smart, 1996). The worshippers in this verse are turning to Allah in request (Robinson, 2003).

قال تعالى:”الْحَمْدُ لِلَّهَ رَبِّ الْعَالَمَينَ مَالُكَ يَوْمَ الدِّينَ إِيَاهُ نَعْبُدُ وَإِيَاهُ نَسْتَعَينُ.”(سَعْدَةٌ:1-4)

Translation: Allah says, “Praise be to Allah, Lord of the Worlds, The Beneficent, the Merciful. Owner of the day of Judgment, Thee (alone) we worship; Thee (alone) we ask for help” (Pickthall, 1969).

Based on the hints referred to by different scholars regarding the pragmatic function of reference switching (ʻiltifāṭ), this study seeks to find the pragmatic functions and implicatures of reference switching in the source text ʻsūrat al-ʻBaqarah with reference to a number of Qur’ānic exegeses. The readers of the target text need to know about the pragmatic functions and the implicature of
iltifāt and its tremendous impact as a means of communication in the Holy Qur’ān. As Islam is not meant only for the Arabs, the need for translating the Qur’ān as a main text into the English language is evident (Mohaghegh & Pirnajuddin, 2013, p. 57). It is quite interesting not only for readers but also for researchers to know the implied meanings of reference switching. Having a look at the switches in persons, numbers, tenses and the like, make the reader of the verses containing switches ponder upon these switches. To stop at the switch and not look at the reason is to see only part of the picture. In fact, in balāghah (the science of rhetoric), departure from the normal without benefit is forbidden and inadmissible (mumtāni’). In other words, departure from what is expected is done because the situation requires such departure to meet a consideration more subtle than is normally expected. As mentioned by Abdel Haleem (1999), Ibn al-Athīr explains that the shift from one form to another is only done for a particular special reason that requires a shift.

It is worth mentioning that non-Muslim scholars have tended to consider reference switches (iltifāt) or shifts as solecisms (digressions from the normal), or they ignore them. On the contrary, scholars of Arabic rhetoric admire reference switches and call them the audacity of the Arabic language (Shajā‘at al-‘arabiyyah) in attempting to explain the purposes of various types of shifts (Robinson, 1996). Robinson (1996) explains that sudden pronominal shifts are characteristic of the Qur’ānic discourse and although they sometimes strain the rules of syntax to the limit, these shifts are very effective rhetorical devices. Therefore, this study will identify and elicit the pragmatic functions and the implied meanings of iltifāt or reference switching, from second person to third person with reference to the three basic exegeses selected for this study namely, Al-Zamakhshari (1143), Abū-Su‘ūd (1544), and Al-Alūsī (1853).

Reference switching (iltifāt) is a popular style of the Qur’ān. However, this stylistic feature poses certain problems for the translator and the receptor of the message. This is mainly due to its spoken style. Ahmed (2004, p. 24) says, "The Qur’ān performs the function of a speaker who addresses different people all over the world." In reference switching or iltifāt, there is a sudden transition and change in person or addressee during the discourse. Moreover, reference switching is considered to be problematic in translation due to the differences between the two languages and is more problematic when it takes place in a sensitive text such as the Holy Qur’ān. Hatim and Mason (1997) indicate that in the rhetoric of a number of languages including Arabic, reference switching involves a sudden and unexpected shift from the use of one form, a particular tense or pronominal reference, to another form within the same set. In the area of pronominal reference, this sudden shift may be illustrated by the switch from the first person, which may be the norm and therefore the expected option in a given co-text, to the second person that in the co-text constitutes a departure from the norm. Shifts of reference can also occur in the area of tenses (i.e. from an unexpected past tense to an unexpected present tense or vice-versa), in number (e.g. singular instead of plural), and/or gender (e.g. masculine to feminine). In addition to shifts in addressee, shifts in the case marker are mentioned by Abdel Haleem (1992). In this study, reference switching from second person to third person will be examined in Ali’s translation to see how the implicature and impeded meaning of reference switching is conveyed to the target readers. The problem here for the translator as asserted by Abdellah (2004), is how to convey these implicatures into another language that uses very different linguistic and non-linguistic devices for conveying the same meaning. Because implicature in the Qur’ān is mainly concerned with indirect meaning, it has a great influence on the way the divine message is interpreted. In this process a translation of the implied meanings plays a very important role (Sharifabad & Hazbavi, 2011).
Literature Review
A number of studies such as Druakovic (2007) and Al-Quran & Al-Azzam (2009) have been conducted on the function of ʾiltifāt or reference switching. For instance, Durakovic (2007) aims at analyzing the concept of ʾiltifāt “twist” and its main function in the Qurʾān especially in the verses of al-ʾFāṭiḥah, the first sūrah of the Qurʾān. Another study is that of Al-Quran & Al-Azzam (2009) that discusses ʾiltifāt in Qurʾānic discourse. In Al-Quran & Al-Azzam’s study ʾiltifāt is called apostrophe. The apostrophe is labeled as a rhetorical device that has various functions such as creating terror within or shock to the addressee exclusive of the doer of an action. The study identified that apostrophe has various functions that cannot be easily grasped by ordinary readers of the Qurʾān. This study argues that unlike an ordinary transcript, the Qurʾānic text is rhetorical, requiring deep contemplation of the religious document in order to have enough understanding of the various textual implications. The study assumes that understanding apostrophe is problematic as translations of the source text collide with many linguistic and extra-linguistic complications. Such implications cannot be resolved without exerting different types of efforts that can help to preserve the feature in the target language.

Sharifabad and Hazbavi (2011) investigated translation strategies with regard to translating implicature in the story of the Prophet Joseph in the Holy Qurʾān. The study concluded that if translators of the Holy Qurʾān studied some useful exegeses of the Holy Qurʾān before commencing to translate the Divine Book, these translators would undoubtedly make more appropriate and natural translations of this Sacred Book. Studying the exegeses of the Holy Qurʾān enables translators to enjoy a wealthy background of the text type of the Holy Qurʾān and its related problems so that these translators would be familiar with the language of revelation.

Previous studies such as those just discussed provide a basis for this research because they give a useful picture of the functions of ʾiltifāt or reference switching in al-ʾFāṭiḥah and other sūrahs of the Holy Qurʾān. These kinds of studies have implications for ʾiltifāt and its translation. However, little research has been carried out on implicature of ʾiltifāt in sūrat al-Baqarah, and its translation into English by Yūṣuf Ali. For this reason, this paper aims to contribute to the literature of pragmatics and implicature of reference switching (ʾiltifāt) in sūrat al-Baqarah. In other words, this study provides a deeper understanding of reference switching by investigating its pragmatic function and the implied meanings behind reference switching without which the meaning will not be apparent to the target reader if there is a loss in translation. This study paves the way for further investigations on the translatability of different issues in Muslims’ Holy Scripture, and it may also prove fruitful and beneficial for future translations of the Qurʾān into English.

Theoretical Framework
The investigators adopt the framework of text-linguistics in order to attain a comprehensive analysis of reference switching in the translation of sūrat al-Baqarah by Yūṣuf Ali. In translation, the textual model focuses on the source and the target texts. The text is a set of mutually relevant communicative functions that hang together and are constructed in such a way so as to respond to a particular context and in order to achieve the overall rhetorical purpose (Hatim and Mason, 1997). The translator (communicator) is the one who tries to communicate concepts of the source to the target. The inclusion of textual, pragmatic and communicative models of translation would pave the way for a more open and realistic approach to equivalence (Hatim and Mason, 1997; Neubert and Shreve, 1992).
Adopting Neubert and Shreve’s standards of textuality, Baker’s (1995) model of implicature enables the researcher to utilize this theoretical framework for the analysis of the data to be obtained. Neubert and Shreve’s model of textuality and Baker’s model of implicature are integrated in this study for the purpose of eliciting the implicatures/intended meanings of reference switching in *sūrat al-Baqarah*.

In Neubert and Shreve’s model, there are seven standards of textuality; the intentionality, acceptability, situationality, informativity, cohesion, coherence, and intertextuality. From a textuality point of view, a text is “a communicative occurrence which meets seven standards of textuality. If any of these standards is not considered to have been satisfied, the text will not be communicative” (De Beaugrand and Dressler (1981, p. 3) cited in Abdul-Raof (2001, p. 108). Therefore, for the purpose of this study not all standards of textuality will be examined. Only three out of seven standards will be examined. The three standards are intentionality, situationality, and intertextuality. If any of the seven standards proves not to have been satisfied, the text will not be communicative. It could be enough to choose even one standard to judge the communicative effectiveness in Yūsuf Ali’s translation. However, two others are included for the sake of reiteration and verification.

Baker’s (2011) model of implicature proves to be interlinked with the intentionality, situationality and intertextuality of Neubert and Shreve (1992). Baker’s model of implicature is not about what is explicitly said but what is implied. Similarly, for intentionality, a competent translator has to identify implicated meanings, that is, the intention of the author, in selecting this form or structure rather than another. The intention of switching the reference from one pronoun into another in the text is of paramount significance in inferring what is conveyed. Likewise, in the translation of reference switching and in order to gain the intention of the switch, there is a need to return to intertextual texts such as exegeses so that for each switch, there is a situation. Baker’s implicature can be understood better by referring to the three standards of textuality by Neubert and Shreve. Therefore, for the purpose of this study, the two models of implicature, Neubert and Shreve and Baker will be merged in the translation of reference switching in order to investigate the pragmatic functions and the implied meaning of reference switches in the texts.

Method
In order to identify and explore the translation of reference switching in *sūrat al-Baqarah*, this study will make use of the following source and target text and a number of other references.

A specific *sūrah* is chosen to be the corpus of this study because searching the whole Qur’ān is a formidable task. Only one chapter (*sūrah*) *sūrat al-Baqarah* was chosen because it has the highest number of reference switching compared to other *sūrahs* of the Holy Qur’ān.

The target text of this study was based on Abdullah Yūsuf Ali’s (1998) English translation of the Holy Qur’ān as the most important, authoritative and most popular translated version of the Holy Qur’ān. Ali’s translation was selected by a committee of scholars and specialists formed by the Amana Corporation, USA in cooperation with the International Institute of Islamic Thought (IIIT) to represent the most recognized, available and authentic English translation of the Qur’ān (Khan, 1997). Additionally, this translation is best known to scholars for its relative accuracy (Kidwai, 1998; Saab, 2002). Kidwai (1998) also reviewed Yūsuf Ali’s translation and concluded that it represents a sense of the original.

In this study, three main exegeses of the Holy Qur’ān will be consulted namely, Tafsīr Al-Zamakhshari (1143), Al-Alā‘ī (1853), and Abu-Su‘üd (1544). The three selected exegeses (tafasīr) are among the most widely used exegeses as far as reference switching (*iltifāt*) is
concerned. These exegeses were selected for eliciting the meaning (implicature) of *iltifāt* in *sūrat al-Baqarah*. Some other exegeses are used for additional clarification of the implicature of reference switching.

**Data Analysis**

In terms of the analysis of the data, a total of 51 reference switches were detected from *sūrat al-Baqarah* in the works of Abdel Haleem (1999) and Al-Banānī (1993). Abdel Haleem indicated the number of reference switches in the whole Holy Qurʾān while Al-Banānī indicated reference switches in the first half of the Holy Qurʾān. Since both Abdel Haleem and Al-Banānī indicated a number of reference switches in *sūrat al-Baqarah*, this study refers to both studies for identifying the positions of reference switching (*iltifāt*) in *sūrat al-Baqarah*. The 51 instances of reference switching are divided into 5 types based on both Abdel Haleem and Al-Banānī specifically the switch from third person to first person pronoun, the switch from first to third person pronoun, the switch from third to second person pronoun, the switch from second to third person pronoun, and the switch from first to second person pronoun. This study, focuses only on one type of reference switching, from second person to third person pronoun because it occurs throughout the Holy Qurʾān and involves more implicatures in *sūrat al-Baqarah* compared to other personal reference switching. The total number of reference switches from second to third person in *sūrat Al-Baqarah* is 13.

This paper will elicit the implicatures of reference switching from second person to third person pronoun in *sūrat al-Baqarah* and discuss how these implicatures are conveyed to the target readers in Yūsuf Ali’s translation. In this step, identifying the impeded meanings of reference switching occurs by referring to the three exegeses, Al-Zamakhshari, Al-Alūsī, and Abū-Suʿūd that are frequently used in this step.

This study was carried out to find out whether the transferred meaning in the target language reflects the source language meaning and if this can be done through referring to the translation of reference switching in each type. If the implied meaning of the switch occurs in Yūsuf Ali’s translation by compensation, by a footnote or any strategy that could be used to expose the implied meaning, then it is successfully conveyed to the target readers. If neither implicature nor the form of the switch is clarified by the translator, as if it does not exist, then it is obvious that the meaning is not conveyed to the target readers. This analysis allows researchers to elicit pragmatic functions of reference switching in *sūrat al-Baqarah* and how these are conveyed in Yūsuf Ali’s translation.

**Findings and Discussion:** the implicature of reference switching (second person to third person) and its translation into English

In general, this type of reference switching is found throughout the Holy Qurʾān that exegetes and rhetoricians have shed light upon this rhetorical device. For example, Ibn Jinni (392H/1001 cited in Al-Dailami, undated) indicated that reference switching from second person pronoun to third person pronoun is used for glorification. However, this could not be applied to all positions of reference switching as each reference switching has a definite purpose depending on its context and situation. Furthermore, their intentionality and implicatures differ. Some are used for reproach while others are for exclamation, and yet others are used for denials and other purposes that will be shown in *sūrat al-Baqarah*.
To elaborate on the different implicatures and intentionality of switching, the following example clarifies the first implicature of reference switching from second person to third in sūrat al-Baqarah that is intended, according to the exegeses, to warn. For instance, verse (2:57):

قول تعالى: “وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَى وَالسهلْوَىٰ كُلُوا مَنْ طَيِّبَاتَ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكَنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ” (57)

Gloss: And we gave you shade of clouds and we sent down to you Manna and quails, saying: "Eat of the good things We have provided for you." (But they rebelled); to us they didn’t do any harm, but they harmed their own.

Translation: [Yūsuf Ali 2:57] And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you." (But they rebelled); to us they did no harm, but they harmed their own souls.

Iltifāt (reference switching) in this verse is shown in the second part of the verse, “to us they did no harm, but they harmed their own souls.” This verse is turned from the addressing to absence. The second person pronoun (addressing form) is switched into third person pronoun (absence form). Therefore, the verse starts to address the people of Moses and then turns to be changed into absence. Allah, the Almighty, has made the speech about them in the absence form in order to warn them of His anger due to their numerous sins despite Allah’s forgiveness several times, so they have distanced from His mercy and gained His anger. In their denial of Allah’s grace, they have harmed themselves (Abū-Su‘ūd, 1544). Therefore, Allah has deprived them from the status of presence and made these people a lesson that serves to warn others. This should not be understood as a source of a Qur’ānic shortcoming, but rather as a source of rhetoric and inimitability. The intended meaning of the switch here is expressed through intertextuality that has been described by Hatim (1997, p. 29) as an “all pervasive textual phenomenon” and a “precondition for the intelligibility of texts” (Hatim and Mason, 1997, p. 219). It is essentially a mechanism through which a text refers backward or forward to previous texts. In order to retrieve the full range of intended meaning in a given text, readers need to be able to recognize and understand these kinds of intertextual references. Failure to do so will result in partial understanding or incomplete retrieval of the intended meaning of the text concerned.

In the target text, references including reference switching where the second person pronoun is used are translated literally by the translator. Towards the middle of the verse are two additions in the target text that is the word (saying), and before the switch into the third person plural pronoun, the translator expands the text by adding the clause, “But they rebelled.” This addition could have been added by the translator, by referring to the exegesis in order to facilitate grasping the verse by the target readers. However, the translator Yūsuf Ali did not provide any extra information about the shift of pronouns and its implicature shown above.

Another implicature appears in the following verse (2:87-88). Here the implicature of the switch from addressing into absence is a demonstration of expelling disbelievers (Bani Israel, the people of Israel) from Allah’s mercy and distancing them from the status of addressing to the status of absence for the sake of degrading and humiliating those people as shown in the following verse (2:87-88):
Gloss: We gave Moses the Book and followed him up with a succession of Messengers; we gave Jesus the son of Mary clear (signs) and strengthened him with the Holy spirit. Is it that whenever there comes to you a Messenger with what you yourselves desire not, you are puffed up with pride? Some you called impostors, and others you slay! (87) They say, "Our hearts are the wrappings (which preserve Allah's Word: we need no more)." Nay, Allah's curse is on them for their blasphemy: Little is it they believe (88).

Translation: Yusuf Ali [2:78-88] We gave Moses the Book and followed him up with a succession of Messengers; we gave Jesus the son of Mary clear (signs) and strengthened him with the Holy spirit. Is it that whenever there comes to you a Messenger with what you yourselves desire not, you are puffed up with pride? Some you called impostors, and others you slay! (87) They say, "Our hearts are the wrappings (which preserve Allah's Word: we need no more)." Nay, Allah's curse is on them for their blasphemy: Little is it they believe (88).

In this verse, iltifāt is shown by using the absence form after addressing them in the previous verse (2:87). In verse (2:88), the addressing forms and the use of second person plural pronoun is shifted into the use of absence and the third person plural pronoun as in “They say,” “them,” “their,” and “they” consecutively. This shift from the addressing to the absence is a kind of iltifāt (Abū-Su'ūd 1544; Al-Alūsī, 1853). Abū-Su'ūd indicated that this iltifāt is a demonstration of another art of reproach to the people of Israel that appears through switching or iltifāt into absence. This is a notification of their being expelled from the status of addressing into absence. This happens because of their disgraceful acts that obligates avoiding them, narrating their stories to all those who understand the people who are truthful and just for the purpose of warning. So Allah has expelled them from His mercy because of their disbelief. Ibn-うこと (1973) adds that the intentionality of iltifāt here is to show that the addressees with the qualities of weakness and disgrace must be expelled from the mind and from thinking. This can be done by addressing the disgraced (the people of Israel) via the address of remoteness. This is clearly shown in verse (2:87) where, Allah, the Almighty is addressing the people of Israel wherein the second verse (2:88) there is a transition in the use of addressing into absence. He addressed them in the affairs of their Prophets. However, the addressing becomes absence in the verse (Ibn-CCCAshūr, 1973; Al-Khalīlī, 1942) in the case of talking about their abstaining from the Prophet Muhammad. In the translation of this verse, the meaning and implicature of the above reference switching is not shown in Ali’s translation. Literal translation is simply used to translate this reference switching.

In addition to the above mentioned detected implicatures with reference to the intertextual texts like exegeses, a variety of other implicatures are to be detected that differ according to their situationality serving different intentionality. A very interesting implicature is exposed through the switch from addressing to absence in verse (2:146-197):
Gloss: even if you were to bring to the people of the book all the signs they would not follow your Qibla nor are you going to follow their Qibla nor will they follow each other’s Qibla if you were to follow their desires after what has reached you of knowledge you are indeed from Dhalimeen other/Qibla those/whom the book is given they know this as they know their own sons but some of them/conceal the truth and they themselves know.

Translation: [Yūsuf Ali 2:145-146] Even if you were to bring to the people of the Book all the Signs (together), they would not follow your Qibla; nor are you going to follow their Qibla; nor indeed will they follow each other’s Qibla. If you after the knowledge had reached you, were to follow their (vain) desires, then were you indeed (clearly) in the wrong. The people of the Book know this as they know their own sons; but some of them conceal the truth that they themselves know.

In the above verse, the occurrence of ittifāt is in the word “ya’arifūnahu,” “they know this” which refers to the Prophet Muhammad. It occurs in the absence form or third person singular pronoun. This absence form occurs after addressing him in the previous verse (145) “ولئن آتيت ولئن بلتتك قلتين الذين أوتو الكتاب بكل آية ما تبعوا فيئاتك. “Even if you were to bring to the people of the Book all the signs (together), they would not follow your Qibla.” It could have happened that the context continues with this address and the pronoun (you) in “they know you,” is used instead of “this” in, “they know this” but Allah, the Almighty uses the absence form for a purpose and an implicature. The process of Idmār (using a pronoun instead of a noun) is allowed here as the speech refers back to the Prophet and the listener will not get confused (Al-Zamakhsharī, p. 1143). The term idmār and its derivatives (mudhmar, dhamir) are key words in the linguistic theory that underlies Sībawayhi’s analysis of speech. They are very frequent terms in kitāb sībawayhi. Idmār indicates the ellipted elements that are needed to explain the surface form of the sentence in one hand. On the other hand, the anaphoric pronouns that are called الأسماء التي هي علامة المضمر (nouns that are indicators of mudhmar) (Versteegh, 1993, p. 47). In idmār or ellipsis, the speaker leaves out parts of the message which are nevertheless essential both for the understanding and the explanation of the surface (ibid, p. 149). Here in this verse, the pronoun (ه) in (يعرفونه) is used instead of a noun (the Prophet Muhammad). This is allowed here even if the Prophet’s name is not clearly stated in the previous verse (2:145). Such an ellipsis has a glorification and a notification that it is he, the Prophet Muhammad due to his reputation as a celebrity, a well-known person (Al-Rāzī, 1209). It has been argued that the pronoun ‘this’ in يعرفونه (they know this) could refer to the Qibla, or Qur’ān. However, the pronoun ‘this’ referring to the Prophet Muhammad (peace be upon him) is supported by Allah the Almighty saying: كمما يعرفون ابناؤهم (as they know their own sons). In other words, it means that the people of the scripture know the person described in their book that is the Prophet Muhammad by his attributes written in their book and they know him as they know their own sons (Al-Alūsī, 1853; Abū-Su’ūd, 1544).

Allah, the Almighty uses the switch from the second person pronoun to the third person pronoun in order to declare that the meaning is not to know the Prophet Muhammad through his identity or his family but through being mentioned in their book by giving several special attributes (Abū-Su’ūd, 1544). One of his attributes is being truthful and honest (Ibn-‘Ashūr, 1973). In terms of translation, the switch into the third person in “يعرفونه” can be translated literally as, “they know him.” However, in Yūsuf Ali’s translation, the demonstrative pronoun (this) is used instead of him. The demonstrative pronoun “his,” cannot reflect the reference that refers to the Prophet. The target readers may comprehend that the demonstrative “this” can refer
to the scripture not the Prophet. Ali tries to avoid this problem by writing an explanatory note explaining the translation of the verse and highlighting the use of the demonstrative pronoun “this” as cited in Ali (1998, p. 57).

The people of the Book should have known all this as well as “they knew their own sons,” as their past traditions and teaching should have made them receptive of the new message. Some commentators construe the demonstrative pronoun ‘this’ to refer to the Prophet. In that case the interpretation would be: the People of the Book know Muhammad as well as they know their own sons: they know him to be true and upright. They know him to be in the line of Abraham: they know him to correspond to the description of the Prophet foretold among themselves, but selfishness induces some of them to act against their own knowledge and conceal the truth.

What is realized from the above mentioned quotation is that Yūsuf Ali uses a footnote to explicate the use of the pronoun “this” in place of “him” in his translation but neither reference switching (ilitfāt) from the second person pronoun “you” into the third person pronoun “him” nor its implicature are mentioned in his footnote. Look at the following verse (2:170):

قال تعالى: يَا أَيُّهَا ٱلنهاسُ كُلُواْ مَمها فَي ٱلأَرْضَ حَلاَلاً طَيِّباً وَلا تَتهبَعُئواْ ُُُُئوَاتَ ٱليهئيَُْانَ إَنهئهُ لَكُئمْ عَئدُوي مُّبَئي

Gloss: You people/eat (plural)/what is on earth/lawful/and good; and not/ follow (plural)/the steps/of Satan/he is to you/an enemy/an avowed. But/he orders you/to do evil and shameful/and to say (plural) to Allah /what you don’t know. When it is said to them/follow /what Allah sends/they said /we shall follow the ways of our step fathers/what even though/their fathers were void of wisdom and guidance.

Translation: [Yūsuf Ali 2:168-170] O you people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy. For he commands you what is evil and shameful, and that you should say of Allah that of which ye have no knowledge. When it is said to them. Follow what Allah hath revealed: They say: "Nay! we shall follow the ways of our fathers." What! Even though their fathers were void of wisdom and guidance.

This verse starts with a direct address from Allah, the Almighty to people starting by “O You people...and that you should say of Allah that of which you have no knowledge.” In the following verse Allah, the Almighty switches to the use of absence form saying: “When it is said to them.” This shift from addressing or using the second person plural pronoun “You” to absence, or using the third person plural pronoun “them” has a rhetorical meaning and an implicature.

According to exegetes, there have been arguments among the reference of the pronoun ‘they” (لهم) (أوً،فإذا قيل لهم أتبعوا) (Al-Zamakhsharī, Al-Rāzī, Abū-Hayan and Abū-Su’ūd, mention that the pronoun “they” refers to a group of Jewish people that the Prophet Muhammad (peace be upon him) called to Islam. Though, they refused by saying: "بل تتبع ما الفینا عليه عابائنا" (Nay! we shall follow the ways of our fathers) as they considered their fathers better and more knowledgeable than they are and these people are among the best followers for their ancestors (Abū-Hāyān, 1353). According to Al-Rāzī, Abū-Su’ūd and Al-Alūsī, another reference for the
The implication of Reference Switching

The third reference mentioned by most exegetes, discloses *iltifāt* and its implied meaning. The pronoun “لهم” (for them) in the absence refers to people as mentioned by Al-Zamakhshari, Al-Rāzī, Abū -Su‘ūd, Al-Alūsī, Abū-Hāyan, Al-Baidāwī and others. They mentioned that this *iltifāt* from addressing to absence is used for demonstrating and calling upon their aberrance and deviating from the right path as the Almighty wants to tell their wise people, “look at what these selfish people say” (Al-Zamakhshari, 1143; Al-Rāzī, 1209; Al-Baidāwī, 1286). Abū-Hāyan (1353) elaborates on the implied meaning of this reference switching and mentions that these people are shown in the absence form in which their actions are not explained and when they are called upon to follow the legislation of Allah, His guidance, and His light, they answered that they only follow their fathers’ legislation. Here there is an indication of the vilification of imitation, which is the acceptance of the thing without evidence or proof that they accepted their parents’ religion without thinking. Al-Alūsī (1853) also adds that the switch into absence form addressing is a reminder that these people are not worth addressing due to their excessive selfishness and ignorance. However, their wise people should be addressed instead.

In short, this *iltifāt* from the second person pronoun to the third person pronoun gives details of those people who the Prophet called for Islam and who said “Nay! We shall follow the ways of our fathers.” This shift is used to call upon their straying, because the worst aberrance is imitation by others. This shift narrates the details of those who have gone astray from the wise ones. Instead of addressing them, and due to their selfishness and ignorance, they do not deserve to be addressed. Rather it is better to address those who have wisdom and sense.

In terms of translation, it is argued that the implicature of the above reference switching from second person to third person identified through exegeses is not conveyed in the translation of Yūsuf Ali to the target reader. In other words, the implicature was totally neglected and this may lead translations problems or misunderstanding by the target readers of the translated texts. As mentioned by Emara (2013) that kind of negligence on the part of the translator with regard to such pragmatic notions may lead to translation problems.

**Conclusion**

Based on the findings of the study, there are a number of significant implicatures behind reference switches from second person to third person in different contexts and situationalities in *sūrah al-Baqarah*. These were elicited through reading the exegeses. It is argued in this study that none of the implicatures of reference switching extracted from exegeses are conveyed in the translation of Yūsuf Ali to the target reader. In other words, the implicature was totally neglected and this may lead translations problems or misunderstanding by the target readers of the translated texts. If translators render reference switching without paying attention to the switch in pronouns, the implied meanings shown above are likely not to be transferred, as a result of the translator’s failure to acknowledge the switch in pronouns. These will be entirely missed by the majority of the TL readers. Consequently, the translation will be ineffective. Hence, readers of the Holy Qur’ān will miss the meaning of reference switching. In addition, readers may be puzzled over the switch and the change of pronouns from the second person to the third person. Therefore, cross checking exegeses and possessing a working linguistic-exegetical background that refers to reference switching would help in understanding the meaning of reference switching lost in Ali’s translation. Had the translator of reference switching in the Holy Qur’ān studied useful exegeses...
of the Holy Qur‘ān, the translator would certainly make appropriate and natural translations of reference switching. The translator’s knowledge of reference switching (iltifāt) can help retain and make the implicated meaning in reference switching explicit and consequently produce an appropriate translation for the implicature of sūrat al-Baqarah.

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Importance of Linguistics in the Development of Translation Competence

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Abstract
The current debate in translation pedagogy seems to relegate the importance of linguistics to a secondary position. The objective of this article is to argue that descriptive and contrastive linguistics should constitute a core component in translator-training programs. For one thing, translators are language professionals and should be equipped with the required tools as well as metalanguage (language used to make statements about language) to analyze, understand and evaluate source and target texts in the translation process. The development of cultural, technical and professional dimensions of translation competence, which constitute the focus of translation research in recent years, remains inadequate unless it is supported by sound training in linguistics relevant to the tasks professional translators grapple with while translating texts. Besides translation, translators are required to edit and revise translated texts, hence the significance of equipping them with the linguistic tools and metalanguage that would enable them to evaluate translation assignments and draft the relevant reports relating to quality assurance.

Key words: metalanguage, translation competence, syntax, morphology, pragmatics
Introduction
In recent years the focus in translator-training seems to be laid on various aspects playing down the role of linguistics in the development of translation competence. The trend in translation pedagogy has increasingly shifted to professionally oriented practice and the bulk of translation research that has been conducted relates to topics such as the acquisition of translator competence, creativity development, training quality assessment, translation universals, interdisciplinary cooperation, curriculum design, computer tools skills, and training the trainer (Kelly and Way, 2007). Nord (1991), for instance, claimed that training should focus more on professional realism. Kiraly (2000) proposed a social constructivist theory in reaction to the transmissionist teacher-centered approach. Such moves indicate that the focus has gradually shifted to the cultural, professional and technological dimensions rather than the linguistic dimension, which is quite often relegated to a secondary position (Al-Qinai, 2011). The objective of this paper is to show the importance of linguistics in the development of translation competence. The thesis of this paper is that descriptive linguistics (including contrastive linguistics) should be a kernel component in translator training, and more research should be conducted to integrate its teaching methods in translation pedagogy, for the reason outlined in this article.

Pym (2003) refers to the capacity to translate as a multicomponent competence, involving linguistic, cultural, technological and professional skills conducive to the objective of reaching the desired translation competence. Kussmaul (1995) believes that the translation business to a large extent draws on psycholinguistics, text linguistics, speech act theory, text typology and functional sentence perspective. Following these positions, it is argued in this paper that linguistics should be granted the place it deserves in the curricula of translation training programs.

In this article I will focus on the linguistic aspect of the competence to be developed in translator-trainees. For one thing, I taught the course of Linguistics for Translation on the Professional Translation Program (LEA-Translation) at the School of Humanities in Ibn Tofail University, Kenitra, as well as the Translation Institute in Rabat, for five years (2005-2011). I realized that the importance of this skill for translator-trainees should not be masked by the trend advocated by many scholars, relegating this component to a secondary position. The structure of this paper can be seen along the following lines. Section 1 shows the importance of morphology and syntax to translator-trainees. Section 2 outlines the significant aspects of pragmatics and discourse analysis for the development of translation competence. Section 3 tackles the vital role of metalanguage to the translator in the evaluation of translated texts. It is a thesis of this paper that descriptive and contrastive linguistic studies involves comparing and contrasting source and target languages, so as to understand the structural variation that the translated text undergoes in the translation process at the grammatical, lexical and syntactic levels. Hence, linguistics seems to empower translation trainees to develop the essential analytical techniques and skills to evaluate translated texts and gain insights into the nature of translation as a cross-linguistic activity constrained by both the source and target language systems.

Evidence for the relevance of linguistics in translation comes from my own experience of teaching the course of Linguistics for Translation to trainees on the Professional Bachelor Program of Translation at the University. The conclusions I have come to indicate that linguistics, which is ignored in many translator training programs and granted a secondary importance in applied translation research, should constitute a kernel component in translator training programs. For one thing, translating involves both transferring the message in an
appropriate style and hence requires revision. If the trainee cannot measure the content of the target text, there is no way they can improve it. Linguistics provides the tools (principles of syntax, pragmatics and stylistics) to measure and improve the translated text. The choices they make in translating can only be explained and defended through in linguistics terms.

A good example of the relevance of linguistics to translating comes from subtitling. In this translation discipline the translator (subtitler) faces serious constraints of time and space. For example, she/he should not place more than 37 letters in a single line, and the synchronization of the written material (translation) with the speech in, say, a film, should be accurate and coherent with the visual material on the screen. Therefore, every single move of the translator (subtitler) should be explained and defended using the terms of linguistics, including even phonology and phonetics!

A remarkable outcome of the course of Linguistics for Translation that I have been teaching is that Semester 6 students develop the capacity not only to explain their choices in the translation process, but to write commentaries (using the tools of comparative and descriptive linguistics) on translated texts. This would contribute to the development of their translation competence as well as self-confidence, both much needed in this discipline.

**Syntax and morphology**

The grammatical aspect of language involves two major levels, namely morphology and syntax. Morphology concerns itself with the structure of individual words, the way in which their form varies to express specific contrasts in the grammatical system. (number, gender, tense, aspect …). Syntax, on the other hand, concerns the grammatical structure of groups of words (clauses and sentences) as well as the linear concatenation of word classes (noun, verb, adverb, adjective etc.). It is undeniable that the syntactic structure imposes restrictions on the way messages can be organized. Hence it is crucial for translation trainees to be provided with a good introduction to descriptive linguistics, partly to be aware of this fact, and partly to develop the capacity to express themselves as to the issues of translation triggered by the issues related to these levels of linguistic analysis. In the absence of explicit knowledge of language in terms of syntax and morphology, translation skill development of trainees would be rather limited, since they would translate and evaluate translated texts rather intuitively. In translation criticism, however, well-informed decisions are needed to produce and evaluate translated texts.

Baker (1992 & 2009) considers translation equivalence at the word level as the first element to be taken into consideration by the translator. In fact, when translators start analyzing the source text (ST), they look at the words as single units in order to find a direct 'equivalent' term in the target language (TL). The point to underscore here is that translator-trainees should not only be aware of this linguistic dimension, but should also master the language that would enable them to make statement about it, namely metalanguage. This can only be provided through a sound training in linguistics, particularly in morphology, syntax and pragmatics.

Options in language can be expressed grammatically or lexically. Choices made from closed systems (singular/dual/plural, pronouns, tense, aspect) are grammatical, while those drawn from open-ended sets are lexical (nouns, verbs, adjectives and adverbs). Grammatical choices can be expressed morphologically or syntactically, by changing the order of words in a sentence. With regard to translation, grammatical choices are obligatory, while lexical choices are optional, depending on the rhetorical structures of the source and target languages.

Comparing and contrasting grammatical categories across languages enables trainees to detect both lexical and grammatical gaps in the languages they work on. For example, while
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An English plural noun number is grammatical in English, expressed by an inflectional morpheme (+s), it is lexical in Japanese. Perhaps this is due to the fact that languages differ in the way they express various aspects of experience, as they attach a different degree of importance to such aspects.

In the process of translation, these differences between SL and TL often involve changes in the information content. When the SL has a grammatical category that the TL lacks, this change can take the form of adding information to the target text. On the other hand, if the target language lacks a category, the change can take the form of omission, depending on the rhetorical structure of the target language. At any rate, translation trainees need both the knowledge and tools to analyze language and the metalanguage to evaluate the translation based on such analysis, with a view to developing the experience enjoyed by professional translators (Taylor, 2006).

Syntactic structure analysis is also a valuable tool in producing adequate translated passages. The numerous studies that have been conducted on text analysis have interesting messages for translator trainees. For example, Hatch (1992) claims that in translation we should first try to reconstruct the macro-structure and rhetorical structure of the source text in the target language and then look for the appropriate words and structures; this is a procedure that skillful translators perform in the process of translation consciously or unconsciously (Taylor, 2006). A good example of the relevance of syntax in translation comes from ambiguity. Consider the funny translations below:

- We now have this shirt on sale for men with six different necks.
- You are welcome to visit the cemetery where famous Russian composers, artists and writers are buried every day except Thursday.¹

These mishaps are clearly due to the lack of syntactic knowledge, related to how post-modification works in English, and how to move about syntactic units in the sentence to avoid ambiguity, which may lead to funny outcomes and communication breakdown.

It emerges from this short exposition that an adequate knowledge of morphology (number, gender, aspect, tense, voice …) and syntax (constituency, movement, modification …. ) is essential for the translator-trainee, not only to find the appropriate equivalent in the target language, but to master the relevant metalanguage required in the evaluation process of translated material.

**Discourse and pragmatics**

Discourse analysis draws on a variety of disciplines, including linguistics, psychology, pragmatics, rhetoric, and sociology, to study language use. Discourse is a complex of social, psychological, and linguistic phenomena subject both to the rules of grammar, which all speakers of a language know implicitly, and to the general principles of discourse coherence, interpretation, and organization, which speakers of a language also master. A large body of academic research has developed which examines how writers construct and how readers interpret discourse. Within discourse analysis research, attention is typically focused on texts, both oral and written, and on the roles and strategies of the speakers (writers) and the hearers (readers) who participate in that text. As long as translators are supposed to be good communicators (i.e. good readers and good writers), they should receive the appropriate training...
to analyze ST from a pragmatic point of view, and to master the metalanguage needed to evaluate translated passages from such perspective.

A stretch of language (text) is not just a concatenation of sentences, but rather it exhibits properties which reflect its organization, coherence, rhetorical force, thematic focus, etc. In written discourse, the writer constructs the text and provides it with a formal and coherent structure, often through the use of various linguistic, stylistic and rhetorical devices. Though readers draw on their own experience to understand a text, they are invited to come up with an interpretation based on the elements of such text. A significant aspect of text engineering is that the author guides the reader via the use of various linguistic strategies, for the reader to understand the meaning of the text and its message.

The discourse interpretation strategies that speakers and hearers (writers and readers) employ to make sense of a text include principles of pragmatics (the study of language use from the perspective of social, conversational, and psychological principles), discourse coherence and cohesion (the devices used to order parts of a text, establish causal links, maintain topic continuity and determine relations among discourse entities), lexical choice (the types of words that a writer uses can activate particular presuppositions, reveal speaker’s attitudes and maintain topic coherence), information engineering (the ways in which the writer organizes propositional content into segments, including the devices used to signal given vs. new information, foregrounding vs. backgrounding, etc.), syntactic structure, (the ways in which clauses and phrases are structured and their contribution to semantic interpretation, as well as rhetorical organization (the types of discourse strategies used to advance a position, build an argument, refute an argument, etc.). For further details, see Taylor (2006).

The short exposition above indicates that the translator-trainee should be fully aware that the interpretation of any particular text draws on a variety of syntactic, semantic, and pragmatic factors, that a meaning representation of a text usually goes beyond the literal meanings of words and sentences, that both explicit and implicit information are used, that pragmatic knowledge is exploited, that a variety of rhetorical strategies are employed, and that participants’ attitudes influence interpretations. Notice that translators need to develop this knowledge in both reading to understand properly and writing to transfer the message in the appropriate style.

Kussmaul (1995, p. 83) provides a lengthy discussion about the relevance of discourse and pragmatics in translator-training. He takes it that we should “sharpen our students’ awareness of pragmatic dimensions, and this will help them produce a “functioning” translation.” A more specific set of reasons for the importance of discourse analysis to the translator-trainee are provided by Fraser (2003) and can be seen along the following lines. To begin with, the analysis of texts in terms of the discoursal levels (dimensions of language users such as geographical origin, social class and time; and dimensions of language use such as medium, participation, social roles...) provides the translator with additional clues for understanding a difficult source text. It helps the translator maintain the spirit of the source text in a conscious way to meet the requirements of the target text. Knowledge of how cohesion operates in the source language facilitates the comprehension task involved in the translation process. Cohesion devices guide the translator to identify the overall message that the writer purports to convey. They narrow down the range of potential interpretations of the source text. Knowledge of texture also assists the translator in accounting for the full force of the argument in the translation.

Secondly, analyzing source texts in terms of cohesion, coherence and thematic structure enables the translator to grasp the central points in a text fairly quickly. It is useful in checking the main points which constitute the core message of the source text, and grasping the structure of ideas.
in the passage as intended by the writer of ST. Once the structure of ideas is clear to the translator, then they can concentrate on delivering the appropriate style in the translation.

Thirdly, discourse analysis provides the translator with the tools to make an objective judgment of texts. This benefits translators and revisers alike. To objectively assess a text, the appropriate tools and metalanguage are needed. Such tools are used to evaluate both source and target texts to the extent to which they work as vehicles for the intended message. The discourse metalanguage is used to state what is wrong or right about a (translated) text.

Fourthly, the principles of discourse analysis help translators avoid “translationese”, and instead compose natural idiomatic (socially accepted) texts. The conscious use of the principles of discourse analysis assists translators in text engineering in the writing stage. For translators who use translator software programs or internet-based translation programs (machine translation), they can rely on the principles of discourse analysis such as cohesion to repair the raw texts generated by the machine.

Another piece of evidence for the relevance of discourse analysis (text-linguistics) to translation is that they are both concerned with the text, not as a set of disconnected sentences, but as a complex, structured entity. Sentence-based grammars cannot account for all aspects of language. This is because a text, as defined by Beaugrande and Dressler (1981, p. 3), is a “communicative occurrence which meets seven standards of textuality.” These are cohesion, coherence, intentionality, acceptability, informativity, situationality and intertextuality. For both understanding the source text and producing the target text, translators should work along the same lines as discourse analysts with a view to delivering a target text identical in meaning and rhetorical effect to the message intended by the composer of the source text.

Again, the development of these skills can only be achieved through exposure to linguistics, for translators to make informed choices and be able to defend them, as well as to be equipped with the appropriate language (metalanguage) to criticize other translation in the evaluation process, such as revision, editing or writing reports relating to translation project management.

**Concluding remarks**

Integrating a component of linguistics in the curriculum of translator training involves many benefits. For one thing, the analysis of texts in terms of morphology, syntax and discourse guarantees a better understanding of source texts and composing target texts. A corollary of this practice enables trainees to consciously upgrade their proficiency in the languages they working on. This is because they would be exposed to, and engaged in, the mechanics of language. Secondly, it would equip trainees with the necessary metalanguage to criticize their own texts and those of others. Translators not only translate, but they perform revision and editing tasks, and they have to write reports about the quality of translated passages. In the absence of the metalanguage provided by linguistics, they would be unable to express their views appropriately in this connection. Their judgments should be expressed in linguistic terms, hence the significance of a component of linguistics in the curriculum of translator training. The current debate on the cultural, professional and technical aspects of translation competence should not hide this fact, giving the impression that it is less important.

Conversely, the position put forward here is not intended to claim that linguistic training should be granted priority over the cultural, technical and professional dimensions. Nor do we claim that translation training should be based exclusively on linguistic skills. The point is that the current debate in translation pedagogy should not play down the importance of linguistics.
and its relevance to the development of translation competence. The translator is a language professional after all.

More empirical research should be conducted to measure more accurately the contribution of linguistics to the development of translation competence. More importantly, empirical research should be conducted in applied translation studies to work out ways to best integrate the relevant insights in translation pedagogy.

Notes

About the Author
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References
The Importation of the Holy Quran into English: Governing Factors in the Translating Process

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Abstract
The current paper reviews briefly the literature on the translation of Holy Quran and articulates several factors that influenced the process of translating it. These factors are linguistic, stylistic, and personal. The first two refer to the inimitable style of the Holy Quran and the figurative speech employed in its structure, while personal factors are related to the knowledge and ideology of the translator. This paper seeks to establish a theoretical understanding of the factors that governed and shaped the translations of the Holy Quran to open arenas for future investigation of its translations, specifically the English translations, and provide suggestions to overcome the limitations of the translations.

Keywords: Factors, language, meaning, Quran, translation
Introduction

One of the most noticeable developments of Quranic exegesis in the Muslim world is the upsurge of the translations of the Holy Quran in the twentieth century. In fact, the Index Translationum (http://unesco.org/culture/xtrans/) statistics indicate that the Holy Quran has been translated into more than twenty languages, including major European languages, such as English, French, German, Italian, Spanish, Norwegian and Asian languages, for instance, Urdu, Malayalam, Japanese, Korean, Indonesian, and Malay. Considering that, Islam is the fastest-growing religion in the world with some 1.5 billion Muslims; therefore, the diffusion of Holy Quran in many languages is expected. In spite of the inimitability nature of the Holy Quran, this sacred text has been translated and re-translated for various purposes (Barnes, 2011). Furthermore, Qadhi (1999, p. 348) argues that given the different languages in the world, it has become necessary to translate this sacred text from Arabic into other languages so that more readers can access and benefit from the translation of the Holy Qur’an.

The first translation of the Quran into European languages was carried out by Robert of Ketton, an English medieval theologian who completed the translation of the Holy Quran into Latin in 1143, under the patronage of a French Abbot, Peter the Venerable (Gázquez & Gray, 2007, Elmarsafy, 2009). Robert of Ketton’s translation, which is part of Peter the Venerable’s Corpus Islamolatinum project, is inundated with discrepancies due to the religious agenda that governed his translation at that time (Gázquez & Gray, 2007, Elmarsafy, 2009). Similarly, when Mark of Toledo produced his translation of the Quran in 1210, he asserted that his translation aimed “to give Christians … the means to fight against the Saracens by impugning their doctrines” (cited in Gázquez & Gray, 2007, p. 88). Such strong struggle against Islam through the distortion of the Holy Quran in translation, however, began to dwindle in the following decades. European scholars who translated the Holy Qur’an in the 18th century onwards began to translate the Quran with the aim of “tracing back the individual Qur’anic utterances of Muhammad to specific historical situations and from these to understand them in their entire liveliness and actuality” (Rudi Paret cited in Leemhuis, 2006, p. 156). Since then, copious translations were produced by both Muslim and non-Muslim Arab and non-Arab translators. Different reasons were suggested for these re-translations. Bausani (1957, p. 76) argued that while the re-translations of the Quran by the non-Muslims were carried out to offer “an originality of approach”, the Muslim translators re-translate “to justify modern trends, though remaining attached to the traditional and antiquated idea of the verbal inspiration of the Holy Book.” The supremacy of the Quran, the nature of its inimitability, and the peculiar linguistics features contained in the Quran make the task of translating the Quran becomes particularly difficult to be accurately executed. Several linguistic, stylistic and personal factors can be seen at play, in the translating process of the Quran, and this paper attempts to illustrate these factors before providing suggestions that can be considered to benefit future translators of the Quran.

1. Ideology and Knowledge of the Translator

The translator takes centre stage in the process of transmission of message from the source text to the target text. Political and religious agendas of the translator usually govern the production of a translation, in particular, the translation of sacred texts such as the Quran. In his survey, Elmarsafy (2009), for instance, argued that inaccurate translations of the Quran were produced between 12th century and 18th century in Europe to stave off the possibility of unsuspecting Christian readers of the translations from embracing Islam. Marracci’s (1698) literal translation of the Quran into Latin, which includes extensive notations and explanations, also disparages
Muslims in his translation. In fact, Marracci’s translatorial aim was to refute the doctrines of Islam (Al-Shabab, 2012). A different stance was taken by George Sale, who opted to be more faithful in his translation of the Quran into modern English. Sale’s translation (1736), perceived to be a “classical” translation of the text which is considered as “a remarkably accurate guide to the literal meaning of the text” (Barnes, 2011, p. 47). It was also Sale’s neutral stance that ensures the endurance of his translation until the present day. Most of the English translators succeeding Sale, however, did not “mask [their] skepticism towards Islam” in their translations (Hayes, 2004, p. 249). One of the early English translations of the Quran addressed in its preface that the translation was produced “for the satisfaction of all that desire to look into the Turkish varieties” (quoted in Hayes, 2004, p. 249). The above discussion, partly serves to show that the translator, whether consciously or unconsciously, is greatly influenced by his ideology in his translation.

On the importance of ideology as one of the underlying elements in the translation process, Lane-Mercier (1997) contends that as an ethical practice, translation

> produces not only semantic meaning, but also aesthetic, ideological and political meaning. Such meaning is indicative, amongst other things, of the translator’s position within the socio-ideological stratifications of his or her cultural context, of the values, beliefs, images and attitudes circulating within this context, of the translator’s interpretation of the source text as well as of his or her aesthetic, ideological and political agenda, and of the interpretive possibilities made available to the target-text readers through the translator’s strategies and decision. (Lane-Mercier, 1997, p. 44)

Hatim and Munday (2004), on the other hand, describe ideology as “a body of ideas that reflects the beliefs and interests of an individual, a group of individuals, societal institution, etc., and that ultimately finds expression in language” (p. 342). In the case of the Holy Quran, the translator’s ideology, values, and beliefs naturally influence his or her approach to the work. Brigaglia (2005, p. 426) suggests that the religious ideology of the translator is bound to influence the translation of the Quran; when translators adhere to religious beliefs or doctrines foreign to locally established orthodoxy, their work is likely to suffer from intellectual conflict (see also Elnarsafy, 2012). Elimam (2009, p. 35) who drew on Rippin’s (1992) examination of Bell’s (1939) translation of the Quran as an example of biased translation asserts that Bell’s translation was greatly influenced by both his own views of the Quran, as well as a prevalent trend in the academia—namely, the historical approach. When Bell found two verses with related meaning in close proximity, he considered one of them to be a “substitution” (Elimam 2009, p. 36) for the other and reformulated the intent of the relevant passage to fit it into a different historical situation. Bell had his own preconceived ideas about Islam, which were expressed in his translation and were not based on the text. For example, his translation divides the text into passages rather than verses, as in the Quran, because he reflected an ideological climate in which history was believed to provide an explanation for textual phenomena.

The translator’s level of knowledge also leaves its impacts on the translation of the Quran. It is a constant struggle for the translator to take extreme care for exactitude in his translation since the Quran is enriched with all the superior peculiarities of its source language, Arabic. In addition to that, the Holy Quran encompasses many stories, names, and historical
events that require detailed understanding and mastery of the translators. The wealth of meaning contained in the Quran, which is derived from numerous cultural and religious terms and names, can be translated only by sound knowledge of the history, culture, and geography of the Arab regions as well as the science of the Holy Quran.

2. Inimitable Style of the Quran

As discussed earlier, the Quran is known for its unique style which cannot be described or emulated by any of the known literary forms. Ahmed (2004, p. 144) observes that Muslim scholars are convinced that the unparalleled beauty of the Quranic language is one of the features that makes it unique. According to Elimam (2009), some scholars have argued that the Quran is unique because, in addition to its eloquence, it does not follow existing Arabic patterns of speech. He further observes that “the Quran, being neither prose nor verse, is a literary genre of its own that is of the highest eloquence and of matchless stylistic perfection” (Elimam, 2009, p. 33). Al-Salem (2008, p. 81) points out that the difficulty of translating the Holy Quran arises from the miraculous nature of the Quran, attested by all the harmonies that can be found in the verses—namely, the harmony of sound, images, and feelings evoked consecutively as the reader segues from one verse to another. In fact, the poetic effects that overwhelm the Quran cannot be reproduced in any translation (Rahman, 1988). The other aspect of the Holy Quran that makes it difficult to translate is the density of associative meanings inherent in many of the words, which makes it impossible to find equivalents for such words in other languages. Allah in His Glorious Book said:

(قل لئن اجتمعت الإنس والجني على أن يأتيوا بمثل هذا القرآن لأتون بمثله ولون كان يغضبه ظهيرا)

\[\text{[al-Isra' 17: 88]}\]

Say 'If the whole of the mankind and Jinns were to gather together to produce the like of this Quran, they could not produce the like thereof, even if they backed up each other with help and support’. (Yusuf Ali, 2000, Sūrah Al-īsrā 17: 88)

Moreover, Al-Misned (2001) demonstrates that “the quality of the Quran cannot be said to consist only of words, letters and the construction of sentences with rhymes, because all these were within the capabilities of the Arabs” (p. 48). He adds that the quality of the Quran could only be the result of the combination of words conveying ideas in a way unknown before the Quran. The Quran translators, such as Abdel Haleem (2004), Yusuf Ali (2000), and Arberry (1964), and scholars such as Rahman (1988) and Leemhuis (2006), acknowledge that the style of the Quran cannot be imitated. Therefore, translation is a daunting task for translators, who find it laborious to reproduce the same style and it is a challenge for them to match the beauty of the Quran in their translations.

3. Approaches and Methods Employed in Translation

Initially, when the Quran was made available in other languages through the medium of translation, this practice “had encountered a broad resistance with some exceptions, inside the traditional scholarly milieu” (Brigaglia, 2005, p. 424). The resistance is due not only to the inimitability nature of the Quran but also the concern that the fact the translations might distort the consecrated meaning inherent in the Quran. In fact, when George Sale’s English translation was first made available to the English readers in 1734; his translation began to spark interest in
how the translation was produced. Sale’s translation of the Quran, perceived to be the first English translation, has often been praised for its clarity and use of a simple structure and accessible language (Al-Shabab, 2012 and Elmarsafy, 2009). Hayes (2004), for instance, applauded Sale’s translation as “a landmark of scholarship, and his translation would remain the standard English version into the twentieth century” (p. 251). Scholars, such as Abdul Raof (2005) and Rahman (1998) maintain the incapability of human mind to render the word of God. Rahman (1988) points out two underlying reasons that impede the translation of the Quran. He states that:

The first is the style and expression of the Qur’ān. The second is the fact that the Qur’ān is not really a single “book” because nobody “wrote” it: it is an assembly of all the passages revealed or communicated to Muhammad by the Agency of Revelation, which the Qur’ān calls Gabriel and “The Trusted Spirit” or “The Holy Spirit.” (Rahman, 1988, p. 24)

To capture the sense implied in the Quran, Elimam (2009) suggests that the “translators of the Quran generally attempt to remain as close as possible to the text in order to reflect some features of the Quranic style in their work” (p. 24). Most of the translators and scholars who have translated the Holy Quran concede that literal translation is impossible. Ahmed (2004, p. 199) reports that Irving, in the introduction of his translation, maintains that literal translation is impossible, because interpretation in another language is an ongoing process, especially with a document that must be used constantly. Abdul Raof (2005, p. 172) also disapproves of the literal translation of the Quranic cultural expressions as such an approach “leads to cultural interference that distorts the message underpinning the source language text”. Consider the following example:

(اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ (سورة يوسف: 9)

Arberry’s translation (1964, 226): ‘Kill you Joseph, or cast him forth into some land, that your father’s face may be free for you, and thereafter you may be a righteous people’. (Surah Joseph: 9)

Arberry translated this verse literally yet the underlined phrase in the verse (بِخَلْلَ لَكُمْ وَجْهَ أَبِيكُمْ) has a metaphorical meaning that the literal translation does not convey to the target reader. He translated the phrase as “that your father’s face may be free for you”, which does not make sense to the target reader. The intended meaning of the phrase is “the intention or care of your father will be turned to you alone”, which is not conveyed by the literal translation. Abdelwali (2007) notes that:

Most Quran translations into English are source-language oriented. They are marked by dogged adherence to source syntax and the use of archaic language. The Quranic discourse enjoys very specific and unique features that are semantically oriented and Quran-bound and cannot be reproduced in an equivalent fashion in terms of structure, mystical effect on reader. (Abdelwali, 2007, p. 10)
Furthermore, Al-Jabari (2008, p. 24) explains that, when the translator adopts a literal approach to translating the Holy Quran, some problems arise at the word level as well as in terms of idioms, word order, metaphors, and style. He asserts that translators of the Quran have agreed that translating the Quran is impossible primarily for linguistic and cultural reasons. He also emphasizes that translating some linguistic patterns leads to the incomprehensibility of a large number of verses because the meaning carried by a word in one language is not necessarily the same as that carried by the same word in other languages. Al-Ubayd (2002) identifies three different methods often mobilized by the translators in rendering the Holy Quran into another language: literal, lexical, and interpretative.

(1) Literal translation involves translating each word into its equivalent in the target language while maintaining the same word order. Al-Salem (2008, 88) reports that, according to Ibn-‘uthaymīn’s fatwa, this method is prohibited because, in order to translate the Quran literally, certain conditions need to be met. The two languages have to share similar word order as well as one-to-one correspondence between their lexical items.

(2) Lexical translation involves replacing the source language words with target language items that convey the same meaning, while changing the order according to the word order rules of the target language. This method is followed in most translations of the Quran, especially those produced by Muslim translators.

(3) Interpretative translation can be carried out in two ways. The first is to translate directly from the Quran. The translator is not committed to replace every Arabic word with its equivalent in the target language. The translator should have knowledge of both interpretation and translation techniques. The second option is to translate the Arabic commentaries of the Quran. When using this option, the translator needs to be good at translation, but not necessarily knowledgeable in terms of Quranic interpretation.

Another approach to the Quranic translations posited by Elimam (2009) is interlinear translation, which can be helpful for non-Arabic-speaking readers who wish to understand the meaning of the words of the Quran. Serving as dictionaries, interlinear translations provide the meaning of each the Quranic word or phrase on alternate lines. Quli (2002, p. 17) highlights another version of the linear approach, which he refers to as ‘phrase-by-phrase’ or ‘mirror-paraphrasing’. He insists that this approach offers some of the advantages of interlinear translation to English-speaking readers of the Quran. In this approach, the translation of the Quran develops phrase by phrase, with each phrase appearing opposite the corresponding Arabic phrase and attempting to mirror its semantic import. Interestingly, most translators of the Holy Quran do not declare or acknowledge the approach or method they utilized. Many translations of the Holy Quran display the use of lexical translation or literal translation to maintain the original style of the source text. Adopting a specific method or approach in translating the Holy Quran will reflect on the translation and influence the ways in which the intended meaning of the Quranic verse is rendered.

4. The Choice of Commentaries (Tafsīr) of the Holy Quran
Al-Shahab (2012) posits that “a text makes use of previous texts and of others’ texts” (p.1) and such dependency on other texts is more apparent where translation is concerned. Translators not only have to rely on references such as dictionaries, glossaries, and encyclopedias, they also have
to seek at times personal communication to confirm their understanding of the source text. In the process of the translation of the Quran, the translator has to depend on several interpretations to ensure that their translation is faithful to the Holy Quran. Interpretations or commentaries on the Holy Quran vary in terms of the source and the method of interpretation used. All the translations of the Holy Quran are affected by the interpretation methods used to interpret the verses. Ahmed (2004, p. 171) explains that tafsīr helps to elucidate the meanings, injunctions, and topics of the Quran while achieving the divine intention. The word tafsīr is illustrated by Saeed (2006, p. 57) as the most commonly used word for interpretation in Arabic, including interpretation of the Quran. According to Ahmed (2004, p. 172) the science of tafsīr aims at using knowledge and understanding concerning the Quran to explain its meanings, extract its legal ruling, and grasp its underlying rationale. Von Denffer (1989), Ahmed (2004), and Saeed (2006) identify three kinds of tafsīr or interpretations of the Quran:

5.1 Tafsīr bī al-rīwāyah (Interpretation by Transmission)
Interpretation by transmission means that all explanations of the Quran can be traced back through a chain of transmission to a sound source—that is, the Quran itself, the explanation of the Prophet, and the explanation by Companions of the Prophet (صلى الله عليه وسلم) (Von Denffer, 1989, p. 101). According to Saeed (2004), this kind of interpretation is known in Arabic as tafsīr bī al-rīwāyah or tafsīr bī al-maāthūr (i.e., interpretation based on the tradition or text), which means that the interpretation of the Quran should be guided by the Quran, the Prophet, and the earliest Muslims. That being so, the interpretation is expected to reflect the original sources of Islam as much as possible. Von Denffer (1989) asserts that the interpretation of the Quran by the Quran is the highest source of tafsīr. Many of the questions that might emerge from a certain passage of the Quran have their explanation in other parts of the very same book; therefore there is often no need to turn to any sources other than the word of Allah, which in itself contains tafsīr. Saeed (2006, p. 42) clarifies that, when the source is a reported saying of the Prophet or a Companion or Successor, the narration (rīwāyah) should have a sound basis—that is, a sound and complete chain of narrators (īsnād) whose narrations are truthful and reliable.

5.2 Tafsīr bī alrāy (Interpretation by Reason)
This kind of tafsīr is based on the use of knowledge and reason. The process of applying knowledge and reason is termed ījtīḥād (Ahmed, 2004). Tafsīr bī alrāy does not mean “interpretation by mere opinion” (Von Denffer 1989, p. 106), but deriving an opinion through ījtīḥād based on sound sources. According to Ahmed (2004) and Von Denffer (1989), two kinds of tafsīr bī alrāy exist:

(a) Tafsīr mahmūd (praiseworthy) agrees with the sources of tafsīr, the rules of sharīʿā (religious law), and Arabic language.
(b) Tafsīr mazmūm (blameworthy) is done without proper knowledge of the sources of tafsīr, sharīʿā (religious law), or Arabic language; it is therefore based on mere opinion and must be rejected.

A person who practises tafsīr bī alrāy must have sound knowledge in various fields of ʿilm al-qūrān (science of the Quran) and Arabic language. The majority of Islamic scholars believe that tafsīr bī alrāy is permissible under this condition because it is done by ījtīḥād based on sound sources (Von Denffer 1989, p.107).
5.3 Tafsīr bī al-īshāra (Interpretation by Sign)

Tafsīr bī al-īshāra means the interpretation of the Quran is beyond its outer meanings and the people practising it concern themselves with meanings attached to verses of the Quran, which are not visible to anyone but those whose hearts have been opened by Allah (ibid). This kind of tafsīr is practiced by Sūfīs (Islamic group). The belief of the Sūfī commentators is that the verses of the Quran, apart from having obvious surface meanings, also have deep meanings discernible only by those who are inspired. According to them, harmony between the normal understanding of the Quranic verses and their hidden meaning is possible (Ahmed 2004, p. 178). Obviously, many interpretations of or commentaries on the Quran have been produced. The differences among them can be observed in both the various traditions within Islam (such as Sunnī, Shīʿī, or Sufī) and the different periods of history. The issue of tafsīr or interpretation of the Quran is crucial for the translator because the way in which verses are translated will be influenced by the meaning conveyed by the interpretation.

5. Conclusion

The paper has demonstrated that translation of the Holy Quran is rife with obstacles that undoubtedly require the translator to use specific tools or apparatuses to arrive at an acceptable translation. In the process of translation, the target text is not only produced in a new environment but it also assumes new roles and is given new functions (Tymoczko, 2007). Similarly, in the translation of the Quran, the text is transmitted through a new linguistic surrounding and in a new cultural setting. Authentic interpretation that is supported by the translator’s ideology goes hand in hand in refashioning the source text in the service of target readers of the translation. The Quran translator must rely both on his great learning and familiarity with Islam, mobilize the translators’ apparatus well, and seek guidance from the commentaries before he can embark on his translation journey. Only then will the translator be able to produce a translation that manifested all the subtleties, peculiarities and nuances of the original Arabic text. It is interesting to investigate further how the Quran translators shift the original meanings through the use of lengthy footnotes or commentaries, as well as through translating strategies such as paraphrase, explicitation or substitution. The factors delineated earlier also need to be examined further to see how they impact on the translations and its readers.

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References

Translating Repetition in Political Speeches

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Abstract
This paper mainly engages with the area of rendering Arabic political speeches into English. The study basically tries to classify and figure out the most common linguistic and cultural problems that translators could face during the translation process. Moreover, a number of strategies will be presented to handle such obstacles. Needless to say, these strategies will be presented according to the way translator has rendered the words or sentences that are considered to be problematic. It is worth mentioning that this study concentrates on linguistic issues with special emphasis on repetition as this device is highly motivated within the nature of Arabic. Furthermore, a number of cultural problems will be addressed within the study specifically religious ones. The case study of this paper is a number of speeches that were given by King Abdullah bin Abdulaziz, the Custodian of the Two Holy Mosques, about various subjects. These speeches and their translations can be found on the official website of King Abdullah bin Abdulaziz. After data analysis, the results will be drawn illustrating a number of examples extracted from the case study. A connection will also be established between the various strategies that have been used by the translator and the different types of translation norms specially initials norms classified by Gideon Toury (1995).

Keywords: translation studies, translation norms, translation strategies, repetition, political speeches, political discourse.
Introduction
At the beginning of the second half of the twentieth century, a number of scholars such as Itamar Even-Zohar, Gideon Toury, and Theo Hermans started to address translation through systematic studies. Translation was basically influenced by linguistics. Translation was discussed as a linguistic phenomenon, as a process that occurs between various languages. This operation was seen as the “transcoding” method between the language of the original text and the language of the target text.

Studying translation from a linguistic point of view could lead to obvious differences between the source language and target language that could occur within any translation. These variations found in translations could have resulted due to differences of the linguistic systems of languages. Within this context, translation norms are defined as rendering linguistic units by their recognized and accepted equivalents. When talking about norms, this means addressing how to present utterances and translations that are correct according to rules and norms. To make it clearer, some specific translations are agreed upon by the majority of translators at certain time whether the translations are accurate or inaccurate due to social or linguistic reasons. Thus, such translations become acceptable with the passing of time even if there are variations between the source and target text related to content and form.

Translation norms
Gideon Toury (1995) is considered to be the first who applied the concept of norms within the area of translation studies. Translation norms are described by Toury (1995, p. 55) as:

The translation of general values or ideas shared by a community- as to what is right and wrong, adequate and inadequate- into performance instructions appropriate for and applicable to particular situations, specifying what is prescribed and forbidden as well as what is tolerated and permitted in a certain behavioural dimension.

Generally speaking, translational norms are what translators in a specific culture and at a particular period have normally agreed upon. They would usually be detected through scrutinising a corpus that consists of original texts and their translation for any regularities, strategies and repeated instances made by translators. These regularities and actions that are accepted by translators could occur on the level of both strategic details and the product of translations. In fact, within any area such as society, literature, politics and translation, norms systematically function as standards that regulate modes of actions. It should be noted that different modes of behaviour and actions can happen within a fixed limit referred to as scope of behaviour. The mode of behaviours is not random; but rather, it is delineated. Therefore, types of regularities can be thus predicted within a limited region.

The concept of norms by Toury is basically considered to be a fundamental concept that shifted the field of translation studies where translations started to be addressed from descriptive point of view. That is to say, translation quality assessment was addressed with regard to accuracy, however, Toury emphasizes on the point that translations should not only be studied based on accuracy but also the reasons and motivations that make translators to render utterances in a certain way. Any target text would be an accurate translation of the source text as long as it is accepted and familiarized by a given society (Toury, 1980). With Toury’s model, one does not address the translation process “prescriptively”; therefore, the “perspective approach” was
replaced with “descriptive studies” of translations. By adopting “descriptive studies”, translation scholars study translations via observing and scrutinising the target text for any regularities and repeated behaviours, and then trying to determine the reasons that could motivate translators to adopt these strategies, regularities and repeated behaviours. In addition to that, many translation scholars proposed specific points and systems to evaluate the quality of any translation or even how to produce “good” and accurate translations. These strategies and methods used to be standards in finding the accurate equivalents of the source text. However, the model of Toury and the concept of translation norms indicate that scholars would only describe and observe the different translated texts without judging the translation.

Types of norms
Norms function in two scopes. First, norms function in all types of translation. Second, norms function in every stage of the translation process. Accordingly, this can be clearly seen in the output of the translation product. “Romeo and Juliet”, for example, was re-translated because the elements it had were not interesting for the Egyptian people. Therefore, it was modified into a melodramatic product. This means that norms affected the translation as the readership and the audience influences the trajectory of the translation tone (Salama-Carr, 2006).

Toury (1995) lists three groups of norms in descriptive translation studies to be considered: preliminary norms, operational norms and initial norms (ibid, pp. 56-61). Generally speaking, the translator deals with the preliminary norms which account for the directness of translation policy to establish the basis of his or her work, as well as the nature of a translation. It can be seen that the preliminary norms are established by factors external to the translational process itself.

On the other hand, the operational norms refer to the translator’s decisions while translating, and will tend to reflect his or her choice for following whatever pole chosen when selecting the initial norm. Nevertheless, as far as the relation between operational and preliminary norms is concerned, as Toury himself states, there may be “mutual influences” between them or even “two-way conditioning” (ibid, p. 59).

It seems that there are two types of norms that could be easily observed to study any translation. Shedding light on those kinds of translation norms will definitely help in understanding the whole image of descriptive translation studies.

Preliminary Norms: these are the norms that are connected with two sets. These two sets are of course interrelated and overlapping. The two sets on the one hand are interlinked with the reality of the translation policy adopted in doing the task. On the second hand, the sets are connected with the way the translation is guided and directed. This would include the source texts, text types and text subjects chosen to be translated. For example, political speeches could be more interesting for publishing houses nowadays, especially that Middle East region is witnessing Arab spring and a lot of changes of Arab countries in politics. Syrian political speeches, for instance, could be really significant for the western mass media as it is now the focus of attention for the whole world. Consequently, this could affect the choice of texts, types and subjects according to their authors to be translated i.e. these factors could effectively determine the translation process.

Operational Norms: here we are talking about the decisions taken when the translation is in progress, i.e. when the translator is doing the translation task. This of course includes how the translator chooses to change, modify, add, delete, any linguistic components which can then
affect the text in hand. Textual elements such as wording, rewording, rephrasing, formulating the text, tweaking, and other stylistic or textual touches are done effectively to produce the translation. All these decisions are taken to make the TT and the ST as close to each other as possible.

The initial norms would rather refer to the translator’s decision about adhering to the norms of the source system “adequacy” or adhering to the target system “acceptability”. Within descriptive studies’ usual terminology, the former is labeled as a choice for adequacy to the source pole, whereas the latter refers to the search for acceptability in the target pole.

It is not surprising that the approach of translation that is source-text oriented deviates from the ST. This may be occasional or frequent. This is of course not a defect in translation. It is widely accepted for different reasons. Therefore, this deviation from the ST is not random; it is controlled by the norms of translation so that everything will be systematic. This is really significant because illogical deviations are viably ruled out and the translation product can be justified no matter how deviant from the ST it can be. It is ascertained that changes can occur in the process of translation from the ST to the TT either at micro-level decisions or macro-level decisions. All these decisions must be taken to account for adequacy and acceptability. That is to say, translation norms should not be randomly occurred; but rather based on making translation decisions as well as motivations related to social, political, linguistic reasons.

The actual translation will definitely necessitate some specific parameters between the two extremes of the norms as drawn up earlier. Hence, the two extremes need to be adopted as two salient poles for theoretical and methodological purposes. The norms are not applied to literary translation only, but they are also applied to other types of translations such as biblical, philosophical, inter-disciplinary or political translations (as in this study). This is not a direct or indirect confirmation that all translation types are dealt with in the same way; each type has its own parameters, as well. Most importantly, the norms can be applied to all societies and all the time. This is true because the norms do not govern one certain kind of translation and disregard other types, nor do they govern one community or one period and ignore others. The norms are ever-present in their validity in translation across languages and all over the time. It is worth mentioning here that the main focus of this study will be the initial norms. Having explained the term of translation norms, it is significant now to discuss the nature and role of political texts in general and specifically political speeches.

Political discourse

Reisigl (2008, p. 243) explains that political speeches could be defined as the art of a structured oral chain of coherent speech given about a specific social or political event in order to serve a particular purpose by a single person and used to address a specific audience. In addition to that, speeches could differ from each other in length, topic and function (i.e. to convince, warn, make arguments, give idea, etc.), according to the speaker, audience, style, event and according to the aim. Generally speaking, political texts are considered to be texts that are written to persuade, affect and change the public opinions (Fairlough, 1995, p. 182).

Schaffner (1997, p. 119-120) in her essay, Strategies of Translating political speeches emphasizes that the term 'political text' is vague as it covers a wide range of genres, such as political speeches, multilateral treaties, editorials, commentaries, press conferences with politicians, a politician’s memoir etc. She also emphasizes that political texts are part of political discourse. This means that language used within political texts is primarily political and certainly, this language could be presented in many ways and forms. The criteria of a political
text could mostly be functional and thematic. Moreover, political texts are deeply connected with politics and they could be written according to history and culture. The main aims of political texts differ to assist politicians according to their different activities as well as to convince people of their ideas and to gain the confidence of the audience. Their topics would be mainly presented to successfully serve their ideas, programs, etc. Furthermore, in most cases, they are written to address the wider general public in society (Schaffner, 1997, pp. 119-120).

**Characteristics of political discourse**

According to Newmark (1991, p. 146), there are four points in connection with political concepts: **culture-bound**, mostly **value-laden**, **historically conditioned** and, **abstractions just** like all concepts. These four political points are, indeed, utilized to affect people, persuade them and change their minds. The following is an exemplification of such political concepts that are found within the case study of this dissertation.

The use of phrases, which are specifically related to the basic system of governance in the Kingdom of Saudi Arabia, could noticeably be found within the speeches of King Abdullah bin Abdulaziz. That is to say, these phrases could only be found within the Saudi Arabia context, thus such phrases would be vague for people that are not familiar with the Saudi culture and politics. The following example, extracted from the case study, will clearly explain the **culture-bound** point.

• وفي المجال السياسي تم إصدار نظام هيئة البيعة لتعزيز البعد المؤسسي في تداول الحكم ، وبدأت المجالس البلدية تمارس مسؤولياتها المحلية بعد انتخابات نزيهة ومشرفة...

• In the political field, the system of pledge of allegiance commission has been issued to enhance the constitutional dimension of assuming power.

Municipal Councils have practiced their local responsibilities following impartial and honorable election.

In this example regarding culture-bound concept, it clearly appears that the phrase "نظام هيئة البيعة" is specifically related to the Saudi culture and politics. This phrase could be defined as a Saudi commission that chooses the King and Crown Prince of the Kingdom of Saudi Arabia. This commission includes the sons and grandsons of King Abdulaziz Al Saud. With regard to translation, it seems that the translator, in this example, has opted for literary translation and rendered the phrase as “the system of pledge of allegiance commission.” If someone reads the phrase in English for the first time, he/she might be able to know that there is a kind of “pledge of allegiance” commission in Saudi Arabia. However, one might not understand the deep meaning of the phrase and the commission’s mission unless he/she is familiar with Saudi culture.

A number of phrases related to **historically-conditioned** point have been detected in the case study. King Abdullah, for example, has mentioned that the Kingdom of Saudi Arabia has been founded by the late King Abdulaziz. Moreover, he mentioned that the late King Abdulaziz has united the people of Saudi Arabia on the basis of Islam. The following examples, taken from the corpus, will illustrate the “historically-conditioned” point. Furthermore, he also mentioned that King Abdulaziz has helped in making Saudi Arabia one of the safest and most stable countries in a relatively unsafe area. The following examples, taken from the corpus, will illustrate the **historically-conditioned** point further.
Late King Abdulaziz founded and united this state on the basis of Islamic Sharia.

The kingdom became the homeland of stability in an environment surrounded by troubles and wars.

Some instances with regard to “value-laden” concept have also been found in the case study. Such a political term refers to positive and negative events, objects or activities (Newmark, 1988). For example, King Abdullah, in one speech, warns that security forces and people of Saudi Arabia should cooperate and unite to eliminate terrorists who try to destabilize security in the country. Furthermore, He warns that government and people will confront terrorism whatever it costs until all forms of terrorism are completely eliminated. Consider the following examples, taken from the case study, on “value-laden” point.

I stress that cohesion and cooperation between the people and the government and vigilance and courage of security forces will withstand this deviating group.

We are firmly determined to confront terrorism in all its forms however it might last and whatever it might cost until this deviating group comes to its sense or is uprooted from the Saudi society.

One can easily see through the illustrative examples that King Abdullah directly warns people and terrorists at the same time. Regarding people, he urges people to unite and cooperate with security forces to tackle terrorism. On the other hand, he warns that security forces and united people of Saudi Arabia will firmly face and confront terrorists whatever time it takes and whatever it costs. To make it clear, the speaker sometimes persuade people to act in a certain way and at other times intimidates that there will be bad consequences.

A number of examples have also been found in connection with abstractions which refer to the political terms and phrases that are used to convince the audience about proposed issues. The following examples will further explain this concept.

The plan has focused on a package of priorities, led by the preservation of Islamic values, enhancement of national unity, national security and social stability, upgrading standards of living, provision of job opportunities for Saudi job-seekers, development of human labor force,
upgrading his skills, diversification of economic base, increase of private sector contribution to the development...

• ونظراً لأهمية الاستثمار في التنمية الوطنية فسنواصل / إن شاء الله / دعم القطاع الخاص وسنجعل منه شريكاً استراتيجياً في التنمية الاقتصادية كما سنقوم بتحليل العقبات التي تواجه المستثمر السعودي والأجنبي وذلك بالاستفادة / ما أمكن / من المزايا النسبية في الاقتصاد السعودي.

• Due to the importance of investment in the national development, we are planning to continue our support for the private sector to become a strategic partner in the economic development and we are planning to remove all obstacles facing Saudi and foreign investors to make them benefit, whatever possible, from the proportional privileges in the Saudi economy.

The underlined concepts are considered to be strongly connected with the political texts especially the speeches that intend to present the government's plan. These concepts, which refer to abstractions, are merely general phrases that could be used to address the people about the economic situation of the country. Using such persuasive phrases would indicate the attempt of convincing people that the government is doing the best to enhance the economy of the country by, for instance, enhancing national unity, encouraging investment and creating more opportunities for the people who are in need for jobs. By doing so, the addresser is basically convincing the people that the government is supporting them.

Having identified the context of study and case study, it is really significant to identify the role that repetition device plays within Arabic as well as English. Moreover, it is also useful to figure out the frequency of utilizing repetition in political discourse.

Repetition in Arabic
Repetition can frequently be used especially in the area of political speeches within the nature of Arabic. On the other hand, it appears that repetition is not really used within the system of English. Henceforth, employing repetition in English would make the text appear strange for an English audience. Eventually, this could normally result in odd sentences and sometimes unacceptable texts (see Holes, 1995, pp. 269-272; Johnstone, 1991, pp. 41-46; Hatim, 1997, p. 32). Accordingly, repetition is almost dissuaded in the English language.

Such a contradistinction in the use of repetition among the two languages would clearly command and condition the translator’s preferences and strategies. Consequently, this could result in strategies and shifts adopted by translators when performing repetition, especially in the area of Arabic-English political speech translation. Bearing in mind that the target audience is an English speaking audience, these strategies seem to be motivated as a result of adhering to the target language norms. It is significant to point out that translators are not forced to adopt these strategies or translation “shifts”, but rather it is their own choice to adhere to these strategies and procedures. When talking about strategies that have been optionally adopted, one would certainly consider the accurate instances to detect and “reconstruct” the different types of translation norms (Toury, 1995).

Repetition in English
Repetition is calculated negatively in the English sophistication. Haiman (1997, pp. 65-66) argues that English favours economically motivated non-repetition though; this is not to say that repetition does not occur in English. However, the repetition device is most likely used in English as a figure of speech or to emphasize on an important and particular issue and in some
cases, it is rarely used to make the text coherent. According to Gutwinski (1976, p. 80), repetition of the same linguistic item in English can be cohesive if it occurs in an adjacent environment as well as it can help the reader call to mind a lexical item and relate it with another repetition of the same item, which in turn creates coherence.

Corpus of the study
The corpus of the research consists of a number of speeches delivered by King Abdullah bin Abdulaziz, the Custodian of the Two Holy Mosques. These speeches have been translated into English on the official website of King Abdullah bin Abdulaziz. The speeches used for this study have been chosen because repetition seems to be used more than the other speeches.

It is significant to identify the various translation strategies in order to point out the different norms that are responsible for translating the instances of repetition. Therefore, a comparative analysis has to be done between the source texts and their translations in order to detect the “translation shifts” during the translation process.

Paraphrase
This strategy consists of paraphrasing the occurrences of repetition found in the source text. Within this strategy, the translators seem to adopt the free translation method where they reproduce “the matter without the manner, or the content with the form of the original” (Newmark, 1988, p. 46). The following example extracted from the case study illustrates this strategy.

• I am quite sure that the confidence, wisdom and experience of Sheikh Hamad are suffice to make the summit, which is held amid Arab and regional critical circumstances, a success.

Within this example, one can clearly see that the speaker has used the words "اللغة الدقيقة والحساسية" to describe the circumstances "ظروف" that Arab countries face at that time. From a translational point of view, the translator has chosen to render the three aforementioned words with one word in the target language as “critical”. By doing so, the translator adapted the paraphrase strategy where “critical” used to render the words "الدقة والحساسية". Despite the fact that the translator could render the aforementioned words as “critical and sensitive circumstances”, the translator has chosen to render them with only one word in the target text.

Use of synonyms
This strategy includes translating the occurrences of repetition by using various synonyms. That is to say, the translator seems, within this strategy, to render the repeated words found in the source text by using different words in the target text that have almost the same meaning. Consider the following example extracted from the case study.

• سمو الرئيس أيها الأخوة الأفضل أماماً جدول أعمال حافل بقضايا وهموم وطننا العربي الكبير سياسية واقتصادية واجتماعية مثيرة للاهتمام. ومؤخراً استضافت المملكة العربية السعودية مؤتمر القمة العربية الاقتصادية والاجتماعية الثالثة والتي صدر عنها العديد من القرارات التي تهدف إلى إعطاء الله إلى تعزيز التنمية العربية ودعم التكامل الاقتصادي وقد جاءت قرارات قمة الرياض وصلح الحمد استكمالاً لقرارات قمة الكويت وصلح الشيخ...
• His Highness the President,

Dear brothers,

We have a wide-range agenda of our Grand Arab nation’s political, economic, social and cultural issues and concerns, the most recent of which was the 3rd Arab economic, developmental and social summit held in Saudi Arabia and issued a number of resolutions aiming to further enhance Arab development and promote economic integration. Riyadh summit’s outcome was complementary to the decisions of Kuwait and Sharm Al-Sheikh previous summits...

One can clearly see that the underlined words "قرارات" have been repeated three times within the source text. However, the translator has chosen to render it with three synonyms in the target text as “resolutions”, “outcome” and “decisions”. Needless to say, the translator could have translated the repeated word "قرارات" as “resolutions” or “decisions” repeated three times in the target text. It is significant, henceforth, to figure out the reasons that motivate the translator to adopt such strategies when handling the translation of repeated words.

Deletion
Within this strategy, one element of the repeated words is deleted in the target text. This could be done by adopting “semantic translation” where the translators emphasize on the intended meaning rather than rendering repetition patterns (see Newmark, 1988). By doing so, the translator appears to see that there is no need to render all the repeated words found in the source text. Henceforth, one can see some words are repeated twice or three times in the source text but rendered with only one word in the target text. The following example taken from the corpus study is presented below with a brief discussion.

• ومن هذا الواقع المرير فإن الشعب الفلسطيني وقياداته مطالبون اليوم أكثر من أي وقت لتجاوز كل الخلافات والوقوف جبهة واحدة تستند في نضالها إلى جبهة عربية متراصة توفر لها كل الدعم والمساندة خاصة...

• Out of this bitter situation, the Palestinian people and leadership are required more than any time before to overcome their differences and stand united leaning, in its struggle, on an Arab orchestrated front that should provide them with all kinds of support and assistance...

It is obvious within this example that the word "جبهة" has been repeated twice by the speaker within the boundary of the same sentence. As explained above under the sections on “Repetition in Arabic” and “Repetition in English”, the usage of repetition seems to be highly encouraged within the structure of Arabic. On the other hand, it appears that repetition is rarely used within the structure of English. Henceforth, one can clearly see that the translator has chosen to delete one occurrence of the repeated word "جبهة". It is obvious that there is no obligatory grammatical rule urging the translator to do this deletion.

Merging
This strategy contains merging the two repeated words found in the source text to be rendered as one word in the target text. In other words, when two words have nearly the same meaning, the translator has chosen to merge the two words in the target text. This strategy will be further explained by analyzing the following example extracted from the case study.
From where it meets the needs of Arab citizens and meets their aspirations. However, reaching the targeted goals of those decisions requires a qualitative leap in the method and style of joint Arab Action including the restructuring of the Arab League...

Within this example of repetition, the words "تطلعاته" and "طموحاته" have been mentioned in the source text. The two words are mainly considered to be synonyms within the source language that literally mean “ambitions” and “aspirations”. However, one can see that the two words are merged into one word within the target text as “aspirations”. Therefore, the translator seems to be aware of the target language system and has not chosen to translate it, for example, as “their ambitions and aspirations” because this will sound redundant.

Discussion of findings
Having analyzed the data and compared the repetition examples found in the source text with their translations in the target text, it appears that the translator has adopted various translation strategies when handling the occurrences of repetition. These strategies mainly seem to avoid and minimize the instances of repetition found in the original text whenever possible. It is crucial to identify the reasons that motivate the translator to adopt the aforementioned strategies explained in the previous section when rendering repetition. It seems that there is no binding rule that could motivate the translator to avoid or minimize the occurrences of repetition. However, any translation process involves two forces namely the source text language and the target text language. In other words, the translator basically deals with two sets of norms: the norms of the source text and its culture “adequacy norms” and the norms of the target text and its culture “acceptability norms”. Henceforth, the translator seems to be aware of the target text language, thus, the translation process appears to be affected by the constraints of the target language “acceptability norms”. As far as the norms of English language are concerned, it was previously explained that repetition seems to be rarely used within the structure of English and sometimes could be discouraged. On the other hand, it is highly functional, used and encouraged within the system of Arabic. Accordingly, it could be safely concluded that this variation between the norms of the source text (Arabic) language “adequacy” and the norms of the target text (English) language “acceptability” can be responsible of adopting such strategies.

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References
Semantic and Syntactic Challenges in Translating Political News Reports from English into Arabic and vice versa: A Linguistic Approach

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Abstract
The present paper aims at shedding light on semantic and syntactic challenges that Arab translators encounter when translating news reports from English into Arabic and vice versa. Thirty one graduate students were asked to translate three political texts from Arabic into English and three texts from English into Arabic. The theoretical framework chosen for this study draws on linguistic approach to translation. The results of the study show that translators encountered semantic and syntactic challenges when rendering political news reports into the Target Language.

Keywords: linguistic approach, translation, media discourse, semantics, and syntax.
1. Introduction

The popularization of newspapers, in both printed and online forms, has a great effect on the process of translation all over the world. Newspapers depend on news agencies whose job is not only to gather news events from all over the world, but also to translate this news into different languages. News reports represent a source for popular written discourse for lots of people furnishing them with updates on evident events (Van Dijk, 1988). With the growing need to broadcast the news in different languages and having access to the news broadcasted in other languages, translation has become in vogue for news agencies. Hence, numerous newspapers hire translators whose primary duty is to translate news that is transferred by great news agencies such as AFP, BBC, Reuters, Voice of America, etc.


In Jordan, there are three newspapers issued in English: Petra News Agency (official news agency), Ammon News is issued in both Arabic and English while the Jordan Times is only issued in English. This paper studies the challenges that MA translation students encounter when translating political news report from Arabic into English and vice versa. This paper aims at identifying these challenges based on the following levels: semantic and syntactic. It also attempts to suggest solutions and strategies that enhance translation students’ performance in translating political texts. This study is original and significant, as it is based on the observations of the actual training settings.

1.1 Language in the Media

There is a consensual relationship between language and media, as journalists use language to describe the lens sights of their cameras; their main goal is to transmit an effective message to their audiences they accommodate language according to their needs. However, they do not care of the grammaticality of the sentences they write rather than their emotive effects on the audiences. They depend on the element of suspense; their main goal is to transmit an effective message to their audiences. According to Rayner et al. (2004, p. 2), media “produce and ‘package’ versions of events and issues in their output, and which we consume as part of our daily lives and situations.” However, its characteristics will never be changed such as its spontaneousness, its products are shared i.e. known to everyone, it is directed to a large number of people, it is controlled by institutions, it relies heavily on advanced technology and its products are expensive to produce (Rayner et al., 2004).

Johnson and Ensslin (2007) define language used in the media as metalanguage, i.e. language employed to talk about language. Preston (2004), cited in Johnson and Ensslin (2007, p. 13), defines metalanguage as: (1) consists of language about language, i.e. in a discussion about the pronunciation of a word, (2) metalanguage presumably involves less explicit form of linguistic commentary where there is simply a mention of talk itself."

Fairclough (1995) emphasizes that media language should be analyzed as discourse and media discourse should be linguistically analyzed. Fairclough (1995) indicates that communicative events are temporally and spatially disjoined. That is, the place and time of the
production of the mass media text is different from the place and the time of consumption of that text. For example, a communicative text may occur in the USA and broadcast in Jordan. As a result of temporal and spatial parameters, communicative event can be considered as "a chain of communicative events" (Fairclough, 1995, p. 37). Trew (1979), cited in Fairclough (1995), states that discourse consists of ideological and linguistic processes and there is a strong relationship between them, i.e. the linguistic choices are affected by ideological meanings.

1.2 Political Discourse
Political discourse is characterized as “a complex form of human activity” (Chilton and Schaffner, 1997, p. 207), as politics can be practiced without language (Schaffner, 2004). Politics therefore rely heavily on the professional use of language. The more professional the politician, the more successful and famous s/he will be. For example, in the election debates and campaigns, the one who uses emotive and logical form of language, s/he is likely to win the elections. Media play a pivotal role in "disseminating politics and in mediating between politicians and the public" (Schaffner, 2004, p. 118). That is to say, media is a mediator between politicians and their audiences, i.e. without media, the politicians will be unable to disseminate their political points of view to the public. In recent years, mass media has had a powerful role in broadcasting the messages and the political views of a certain political group or party. The role of media does not excluded in publicizing news rather it plays a significant role in publicizing war or peace, especially in the Middle East region, i.e. Aljazeerah T.V. channel plays a powerful role in the Arab Spring movement. It has been able in changing some political regimes in the region.

The participants in the communicative context determine whether the text is political or not; there are some types of political texts called prototypical texts i.e. texts that tackle political views, ideas, beliefs and practices of a society (Schaffner, 2004). These kind of texts are studied by discourse analysis.; different approaches have been applied in analysing these texts such as pragmatic, textual, discourse-historical and socio-cognitive methods (Schaffner, 2004).

The most ostensive problems in translated works are the linguistic related ones as they directly hamper the conveyance of the message from SL into TL. Thus, the inseparable relationship between translation and linguistics can be described as a tug of war, or using Malmkjær (2011, p. 61) words this relationship has not been 'harmonious’. Some linguists including Nida (1964), Catford (1965) and Gutt (1991), for instance, dedicated some of their research to bridge the gaps between translation and linguistics.

The major concern that translators strive for is that of equivalence (see Catford 1965, Nida 1964, Newmark 1988, for example). Translators work hard to maintain equivalence between SL and TL with more focus on both the level of lexis and the level of syntax. Therefore, Vinay & Darbelnet (1995, pp.11-12) point out that lexical items and syntax represent very crucial features for conveying the message. Along the same lines, Catford (1965, p. 1) indicates that “translation is an operation performed on languages: a process of substituting a text in one language for a text in another.” This definition implies that this process of substation of texts takes place at the levels of lexis and syntax. So, when conveying messages across languages, the messages will be represented through different linguistic patterns using different lexical items and different syntactic structures.

Translated news reports into Arabic attract a wide audience who only form their understanding of the events around them through these translations. The present paper studies
translating news reports from English into Arabic with special emphasis on lexical and syntactic challenges, which translators encounter.

Theoretical Framework
As the paper concerned with the lexical and syntactic challenges, the appropriate theoretical framework for this study is the linguistic approach as divorcing linguistics from translation is “a tug of war”. Equivalence, which is the most imperative concern of translators, can be attained linguistically in a successful way.

1. Methods and Procedures
The methodology of the current study draws on qualitative approach, such as observations, note-taking and ethnography. The data of the current study were collected during the Fall semester 2012-2013 at Yarmouk University (Irbid-Jordan). These data were assigned to a course titled "Mass Media Translation" for MA students whereby 31 students were asked to translate six political texts in three different sessions: three from English into Arabic and three from Arabic into English. The length of each text was about 250 words and the time allocated for translating each text was one hour. Before that, students translated different political texts in the classroom. The purpose behind this study was unknown for the participants in order to avoid confusion and to keep the mainstream of translation as normal.

The translated data was analyzed and the challenges that students face during translation were classified into two categories: semantic (inconsistency of word selections) and syntactic (grammatical mistakes).

2. Data Analysis
The purpose of data analysis is to support the study's main argument that understanding the Source Text (ST) is the most prominent step in the process of translation from SL to TL. The study has found that many translation students did not understand the ST in Arabic, thus they had committed many semantic and syntactic errors. Shunnaq (2000) states nine problems facing Arab translators when translating texts into English namely; syntactic problems, number and gender, relative nouns/pronouns/clauses, text-types, emotiveness, monitoring and managing, lexical non-equivalence, cultural difficulty i.e. proverbial expressions and euphemism, and synonymy. This study narrows down these problems into semantic and syntactic challenges.

Semantic Challenges
Semantics is the study of meaning or the conceptual and literal meaning of words. So, the translators' main duty is to fully convey the meaning of the ST into the TT. It is a hard mission for translators to find the most adequate equivalent word or expression in the TL. One of the reasons could be that the concept or the word does not exist in the TL, for instance the Arabic expression صلة الرحم is culture-bound and does not exist in English (Shunnaq, 1999). As we know, complete synonyms are impossible in the same language let alone translations. Let us first shed light on some of the semantic challenges that student encounter during the translation process; they include the following:

1.1.1. Lexical non-equivalence
As mentioned above, finding complete equivalent terms is a difficult task for translators because of lexical gaps and the cultural background between the two languages (Shunnaq, 2000). In
political discourse, there are certain terms and concepts which are understood by politicians or those who specialize in the field of politics; it may be referred to as anti-language, a type of language which is used and understood among a certain group of people. The findings of the study show that translators have a challenge in finding equivalences at the sentence level. Consider the following example:

(1) [ST] قال الجيش الإسرائيلي إنه استهدف "مواقع نشاط ارهابي لحماس وفرق ارهابية مسؤولة عن اطلاق الصواريخ" لكنه لم يذكر تفاصيل وتقول القوات الإسرائيلية أنها لن تتهاون مع مثل هذه الهجمات وستعتبر حماس مسؤولة عنها. [TT] Israeli army said that they objected some places that had terrorist movements for Hamas and other terrorist groups responsible for launching missiles but he didn't go in details.

Considering example (1) above, the English translation is not equivalent to the Arabic source text. First, the translator does not choose the right lexical equivalence in the TL, i.e. the verb "istahdafa" استهدف in Arabic does not mean "objected" rather it means "targeted". The sentence "some places that had terrorist movements for Hamas" is not semantically equivalent to the Arabic source text "مواقع نشاط ارهابي لحماس وفرق ارهابية مسؤولة عن اطلاق الصواريخ". The translator misunderstands what is meant by the ST. Therefore, the translation was misleading. The Arabic sentence means that "Israeli army targeted some sites for terrorist activities and groups who are responsible for launching missiles". In addition, the translator neglects translating the following statement into English "قالت اسرائيل لنتهاون مع مثل هذه الهجمات وستعتبر حماس مسؤولة عنها "Israel also stated that they will not tolerate such attacks and Hamas hold responsibility for them." Again, the phrase "لكنه لم يذكر تفاصيل" is translated as "he didn't go in details", the translator uses the pronoun "he" to refer to "Israeli army". Instead of saying "they did not provide further details", the translator tends to word-for-word translation which is completely misleading. This example enforces the argument that understanding the Source Text (ST) is essential before commencing the process of translation, because it helps the translator to avoid ambiguity and misunderstanding.

(2) [ST] إسرائيل تقصف أهدافا في غزة بعد إطلاق صواريخ عليها [TT] Israel is shelling Gaza after shooting a rocket on it.

The translator does not employ the equivalent or synonymous word when translating the title of the news. For instance, s/he chose "is shelling" as equivalent to "تقدصف" which is not equivalent/synonymous for "shelling". Furthermore, the translator utilizes "shooting a rocket" instead of "launching rockets". The translator also ignores the noun "targets".

(3) [ST] The stress dominates the borders area and there are many clashes. [TT] ويسود التوتر منطقة الحدود وكثيرا ما تقع اشتباكات

Again, the translator uses the inconsistent equivalent/synonymous word. For instance, the translator employs the word "stress" instead of توتر which is not equivalent/synonymous for "tension". The word “dominates” which is also inappropriate. The model translation for the whole sentence should be “the borders area witness tension and clashes occur".
Syntactic Challenges
Translation students have also faced many grammatical challenges such as subject-verb agreement, prepositions, tenses, and verb forms. The following example exhibits this phenomenon:

(4)


[TT] Gaza is under hamas's control since 2007, the movement went through a war Israel for three weeks, between December of 2008 and January of 2009; the tension is still there, in the border-line area, and many clashes occur.

In the above mentioned example, we observe several grammatical mistakes. For instance, the translator employed the wrong aspect form of the verb in the first sentence “Gaza is under hamas's control since 2007”. The action of the verb in this example started in the past and it is still continuing in the future. The translator has to use the present perfect aspect, thus the sentence has to be written as "Gaza Strip has been under the domination of Hamas since 2007". In addition, the translator did not capitalize the letter ‘h’ in "Hamas" which is a proper noun. Further, instead of saying "clashes occur", the translator wrote "clashes occurs", s/he had a grammatical mistake with subject-verb agreement. However, these minor errors occur frequently; these mistakes are unintentional. After students are asked about these errors, they confirm that they are aware of them, but did so accidentally. The underlined sentence is also incomplete because it needs a preposition like "against", thus the sentence must be written as “Hamas and Israel went through a war lasted for three weeks, from December, 2008-January, 2009; tension reveals on the borders and clashes between them are common there."

Translators also make subject-verb errors when translating texts from English into Arabic. Consider the following example:

(5)

[ST] Businesses and services in the north-eastern US are expected to start re-opening on Wednesday after two days of closure forced by storm Sandy.

[TT] من المتوقع من الاعمال والخدمات أن تبدأ عملها في شرق الولايات الأمريكية يوم الاربعاء بعد ان اجبرت على الاغلاق يومين متناشرين بسبب اعصار ساندي.

Apparently, the translator renders the ST literally, so s/he has a grammatical error when the translator converts the verb and the subject of the Arabic sentence. That is to say, the sentence should be:

يستأنف الشركات والخدمات اعمالها يوم الاربعاء في شمال شرق الولايات المتحدة الأمريكية بعدما اجبرت على الاغلاق يومين بسبب أعصار ساندي.

Translators also commit mistakes in subject-verb agreement, especially when "there" is the subject of a sentence, because the distinction is not available in Arabic, i.e. "يوجد شخص خلف الباب" (singular), "يوجد اشخاص خلف الباب" (plural). For singular and plural, there is only one form for the verb in Arabic. In some cases translators tend to use a plural verb after a gerund. Example (6) below sheds light on this phenomenon:

(6)
The border is prevailed with tension and *there is a lot of combats*.

Selecting the appropriate proposition and the pronouns in English are another syntactic challenge that translators encounter. This may be due to the translators’ lack of proficiency of the English language. Consider example (7) below:

(7) وتقول القوات الاسرائيلية انها لن تتهاون مع مثل هذه الهجمات وستعتبر حماس مسؤولة عنها. [ST]
The Israeli army said that *he* aimed "places that had terrorism activity and on the terrorist groups that were responsible of launching the rockets". [TT]

In this example, the translator uses “*he*” to refer to the Israeli Army, and she uses “responsible of” instead of “responsible for”. These challenges are noticeable through the data analyzed.

**Conclusion**

Based on linguistic approach, the present paper studies translating news reports and focuses on semantic and syntactic challenges that translators encounter. It shows that the lack of comprehension of the SL text constitutes a very important factor that leads to providing semantically non-equivalent lexical items in the TL to those of the SL. Furthermore, lack of focus and attention on the part of the translators resulted in creating syntactic related problems including subject-verb agreement, adequate prepositions and grammatical issues. Semantics and syntax constitute the backbone of any type of discourse which aims at creating channels of communication among people; if mishandled, the consequences can be far reaching. Therefore, we need to focus on conveying messages that are semantically accurate and syntactically correct in the TL as well as those in the SL. In addition, translators might need to do background reading to acquaint themselves with the subject matter where necessary. Besides, translators should read the ST more than one time, understand and analyze it, before they transfer it into the TL. Moreover, translators should avoid word-by-word translation and focus on conveying the full meaning of the ST.

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A New Perspective on the Cultural, Linguistic and Socio-linguistic Problems in the Translation with Particular Reference to Mohammed Abdul-Wali’s Short Fiction

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Abstract
The appearance of the collection *They Die Strangers* (1966) in English (2001) by the Yemeni writer Mohammed Abdul-Wali, published by the Center for Middle Eastern Studies at the University of Texas at Austin, was a promising start for the Yemeni literature to be known to foreign readers. However, the socio-cultural differences and colloquial words and expressions that challenge the translators hinder a complete faithful translation in many of the short stories by Abdul-Wali. The aim of this paper is to show how the cultural, linguistic and socio-linguistic misinterpretations in the translation of two representative short stories affect the progression of their themes hence fail to convey the level of oppression and frustration in the lives of the Yemeni people during the 1960s. The study is new in its orientation for it will be presented through detailed analysis taking the context of each story as a principal element.

*Key words*: literary translation, culture, socio-linguistics, Yemeni literature, short fiction
Introduction
In the current age of globalization where communication among countries grows faster, translation is required to transfer the multi-cultural identity faithfully, however, the challenges facing cross-cultural translation become inevitable. As a result, numerous studies on literary translation have, for many years, been involved in finding various types of problems such as linguistic, cultural, pragmatic, religious and stylistic aspects in the translated versions which have been translated by foreigners who are non-native users of Arabic. Many researchers from the Arab region (cf. Abdel-Hafiz, 2003; Shunnaq, 1998; Muhaidat and Neimneh, 2011; among others) are in the same boat for they all became aware that the loss of faithfulness in the original culture will mislead the target readers hence marginalizing its underlying implication and thereby contributing to its failure in communicating the intended socio-cultural messages embedded in the text. Naguib Mahfouz, for instance, is one of the most widely-translated Arab writers today yet his fiction is the most enticing to such research. This is because as Van Leeuwen (2004, p. 14) puts it, "It was in 1988, shortly before Naguib Mahfouz was awarded the Nobel Prize for literature, that for the first time I was confronted with the complex cultural and political implications of translating Arabic literature." Practically speaking, the growing interest of this study in translation studies comes as a result of frustration and disappointment, and with no exception, I consider myself one of them in relation to the translation of the Yemeni writer Mohammed Abdul-Wali's short fiction.

The Yemeni cultural context
Yemen is one of the oldest countries which has a well-defined historical background and a rich cultural tradition of its own. The lifestyle of Yemeni people and their traditional characteristics are reflected by their own culture norms. Paradoxically enough in such a rich country, only a few Yemeni literary writers have emerged to reproduce the historical and cultural changes that have been taking place at various points in time. To add insult to injury, the literary works of these few writers which are a manifestation of the Yemeni society and culture are not entirely translated into English hence remain unknown to the outside world. Perhaps the main reason for such fatalistic apathy is an induced passivity and a lack of encouragement by the ministry of cultural affair in Yemen, which comes due to political, financial and religious issues. The Yemeni poet Fatima al-Ashby has been critical of the possibilities of literature in Yemen, pointing out that literature “is no less shaken than the political, economical, social and security status in the country. Standards have been mixed” (in the Observer, 2011).

Mohammed Abdul-Wali and his Fiction
Mohammed Abdul-Wali is one of the most refined Yemeni writers who conveys in his fiction the political and economic difficulties that have been faced by Yemen and its people during the 1960s and the early 1970s. The collection They Die Strangers, a novella and thirteen short stories, is published by the Center for Middle Eastern Studies at the University of Texas at Austin. The Translators are Abubaker Bagader, a Professor of Sociology, at King Abdul Aziz University in Jeddah, Saudi Arabia, and Deborah Akers, an Associate Professor of Anthropology, at Ohio State University. The introduction to They Die Strangers is written by Shelaph Weir, at the invitation of Texas University Press. Weir provides the family background of Abdul-Wali, his educational achievements and his political activities until his tragic death. In short, Abdul-Wali was muwallad, “person of mixed blood”, as his mother was an Ethiopian and his father was an émigré from north Yemen. This mix of family background had an effect on him
which visibly gets reflected in the delineation of his major themes, i.e. emigration, identity and race issues. The stories "have a strong autobiographical feel" (Weir, 2001, p. 4). The theme of the critical political situation in Yemen in the 1950s and 1960s is also central in which Weir felt obligated to present some information against this background, with special focus on the ruthless rulers of North Yemen and their oppression on the Yemeni people. Weir also argues that Abdul-Wali was primarily writing for fellow Yemenis, who would have implicitly understood his often subtle cultural and political references and the contexts of his stories. However, they require some explanation for western readers unfamiliar with Yemen (ibid, p. 5). Not only this but also he writes in colloquial Yemeni which poses more difficulties in the translation of his work.

Literary translation – A brief introduction

Hermans (2007, p. 78) argues that his research for a definition of literary translation, among the devoted works of a number of scholars (e.g. Classe, 2000; France, 2000; Toury, 2000; Lambert, 1998; Bush, 1998; Snell-Hornby et al., 1998), “leads nowhere” because none of their definitions offers a ground whereby they must make a distinction between literary from “other” translation. For him “the standard view is that literary translation represents a distinctive kind of translating because it is concerned with a distinctive kind of text” (Hermans, 2007, p. 77). Hermans statement holds true for the fact that literary text has its own distinctive style and unique characteristics which makes literary translation to be one of the most demanding and challenging task yet very enjoyable.

In the second half of the twentieth century, the study of literary translation focused on the linguistic-oriented approaches where the jobs of the translators were devoted to finding the amount of linguistic similarities as well as differences between the source text and its translated text. It was until the early 1990s the increasing influence of cultural studies in translation started to emerge. The so-called 'cultural turn' as it was coined in the edited collection Translation, History and Culture (1990) by the leading figures Bassnett and Lefevere's (see Snell-Hornby in her paper in the same collection) witnessed a new direction in translation studies. Simon mentions that translators are told that in order to accomplish their work in an approved manner they must comprehend the culture of the source text “because texts are 'embedded' in a culture. The more extensive is this 'embedding,' the more difficult it will be to find equivalents for terms and ideas (for instance Snell-Hornby 1988, p. 41)” (1996, p. 130). The cultural-oriented approaches moved from a word-for-word substitution to cultural involvement and further to consider the importance of context and its influence in the way people in different societies behave and communicate; “the text is embedded in a given situation, which is itself conditioned by its sociocultural background” (Honig & Kussmaul, 1982 cited in Snell-Hornby, 1990, p. 83). Bassnett and Lefevere also emphasize the fact that “there is always a context in which the translation takes place, always a history from which a text emerges and into which a text is transposed” (1990, p. 11), (see also Baker, 2006 and House, 2006). Nida assures that failure to consider the contexts of a text is largely responsible for the most serious mistakes in comprehending and reproducing the meaning of a discourse. But contexts need to be understood as influencing all structural levels of a text: phonological, lexical, grammatical, and historical, including events leading up to the production of a text, the ways in which a text has been interpreted in the past, and the evident concerns of those requesting and paying for a translation (Nida, 2001, p. ix).
The following sentence, for example, sounds funny and incongruous when the context of the short story, “On the Road to Asmara,” is not taking into consideration:

واربعة بارات كبيرة فاغرة فاها يمرح عند ابوابها الذباب. ص 116

[and four big luxurious bars, flies playing at their door. (p. 132)]

The phrase “فاغرة فاها” is rendered into English as “luxurious” while in fact it means a wide open mouth, and it is used metaphorically to indicate that the bars are empty waiting eagerly for customers like a hungry wide-open mouth. The whole narrated events based on a detailed description of the road to Asmara which has been portrayed as a down scale place that is full of poor and desperate people. The question remains here how can bars be luxurious and the flies playing at their doors? Flies, in fact, signify cheap and filthy places.

The issue of socio-linguistics in translation, on the other hand, has also drawn the attention of many scholars. Nida (1991, p. 25) confirms that the “relation between sociolinguistics and translation is a very natural one, since sociolinguists deal primarily with language as it is used by society in communicating,” while Pinto (2012, p. 185) assures that “the attention given to Sociolinguistics by translation scholars needs to be considered within the broader context of what came to be called the “Cultural Turn”.

Many translation theorists (e.g. Mona, 2002; Newmark, 1988; Nida, 1964; van Doorslaer, 2007) proposed different kinds of translation strategies which professional translators tend to use to overcome the difficulties in the translation process. Strategies such as insertion, deletion (omission), transliteration, substitution and addition will be referred to in the following discussion.

**Two representative short stories**

In this section, I will analyze two entire short stories taking the context as a primary element and showing how the socio-linguistic challenges associated with culture-specific words, colloquial words or expressions, cultural and literary allusions were the source of many translational problems hence hamper faithful translation.

**Ya Khabiir**

The short story *Ya Khabiir* is interspersed with various references; religious, cultural and historical. One of the problems that the translators face comes from the occurrence of homonyms; Longman dictionary (2001) defines a *homonym* as “a word that is spelt the same and sounds the same as another, but is different in meaning or origin”. The story *Ya Khabiir* is an excellent illustration to this point. The story revolves around a first-time encounter between two persons, the narrator and a “soldier”. The confusion starts from the title itself *Ya Khabiir* which consists of two parts. The first part is “Ya” which means in English “O or Oh” and the second is “Khabiir” which means in Arabic standard an expert or an experienced person in any field or of any subject. The female name for it is khabiirah (خبيرة) while the plural forms for the male and female are khubara’a, khbiarat (خبراء, خبرات) respectively. In Yemeni colloquial dialect, the matter is different as “khabiir” is in Baker’s (1992) definition a “culture-specific” word for it is a very common word implies the meaning of a friend. It is used politely to address a male person whom we do not know his name or we encounter for the first time, regardless of his social standard. This word has neither female nor plural forms. The standard form for khabiir is khabiiri (خبيري) that is similar to sahibi (صاحبي), but it is commonly used with its abbreviated form khabiir.
(خبير) (صاحب). Hence, the best equivalent for this Yemeni specific word in English is a friend or a buddy as in spoken American English.

Within the context of the story, the word “khabiir” is first used by the “soldier” to draw the attention of the narrator to stop him from walking. The translators rendered this word literally as an expert, i.e. “an address of respect for a learned professional” (p.79). Their comprehension of this word affects the progression of the theme and causes confusion in the translation process. The story begins when the narrator comes out from the governor's office because of “a law case”. He then encounters a “soldier” for the first time who calls him “ya khabiir”. The translators mistook the whole situation for they thought that since the narrator came out from the "governor's office" and that he was called “ya khabiir” by the “soldier”, then the word “ya khabiir” is translated into an expert presenting the narrator as a lawyer, “a learned professional person”. Weir (2001, p. 6) in her introduction underpinned the same mistake and considered the narrator as a lawyer. Reading and analyzing the events of the story carefully, one can recognize that the narrator is a villager. The events of the story were set in 1966 where Yemen was that time still a very primitive country to have the structure of the court system which includes lawyers. People who have law cases can go directly to the local governor. This can be apparent from the following three extracts:

I was on my own way back from Hayfan after spending two days on a law case at the governor's office. As usual, I didn't get any result. The legal procedures would continue, but nothing would be resolved. (p. 79)

“Ya Khabiir, did you have a law case? My God, what's it with you people from Hujariyyah, that makes you love going to court? Any one of you who has two coins in his pocket files a lawsuit.” (p. 80, author emphasis)

Failing to observe the historical as well as the cultural background of the Yemeni society during that time leads to a flawed translation. It is very perceptible from these pieces of narrative that “the governor's office” is the place where the Yemeni people go to for their law cases. The word “court” (underlined in extract 2), is immaterially inserted to the translated version that does not exist in the Arabic one, and also translating the words “قام يشارع” to “files a lawsuit” (underlined
in extract 3), is far fitting to the current historical context of the story. Furthermore, the dealing between the people with law cases and “the governor” is direct without mediators which can be deduced from the following statement “You give the governor one hundred riyals under the table” (underlined in extract 3) which also indicates the corruption of the governors.

In view of that and in addition to the narrator's inner descriptions “many worries gnawing at me […]” (p.79) reveal his frustration and oppression. The accounts “As much as I hated death, I detested soldiers even more. I hate soldiers. I fear them and have never walked with any of them” (ibid) cannot be ascribed to a lawyer who supposed to be audacious, but rather to a country farmer who is desperate with a deep hatred of the corrupt society he lives in. Toward the end of the story, it appears that the translators start to get baffled as to how to deal with the word “ya khabiir” for they realized that even the ignorant soldier is called “ya khabiir” by the narrator when he offers to put him up for a moonless night as his destination is still far. Thus, they opted for transliterating “يا خبير” into “ya khabiir” as the only option (underlined):

وأطلت تحت أقدامنا قريتي وبدون أن أدري كنت أقول له
المفاليس يا خبير بعيدة والدنيا ليل لازم تبات الليلة عندينا وصلح يرفعها الله ص

I saw my village in the distance, and before I knew what I was saying, I said, “Ya Khabiir, you have a long way to go to reach Mafliss, and this is a moonless night; you should stay with us and leave in the morning.” (p. 82)

Readers, without doubt, will be in a state of uncertainty since the word “ya khabiir” is being previously translated as “an address of respect for a learned professional”. A further interesting point which shows how translating the word “ya khabiir” remains a stumbling block to the translators is when they rendered it differently into “sir” in the following fragment:

واعيدن يا خبير إني أريستي الأولى يكونوا متعلمين .. ما يكونوا عسكري مثلنا .. من غير علم ص

“Sir, I swear to God, I wish that my children would be educated and not become ignorant soldiers like me.” (p. 82)

Interestingly enough, the translators, seem to be unaware that they ultimately translated the word “يا خبير” into its correct equivalent, in the Yemeni colloquial dialect, that is “a friend”:

ومع سيرنا كانت نسمات المساء تهب علينا بحنان وتتماوج أعواد الزرع على الأرض والخبير يتحدث عن حاشد وصنعاء. ص

As we walked, the evening breeze blew gently on us, moving the plants to and fro. My friend talked about Hashid and Sanaa (p. 82).

To sum up, translating the word “يا خبير” into three different meanings (a learned professional, sir and friend), in which the first contradicts the contextual meaning of the story, and also transliterated it seven times from the Arabic version “يا خبير” into “ya khabiir”, without adding a footnote explaining its meaning in Yemeni dialect, project the story as questionable.

Another socio-linguistic difficulty comes out from the treatment of the words “زوعي” and “الرعية”. During the course of the story, the “soldier” also addresses the narrator with the name of “زوعي” which is rendered into a civilian; whereas the narrator and his people were addressed with the name of “الرعية” which is rendered into civilians. Abdul-Wali himself was rather wrong with his use of the word “الرعية” as a plural form of “زوعي”. To my knowledge, most of native
speakers of Arabic do the same mistake. In Arabic, the word “الرعية” is a plural noun means one of these equivalents in English; subjects, citizens, people or country folk of a particular community, and there is no single form for it in Arabic except we say (i.e. one of the subjects, etc.). On the other hand, the plural form of “رعوي”, which means in English a countryside farmer or a peasant, is (i.e. countryside farmers or peasants). At first, I found it quite tricky to determine what Abdul-Wali exactly meant by “رعوي”.

The translators have dealt with such incompatibility by translating the two words “رعوي” and “الرعية” as civilian and civilians respectively. Arguably, their selection of the word civilians does not serve for a better comprehensibility of the translated version and transfer the cultural environment of the existing Yemeni society. This is because most of the Yemeni people are villagers who are peasants and small-scale farmers, besides, from the information contents provided it is obvious that the narrator is a villager “I saw my village in the distance” (p. 82), hence the word countryside farmer delivers a better corresponding word rather than the word civilian. More to the point, the following statement is uttered by the “soldier”:

“You live here in Qutabah and I live in Hashid.” (p. 81)

Both Arabic words “رعوي” (underlined) are omitted in the translated version for no good reason, except for the assumption that the translators' conception is mixed up because the “soldier” as well as the narrator are now named “رعوي”. The translators seem to not be able to digest the idea that a “soldier” and a “lawyer” can be simultaneously country farmers or peasants, hence they opted for omission. Besides, the footnote provided in the Arabic source is omitted in the translated version which spells out that Hashid is one of the biggest tribes in Yemen and consists of many villages. The omission of the two words “رعوي” together with the footnote, from the translated version, harm the sequence of the narrated events because their existence puts it in plain words that even people from tribal areas do not escape the oppression of their sheiks:

“The sheiks took our land from us, and we became soldiers trying to get an income.” (p. 81)

It is true when Davies (2007) argues that omission has “sometimes provoked fierce protest, with the translators being accused of dishonest and deliberate distortion of the original” (56).

Moreover, in the Yemeni colloquial meaning and based on historical context of the story, the word “عسكري” (عساكر) which was rendered into “a soldier” does not mean a soldier who works for the government, but rather it is a title given for anyone who is oppressed and works for tribe leaders, normally he is a peasant. Therefore, to avoid any confusion and produce a smooth translation, it is best for the word “عسكري” to be retained as a general name and transliterated into “as’kaari”. In view of this, the translation, obviously, fails to convey the level of oppression and frustration in the lives of the Yemeni people of that time.

A further problem occurs in the translation is the mistreatment of the word “sheik/s”, “شيخ” (the plural is “شيوخ أو مشايخ” also spelled sheikh or shaikh. Sheik in Arabic has four connotations; the first is a tribe leader, second is a Muslim religious leader or a scholar (a
religious faqeeh), third is an Arab ruler or prince and forth an elderly man. Within the story, Abdul-Wali talks negatively about the first and the second types of sheiks:

ما معنا أرض.. هاناك المشايخ أخذوا الأرض. ص٧٨

[W]e have no money, no land. The sheiks took our land from us. (p. 81)

الفقهاء ألقى من الحكم، همهم البيس.. والله وبالله إنهم ما يعرفوا معنى القرآن بس يكذبوا على خلق الله، افسدوا الدنيا يكتبهم. ص٧٩

[A] religious faqeeh. These people are even worse than governors. All they care about is money. As God is my witness, I tell you, they don't know the meaning of the Quran. They lie to us. (p. 82, translators emphasis)

Anyone who is familiar with the Yemeni socio-cultural and tribal dominant power in the rural areas which still exists until now, can easily differentiate between the two fragments of the narrative and recognize that the first mention of sheiks refers to the tribe leaders. For any ordinary reader who reads Yemeni literature for the first time, on the other hand, could easily be under a false impression that the first mention of sheiks can also refer to Muslim scholars; this in its turn can cause misinterpretation as well as more offence to Muslims readers. To paint the two pieces of narrative plainly and prevent any uncertainty from the target readers, the translators should make it lucid either by replacing the word sheiks with the phrase the tribe leaders or by adding a footnote explaining to whom the word sheiks stands for in context of the story as a whole.

1.1. The Ghoul

The story "The Ghoul" is also another interesting example of how misunderstanding the Yemeni colloquial expressions exploited leads to an unreliable translation that distorts the overall interpretation of the story. “The Ghoul” is a fable between the ghoul “evil spirit” (Weir 2001: 5) who symbolizes the repression of the Imam (the ruler) of North Yemen and a widow, a young person called Hind, who represents the power which annihilates such suppression (see Weir for a succinct introduction, ibid., 5). In Yemeni colloquial expressions, the word "الممزح" is a figurative word which can be used metaphorically to mock a young person whom we think is feeble. Translating this word literarily as an old person should be either dealt with caution or a footnote should be provided otherwise it will be deceptive, especially in the context of this story. Let us first look at the accounts attributed to Hind throughout the story, the key words are underlined:

كان لها طفول صغير في العاشرة تركه لها زوجها الذي مات في أعماق البحر. ص١٩

[... ] she had a son, ten years old, whom her husband had left behind when he died at sea. (P. 70)

المسكينة لم تكن تعلم ففقدت كل شيء ولم يبق لها سوى شيء واحد: جسدها. ص١٩

Slowly she lost everything. Nothing was left but one thing: her body…. (p. 70)

وسالت الدماء من كل جزء من جسدها الفني. ص٣٣

[...] blood was splattered all over her young body…. (p. 73)

شعرها الأسود الناعم الذي لم تهتم به يوماً من الأيام كان قد استرسل على كتفيها. ص٣٣

Her straight black hair, which she had never taken care of, hung loose over her shoulders…. (p. 73)

أنت أول من حطم صمتي.. ونحندى قوتي. ص١١
“You are the first to ever break my peace and challenge my strength.” (p.72)

These accounts show unmistakably that Hind is a young person. The translators appeared befuddled between their literal understanding of the word “لاجعزة” as an old person and the given description of Hind. How a woman who has a ten-years-old boy, who wants to sell her body for money, who has a young body and a black hair and who challenges the ghoul can be an old woman? For that reason, the translators effortlessly were forced to word replacement and omission as a solution to avoid the likely inconsistency which may occur due to their mistaken literal understanding of the word “لاجعزة”. Their misinterpretation is materialized clearly through the following translated fragment. When the ghoul saw the woman coming to challenge him, he wanted to ask her about the reason of her coming:

وأراد الغول أن يسأل المرأة الصغيرة التي حطمت بتصميمها وإرادتها أسطورتها عن سبب مجيئها. ص ١٣

"Why are you here, old woman?” the ghoul asked. (p. 71)

The word “لاجعزة” (underlined) which means courageous is replaced with the phrase “old woman” possibly to avoid any contradiction may occur between such word and the translators’ initial understanding of the nature of the woman. This is because a courageous person is the one who deals with danger or difficult situations with bravery and self-confidence; such description cannot be given to an old woman. Another example which highlights the misunderstanding of the word “لاجعزة” is through translating the first utterance of the face to face encounter between the ghoul and Hind:

-سمعي أيتها العجوز! أنت أول من حطم صمتي.. ومن تحدى قوتي . ص ٢١

"Oh, you old woman, listen to me. You are the first to ever break my peace and challenge my strength.” (p.72)

The challenge of the translation here is to capture the tone of the ghoul’s speech to Hind which is performed as an exclamatory sentence. In the translated version, his speech is presented as an interjected sentence using the interjection “Oh”. From a language perspective, there is no semantic difference between the two speeches and both mean pretty much the same thing, however, the exclamation mark normally acts as the written equivalent of a raised voiced that indicates strong feelings such as surprise. Here the contradiction and the uncertainty in the translation suffice it enough to bring out the translated story as ambiguous, fabricated and questionable.

2. Conclusion

It has been argued that in order to retain the unique Yemeni ethos of the short stories and to produce a reliable translation, the translators should take the historical elements, structural levels, context, and the socio-cultural background including religious differences of the source text as determinants in the process of translation. Literary translation must work as a bridge between two target cultures presenting others in a satisfying manner otherwise it may risk creating assorted forms of infuriating misunderstanding leading to a faulty translation. There should be a sense of solidarity which creates a readiness to share with others, which in turn underpins a prosperous piece of translation. To conclude, there are other numerous translational problems associated with culture, lexis, omission, semantics, style, syntax, grammar, and even typo that still need to be explored systematically through a further study.
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References


Cohesive Devices in the Short Suras of the Glorious Quran

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Abstract
This study tackles cohesive devices in the short suras of the Glorious Quran which connect sentences and clauses or text relations that contribute to the text’s unity or texture beyond intra-sentence relations or ties. It is mainly based on Halliday and Hasan’s model of cohesive devices in English, in terms of both grammatical and lexical cohesive devices. Special attention is given to differences between English and Arabic that have been mentioned in the literature regarding the use of cohesive devices. Ten short suras of the Glorious Quran are analyzed for this purpose. The study confirms that the pattern of cohesive devices found in the data diverges from Halliday’s model in some respects. The main cohesive devices in the short suras of the Glorious Quran are the rhyming sound unit, reference, repetition, conjunction, and synonymy. The least used devices are substitution, ellipsis, hyponym and antonym.

Keywords: cohesive devices, short suras of the Glorious Quran, grammatical devices, lexical devices, rhyming sound unit

Cohesion is “one factor that distinguishes text from a random collection of sentences” (Graddol, Ceshire, & Swann, 2005, p.225). Text whether spoken or written is a semantic and pragmatic unit, but sentence is considered a grammatical unit (Quirk et al, 1985, p. 1423). Cohesion refers to the use of linguistic devices which connect sentences and clauses (Cook, 2001, p. 151). For Halliday and Hasan (1976, p. 14), intra-sentence relations and ties are distinguished from cohesion, as cohesion deals with relationships beyond the boundary of a sentence. It concerns text relations that contribute to text unity or texture.

1. After they had left home, it snowed.
2. They left home. Afterwards, it snowed.

Example 1 has internal structural connectedness, but in example 2, the second sentence has a semantic relation to the preceding one expressed by the conjunction ‘Afterwards’, which is a cohesive tie.

As a matter of fact, cohesive relations can extend over a long text that consists of very long sentences” (ibid, p.294). The cohesive relation, which usually is anaphoric, is not always directly related to the preceding sentence, but can be related to more distant units. A text may also be as short as a single word utterance as in the case of “a road sign bearing the word DANGER” (Quirk et al, 1985, p. 1424).

Cohesion has been viewed as an objective linguistic aspect that can be realized in terms of lexical and grammatical cohesive devices, unlike coherence which seems to be a rather subjective aspect in which judgments may vary (Hoey, 1992, p.12).

Beaugrande and Dressler (1981, p. 49) relate cohesion to full or partial recurrence, parallelism, paraphrase, proforms, ellipsis, in addition to surface signals that relate events or situations by the use of tense, aspect and conjunctions. Yule (2001, p.141) also separates cohesion from coherence saying that cohesion by itself is not enough to enable readers to make sense of what they read since one may produce a well-connected text that might be difficult to understand; and Widdowson states that some texts are coherent although they manifest no cohesive tie (in Hoey, 1992, p.11). Different texts may manifest variation in the density of cohesive devices used. What is important for Munday (2001, p. 97), is “the density of cohesive devices and the progression of cohesive ties throughout a text.” This can be due to the degree of shared knowledge between the addressee as less cohesive devices are needed when there is a high degree of such mutual understandings (Hyland, 2000, p.116).

Others believe that cohesive devices represent a form of explicit or implicit local coherence relations (Fairclough, 2010, p.122). Prasad (2008, p.154) states that cohesion creates
text, but discourse is created by coherence. Hickey (1998, p. 179) relates cohesion not only to text, but also to context and the pragmatic factors that govern a communicative event. Bloor & Bloor (2004, p. 101), who follow Halliday and Hasan, say that “the thematic structure of the text is supported by the cohesive component of the grammar, which consists of reference, ellipsis and substitution, conjunction and lexical cohesion.” The work of Halliday and Hasan (1976, pp. 333-338), Cohesion in English is held to be the most influential one on cohesive devices (intertextual ties).

The main cohesive devices that have been suggested by Halliday and Hasan are:

1. Reference:
   - definite article (the), pronouns (he, she, it, him, his, they, their, them, etc.), demonstratives and deictics (this, that, these, those, then, here, there); quantity and quality comparatives (more, less, as many, as+adjective, comparatives, superlatives).

2. Substitution: nominals substitutes, verbal substitutes, clause substitutes, positive and negative substitutes (so, not).


4. Conjunctions:
   - additive conjunctions: simple additive conjunctions (and, so)
   - alternative additive conjunctions (or, or else)
   - negative additive conjunctions (nor, and not)
   - complex additive conjunctions (furthermore, add to that)
   - expository apposition conjunctions (that is, in other words)
   - explicatory apposition conjunctions (thus)
   - similar comparison conjunctions (likewise, in the same way)
   - dissimilar comparison conjunctions (by contrast, on the other hand, contrarily)
   - adverbial conjunctions (yet, though, even so, however, all the same)
   - contrastive conjunctions (in fact, actually)
   - emphatic contrastive conjunctions (conversely)
   - correction of meaning conjunctions (rather, I mean)
   - dismissal conjunctions (in any case, anyhow)
   - causal conjunctions (so, then, therefore, on account of this, under the circumstances, in that case, then, otherwise, apart from this)
   - temporal conjunctions (just then, before that, in the end, hitherto, finally, at first, formerly, at once, soon, until then, at this moment, up to now, from now on, to sum up, to resume).

5. Lexical Cohesive Devices:
The lexical environment of any item according to Halliday and Hasan (1976, pp. 289 & 292) includes “not only the words that are in some way or other related to it……but also all other words in the preceding passage…, but it is the occurrence of the item IN THE CONTEXT OF RELATEDLEXICAL ITEMS that provide cohesion and gives to the passage the quality of text” and that grammatical alone cannot “form a text unless this is matched by cohesive patterning of a lexical kind.

The main categories of lexical cohesive devices in Halliday and Hasan’s model are:

A. Repetition (full or partial)
B. Synonym (or near synonymy)
In this paper, the analysis of the inter-sentential cohesive devices in the short suras of the Holy Quran will be based, as much as possible, on Halliday and Hasan’s model of grammar and lexical cohesive devices. But since languages may differ in the type and proportion of cohesive devices used in different languages (Baker, 1992, p.206), careful attention will be paid to any such discrepancies between English and Arabic. Aziz (1996, pp. 98 & 108) mentions a number of such differences between English and Arabic such as English prefers the use of the definite article, ellipsis, and substitution; where Arabic tends to use demonstratives, repetition and conjunctions.

Verses will be given numbers for easy reference. Intra-sentential ties will be treated as structural rather than cohesive devices, i.e. grammatical or lexical devices within a single verse will be considered structural rather than cohesive, and hence discarded.

In what follows ten short suras will be analysed to find out the main cohesive devices used in them.

**Sura 108: Al-Kawthar:**

1. إنا اعطيناك الكوثر
2. فصلت أربك وانحر
3. إنّ شانئك هو الأبتر

**Grammatical Cohesive Devices:**

Reference: ---

Ellipsis: ---

- In 6, the word ‘siraat’ is ellipted after ‘ghaira’, and ‘wala’ and thus cohesively connected to ‘siraat’ in 5.

Substitution: ---

Conjunction: ---

The conjunction of causality at the beginning of the 2nd verse (ف) connects it to the first verse. The conjunction of emphasis at the beginning of the 3rd verse (إنّ) connects it to 1 and 2.

**Lexical Cohesive Devices:**

Synonymy: ---

Repetition: ---

Antonym or opposition: الكوثر in verse 1 is semantically opposed to الأبتر in verse 3.

Hyponymy: ---

Sound or Rhyme:

In this short Sura, rhyme seems to play a major cohesive role in relating the verses and complementing their semantic unity with phonological conformity through the recurrence of the terminal rhyming sound /ar/ that occurs at the end of the three verses. Sound harmony or
rhyming, particularly terminal ones, have a cohesive function in the short Suras of the glorious Quran. The glorious Quran is, in the first place, a book to be recited when read.

**Sura 110: Al-Nasr:**

1. والعصر
2. إن الإنسان لفي خسر
3. إلا الذين آمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر

**Grammatical Cohesive Devices:**

Reference: 
- The implied 3rd person pronoun in verse 3 refer to الإنسان (denoting all humans) in verse 2.

Ellipsis: ---
Substitution: ---
Conjunction: The conjunction إن occurs at the beginning of verse 2. The conjunction of exception إلا occurs at the beginning of verse 3.

**Lexical Cohesive Devices which include:**

Synonymy: ---
Repetition: ---
Antonym or opposition: ---
Hyponymy: ---

**Sound or Rhyme:**
The terminal sound unit /ri/ occurs at the end of all the three verses.

**Sura 112: Al-Ikhlas:**

1. قل هو الله أحد
2. الله الصمد
3. لم يلد ولم يولد
4. ولم يكن له كفوا أحد

**Grammatical Cohesive Devices:**

Reference: 
- The implied subjective 3rd person pronoun يلد يولد in verse 3 refers to pronoun يلد يولد in 1.
- The possessive pronoun لله in 4 refers to Allah in 1.

Ellipsis: ---
Substitution: ---
Conjunction: The conjunction و occurs at the beginning of verse 4.

**Lexical Cohesive Devices which include:**

Synonymy: ---
Repetition: ---
- The word الله is repeated in verses 1 and 2. The word أحد is repeated in verses 1 and 4.
The particle of negation لم is repeated in verses 3 and 4.

Antonym or opposition: ---

Hyponymy: ---

Sound or Rhyme:
The final sound unit /ad/ occurs at the end of the four verses 1-4.

Sura 106: Quraish:

Grammatical Cohesive Devices:
Reference:
- The implied 3rd person pronoun in verse 2 (لأيلاف) refers to قريش in verse 1.
- The subjective plural 3rd person pronoun in (يعبدوا) refers to قريش in verse 1.
- The objective plural 3rd person pronouns in (أمنهم and أطعمهم) refer to قريش in verse 1.
- The subjective 3rd person pronouns in (أمنهم and أطعمهم) refer to رب in verse 3.

Ellipsis: ---
Substitution: ---
Conjunction: The conjunction في occurs at the beginning of verse 3.

Lexical Cohesive Devices which include:
Synonymy: ---
Repetition: ---
The word إيلاف is repeated at the end of verses 1 and 2.
Antonym or opposition: ---
Hyponymy: ---

Sound or Rhyme:
The sound unit /fi/ occurs at the end of verses 2 and 4, which contributes to the Sura’s cohesion.

Sura 111: Al-Masad:

1- تبت يدا أبي لهب وتتب
2- وما أغنى عنه ماله وما كسب
3- سصيب نارا ذات لهب
4- وأمرته حمالة الحطب
5- في جيدها حبل من مسد
Grammatical Cohesive Devices:

Reference:
- The implied possessive 3rd person pronoun in ماله in verse 2 refers to أبي لهب.
- The implied 3rd person in كسب in verse 2 refers to أبي لهب in 1.
- The implied 3rd person in سيصلي in verse 3 refers to أبي لهب in 1.
- The implied possessive 3rd person in أمراه in verse 4 refers to the wife of أبي لهب.
- The implied possessive pronoun in جدها in verse 5 refers to the wife of أبي لهب.

Ellipsis: ---
Substitution: ---
Conjunction: The conjunction و occurs at the beginning of verse 4.

Lexical Cohesive Devices which include:

Synonymy: ---
Repetition: ---
  The word لهب is repeated in verses 1 and 3.
Antonym or opposition: ---
Hyponymy: ---

Sound or Rhyme:
  The sound unit /ab/ occurs at the end of the four verses 1-4.

Sura 105: Al-Feel:

الم تر كيف فعل ريك بأصحاب الفيل
- 1
لا تجعل كيدهم في تضليل
- 2
وأرسل عليهم طيرا أبابيل
- 3
ترميمهم بحارة من سجيل
- 4
فجعلهم كعصف مأكول
- 5

Grammatical Cohesive Devices:

Reference:
- The implied 3rd person pronoun in the verb يجعل in verse 2 refers to رب in verse 1.
- The implied subjective 3rd person pronoun in the verb أرسل in verse 3 refers to رب in verse 1.
- The implied subjective 3rd person pronoun in the verb ترميمي in verse 4 refers to طيرا in verse 3.
- The implied subjective 3rd person pronoun in the verb جعل in verse 5 refers to رب in verse 1.
- The objective plural 3rd person pronouns (ترميمي) in verse 4 and (جعلهم) in verse 5 refer to أصحاب الفيل in verse 1.

Ellipsis: ---
Substitution: ---
Conjunction: The conjunction و occurs at the beginning of verse 3.
The conjunction ف occurs at the beginning of verse 5.

**Lexical Cohesive Devices which include:**

Synonymy: The clause in verse 1: كيف فعل ربك is clarified in verses 3 and 4 establishing a form of context-based synonymy.

Repetition:
The particle ألم is repeated in verses 1 and 2.

Antonym or opposition: ---

Hyponymy: ---

**Sound or Rhyme:**
The sound unit /i:l/ occurs at the end of verses 1, 2, 3, and 4.
The sound unit /u:l/ occurs in verse 5.

**Sura 113: Al-Falaq:**

1- قل أعوذ برب الفلق
2- من شر ما خلق
3- ومن شر غاسق إذا وقب
4- ومن شر النفاثات في العقد
5- ومن شر حاسد إذا حسد

**Grammatical Cohesive Devices:**

Reference:
pronoun in 1. The implied 3rd person subjective خلق in verse 2 refers to

Ellipsis: ---

Substitution: ---

Conjunction: The conjunction و occurs at the beginning of verses 3-5.

**Lexical Cohesive Devices which include:**

Synonymy: ---

Repetition: The word شر is repeated in verses 2-4.

Antonym or opposition: ---

Verses 3, 4, and 5 are semantically included in the superordinate خلق in verse 2.

Hyponymy: ---

**Sound or Rhyme:**
The sound unit /laq/ occurs at the end of verses 1 and 2.
The sound unit /ad/ occurs at the end of verses 3 and 4.

**Sura 114: Al-Nas:**
Cohesive Devices in the Short Suras of the Glorious Quran

Ilyas

Grammatical Cohesive Devices:
Reference:
- The implicit subjective 3rd person pronoun in the verb
  - The word "الناس" in verse 5 refers anaphorically to "الوسواس الخناس" in verse 4.

Ellipsis: ---
Substitution: ---

Lexical Cohesive Devices which include:
Synonymy:
- "رب الناس" and "ملك الناس" in verses 1, 2 and 3 are synonymous.
- "الوسواس الخناس" and "يوسوس" are referentially synonymous (referring to the devil).

Repetition (full or partial):
- The word "الناس" is fully repeated in 1 is repeated in 2, 3, 5, and 6.
- The word "يوسوس" and "الوسواس" stand for partial repetition.

Antonymy: ---
Hyponymy: ---

C. Sound and rhyme:
The recurrence of the terminal sound /na:s/ at the end of all the six verses contributes to the cohesion of the text.

Sura 109: Al-Kafirun:

Grammatical Cohesive Devices:
Reference: ---
Ellipsis: ---
Substitution: ---
Conjunction: The conjunction "و" occurs at the beginning of verses 3, 4, and 5.

Lexical Cohesive Devices:
Synonymy: ---
Repetition:
- The word عابد is repeated in verses 2, 3, and 5.
- The word عابدون is repeated in verses 3, and 5.
- The words عبدين and عابدن also occur in 2 and 4 respectively.
Antonym or opposition: ---
Hyponymy: ---

Sound or Rhyme:
The sound unit /u:n/ occurs in verses 1 and 2, and /i:n/ in verse 6.
The sound unit /ud/ occurs in verses 3 and 5, and /um/ in verse 4.

Sura No. 1 Al-Fatiha (The Opening):

1. الحمد لله رب العالمين
2. الرحمن الرحيم
3. مالك يوم الدين
4. إياك نعبد وإياك نستعين
5. إهدنا الصراط المستقيم
6. صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين

Grammatical Cohesive Devices:

Reference: ---

This sura does not contain cohesively used personal pronouns.
First and second person pronouns are not considered cohesive, because context makes their referent clear; but third person singular or plural pronouns including possessive ones can be used as cohesive devices.

Ellipsis:
In verse 6, the word ‘sirat’ is ellipted after ‘ghaira’, and ‘wala’ thus cohesively connected to ‘sirat’ in 5.
Substitution: ---
Conjunction: غير

Lexical Cohesive Devices which include:

Synonymy:
- مالك يوم الدين, الرحمن الرحيم, رب العالمين in verses 2, 3, 4 respectively are synonymous with Allah in verse 1.
- صراط الذين انعمت عليهم in verse 6 is synonymous with الصراط المستقيم in verse 5.

Repetition (full or partial):
- The word صراط is repeated in verses 5 and 6.
الرحمن الرحيم in verse 2 is a case of partial repetition.

Antonym or opposition:
الضالين and المغضوب عليهم
Both of the above expressions in the last verse are opposed to
الذين انعمت عليهم in verse 5.

Hyponymy: ---

C. Sound or rhyme:
The recurrence of two terminal sounds in the opening Sura contributes to the cohesion of the text:
The sound unit /iː n/ occurs at the end of verses 1, 3, 4, and 6.
The sound unit /iː m/ occurs at the end of verses 2, and 5.

Findings:
The recurring sound unit has the highest occurrence as a cohesive device with 41 occurrences.
Reference comes next with 25 occurrences.
Repetition has 17 occurrences.
Conjunction follows with 16 occurrences.
Synonyms come next to conjunctions with 15 occurrences.
Antonyms have 7 occurrences.
Hyponyms have 5 occurrences.
Ellipsis has two occurrences.
Substitution has no occurrence.

Conclusion:
The main cohesive devices in the short suras of the Holy Quran are the sound unit, reference, repetition, conjunction, and synonymy. The least used devices are substitution, ellipsis, hyponym, and antonym.

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References
Abstract
This paper tackles the problem of translating into the second language and how hard it is to reach a perfect translation. The issue of directionality in translation has caused a controversy that has not been conclusively settled. The superiority of one direction over the other largely depends on the very purpose of the translation itself; that is, on what the translator wants to achieve in his translation task. If the translator’s aim is to produce a natural looking text, then the scale will tilt in favour of translation into the mother tongue. On the other hand, if the value of the translation lies in the accuracy of the transferred information, particularly in cases of non-literary, informative texts, then priority will go to the correct rendering of the source text. The paper propounds another requirement for a perfect translation, namely specialisation in the topic which must be one of the factors that has to be taken into account when commissioning translation jobs.

Keywords: translation directionality, linguistic competence, cultural competence, language superiority, language interference
Introduction
Translation, according to Encyclopedia Americana (1983, p. 12), is “the art of rendering the work of one language into another.” This simple and straightforward definition reflects a basic feature of translation, namely that it is an inter-lingual activity that involves at least two languages, technically called source language (SL) and target language (TL). Since its beginning in ancient Greece, translation has often been performed from a foreign language, i.e. second language (L2), into the translator’s mother tongue, or first language (L1). However, with the development of the modern world and the waves of immigration from poor countries to the rich world, there has been a shift of directionality whereby translation from L1 into L2, also called “inverse translation” (Hatim, 2001), has become a common practice. This shift of directionality has been received with strong objection from some translation scholars who insist on the supremacy of translation into the mother tongue (L1 translation) to translation into the second language (L2 translation). Casting doubt on the feasibility of L2 translation, these opponents advocate the notion that a translator can only translate well from the source language into his or her first language, and not vice versa. In this essay, we shall discuss this notion and examine its truthfulness, as well as explore the reverse view and see whether L2 translation might be at times preferable to L1 translation.

The perfect bilingual: An exception rather than a rule
No person can ever claim that he has a native-speaker’s mastery of two languages and hence can perform translation in both directions with equal proficiency. With the exception of some language geniuses, like George Steiner who “supposedly [possessed] equal fluency in English, French and German” (Pokorn, 2000a, p. 71), the perfect bilingual translator does rarely, if ever, exist. This view is better illustrated by Ivir (1997, p. 4) (quoted in Grosman, 2000, p. 23) in his following binary classification of translators according to languages:

It is a fact of life that the translator is a non-native speaker of one of the languages with which he/she works- either of the source language (when he translates into his mother tongue) or of the target language (when he translates into the non-mother tongue).

Translation Competence: the key to L1 translation supremacy
Based on this fact about the translator’s different degree of proficiency in the two languages involved in his work, most translation scholars have argued that translators who work into their first language are in a better position to produce good translations than those counterparts working into foreign languages. In fact, the supremacy of L1 translation can be attributed to the notion of “translation competence” (Campbell, 1998) which encompasses three elements that enable the native translator (who works into his L1) to come up with a better translation output than the non-native one. These elements are linguistic competence, cultural competence and immunity from interference, and as will be seen below, there is good reason to think that they play a vital role in the production of fluent, natural looking translations.

Linguistic competence
Linguistic competence is perfect mastery of a language with all its subsystems and rules. As a native speaker of the target language, a translator translating into his first language enjoys this competence, and the task of producing a good target text is easy for him because he makes use of a natural linguistic repertoire which he has acquired from birth and comes naturally and
smoothly when called upon. In contrast, a non-native translator (working into a foreign language) may lack full control over the target language grammar and suffer from gaps in the lexical repertoire, with the inevitable result of flouting TL rules and coming up with unusual grammatical configurations. Therefore, to quote Campbell (1998, p. 57), “working into the mother tongue avoids the problem of lack of textual competence in the target language- in other words, native writers can manipulate all the devices that go to make up natural-looking texts.” In a similar vein, Newmark (1995, p.180) stresses the aspect of natural writing in translation which can only be produced by the native speaker:

[The translator] knows that he cannot write more than a few sentences in a foreign language without writing something unnatural and non-native. He will be ‘caught’ every time, not by his grammar, which is probably suspiciously ‘better’ than an educated native’s, not by his vocabulary which may well be wider, but by his unacceptable collocation.

Baker also subscribes to the supremacy of L1 translation and sets a lot of store by the native speaker’s linguistic intuition, considering it a decisive factor in the translation of idioms and metaphors. Spelling out the importance of the native speaker’s intuitive use of language, Baker, (2002, p. 64) writes:

A person’s competence in actively using the idioms and fixed expressions of a foreign language hardly ever matches that of a native speaker. The majority of translators working into a foreign language cannot hope to achieve the same sensitivity that native speakers seem to have for judging when and how an idiom can be manipulated. This lends support to the argument that translators should only work into their language of habitual use or mother tongue.

Based on this linguistic fact, Newmark (1995) reaches the straightforward conclusion that “For the above reasons, translators rightly translate into their own language, and \textit{a fortiori}, foreign teachers and students are unsuitable in a translation course” (ibid, p. 180, italics in the original). This conclusion is notably reflected in practical translation courses where translation teachers are always native speakers of the target language. In an English-Arabic translation course, for example, the English-to-Arabic module is taught by a native speaker of Arabic, and the Arabic-to-English module is taught by a native speaker of English, and the same is true for any pair of languages involved in a translation course.

**Cultural competence**

If we accept Toury’s (1998, p. 1) assertion that “translation as an event inevitably involves inter-cultural and cross-cultural factors,” the insistence on L1 translation supremacy can be further justified by the fact that the task of translation requires not only linguistic competence, but also, and perhaps more decisively, cultural competence. For as argued by Nida (1964, p. 130), “the difference between cultures may cause more severe complications for the translator than do differences in language structure,” a view which is inspired by his work as a Bible translator and his dealing with remote languages and cultures.

This sense of cultural competence can be appreciated in the translation of culture-specific items, commonly referred to in translation circles as cultural references. In such cases, being naturally familiar with the target culture, a translator working into his mother tongue is by far more able than one working into a second language to cope with translation problems involving
unmatched cultural references. His cultural background makes him aware of the difference in cultural situation between the ST and TT, with the happy result of ST cultural items being rendered correctly with their right target culture equivalents. An English translator working into his mother tongue who comes across the French expression *Bon appetit*, for instance, will naturally render it as *Enjoy your meal*, whereas a native French whose L1 culture could be projected on to the TT would probably provide the odd literal equivalent *Have a good appetite*, an expression which is never uttered in English eating situations. Hence the importance of the native’s knowledge of his own culture; the crux of the matter is not faithfulness to the ST, but rather the reproduction of the same cultural situation.

**Immunity from language interference**

Still another advantage of translating into the first language is the translator’s ability to avoid the pitfall of language interference. “Interference”, says Newmark (1995, p. 162), “is the translator’s worst problem… Failure to recognize interference makes him look most foolish.” This problem is normally avoided by a person translating into his mother tongue since he will be immune from producing unnatural TL structures that mirror those of the source language. The native speaker’s natural feel for a language imbues him with the intuitive ability of suspecting what seems unnatural, an ability which can be attributed to the native’s ‘massive common sense’ [which] will protect him [the translator] from his own ingenuity, his recherche’ and exotic brainwaves, which are so often idiotic” (ibid, p. 163).

Conversely, translating into a second language may be inflicted with the flaw of interference because the translator can never achieve the status of native speaker’s proficiency in the second language. In fact, according to Larsen-Freeman and Long (1991, p. 53, quoted in Campbell, 1998, pp. 14-15), one of the decisive criteria for the assessment of translation into a second language is “the translator’s ability to avoid transferring first language phenomena in their [sic] translation,” a criterion which is rarely met by a non-native however proficient he may be in his second language. For, in Newmark’s (1995, p. 181) words, “A foreigner appears to go on making collocational mistakes however long he lives in his adopted country.”

Indisputably, due to the above factors, translating into the first language may be much easier than that into a second language, and the latter’s output is generally better than the former’s. This position is also backed by Pokorn (2000b, p. 62) who rightly states that:

> Every language has its own way of expression, which remains inaccessible to everyone who does not speak that particular language from birth. Translation should therefore always proceed from foreign languages to one’s mother tongue and never vice versa, since the hidden essence of the target language is not attainable by any foreign speaker.

**L1 Translation supremacy in translation practice**

Actually, the view that translation should only be in the direction of the mother tongue squares well with real-life experience. For instance, the established norm in international organizations is that translators translate only into their mother tongues. “The European Union”, for instance, writes Dollerup (2000, p. 61) in a footnote, “sticks to the ‘mother-tongue principle’ according to which translation professionals only work into their mother tongue.” This unwritten rule is due, to “a conviction that we can grasp the ungraspable only in our mother tongue, and consequently create a convincing translation only in our native language” (Pokorn, 2000b, p. 62).
This conviction can also be said to be behind Nida and Taber’s (1969, p. 174) suggestion in an appendix on their “Organisation of Translation Projects” involving native and non-native speakers of the target language, that “the native speakers in such cases are recognized as the real translators, while the foreigners who participate are exegetical informants and assistants.” However, in endorsing the supremacy of L1 translation, one must not go too far in rejecting the possibility of inverse translation which might be at times preferable to translation into the mother tongue. Interestingly, the word *exegetical* in Nida and Taber’s quotation above evokes an important factor in translation other than the felicity or naturalness of the target text, namely the comprehension of the ST and the accuracy of its rendering which may sometimes determine the success or failure of the translation.

**L2 Translation: accuracy, not fluency**

In some translation cases, proficiency in the target language may not be enough to render a text written in a foreign language. Here, the problem lies in the comprehension of the source text. As stated by Campbell (1998, p. 57), “In translating from a second language, the main difficulty is in comprehending the source text.” This comprehension can at times outweigh the fluency of the target language when the content of the source text is more important than the language or structure of the translation. “Examples of such tasks are translations of contracts and patents, where the full understanding and accurate rendering of the source text is more important than fluency of the target text” (Mackenzie and Vienne, 2000, p. 125). Such a view is equally stressed by Crystal (1987, p. 344) who rightly declares that “for certain types of texts (e.g. scientific material) where translation accuracy is more crucial than naturalness, it makes more sense for translators to be more fluent in the source language.” This is particularly true in the case of scientific translation where the value of the target text lies less in its natural language than in its accurate content. The flavour of such an assertion can be seen from the following remarks (Khoury, 1998, p. 92, translated by the researcher):

> The reader of a scientific translation does not seek enjoyment in what he reads. He is rather concerned with understanding the content which must be rendered accurately with simple expressions. Scientific knowledge speaks to the mind, not to the feelings or imagination.

Hence the importance of grasping the correct ST message and rendering it in clear, straightforward language, an endeavour which can only be carried out by a native speaker translating from his mother tongue into a second language. No less important is the fact that accuracy mistakes in translation can have disastrous consequences and may even cause legal action against the translator and the agency for which he works. Such mistakes are often due to the ambiguity of the ST, and only a native can handle the task of disambiguation and arrive at the correct meaning. In fact, contrary to literary works where ambiguity is considered a laudable device that should be reproduced in the translation, scientific and legal texts should be crystal clear in their meaning. This is because a legal text that has an opaque meaning can cause a long judicial process and, in case of international organizations, may even decide the fate of whole nations. A case in point is the United Nations Security Council Resolution No.242 which was adopted on November 22, 1967 in the aftermath of the Arab-Israeli Six Day War. Due to the different use of the definite article in the English and French versions, this resolution has
remained ambiguous till the present day, which has hindered a final and enduring settlement of the Middle East conflict.

**Accuracy in the translation of culture**

The importance of the accuracy of rendering is not restricted to legal and scientific translations, because comprehension can also be a decisive factor in literary translation, especially when the source text belongs to one of the minor or less diffused languages. In such cases, even if the native translator’s target text is natural looking, with smooth expressions and style, it can be, however, marred by some accuracy pitfalls. This is especially true for cultural references which are notoriously resistant to translation. An illustrating example proving this statement can be found in Pokorn (2000a) where the writer presents an enlightening comparison of two English translations of the Slovenian writer Ivan Cankar’s short story *Hlapec Jerneh in njegova pravica* [The Bailiff Yerney and His Rights]. The difference between the translations, one of which being done by native speakers of English and the other by native speakers of Slovene, leads Pokorn (2000a, p. 75) to question the supremacy of translation into the first language and emphasize the importance of the translator’s knowledge of the source language and culture as she states:

> The knowledge of the source language and culture of Slovene translators, in spite of the fact that they do have their flaws as far as their mastery of different styles of the TL is concerned, is so superior to that of English translators that this relativises the proclaimed superiority of the translations made by native speakers of the TL.”

One of the key elements of comparison between the native and non-native translators’ versions is the way of rendering cultural references, such as the Slovene word *hlapec* which means “a man who has been hired for an indefinite time, usually life-long, for work on a farm” (Pokorn, 2000a, p. 76). This word, which is pregnant with connotations in Slovene culture, is transliterated by the Slovene translators, whereas it is rendered as *baliff* and *servant* by their English counterparts. In her comment on the two versions, Pokorn (2000a, p. 78) concludes that:

> The English translators lost the author’s play on the double meaning of the word, failed to convey [the protagonist] Jernej’s confused understanding of the Bible, and changed the social status of the main character by using a term taken from the TL culture and society.

Pokorn goes on with her analysis and posits that “the translation by the English native speaker is inconsistent and misleading, probably because the translator was not sufficiently well acquainted with the Slovene language and culture,” although she (Pokorn) equally concedes that “the translation by the Slovene native speaker is consistent but maybe too exotic or in Venuti’s terms too “resistant” for the taste of the TL readers” (Pokorn, 2000, p. 78).

Even so, despite the salient flaws of the native speakers’ translation, Pokorn (2000a, p. 79) still insists on the supremacy of accuracy over natural expressions and ends her article with the following statement:

> The advantage of fluency in the target language that native speakers of the TL have is often counter-balanced by an insufficient knowledge of the source language and culture, which means that translations by native speakers of English
are not automatically “superior” to those by native speaker of Slovene or by pairs of English and Slovene translators.

Here again, while acknowledging that familiarity with the source language and culture helps the translator into L2 with understanding the ST content and rendering it accurately, one should not overlook the pitfalls which may be due to the lack of proficiency in the TL, and an accurately-rendered TT will amount to nothing but a non-translation (a badly written text) if it abounds with language mistakes and awkward expressions.

Conclusion
As can be gathered from our discussion above, the issue of directionality in translation has caused a controversy that has not been conclusively settled. The superiority of one direction over the other largely depends on the very purpose of the translation itself; that is, on what the translator wants to achieve in his translation task. If his aim is to produce a natural looking text that can enjoy a status of an original piece of writing in the target culture, then the scale will tilt in favour of translation into the mother tongue, because the native translator is innately equipped with the various linguistic tools that make him immune from the potential pitfalls made by a non-native translator. On the other hand, if the value of the translation lies in the accuracy of the transferred information, particularly in cases of non-literary, informative texts (such as legal and scientific material), then priority will go to the correct rendering of the source text and, in Hatim’s (2001, p. 166) words, “accuracy will be more important than stylistic felicity.” However, despite the accepted norm of the superiority of translation into the first language over inverse translation, the latter has become a widespread enterprise that can no longer be ignored. In the current context of globalization with its multicultural and ethnic encounters, peoples from different linguistic and cultural backgrounds come into contact and exchange their ideas and experiences. This linguistic and cultural diversity and the resulting need for inverse translation has pushed scholars to accept this practice and explore ways of reducing its drawbacks. To this effect, the most common strategy consists in cooperation between native and non-native translators so as to ensure that the target text is at once natural and idiomatic, and faithful to the source text. Nonetheless, this cooperation cannot achieve the desired result unless the translators, be they natives or non-natives, are well versed in the ST subject matter. Specialisation in the topic can be another valuable component of translation competence, and it must be one of the factors that have to be taken into account when commissioning translation jobs, and this is what Khoury (1988, P. 93) calls for in his following anecdotal query:

As we never ask a carpenter to sew clothes, or a tailor to build a wall, then how can we ever ask a journalist to translate a book on medicine, or a physician to render a book on astronomy or mathematics?” (Translated by the researcher)

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References
Conducting Research on Translation in and about the UAE

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Abstract
In the last four decades the United Arab Emirates has become one of the emerging hubs of international business and trade. With the bilingual situation in the UAE, the need has arisen to have translators to play the role of linguistic and cultural mediators. Translation industry has flourished and translation activity has gained a momentum in the economic and education sectors. Given this activity setting and the creation of translation degrees in UAE universities, this paper provides an overview of areas of research on translation with regard to the UAE. It is designed to function as a research guide to students and researchers who plan to conduct research on translation in, and of the UAE. A systematic coverage of research areas in translation studies is presented by linking them to the Emirati context. The paper outlines those research areas and offers questions that need to be answered in doing research on translation activity in the economic and socio-cultural system of the UAE. Main areas of research are introduced in the form of indicators for researchers who would like to embark on a research related to translation activity in the UAE. The areas of research are discussed first within Holmes’s map of translation studies. They are divided broadly into the traditional fields of investigation with determining parameters whether they are linguistic or extra-linguistic topics of research. A special discussion of translation as inter-cultural communication within the history of the UAE is also provided. Corpus-based translation studies as a research methodology is addressed as well.

Keywords: translation studies, UAE, translation industry, translation history, corpus-based translation studies
Introduction
Since the early 1970s, the United Arab Emirates (UAE) has developed in full tact in all fields. It has become one of the emerging hubs of international business and trade. The seven emirates are now business and cultural centers in the region. With the influx of wealth and thriving businesses, job opportunities have been created, attracting people from around the globe. The number of nationalities and languages is remarkably high. Although Arabic is the official language, English is also a language of business and everyday interaction. A considerable percentage of locals and expatriates are bilinguals.

With the bilingual situation in the UAE, the need has arisen along the process of development to have translators play the role of linguistic and cultural mediators. The translation industry has flourished and translation activity has gained momentum in the economic and education sectors. Talks and negotiations, documents, official regulations and announcements, and certificates, all have needed to be translated from and into Arabic.

Given this translation activity setting and the creation of translation degrees in UAE universities, this paper provides an overview of areas of research on translation with regard to the UAE. It is designed to function as a research guide for students and researchers who plan to conduct research on translation in and about the UAE, and it can also be used as a reference by senior BA students as well as MA and PhD students. The paper presents a systematic coverage of research areas in translation studies by linking them to the Emirati context. However, the coverage is by no means exhaustive.

The paper outlines those research areas and offers some questions that need to be answered in conducting research on translation activity in the economic and socio-cultural system of the UAE. Translation is taken here to cover interpreting as well. Main areas of research are introduced in the form of questions and indicators for researchers who would like to embark on research related to translation activity in the UAE. However, those areas are overlapping and can be investigated simultaneously in one research project because of the inherent relation between them depending on the topic chosen.

The areas of research are discussed first within Holmes’ map of translation studies. They are divided broadly into the traditional fields of investigation with determining parameters whether they are linguistic or extra-linguistic topics of research. A special discussion of translation as inter-cultural communication within the history of the UAE is also provided. Corpus-based translation studies as a research methodology is addressed as well.

Research Task and Position
Research in general needs to be an addition to knowledge by answering questions, presenting new data, testing or refining hypothesis or methodology, or proposing new hypothesis or methodology (Williams & Chesterman, 2002, p. 2).

Data in many research areas in translation studies are crucial for the investigation of the topic and drawing conclusions. Data of translated texts can be relatively easy to obtain. Some research projects need to have data collected by surveys and questionnaires. However, it might prove to be difficult to obtain data from governmental and private organizations, especially data which is considered sensitive since they can be classified or subject to confidentiality rule such as court cases, doctor-patient dialogue, etc. Historical data can be scant, non-existent or require travelling around the country and abroad to obtain.
While research questions are important to formulate the general framework of the project, a researcher has to read the literature to see if such a topic or question has been investigated within the same area or a different one. In this case, s/he needs to know what kind of methodology is used, what analysis is presented, and what findings are arrived at. It is also vital to check whether such a study is feasible or not and whether the data that is crucial for the research is obtainable or not. Reading the literature in general or in a certain area will also help in generating research ideas, formulating research questions or pointing out research areas by suggesting specific research questions or topics.

A researcher will also need to adopt a specific model or research methodology, make statements, predict what the outcomes can be, propose solutions, make recommendations, and/or suggest future research. Research models vary and can range from pure linguistic approaches to inter-cultural communication paradigm. One of the straightforward main stream analysis methods is the contrastive approach of ST and TT. This can encompass levels of linguistic realization such as lexical, grammatical, textual, pragmatic, stylistic etc. depending on the research model adopted in the study to see how efficient the translations is.

One important initial step in getting familiar with the literature is to start with the standard references in translation studies which can provide a solid foundation, as well as those works on different areas of research. Examples include Dictionary of Translation Studies (Shuttleworth & Cowie, 1997), Translation Studies Encyclopedia (Baker, 1998; Baker & Saldanha, 2009), The Translation Studies Reader (Venuti, 2000), A Companion to Translation Studies (Kuhiwczak & Littau, 2007), The Routledge Companion to Translation Studies (Munday, 2009), different volumes of Handbook of Translation Studies (Gambier and van Dorslaer, 2010-2014), The Oxford Handbook of Translation Studies (Malmkjaer & Windle, 2011), and The Routledge Handbook of Translation Studies (Millán & Bartrina, 2013). Books on conducting research and research guides such as Hatim (2001), Williams & Chesterman (2002) and Saldanha & O’Brien (2013) can be very helpful in getting familiar with different research areas, models and methodologies. Bibliographies, whether hard copy or online, can also be helpful in locating books, papers and reviews on different research areas or those relevant to the research in hand. One example is the online database BITRA (Bibliography of Interpreting and Translation).

A researcher has to ask themselves where exactly their research belongs within translation studies. A look at Holmes’s map (Figures 1 and 2) may help in

1. locating the research project within the general framework of translation studies,
2. having a good picture where and how the study should be directed in order to avoid confusion of research area and methodology, and
3. using the mapping of translation studies as a spring board to identify an area of a research project to initiate it.

Holmes (1988) envisaged translation studies as a discipline whose scope and areas of research can be divided into pure and applied. These in return are divided into sub-areas where research can investigate certain aspects of translation and can be oriented towards a specific area of focus and scholarship.
Researching translation studies in, and about the UAE would tend to fall within either partial theoretical, descriptive or applied translation studies. A more detailed account will be provided under Areas of Research and will be linked to Holmes’s map. Meanwhile, a brief account of research orientation is given here (see also Munday, 2001, pp. 10-14 and Toury, 1995, pp. 9-19).

According to Holmes (1988), the partial theoretical translation studies includes the following research areas:

- **Medium-restricted research**: the attention here is given to whether the translation is carried out by humans or non-humans, i.e. computers. For example, a study may look at the scope of using machine translation by the translation industry in the UAE (or other sectors such as mass media), and what software are used by translators working in the UAE to aid them in their work.
- **Area-restricted research**: a study can look at the translation activity in the UAE from or into a specific language, e.g. German, or group of languages, e.g. Far East languages (Chinese, Japanese, Korean etc.).
- **Rank-related research**: the focus here is on the level of linguistic realization (word, sentence, or text).
- **Text-type research**: the research can examine the translation of some specific text types and genres whether literary, business, legal, advertising etc.
- **Time-restricted research**: this area looks at the history of translation. That is, the translation activity in the UAE across time periods. The research is concerned with translation activity during specific period of time or contemporary translation activity (see also Chronological Axis of Research below).
Problem-restricted research: it deals with certain translational problem such as equivalence problem. Equivalence can be examined at one or more levels such as lexical, grammatical, textual, pragmatic etc. (see Baker, 1992).

Within descriptive translation studies, the following kinds of research can be conducted:

- Product-oriented research: analysis of existing translations, i.e. the ST and its TT, or one ST and several TTs, e.g. a novel by an Emirati writer translated into different English versions, or different languages.
- Function-oriented research: here the focus is on the function of the translation in the target culture. It is not a study of texts as such but of the context. For example, the reception of the English translation of an Emirati novel in English speaking culture(s). It can also look at the kinds of texts translated or not translated in the UAE, in which period of time certain texts are mostly translated.
- Process oriented research: this area looks at the translator’s thinking process and translation ‘steps’ taken during the translation process. It would look at how translators’ minds function when carrying out translation. One methodology used in this area is the think protocols (taking minutes of translation process and decisions). It is more about behavioral procedures of translators while doing their job. This is a complex area of investigation and as far as UAE is concerned, this area may be too difficult to pursue as it requires volunteers and would be hampered by the translators’ prior knowledge of the research which can affect the way they do the translation and take translation decisions. This kind of research can also cover workplace studies, i.e. translators’ work procedures, settings and circumstances. Translators’ accounts can be very important in shedding light on how translators perceive and think about translation. This includes prefaces, forwards, footnotes, commentaries, articles provided by translators, and in which they express their views on their own or others’ translations.
The subareas of applied translation studies will be touched upon in Areas of Research below. A different perspective of research can be based on whether it is related to the linguistic or non-linguistic aspect of translation. An account of such perspective is provided below. It has to be noted that areas and subareas can overlap and an approach can tackle different sub-areas using a different method and aiming at answering different questions. There is a mutual influence and role play by these areas although they are categorized differently. For example, extralinguistic areas of research do have implications and impact on the linguistic aspect of translation.

**Areas of Research**

The areas of research are divided here into linguistic, extra-linguistic, and chronological sequence of past, present and future. They look at translation as a process and as a product. Translation strategies, translation universals, ideology and power, and culture in translation can be the focus of investigation within these areas.

**Linguistic areas of research**

These areas are conventional fields of research in translation studies that can be investigated with regard to the UAE. They are stated here as points of departure for researchers by providing relevant initial questions and hypotheses. Areas are listed here alphabetically to avoid any sequence based on preferences or any other parameter.

**Localization:** looking at the translation of Emirati web sites into foreign languages, the research can cover linguistic issues, cultural issues as well as human-computer interaction. It can also include localizing foreign web sites specifically to the Emirati audience. Another area is the
prevailing practices and product evaluation. This can fall under area-restricted and product-oriented research in Holmes’s map.

**Parallel translation:** this is a phenomenon of certain texts (contracts, advertisements, brochures, leaflets, etc.) that have bilingual textual components (Arabic and English) where there are two ‘sister documents’ or two ‘sister texts’ in one document. It is not clear which one is the source text (ST) and which one is the target text (TT), but there is some kind of linguistic parallelism and correspondence that make either text the translation of the other. Both texts can function as the original and the translation at the same time. One cannot tell which one is the ST and which one is the TT unless the author/translator/publisher of the text informs the researcher. For the lack of a term for this kind of translation, and for the kind of features and relations such texts have, I use *parallel translation.* It is some kind of ‘mutual translation’ where two texts can function as the ST and TT or both. This kind can be investigated in terms of the factors that lead to have such phenomenon, the conditions in which it evolved, how texts are structured and what specifications they are designed to have, and what features they have.

**Quality assessment:** the research model is based on a comparative analysis of the ST and TT by creating a profile of both the original and the translation and having a register analysis of the lexical, syntactic, and textual features. Translations are assessed against their originals according to certain parameters to identify textual matches or mismatches to see (House, 1997).

**Terminology and arabicization:** with the constant contact with the outside world and its technological and linguistic products, terms are constantly being dealt with in translation activity on daily basis. A research in this area will look at how terminology is dealt within Emirati context. What are the procedures and tendencies in arabicization as well as in the translation of Arabic terms into other languages? Creation and management of term databases can also fall within this area. The latter as a translation aid falls within Applied Translation Studies in Holmes’s map.

**Translation kinds and text types:** the research can focus on certain text types or genres that are specifically produced in or about the UAE such as literary (for example translation of Emirati poetry, novels, children’s literature), business, legal, advertising, marketing brochures and leaflets, history, and memoirs (see also Snell-Hornby, 1995). According to Holmes’s categorization, this area belongs to the partial branch of Theoretical Translation Studies.

Within this area, research can also cover looking at the linguistic features of interpreting taking place in the UAE such as dialogue interpreting, court interpreting, health care interpreting, and conference interpreting (see also Pöchhacker, 2004).

Due to the fact that the UAE has attracted international business and has become a tourist destination, some media organizations such as MBC and Al Arabiya made it their home, and other international TV channels such as CNN and CNBC opened offices there. The implication of the media activity for translation industry is obviously important. With the free zones in the Emirates such as the Media City and Internet City in Dubai, translation activity has been propelled by the business dynamics in the country. Research can look at areas such as audiovisual translation (AVT) and its types of subtitling, dubbing, voice over, and subtitling. AVT that is practiced and produced in the UAE can be investigated in terms of translation strategies and problems. The research can deal with lexical, syntactic, pragmatic, cultural, or
stylistic features of translation (see also Gambier & Gottlieb, 2001; Orero, 2004; Bogucki, 2013). One issue of interest is the rationale, justification, or reason for opting to dub certain films or TV series, e.g. Indian movies translated, into Emirati Arabic rather than Syrian or Egyptian as is the case with other screen productions.

**Translation strategies:** one important goal in researching translation is to investigate what kind of translation strategies translators normally opt to while carrying out translation to achieve equivalence at different levels and/or the factors that play a role in using a certain strategy or a combination of strategies. The researcher needs to discuss methods or techniques as well as factors (linguistic and/or extralinguistic) contributing to adopt one translation strategy or another. Researchers may want to identify translation kinds and strategies based on the research model used in the study:

1. The general dichotomy of literal vs. free translation: these two terms are not well-defined, and the former has acquired some kind of a negative connotation as it has been associated with mistranslation and awkward TL formulations due to adherence to the SL structures and a way of expression in general. Free translation implies not complying with the ST and to have a free hand in conveying the ST message.

2. Addition vs. deletion: these can be obligatory or optional. The SL and TL systems may dictate adding or deleting elements to have a grammatical formulation, for example, the obligatory deletion of the copula (verb to be) when translating English sentences into Arabic nominal sentences. On the other hand, the translation of Arabic verbless nominal sentences into English necessitates obligatory addition of a verb.

3. Direct vs. oblique translation: according to Vinay and Darbelnet (1995), direct translation includes borrowing, calque, and literal translation. Borrowing is the transference of an SL word due to a gap in the TL lexicon. Calque (also called loan translation) is a literal translation of the constituent elements of an SL expression, producing a new expression in the TL. Literal translation is choosing the first TL meaning for the SL word which usually has one-to-one correspondence in reality, or in case of phrases and sentences, not taking into consideration the lexical environment and stylistic features of the SL text. According to Vinay and Darbelnet (1995), oblique translation includes four strategies that are adaptation, equivalence, modulation and transposition. Adaptation involves replacing SL cultural-specific situation or reference by a situation or reference appropriate for the TL culture. This may include the translation of fixed expressions and sayings as well as lexical items for which no concepts or items exist in the TL culture. Equivalence is translating language and culture specific expressions, such as technical terms and proverbs, into TL idiomatic expressions (it should not to be confused with the term used nowadays in translation studies). Modulation is adjusting the SL expression to have a translation with more TL character; otherwise it can be awkward. Finally, transposition is the replacement of the SL grammatical structure with a different grammatical structure in the TL, and at the lexical level, changing the word class without affecting the meaning.

4. Documentary translation (source culture-oriented) vs. instrumental translation (target culture-oriented). These are related to skopos theory where the purpose of translation is a decisive factor as how to translate a text. Skopos (the purpose) of the translation is the translator’s guide in the process. The TT is based on its skopos and the offer of information
in the TL culture regarding information in the SL culture. The translator interprets the information and formulates it for TT recipients (Munday, 2001, pp. 79-80).

5. Domestication vs. foreignization where the translator’s role and intervention are visible or not. The translation either leans towards the TL and complies with the expectations of its culture (domestication) or retains the character of the SL and its culture and thus foreignizes the translation (Venuti, 1995).

6. Expanding: this is a specific translation method where the full form of an abbreviation; an acronym or an intialism is retrieved and translated fully, for example translating BBC into هيئة الإذاعة البريطانية.

7. Formal translation vs. dynamic translation: the former is SL-oriented where the focus is on the ST message in form and content whereas the latter is TL-oriented designed to meet the linguistic and cultural expectations of the TL reader and aims at achieving the same effect the ST has on the SL reader (Nida, 1964).

8. Semantic translation (SL-oriented adhering to the content and format of the ST) vs. communicative translation (TL-oriented, TL reader focused, and adapted to TL norms by providing smoother TT) (Newmark, 1988).

9. Overt translation vs. covert translation: the former does not seek to have the TT functioning as an original and where the TL reader is not addressed. The latter seeks to have the TT as an original where the TL reader is addressed (House, 1997).

Corpus-based translation strategies: Other strategies are discussed under corpus-based translations studies as a research methodology below. There are cases where translators use a combination of strategies to deal with a certain expression, for example, translating computer by جهاز الكمبيوتر.

Volunteer/amateur translation: here the study addresses translations carried out by unpaid translators whether professional or not, or by amateur translators who do translations for a number of reasons, in particular for charity organizations, to help friends or family members, as a hobby; amateur translators can be aficionados of certain programs such as Japanese anime and tend to be computer savvy (fansubs and fandubs). Many such translations are circulated by email and posted in different venues of the Internet (see Izwaini, 2012). It can also examine areas related to such translations: translation quality, translation strategies and techniques, and norms as well as subtitling and dubbing by unpaid translators.

Extra-linguistic areas of research
Research here addresses issues outside the textual material, but the factors involved play a role in the translation activity.

Commissioners’ guidelines and instructions: the client’s specifications, instructions, and preferences of the translation job and how this affects translation work and contributes to the way the translator decides on issues in translation work by opting for one translation strategy or solution rather the other. This can also include some guidelines with a censoring character. When it comes to AVT, this can also include work guidelines of satellite TV stations, outsourcing, public reception, and translation policy, e.g. which kind of AVT (subtitling or dubbing) to choose for what kind of screen productions etc.
Censorship: investigating the legal foundations, directives, guidelines, and instructions that censor translation work, whether authority’s censorship, commissioner’s censorship, employer’s censorship, translator’s self-censorship of his/her own work, as well as social and religious taboos that guide translator’s work and shape the final product of translation. The research can also look at the areas and kinds of translation where censorship is mostly practiced and is more effective, for example journalistic and audiovisual translation (see Gambier, 2002; Billiani, 2009; Izwaini, forthcoming).

Translated texts in the Emirati culture: the research here focuses on the context rather than translations, i.e. the socio-cultural situation of translation activity; what kinds of texts are usually chosen for translation, in what era, for example, before or after the proclamation of the federal union of the UAE in 1971 and what influence they have. Which areas and text types are translated from and into which language to compare and contrast trends and directions of translation activities in the UAE? (see Area-restricted research and Text type research with regard to Holmes’s map in Research Task and Position above). What is the culture of translation in the UAE? What are the practices and tendencies of translation activity? What are the policies that determine translation activity? (see Function-oriented research with regard to Holmes’s map in Research Task and Position above).

Power and ideology: the research addresses issues such as complying with the dominant ideology. How translators look at and perform translation as an action of rewriting; what factors that systematically govern reception, acceptance, or rejection of translated texts, literary in particular. Power practice in translation activity can be exercised by professionals such as critics and reviewers, patrons such as publishers and media, and dominant literary traditions in response to ideological, status and economic factors (Lefevere, 1992a).

Interpreting: investigating different extra-linguistic factors that play a role in the process and performance of different types of interpreting carried out in the UAE such as court interpreting, health care interpreting, and conference interpreting as well as modes such as sight translation and telephone interpreting. The latter two are most likely non-existent in interpreting activities in the UAE. Studies can look at the languages mainly covered in such activity, criteria of the selection of interpreters, laws pertaining to this activity, exams administered to appoint legal interpreters. Research themes can be settings, directionality, outsourcing, qualifications, and professional vs. volunteer/amateur interpreting. Another sub-area is the mode of interpreting; research is concerned with the kind of interpreting that is more resorted to in the UAE. At first look, community interpreting seems to be wider in scope practiced on everyday basis in comparison with conference interpreting since the latter is associated with are seasonal events.

Job market: research in this area sheds light on work opportunities for in-house staff, freelancers, as well as outsourcing of translations whether within the UAE or from abroad. It examines practices, roles, and recruitment procedures in organizations, whether governmental or private, where translators are hired. It also covers the activity and role of translation businesses, legal translation and interpreting.

Languages, directionality and publication: this area of research investigates the languages involved in the translation activity in the UAE, in which direction it is carried out and the
publication of translations. One research question is which languages are translated mostly from and into Arabic in the UAE, and into which languages. Hypothetically, English can be the main SL and TL. Statistics need to be used here to see how often there are translations from and into which languages. Also, which direction is more frequent, from or into Arabic? One can hypothesize that translation into Arabic is more frequent.

This area also covers the publishing industry whether local, regional or international when it comes to publishing translations in, and of the UAE or by Emirati writers and/or translators. What are the publication trends in the UAE regarding translation studies and translations? Which translation direction is more supported and welcome? Which languages, whether SL or TL, are more locally publishable? What are the publishing venues, such as weekly and monthly magazines, literary journals and supplements that welcome translations? How do publishing houses in the UAE deal with translated books? (see Function-oriented research in Research Task and Position above).

**Laws and regulations:** this looks at the status of translation in the Emirati legal system. Is translation and translators explicitly referred to in laws and regulations and how, in which respects? Are there specific regulations on translation and translators in terms of employment, professionalism, liability, ethics, and role in general, and legal translation and community interpreting in particular?

**Medium:** this looks at whether the translation is carried out by human or non-human agent, i.e. the computer. Machine translation whether installed software or the internet (using online MT facilities) seems to have gained publicity among non-professional translators, for example journalists and reporters, since it facilitates their work without the need of a translator’s service that takes time and costs money. The area of machine translation can be researched by investigating how much this alternative is used in the UAE, and how it is used, by whom, in which areas, how it is evaluated by potential users, and what its prospects are (see also Medium-restricted research with regard to Holmes’s map above). Investigating MT quality, however, can fall within the linguistic areas of research.

**Organization and sponsorship:** the translation activity in the UAE has been stimulated by governmental institutions and projects that have translation either as their sole activity or part of their general business schemes, for example the *Turjuman* (translator) project of Mohammed bin Rashid Foundation in Dubai and *Kalima* (word) project of the Culture and Heritage Authority in Abu Dhabi. Both projects are dedicated to translate books in different fields into Arabic. The research here should attempt to answer questions such as:

1. How is translation work organized in a nation-wide scope?
2. Which parties are responsible for such organization?
3. What kind of funding and financial aid does translation activity receive and from which parties?
4. What are the tangible results of such support and what are their effects on the overall cultural and socio-economic outlook of the UAE?
5. What are the areas that are mostly translated?
6. What are the titles that are chosen for translation?
7. What are the criteria to choose titles and the respective fields of knowledge for translation?
8. What are the languages that are mostly translated?
9. What are the criteria used to assign translations to translators?

Statistics should be sought here to support findings. Another aspect that can be researched is the systematic task of the translation of books, documents and other material related to the history and culture of the UAE in both directions from and into Arabic. Some questions that can be asked and the research should attempt to answer are: what material is translated throughout the UAE history? Who commissions the translation? In which direction is it mostly done (into or from Arabic)? What kind of funding is allocated for such activity? How is the translated material disseminated? How is the translation work regulated?

**Revision and editing:** what can be included in this sub-area are questions like what are the policies and practices of revision and editing in governmental and private organizations where translation is an essential part of their everyday work? If not, how do their translators deal with this important part in their translation work? Also, what are the policies and practices of translation and editing in mass media? Who does carry out such revision and editing, the translators themselves or other translators, or a linguist/editor/copy writer?

*Translating the UAE culture:* how is the local culture being dealt with in the translation of Emirati works of literature, tourist information, the press, films, TV show, cartoons, and web sites?

*Translation ethics and professionalism:* the research here addresses issues such as stances that translators take and decisions they make in performing their job whether personal ethics or a code of practice adopted in their professional career. It also tackles the existence or non-existence of code of ethics, the need to have a code of ethics for translators and translation industry in the UAE, and professional guidelines and principles followed by translators while carrying out their job assignments (see also Williams & Chesterman, 2002, p. 27).

*Translator’s status and profession:* this focuses on translators whether professionals or non-professionals, i.e. those who carry out translation within their work duties or as academic and literary activity. What are their qualifications and experience, work setting, and their perspectives on translation? This can also include the translator’s status in society; how the local society looks at translators, and how their work is appreciated and compared with other professions. It also investigates the role and status of translators in organizations; in terms of hierarchy, salary, perks, and allowances. Recruitment can be another aspect of this area. This looks at the procedures of recruiting translators, criteria of selection, interviews, and recruitment tests. It can also deal with the prospect of the establishment and functioning of translators’ professional association/society in the UAE (see also Job Market above).

*Translator’s training:* this investigates training programs whether at universities or otherwise including curriculum design, testing, and accreditation. Higher education institutions in the UAE have responded to the need for translators and have set up translation programs at both undergraduate and graduate levels. The programs have been designed to meet the need for translators in the job market. The research here looks at the socio-economic situation that helped
in setting up those programs. It also reviews admission criteria and accreditation regulations and process as well as the prospects of translation programs in the UAE. Another aspect is the availability of translation courses and summer schools, their duration, status, rigorousness etc. and the parties that offer such training (see the applied branch of Holmes’s map above).

**Volunteer/amateur translation:** this area is concerned with unpaid translation work whether in organized projects and charity activities, unorganized individual help or as a hobby. Point of investigation can include kinds of projects and activities, organizations, settings, linguistics skills and qualifications, criteria if any (see the subsection with the same heading in Linguistic Areas of Research above).

**Non-translational sub-areas**

**Arabic language status:** this may sound out of context, but it is very much related to translation activity in the UAE. A linguistically unique situation can be observed in the UAE in the sense that there are many language communities including the native language with English as a lingua franca. There is a heavy emphasis on English in education and business. With this kind of situation, the research here focuses on how Arabic, functions in the Emirati society as source or target language. How would the socio-economic status of Arabic determine the scope and volume of translation activity? Are there governmental guidelines and regulations that require translation into Arabic? What makes Arabic the SL and what factors play a role in deciding whether to make it the TL or not, i.e. to have texts translated into or from Arabic or not, for example signs, notes, or an Emirati web site in English, whether official or private.

One sub-area that can be investigated is the role of AVT in consolidating or undermining the status of Arabic language in the UAE. The question of using dubbing instead of subtitling which is in standard Arabic by default, or by using Arabic dialects rather than the standard variety, and how this trend and decisions taken by Emirati or Arabic-speaking TV channels working in the UAE regarding which AVT mode to be adopted would improve the audience’s Arabic or negatively affect their proficiency in Arabic.

**Bilingualism and code switching:** these can be investigated in terms of their relation to, and impact on translation. How a high percentage of bilinguals in the UAE would set the trend of translation activity, reading translations, valuing translations, and having the need for translations. Also, how code switching facilitates or hinders translation, and how it is dealt with in translation since parts of the ST are in the target language. The latter can be investigated as a linguistic area of research.

**Chronological Axis of Research**

The research perspective here is according to a time framework by looking at translation in terms of historical and chronological stages of past, present, and future.

**Past:** this covers the history and role of translation activity in the UAE as well as the role of translators in UAE history. The strategic location of the UAE, its political, cultural and commercial contacts with other nations have made translation a significant medium of communication in the history of the country. To document this vital aspect of UAE history, a research can examine the role of translation in and its contribution to the relations of the UAE with other countries. The UAE has had political, economic, and cultural links with neighbouring
as well as farther nations such as China, Indian subcontinent, South East Asia, and European countries such as Portugal, the Netherlands and Britain as well as USA.

UAE’s relations with Portugal are significant since the latter’s forces landed in the north of the country in the 15th century. Also, the UAE has had a special relation with the Dutch as they had an influential military and commercial presence in the area in the 16th and 17th centuries. Britain had a military and administrative role in individual emirates (prior to the union). Britain has also had commercial links with the UAE since the 18th Century (see Zahlan, 1998; Kazim, 2000; Onley, 2007).

These relations required language mediation between those countries and the UAE (as individual emirates or one unified country since 1971) to establish and maintain communication with them. This communication, in its turn, required translators, in the broad sense, as cultural agents to carry out the task of linguistic mediation. This mediation is a significant activity in the history of the UAE that is worth investigating. Such research will be a pioneer study in documenting and assessing translation and its roles in nation-building with special reference to the UAE. It aims at assessing the role of translation, as a social agency, and translators as agents of change and intercultural mediation (Lefevere, 1996, p. 55)

In this context, such research looks at how translation served this communication process, and the historical role played by translators in the multilingual and multicultural society of the UAE as well as in the work of its public and private organizations. The research looks at translation as intercultural activity that has taken place throughout the history of the UAE as well as the pathways of this activity. It investigates the linguistic and non-linguistic aspects of the communication process between UAE leaders, their representatives, governmental institutions and staff, private organizations, and the people of the Emirates with foreign dignitaries, diplomats, overseas companies and their staff, explorers, historians, engineers, physicians, scientists, merchants, teachers, technicians etc.

Research of the history of translation attempts to answer questions such as: how did translation help in the intercultural communication between the people of the UAE and foreign forces, companies, governments and individuals? How did translators play their role as cultural mediators between the communicating parties? The research follows the footsteps of translators throughout the history of the UAE, highlighting their work as facilitating agents of communication and understanding between UAE and its foreign partners, enabling along the way political dialogues, the conclusion of commercial agreements, positive bridging of cultural differences, and representing local Emirati values, religion, customs and traditions of society as a whole (see also Lefevere, 1992b; Pym, 1992; Delisle & Woodsworth, 1995; Pym, 1998; Katan, 2004; Martin & Nakayama, 2004).

The research investigates this interaction to highlight the ways in which the process of communication took place on official and private levels. How did people communicate? Was it through foreign languages (Dutch, English, Hindi, Portuguese, Urdu), or via the native language (Arabic), or through linguistically mixed discourses, or was it through signing? If translation was used to communicate, who then carried out the task of translation? (see the memories of H. H. Dr. Sultan Al-Qasimi, 2009, pp. 225-318 regarding who played the role of the translator). Was the translator a private person or a member of staff? If it was a staff, was s/he a translator employed by the UAE authorities or by the foreign party? Were the translators professional with experience and/or qualifications in languages or translation? Did they charge or were paid for their services?
Present: a research in this area provides a general overview of translation activity in the UAE in present time context, including all or particular aspects, factors, and relevant issues that are discussed above within extra-linguistic areas of research. These can cover all aspects of the translation industry and include translators’ status and qualifications, job market and recruitment, legal and organizational framework, translation features and impact, translation policy/policies, translation trends and publishing, and translator training. Translator’s certification is a vital area of research as there are guidelines and methods followed in the UAE that need to be investigated to see whether or not they are adequately administered.

Future and prospects: in this area a future outlook of translation in the UAE is offered, based on its present time situation as well as history, taking into consideration the cultural and socio-economic factors that can help promoting and consolidating translation or weakening it. It can suggest what future plans are needed regarding translation industry, its legal framework, professional settings, and organization. Such plans can also include training programs and recruitment practices and procedures, translation initiatives and institutions, translators associations and code of ethics, and international cooperation.

Corpus-based translation studies as a research methodology
Whereas the traditional methodology of studying translation is investigating a ‘corpus’ of hard-copy texts (originals and translations), corpus-based translation studies adopts methods and techniques of corpus linguistics by having electronic corpora of machine readable texts stored in computers to conduct research. This methodology helps researchers to process much larger data than in the traditional way in a much shorter period of time. It can also help in tracing translation strategies used by using software that produce parallel output of STs and their TTs. Special software, which are common now, are used to trace features of originals and their translations (see for example Izwaini, 2003).

Corpora have different profiles according to their composition and aims. Some research can be done on already available corpora, and some compile their own. Corpus-based research has the advantage of having a large number of translations investigated (they can be millions of words), quick processing of texts, and convenience in dealing with originals and translations to trace translation features at different levels.

Using electronic corpora has a potential impact on, and great significance for the empirical investigation of translation strategies. In recent years, there has been a great interest in using corpora for the investigation of translation. This led to the emergence of corpus-based translation studies as “a major paradigm in the field” (Baker, 1999: p. 287). Research based on machine readable corpora has been increasingly conducted in translation studies (for example Malmkjaer, 1998; Scarpa, 1999; Kenny, 2001; Williams, 2005; Izwaini, 2010). Using corpora in investigating translation is a methodology rather than an area of investigation, which can be used with different topics of research outlined above (see also Saldanha & O’Brien, 2013).

One kind of corpora (comparable corpora) which comprises original texts in one language and translations in the same language would help in identifying how translations are similar or different from texts originally written in that language, and if different, how. We can detect translation features and the factors that play a role in shaping translations and what actually happens when translators do their job. One area of research is translation universals which investigates translation features irrespective of the language. According to Baker (1996) and Laviosa-Braithwaite (1998; 2002), these can include:
1. **Explicitation:** it is a kind of addition by making what is implicit in the ST explicit in the TT.

2. **Levelling out:** having one translation for a variety of SL words or expressions.

3. **Normalisation:** shaping the translation according to the TL conventions to the extent of exaggeration of these patterns.

4. **Simplification:** the tendency to use TL structures that can be easily-processed to make the translation easier for the TT reader, for example by having TL short sentences for one long SL sentence.

More discussion of corpus-based translation studies can be found in Oakes and Ji (2012), Zanettin (2012) and Kruger, Wallmach and Munday (2013).

**Conclusion**

Translation in the UAE is a rich area of research with a wide range of sub-areas and topics that can lend itself to numerous treaties, master dissertations, and PhD theses. Areas are diverse, and have different foci and can be researched from different angles. In the previous pages I have attempted to provide an overview of research areas of translation in the UAE. The kinds of research according Holmes’s map is introduced. The areas are divided into linguistic, extra-linguistic, and chronologically based research. Corpus-based research as a research methodology is also touched upon. A special section is devoted to the significance of the study of the history of translation and the role of translators in the inter-cultural communication in the UAE. Research questions of those areas as well as hypotheses are also provided.

**Notes**

1. The sequence of areas here follows Holmes’s discussion (1988: 72) rather than the left-to-right layout presented by Toury (1995:10).

2. The term ‘parallel translation’ was used by Casagrande in 1954 (Shuttleworth & Cowie 1997: p. 120-121) to refer to the translation of a text simultaneously into a number of TLs.

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Izwaini (forthcoming). Censorship and manipulation of subtitling in the Arab world.
The Importance of Cultural Awareness in English – Arabic Translation

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Abstract
It is widely acknowledged that through translation, it is possible to transcend language barriers and gain a better understanding of the world by conveying ideas from one language to another. The translator, therefore, has to shoulder the burden of this responsibility. The first section looks at the inextricable link between language and culture, hence the need for translators to develop their cultural awareness. The second section deals with the process of translation, which involves cultural decoding and recoding. In this context, the two methods of translating cultural words and notions, namely transference and componential analysis, are discussed along with several levels on which the process of translation takes place, specifically, linguistic, technical, conceptual and comprehension levels. Naturally, when the translator faces unfamiliar items related to the culture of the source text, translation can become a difficult process. The third section focuses on the kinds of cultural problems related to the source text namely: cultural untranslatability, highly specific cultural items, the problem of equivalence, connotations, collocations and irony. The fourth section identifies the novice translator's challenges, in terms of his background knowledge and appropriate choice of strategy. The last section proceeds to highlight some of the levels of cultural awareness a translator needs to possess and the paper concludes with some suggestions for good translation.

Keywords: cultural awareness, collocation, connotation, irony, untranslatability
Introduction
The basic assumption of this paper is that problems of translation may be minimized if translators, as life-long language learners, do not separate a language from its culture. That is, to say, when translators achieve cross-cultural awareness and begin to deal with language and culture as two sides of the same coin, successful translation becomes possible. The paper examines the connection between language and culture, and what is involved in the process of translation.

It then focuses on some culture-specific problems of English-Arabic translation and the kinds of cultural awareness a successful translator should enjoy to enable him or her to deal with such problems.

A separate section is devoted to the challenges facing novice translators as it has been noticed that they tend to make random choices of strategies to solve the problem of equivalence, regardless of its appropriateness to the intended meaning. Brief ways to deal with this issue are suggested.

It concludes with some suggestions to raise the translator's cultural awareness to the level that would facilitate the task of bridging the gap between languages, hence closing the gap between different communities with different cultures.

Section One: The Connection between Language and Culture
Although there is no certain answer to the question posed by Damen, “Which came first language or culture?” (1987, p.120), what is certain is that the connection between language and culture cannot be ignored.

As defined by Sapir (1921, p. 8) “Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols.” These ideas, emotions and desires are greatly influenced by our culture, since according to most social scientists today, “The essence of a culture is not its artifacts, tools, or other tangible cultural elements but how the members of the group interpret, use, and perceive them. It is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies...People within a culture usually interpret the meaning of symbols, artifacts, and behaviors in the same or in similar ways.” (Banks, Banks and McGee, 1989).

A language, then, is primarily used for communication, as it is used by members of societies to send meaningful messages and culture defines what is or is not meaningful. Thus, we can only assume that language affects and is affected by culture, in other words as Kleinjans (1972) states, language and culture are analogous. They are certainly bound together as cultures are learned largely through languages rather than inherited biologically or genetically. Hence, the process of learning a new language inevitably accompanies cultural learning. This brings us to the relationship between the triangle of language, culture and communication. As mentioned above, language is used for communication between members of the same society who think, believe, speak and act the way they do because the messages they send to each other bear the stamp of culture. Therefore, it can be said that since culture and communication are directly linked, and since language is used to transmit culture, then language, culture and communication are inseparable. On the other hand, when a cultural dimension is added to communication between people from different language communities, interaction becomes more complex as their cultural perceptions are distinct enough to alter the intended message.

This is highlighted by the fact that there can exist great variation even between the same languages depending on where the speaker is from. For example, both British English and
The Importance of Cultural Awareness in English – Arabic Translation

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American English contain culturally bound expressions and phrases that are unique to their cultures. For instance, doing porridge is a British slang for serving a prison sentence as porridge¹ was once the traditional breakfast served in UK prisons. Without any cultural or factual pre-knowledge, it would be impossible for translators to make logical sense of the sentence “He’s doing porridge.” Likewise, Thanksgiving Day is a national holiday in the United States whose origin is commonly traced to 1621 when the Plymouth colonists and Wampanoag Indians shared an autumn harvest feast.

Such factors play an important role in translation, as ignorance of the target language culture may cause problems in translation. Therefore, recognizing the importance of the cultural functions of a language is crucial for successful translation.

Section Two: The Process of Translation

Translation involves a process of cultural decoding and recoding. Translators deal with written words as well as the cultural aspects of the texts. This cultural implication in the process of translation takes several forms, from lexical content to ideologies and ways of life in a certain culture. For instance, items like Thanksgiving and porridge are not just lexical items; they are culture-specific items that the translator needs to accommodate.

Newmark (1998) suggests two methods of translating cultural words and notions. The first is transference, which keeps cultural concepts and names, but has the disadvantage of limiting the comprehension of certain aspects. The other is componential analysis, which is a more accurate translation as it highlights the above message. The process of translation, therefore, takes place on several levels:

i. Linguistic level - where similar meaning is retained in the original and the translated version. That is, the translated meaning remains close to the original.

ii. Technical level - the formal features of the language such as (grammar, tense, vocabulary etc.)

iii. Conceptual level - to obtain an identical meaning of concepts that may have different cultural understandings.

Section Three: Cultural Problems in Translation

Translation is inherently a difficult process, especially when the translator faces items related to the culture of the source text. Such items would pose problems if there wasn’t any intercultural interaction between the source language and the target language. Cultural problems related to the source text could be summarized as follows:

i. **Cultural untranslatability:** This occurs when a certain feature in the source language is absent in the target language culture where, such features may include religion and social background elements. For instance the word christening/baptism is usually translated as Ta'mid (تعميد) in Christianity, but it denotes the same meaning as ʿAqīqah (عيقة) which is related exclusively to Islam.

ii. **Highly specific cultural items:** This means that the source text has a concept that is totally unknown to the target language where a native speaker may be needed to convey the accurate meaning, Bangers and mash¹⁴, for example, is specific to the British culture, so is a person doing porridge and Guy Fawkes Night, from the Arabic culture we have
tayamum (التيم)vi, and Merbe’aneyya (مربعانة)iii - which are again highly culture-specific concepts.

iii. **The problem of equivalence**: It is rather impossible to find an equivalent in the target language, as sameness in translation does not exist between the source language and the target language, especially when the concept is related to culture and religion. For instance, the word *imam* in Arabic is not the same as *priest* in English, as each represents specific cultural features. Whereas in Christianity, a priest is a person who is authorised to perform religious rites, an imam in the Islamic faith deals with both spiritual and temporal issues.

iv. **Connotations**: This is another problem in translation as connotations in different languages are based on cultural roots. For instance, the literal meaning of the Arabic word "Hanouti", is "Undertaker", however in some dialects it is used to refer to someone being stingy, a miser and a penny pincher. In English the connotation would be lost, and the translator would need to use the linguistic rather than the connotative meaning of the word in order not to distort the message when translating from English to Arabic and vice versa.

v. **Collocations**: The interference of the translator’s native language can lead to misinterpretation of a collocation. Baker (1992) states that the same collocations are a direct reflection of the social or moral environment in which they occur. An example is the verb *support* in English which collocates with a number of nouns for each of which the Arabic language uses a different verb as shown below:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Full Phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Support a politician</td>
<td>يؤيد رجل سياسة</td>
<td>يؤيد يؤيد رجل سياسة</td>
</tr>
<tr>
<td>Support a sport team</td>
<td>يشجع فريق رياضي</td>
<td>يشجع يشجع فريق رياضي</td>
</tr>
<tr>
<td>Support an object</td>
<td>يسند شبا</td>
<td>يسند يسند شبا</td>
</tr>
<tr>
<td>Support financially</td>
<td>يدعم ماليا</td>
<td>يدعم يدعم ماليا</td>
</tr>
<tr>
<td>Support an evidence</td>
<td>يثبت دليل</td>
<td>يثبت يثبت دليل</td>
</tr>
<tr>
<td>Support a family</td>
<td>يعيل عائلة</td>
<td>يعيل يعيل عائلة</td>
</tr>
</tbody>
</table>

Main Source: Baker (1992, p. 49)

Such a difference in collocation involves different ways of presenting an event between language communities. Hence the nearest acceptable translation of a collocation into the target language involves some changes in meaning. For example, the nearest Arabic translation of *to pay attention* is "يُفكِّر إنتباه" = yulfetu entebah (draw the attention) but *to pay a visit* is "يقوم زيارة" = vagoum be zeyarah (pay a visit). To further highlight how the Arabic language uses different verbs, *to pay his last respect* is "يودع فقّداً له" = yuwadeou fakeedan lahoo and *to pay his way up* is "شق طريقه" = vashuku tareeqahoo

vi. **Irony**: The translation of irony depends on the way in which the target language reader perceives the irony. Hatim (1997) defines it as “saying one thing literally and meaning the opposite figuratively”. The problem occurs when the translator fails to appreciate the source language and resorts to literal translation, for example, the Titanic was promoted as being 100% unsinkable! Here, the translator will have to transfer not only the features of the language, but its cultural characteristics too. He would have to add an extra text to show the irony "من السخرية أن..." minal sukrehya anna (the irony is, the Titanic...).
Section Four: The Novice Translator’s Challenges

Faced with the problem of equivalence, a novice translator makes the inappropriate choice of relevant strategies, paying inadequate attention to the message, the collocation restrictions, and the implied connotations, which renders his translation inefficient and the implied meaning will inevitably be lost. This is particularly true for novice translators who translate from Arabic-English–Arabic, as translation is bound to be from and into Standard Arabic which is intrinsically formal and lacks equivalents in formal and colloquial English. The translator’s issue of appropriateness is shown in several aspects, some of which are:

i. **Word association.** The novice translator's problem with connotation is more intense than others. He may associate negative connotations to the meaning of certain words, while it has no such connotations to the source text. For example, the word "owl" does not have negative connotation to the English Language, on the contrary, it symbolizes wisdom, yet the translator may disassociate its meaning from the context and give the word a very negative association (Arabs believe that owls bring bad luck and symbolize pessimism), hence he failed to maintain the neutral intention of the source text.

ii. **Ignorance of the pragmatic connotation of cultural expressions**, which renders its translation extremely difficult. For example the Arabic word "Tuhoor wa Noor" طهور ونور is a social expression used when visiting a patient. "Min Oyuni" من عيوني is another social expression used to agreeing to do something, the nearest meaning in English is "with pleasure". Those casual social expressions are used in almost all Arab communities, and have idiomatic rather than literal meanings. Therefore, the translator's failure to employ that meaning in translation would pose a problem at the semantic level resulting in misunderstanding the actual meaning of those expressions in their relevant context. To reach a sound translation, the translator may apply additions to give broader contextual knowledge that would be of great value to the target language reader.

iii. **Insufficient knowledge of the target language.** A novice translator may resort to using transliteration of terms related to specific aspects of the culture, such as religion, when a direct equivalent does not exist and on the assumption that the target reader is familiar with the terms. He would write the following terms specific to Islam as: "Salat al Estekharah" صلاة الاستخاره, or "Suhur Ramadan" سحور رمضان, or "Tayammum" تيمم. In doing so, the translator does not acknowledge the fact that they most likely do not exist in other languages and that transliteration would not assist the target language reader in understanding the intended message. He should realize that choosing the right strategy in translation is a necessary skill for a successful translator. In the above case, a short footnote saying that these terms are specific to Islam then explaining the nearest intended meaning, rather than transliteration, would convey the actual meaning and would also give a better quality to translation. "Salat al Estekharah" would be explained as a special prayer requesting God to help us making the right decision. Similarly "Suhur Ramadan" refers to food eaten before dawn in the fasting month of Ramadan, and "Tayammum" would be explained as the dry ablution in Islam using sand or dust in the absence of water (see endnote 6).

iv. **Insufficient knowledge of the subject matter.** In the absence of knowledge of a specialized text, the translator is unable to identify terms with specific references, regardless of his command of the target language. In a social text, for instance, "he
dropped her off” was translated into Arabic as ”أطاحها” "Atahaha”, as in dropped her on the floor. With a basic knowledge of the subject, an accurate translation would have been "أوصلاها" "Awalaha”. Another example from a military text; the word “division” is translated into Arabic as "قسمة " "Kisma” as in mathematics, rather than "فرقة ” "Firka” a military group. In the above examples, the translator’s lack of knowledge base, which gives the terms their specialized meanings, rendered them into general words and therefore distorted the actual meanings. To overcome this problem, the translator should arm himself with basic background of the subject field before engaging the translation, thus he would be equipped with the necessary required concepts and consequently use them in skillful and appropriate ways.

Section Five: The kinds of Cultural Awareness the Translators Need

The translator is faced with an alien culture with its unique words, proverbs, thoughts and values. Therefore, the translator is expected to do cross-cultural translation where success depends primarily on his or her understanding of the culture of the source language.

Most often, words present features in the source language that are not present in the target language, or they may be present but in a different form. Therefore, the translator would need not only to be acculturated to the foreign language, but would need to gain an understanding and appreciation of the foreign culture too. Schuman (1978) defined acculturation as the social and psychological integration of the learner with the target group. In other words, the linguistic competence of the translator is but one side of successful translation and cultural competence is the other side.

Successful translators, therefore, need to have cross-cultural awareness that comprises of an understanding of their own cultural behavior as well as the behavioral patterns of others from different cultures.

Harvey (1979:73) describes some of the levels of awareness that translators need as follows:

i. Awareness of superficial traits (stereotyping), which involves getting information from a secondary source. Cultures have manifest and implicit rules of behavior. The manifest is obvious and known to both the insider and the outsider, but the implicit are usually covert cultural rules that are difficult for an outsider to discover without the help of a secondary source.

ii. Awareness of significant contrastive traits is sometimes associated with frustration as translators often find there exists a conflict between their own patterns of behavior and those belonging to the foreign culture.

iii. Awareness of insider’s view (sometimes called emic) of a given culture is extremely important for the translator to discover and understand.

Such awareness moves the learner/translator from ignorance to near total understanding of other cultures. It makes the cultural patterns of behavior predictable or understandable to the translator, making the translators “bicultural”.

Section Six: Suggestions for Good Translation

As stated above, different cultures have different items in their languages. For such linguistic items, the translator needs to resort to different strategies to assist the target language reader in
understanding the source text. According to Nida (1969, p.12), “The best translation does not sound like a translation.” It involves the closest natural equivalence between the source language and the target language. To achieve this, the translator needs to concentrate on the meaning rather than the form. The translator may need to resort to some lengthy explanations to make the concept clearer to the target language reader. Lexicographers also resort to lengthy explanations to make the concept clear to dictionary users, for example, fish-n-chips and porridge are not universal lexical items. They are culturally bound and need to be explained to the target language reader.

Another important point a good translator needs to be aware of is the situational feature of the word. He or she needs to be familiar with the meaning of ‘Merbe’aneya’ (see endnote 7) for instance. The translator would almost certainly need to add extra words or a brief explanation to assist the reader with the meaning of Merbe’aneya (cold winds which lasts for forty days during winter). Some other items, such as the ones given below, are only translatable if the translator is familiar with their functions, and tries to find a functional equivalent by following the word with a detailed description.

a) Maisonette = شقة من طابقين (sheka min tabekeyn) = a two-story flat
b) Smog = مزيج من الضباب والدخان (mazeej min al dabad wal dukhan) = a mixture of fog and smoke
c) Tayamum (التنيم) = substituting water with dust in performing ablution in the absence of water.
d) The city of Makkah (مكة), cannot be translated only as “A city in Saudi Arabia”, but to be followed by (as in Collins Dictionary, 1988) “The holiest city in Islam because the Prophet Mohammed was born there, all Muslims face towards Mecca when they say their prayers.”

Baker (1992) lists some translation strategies used by professional translators to overcome the problem of non-equivalence for culture specific items, examples of which are:

i. Using a more general word: This strategy works well in most languages. For instance, “maisonette” has no direct equivalent in Arabic, so the translator looks at its semantic field and goes up a level to find a more general word (superordinate) that covers the meaning of the missing hyponym “house”.

ii. Using a cultural substitute: This strategy gives the reader a familiar concept with which he can identify. Saleeg (صليق), a meal comprising of rice, chicken stock and milk) can be substituted with porridge.

iii. Paraphrasing: This strategy allows the translator to achieve a high level of precision. For example, irreparable becomes لا يمكن اصلاحه (لا يمكن انصلاحه), which means impossible to mend. However, the translator would need to only resort to minor paraphrasing to clarify the meaning, not the whole text.

iv. Using omission: This strategy can only be used if the word to be omitted is redundant in the text, or repeated. For instance, Ahmed sakheyu wa kareem wa taweel al bha’e (أحمد يشبهك كريم وطويل الباع) would be translated as Ahmed is generous since the words underlined are redundant as they all mean generous.

v. Using a loan word: This strategy should only be resorted to when the translator has consulted all sources to know the equivalent, but in vain. So he writes the word between inverted commas. An example of this would be the word ‘‘Abaya as given in the following sentence, “Women in Saudi Arabia wear the traditional ‘Abaya.”’’
Conclusion
To sum up the above suggestions, one can say that to achieve successful translation, it is of utmost importance that the translator is fully aware of his or her own language and culture. Additionally, as was highlighted above, novice translators face more challenges because they lack the essential knowledge of the subject matter, therefore it was suggested that they educate themselves in the target field before engaging the translation in order to be aware of the intricacies of the specialized source language along with its culture. This is crucial since the cultural implications in the process of translation can take several forms - from lexical content to ideologies and ways of life in a certain culture. Translators also need to be able to choose appropriate methods and strategies of translation in translating cultural words and notions as well as the problems that can occur in translating such cultural items, suggestions on how to deal with such issues were given in section four. Those suggestions would put the translator in the best position to assist the target language reader in gaining the same appreciation of a text as a reader of the text in the source language.

Acknowledgement
I would like to extend my gratitude to the King Saud University Research Centre for their support in producing this article.

Notes

i A dish made by boiling ground, crushed or chopped cereal (usually oatmeal) in water or milk.

ii Arabic term for the christening of a Christian Arab baby.

iii Arabic/Islamic term referring to the celebration of naming the baby, usually on the seventh day since the baby’s birth.

iv A traditional British dish made of mashed potatoes and sausages.

v Annually held on 5th November, Guy Fawkes Night marks - the anniversary of the discovery of a plot organized by Catholic conspirators to blow up the Houses of Parliament in London in 1605. On this day, bonfires are lit and fireworks are set off.

vi Substituting water with dust in performing ablution (before prayer) in the absence of water.

vii Cold winds which last for 40 days during the winter.

viii A hot meal of English origin consisting of battered fish and deep fried chips.

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The Importance of Cultural Awareness in English – Arabic Translation
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Language Errors in Machine Translation of Encyclopedic Texts from English into Arabic: the case of Google Translate

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Abstract
Machine translation has facilitated the way for professional translators as well as ordinary people. Google Translate is undoubtedly the most popular machine translation program today. However, when translating texts from English into Arabic, the language errors that are produced by Google Translate are shocking, especially in encyclopedic texts. This article aimed at examining Google Translate errors in 10 encyclopedic texts of 10 sentences each. These texts were taken randomly from the free encyclopedia (Wikipedia) to represent 10 different academic disciplines. They were inputted into Google Translate to convert them from English into Arabic. The researcher traced 366 language errors in these texts (3.66 errors per sentence). Based on error analysis, these errors were categorized into: syntactic errors (55 errors), grammatical errors (174 errors) and semantic errors (137 errors). These errors are signaling alarm to Google Translate team to improve the program of translation from English into Arabic and to find solutions to its current deficiency.

Keywords: English-Arabic translation, Google Translate errors, language errors, machine translation errors
Introduction
Technology has recently been playing a decisive role in daily activities; activities that are as small as momentary events or as big as annual plans. In other words, modern technology seems to intervene in virtually every human aspect including activities that thought to be solely performed by humans. Computers and internet, with no doubt, have influenced modern life and changed people's perception of life and literacy (Al-Samawi, 2012). Machine translation is one of the manifestations of such intervention of modern technology in human life.

Machine translation, as Hutchins and Somers (1992) explain, is the recent traditional and standard name for computerized systems responsible for the production of translations from one natural language into another, with or without human assistance. Similar to translation done by humans, machine translation does not simply involve substituting words in one language for another, but the application of complex linguistic knowledge: morphology (how words are built from smaller units of meaning), syntax (grammar), semantics (meaning), and understanding of concepts such as ambiguity (Diplo Foundation, 2011). Recently, machine translation has outrun the traditional machines, which were available to certain segments of people, and become publicly available online. Although machine translation has started in 1976 when Systran launched its first machine translation for the Commission of the European Communities (Selijan, Brkic, & Kucis, 2011), the first online free translation on the internet appeared in 1997 by Babel Fish using Systran technology (Aiken, Ghosh, Wee, & Vanjani, 2009a). According to Selijan et al. (2011, p. 331), "the use of online translation tools has increased in recent years, even among less widely spoken languages."

Arabic-English/ English-Arabic Machine Translation Programs
Google Translate: the most popular online tools for translation today is Google Translate, which was developed by Google and introduced in 2007 (Korosec, 2011). It is "a free translation service that provides instant translation between dozens of different languages" (Google Translate, 2013, par 1). Och (2006, par. 3) points out that Google launched an online version of its system for Arabic-English and English-Arabic. He states that "Arabic is a very challenging language to translate to and from: it requires a long-distance reordering of words and has a very rich morphology." Lately, Google Translate has been massively used by a wide spectrum of people: academics, students, novice translators, professional translators and so on.

How does Google Translate work? The best answer to such a question is the one that is posted by the Google Translate Team in Google Translate (2013, par. 2) website states:

When Google Translate generates a translation, it looks for patterns in hundreds of millions of documents to help decide on the best translation for you. By detecting patterns in documents that have already been translated by human translators, Google Translate can make intelligent guesses as to what an appropriate translation should be. This process of seeking patterns in large amounts of text is called statistical machine translation."

In the beginning, Google Translate used Systran, but in October, 2007, Google switched the translation system from Systran to its own machine translation system for all 25 language pairs available on the site though it has used its own system earlier in Arabic, Chinese, and Russian (Chitu, 2007; Schwartz, 2007; Korosec, 2011).
To improve the quality of translation and to facilitate quick translation, Google Translator Toolkit was launched in July 2009, which "is basically a collaborative web-based translation memory (TM) platform into which translators upload texts and submit them for translation" (par 5). In February 2013, Google Translate team announced the integration of Google's new input tools in Google Translate that expands the set of available input methods for many languages including Arabic (Chin, 2013a). In March 2013, Google Translate launched offline packages for Google Translate on Android with support for fifty languages, including Arabic (Jiang, 2013a) and in May 2013, Google Translate developed the phrase-book where the travelling users can get access to their favorite translated phrases. As Jiang (2013b) explains, Google Translate lets users save translations of phrases in a program called Phrasebook (Jiang, 2013b). Also in May, 2013, Kelman (2013, par. 4), one of Google Translate managers, reports that Google Translate has reached "70+ language milestone" while the quality isn't perfect. Moreover, as Chin (2013b) points, Google Translate improved the service of the paid YouTube video caption translation.

Arabic is one of 71 languages which Google Translate currently supports (Google Translate, 2013). At the word level, it provides alternatives in case a translation does not seem right. Such a technique is also used as a feedback which helps Google Translate improve the quality of machine translation. Besides, Google Translate suggests using Translator Toolkit (Google Translate, 2013). However, an overview of other programs developed for Arabic-English and English-Arabic machine translation seems to be necessary before dealing with the research problem.

**ATA**: the first Arabic software for machine translation was developed in the mid-90s of the last century, when ATA, a London-based software house specializing in Arabic business software, released Al-Mutarjim Al-Arabe (the first English-Arabic machine translation software on PCs and Macintosh computers). Such a dictionary was modernized in 2002 when ATA released Al Mutarjim™ Al Arabey v3.00 followed by MutarjimNet™ v1.00 in 2003. In 2004, a new translation program called 'Arabic Memory Translation system XPro7' was launched, followed by a Beta version of the ATA Arabic search engine ALHOODHOOD in 2005. In January 2006, ATA launched a name Translation System, where names from different countries written in English are translated correctly into Arabic. Al-Wafi is another product of ATA Software. Many versions have been developed since the release of Al-Wafi Quick Dictionary v1.00 in February 2002 followed by Al-Wafi v3.00 and finally the Golden Al-Wafi v1.00 of which the new version was launched in 2007.

According to ATA Software Technology Limited (2013), ATA Software previewed in 1997 and a pre-release version of a revolutionary new piece of Arabic Text-To-Speech software, called Al-Natiq. Al-Natiq was presented at the Gitex '97 exhibition in Dubai, UAE. In 2000, ATA launched almisbar, an online translation service which became a valuable tool for hundreds of thousands of Arabic users. It was designed to provide free and instant translation of English websites and texts, and a handy bilingual dictionary. Lately, ATA Software has successfully installed a full local version of almisbar, an online English-into-Arabic translator, at the Princess Nora bint Abdulrahman University (PNU), Saudi Arabia. The translation system runs on a local server which is accessed in Saudi Arabia only by students using their PNU email addresses. The entire system is installed on the PNU servers completely independent of the ATA Software London servers.

**Atlas**: Atlas is one of the earliest machine translation programs from and into Arabic. It was developed by the FTC (First Trading Company) in Hong Kong (Atlas, 2013). The company has developed many versions of the program in the form of electronic, online and paper
dictionaries. Atlas electronic pocket dictionaries are more famous in the Arab world than other electronic dictionaries that deal with translation from and into Arabic. Many versions of ATLAS translators have been introduced such as the SM series and the SD series. The latest version of Atlas is the Atlas Modern Dictionary, which is made available online and Atlas Dictionary L519.

Babylon: Babylon has also contributed to machine translation from and into Arabic. According to Dictionaries and Encyclopedias (2013), Babylon Ltd. has developed 36 English-based proprietary dictionaries in 21 languages, including Arabic, and made them free of charge to users of the software. These dictionaries comprise between 60,000 to 200,000 terms, phrases, acronyms and abbreviations and are enabled with a morphological engine which facilitates the recognition of all inflected forms of single words and phrases, provides all forms of terms that include prefixes and extensions and supplies a solution for all formats of writing.

Research Problem
Although we live in the age of advanced technology, and machine translation has improved a lot since it was developed, the accuracy of machine translation output still witnesses great deficiency, especially when two languages of different linguistic systems are involved, as in the case of Arabic and English. By linguistic systems it is meant morphology, grammar, syntax, and semantics, orthography as well as style. The deficiency of machine translation can be observed in the results of inputting a corpus of texts from different disciplines into an automated translation program from one natural language to another. No one can deny that machine translation is superior in time and money saving to human translation. When the accuracy of the translation is compared to professional human translation, however, there is no doubt that the accuracy in the latter is much higher than that in the former. As Berner (2003, p. 10) states, "The accuracy of MT is much lower than competent human translation, but can be improved in certain ways."

Google Translate is one of the highest programs of machine translation in language pairs. Aiken, Park, Simmons & Lindblom (2009b) indicate that Google Translate works with 1640 language pairs including Arabic. Nevertheless, the accuracy of Google Translate is affected by the type of pairs in which translation takes place. "This is why translation accuracy will sometimes vary across languages" (Google Translate, 2013, par 2). As Google Translate Team puts it, "since the translations are generated by machines, not all translations will be perfect" (Google Translate, 2013, par 2). Or as Aiken, Park, Simmons & Lindblom (2009, p. 5) state, "Translation comprehension is still far from perfect because Google Translate's accuracy varies with sentence and vocabulary complexity and by language."

Arabic is a language that has a different linguistic system from English, consequently, machine translation between the two languages may not be as accurate as it may be between English and other Indo-European languages. Google Translate, and to less degree other machine translation programs, has tried to bridge the gap between the language systems through continuous improvement of the translation programs used as shown before. At the word and phrase level, translation programs from and into Arabic seem to do an excellent job, though a minor violation of the Arabic phrase structure is found in the output of some of these programs. A funny translation of the English phrase "CAUTION: WET FLOOR" using earlier version of Google Translate rendered: تنبه الكلمة الرطب 'al hathar al kalamah arratb' (English: The word, the caution, the soft), while the appropriate equivalent phrase in Arabic is: تنبيه: أرضية مبلولة 'tunbeeh: ardheyah muboolah'. In the new version, however, the output depends on the case of the English letters. For example, if the whole phrase is written in uppercase letters, the result is: تنبيه: أرضية مبللة 'tunbeeh: ardheyah muballalah'; if the letters are in lowercase, the result is: تنبيه: أرضية مبللة 'tunbeeh: ardheyah muballalah'. In the new version, however, the output depends on the case of the English letters.
'al hathar at-taabaq arratb'. Moreover, Al-Samawi (2013) has traced errors in promotional circulars and found that some of these errors were due to Google Translate performance of products names. At the sentence and paragraph level, however, these programs are still in need for improvement. This is not to mention the funny outcome of the texts translated. Such improvement should be based on real data taken from different disciplines in which deficiency of the translation is clear.

Error analysis of text translation is one of the techniques that reveal the weaknesses of machine translation programs and help programs developers find out solutions to their current problems. Unfortunately, most of the previous studies that tried to use error analysis in machine translation research were at the level of the single word or phrase. Like a rare bird, research on errors of machine translation at the text level may not be easy to find, especially in Arabic-English. Thus, the present article intends to examine the language errors produced by Google Translate when translating encyclopedic texts from English into Arabic.

Research objectives
The primary aim of the present study is to find the errors produced by Google Translate when translating encyclopedic texts of different academic disciplines from English into Arabic. The research will address the following objectives:

1. To identify the language errors produced by Google Translate in encyclopedic texts of different disciplines translated from English into Arabic.
2. To analyze such errors linguistically and classify them according to their types.
3. To evaluate their effect in corrupting the meanings at the phrase and sentence levels.

Research significance
The present article is a pioneer in its topic, (i.e., errors of machine translation of encyclopedic texts from English into Arabic). Previous studies have tackled these errors, but at the level of single words, phrases and simple sentences. The results of this article will be of significant value as they provide Google Translate with an authentic basis for improving its current machine translation program from English into Arabic. Moreover, the present study could be used significantly in future research that aims at contrasting linguistic systems of Arabic and English, which in turn, helps contrastive linguistic studies in general and Arabic-English contrastive studies in particular. Besides, it adds to the current literature in machine translation, which helps future research form certain theoretical considerations about Google Translate in particular and machine translation in general.

Research limitations
The present study is limited to Google Translate errors found in encyclopedic texts translated from English into Arabic. It does not tackle, however, the errors of other machine translation programs. Besides, it is limited to language errors at the text level in different encyclopedic texts of different disciplines. Evaluation of machine translation programs is also beyond the scope of the present study. It is also beyond the scope of the present study to compare the outputs of the different available machine translation programs with Google Translate.
Previous Studies

On machine translation
Historically, research in machine translation started immediately after World War 2 (Aiken and Vanjani, 2009). Although it has been a central issue in modern technology, the amount of research done about errors of machine translation does not match such an eminent status. Most of the research conducted in this regards was intended to compare programs of different developers or to measure the effectiveness of these programs. Recently, machine translation has received substantial research attention. But as Dhore, Dixit, & Sonwalker (2012) explained, the source language, in most cases, has been English and the target language is an Asian language. Machine translation evaluation has been carried using different techniques ranging from traditional methods such as BLEU (Bilingual Evaluation Understudy) and TER (Translation Error Rate) to quality perception by native human evaluations (Farrús, Ruiz Costa-Jussà, Mariño, & Rodríguez, 2010) and automatic evaluation metrics (Brkic, Mikulic, & Matetic, 2012).

In the study that was carried by Aiken et al. (2009a, par 4), they compared six web-based machine translation services and introduced "a new, locally developed multilingual electronic meeting system that provides automatic translation among 41 languages." They tested three concepts in text translation: comprehension, acceptability and meaning. As for meaning (the concept related to the present study), they indicate five results of text translation, ranging from conveying the exact original meaning to the deficiency in conveying the meaning at all.

Previous studies in machine translation differentiated between simple sentences and complex sentences. For example, Zervaki (2002) points out that in the case of simple sentences and SVO order, machine translation can produce acceptable terminology and syntax. However, in more complex sentences translations become incomprehensible.

On Google Translate
As mentioned earlier, Aiken et al. (2009b, p. 5) listed Google Translate as the highest machine in language pairs with 1640 language pairs including Arabic. However, they state that "Translation comprehension is still far from perfect because Google Translate’s accuracy varies with sentence and vocabulary complexity and by language." Resnik, Buzek, Hu, Kronrod, Quinn, & Bederson (2010, p. 136) examined the effect of targeted paraphrasing on improving machine translation of sentences from Chinese to English and found using targeted paraphrasing can significantly improve translation. They choose Google Translate for "its wide availability and the fact that it represents a state of the art baseline to beat." Selijan et al. (2011, p. 343) also remarked favorably on Google Translate saying that it "seems to be well trained and suitable for the translation of frequent expressions." Although they were optimistic that the use of a background terminology database of multiword expressions and/or translation memory database would probably improve results, especially translations of specific terms and idiomatic expressions, they complained that Google Translate does not perform well where language information is needed, such as gender agreement.

The study that was carried by ElShiekh (2012) is, perhaps, the closest in topic to the present study among research conducted on Google Translate. He ran an investigation exploring the nature of the translation process provided by Google Translate Service from English into Arabic and vice versa. However, his study used three types of texts: advertisements, literary styles and religious texts, and the translations were performed from Arabic into English and vice versa. The present study uses ten texts of different encyclopedic disciplines with one-direction
translation (i.e. from English into Arabic). Nevertheless, ElSheikh (ibid, p. 56) warned against taking the final translation of Google Translate by the average Internet users who are not professional translators "for granted even where it could be totally catastrophic.” Similarly, Jamilah (2012) used the errors analysis of homonymous and polysemous word structure in Google Translate from Indonesian into English. She found that Google Translate program was not able yet to translate a hundred of homonymous and polysemous words that are created by the changes in the word function. Because Google Translate can create lexical ambiguity, she suggested to the language users not to rely only on Google Translate in translating any SL.

Farrús et al (2010, p. 172) compared Google Translate performance to the N-II (a machine translation program developed at the Technical University of Catalonia). They used BLEU and TER to evaluate the linguistic errors and compared them to a new human evaluation based on the expert knowledge method about the errors encountered at several linguistic levels: orthographic, morphological, lexical, semantic, and syntactic. They came to the conclusion that the lexical and the semantic levels "have more influence on the way how the human evaluators perceive the errors. In the same way, both lexical and semantic errors seem to be also consistent with the automatic evaluation measures BLEU and TER."

Though perhaps not directly related to the present study, a recent study was carried out by Balk, Chung, Chen, Trikalinos, & Kong (2013) where they assessed the accuracy of Google Translate to allow data extraction from 10 articles published in 5 languages and the time needed by Google Translate for translating into English. They found that the length of time needed ranged between 5 minutes to one hour for almost all the articles, but the errors of translation were not examined.

**On Arabic-English and English-Arabic machine translation**

Aiken & Vanjani (2009) tested locally developed internet-based electronic group support system that automatically translates between 34 languages including Arabic. They indicate that although Arabic is not similar to English, the results provide good translation. As mentioned in the previous section, Aiken et al. (2009b) tested three concepts in machine translation of texts: comprehension, acceptability and meaning. They ranked Arabic in 38 among the forty languages used in both comprehension and acceptability, and 37 in meaning. Oweis (in Hujair, 2012) summarized the difficulties which Google Translate faces in translating texts from English into Arabic and vice versa as: (1) the direction of text from right to left, (2) masculine and feminine and Arabic sentence structure, and (3) singular and plural and numerical rules. To improve the quality of translation from English into Arabic and vice versa, Google has set up a workshop with Arab media and journalists to adopt about 6000 Arabic terms that correspond to technological terms (Oweis quoted in Hujair, 2012).

Al- Kabi et al (2013) compared the effectiveness of Google Translate and Babylon in translating well known sayings and English sentences into Arabic using BLEU. They found that Google Translate was better than Babylon in terms of precision of translation.

**Research Methodology**

The present research is a descriptive analytical study, using a combination of content analysis and error analysis techniques. According to Stemler (2001, par 1) “content analysis has been defined as a systematic, replicable technique for compressing many words of a text into fewer content categories based on explicit rules of coding.” Error analysis is a technique that was developed in language studies during the second half of the twentieth century as a result of the
growing concept of interlanguage. Crystal (2008, p. 173) defines error analysis as a "technique for identifying, classifying, and systematically interpreting the unacceptable forms produced by someone learning a foreign language, using any of the principles and procedures provided by linguistics." Accordingly, ten randomly selected texts were used from which data was obtained. Error analysis was used as a primary technique for analyzing the language used, identifying and classifying errors in every sentence of the selected texts. As can be noticed, error analysis was mainly used for analyzing SL/FL learners' errors. In the present study, Google Translate is treated as a learner of Arabic as a Second/Foreign Language (ASL/AFL) with the reserved differences between human and machine. According to Larsen Freeman and Long (1991), error is a systematic deviation from the standard language.

Procedures

Disciplines and text
Ten English encyclopedic texts were selected randomly (main research sample) from the Free Encyclopedia (Wikipedia). The ten texts represent ten particular areas of knowledge (research population) taken from ten academic disciplines following Melville Dewey's decimal classification system, namely: philosophy, religion, media, education, linguistics, physics, technology, literature, geography, and history. Only the first ten sentences from each text were used as the actual sample of the research. The texts were of different topics as shown in Table (1).

Treatment. Each text then was inputted into Google Translate (2010); with the order to translate it into Arabic. The resulted translation was cut from Google Translate box and pasted on a separate sheet for each text. Because of the difference between Arabic and English systems of punctuation and writing, the English sentence was used as a unit of analysis (Appendix A). The revealed Arabic words in each sentence were calculated and added to form the total number of Arabic words in each text. The number of average words in every text was also calculated. The ten texts (100 sentences) contained 1,795 Arabic words. Texts were then arranged in ascending order (from the lowest to the highest).

Table 1: Texts according to the total number of words and their average

<table>
<thead>
<tr>
<th>Text</th>
<th>Topic</th>
<th>Total number of words</th>
<th>Average words</th>
<th>Number of words in the longest sentence</th>
<th>Number of words in the shortest sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Philosophical Text</td>
<td>Epistemology</td>
<td>144</td>
<td>14.4</td>
<td>20</td>
<td>9</td>
</tr>
<tr>
<td>Religious Text</td>
<td>Hadith in Islam</td>
<td>226</td>
<td>22.6</td>
<td>39</td>
<td>8</td>
</tr>
<tr>
<td>Media Text</td>
<td>Journalism</td>
<td>244</td>
<td>24.4</td>
<td>40</td>
<td>13</td>
</tr>
<tr>
<td>Educational Text</td>
<td>Educational Assessment</td>
<td>150</td>
<td>15.0</td>
<td>22</td>
<td>19</td>
</tr>
<tr>
<td>Linguistic Text</td>
<td>Language and</td>
<td>201</td>
<td>20.1</td>
<td>28</td>
<td>13</td>
</tr>
</tbody>
</table>
As can be seen from the table above, the media text contained the highest number of words (244 words) followed by the religious text (226 words). On the other hand, the philosophical text contained the lowest number of words (144) followed by the educational text (150). The longest sentence was found in the media text (40 words) followed by the religious text (39 words). In contrast, the shortest sentence was found in the physical text (6 words) followed by the religious, technological, and geographic texts (8 words in each).

**Content analysis and error analysis**

As mentioned earlier, content analysis is used in the present study along with error analysis. The error analysis technique was used according to the steps suggested by one of the most influential figures in error analysis (i.e. Stephen Pitt Corder). He lists five procedures for error analysis: Select a corpus of language, identify the errors in the corpus, classify such errors, explain them, and evaluate how serious they are (Corder, 1967). For the present study, the first four procedures are followed consecutively; the last is implied in the discussion of the results. However, the procedure went through two main phases.

The first phase involved the research scrutinizing through the texts; sentence by sentence and word by word to establish the categories of errors. 17 types of errors were revealed. Such types were then categorized into three main categories: syntactic errors, grammatical errors, and semantic errors. There were two types of syntactic errors and were given numbers 1 and 2. Grammatical errors, on the other hand, were sorted into seven types which were given numbers from 3 to 9. The last category that had more types was the semantic errors, in which 8 errors were traced in the translated texts. They were given numbers from 10 to 17.

For the sake of reliable judgment and categorization of errors, the Arabic texts and the categories were given to two PhD holders in Arabic language teaching at the rank of associate professors. They both agreed with the categories and made minor modifications to the list. Later, the categories and the types of errors were translated into English for the purpose of reporting the final research in English language (Table 2). A table in Arabic was then developed to be used as a worksheet in which categories of errors were written in Arabic. Again, for the purpose of reporting, the table was converted into English (Appendix B).
Table 2: Categories and types of error found in the translated texts

<table>
<thead>
<tr>
<th>Error Category</th>
<th>No</th>
<th>Type of Error</th>
</tr>
</thead>
<tbody>
<tr>
<td>Syntactic Errors</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
<td>Starting with a nominal sentence in the place of a verbal sentence.</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Violating the whole phrase structure (Putting adjective before noun, Putting modifiers before modified terms)</td>
</tr>
<tr>
<td>Grammar Errors</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Using wrong form of the word (plural, the five verbs, five nouns, nouns and verbs inflections)</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>Violating subject-verb agreement (masculine and feminine; singular, dual, and plural; first, second, and third person)</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>Using a noun in place of a verb</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>Using a verb in place of a noun</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td>Using wrong prepositions, articles, and particles</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>Using definite article before genitives</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>Omitting functional morphemes (i.e. prepositions, articles, conjunctions, pronouns, auxiliary verbs, deixis, etc.)</td>
</tr>
<tr>
<td>Semantic Errors</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
<td>Using a wrong meaning of English homonyms</td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>Using words of ambiguous meaning</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>Using terms that convey very different meaning</td>
</tr>
<tr>
<td>13</td>
<td></td>
<td>Using unfamiliar words in place of collocations</td>
</tr>
<tr>
<td>14</td>
<td></td>
<td>Using wrong reference and relative pronouns</td>
</tr>
<tr>
<td>15</td>
<td></td>
<td>Adding an unnecessary word, preposition, or article before a word</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>Omitting necessary words or phrases</td>
</tr>
<tr>
<td>17</td>
<td></td>
<td>Corrupting the meaning of the whole sentence</td>
</tr>
</tbody>
</table>

The second phase involved the researcher going over each text; sentence by sentence and word by word, labeling each error with numbers according to the list that was originated in the first stage. The total number of errors in each category and the total number of errors in general were then tallied up and recorded in the Arabic table. The results were then transferred into the English version (Appendix B).

Results
The total number of errors traced in all the translated texts was 366 errors. When comparing such a number to the number of the total words in all the texts examined, it represents about 20.3% of these words.
Table 3: Percentages of Errors to Total Words in Texts

<table>
<thead>
<tr>
<th>Text</th>
<th>Total number of words in each text</th>
<th>Total number of errors in each text</th>
<th>Percentage of errors in each text to total errors in all texts</th>
<th>Percentage of errors to the total number of words in each text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Media Text</td>
<td>244</td>
<td>37</td>
<td>10.1%</td>
<td>15.2%</td>
</tr>
<tr>
<td>Religious Text</td>
<td>226</td>
<td>47</td>
<td>12.9%</td>
<td>20.8%</td>
</tr>
<tr>
<td>Philosophical Text</td>
<td>144</td>
<td>26</td>
<td>7.1%</td>
<td>18.1%</td>
</tr>
<tr>
<td>Linguistic Text</td>
<td>201</td>
<td>38</td>
<td>10.4%</td>
<td>18.9%</td>
</tr>
<tr>
<td>Physical Text</td>
<td>157</td>
<td>30</td>
<td>8.2%</td>
<td>19.1%</td>
</tr>
<tr>
<td>Literary Text</td>
<td>165</td>
<td>34</td>
<td>9.3%</td>
<td>20.6%</td>
</tr>
<tr>
<td>Geographic Text</td>
<td>153</td>
<td>35</td>
<td>9.6%</td>
<td>22.9%</td>
</tr>
<tr>
<td>Historical Text</td>
<td>191</td>
<td>46</td>
<td>12.6%</td>
<td>24.1%</td>
</tr>
<tr>
<td>Educational Text</td>
<td>150</td>
<td>37</td>
<td>10.1%</td>
<td>24.7%</td>
</tr>
<tr>
<td>Technological Text</td>
<td>164</td>
<td>36</td>
<td>9.8%</td>
<td>22%</td>
</tr>
<tr>
<td>Total</td>
<td>1,795</td>
<td>366</td>
<td>100%</td>
<td>-</td>
</tr>
</tbody>
</table>

Looking at Table (3) above, it can be noticed that the total number of errors was 366 compared to the total number of sentences (100), which means 3.6 errors per sentence. Meanwhile, the number of total errors compared to the number of words in each text revealed that the educational text crowned the list with 24.7%, followed by the historical text (24.1%), while the media text had the lowest percentage (15.2%). These percentages are indicators of the level of difficulty which Google Translate faces when translating different texts from English into Arabic.

On the other hand, the religious text had the highest frequencies of errors (47 each) that represent 12.9% of the total errors. The historical text came in the second place with 46 errors that represents 12.6%. The lowest number of errors was found in the philosophical text (26 errors) which represents 7.1% of all errors; then the physical text (30 errors; 8.2%).

Categorical error analysis revealed that most of the errors were grammatical errors (174 errors) forming 47.5% of the total errors (366) (Table 4). Meanwhile, semantic errors (Table 5) came in the second place (137 errors) forming 37.4% of the total errors. On the other hand, syntactic errors were the lowest in number (55 errors) representing 15.0% of the total errors (Table 6).

Within errors, error type 9 (Omitting functional morphemes 'prepositions, articles, etc.) had the highest frequency of occurrence (54 times) among all errors, which represents 14.8% of the total number of errors. Such a category had its mode in the educational text as the highest among all texts (13 times). Error type 15 (Adding an unnecessary word, preposition, or article before a word) came in the second place with 51 frequencies (13.9% of the total errors) and peaked in the media text as the highest (10 times); followed by error type 2 (Violating the whole phrase structure) with 50 frequencies (13.7% of the total errors) with the linguistic text at the top.
of the list (9 times). The lowest type of errors was error type 6 ([*Using a verb in place of a noun*]) with 1 frequency, followed by error types 13 and 17 with 3 frequencies each (See Appendix B for a summary of all results).

At the category level, item no 2 ([*Violating the whole phrase structure*]) was the highest among syntactic errors. It counts 94.3% of the syntactic errors.

### Table 4: Syntactic Errors

<table>
<thead>
<tr>
<th>No</th>
<th>Types of Syntactic Errors</th>
<th>Field of text and frequency of errors</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Media</td>
<td>Religious</td>
</tr>
<tr>
<td>1</td>
<td>Starting with a nominal sentence in the place of a verbal sentence.</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Violating the whole phrase structure</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Total</strong></td>
<td><strong>5</strong></td>
</tr>
</tbody>
</table>

On the other hand, error type 9 in grammatical errors (*omitting functional morphemes*) was the highest, representing 30.5% of the total errors in that category.
Table 5: Grammatical Errors

<table>
<thead>
<tr>
<th>No</th>
<th>Types of Grammatical Errors</th>
<th>Field of text and frequency of errors</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Media</td>
<td>Religious</td>
</tr>
<tr>
<td>3</td>
<td>Using wrong form of the word (plural, the five verbs, five nouns, nouns and verbs inflections)</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>Violating subject-verb agreement (masculine and feminine; singular, dual and plural; first, second, and third person)</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>Using a noun in place of a verb</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Using a verb in place of a noun</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>7</td>
<td>Using wrong prepositions, articles, and particles</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>8</td>
<td>Using definite article before genitives</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>9</td>
<td>Omitting functional morphemes (prepositions, articles, etc)</td>
<td>4</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td></td>
<td>16</td>
<td>25</td>
</tr>
</tbody>
</table>

Error type 15 in semantic errors (adding an unnecessary word, preposition, or article before a word) counts for 37.2% of the total semantic errors.
Discussion
The main objective of the present research was to discover the errors produced by Google Translate in translating encyclopedic texts of different academic disciplines from English into Arabic. Such an objective was achieved through four stages: selecting texts translated by Google translate from ten disciplines, identifying errors in these texts, classifying such errors, and reporting them. In general, 366 errors were traced in the 100 sentences used for analysis (average 3.66 errors in each sentence; 20.3 % of the total words) in the ten texts. Such a number depicts a considerable weight of errors in Google translation of texts from English into Arabic (Table 3). The results, in general, lend support to ElSheikh (2012) findings. However, they differ from ElShiekh’s in that they are related to encyclopedic texts, rather than general texts and the
direction of translation is from English into Arabic while his study was from Arabic into English and vice versa. Moreover, the present study categorized and subcategorized errors in a way that makes an easy reference to these errors. Besides, he used short translation assignments given to students, while the texts of the present studies were taken from the Wikipedia (2013).

**Syntactic errors**

Starting with syntactic errors, the category "Starting with a nominal sentence in the place of a verbal sentence" occurred in the media, religious, linguistic, historical and technological texts (1 time each). For example, in the religious text the term ‘Muslim historians say that …’ was translated into: ‘مؤرخون مسلمون نقول موريكوون مسلمون نقول ...’ which means ‘Muslim historian we say ..’ It is supposed to be translated as: ‘يقول مؤرحون مسلمون Yaqoolu Moarrekhoon Muslimoon ..’. The flexibility of Arabic to start with either the subject or the verb is based on the meaning. The nominal sentence starts with the subject to indicate stability while the verbal sentence starts with the verb to indicate actions at certain time. Another example is found in the linguistic text where Google Translate used the nominal sentence in the place of the verbal sentence. It translated the terms ‘Linguists use the term varieties’ as: ‘اللغويون استخدام مصطلح الاصناف Allughaweyoon istekhdam mustalah al-asnaaf’. The meaning is slightly altered to ‘The linguists' usage of the term varieties’. The verb ‘use’ was replaced with the noun ‘usage’. The accurate translation of the phrase above into Arabic is: ‘يستخدم اللغويون مصطلح الاصناف Yastakhdem Allughaweyoon mustalah al-asnaaf’. The most candidate reason for such an error is that Google Translate is mainly programmed to follow the English sentence structure (i.e. subject + verb), but Arabic, as mentioned before, has the flexibility to start with either the subject or the verb based on the intended meaning.

"Violating the whole phrase structure" had the highest occurrence within the category. It reached its peak in the linguistic and literary texts (9 and 7 times respectively). It appeared in the forms of putting adjectives before nouns, or putting modifiers before the modified terms. In Arabic, the adjective should be placed after the noun (which is different from English). For example, in the linguistic text, we read: ‘أكبر ثقافة المجتمع’ akbar thaqafatul mujtamaa’ to mean: ‘الثقافة الكبرى’ thaqafatul mujtamaa al-kubra’ (English: The larger culture of the community). Again, such an error has led to an inflectional error in reference where the word ‘أكبر’ akbar describes masculine noun while the term culture in Arabic is feminine noun that should be described by the adjective ‘كبرى’ kubra’. Likewise, in the philosophical text, the program translated the term 'logical fact' as: ‘الحقائق المنطقية’ al haqaa'eq al manteqiah’ while the correct Arabic order is ‘الحقائق المنطقية المنطق الفعلي’ manteqi al haqaa'eq while the correct Arabic order is ‘الحقائق المنطقية المنطق الفعلي’ manteqi al haqaa'eq while the correct Arabic order is ‘الحقائق المنطقية المنطق الفعلي’ manteqi al haqaa'eq while the correct Arabic order is ‘الحقائق المنطقية المنطق الفعلي’. The placing of the adjective before the noun has led to an inflectional error represented in using a masculine adjective ‘منطق الفعلي’ manteqi al haqaa'eq’ In another sentence, Google translated the adjective phrase ‘circular argument’ into: ‘حجة دائري’ hujjat daa'eri’, with the same syntactic and inflectional error. The word ‘حجة’ hujjat is feminine while the word ‘ دائري’ daaeri’ is masculine. The possible interpretation of such an error is that Google follows the English adjective phrase structure where the adjective is put before the noun, with no difference between masculine or feminine nouns. In Arabic, the adjective must be placed after the noun and it should follow the case of the noun regarding masculinity and femininity, and singularity and plurality.

**Grammatical errors**

As for grammatical errors, **omitting functional morphemes** had the highest frequency in all categories (54 times). Errors of this type were found mostly in the educational text (13 times)
Language Errors in Machine Translation of Encyclopedic

and the religious text (11 times). For instance, the phrase "Summative and formative assessments are often referred to in a learning context" was translated as "وجالبا ما يشار إلى التقييم التلخيصي والتكويني في سياق التعليم "wa ghaliban ma yushaar ila al-taqveem al-talkheesi wat-takweeni fi seyaq at-ta'allum". The preposition "ila" which means "to" was not translated, although it is a necessary component of the Arabic prepositional phrase. The Arabic translation should be read in as: "وجالبا ما يشار إلى التقييم التلخيصي والتكويني في سياق التعليم "wa ghaliban ma yushar ila al-taqveem al-talkheesi wat-takweeni fi seyaq at-ta'allum". Similarly, the term "similar to summative assessment" was translated into "مشابه لتقييم تلخيصي mushabeh li taqveem talkheesi" where the article "the" "ال" is omitted from the word تقييم and the word تلخيصي talkheesi. Another example is taken from the religious text where the term "pertaining to Islamic jurisprudence" was translated into "العلاقة الفقه الإسلامي "al fiqh al Islami" omitting the preposition "ب" that should precede the term "ب الفقه". In the historical text, the conjunction "و "wa" was omitted when translating the term "and the arrival of millions of immigrant workers". Such a term was translated as "وصول الملايين من العمال المهاجرين "wosool al malayeen men al ummal al muhajereen" without the conjunction "و" before the word "wosool".

'Using wrong form of the word' counted 41 times (23.6% of the total grammatical errors) revealing the inadequacy of the Arabic grammatical functions which Google Translate uses. Such errors were mostly found in the technological text and manifested in the form of using the wrong form of the five verbs, the five nouns, and the inflections of nouns and verbs. For example, the term ‘and its documentation’ in the technological text was translated into ‘واتفها wathaequha’ while the correct translation is ‘وتوثيقتها wa tawthiqatuhaha’. In another sentence, the program used the verb صاغ ‘saagha’ in the active voice to mean ‘was coined’ instead of صيغ ‘seegha’ in the passive voice. A third example is also found in the technological text, where the phrase 'another piece' was translated into ‘أخرى قطعة أخرى qeta’un ukhra’. In the media text, the term ‘known for its global’ was translated into ‘تشتهر بعالميتها tashtaher bialameyateha’. In the geographical text, we read ‘almuqaarebah , al mutabaedah, awo tahweel’ as an equivalent translation of the English phrase ‘convergent, divergent, or transform’. The accurate Arabic translation of such a phrase is ‘المتقاربة، المتباعدة أو تحويل almutarakkizah, almutabaedah, aw al mutarakkizah’. In the media text, the phrase ‘مع كالذي قدم’ was translated as ‘الهدف من تجاوز الصلاحيات ilhilad men tajawoz assalahayat tatarakkaz fi al hakoomat’ was used as equivalent to the English phrase ‘to limit the overreach of powers concentrated in governments’. The error is in the use of the verb ‘تتركز’ tattarakkaz in the place of the noun ‘المتركزة’ al mutarakkizah’. It is worth mentioning that both philosophical and literary texts contained the lowest number of these errors (1 error each).

'Using wrong prepositions, articles, and particles' came in the third place in grammatical errors, peaking in the technological text (7 times). For example, the English phrase: "concerned with the operation" was translated as "المعنية مع تشكيل "al ma’neyah ma’a tashgheel". Google Translate used the preposition "مع" while the correct preposition is "ب"; so the correct translation of such a phrase should be "المتركزة، أو المتباعدة أو تحويل almuqaarebah, aw al mutabaedah, aw almuhahawwelah". In the media text, the phrase "للحد من تجاوز الصلاحيات "لحتى ما يصغر "al qeyam al thunaeyah mimma yadullu a ala ta’leemat al mua’lej". The dual preposition "بما "mimma" here is inappropriate; the correct term should be the relative pronoun "الذي" "allati". The Arabic translation of such a phrase should be read as "الذي قدمت "al qeyam al thunaeyah allati yadullu a ala ta’leemat al mua’lej". A third example can be taken from the religious text, where the term "and clarification

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of" was translated into "لو التوضيحات". The use of the particle "loʊ" here is wrong; the correct particle should be "و" which means "and".

‘Using a noun in place of a verb’ was found 13 times in the translated texts (Table 5). In the physical text, for example, the word 'results' in the phrase "The understanding and use of acoustics results in better concert", was translated as "النتائج" which is equivalent to the noun 'the results'. The possible reason for such an error is the confusion, which Google Translate has in translating the inflectional morpheme 's' attached to the word 'results'. It is treated as the plural 's' rather than the 's' of the third person singular. Another example is found in the literary text where the term "American novelists were expanding fiction's social spectrum". The past progressive 'were expanding' was translated as "توسيع", the Arabic noun for "wassa'a". A possible reason for that is the translation of each component of the past progressive alone. The program translated the phrase as "وكان الروائيون الامريكي توسيع طيف الخيال "wa kana ar-riwaayeyoon al ameriki towseea' taif el khayal".

A serious error related to grammar is the use of the definite article before the modified and the modifier nouns in genitive cases. In Arabic, the definite article is attached to the modifier only. For example, in the religious text the translation of "the science of hadith" came as "العلم الحديث" where the definite article was added to both modified and modifier nouns. Another example is found in the physical text in the translation of the term "Applied physicists". It was translated as "للعلماء الفيزياء" where the definite article was used before the two nouns in such a genitive case.

Semantic errors
Semantic errors counted for 37.4% of the total errors. The highest item in such a category was no.15 "adding an unnecessary word, preposition, or article" (51 times). All the texts contained such an error with different rates. The media text contained the highest number of these errors (10 errors). In the religious text, for example, the addition of the definite article 'ال' to the above mentioned phrase "the science of hadith" results in different meaning, (i.e. the modern science) instead of the science of hadith. Also in the media text, the definite article was added to the word "nashaat" in "الصحافة هي النشاط او منتج" "assahafatu heya an-nashaat aw montaj", while it is supposed to be used without any article as it is indefinite, and should parallelize with other words in the sentence. The meaning of such a phrase became odd. Another example taken from the media text is in the translation of the term "the news media is government-controlled", where the relative pronoun 'allati' was used in the translation as "وسائل الاعلام التي تسيطر عليها الحكومات "wasaaellu e'elaam allati tusaiteru aliha al hokoomah". The accurate translation is "وسائل الاعلام تسيطر عليها الحكومات "wasaaellu e'elaam tusaiteru aliha al hokoomah" without the relative pronoun.

‘Using a wrong meaning of the English homonyms’ was also of high frequency in the texts being analyzed (37 times). Such an error happened more in the religious text, then in the philosophical and technological texts (Table 6). For example, in the religious text, the word 'in respect to' was translated as "في احترام ل" regardless of the context, while the correct meaning for it should be "فما يتعلق بـ "fima yata'allaq bi". Another example taken from the philosophical text where the verb 'states' with the third person singular 's' was translated into "دول "dowal" 'Eng.= countries' rather than "ينص "yanuss". In the technological text, the term 'code' was translated as "قانون "qanoon" (law) while the equivalent word for that in Arabic is "رمز "ramz" (symbol).
'Using wrong reference and relative pronoun' peaked in the educational text. For example, the term 'formative in nature' was translated as "التكوينية في الطبيعة" at-"takweeneyah fi at-tabeea'hu" while the correct one should be "takweeney bi tabee'atih".

Google Translate also made another semantic error. That is 'using terms that convey very different meaning'. In the historical text, we read "wasat mubdeea" as an equivalent translation of the English phrase "central iconic event". The correct translation should be "الحدث المميز" al hadath al mumayaz". The program also confused the word 'statics' in the physical text with the word 'statistics' and translated it into "ehsaaeyat".

'Using words of ambiguous meaning' was another semantic error made by Google Translate in two texts: the philosophical and literary texts. In the philosophical text, the program translated the phrase 'by infinite regression' into "من قبل الانحدار النهائي" men qebal al enhidaar la nehaaeei" while the correct translation is "من حيث التراجع" men haith at-taraju' al la nehaaeei". Another example from the literary text is the translation of the verb 'scrutinized' into "tamhees" while the correct equivalent verb in Arabic is "fahasat" or "ekhtabarat".

It is worth mentioning that one of the problems which Google Translate faces in translation from English into Arabic is the lack of ability to find specialized vocabulary related to certain disciplines. For example, the program could not find the Arabic equivalent terms to the English terms infinitism, foundationalism, and coherntism in the philosophical text; and deixis, sociolinguist, and ethnolinguist in the linguistic text. The equivalent terms for these words are: النهائية, السياقيات, علم اللغة الاجتماعي, علم اللغة العرقي respectively. On the other hand, there were 4 sentences that had no errors. Such sentences were in the media, philosophical, literary, and educational texts.

Conclusions and Recommendations

The aim of the present study was to detect the language errors of Google Translate in translating texts from English into Arabic as an example of machine translation programs. The findings revealed three types of language errors: syntactic, grammatical, and semantic. Although Google Translate continues to improve the quality of machine translation, such findings support the claim of Aiken et al (2011b, p. 5) that the accuracy of Google Translate is affected by the type of pairs in which translation takes place and "translation comprehension still far from perfect because Google Translate’s accuracy varies with sentence and vocabulary complexity and by language." Even with more advanced programs, machine translation is still in need for enormous effort to improve them, and, as Korosec (2011) says, translators need to remain aware of its limitations. The following are some recommendations and suggestions that may help improve future versions of Google Translate.

- It is recommended to get help from Arabic language experts, primarily those who are specialized in Arabic grammar, semantics, morphology, and syntax.
- Program developers may think about using Arabic vowel points (Harakaat) to help eliminate grammar errors.
- Contextual cohesive and coherent devices may play a vital role in improving the translation quality.
- Creating a free link between Google Translate users and administrators to benefit from updated suggestions, especially from users who are qualified in computer programming.
The question whether machine translation would replace human translation was and is still one of the primary concerns of research in machine translation. Researchers, in this regard, are between fear and confidence. Some look at it as a real threat to human translators; others are doubtful and base their doubt on the terrible errors committed by machine translation. Korosec (2011), for example, states that the current machine translation is nowhere near replacing the human translator. She doesn't deny, however, the role of machine translation in facilitating human translators' work and improving efficiency. Butler (2011, p. 9) negatively argues that machine translation will not substitute human translator. He bases his argument against machine translation on the nature of the language and the relationship between human, culture, and language. He states, "Humans are somewhat illogical beings and language is an adaptable, ever-changing, living concept that reflects the human psyche which may never be entirely captured in its essence by a machine.” For machine translation tools to be used successfully, he suggests that the input needs to be simplified to a level where language losses its luster and beauty, and the message itself turns into an unmemorable static expression, dummed down to accommodate the limitations of machine language converters.

Supporters of machine translation, especially Google Translate clients, may argue that machine translation saves time and effort. No one can refute such an argument, but the question is whether the time and the effort spent in editing the output of machine translation is of less value! To establish a counter argument on scientific facts, a future research is needed to compare the time and the effort spent in translation texts by professional human translators to the time and effort spent in editing the output of machine translation, particularly in the case of Arabic language.

The present study is a knob in the range of machine translation research in general and Google Translate research in particular. It tackles language errors in translating from English into Arabic, which represents one face of the coin. More research is needed to show the other face (i.e. from Arabic into English). Previous studies in this regard were conducted at the level of word, phrase, and simple sentences, which necessitates future research to deal with text translation from Arabic into English. More focused research on every type of language errors by itself may set up an important database for Google Translate program developers. Further research is also needed to address contrastive linguistics issues, comparing Google Translate performance in translating the texts into other language. Besides, a research that investigates the reasons behind the limitations of Google Translate will contribute significantly to the program improvement. Google Translate Toolkit that was launched in 2009 was a remarkable addition to the program. However, it should not be the final step in such endeavor to improve the quality of translation.

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Appendix (A)

Original Texts in English and their Translation into Arabic by Google Translate.

Text 1: Journalism

1. Journalism is the activity, or product, of journalists or others engaged in the preparation of written, visual, or audio material intended for dissemination through public media with reference to factual, ongoing events of public concern.

2. It is intended to inform society about itself and to make public events that would otherwise remain private.

3. In modern society, news media are the chief purveyor of information and opinion about public affairs.

4. Journalism, however, is not to be confused with the news media or the news itself.

5. In some nations, the news media is government-controlled and not an independent body that operates within journalistic frameworks.

6. In democratic societies, access to information can play a key role in a system of checks and balances designed to limit the overreach of powers concentrated in governments, businesses and other entities and individuals.

7. Access to verifiable information gathered by independent media sources adhering to journalistic standards can also provide ordinary citizens with the tools they need to participate in the political process.

8. The role and status of journalism, along with mass media, have undergone profound changes resulting from the publication of news on the Internet.

9. This has created a shift away from print media consumption as people increasingly consume news on e-readers, smartphones, and other electronic devices, challenging news organizations to fully monetize digital news.

10. Notably, in the American media landscape, newsrooms have reduced their staff and coverage as traditional media channels such as television grapple with declining audiences; for instance, at CNN, once known for its global, in-depth coverage, produced story packages were cut nearly in half from 2007 to 2012.

Text 2: Hadith in Islam

1. The overwhelming majority of Muslims consider hadith to be essential supplements to and clarifications of the Quran, Islam's holy book, as well as in clarifying issues pertaining to Islamic jurisprudence.
2. Ibn al-Salah, a hadith specialist, described the relationship between hadith and other aspect of the religion by saying: "It is the science most pervasive in respect to the other sciences in their various branches, in particular to jurisprudence being the most important of them."
3. "The intended meaning of 'other sciences' here are those pertaining to religion," explains Ibn Hajar al-Asqalani, "Quranic exegesis, hadith, and jurisprudence.
4. The science of hadith became the most pervasive due to the need displayed by each of these three sciences.
5. The need hadith has of its science is apparent.
6. As for Quranic exegesis, then the preferred manner of explaining the speech of God is by means of what has been accepted as a statement of Muhammad.
7. The one looking to this is in need of distinguishing the acceptable from the unacceptable.
8. Regarding jurisprudence, then the jurist is in need of citing as an evidence the acceptable to the exception of the later, something only possible utilizing the science of hadith.
9. Traditions of the life of Muhammad and the early history of Islam were passed down mostly orally for more than a hundred years after Muhammad's death in AD 632.
10. Muslim historians say that Caliph Uthman ibn Affan (the third Khalifa (caliph) of the Rashidun Empire, or third successor of Muhammad, who had formerly been Muhammad's secretary), is generally believed to urge Muslims to record the hadith just as Muhammad suggested to some of his followers to write down his words and actions.


النص الثاني: الحديث والسيرة عند المسلمين

الأغلبية الساحقة من المسلمين يعتبرون الحديث، لتكون ملاحقة أساسية لوتوضيحات القرآن الكريم، كتبدل الإسلام المقتضى، وكذلك في

1. توسيع القضايا المتعلقة باللغة الإسلامية.
2. ووصف بن صالح، وهو متخصص الحديث، والعلاقة بين الحديث وجانب آخر من جوانب الدين قائلاً: "هذا هو العلم الأكثر انتشاراً في
3. "والمعنى المقصود من" العلوم الأخرى "هنا هي تلك التي تتعلق بالدين"، ويوضح ابن حجر آل، "تفسير القرآن الكريم، Asqalani،

وصفت في الحديث، والفقه
4. واصبح العلم الحديث الأكثر انتشاراً بسبب الحاجة إلى إزالة من كل هذه 3 العلوم.
5. الحاجة لديهم من العلم الحديث لها هو واضح.
6. أما بالنسبة لتفسير القرآن الكريم، ثم الطريقة المفضلة لشرح كلمة الله هي من خلال ما تم قوله بيان من محمد.
7. وفيما يتعلق فيه في حجة على تنوع المقبول من غير المقبول.
8. وفيما يتعلق فيه، ثمة الخلاف هو في حجة إلى ذكر إلى أية ملة لدى باستثناء في وقت لاحق، وهو أمر ممكن فقط الاستفادة من العلم.
9. الحديث.
10. صدرت تقارير حالة محمد وتاريخ الإسلام في وقت مبكر من أسبوع فشوا في الغالب لأكثر من نصف سنة بعد وفاة النبي محمد في 632 للميلاد.

نص الثالث: نظرية المعرفة

1. Epistemology is concerned with the nature and scope of knowledge, such as the relationships between truth, belief, and theories of justification.
2. Skepticism is the position that questions the possibility of justifying any truth.
3. Münchhausen Trilemma states that the three options to soundly prove any truth are not satisfactory.
4. One is the regress argument where, by infinite regression, each proof requires a further proof.
5. Infinitism claims that the chain can go forever.
6. Another is foundationalism, where justification eventually rests on unproven basic beliefs or axioms.
7. Logical atomism holds there are logical "facts" (or "atoms") that cannot be broken down any further.
8. The other method of justification involves the circular argument, in which theory and proof support each other.
9. Coherentism claims a belief is justified if it coheres with the larger belief system.
10. More specifically, the coherence theory of truth states what is true is that which coheres with some specified set of propositions.

Text 4: Language and Culture

1. Languages, understood as the particular set of speech norms of a particular community, are also a part of the larger culture of the community that speak them.
2. Humans use language as a way of signalling identity with one cultural group and difference from others.
3. Even among speakers of one language several different ways of using the language exist, and each is used to signal affiliation with particular subgroups within a larger culture.
4. Linguists and anthropologists, particularly sociolinguists, ethnolinguists and linguistic anthropologists have specialized in studying how ways of speaking vary between speech communities.
5. A community's ways of using language is a part of the community's culture, just as other shared practices are, it is way of displaying group identity.
6. Ways of speaking function not only to facilitate communication, but also to identify the social position of the speaker.
7. Linguists use the term varieties, a term that encompasses geographically or socioculturally defined dialects as well as the jargons or styles of subcultures, to refer to the different ways of speaking a language.
8. Linguistic anthropologists and sociologists of language define communicative style as the ways that language is used and understood within a particular culture.
9. Languages do not differ only in pronunciation, vocabulary or grammar, but also through having different cultural "cultures of speaking".
10. Some cultures for example have elaborate systems of "social deixis", systems of signalling social distance through linguistic means.


Text 5: Applied Physics

1. Applied physics is a general term for physics research which is intended for a particular use.
2. An applied physics curriculum usually contains a few classes in an applied discipline, like geology or electrical engineering.
3. It usually differs from engineering in that an applied physicist may not be designing something in particular, but rather is using physics or conducting physics research with the aim of developing new technologies or solving a problem.
4. The approach is similar to that of applied mathematics.
5. Applied physicists can also be interested in the use of physics for scientific research.
6. For instance, people working on accelerator physics might seek to build better particle detectors for research in theoretical physics.
7. Physics is used heavily in engineering.
8. For example, Statics, a subfield of mechanics, is used in the building of bridges and other structures.
9. The understanding and use of acoustics results in better concert halls; similarly, the use of optics creates better optical devices.
10. An understanding of physics makes for more realistic flight simulators, video games, and movies, and is often critical in forensic investigations.


Text 6: American Literature in the 20th century

1. At the beginning of the 20th century, American novelists were expanding fiction's social spectrum to encompass both high and low life and sometimes connected to the naturalist school of realism.
2. In her stories and novels, Edith Wharton (1862–1937) scrutinized the upper-class, Eastern-seaboard society in which she had grown up.
3. One of her finest books, *The Age of Innocence*, centers on a man who chooses to marry a conventional, socially acceptable woman rather than a fascinating outsider.
5. And in *Sister Carrie*, Theodore Dreiser (1871–1945) portrayed a country girl who moves to Chicago and becomes a kept woman.
6. Hamlin Garland and Frank Norris wrote about the problems of American farmers and other social issues from a naturalist perspective.
7. More directly political writings discussed social issues and power of corporations.
8. Some like Edward Bellamy in *Looking Backward* outlined other possible political and social frameworks.
10. Other political writers of the period included Edwin Markham, William Vaughn Moody.

The lithosphere is broken up into tectonic plates.

On Earth, there are seven or eight major plates (depending on how they are defined) and many minor plates.

Where plates meet, their relative motion determines the type of boundary: convergent, divergent, or transform.

Earthquakes, volcanic activity, mountain-building, and oceanic trench formation occur along these plate boundaries.

The lateral relative movement of the plates typically varies from zero to 100 mm annually.[2]

Tectonic plates are composed of oceanic lithosphere and thicker continental lithosphere, each topped by its own kind of crust.

Along convergent boundaries, subduction carries plates into the mantle; the material lost is roughly balanced by the formation of new (oceanic) crust along divergent margins by seafloor spreading.

In this way, the total surface of the globe remains the same.

This prediction of plate tectonics is also referred to as the conveyor belt principle.

Earlier theories (that still have some supporters) proposed gradual shrinking (contraction) or gradual expansion of the globe.[3]


Text 8: History of USA

1. The 1860 election of Abraham Lincoln, who called for no more expansion of slavery, triggered a crisis as eleven slave states seceded to found the Confederate States of America in 1861.
2. The bloody American Civil War (1861–65) redefined the nation and remains the central iconic event.
3. The South was defeated and, in the Reconstruction era, the U.S. ended slavery, extended rights to African Americans, and readmitted secessionist states with loyal governments.
4. The national government was much stronger, and it now had the explicit duty to protect individuals.
5. Reconstruction was never completed by the US government and left the blacks in a world of Jim Crow political, social and economic inferiority.

Text 7: Plate Tectonic

1. The lithosphere is broken up into tectonic plates.
2. On Earth, there are seven or eight major plates (depending on how they are defined) and many minor plates.
3. Where plates meet, their relative motion determines the type of boundary: convergent, divergent, or transform.
4. Earthquakes, volcanic activity, mountain-building, and oceanic trench formation occur along these plate boundaries.
5. The lateral relative movement of the plates typically varies from zero to 100 mm annually.[2]
6. Tectonic plates are composed of oceanic lithosphere and thicker continental lithosphere, each topped by its own kind of crust.
7. Along convergent boundaries, subduction carries plates into the mantle; the material lost is roughly balanced by the formation of new (oceanic) crust along divergent margins by seafloor spreading.
8. In this way, the total surface of the globe remains the same.
9. This prediction of plate tectonics is also referred to as the conveyor belt principle.
10. Earlier theories (that still have some supporters) proposed gradual shrinking (contraction) or gradual expansion of the globe.[3]
6. The entire South remained poor while the North and West grew rapidly.
7. Thanks to an outburst of entrepreneurship in the North and the arrival of millions of immigrant workers from Europe, the U.S. became the leading industrialized power by 1900.
8. Disgust with corruption, waste, and traditional politics stimulated the Progressive movement, 1890s-1920s, which pushed for reform in industry and politics and put into the Constitution women’s suffrage and Prohibition of alcohol (the latter repealed in 1933).
9. Initially neutral in World War I, the U.S. declared war on Germany in 1917, and funded the Allied victory.
10. The nation refused to follow President Woodrow Wilson's leadership and never joined the League of Nations.

software refers to one or more computer programs and data held in the storage of the computer.

In other words, software is a set of programs, procedures, algorithms and its documentation concerned with the operation of a data processing system.

Program software performs the function of the program it implements, either by directly providing instructions to the digital electronics or by serving as input to another piece of software.

The term was coined to contrast to the term hardware (meaning physical devices).

In contrast to hardware, software "cannot be touched".1

Software is also sometimes used in a more narrow sense, meaning application software only.

Sometimes the term includes data that has not traditionally been associated with computers, such as film, tapes, and records.2

Computer software is so called to distinguish it from computer hardware, which encompasses the physical interconnections and devices required to store and execute (or run) the software.

At the lowest level, executable code consists of machine language instructions specific to an individual processor.

A machine language consists of groups of binary values signifying processor instructions that change the state of the computer from its preceding state.


1. The term "software" generally refers to programs and associated data files loaded for execution by a computer system.

2. Application software is software that performs tasks for the user.

3. System software is software that provides the basic functionality of a computer, such as operating systems, device drivers, and file systems.

4. Web-based software is software that is accessed through a web browser.

5. Cloud-based software is software that is accessed through a cloud service.

6. Mobile software is software that runs on mobile devices.

7. Big data software is software that is designed to handle large amounts of data.

8. Internet of Things software is software that is designed to control and connect devices on the Internet of Things.

9. Edge computing software is software that is designed to run on devices close to the data source, rather than on a remote server.

10. Artificial intelligence software is software that is designed to perform tasks that typically require human intelligence, such as learning, reasoning, and understanding natural language.
### Appendix (B): Summary of errors and their types in the examined texts

<table>
<thead>
<tr>
<th>No</th>
<th>Error Category</th>
<th>Type of Error</th>
<th>Field of text and frequency of errors</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Media</td>
<td>Religious</td>
</tr>
<tr>
<td>1</td>
<td>Syntactic Errors</td>
<td>Starting with a nominal sentence in the place of a verbal sentence.</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Violating the whole phrase structure</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Using wrong form of the word (plural, the five verbs, five nouns, nouns and verb inflections)</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>Grammar Errors</td>
<td>Violating subject-verb agreement (masculine and feminine; singular, dual, and plural; first, second, and third person)</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>Using a noun in the place of a verb</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>Using a verb in place of a noun</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td>Using wrong prepositions, articles, and particles</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>Using definite articles before genitives</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>Omitting functional morphemes (prepositions, articles, etc)</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td>Semantic Errors</td>
<td>Using a wrong meaning of English homonyms</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>Using words of ambiguous meaning</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>Using terms that convey very different meaning</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>13</td>
<td></td>
<td>Using unfamiliar words in place of collocations</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>14</td>
<td></td>
<td>Using wrong reference and relative pronouns</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>15</td>
<td></td>
<td>Adding an unnecessary word, preposition, or article before a word</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>Omitting necessary words or phrases</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>17</td>
<td></td>
<td>Corrupting the meaning of the whole sentence</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

Total sentences without errors: 366

No. of sentences without errors: 4
A Higher-Order Functional View of Translation

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Abstract
In our modern world, information technology and globalization have markedly emerged as two generators of supra-contextual variables. More than ever before, the different cultural communities and unions of our composite world are urged to form a harmonious whole in which the local should fit into the global and the global can smoothly adopt the local. An efficient way to implement that great aspiration is through intercultural communication wherein translation can acquire an important role. With this regard, two main questions are raised. The first question is about the way translation can be conceived and oriented in order to promote its function to the enhancement of intercultural communication and coherence. The second question is about the implementation of such a challenging goal with the adoption of an appropriate and operational translation procedure. These two concerns are discussed from a higher-order functional perspective. This involves a set of prevailing realities that are inextricably related to the novelities of our modern era and which have brought about an unprecedented rate of relevance, conciseness, rapidity and efficacy. Accordingly, it is argued that intercultural communication can actually be promoted by tuning translation to the best convenience of a modern target audience and, subsequently, enlarging the scope of that audience. This would considerably help to dissipate conflicting disparities, undermine xenophobia and enhance coherence between the different nations of our composite world.

Keywords: supra-contextual variables, intercultural coherence, relevance, fluidity, domestication
Introduction
In the present paper, translation is approached from a high-order functional perspective. The focus is on one of the most elevated objectives of translation, which is to serve intercultural understanding and pave the way to sustainable coherence between the different nations of the world. Very often, translation is discussed and assessed in terms of relatively low-level variables, involving mainly the expertise those variables entail within the act of translation. These low-level variables are actually of much importance. However, to use translation as an efficient means to promote intercultural coherence requires some higher-level manoeuvres and some effective adjustments under the heading of supra-contextual variables. Within the concern of the present paper, supra-contextual variables are those top-level situational factors which, by virtue of being highly influential, determine and govern the realities of our world globally and locally. These are namely the prevailing political, economic, cultural and technological factors that interact with each other worldwide and subsequently mould the state of our composite world. With regard to our interest, two types of supra-contextual variables stand out as being highly important: (a) the prevailing disparities and conflicts among the different parts of our composite world and the need to promote intercultural communication and boost global coherence and (b) the novelties that communication in general has acquired with regard to relevance, conciseness, rapidity and efficacy. Under the impact of these two main variables, some source topics should gain much priority over others. For example, source texts preaching persuasively for constructive cooperation and fair partnership among the different nations of the world should acquire much priority over those which are concerned with the descriptive account of a given landscape. Source texts which on the other hand feed and encourage the adoption of racial supremacy, for instance, should be dismissed. If they prove to have a significant influence worldwide, those ill-intentioned texts should even be disheartened by highlighting their counterarguments worldwide via translation. This implies that translation has to adopt a selective task and apply a rigorous principle of priority order among an enormous multitude of source topics. Of much importance as well is to convey the core content of a given text from language to language and from culture to culture and, at the same time, opt primarily for the easiness and fluency of the target audience's understanding. This would additionally make the translated text at the grasp of a considerably larger target audience. When, for example, a translated text is intended to meet the target audience's rhetorical expectancies, more people can actually understand its content. The target audience can then become larger when the translator chooses to mould the content of the source text into more familiar rhetorical outputs. Such massive understanding can also be promoted by adopting a local selection within the source text. Therefore, priority should also be attributed to the most influential communicative parts of the source text. Thus, the output would be a concise target text that lends itself to an easier and quicker comprehension by a larger target audience. The scope of the target audience can be even larger when the source text is translated into an international lingua franca like English. Moreover, by making a skilful use of the newest means of information and communication technologies, like digital scripts and online platforms, the translated text can eventually prove to be much more accessible and much more efficient.

A Reconsideration of Contextual Variables
To address the issue of translation and intercultural coherence, it would be beneficial to evoke some salient contextual variables and how those variables are involved in a complex, interdependent and interactive relationship with each other. Within the interest of the present article, a variable is a feature that can vary from language to language, from a sociocultural
situation to another, from a translator to another, from text to text, etc. In terms of the effect they exert on each other, variables are generally classified into two main types: independent and dependent variables. An independent variable is normally a determining factor that brings about a certain effect on another variable, while the affected variable is accordingly labelled as being dependent. For instance, the amount of the rhetorical differences that exist between the source language and the target language would determine the degree of translation difficulty. In this way, the amount of those rhetorical differences stands for an independent variable, whereas the difficulty of translation figures as a dependent variable. In other words, the amount of rhetorical differences, according to this example, determines the degree of translation difficulty, while the other way round is not true. That is so, because translation difficulty cannot by any means be the cause behind the rhetorical differences which exist inherently between those two languages. As another example of variables, the method according to which a source text is translated would determine the amount and the quality of communication achievement between the source author and the target audience. It comes out that communication achievement here is a dependent variable, because it depends on the way the translator has manipulated form and content to cope with the specificities of the target audience. Those specificities involve mainly the linguistic and cultural aspects to which the members of that target audience are used to. When it comes to the understanding of a given translated text, with a content which has not been originally encoded in their mother tongue, the achievement of communication depends largely on the method that the translator has applied in his or her act of translation. Moreover, the translator may or may not choose to comply with the specificities of the target audience's norms and expectations in treating the translated text. In this case, the method of translation becomes in turn a dependent variable too, since it is the nature of those understanding specificities of that specific target audience which stands out as a determining factor in choosing a given translation method rather than another. Therefore, in this last example, we have two independent variables that are mutually involved in an interactive relationship and, thus, exert their effects on each other. These are namely (a) the specificities of the members of a certain target audience with regard to the norms and expectations that those members are familiar with in understanding a text via its linguistic means and its rhetorical design and (b) the method which is adopted by the translator to either converge or diverge with that specific way of understanding.

Moreover, a variable may vary from context to context in terms of place and time. For example, the linguistic proficiency of translators within a geographical area may vary from era to era, as well as it may vary from translator to translator within one and the same era. A variable can also vary in the way it can be dependent in a given context and independent in another. In a former example, we have seen how translation difficulty can be a dependent variable vis-à-vis the amount of the rhetorical differences that exist between the source language and the target language. Differently from that, translation difficulty can prove to be an independent determining variable when it comes to its relation with the fluency and fluidity of translation and their role in enhancing intercultural communication. By fluency here is meant the smoothness and rapidity through which a text is translated, while fluidity is intended to mean the smoothness and rapidity through which translation in general handles different source texts and therefore come up with a rich repertoire of translated texts. Subsequently, this implies that the more translation is difficult, the less fluent and less fluid it becomes; which means that translation difficulty in this case turns out to be a dependent variable. Moreover, in this case too, it is also true to say that the less translation is difficult, the more fluent and more fluid it becomes; which, like its parallel statement, entails a negative correlation and falls within a pair of opposite directions. Such a pair
has the structure of "the more ..., the less ..." and "the less ..., the more ...", which is a form of negative correlation, instead of "the more ..., the more ..." and "the less ..., the less ...", which is on the other hand a form of positive correlation. In general, the existence of a positive or a negative correlation between variables indicates a possibility of causal effect between those variables. This means that the variables in question are possibly, though not necessarily, involved in a cause-effect relationship. When it comes to translation, however, the correlation that exists between (a) translation difficulty and (b) translation fluency and fluidity proves to be evidently causal by virtue of a unanimous confirmation among translators. In terms of a positive form of correlation, it is equally true to say that the easier translation is, the more fluent and more fluid it becomes. Subsequently, it is also true to make a further cause-effect statement through a further positive correlation as follows: the more fluent and more fluid translation becomes, the better intercultural communication can be boosted as an efficient means to achieve coherence between the different nations of the world.

In general terms, the contextual variables involved in translation constitute a complex set of components by virtue of their diversity and variability and also by virtue of their interdependent and interactive relationship. As a suggestion within the present article, those contextual variables can be broadly arranged and classified under two major headings: macro-variables and micro-variables. Macro-variables cover categories of relatively larger situational components. This type of variables covers a set of surrounding entities such as the overall linguistic systems and sociocultural aspects of the languages involved in translation, the translator’s bilingual and bicultural proficiency and the situational circumstances within which the source text occurred. These are variables like those evoked in Hermans (2003) and Toury (2012). Micro-variables, on the other hand, cover components and sub-components of relatively more specific concerns such as text genre, style of translation, mood of translation and strategy of translation. These are, on the other hand, variables that involve more specific concerns like those that are described and discussed in Trosborg (1997), Gentzler (2001), Baker (2006), among others.

A Neglected Area of Supra-contextual Variables

The macro and micro-variables have been exhaustively dealt with by a large number of scholars in the domain of translation, like those which have just been mentioned in the end of the last paragraph above. These concerns have also been very often introduced and discussed in the fields of interlingual and intercultural contrastive analyses, as it is the case in Levenston (1965), Kaplan (1966), Chesterman (1998), Connor (2002) and Connor, Nagelhout & Rozycki (2008), among many others. However, according to our interest, which is translation for intercultural coherence, some highly important variables have been partly or wholly neglected. These are components which have been introduced in this article as supra-contextual variables. These variables are top-level entities which consist of the most dominant factors worldwide and involve highly vital and highly decisive sectors. The sectors in question are namely politics, economics, culture and modern technology. Accordingly, the neglected area consists of three concerns, the first of which is a functional orientation of translation under the impact of those supra-contextual realities. This involves top-level variables that have a paramount determining effect on the actual state of intercultural coherence. Under the heading of those supra-contextual variables, economic partnership and cultural tolerance, for example, can promote coherence between the nations of the world, while colonialism and racism can do the converse. Actually, the functional orientation of translation has to be conceived, first and foremost, according to the prevailing supra-
contextual variables. The second concern has to do with a rigorous choice of source content among a large variety of presumably relevant topics. Relevant source topics and contents would be primarily those which favour and promote coherence between the different nations of the world. The third concern involves an appropriate translation. In terms of a higher-order functional point of view, translation should be operational under the heading of the predominant supra-contextual variables of its time. Eventually, this requires appropriate strategies and processes of translation, with a permanent focus on the target audience as being in its turn highly influenced by those top-level variables. As such, the target audience should be taken into consideration with regard to its mode of thinking and the way it better receives, processes and understands a given message coming from a different culture and originally performed in a different language. Then, it would be beneficial to shed some more light on those three top-level components in the next three sections.

**A higher-order functional orientation**

The purpose of translation has always focused on re-encoding the source communicative contents into the target language within a given expertise. In other words, translation has always been practiced under a limited set of relatively mechanical, low-level variables, like the similarities and differences existing between source and target text genres, the level of fidelity required in preserving the source communicative content, the eventual nuances of that content, the types and processes of translation that best suit those variables, etc. These concerns are actually important and compulsory, but when it comes to translation for intercultural coherence, a much larger functional dimension is inextricably required. The purpose of translation according to our interest lies rather at a much higher level. This involves a top-level functional orientation, which consequently attributes much more responsibility and much more commitment to translation. To meet the requirements of such a higher functional orientation, translation should be focused on those predominant contextual variables that are originally behind the existence of incompatible disparity and bring about intercultural incoherence. Those prevalent factors continue to exist as a permanent threat to the coexistence of the nations of the present era in a world which has actually become like a tiny collective residence. More than any time before, the composite world of the present time needs to develop and comply with a sustainable global ethics, while the role of translation is to highlight those elevated values and make them easily understood in different languages. Accordingly, the role of translation lies firstly in an orientation towards the source texts of those global ethics and towards making the translated versions of those source texts more accessible to the understanding and conviction of the largest audience worldwide. The scope of the target audience, therefore, should be enlarged as far as to cover all the peoples of the world.

Incoherence and discrepancy are directly or indirectly the ultimate result of misunderstanding, xenophobia, ethnocentrism and rapacity. Throughout the history of mankind, the consequences of such anomalies have always been disastrous and extremely lamentable. Human beings have continuously lived in communities of generally different geographical areas, different ethnicities, different beliefs, different political regimes, and eventually different interests and aspirations. All over the history of mankind, those issues have so repeatedly launched long series of confrontations, mainly over dominance and material interests. Very often, the results have been devastating and highly deplorable: casualties, fatalities and long periods of lamentable massive misery, during and after war. The only positive aspect in all that, however, resides in the lessons learned and eventually in the growing awareness of prompting
the different nations of the world to getting engaged in preventive rather than reparative actions. Worth mentioning are the international efforts that have been made within the United Nations (UN). Since the end of World War II in 1945, translators have always served UN in its peacekeeping endeavours in many hotspot regions of the world, like Kosovo, Rwanda and Sri Lanka. Thus, many conflicts have been reconciled and, therefore, many human lives have been saved. These endeavours, however, have been more reparative than preventive. Prior to those relatively successful peacekeeping missions, and in the same three regions that are mentioned here as examples, 7,800 Bosnians, about a million Rwandans and more than 6,500 Sri Lankans were killed, due to intercultural conflicts and due to striking UN failures to intervene appropriately and prevent those casualties before they actually took place (Fitzgerald, 2013). Moreover, despite the nuclear non-proliferation treaty which was signed by 190 nations in 1970, "nuclear stockpiles remain high, and numerous nations continue to develop these devastating weapons, including North Korea, Israel, Pakistan, and India" (Fitzgerald, 2013, p. 1; Sec 2: Nuclear Proliferation). Nevertheless, many important UN measures have been taken to prevent conflicts and eventually intervene, reconcile and relieve the victims of hostility in many parts of the world. Worth mentioning here too is the UN war crimes prosecution, which actually has a positive effect on many unstable regions. Additionally, a considerable number of international, non-governmental organisations (INGOs) have been founded, developed and specialised, mainly under UN governance and help. Thanks remarkably to translation and modern mass media, the peoples of the world are increasingly becoming acquainted with acronyms like UNCS (United Nations Security Council), UNHRC (United Nations Human Rights Council), UNESCO (United Nations Educational, Scientific and Cultural Organization), UNICEF (United Nations International Children’s Emergency Fund), UNPFII (United Nations Permanent Forum on Indigenous Issues), WIPO (World Intellectual Property Organization), among many others. Those international organizations have actually participated in preventing or reducing many human casualties and sufferings. According to the interest of the present paper, it is important to note that those disasters have been originally launched and backed by intercultural incoherence; which obviously entails a prior lack of communication and, subsequently, a missing pack of impartially founded and strongly supported world ethics.

Thanks to the translation of the legislative texts of those established international foundations into many languages, concepts like freedom, democracy, human rights, equality, partnership, constructive diversity and intercultural communication have become more popular among the different peoples of the world. Therefore, a deeper and massive belief in those constructs is continuously gaining more grounds worldwide. At the core of all those major historical events, translation has always been operational, even though the act of translating keeps usually hidden behind its final product. Actually, translation can acquire more importance in enhancing intercultural communication and preventing human deterioration and causalities. By virtue of its critical position among the different languages and the different cultures of the world, translation should acquire more important roles. As a preventive measure, mutual understanding and global coherence should come prior to any restitution endeavours and to any peace restoration force. To provide more help in developing and promoting intercultural coherence, translation should be employed more efficiently in getting the different nations of the world know each other better and coexist in peace, harmony and partnership. This can come true only by adopting two main parallel measures. As we shall see in the next section, the first measure consists of focusing on those ethical and humane standards that are inherent in all human beings and that different cultures have basically in common. The second measure is to
dishearten and dissipate discrepancy between the different communities of our composite world. This involves a supra-functional orientation which requires an efficient use of translation for the purpose of achieving and boosting intercultural coherence on the basis of sustainable world ethics.

A relevant choice of source content
In general, content refers to the ideas that a piece of writing or speech contains. Different contents normally fall under the headings of different topics, while topic means what a text is talking or writing about. The topic of a text can be an event, a phenomenon, a notion, etc. In translation, the topic is the most stable variable, because it can vary from text to text and from discipline to discipline, but it can never be changed in its passage from source language to target language. According to some methods of translation, like dynamic translation and interpretative translation, transferring the message of a given source text together with its eventual nuances into the target language involves different sorts and different degrees of modification, at least at the level of what Hymes (1971) calls language usage (which is mainly grammatical) and language use (which is essentially functional). However, there is no way for any method of translation to change the topic in its movement from source to target text. Then, in addition to being more or less culture-specific, topics range also from popular to specialised matters; which entails that some topics are more knowledge-specific than others and, therefore, prove to be limited to a relatively small audience. That is so, because knowledge-specific topics in general make use of concepts and jargons that are specific to their specialized fields of interest. These are the type of topics that involve specialized fields of interest as it is the case in the domain of anthropology and pragmatics. The audiences of those topics, nevertheless, can be significantly enlarged by means of manipulating the original text through simplification and vulgarisation.

To make translation at the service of intercultural coherence, a great manoeuvre is necessarily required. The manoeuvre consists of calling for a selective operation among a vast set of apparently important source contents. In quest of intercultural coherence, a rigorous selection of source topics is to come first. This is actually the role of the most influential people, namely prominent politicians, intellectuals, thinkers and translators. These influential agents, moreover, need to cooperate in terms of a universal agenda, with a strong determination to implement mutual understanding and sustainable peace between the different nations of the world. As a part of that agenda, Muslims, for example, need to focus on translating carefully chosen contents. The Muslim culture is actually rich with topics preaching for the most universal and most updated ethics. Many of those ethics reside in the heart of almost all religions and all humane doctrines, including humane atheism. Among those doctrines, true Islam has all the potentialities needed to adhere to the most advocated principles of global coherence. True Islam is commonly called moderate Islam, but here it is called true, because there is actually one and only one Islam: the Islam which is based primarily on its fundamental reference, which is the Quran. As such, true Islam embraces the greatest majority of Muslim believers. For non-Muslim nations and particularly for those who hold biased attitudes towards Islam, it is important to recall that the term-concept "Jihad" is mentioned 41 times in the Quran and is intended to mean most and for most striving to comply with the way of God. It is then of paramount importance for translators to make non-Muslim and non-Arab communities know for sure that the term-concept Jihad calls rather for harmony and peace; which is actually a prerequisite pillar for the well-being of the individual and all humans in general, be they Muslims or non-Muslims. Moreover, in the Quran, "Jihad" is mentioned only a few times to exceptionally mean the use of
arms to fight, but that very use of arms is limited to self-defense and cannot take place unless it is controlled by a wise Islamic authority. Likewise, war is mentioned 36 times in the Quran as "harb or "qital" essentially to preach for self-defense. It is also important to make it known worldwide that in the Quran, peace is repeated 67 times as "silm" and "salam" with a multitude of serene meanings and associations, such as to refer to Allah/God as being the source of peace, to indicate harmony in the believer's inner soul, to greet each other, to wish peace to other prophets like Jesus and Abraham and to establish reconciliation with non-Muslim communities who have dismissed aggression and opted for peace. Of much importance too is the fact that Islam encourages update and innovation through the term-concept of "IJtihad". In fact, the Quran and Hadith (the collected reports of the prophet Muhammad's deeds and sayings) have been translated in many languages, but what is actually needed is to highlight those parts which preach prominently for those values that actually meet the most upgraded and most required ethics, such as equality, freedom, humanity, peace, democracy, tolerance and constructive cooperation. At the same time, there is a need to emphasize those succinct messages of the Quran and Hadith which condemn racism, violence, injustice and the like. Thus, via a rational orientation of translation according to the supra-contextual variables that have been surveyed in the present article, Muslims can guarantee a real move towards introducing themselves to the other nations of the world in their true fundamental image. In this way too, translation can be used as an efficient means to deny access to xenophobia and to those antagonists who seek to provide a fake image of the Muslim identity and principles. Thanks to that inherently positive image, the Muslim communities can smoothly adhere to the requirements of those universal ethics that are actually needed to warrant harmony, peace and partnership between the different nations of the world. What Muslims actually need to do is to go to the other nations and also invite those other nations to come to them. This is feasible on the basis of fundamental humane standards which surely exist in almost all religious and non-religious doctrines, but still need to be introduced and well understood via a selective and well-oriented translation.

More than ever before, the different communities of the world are imperatively required to cooperate regionally and globally. The world has become like a giant bloc of mosaic and its basic units are apparently constituted from larger united communities rather than from individual countries. As great and huge as it may seem, however, the new composite world is actually fragile. Economically, at least, its constituents are so mutually dependent that the collapse of one part will necessarily bring about the collapse of the whole design. Moreover, a solid platform of basically shared rules and shared principles is actually a prerequisite to the promotion and continuity of that global whole. On the other hand, the areas of cultural mismatch that exist between the different constituents of that giant masterpiece can figure as a real hindrance and should, therefore, be eradicated or at least discouraged and diminished. One of the most pessimistic views with regard to cultural mismatch is Huntington's hypothesis of what has become widely known as the clash of civilizations. As an American political scientist, Huntington introduced his hypothesis in a lecture that he delivered in 1992. In 1993, he came up with an elaborated version of his view under the title of "The Clash of Civilizations", which he developed further in his book "The Clash of Civilizations and the Remaking of World Order" in 1996. Huntington holds that, after the fall of the Soviet Union in January 1992, the source of global conflict would shift from the polarity of capitalism and communism to a clash between distinct civilizations. In his predictions Huntington sees that religion stands out as a major component in that clash of civilizations and that Islamic particularly would be the most problematic area for the western civilization to handle and that the West would eventually pull
away from the Islamic world. Now that twenty-two years have passed from the time that prophecy was first revealed, it would be beneficial to call for a brief examination in terms of what has actually happened. Actually, Huntington predicted the Arab Spring events. That approximately came true, but that was actually a very common prediction that was obviously held even by laypeople. Then, some tensions between Islam and the West did take place as Huntington had "foreseen" it. Those tensions too have always been known and feared by many people around the world. What has proved to come even truer, however, is the fact that the clash of civilizations has actually been enhanced, fed and launched by the intentional effect of those xenophobic predictions themselves, like Huntington's. What has turned out to be truer as well is the growing coordination and collaboration between the different nations of the world, including many Muslim countries. That is so for the simple reason that those nations all together depend fundamentally on each other within a global design that has become more than any time before a compact whole. What that global whole needs, however, is vigil caution with regard to those xenophobic and ill-intentioned campaigns. Nevertheless, disparity and alterity should be considered and adopted within the limits of not undermining the world ethics and not short-circuiting peaceful coexistence and constructive cooperation between the peoples of the world. This also entails that any local community showing resistance to the requirements of global coherence will sooner or later be forced to get itself tailored to a congruent constituent of the giant whole, under the rule of shape up or ship out. The giant mosaic, moreover, needs some fine but strong threads to ensure the integrity and the stability of its constituents.

A high-level functional translation attributing supreme priority to most relevant content is absolutely one of the most needed threads to enhance and maintain global coherence. As it has been mentioned before, this requires a solid international cooperative agenda involving engaged politicians, intellectuals, thinkers and translators all together. After the adoption of a higher-order orientation and, subsequently, after the application of a rigorous selection of source content, translation has now to make use of the most appropriate method in order to make the translated text easily and fluently understood by the largest audience worldwide. As we shall see in the next section, this requires an appropriate employment of what is called in this paper micro-level variables of translation.

An appropriate and operational translation
Over time, cultures have developed their own patterns of reasoning and organizing content in text. These procedural and organizational patterns are shaped up by the genre of text they belong to and by the sociocultural specificities they are generated in. In fact, there are similarities as well as there are differences between the text types of different languages and cultures (Trosborg, 1997). One of the most challenging tasks to translators is to transfer content from source to target text types. As it is discussed in Nida (1975), Nord (1997) and many other sources, the degree of difficulty, varies considerably according to whether the source text is literary, scientific, argumentative, descriptive, etc. Such variability depends also on whether a genre component of the source text in question has a counterpart in the target language. Then, when a counterpart exists, variability is discussed at more detailed levels, involving how much that genre component is similar or different, in what genre area, in what way, etc. These are micro-level variables which in turn determine other subordinate variables like the different methods, processes and procedures that are involved in the act of translation. These low-level variables correspond to that sort of translation concerns that are evoked, for example, in House (2009). Those are lower-order variables which should normally be considered in terms of their
lower hierarchical rank. In other words, those concerns are related to the act of translation, which as a subsequent step should be operational under the control of the three major measures which have been discussed in the previous sections. The three major measures are namely a consideration of supra-contextual variables, a higher-order functional orientation and eventually a relevant choice of source content as they have been respectively discussed in section 3, section 3.1 and section 3.2. By being relatively lower-level components, those subordinate variables should normally conform to their super-ordinate layers. In other words, they should be taken into account to serve rather than to determine the major orientation of translation which is, according to the interest of this paper, the achievement of intercultural coherence.

After a selective collection of source content according to a high-level functional orientation, the act of translation should focus on the target audience’s specificities. Hence, another set of independent, determining variables are to be considered. These are namely the mode of thinking and the process of understanding with regard to a certain set of conventions, norms and expectations that are specific to the target audience. Contrastive rhetoric has always pointed out the differences existing between distinct sociocultural modes of reasoning (Kaplan, 1966; Connor 2002 and 2008; and others). Therefore, when the members of a given target audience read a translated text through a foreign rhetorical design, they encounter strange organizational patterns. In addition to that issue, they may also encounter strange patterns of language use, like those involved in the idiomatic expressions that are specific to the language and culture of the source text. This involves patterns that they are not used to in their own linguistic and sociocultural context. Consequently, there is a divergence with the target audience’s norms and expectations; which quite probably results in some sort of difficulty or failure in processing and understanding the content of the translated text. As an example of culture-specific mode of reasoning and organizing content in prose, Kaplan (1966) found out that traditional oriental rhetoric tends to function according to a spiral development, involving a progressive movement around and towards the subject-matter without dealing with it directly. In fact, some rhetorical patterns have acquired a universal aspect over time, while others remain culture-specific. The development of a given topic through introduction, body and conclusion, the deductive or inductive rhetorical procedures moving from general to specific items or respectively the opposite way are examples of discourse components which have become widely universal, especially in writing. To ensure the fluency and fluidity of translation and opt for the communicative value of source content, translators have then to come up with their translation outputs in terms of more logical and more universal patterns. Additionally, as Nord (2001) advocates it, translators have to check for potential rhetorical differences and provide content at the target audience’s best ease of interpretation and understanding. Accordingly, Nord (2001, pp. 34 & 39) believes that "translating means comparing two cultures" and that "translators should be guided by the function they want to achieve." Accordingly, when translators seek to achieve intercultural understanding and coherence, what they actually need to adopt as an appropriate translation method is domestication. Foreignization, on the other hand, should be kept for the purpose of preserving fidelity with regard to the source text.

The dichotomy of domestication versus foreignization involves two diverse strategies of translation. According to Nida (2001, p. 58), a Bible translator and translation reviewer whose name is associated with domestication strategy, to ensure full clarity and fluent understanding "may depend not only on the words of an entire text, but also on what the author evidently considered to be the knowledge and concerns of his or her intended audience." From an opposing point of view, domestication according to its opponent Venuti (1995, p. 20) is a method of
translation entailing a certain "ethnocentric reduction of the foreign text to target-language cultural values." As an opposing critic of domestication and a prominent advocate of foreignization, Venuti rather holds that translation should exert "an ethnodeviant pressure on values to register the linguistic and cultural difference of the foreign text, sending the reader abroad." (Venuti, 1995, p. 20). Actually, Venuti's arguments sound reasonable as far as the preservation of the source cultural specificities in the target text is concerned. Those source cultural labels, according to Venuti's view, should force their way into the target audience's cultural norms and conventions. It comes out that the target receivers are to be sent to a foreign cultural world. They have to migrate to the cultural context of the source text and strive for understanding the translated text. From a pragmatic point of view, however, the achievement of intercultural coherence under the impact of supra-contextual variables, foreignization proves to be a real delay to a genuine emergency. To search into the labyrinth of a foreign culture is in fact too demanding on the part of the target audience. This actually requires enormous efforts and extended amounts of time for the sake of coping with the understanding of the translated text. Moreover, the size of the target audience becomes inextricably reduced to those few people who can afford those studious efforts and that large amount of time to extract what is assumed to be a genuine intended meaning from its original cultural matrix. According to a higher-order functional orientation of translation, as it is conceived in the present paper, translators need to cover massive audiences by privileging the understanding of the translated texts with much fluency and much fluidity. It comes out that what is need according to this concern is domestication rather than foreignization.

Moreover, to enlarge the scope of the target audience significantly requires a popularization of the source content, which in turn requires another type of facilitation with regard to the target audience. This has to do with the size of the translated content. The twenty-first century text is actually marked by rapidity, conciseness and directness. Even songs have become remarkably shorter than ever before. Texts which have overthrown dictators in the Arab Spring are short, simple and direct, but extremely loaded and efficiently operational by virtue of their adherence to the supra-situational variables they belong to, including indeed adherence to modern information technology. Therefore, in addition to relevant content, translators are to tune their translation methods to the novelties and exigencies of their era and, relatedly, to the specificities of a new type of audience. Here, it is important to note that the most needed audience belongs to a new generation. This is a generation which has transmigrated its overall concerns and activities to digital and online platforms. It is also a generation which is exposed to a huge flow of information via mainly the internet. Its members have consequently kicked their potentialities to higher gears of rapidity and efficacy. Therefore, in addition to a concise translation, a creative digital presentation of the translated text and a skilful use of online services can offer a valuable help in enlarging significantly the scope of that new generation of audience. The greatest majority of the present and presumably future populations have at their disposal neither the time nor the expertise to cope with long and knowledge-specific texts. It is then the primary duty of translators to vulgarize and summarize a set of chosen source contents and make their translated texts at the easiest and quickest grasp of the largest audience possible. Gist translation should accordingly come prior to any fidelity criteria, while longer and more faithful translations should be reserved essentially for providing further referential documents. The objective is to enhance intercultural communication and promote intercultural coherence between the peoples of the digital era.
Conclusion
More than any time before, the world of the current era has become like a masterpiece that is composed of different bricks. The different parts of such a composite artwork have actually become so interactive and so interdependent that a local mismatch can bring about the collapse of the whole design. Globalization and modern technologies have come up with new exigencies whereby the different parts of our composite world need to communicate and collaborate more efficiently than ever before. To achieve intercultural coherence, translation stands out as one of the most required and most reliable means to help the different nations hold together in harmony and peace. Accordingly, translation has to be approached from a rational, pragmatic perspective. Such a perspective necessitates a shift of focus towards higher-order factors. These are the prevailing supra-contextual variables, namely nowadays intercultural mismatch and conflicts and the need to communicate and cooperate on the basis of globally shared ethics. Moreover, technology is advancing in big and quick leaps and so are the weapons of mass destruction. This insistently calls for more efficient and more fluid communication among the different communities and unions of the world. In a parallel way, to dishearten rapacity and promote fair and sustainable partnership in the beliefs and practices of the different peoples of the world has become mandatory. To promote intercultural understanding and coherence, it is primarily those supra-contextual variables which should be considered and highlighted in determining and shaping up the type of translation that we need most. Accordingly, relevant source content, efficacy, rapidity, conciseness and facility of understanding vis-à-vis the largest audiences of the present era are the most needed measures in employing translation for intercultural communication and global coherence. By analogy, translation is conceived here as a vehicle of which the experts are the designers of the engine and other related mechanical parts, while a higher-order functional orientation of translation stands for the actual use of that apparatus; which involves driving the vehicle on different roads and for different destinations. What is advocated in the present paper is the use of an appropriate translation vehicle that is specially designed to reach intercultural coherence.

About the Author
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References
The Shift of Grice’s Maxim Flouting in Indonesian Translation of the Donald Duck Comics

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Abstract
Flouting of Grice’s cooperative maxim could result in humor. There are evidences of flouted cooperative maxims in the humor found in the Donald Duck comics. The original author of the comics uses a lot of cooperative maxim flouts to create humor as realized in the characters’ utterances. All the four maxims, i.e. maxim of quantity, quality, relation, and manner, are flouted in different combinations. This study aims to compare how cooperative maxims are flouted in the original English and in the Indonesian translation of humorous utterances in the Donald Duck comics. The research findings reveal that 34.79% of the translated humorous utterances undergo shifting in the pattern of cooperative maxim non-observance. Interestingly, the most dominant shift is in the flouting of the maxim of manner and its combination, where the English original humour flouts more maxim of manner than the Indonesian translated utterances. This probably relates to the use of certain translation techniques such as discursive creation, generalization, reduction, and amplification for the sake of readability and ‘decency’.

Keywords: Grice’s cooperative maxim, flout, non-observance, shift, translation
Introduction
The cooperative principle (Grice, 1975, p. 45) suggests that when people communicate they actually are supposed to be cooperative with each other in order to have effective communication. The principle says “make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.” This principle is divided into several maxims, i.e. maxim of quantity, maxim of quality, maxim of relation, and maxim of manner.

The idea of the cooperative principle is that this principle is to be observed by participants in a communication. Even if there is non-observance of any maxim it is assumed that the non-observance is intentional to gain what Grice calls conversational implicature. In everyday life, however, people do not always follow the cooperative principle. Non-observance of the principle may be intended for politeness (Grice, in Sako, 2008). In addition, it also relates to humor.

Attardo (1993, p. 528) states that there has been consensus in humor research that humorous text violates one or more maxims. In response to this statement, Mooney (2004, p. 915) suggests that humor is not a successful violation of a maxim, because if the violation is successful the humor will not be detectable. In fact, humor must be intended for appreciation by the hearers, and so the violation cannot be unostentatious. This is supported by Dynel (2008a, p. 6) in her statement “… maxims can be legitimately flouted for the sake of reaching a communicative goal, i.e. generating a humorous effect.” It can be concluded that cooperative maxims could be flouted for the sake of creating humor.

The Donald Duck comics contain humor, and among the humorous utterances in the dialogs between the characters of the comics there are cases of cooperative maxim flouting. The English author, in creating humor, has used cooperative maxim flouting in the characters’ dialogs. The Indonesian translators, in their efforts to render humor in the Indonesian translation, have to make some adjustments because of some cultural as well as readability considerations. For example, as instructed in the translation brief provided by the publishers, the translators are not allowed to use certain words such as kurang ajar (English: “brash”), brengsek (English: “jerk”), and bedebah (English: “wretch”). In an interview with the Senior Editor, it was even stated that the translators were not allowed to use such words as “fool” or “stupid”, and were encouraged to use polite words. Also, as the publishers’ Senior Editor confirmed, the translation should be made readable to children as the biggest segment of readers. In the need to maintain the humor while considering the Indonesian cultural norms for decency, it is assumed that the translators make adjustments in creating the translated version of the humor. It is interesting, therefore, to find out how the pattern of maxim non-observance shifts in the translation.

This paper discusses how cooperative maxims are flouted to create humor in the Donald Duck comics and contrastively how such maxims are flouted in the humor of the Indonesian translation of the comics.

Research Method
The data of the research were taken from 21 English Donald Duck comics and their Indonesian translations. Confirmed by 4 English native speakers, 480 humorous utterances in the English comics were identified and used as the data of the research. In analysing the cooperative maxim non-observance in both the English and Indonesian versions of the Donald Duck humorous utterances in the comics the Grice’s (1975) cooperative maxims and sub-maxims were used as follows:
1. Maxim of Quantity  
   a) Make your contribution as informative as is required (for the current purposes of the exchange)  
   b) Do not make your contribution more informative than is required  
2. Maxim of Quality  
   a) Do not say what you believe to be false  
   b) Do not say that for which you lack adequate evidence  
3. Maxim of Relation (“be relevant”)  
4. Maxim of Manner (“be perspicuous”)  
   a) Avoid obscurity of expression  
   b) Avoid ambiguity  
   c) Be brief (avoid unnecessary prolixity)  
   d) Be orderly  

Utterances in the English and Indonesian comics that flouted the maxims were then identified and compared to see whether the pattern of maxim flouting shifted or not.  

**Research Findings**  
Out of the 480 humorous utterances, 258 utterances (53.75%) flout the same cooperative maxims or there is no shifting; 55 utterances (11.46%) do not flout the cooperative maxims in both the original English and Indonesian translation; 111 utterances (23.13%) flout different cooperative maxims or undergo shifting in the pattern of cooperative maxims non-observance. The remaining 56 utterances (11.66%) of the English utterances flout cooperative maxims while the Indonesian utterances do not show cooperative maxims flouting. In total 34.79% of the humorous utterances undergo shifting in the pattern of cooperative maxim non-observance. Table 1 shows the shift in cooperative maxim non-observance in the Indonesian translation of the humorous utterances.

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</tr>
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<td>39</td>
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<td>Manner &amp; Quality</td>
<td>7</td>
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<td>6</td>
<td>Quality &amp; Quantity</td>
<td>Quality &amp; Quantity</td>
<td>14</td>
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<td>Manner &amp; Quantity</td>
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<td>10</td>
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<tr>
<td>11</td>
<td>Quantity</td>
<td>Quality</td>
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The Shift of Grice’s Maxim Flouting in Indonesian Translation

Yuliasri

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* Source Text
** Target Text

The 34.79% of the shifting of cooperative maxim non-observance pattern suggests the adjustments made by the translators in translating the humor. Descriptions and examples of the shifting in cooperative maxim flouting are given below. An example of an English utterance that flouts the maxim of quality and translated into an Indonesian utterance that flouts the maxim of quantity is presented below.

Example 1
Context: Without sufficient knowledge of the arts, Donald received a position as an art critic in a local newspaper. Donald was fond of mocking the artworks with insulting criticism. Because the nephews are worried that their uncle, Donald, will give insulting criticism of an art work, the three nephews warn Donald. One of the nephews says:

**ST**: You better hope that the artist is living on the **moon**!

**TT**: *Apa Paman anggap seniman itu tukang bangunan?*

**BT***: Do (you) Uncle consider an artist as a builder’s laborers?

Note: *** Back Translation

The English utterance, “you better hope that the artist is living on the moon!” flouts the maxim of quality because asking someone to hope that the artist live in the moon is a non-sense and will never come true. Moreover, the word “moon” is in bold, indicating emphasis. This utterance...
implicates a warning to warn Donald to be ready for any risk of meeting with the artist he humiliated as he actually lives nearby, as described in the setting.

The Indonesian translation says _Apa Paman anggap seniman itu tukang bangunan?_ (back translation: Do (you) Uncle consider an artist as a builder’s laborers?). This utterance is an exaggeration as it compares between an artist and a builder’s laborer. This exaggeration means that the utterance flouts the maxim of quantity. This utterance implicates that what Donald has done is considered too much, i.e. looking down and humiliating the artist he criticizes.

Another example is given, showing that the English utterance flouts the maxim of quality whereas the translated Indonesian utterance flouts the maxim of manner and quality.

**Example 2:**

**Context:** Donald opened a shipping agency. He didn’t want his nephews, whom he considered still too young, helped him with his job. When the nephews offered some helps, he repeatedly refused the offer while underestimating them and showing self-pride. One time, Donald got a customer who he thought was a nice guy and would pay a lot. In fact, he was a wanted diamond smuggler. Donald was then kept as a hostage by the gang of smugglers as he accidentally knew who they were. He was rescued by his nephews. At the moment, someone whom Donald knew as an underwater photographer taking picture of the blowfish showed up (in fact, he was not a photographer but a spy who was watching the smuggling). The ‘photographer’ photographed the moment of rescue and commented that he had taken the picture of such rescue. In reply to this comment, Donald said:

<table>
<thead>
<tr>
<th>ST</th>
<th>Ha ha! So you’re not sad you missed out on the blowfish?</th>
</tr>
</thead>
<tbody>
<tr>
<td>TT</td>
<td><em>Haha! Nggak dapat ikan badut, kamu malah dapat badut yang ini, ya?</em></td>
</tr>
<tr>
<td>BT</td>
<td>Haha! You didn’t get the blowfish but you got this clown instead?</td>
</tr>
</tbody>
</table>

In the above utterance Donald was confidently laughed at the ‘underwater photographer’ as he missed the moment of taking the picture of the blowfish and said “Ha ha! So you’re not sad you missed out on the blowfish?” This utterance flouts the maxim of quality as in fact taking picture of blowfish was not the real purpose of the ‘photographer’. Donald's utterance does not reflect the fact and gives an impression that he acted smart (but wrong), which adds the humor in the story. This was an ironic humor because previously Donald was always proud of himself and claimed that he could do his job alone without the help of his nephews. Also, he was proud of himself as being mature and experienced and could always recognize which person was good and which was bad. In the end, Donald was wrong and his nephews rescued him. This time, his comment about the ‘photographer’ about missing out the moment of taking picture of the blowfish was also wrong; meanwhile, his nephews’ intuition about the bad guys was correct and they successfully rescued Donald and reported to the police.

In its translation, Donald says “*Haha! Nggak dapat ikan badut, kamu malah dapat badut yang ini, ya?’* (BT: “Haha! You didn’t get the blowfish but you got this clown instead?”). Such utterance does not only flout the maxim of quality as Donald wrongly identified the spy as a photographer, but also flouts the maxim of manner as it is stated in a wordy statement, comparing the blowfish and the smuggler using similar words, i.e. using the phrase _ikan badut_
for blowfish and badut ini (this clown) for the smuggler. The flouting of manner maxim in this utterance has caused a new humor, which is not the same as the original English humor.

Example 3 below is given to show the flout of quality maxim in its original English humor which is translated into an utterance that does not flout any maxim.

Example 3:
Context: In order to meet his promise to Daisy, his girlfriend, on an island on Daisy’s birthday, Donald took a fisherman ship. Half of the way Donald had to do the cleaning job as compensation from taking the ship for free. As the ship did not go to Donald’s final destination, he had to continue half of his journey by swimming! As the trip was still a long way, Donald intended to “float” using the fish barrel. When he stated his intention to buy the used fish barrel, the fisherman (knowing exactly that Donald only had $38.75 left) replied:

ST: The price is exactly... er... $38.75!
TT: Harganya 200 ribu!
BT: The price is 200 thousand!

The fisherman’s utterance, stating the price of the barrel exactly the same as the amount of the money Donald had left “The price is exactly... er... $38.75!” flouts the quality maxim. In the context of the story, the fisherman knew that Donald only got $38.75 left, meanwhile he still had to look for Daisy on an island. Buying the barrel at such a price would mean that Donald would spend all his money, meaning that he would have to go on foot without money around the island. Such utterance had a directive implicature, challenging Donald to buy the barrel for the rest of his money. This was a tragic moment which was intentionally created by the original author to create ironic humor, because on the other side, on the island, Daisy was being spoiled with luxuries by a lot of people because she was mistakenly identified as a well-known top model.

In its translation, the utterance said “Harganya 200 ribu!” (BT: “The price is 200 thousand!”), while in the context of the translated story, the money that Donald had left was 400 thousand (Indonesian Rupiahs). Thus, this utterance does not implicate anything and it was merely a common statement of price. In this case, the humor was lost because the tragic situation was not rendered in the translation.

Another example of shift in the maxim flout is given below:

Example 4:
Context: The City Mayor of Duckberg asked Donald to accompany him in the inauguration of Mazumaland playground as he wanted to spruce up his good image, considering that soon there would be another City Mayor election. Donald was wondering why he was chosen to accompany the Mayor while in fact he did not know anything about sprucing one’s image. Here is what the Mayor says:

ST: So you, more than anyone, would know what sort of dumb things I should avoid doing tomorrow!
TT: Jadi kamu paling tahu semua hal yang harus aku hindari besok!
BT: So, you know the best about all the things I should avoid tomorrow!
In the original English text, the City Mayor says “So you, more than anyone, would know what sort of dumb things I should avoid doing tomorrow!” Such an utterance flouts the maxims of quantity and quality at the same time. It flouts the maxim of quality as the Mayor makes a statement about Donald knowing the best about the things to avoid doing to spruce the good image, while in fact Donald is a person who often makes a lot of mistakes without being aware of his mistakes. This statement is an irony. It also flouts the maxim of quantity as the utterance is more than what a normal speech is said to someone when one wants a favor. In such a normal conversation, one would not speak about the other person’s negative quality, and especially not in a hyperbolic expression like “more than anyone” and “dumb things”. The original author uses this maxim flout combination to create humor.

In its translation, the utterance “Jadi kamu paling tahu semua hal yang harus aku hindari besok!” (BT: “So, you know the best about all the things I should avoid tomorrow!”), only flouts the maxim of quality, but not the maxim of quantity. The reduction technique used in translating this utterance has somewhat reduced the humor.

As can be seen from Table 1, there are dominant cases where combination of manner and quality maxim flouts as well as combination of manner and quantity maxim flouts in the original English humorous utterances are translated into utterances that flout the maxim of quality alone and the maxim of quantity alone without combination with manner maxim flout. Some examples are given below.

Example 5:
Context : Donald thought that the man who had been following him by jet ski was a bad man because of his ugly face (but actually he was a secret agent who was chasing a diamond smuggler). Because the man kept following him, he then crashed his jet ski and made the man stranded on a coast with damaged jet ski. When leaving him, Donald says:

ST : Stay put, Robinson! I’ll send the Coast Guard to ‘save’ you! Ha ha!
TT : Tetaplah di situ, Teman! Aku akan kirim penjaga pantai untuk menyelamatkanmu! Haha!
BT : Stay there, Friend! I’ll send the coast guard to save you! Haha!

In the original English text the utterance “Stay put, Robinson! I’ll send the Coast Guard to ‘save’ you! Ha ha!” flouts the maxim of manner, as it is not clear when Donald mentions the name Robinson (Donald does not know the man in the story). In addition, the utterance also flouts the maxim of quality as Donald does not tell the truth when he says he wants to send a coast guard to save the man. This implicates mocking or humiliation. The author of the English text uses the combination of maxim flouting (of manner and of quality) to create humor. The name Robinson could be an analogy of Robinson Crusoe in order that the character Donald mock the other man. In addition, Donald’s statement about a coast guard could be meant to create humor because actually in the story Donald is angry at being followed by the man whom he thinks is a bad man and certainly he will not send any coast guard to save him.

In the translated Indonesian text, the utterance reads “Tetaplah di situ, Teman! Aku akan kirim penjaga pantai untuk menyelamatkanmu! Haha!” (back translation: Stay there, Friend! I’ll send the coast guard to save you! Haha!). In this translation, the translator uses the generalization technique to replace “Robinson” with “Teman” (friend). Perhaps the translator considers that the readers might not know Robinson and will not be able to associate it with
Robinson Crusoe. This utterance does not flout the maxim of manner, but it flouts the maxim of quality as promising to send a coast guard is a lie. It can be concluded that the maxim of manner is not flouted in a combination with other maxim flout (quality) in the translated text.

Besides the dominant occurrences of combination of quality and manner maxim flouts that are translated into utterances that flout the quality maxim alone, there are also dominant cases of English utterances flouting the manner maxim in combination with quantity maxim flout that are translated into utterances that only flout the maxim of quantity alone. The following examples represent such cases.

Example 6
Context: Starting his prank for April Fool, Donald woke his nephews up on the first of April:

ST: Hey! Are you termites gonna sleep your lives away? Rise and shine!
TT: Hei! Kalian mau tidur terus? Bangunlah!
BT: Hey! You wanna keep sleeping? Get up!

In the above example, Donald’s utterance, “Hey! Are you termites gonna sleep your lives away? Rise and shine!” flouts both the maxim of manner and maxim of quantity. It flouts the maxim of manner as the way of saying does not follow the principle of brevity, especially with the use of the word “termites”. It also, flouts the maxim of quantity as it gives more words than are necessary for the purpose of waking up his nephews. The original author used utterances that flout the maxims of manner and quantity in order to create humor.

In its translation the utterance “Hei! Kalian mau tidur terus? Bangunlah!” (BT: “Hey! You wanna keep sleeping? Get up!”) flouts the maxim of quantity only, i.e. giving more contribution than is necessary by saying “You wanna keep sleeping?”. It does not flout the maxim of manner as the translator has used reduction and linguistic compression techniques that has made the translated utterance less prolix.

Example 7
Context: Apparently playing war was not the only surprise given to Donald Duck on his birthday. On the way home from the war, he met Uncle Scrooge who then invited him to adventure with rafting as planned. Uncle Scrooge says:

ST: A rollicking sojourn down the calamitous cataracts of Duckburg River on an inflated rubber raft!
TT: Ini! Dengan rakit ini, kita bisa berarung jeram menyusuri terjalnya sungai Kota Bebek yang menantang!
BT: Here! With this raft, we can raft along the bumpy river of Duckberg that is challenging!

The above utterance flouts the maxims of manner and quantity. However, in its translation, it only flouts the maxim of quantity. The prolixity in the English utterance is made clear in the Indonesian translated version. The translator has recreated the humor by changing the wording to make it more readable to the readers. Another example of the same case is given as follows:
Example 8
Context : After violating the traffic regulations for so many times Donald got punished. In replace of imprisonment, Donald had to accept brainwash that was intended to make him well-behaved. After the brainwash, his personality changed. He became well-mannered and his taste also changed. One day Donald was watching a classical dance performance with Daisy. Daisy got really bored, while Donald enjoyed the performance very much. Donald commented on the dance:

ST : Isn’t this Latvistonian Turnip-Dance exquisite?
TT : Bukankah tarian itu indah sekali?
BT : Isn’t the dance very beautiful?

Donald’s utterance “Isn’t this Latvistonian Turnip-Dance exquisite?” flouts the maxims of manner and quantity. It flouts the maxim of manner as it does not follow the principle of speaking briefly. The utterance also flouts the maxim of quantity as it is long and formal that is not normally used in everyday casual conversation with a close friend, and thus is considered too much, and especially with the use of such verb as “exquisite”, which is also printed in bold in the comic. The author of the original comic uses such ostentatious flouting of the maxims to depict how Donald has changed after the brainwash; he usually speaks very informally and does not usually do it orderly. This flouting of maxims has therefore resulted in very strong humorous effects. The humor is even more with the use of Latvistonian Turnip-Dance as the name of the dance. Latvistonian is imaginary name that associates with Russian, Checkoslovakian, or Estonian, so that it gives an impression of the name of a country where the dance comes from. Combined with Turnip-Dance, it results in more humorous name as Russian dance is usually associated with classical ballet, but the name Turnip-Dance does not sound like the name of a classical dance at all.

In its Indonesian translation, the utterance Bukankah tarian itu indah sekali? (formal) flouts the maxim of manner, i.e. the unusual manner of speaking to a very close friend in everyday speech. The utterance sounds standardized and bookish, and too wordy for a daily conversation. However it does not flout the maxim of quantity.

The following example shows that the original English utterance flouts the maxim of manner in combination with flouting of the maxims of quantity and quality, but the translated Indonesian utterance only flouts the maxims of quantity and quality.

Example 9
Context : Donald receives an offer to be a critic in a local newspaper. Without having sufficient knowledge of the arts, Donald likes to criticize art works in a humiliating manner. This time Donald is assigned to visit an art instalation expo. Donald says to the artist: “So you’re the artist, huh? Yuk! Yuk! Man alive, these here do-dads sure got their amusin’ moment!”, and the artist replies: “You don’t say!”. And Donald continues his comment:

ST : Sure do! Had a plumber one time got the pipes all messed up this-a-way! Heck thunder! We didn’t have no water in the house fer a whole week! Yuk! Yuk!

TT : Benar! Tukang pipiku waktu itu pernah membuat kekacauan seperti ini! Amburadul! Gara-gara itu kami takpunya air sepanjang minggu! Hehehe!
In the original English text, the utterance “Sure do! Had a plumber one time got the pipes all messed up this-a-way! Heck thunder! We didn’t have no water in the house for a whole week! Yuk! Yuk!” flouts the maxims of manner, quantity, and quality. It flouts the maxim of manner as it flouts the principle to speak clearly; this utterance flouts the sub-maxims 1) avoid obscurity of expression, sub-maxim 3) be brief (avoid unnecessary prolixity), and sub-maxim 4) be orderly. Donald utterance is the contrary to the three aforementioned sub-maxims. It also flouts the maxim of quantity as it does not observe the principle of not making the contribution more informative than is required (sub-maxim 2). The utterance is an exaggeration, a very blunt insult, which is not normal in a conversation, especially in a context of art criticism. It also flouts the maxim of quality as it does not observe the principle to tell the truth. In the story, Donald does not have the background knowledge of arts, but he speaks as if he understands arts and what he says is not true.

The translated Indonesian utterance says “Benar! Tukang pipaku waktu itu pernah membuat kekacauan seperti ini! Amburadul! Gara-gara itu kami tak punya air sepanjang minggu! Hehehe!” (back translation: Right! My plumber once made a mishap like this! Messy! Because of that we didn’t have water the whole week! Ha ha ha!). Different from the original English utterance which flouts the maxim of manner, the Indonesian utterance is clear and orderly. However, similar to its original English, this utterance flouts the maxims of quantity and quality.

In addition to the dominant cases of shifting of maxim flouts that involve combination of manner maxim flout with quality and quantity maxim flouts in the original English utterances that are translated into utterances that flout only the maxim of quantity or quality alone, there also cases, although not many, that involve the use of manner maxim flout in combination with relation maxim flout. Below is an example:

Example 10
Context: Donald got a task to play Hamlet on stage. For many days Donald memorized the wrong lines and he only had two days left to memorize the right lines. Without having enough sleep, Donald continued memorizing the long and difficult lines. On the D-day, Donald’s nephew reminded him that it was the day of the play. He said, “Today’s the big day, uncle!” Being sleepy Donald replied:

ST : Yes! Today or not today, that is the question!
TT : Ya! Hari ini aku kaya raja... eh... raya!
BT : Yes! Today I’m like a king...er...rich!

In the original English text Donald’s reply “Yes! Today or not today, that is the question!” flouts the maxim of relation as it does not relate with his nephews reminder about getting on stage. It also flouts the maxim of manner as it does not follow the principle of speaking clearly. The author used the relation and manner flouts to create the humor; “Today or not today, that is the question!” is a pun of the real line in *Hamlet* which says “to be or not to be, that is the question!”

In its translation, perhaps because it is difficult to find a pun from a similar classic drama, and to create a humor, the translator has recreated a new utterance. The use of this recreation
technique, which is categorized as discursive creation technique (Molina & Albir, 2002) has made the translated utterance only flout the maxim of relation, but not the maxim of manner. The absence of manner maxim flout has lessened the humor.

As seen from Table (1), there are dominant cases of flouting the maxim of manner in combination with flouting of other maxims in the original English texts but with their translated Indonesian texts not flouting the maxim of manner despite the flouting of the other maxims that the English texts use as given in the previous examples. Only one case represents otherwise; example 2 is the only case where the English utterance flouts the maxim of quality only and its translation flouts the maxim of manner in combination with other maxim flout.

A different case is found where the English original utterance uses a combination of relation and quantity maxim flouts but its translation only flouts the maxim of relation as the following example shows.

Example 11
Context : As during the time of accompanying the City Mayor Donald took him for a lot of adventures in the extreme rides in Mazumaland, the Mayor was anxious what to happen next. And when Donald asked him to come for another ride: “Come on let’s try one more attraction then call it a day!”, the Mayor replies:

ST : This isn’t dumb, is it, Donald? I’ve had enough disasters for one day!

TT : Aku sudah cukup mempermalukan diri hari ini!

BT : I have enough humiliated myself today!

In the English original text, the Mayor’s utterance “This isn’t dumb, is it, Donald? I’ve had enough disasters for one day!” flouts the maxim of relation as it is not explicitly relevant to Donald’s invitation. Besides, it also flouts the maxim of quantity as it gives more contribution than is required. The translator uses the relation and quantity maxim flouts to create humor. The use of the word “dumb” has made the humor more sarcastic. In its Indonesian translation, the utterance “Aku sudah cukup mempermalukan diri hari ini!” (BT: “I have enough humiliated myself today!”) similarly flouts the maxim of relation. However, it does not flout the maxim of quantity as its English original because the utterance does not use the same exaggeration. The absence of quantity maxim flout in the translation has lessened the humor. The reduction of the first sentence containing he word “dumb” has also made the utterance less sarcastic. Another different case is presented in the following example.

Example 12
Context : The day after the City Mayor election, Donald’s nephews read a newspaper for Donald. It was about the Mayor’s statement after re-election as the City Mayor.

ST : It says here that he owes it all to his willingness to leave the stuffy confines of City Hall and get out among the ordinary citizens!

TT : Katanya, dia bermain di taman hiburan karena keinginannya keluar dari ruang kerjanya dan berkumpul bersama warga kota!

BT : It says, he plays in the playground because of his willingness to get out of his work place and to gather with the citizens!

In the English version the nephew’s utterance: “It says here that he owes it all to his willingness to leave the stuffy confines of City Hall and get out among the ordinary citizens!” flouts the maxim of
manner as it does not follow the principle of speaking briefly. In addition, this utterance also flouts the maxim of quantity as it gives more information than is required, especially with the additional expression “the stuffy confines”. The author uses manner and quantity maxim flouts in this utterance to give hyperbolic effect and to give emphasis on the contrast between his rigid workplace in the city hall and the free open space where the citizens meet. This at the same time gives more humorous effect because the City Mayor does not even mention Donald’s contribution when accompanying him in the playground.

Another different example is given below in which the English version flouts the maxim of quantity and manner, but its translation does not flout any maxim.

Example 13

<table>
<thead>
<tr>
<th>Context</th>
<th>After being ‘brainwashed’ Donald’s personality changed. His taste of everything also changed. One day, Donald took Daisy to watch a classical dance performance, which was not his habit. After watching the dance, Donald invited Daisy to watch poetry reading</th>
</tr>
</thead>
<tbody>
<tr>
<td>ST</td>
<td>&quot;Next, may I suggest the Javanese silent poetry reading?&quot;</td>
</tr>
<tr>
<td>TT</td>
<td>&quot;Selanjutnya, kita menonton pemacaaan puisi, yuk?&quot;</td>
</tr>
<tr>
<td>BT</td>
<td>&quot;Next, let’s watch poetry reading, shall we?&quot;</td>
</tr>
</tbody>
</table>

In the original version Donald’s utterance “Next, may I suggest the Javanese silent poetry reading?” is not a mere question but implicates an invitation. This utterance flouts the maxim of manner and maxim of quantity at the same time. It flouts the maxim of manner as it does not follow the principle of speaking clearly. The utterance is not clear as it mentions poetry reading but with a descriptive word “silent”. It also flouts the maxim of quantity as it contains exaggeration; Donald does not usually speak in a formal register, especially not with his girlfriend, Daisy. The description of Javanese poetry reading as a silent reading is also an exaggeration, although Javanese people are well-known of their ‘quiet’ personality. The author has used the flouting of manner maxim and quantity maxim to give hyperbolic effect and to show that Donald’s behavior, taste, and way of speaking changed after being brainwashed, and thus the humorous effect is even stronger.

In its translation the utterance “Selanjutnya, kita menonton pemacaaan puisi, yuk?” (BT: Next, let’s watch poetry reading, shall we?) is a direct invitation that does not contain any implicature; it does not flout any maxim. Because of the use of this direct utterance and the absence of formal register and hyperbolic expression, the humorous effect has lost in its translation.

The above analysis and discussion reveal that a lot of the original English humorous utterances flout the maxim of manner, alone or in combination with other maxims flouting. This shows that the English author uses a lot of prolix and ambiguous language in order to create humor. However, the translated Indonesian utterances (despite the similar flouting of other maxims) do not flout the maxim of manner as much as the original English texts. The analysis also shows that in most cases of shifting of the maxim flouts, the less maxim flouts used in the Indonesian translation have caused reduced humor. This relates to the use of such translation techniques as discursive creation, generalization, reduction and amplification for the sake of cultural acceptability and readability among children as the biggest segment of readers. As confirmed by the publishers’ Senior Editor of the Donald Duck comics in Indonesia through the interview, the priority in translating is to produce a readable and ‘decent’ translated text while trying to maintain the humor. Their efforts to retain the humor seem to be successful; as seen from the table, despite the existing cases of shift in the use of flouting of Grice’s cooperative maxims to translate humorous utterances in the Donald Duck comics into Indonesian, which
mostly cause reduced humor, there are more cases of retaining the same flouting of maxims (65.21%), which are also most likely to represent more retained humor.

To triangulate the results of the text analyses, three readers (10, 15, and 17 years old) were asked to read the 21 comics and rate the readability and humor of the 480 translated humorous utterances. Similarly, two parents were asked to read the 21 comics and rate the 480 utterances. However, they were asked to rate the ‘decency’ and humor. Reading the 21 comics and rating the 480 data, the three target readers unanimously agreed on the readability of 99.37% of the utterances, meaning that the texts are easy for them to read and understand. They also unanimously agreed on the humor of 67.84% of the utterances, meaning that they agreed that 67.84% of the utterances are funny. The two target readers’ parents also agreed on the ‘decency’ of 99.68% of the humorous utterances, meaning that the language is suitable and culturally appropriate for Indonesian children and teenagers. They also agreed on the humor of 78.33% of the translated Indonesian utterances, meaning that they agreed that 78.33% of the utterances were humorous. This shows that the translators’ purposes to produce readable and decent translation are achieved. Their purpose to retain the humor is also mostly achieved, although at a rate not as high as the readability and decency. It should be bear in mind, however, that the use of three target readers and two parents might not represent the response of the actual number of readers and parents; but it could give a preliminary picture of how some target readers and parents respond to the translated comics.

An informal interview was also done with the children to find out how they perceived the translated comics. They all agreed that the translated comics were humorous and that the situations of the story and the pictures added the humor. It was also found out that the 10-year-old respondent could not get some of the humor, i.e. in cases where the humor is implicit as in irony.

In the interview, challenged with the question why some utterances were less humorous in their translations, the Senior Editor stated that in cases where there was a conflict between readability or ‘decency’ and humor retention, the translators prioritize meaning or readability and ‘decency’ over the humor. This was due to the fact that 50% of the readers are those at the age of 10-12 years, which is the biggest segment of readers. The Senior Editor argued that despite the less humorous text, the picture added the humor. He further argued that the translator team had a credo: “the picture says more than the words”.

Conclusion

Humor can be created by Grice’s maxim flouting. The author of the Donald Duck comics uses a lot of maxim flouting in creating humor. Different maxims, including combinations of them, are flouted. The most dominant combination of flouted maxims are the different combinations of manner maxim flouting with flouting of other maxims. In the translated Indonesian comics, most of the other maxims are similarly flouted. However, there are less flouting of manner maxim alone or in combination. The findings also show that the less maxims are flouted the less humorous the utterances are likely; the more different kinds of maxims are flouted the more humorous the utterances are likely. In the case of English-Indonesian translation of the Donald Duck comics, the absence of manner maxim flouts in the translations of some utterances which originally flout the manner maxims -- which is the dominant case of shifting of maxim flouts -- has contributed most to the reduced humor. This probably relates to the use of some translation techniques such as discursive creation, generalization, reduction, and amplification which the publishers’ Senior Editor claims doing it for the sake of readability and ‘decency’. The target
readers’ and parents’ responses to the translated comics, especially to the humorous utterances, seem to meet the publishers’ and translator team’s purposes for readability and decency. Their responses to the humor of the utterances, although lower than their appreciation of the readability and decency of the utterances, have met the translator team’s expectation as they also agree that the situations and the pictures add the humor. In other words, the reduced humor in the translated texts has somehow been compensated by the humorous situations and pictures.

About the Author
Dr. Issy Yuliasri is a lecturer of the English Department of the State University of Semarang (Unnes), Indonesia. She has been lecturing since 1990. She got her Bachelor and Masters in English Language Education and her Doctorate in Translation Studies. Her research interests are in Translation of Children’s Literature and English Language Teaching in EFL Contexts. She gives contribution in the writing of the book Alice in a World of Wonderlands: the translations of Lewis Carroll’s Masterpiece, edited by John A. Lindseth, to be published by Oak Knoll Press, USA, in 2015. She is also currently working on a collaborative research with Assoc. Prof. Pam Allen on the Indonesian translation of Harry Potter and the Sorcerer’s Stone.

References
Practical Approach in Teaching News Translation: a Case Study on the Libyan Crisis 2011

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Abstract
To explore the relationship between translation and editing in media discourse for the purpose of a news translation class, a comparative analysis was carried out on three press releases from the ICC, UN and BBC, and their translated versions in Arabic on the same event: the 27th June ICC arrest warrant against Libyan officials. From a qualitative angle, the comparative examination at the micro-level was aimed at describing differences in communication styles in terms of lexical choices in English news texts, then between English texts and their Arabic translated versions issued by the same institutions (ICC, UN and BBC). Results show that the English texts are well-marked by their selective choice of lexical items, and translated versions obey this line.

Keywords: Arabic translation, news translation, news analysis, lexical choices, translation teaching
Introduction
The inherent relation between language and ideology is not to be proven any more, especially in media discourse as attested to by Fowler (1991), "news is not just a value-free reflection of facts. Anything that is said or written about the world is articulated from a particular ideological position" (Fowler, 1991, p. 101). Linguistic choices in texts such as the use of specific vocabulary or syntactic structures, deletion or addition of particular phrases can carry underlying assumptions encoded in texts with specific purposes (Fowler, 1991). For Blackledge (2005), transformations, such as information selection, addition, omission and reformulation occur in political media reports as long as communicative events move along the political and media chain. Van Dijk (1998) sees media in general as ideological institutions where events and institutional arrangements in news making are distorted in a way to establish dominant ideologies.

From a socio-political viewpoint, translation is a form of regulated transformation (Venuti, 1995) and, in the specific case of media, it is a form of socio-political practice where it undeniably results in transformations because "reports about political events are always forms of recontextualization, and any recontextualization involves transformations" (Schäffner and Bassnett, 2010, p. 2). These transformations are not solely related to stylistic considerations; they mainly draw on external contexts and extra-verbal factors to explain the variation in text meanings. In news reporting, it can be noticed that such external factors vary from the selection of the material to be translated to the delivery of the translation, taking into account interest, power and knowledge relationships. In the extreme form of ideologies’ struggle materialized through global conflicts, Baker (2006) observed that "translation and interpreting are essential for circulating and resisting the narratives that create the intellectual and moral environment for violent conflict" (2006, p. 2). Thus, the positioning of media translators in internationally sensitive settings can help in circulating the information that creates the intellectual environment sensitive to sources of information agendas.

News Reporting and Translation
The ‘translator is invisible’. It is a phrase that constitutes the core of any translation training. Translation students are taught, since the initial phase of their training, to observe elementary ethical principles, such as loyalty towards the original text, impartiality and accuracy. However, in postmodern theories of media translation (Tymoczko and Gentzler, 2002; Baker, 2006; Biesla and Bassnett, 2009), it is presumed that the translator’s role is no more limited to a faithful and discrete transfer of contents but exceeds it to an intentional intervention with particular political, ideological or institutional persuasion for the simple reason that the translator is not acting alone. For Biesla and Bassnett (2009), the notion of fidelity itself is no longer an issue in journalism. Therefore, a translator working for a newspaper is dependent upon its editorial line and orientation. In functionalist terms, the intended purpose of the delivered news would be then determined at the editing stage. What is considered as source text from a translation viewpoint is in fact the target text produced by the newspaper that will orient the choices for translation strategies.

Boundaries between the translator’s duties and the journalist’s work become ambiguous when the translator takes over the role of a journalist by editing the text through strategies of information selection, re-expression, addition or deletion depending on goals and interests of his/her newspaper. The journalist too is more and more involved in the translation process. In fact, the high demand for instant information has put the journalist in a twin-track practice of
reporting the news and reproducing it in another language. Most of the time, the journalist turns the news text to his/her own production with evasiveness in evoking the translation part of work. It is now attested that attitudes towards translation are extremely ambiguous in the world of news reporting (Biesla and Bassnett, 2009). Against the background of overlapping roles, subsists a problematic uncertainty in determining the place and significance of translation in journalists’ work and training, and in addressing "the absence of translator training in and for news media” (Schäffner and Bassnett, 2010, p. 9). So what is the impact of extra-linguistic parameters on translation teaching methodology in the news field?

**Training in News Translation: Translator vs. Journalist**

It has been shown that the market needs for the translation of media texts are inferior to many other discourse types such as brochures, reports, contracts (Gouadec, 2002). In spite of that, many manuals and compilations of press articles with annotated translations are used in media translation training at the university level. Practical exercises on press material involving different stages of linguistic analysis and bringing into use many translation techniques, explain the profusion of publications in that field (Chartier, 2000; Sergeant, 2012). Indeed, the teaching of news translation is very popular for it offers an interesting training in terms of the use of translation procedures (borrowing, transposition, modulation or adaptation), processing of lively texts and observation of parameters beyond the boundaries of translation process, that is to say external politics of translation. However, the language of a journalist is not the language of a writer. The former is a vivid language with a frenzy style, shock phrases and layout requirements. Thus, the student/translator should be aware of the fact that the journalist’s mission is defined not only by his/her intention to relay information but mainly by the impact the information leaves on the reader with minimum words. The intended purpose of the journalist is not to reach an equation between the original news text and its translation. By contrast, a translator is not supposed to intervene directly and unilaterally on the text unless he/she works as a newsperson with several hats, taking part in the journalistic editing task. It is the first principle to be introduced to translation students. The priority in the process of news translation should be placed on the pertinent choice of lexical items and language correctness in order to avoid falling into calques, omissions and wrongful addition, common errors in Arabic media language (see Translated Versions, below). A concrete example that applies to this rule is the translation of institutional news material for diffusion. In this particular context, important and urgent events are generally communicated through press releases that guarantee accurate information and wide dissemination. International Organizations, for instance, ensure that their press releases are published in their working languages and no discrepancies with the initial news material are permitted except for slight adaptations to make the text linguistically and stylistically appropriate for the receiving audience.

Despite the fact that linguistic reformulation is necessary, the limits of possibilities for interpretation are emphasized. Students are trained not to stand naïve in front of news texts and to pay attention to different communication styles and situations that can shift the balance in favor of information at the expense of other pieces of information. One particular approach is to make them aware of how to depict discrepancies between news texts on the same event and determine socio-politico-cultural safeguards in each different communication situation. Translation competence can then be reinforced by raising awareness about the reality of news transformation and recontextualization processes that are dependent on ‘the goals, values and
interests of the context into which the discursive practice is being ‘recontextualized’ (Blackledge 2005, p. 122).

In practice, this exercise opens up possibilities to understand the importance of every word, to measure the impact of every lexical and syntactic choice and to highlight the actual agents involved in different translation processes. This is a way to stimulate thinking on the responsibility involved in translating news. The ultimate objective of the exercise is to acquaint students with the relationship between translation behavior and politics of news translation. Thus, training in news translation would benefit from addressing not only internal structures of texts for translation, but also from focusing on communicative and ideological determinants in news texts and translations.

The current comparative work is part of news translation training. It introduces students to the specificities of news writing and the significance of lexical choices. In order to acquire translator competence, it is not enough to rely on linguistic information but students ‘have to be taught how to locate and evaluate information for themselves’ (Pym 2009, p. 7). The training activity is based on a text-analysis-approach with the objective of developing automatisms such as competencies that enhance students’ reflective attitude towards texts and ethical rules governing the relevant field.

Case Study
As shown above, many reflections have been conducted in relation to the analysis of ideology in the news and its impact on translation. In the present contribution, focus is on the extent of intervention in news editing. It should be emphasized that the critical discourse approach that emerged from works of Fowler (1991) and van Dijk (1995, 1998) is not to be applied in the following analysis. It can only serve for the analysis of text editing to highlight deletions and lexical variations.

In news texts to be analyzed, the reported event is hard news of international significance. The enunciation strategy is expected to be a factual retransmission of the event due to the type of news; a press release. The reference text is a press release from the International Criminal Court (ICC) announcing the issuing of arrest warrants against Libyan officials. The comparable texts are two online press releases: UN News Center and BBC reporting on the same event. On this basis, the comparative analysis aims at describing writing strategies used to report the event in three news materials. In the following, we first compare the news texts with a focus on aspects of text editing, then we examine the translated versions to check the extent of conformity with the initial news material.

News Texts
The study texts are press releases with variable lengths. Two texts, one from the UN News Center and the other from BBC online, are technically comparable; both are press releases, they address the same event and they draw on the same source of information, the International Criminal Court (ICC). The third text is the reference text. It is a press release announcing the ICC’s decision to issue arrest warrants against Libyan officials.

Text type
As mentioned above, the three news texts are press releases. Press or news releases are brief announcements reported instantly by news agencies or communication services of a given institution and dispatched to news channels to be published (Heid and Marty, 2012). In some
cases, they are translated to the languages of the targeted public before they reach journalists for diffusion to guarantee relevance with the original text. International institutions have generally their own translation services and send their dispatches with their translations to news professionals. Therefore, the translation of such material of information is ordinarily carried out by professional translators who pay special attention to factual conformity and language quality. They do not take part in the editing of news and have no justification to introduce any alteration of meaning.

Analysis

Text Editing: Deletion

In the news production process, deletion is a standard procedure (Van Dijk, 1988). If not for size constraints, information is deleted when there is no way to verify its authenticity. In that case, the detail is not taken into account. Information is also omitted when it does not fit in a planned framework (Van Dijk, 1988) or, in other words, it is not consistent with the internal practice or orientation of the newspaper or the readers’ expectations.

In our texts, the deletion of information in the BBC press release relates to some major facts. First of all, the omission of the phrase of ‘alleged crimes’ appears in two occurrences. In the 1st occurrence (BBC_1), it is simply deleted. Whereas in the 2nd occurrence (BBC_2), it is substituted by a quotation asserting, in an affirmative sentence, that the suspects are ‘criminally responsible as indirect co-perpetrators’ of crimes.

1st occurrence:

(ICC_1) Pre-Trial Chamber I of the (ICC) issued three warrants of arrest respectively for … for crimes against humanity (murder and persecution) *allegedly committed* across Libya

(UN_1) the ICC issued arrest warrants for… for crimes against humanity *allegedly committed* (BBC_1) the court *had accused* him of *crimes against humanity* and of *ordering attacks* on civilians

2nd occurrence:

(ICC_2) the Chamber composed of… considered that there are reasonable grounds to believe that the three *suspects* committed the *alleged crimes*

(UN_2) the Court’s Pre-Trial Chamber considered that there are ‘reasonable grounds to believe’ that the three *suspects* committed the *alleged crimes*

(BBC_2) … there were ‘reasonable grounds to believe’ that Col Gaddafi and his son were ‘*criminally responsible as indirect co-perpetrators*’ for the *persecution and murder of civilians*

The qualification “alleged” describing crimes against humanity that have been “allegedly” committed (in the Court’s words) refers to acts that are ‘said to have happened but not yet proven, or persons asserted of having done something wrong or illegal but not yet proven guilty’ (Merriam-Webster Dictionary). Despite this fact, the qualification designates a real and not an alleged suspect in that ‘his or her status as a suspect is not in doubt’ (TheFreeDictionary). This qualifying term is very important in the vocabulary of International Criminal Law. Therefore, the omission derails the information from its legal framework. On the other hand, the UN press release preserved the ICC’s wording. UN language alertness and awareness for legal aspects of issues it addresses consolidates the neutral tone of its communications.
Secondly, the reference to the Rome Statute and the fact that Libya is not a State party to the Statute was also not included in the BBC news release, as shown in (BBC_3) compared to (UN_3):

(ICC_3) … while recognizing that States not party to the Rome Statute have no obligations under the Statute, the Security Council urged all States and concerned regional and other international organisations to cooperate fully with the Court and the Prosecutor.

(UN_3) Libya is not a State party to the Rome Statute that established the ICC.

(BBC_3) The Libyan authorities have previously said they do not recognise the court and were not concerned by the threat of a warrant.

In fact, the Rome Statute establishes the International Court of Justice and consequently, the Court’s decisions are not binding on States that are not parties to the Statute. Libya has not signed the Statute which entails the risk that it will not cooperate with the Court in implementing its decisions. The fact that Libya is not Party to the Statute is reported in (UN_3) without further information. It supposes that the reader has minimum background knowledge of international law to understand the implications of such status. However, (BBC_3) ignores that piece of information and quotes instead the challenging statement of the government spokesman asserting that the government does not recognize the Court. News presented in this way might respond to the expectations of the targeted audience; it could be an acceptable form that makes the news attractive to the general public.

Thirdly, (BBC_4) does not include the phrase related to the legal mechanism leading to the Court’s decision to issue the arrest warrant in accordance with UN resolutions, as follows:

(ICC_4) The situation in Libya was referred to the ICC Prosecutor by the United Nations Security Council, through the unanimous adoption of Resolution 1970 on 26 February 2011.

(UN_4) UN political chief B. Lynn Pascoe said resolutions 1970 (February) and 1973 (March) are clear.

(BBC_4) the arrest warrant was welcomed by UK Foreign Secretary William Hague, who said it further demonstrated ‘why Gaddafi has lost all legitimacy and why he should go immediately’.

In fact, the Resolutions were adopted by the Security Council to urge Libya to cooperate and provide any necessary assistance to the Court. The instruments initiate the Court’s warrant as clearly illustrated in (ICC_4). While (UN_4) refers to the relevant resolutions through UN political chief explaining the urgency of such a measure according to these instruments, (BBC_4) brings forward UK Foreign Minister’s declaration welcoming the warrant that will delegitimize the Libyan leader. It makes no mention of the Resolutions, an important compelling legal mechanism in international law.

By quoting political actors (Libyan authorities, government spokesman, UK foreign minister) BBC news text provides information on political context. Whereas UN text covers only the content of the arrest warrant without reference to political background. Newspapers have greater flexibility in selecting the pieces of information to be translated and to develop on that basis their stories in line with their political views. The journalistic perspective is focused on reformulating and adapting source texts for a target audience. By contrast, the communication in the UN international setting places constraints on translators requiring them to be extremely cautious in dealing with information and translating it. The inherent nature of the UN system also requires a high degree of precision in reporting news in order to avoid any ambiguity that may
lead to conflicting interests. Therefore, reporting sensitive issues is limited to designated officials who provide only facts and not opinions or comments.

**Text Editing: Lexical Choices**
Newspapers use a variety of linguistic tools to refer to news actors, some of which are first names, titles, social roles or positions. The choice of a label instead of another may reveal the newspaper stance and viewpoint toward the news actors (Fowler 1991). Numbers in parenthesis are n times where referring forms are used in texts as follows:

**(ICC_5)** *Muammar Mohammed Abu Minyar Gaddafi* (1)  
**(UN_5)** Libyan leader *Muammar al-Qadhafi* (1) / *Mr. Qadhafi* (2)  
**(BBC_5)** Libyan leader *Col Muammar Gaddafi* (1) / *Col Gaddafi* (3)

The identification of the Libyan leader through his full name (family and first names) appears only once in (ICC_5). The name is not attached to any referring expression (title, social role, etc.) exactly as it is announced in the Court’s arrest warrant. The designation devoid of any title is a common way to refer to persons in court decisions. On the other hand, the form of address used in (UN_5) is the formal appellation (Mr.) that is attached to any man’s name. As for (BBC_5), the Libyan leader is designated by only one label: his rank of colonel in the army. This linguistic choice illustrates well the importance given by the BBC news text to his military position. Some other lexical variations were found in the texts. The most important example is the following:

**(ICC_6)** … to prevent them from using their powers continue *the commission of crimes*  
**(UN_6)** Hundreds of people *are confirmed* to have been killed since the opposition forces rose up  
**(BBC_6)** Thousands of people *are believed* to have been killed in the conflict

As illustrated in (UN_6) and (BBC_6), the mention of the resulting loss of lives is presented differently. Even though the number of victims is estimated in an aggregate figure (hundreds) in (UN_6), the death toll is confirmed. Whereas, (BBC_6) presents a much more important figure (thousands) though it seems not to corroborate the number (are believed). This linguistic choice can be seen as an attempt to maximize the information value for it might regard the consequent loss of human lives as being of great significance. These are some examples highlighting linguistic disparities in conveying news about the same subject and provided by different sources.

**Translated Versions**
Despite the inaccuracies of the translated versions, they obey the line of the English versions. As can be noticed in the ICC translation, the priority is to achieve the greatest interlingual concordance in order to prevent any ambiguity.

In the UN text too, there are no meaning alterations but slight adaptations that are to be mentioned. When the English text refers to the ‘pro-democracy movements in North Africa and the Middle East’, the Arabic text omits this reference and evokes instead the popular uprising in Libya (اندلاع الانتفاضة الشعبية). This may be interpreted by the fact that Arabic text places greater emphasis on Libya crisis and that the issue of unrest in North Africa and the Middle East is much
more important to the target receiver than a mere reference to it. It can then be considered as a matter of coherence with the receiver’s situation.

The second adaptation relates to the reference to Col Qadhafi when the English text uses Mr. Qadhafi. It would have appeared unnatural to use the form of address (Mr.) in Arabic when the common expression used to identify him is his title Col (العقيد القذافي). As for the BBC Arabic version, the text provides the same data as in the English text but in a more substantive and detailed way. It is a completion of the English version that appears to be based on various sources of information other than its English version. There are sometimes pointless repetitions too, for example: استجابة لطلب مدعها العام لويس مورينو-أوكامبو (in response to its Prosecutor’s request), تستجيب لطلب المدعي العام إصدار أمر اعتقال (the court has responded to the Prosecutor’s request).

Having being that, the three Arabic versions under consideration present translation inaccuracies and linguistic inadequacies. One of the major problems that could be noticed along the three versions is calque – a translation problem that is frequent in Arabic journalese. The phenomenon of calque in translation refers to the act of imitating the structure or manner of expression of the source language in transferring the text to the target language (Newmark, 1988). In other words, calque consists of transferring foreign forms, whether forms of words or phrases, into Arabic syntax. That entails basic grammatical mistakes and alterations in the standard Arabic syntax. The following are some examples of many instances of calque from the present translated versions.

Ex (1) from text (1)
Today, 27 June 2011, Pre-Trial Chamber I of the International Criminal Court (ICC) issued three warrants of arrest…

The sentence could be rendered according to the canonical verbal sentence in Arabic. Indeed, when a verbal sentence consists of many words, the verb occurs at the beginning of the sentence followed by the subject, object, preposition, noun phrase, adverb, etc. (Alhawary, 2011, p.78). This appropriate structure does not alter in no case the emphasis put in English text on the word “today” as may be seen below:

In the initial stage of training, students’ attention should be paid to the basic structure of a sentence in Arabic to avoid calque structures.

Ex (2) from text (1)
… to ensure that they do not continue to obstruct and endanger the Court’s investigations of the arrest warrants

The result of the above word-for-word translation appears awkward. This is a typical example of calque where the main focus is put on the structural concordance and not the meaning. The resulting translation is not idiomatic in the target language. Some may argue that the Arabic translation corresponds exactly to the text of Article 58 of the Rome Statute (ICJ, 2002); the translator must, therefore, abide by the official translation. That is true if the passage were an
extract quoted directly. But this is not the case; the student has to formulate the sentence correctly, according to the basics of grammar and phraseology. The use of the official translation wording is not compulsory in this case. Thus, the translated version may be modified in Arabic as the following:

للحؤول دون مواصلة عرقلتهم للتحقيق أو الإضرار بمصلحة التحقيق
أو من أجل تفادي استمرارهم في عرقلة التحقيق أو التأثير في صحة إجراءاته

Ex (3) from text (2)
that the three suspects committed the alleged crimes

با أن المتهمين الثلاثة ارتكبوا الجرائم المزعومة

Transposition modality should have been operated in this example to avoid any possibility of calque. The shift that should have occurred is elementary and simple:

با أن المتهمين الثلاثة ارتكبوا الجرائم المزعومة

Ex (4) from text (2)
… the situation in the North African nation was referred to the Court in February by the Security Council, which adopted a resolution the following month calling on Member States

قد تم تحويل الوضع في البلاد إلى المحكمة في شباط/فبراير من قبل مجلس الأمن الذي اعتمد قرارا دعا فيه الدول الأعضاء…

In the above translated passage, the calque is most notable in the use of ‘tamma’, ‘min qibal’ and ‘tahweel al wadh’. The verb ‘tamma’ is frequently used in combination with the masdr (verbal noun) of another verb (تم إحالة (تم احالة)). This use is most of the time not justified because there is no obstacle to use the simple active verb (أحال) if the subject is known or the passive verb (أُحيل) if the subject is not known. The phrase ‘min qibal’ is a prepositional phrase equivalent to the preposition ‘by’ in English. Since the subject is known in Arabic, there is no difficulty to use the verb+subject construction instead of imitating the English construction. Finally, using the word ‘tahweel’ (transform) entails simply a false and misleading information. The translation may be modified as the following:

وأحال مجلس الأمن موضوع الوضع في شمال أفريقيا إلى المحكمة في شباط/فبراير واعتمد قرارا دعا فيه الدول الأعضاء…

Ex (6) from text (2)
The Court’s Pre-Trial Chamber considered that there are “reasonable grounds” to believe that the three suspects committed the alleged crimes…

واعتبرت الدائرة الابتدائية بالمحكمة أن هناك أسباب مقبولة للاعتقاد بأن المتهمين الثلاثة ارتكبوا الجرائم المزعومة...

There are also some predictable structures, such as uniform terminology or specialized phraseology that should be learnt by students to avoid any linguistic incongruities caused by calque. For the above case, the most commonly used expression in legal texts is (أسباب مقبولة تدعو إلى الاعتقاد بأن). The literal translation of such a rigid expression may produce an equivocal phrase. Thus, it can be translated as follows:

وتيرى الدائرة الابتدائية بالمحكمة أن هناك أسبابا مقبولة تدعو إلى الاعتقاد بأن المتهمين الثلاثة ارتكبوا الجرائم المزعومة...

Ex (7) from text (3)
The International Criminal Court has issued an arrest warrant for Libyan leader Col Muammar Gaddafi. The court had accused him of crimes against humanity and of ordering
attacks on civilians after an uprising against him began in mid-February.

The meaning of news text is partially expressed in the above Arabic paragraph due to failure to translate the second part of the source text. At this point, the question of faithfulness is raised: to which extent source information is preserved? To remedy that deficiency, the revised paragraph may be as follow:

Addition in translation obviously affects the meaning of the source text. This inaccuracy is worse when the added segment does not seem natural to the native speaker. Indeed, the added paragraph, in the above example, does not match with the lexical and grammatical structures of Arabic. The first improper use of grammar concerns the relation between prepositions and their principal verbs (يخطط لـ...). In the above example (يخطط ويشرف على...), the preposition of the first verb should not be omitted. We can notice in many examples in Arabic journalese a juxtaposition of prepositional verbs separated from their dependent prepositions. For example, (يتنظر ويتفاءل بمستقبل زاهر...) Whereas, these phrases should be read, respectively, as follows: (يتنظر إلى مستقبل زاهر ويتفاءل به...), (يتفاءل مستقبل زاهر وبمثقل زاهر...) The second grammatical problem in the above paragraph is a frequent mistake in Arabic journalese and relates to Al Idhafa structure (الإضافة). The two constituents of Al Idhafa, (Mudhaf) and (Mudhaf Ilayh), have a possession relationship (الإسناد) and represent a rigid word combination. In other words, they cannot be separated from each other by anything (Mubarek, 1982, p.257). Consequently, the corrected version may be read as follows:

It is also important to draw students’ attention to some examples of differences in some terminological uses depending on institutional jargons or specific legal systems. The term ‘warrant arrest’ is the most significant example in the present translated versions. Indeed, the terms (أمر بالقبض) and (مذكرة توقيف) have no distinctive semantic connotation. They have the same legal function. The two words are used interchangeably depending on the enunciator and the...
practice in the target audience. There is not confusion resulting from that interchangeable use. Students, at the end, should be confident to assess the quality of their translations and make sure that both source and translated texts convey the same message. They should be aware that the translator is not a journalist. It is clear too that the translated text should correspond to the canons of the target language.

Conclusion
Despite the type of texts and their conciseness, the analysis highlighted noticeable differences at the lexical and stylistic levels. The current analysis shows that the enunciator’s position can change the information following the intended effect. Overall, the results show the cautious nature of the ICC press release content by the UN News Center against some stylistic changes in the BBC report that may be politically oriented (quoting statements made by politicians).

The UN news center may, as a matter of principle, address the press within limits and provide facts, not opinions or comments. Whereas, the BBC news expressive style seems to suggest that the newspaper adopts a more proactive stance in disseminating and publicizing information. As noticed in the analysis, undermining the legal rhetoric of the ICC news text and substituting it by political background information and quotations from political figures suggests that the newspaper policy is oriented towards dissemination and popularization of news.

For the student, it is important to be aware of both institutional and popular contexts in news translation. The special nature of the UN institution and its agencies (ex. ICC), places additional pressure on the translator to proceed with extreme caution in formulating the text. The student is made sensitive to conflicting interests at stake in this specific framework of news translation and is asked to carefully weigh each and every word avoiding any ambiguity that could lead to misinterpretation. While in news translation for mass media structures, as in BBC news text, priority is given to the popularization of news by explaining it through added output and making it in a largely understandable form. Attention is also placed on the impact to be produced by the published information.

Lastly, even though the current analysis results are based on a concise case study and could not be generalized, they can show that subtle changes may offer opportunities to shape public opinion. The present axes of comparison will be the basis for a broader study to be conducted in an attempt to assert any generalization.

About the Author

Sonia Asmahène Halimi is an Assistant Professor at the FTI, University of Geneva. She has worked as a professional translator in a number of UN agencies, including the UN Office in Geneva, (WIPO), (ILO) and (ICRC). Her fields of expertise range from intellectual property to international humanitarian law. She currently teaches translation (English-Arabic, French-Arabic).
Practical Approach in Teaching News Translation

HALIMI Makni

References

ANNEXES

Text (1) : *International Court of Justice Press Release*
Today, 27 June 2011, Pre-Trial Chamber I of the International Criminal Court (ICC) issued three warrants of arrest respectively for Muammar Mohammed Abu Minyar Gaddafi, Saif Al-Islam Gaddafi and Abdullah Al-Senussi for crimes against humanity (murder and persecution) allegedly committed across Libya from 15 February 2011 until at least 28 February 2011, through the State apparatus and Security Forces.

The Chamber, composed of Judges Sanji Mmasenono Monageng (Presiding), Sylvia Steiner and Cuno Tarfusser, considered that there are reasonable grounds to believe that the three suspects committed the alleged crimes and that their arrests appear necessary in order to ensure their appearances before the Court; to ensure that they do not continue to obstruct and endanger the Court’s investigations; and to prevent them from using their powers to continue the commission of crimes within the jurisdiction of the Court.

Rat the dair, the mola from the case Sanji Mmasenono Mounageng (nresiding), Sylvia Steiner and Cuno Tarfusser, considered that there are reasonable grounds to believe that the three suspects committed the alleged crimes and that their arrests appear necessary in order to ensure their appearances before the Court; to ensure that they do not continue to obstruct and endanger the Court’s investigations; and to prevent them from using their powers to continue the commission of crimes within the jurisdiction of the Court.

The situation in Libya was referred to the ICC Prosecutor by the United Nations Security Council, through the unanimous adoption of Resolution 1970 on 26 February 2011. The Security Council decided, under Chapter VII of the United Nations Charter, that “the Libyan authorities shall cooperate fully with and provide any necessary assistance to the Court and the Prosecutor pursuant to this resolution” and, while recognizing that States not party to the Rome Statute have no obligations under the Statute, the Security Council urged all States and concerned regional and other international organizations to cooperate fully with the Court and the Prosecutor.


ICC issues arrest warrants for Libyan officials for alleged crimes against humanity

The International Criminal Court (ICC) today issued arrest warrants for Libyan leader Muammar al-Qadhafi, one of his sons and the country’s intelligence chief for crimes against humanity allegedly committed since the pro-democracy movement began in February.

Hundreds of people are confirmed to have been killed since opposition forces rose up against the regime of Mr. Qadhafi in February as part of a wider pro-democracy movement across North Africa and the Middle East.

Earlier this month, the Court’s Prosecutor, Luis Moreno-Ocampo, told reporters that his office had gathered direct evidence detailing the orders issued by Mr. Qadhafi, the role of his son Saif al-Islam Qadhafi in recruiting mercenaries, and the participation of the head of the Libya’s intelligence forces, Abdullah Al Sanousi, in attacks against protesters.

The Court’s Pre-Trial Chamber considered that there are “reasonable grounds” to believe that the three suspects committed the alleged crimes and that their arrests appear necessary to ensure their appearances before the ICC, it stated in a news release.

Their arrests are also necessary to ensure that they do not continue to obstruct and endanger the Court’s investigations, and to prevent them from using their powers to continue the commission of crimes within its jurisdiction, the Court added.

Libya is not a State party to the Rome Statute that established the ICC. However, the situation in the North African nation was referred to the Court in February by the Security Council, which adopted a resolution the following month calling on Member States to take “all necessary measures” to protect civilians amid the regime’s violent crackdown against its own people.

Updating the Council on the current situation in Libya, UN political chief B. Lynn Pascoe said resolutions 1970 (February) and 1973 (March) are clear.

“We have an obligation to protect the people of Libya and that is the goal of the current international efforts. We must ensure that the basic rights and freedoms of the Libyan people are fully respected and protected and that their legitimate aspirations are met,” he stated.

Text (3) : BBC Press Release

Libya: ICC issues arrest warrant for Gaddafi

The International Criminal Court has issued an arrest warrant for Libyan leader Col Muammar Gaddafi. The court had accused him of crimes against humanity and of ordering attacks on civilians after an uprising against him began in mid-February.

The Hague-based court also issued warrants for two of Col Gaddafi's top aides - his son Saif al-Islam and intelligence chief Abdullah al-Sanussi.

Thousands of people are believed to have been killed in the conflict. ICC presiding judge Sanji Monageng said there were "reasonable grounds to believe" that Col Gaddafi and his son were "criminally responsible as indirect co-perpetrators" for the persecution and murder of civilians in Libya.

The warrants had been requested by chief ICC prosecutor Luis Moreno-Ocampo in May, who said the three men bore responsibility for "widespread and systematic attacks" on civilians.

Mr. Moreno-Ocampo said the court had evidence that Col Gaddafi had "personally ordered attacks on unarmed Libyan civilians and was behind the arrest and torture of his political opponents.

The Libyan authorities have previously said they do not recognize the court and were not concerned by the threat of a warrant.

On Sunday, government spokesman Moussa Ibrahim said the court was overly preoccupied with pursuing African leaders and had "no legitimacy whatsoever".

The arrest warrant was welcomed by UK Foreign Secretary William Hague, who said it further demonstrated "why Gaddafi has lost all legitimacy and why he should go immediately.

Mr. Hague called on people within the Libyan regime to abandon Gaddafi and said those responsible for "atrocities" must be held to account.

المحكمة الجنائية الدولية تطلب اعتقال القذافي

صدرت المحكمة الجنائية الدولية الاثنين مذكرة بتوقيف العقيد الليبي معمر القذافي بتهمة ارتكاب جرائم ضد الإنسانية في ليبيا.

Muammar

وبالإضافة إلى سيف الإسلام نجل الزعيم الليبي وعبد الله السنوسي رأى وجهاء الاستئصال الليبي قالت المحكمة إن القذافي مطلوب بتهمة تخطيطه والشرف عليه و órgão و الآخرين يعتقلون من المدنيين في أثناء 12 يوما الأولى من الاشتباكات في الأولى من منتصف شباط.

وتتهم المحكمة القذافي أيضا بمحاولة التطهير على الجنرال النجح المهم بها.

وجهاء الاستئصال الليبي: إن أوروبا_TestCase القذافي وسعي الإسلام والسنوسي بارتكاب جرائم حرب وجرائم ضد الإنسانية في ليبيا منذ منتصف شباط.

المحكمة الجنائية الدولية تجبر القذافي على تنفيذ عقوبته.

ومن بين التهم تهمته بتخطيطه وافتراره في القذافي وجمال دائمته في جرائم ضد الإنسانية من جانب قوات الأمن الليبية بحق المدنيين خصوصا في العاصمة طرابلس ومدن التوقيع ومصوبات.

ويتهم المدعي العام القذافي وسعي الإسلام والسنوسي بارتكاب "جرائم حرب وجرائم ضد الإنسانية في ليبيا من Grande في مجالات عديدة مثل "ال tấnار والتعذيب واعتداءات جنائية"

وتتهم القذافي بلغة متشابكة "ومائه، 1000 من المعتقلين "بسفار الصبرة في القذافي وجعلهم ينونون على ضحايا عرفتهم بـ "الشكوك ".

وكل التهم يشير إلى أن القذافي "انعدم محل القذافي والسنوسي في مجالات عديدة مثل "ال tànكش والتعذيب واعتداءات جنائية"

كما يتم محاكمة القذافي والمذكرة للمحاكمة في مواجهة الانتقادات التي

اتبعته ضده. بناءً على التهم.

أما السوفيتي أحمدي هو الذي التهم القذافي وسعي الإسلام وتم حكمه على المدعى العام بتنظيم

هياكل استفادة من تهديدات متواصلة.

وقال في بيان، "وجيز قاضي القذافي، يهم المذكرة المذكرة وبأنها تستخدم "بسبب القذافي وسعي الإسلام والسنوسي في مجالات عديدة مثل "ال tànكش والتعذيب واعتداءات جنائية"

وكان الحاكم الأول أن "المحكمة الجنائية الدولية ليس لها أي شرعية على الإطلاق". و وكل أنفها موجبة ضد

الجميع من الأفريقيا.

ورحب ويلامن ميرار الخنجر البريطاني بقرار المحكمة. ووصف بأنه
Poetry

Bags

Shihab M. Ghanem
United Arab Emirates

People
Are like bags
But with hands, legs and heads.
And people
Are like bags
But eyes, ears, and senses

If you peel two women:
One of the great beauty
And the other uglier than a demon
You will see in front of you two frighten females.
If you peel white men
And black man
They will all look similar

What is the difference then, between people.
Or say between bags?
The telling difference is in the souls,
And in the minds,
And in feelings.

But people..
Are bankrupt.
Always chacing bags.

About the Author:
Published 55 books including 24 collections of translated poems, half of them from Arabic to English and half from various languages to Arabic.
Received many awards including Tagore Peace Award 2012, UAE Cultural Personality of the Year, 2013, World Poetry Award for Culture & Humanism, Chennai 2013.
Poetry

**Taken in With Void**
Saeed Ateeq Al Qubaisi

Translation: **Zalfa Rihani**

Beirut 2010

Like a child
Like an orphan grew in the void
Like the closeness of void
The need of this void for time
To recall
The need of this void for hope
To hold
I love you

Like the shroud of void
You are in my mind
So do
Make me full of your warmth
And soon after that
Your being
In the void pour
Where longings disquiet
To the pulse of void

Like void
As always
I am desolate
So author my birth in words
Maybe
Life
When it pours
Will sprout from soil
Surging with memories
A smile

Like the pledge of void
Forgot he was
All waiting for nothing
But
Void
Here comes void
For promises of mouths
Brimmed with life
Not so
To prevail there was void

Like void
Everlasting
I yearn for him 
And yearns for me 
In a time 
Deeming hearts 
Urging to each other 
In veil 
Stifling every void 
Innocent 
And those partings 
Among the minutes 
Swindling every meaning of life 
Crippling void 
From visions in the dream 
Until 
It has come to be bits of misery 
Wandering without hope for 
Eternal space 
A roaming echo in the void 
Floating 
I love you

**Saeed Ateeq Al Qubaisi** is an Emirati poet and writer born in Abu Dhabi. He grew up in a home known for its interest in literature and culture. He wrote poetry at an early age and participated in several poetry contests and recitals, such as the First Poetry Forum of the Gulf for Students (2004), The Emir of Poets Show (2009), and The Hall of Poetry Recital (2010), Sharjah Forum for Arabic Poetry (2011). His first collection of poetry entitled “Taken in With Void” was published in 2011. Currently, Mr. Al Qubaisi works for the Kalima Project, an initiative of the Abu Dhabi Authority for Culture and Heritage, while continuing his graduate studies.

**Zalfa Rihani** is a Fulbright scholar from Aleppo, Syria. She has a PhD in English from the University of Toledo and as post-doctoral degree in translation from the University of Arkansas,
where she won the 2002 Lily Peter Translation Award for her translation of Nizar Qabbani’s poetry into English. She worked as assistant professor in the Translation Studies Department at United Arab Emirates University in 2007. Then she joined Translation Bureau, Public Works and Government Services Canada as senior translator and language advisor. Dr. Rihani rejoined UAEU in 2013 as a visiting professor in Translation Studies Department and later as assistant professor in the same department.
He has to go.

The doctor exclaimed: “There is nothing more we can do than wait for the Lord’s mercy.”

For years, I have been waiting for a mercy that never came. For years, he has been suffering thousands of times every second.

I took an unpaid leave to take care of him. That evening, I had to participate in a conference on “Death and Merciful Death” at the Ibn Khaldun Cultural Center. I had to visit him at the hospital before attending the conference. I walked into his room. As usual, he was lying on his bed, suffering from the horror of pain and strings of intravenous needles. He sensed my presence and opened his eyes. I saw his look of despair and helplessness. I held his cold hand and clasped it in mine. His cracked lips moved and he said what he says every time I visit him: “Have mercy upon me. Please take these machines and needles off me... I beg you to help me... I’d like to rest in peace.” I felt the prick of his needles in my heart. What could I do though? It’s hard to see him suffer. I wiped his face with a wet towel, gave him a sip of water, pulled all the needles out of his body, kissed him and whispered in his ear: “I love you.” He opened his eyes and looked deeply into mine. I said: “I must leave. Good bye.” I opened the door and looked back. He had closed his eyes. Then, I left.

I arrived late to the conference. I sat on the podium next to the other lecturers. I was still nervous and totally wet with perspiration. I could barely swallow. When it was my turn to speak, I could hardly find my words. I felt my voice dry and distant from me as I was trying to read what I wrote about death:

“It hits quickly like a flood, destroys like a tornado and throws the dart of eternal and inevitable separation. The force behind death is not a wave of wrath that will eventually calm down some day or a temporary separation that will draw to a close when the journey comes to an end or the reasons of exile cease to exist. Dissension is dissension. There is no running away from it! The beloved one left behind is walking wounded waiting for tomorrow with half a beating heart but in pain and torment.”
I felt the pain in my heart resonate in my voice. I attempted to read but found myself unable to do so as tears strangled my voice. I delicately sipped from a glass of water unaware of how it reached my mouth, pulled myself together and went on reading:

“When the tragedy in its worst form strikes us, the breath of our sorrow touches upon the wounds on our hearts, and we mourn for those we have lost. The wind of pain disperses our sorrow into a forest of sadness. Eventually, we get used to the separation and our pain melts away. That is when we find refuge in oblivion and we continue life half-heartedly. That is death or the strange rope of existence that we all must trip upon and fall into forgetfulness. We wonder, what is the taste of Death.

We who are alive and healthy can put off thoughts of death until tomorrow because we know well that it is a bitter cup, everybody refuses to drink. But what about the deceased whom we enshroud in sterile white hospital sheets, the white grave clothes of innocence hoping for God’s forgiveness? How does he feel about death? How does that dying soul feel about death? How does it feel to surrender? Does death bring peace and safety? Maybe it is an eternal comfort and a restful sleep. Perhaps it arrives as a shock and surprise or comes with fear and horror. No one knows the truth about death except that it is the destiny of all beings.

And because it carries its secret in its mystery and abrupt arrival, death is the only phenomenon that is totally unexpected and deeply disrupts. People still tell stories and legends about death. In olden days, when modernity had not yet invaded the world with its technology, a sick child who resisted death was granted by it a chance to live a long preserved life until old age. Today, in the technology era, germ phobia, and modern medicine, even death has a modern feel to it. Death has the upper hand, hence, it decides without notice to take away that young man in the prime of his young life following a stupid car accident. It also decides to take the life of that other man while in his middle age. This epidemic of modern life ravages human beings and strikes suddenly and unexpectedly many individuals by heart attacks due to our stressful lives and pressure.

That’s not all… Death has various modern forms too. It rips out a child from his parents’ happy arms after an HIV infection that no one knows how it invaded the baby’s body. Another robust young man full of vigor and delight is devastated by death after an overdose of heroin, whose whiteness is not the brightness of purity. So many death stories surround us; you can see death on every street corner, view it on any internet page and hear about it on everyone’s lips. Strangely, death has another face different from that of disaster, separation and pain. The monster has a lovely face, too. It sometimes comes to us as mercy that takes us away from our suffering. Some other times it is a covert that hides our wrongs and conceals our secrets. There are times when death strikes as a form of justice in the world by taking away an evil person whose disappearance restores peace to our lives. There are times, too, when we kneel, bow and reach our hands out to the Lord praying for the death of the one we love.”

I broke down again and my crying became hysterical. The Conference organizer asked me to step down and rest in his office but I refused. I pulled myself together, got over my breakdown and continued: “When the prayer is sincere, God responds to it. Soon, we bury our dearly loved one beneath the earth, and we conceal our tears in our heart. In silence, we offer him a toast. Do we call this a merciful death?”

I listened to myself, but heard nothing. My voice died. I burst into tears. I lifted my head above my father’s tomb. It was morning. The cemetery’s guardian told me: “Have mercy on yourself, my dear. Crying does not bring back the dead.” I walked a few steps toward the gate of the
cemetery where two policemen were standing. One of them asked me: “Are you Rahma Ben Abdallah?”

About the Translators:

Douja Mamelouk, Ph.D. is currently an Assistant Professor of Arabic and French at the University of Tennessee in Knoxville. She obtained her Ph.D. in Arabic Language, Literature and Linguistics from Georgetown University in 2010. She completed her Master’s of Arts in Middle Eastern Studies at the American University in Cairo and her Bachelor’s of Arts at Willamette University, Salem, Oregon in French Literature and Political Science. Her Research Interests are: Tunisian novels by women in Arabic, the literature of the Tunisian Avant-Garde literary group jamaŒat that al-suur. Her most recent Publications are: "Temimi, Abdel Jelil," Dictionary of African Biography, Oxford University Press (2011).

Malcolm F. Lawrence is an independent scholar, living in Northern Virginia. He has received asylum and various degrees from a melange of colleges and universities across time and the country. His interests are in the decadent literature of the fin-de-siecle, philosophical hermeneutics and hermetic philosophy.

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1 The narrator’s first name is Rahma meaning mercy in Arabic.