Arab World English Journal (AWEJ) Special Issue on Translation No.5 May, 2016

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Introduction

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It is axiomatic to state that translation studies has witnessed a phenomenal shift, particularly since the 1980s. The focus in the field (discipline, area, theory and practice) has shifted from (un)translatability to the cultural, political and economic ramifications of translation; away from concerns with translated texts (matter vs. manner), to treating translations as social, cultural and political acts taking place within and attached to global and local relations of power and dominance (Faiq, 2010). But the problem for translation studies is that it has been framed almost exclusively by and within Western discourses. With a few exceptions here and there, the discourse of translation has been largely Western-oriented—“Western” here does not necessarily refer to particular geographies, but rather to intellectual tendencies, paradigms and conceptions. There have been challenges, albeit not very vocal, to the so-called positivist take on what translation is and what it entails, but these challenges have mostly been initiated by scholars working within non-Western circles with a view to exploring the rich and diverse nature of other discourses and practices (traditions) of translation (for example, Arab, Asian and South American traditions). There are also voices within the Western discourse calling for the treatment of translation as an open concept to accommodate various traditions. The aim here is to encompass characteristics of different cultures in their representation, regulation, production and consumption of translation products as cultural goods.

It is within this context of “hearing other voices” that the importance of this Special Issue of the Arab World English Journal (AWEJ) lies. With the exception of one contribution on media translation in China (with reference to English), all contributions tackle problematics of translation between Arabic and English. The articles reflect various concerns Arab (and Chinese) practitioners deal with at both macro and micro levels of translation as communication, and fall within the following research clusters in translation studies:

- The ideological dimensions of translation
- The rhetorical/discoursal aspects of translating the meanings of the Quran as a sensitive text
- The translation of the discourses of media, law, and self-help
- The linguistic and didactic dimensions of translation, including its use as a teaching/learning tool.
- The implementation of machine translation theories to terminology in Arabic.
The articles approach thorny topics that have plagued, still do, translation studies, including the representations inherent in translating Arabic literature into English, the treatment of aspects specific to Arabic, ilṭifaṭ (a linguistic phenomenon considered by early Arab rhetoricians to represent “the courage of the Arabic language” in flouting grammatical norms), manipulation and media translation, the translation of the growing genre of self-help discourse, particularly since the publication and subsequent film both titled Eat, Pray, Love, the use and abuse of translation in teaching and learning, and terminology extraction for Arabic machine translation. Each article addresses how translation affects and is affected by different fields of knowledge (literary criticism, linguistics, (inter)cultural studies, orientalism, post-colonialism, media and communication, language pedagogy, and computational linguistics), and how its realizations are above all dictated by agendas of users (agents of translation) through and within the complex network of translation process, product and reception (Lefevere, 1992).

In a global context, the English language reigns supreme with all its signifiers and modes of signification. Through a gentle blend of theory and practice, this special issue provides the platform for voices from two locals (Arab and Chinese) vis-à-vis the hegemony of English (the global). As such, the issue will be of great interest to students (graduate and undergraduate) and researchers interested in translation as a prime site for the exploration of intercultural encounters.

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**References.**
Arab Identity and Literature in Translation: The Politics of Selection and Representation

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Abstract
Literature is an invaluable tool in understanding various aspects of the cultural, social and political processes associated with the Arab drive for modernization. This paper explores representations of Arab identity by examining historical and contemporary Arabic literary works and the processes of translation into European languages they have undergone. It first details the emergence of Arab literature during the Islamic era from late 700 AC to the end of the Abbasid Dynasty, before examining Arabic-language literature, and especially the literature produced by female authors, in more recent times. The nature of Arabic works translated into European languages for Western readers is also discussed with a particular focus on the politics of selection and representation associated with these texts. The paper concludes by discussing both the potential negative impact that translation may have on conceptualizations of Arabs and Arab identities and the potential of translated works to offer deep insight into various aspects of life in the many and diverse countries and territories of the Arab world.

Keywords: Arab literature, identity, selection and representation, translation
Introduction

Arab literature is entrenched in a long, rich heritage dating back to the pre-Islamic era (Al-Mahrooqi & Al-Jahwary, 2011; Ashour, Berrada, Ghazoul, & Richard, 2009). As a people, Arabs are particularly known for the beauty and richness of their language, their eloquence and their love of the spoken word. Arabic’s rich vocabulary and its status as a derivational language where different word forms are derived from verbs has enabled many Arabs to possess huge vocabularies that pertain to their often diverse environments and lifestyles. Despite being known for their illiteracy in pre-Islamic times, Muslim Arabs had to develop their memorization skills after the advent of Islam in order to memorize and recite passages from the Quran. In terms of poetry and prose, this was achieved through the use of well-selected words that were often combined in verse to assist memorization. Verses of poems were then passed from one person to another and then, eventually, down through generations. In this way, these verses documented epics, stories, historical events, wars, hardships and human emotions and experiences. Hence, poetry acted as the Arab’s oral record of historical events while also portraying their character, their relationships with other peoples, and the environments in which they lived. Hence, the language has long been part of their identity and a true reflection of it.

However, even as the rise of Islam contributed to Arabic’s development and dispersion, it was also the rapid spread of Arab influence out from the Arabian Peninsula and into the lands of North and East Africa that brought the Arabs and the West into direct conflict. Examples of this conflict abound in history, though perhaps they are best epitomized by the numerous European crusades to recapture the Holy Land beginning around 1095 and continuing in various guises for centuries, the “Reconquista” of the Iberian Peninsula culminating in the fall of Granada in 1492, and the taking of Constantinople by the Ottomans in 1453. Despite the sense of hostility that such examples suggest, however, Jabra (1971, p. 76) describes the history of Arab-Western interaction as a “complicated story” featuring a mixture of attraction and repulsion that has existed since Islam’s inception.

In fact, the many wars between the Arabs and the West in the Iberian Peninsula, the Byzantine Empire, North Africa and the Holy Land were a great learning experience for both the Arabs and the Europeans who fought them. The eventual success of the Reconquista, for example, contributed to the emergence of Spain and Portugal as the world’s dominant sea-faring powers (Mandaville, 2014, p. 57), while the crusaders’ time in the Holy Land may be associated with increased demand for the luxury products of the East in medieval Europe and hence the early emergence of consumer economies (Stearns, 2009). However, as Europe’s military and economic powers started to expand in the eighteenth century, Western powers began to exert a renewed influence and eventual domination over traditionally Arab-dominated lands as most vividly represented by the Napoleon’s invasion and short-lived administration of Egypt beginning in the late eighteenth century (Asante, 2002). This dominance was only enhanced with the event of industrial societies in Europe. In fact, by the time the industrial revolution had fully gathered pace, British, French, and even Italian forces controlled significant parts of the Arab world. This occupation was hastened by the fall of the Ottoman Empire and the carving up of its former territories between the French and British following the First World War (Salibi, 1988).
Jabra (1971) states that, during this European occupation of traditionally Arab-dominated lands mandated by the newly-founded League of Nations:

The Arabs were reviving again into a nation, inspired not only by their own ancient history, but by the modern history of Western nations themselves. The ideals of the French revolution, the liberalism and parliamentary democracy of England, the unification of Italy, of Germany, were all examples to emulate (p. 76).

In this way, Jabra (1971) continues, while Western powers sought to create Arab states under their dominion, the Arabs themselves began seeking to understand more about their own identity, with the “modern” era of the Arab world thus ushered in.

This “search for identity”, especially as it relates to the position of Arabs and Arab nations in the post-2001 world, however, is one that is still present across the Arab world to this day, and one that largely exists in a framework defined by mutual dependence between Arabs and the West and the “clash of civilizations” between them. In fact, contemporary Arab-West relations have been defined by Smith (2011, p. 12) as existing on “one of the great cultural fault-lines of recent human history” (p. 12). The tension inherent in this “fault-line” is fueled by a number of historical and contemporary factors, with issues of economics and hegemony being foremost amongst these. For many, the issue relates to oil. That is, oil is what the Arabs have and what the West has needed, ever since at least the time of Churchill’s early twentieth century decision to fuel the Royal Navy with oil instead of coal (Emmerson, 2013) and especially throughout the period of rapid post-war development, to maintain its dominant economic and military position in the world.

Within this context, the value of literature in understanding the vital cultural, social and political processes associated with the Arab drive for modernization cannot be underestimated. For these reasons, the current paper seeks to explore representations of Arab identity through an examination of both historical and contemporary Arabic literary works and the process of translation. It first offers the emergence of Arab literature during the Islamic era from late 700 AC to the end of the Abbasid Dynasty, before examining Arab literature in modern times and, in particular, Arab women writers. Finally, the nature of Arabic works translated into European languages for Western consumption are also examined with a particular focus on the politics of selection and representation of these texts.

The Rise of Islam and Arabic Literature

Since its revelation, the Quran, reportedly the first book in the Arabic language, has influenced the course of Arabic literature. In particular, it has influenced the style and mode of expression in both speaking and writing among Arab Muslims and Christians alike. The recording of the hadith, or the sayings of Prophet Mohammed, gave raw material for historians to write Mohammed’s biography and even the biographies of some of his companions. For example, Ibn Ishaq’s biography of the Prophet is composed mainly of hadiths arranged in chronological order which tell people about the characteristics and virtues of the messenger. Fiqh and Islamic law were derived from the Quran and the Hadith and, later in the Umayyad era, monographs on specific historical, legal, and religious issues were also composed. All these were influenced by the Hadith style of writing and subsequently contained a chain of transmitters to ascertain the authenticity of what was written (IslamiCity, 2016).
In the late eight century and early ninth century, a number of chronicles were written to depict the spread of Islam in the Arabian Peninsula and beyond. Often assuming a lively tone, these chronicles were often characterized by powerful descriptive passages. As the ninth century progressed, the chain of transmitters that had characterized earlier writing in Arabic was dropped with the rhetorical freedom this gave the author allowing for the composition of prose that formed narrative in such writings as *al-Dinawari* and *al-Ya’cubi* (IslamiCity, 2016).

The collection of poetry – the most ancient and most respected expression of literary art among Arabs – started in Kufa and Basra (in modern-day Iraq) in the eight century. At first, this was done for linguistic, rather than aesthetic, purposes. That is, poetry was viewed as a window to explain some of the concepts and vocabulary mentioned in the Quran. However, it should be noted that the oral composition of poetry by Arabs started much earlier than Islam. The Bedouins were famous for this, and their poetry adhered to strict rules in both content and form. The *qasidah*, or ode, for instance, had to feature a rhyming syllable at the end of each verse. The content of the *qasidah* reflected the nature of desert life and desert dwellers. It starts with:

A description of the abandoned encampment of the poet’s beloved and goes on to an account of his anguish at her absence and his consuming love for her. The poet then describes an arduous journey across the desert and ends the *qasidah* with an appeal to the generosity of his host (IslamiCity, 2016, para. 10).

In the first century of Islam, some poets composed poetry on platonic love. Examples of these include Jameel Buthaina and Umar ibn Abi Rabi’ah. In addition, the book of songs, *Kitab al-aghani*, written by Abu al-Faraj al-Asfahani recorded a great deal of this poetry. De Slane’s (1843) translation of Ibn Khallikan’s thirteenth century *Biographic dictionary* states that Jameel Buthaina’s verse for his childhood love, who refused to marry him when he was a man, is so well known that it is not necessary to quote. Excerpts of his work offered include:

You have continued, O Buthaina (to torment me), so that the turtle-dove would sympathize with me, were I, in the ardour of my passion, to awaken its complaints with mine. The jealousy of spies only increased my love, and the prohibitions of my friends only made me persevere (p. 332).

The development of what we now call *adab*, or Arabic literature, came to address the need or demand to educate government officials in the Arabic language, in addition to manners, statecraft, and history. The sources of Arabic literature were, at least at the beginning of its development, translations of the great books of antiquity, such as Abd al-Hamid bin Yahya’s translation of the history of the Persian kings, and Ibn al-Muqaffa’s translation of *Kalilah wa-Dimnah* – an Indian book of advice for rulers containing animal fables (IslamiCity, 2016).

It is widely acknowledged that Arabic literature witnessed its classical period in the ninth century with great writers possessing encyclopedic knowledge such as al-Jahiz and Ibn Qutaybah who wrote their treatises on animals and knowledge respectively. The tenth century saw the composition of *maqamat* sessions, the most famous of which are those by al-Hamathani and al-Hariri (IslamiCity, 2016). Rhymed poetry continued to influence the Arab writings of even
government and other official documents. Books like *Risalat al-ghufran* (Message of Forgiveness) by al-Ala’ al-Ma’ari are famous examples of this. Other notable authors from this era include Al-Mutanabbi, a late classical literature poet, who was very well known for his verbal brilliance in handling complex matters in verse.

However, despite this rich heritage, in the opinions of some literary critics, Arabic literature suffered a decline with the political, military and economic setback sustained with the Mongol sacking of Baghdad in 1258 and the “beginning of the fragmentation and the decline of the Muslim empire under Mameluke rule from about 1250 until Ottoman rule, which began in 1517” (El-Sanabary, 1992, p. 5). The response of Arab scholars to the loss of what was then, according to El-Sanabary, the centre of world science and culture, was to focus their attention on preservation rather than creation. However, despite this depiction of the Arab world as more concerned with preserving the glories of the past in the face of the cataclysmic destruction of one of the world’s great cities, Allen (2000) notes that this is a period that nonetheless still produced notable works including Ibn Battutah’s account of his travels and Ibn Khaldun’s *muqadima* (Prolegomena).

Even if this is the case, the occupation, four centuries later, of Istanbul in 1918 and the carving up of previously Ottoman-occupied lands by the European powers was to have important ramifications for Arabic literature. For instance, scholars such as Lewis (1993) state that the exertion of European power in the West encouraged a culture of mimicry in Arabic literature that made many of the literary products created at the time read more like translations from French and English than genuine Arabic texts, even if Jabra (1971) places the tumultuous events of the late 19th and early 20th centuries at the core of a renewed Arab consciousness.

### Arab Literature in Modern Times

According to Jabra (1971), the nineteenth century witnessed a revival of Arabic literature coinciding with Arab efforts to achieve independence from Ottoman rule. This revival was greatly assisted by the introduction, or at least the widespread use, of the printing press. Some say that the first Arabic printing press with Arabic type was brought into Egypt by Napoleon (Lunde, 1981), while others claim that there had been a printing press in Syria even before that time. In either case, Lunde reminds readers that the first Arabic book printed from moveable type was actually printed in Italy in 1514 – the European country, according to the author, with the broadest interest in the Arab world due to theological and business concerns. It was the 19th century, nonetheless, that witnessed the printing presses of both the Arab world and the West employed to introduce newly-translated European works into traditionally Arab and/or Muslim dominated lands, in addition to the dissemination of Arabic literary works in the region from Arabic’s “golden age”.

That such an audience existed for Arabic, Turkish, and Persian translations of European literature was due to several factors, including the expansion of European influence in the region and the attempts of rulers across many parts of the Muslim world to “modernize” their nations in response to Western encroachment (Casewit, 1985; Lewis, 1993). For example, in Egypt, Mohammed Ali Pasha, the viceroy and founder of the early nineteenth century Egyptian Empire which emerged from the power vacuum created from the French withdrawal, introduced a number of projects aimed at modernizing the country and turned to Britain, and then to France,
to contribute to this process (Kirk, 1964). Although he encouraged the use of Arabic in schools, Mohammed Ali, and later his son Ibrahim Pasha, nonetheless supported the expansion of the European missionary schools in the territory under his control that had existed in Egypt and the Levant since as far back as the 1730s (Verde, 2010). The expansion of these schools under the Egyptian Empire was so successful that, by the outbreak of the First World War, Kirk estimates that almost half of all children attending school in Syria and Lebanon received their educations in the French language.

In addition to the encouragement of education in European languages, Mohammed Ali also sent a number of students to France with the purpose of acquiring “modern knowledge” that could be put to use in the modernization of Egypt. On their return, these students were required to translate Western works on law, engineering, agriculture, mathematics, and military tactics into Arabic. These translated texts, along with works from classical literature, were printed in Egyptian presses and distributed across the empire. It was through this act, combined with expanding European influence in the Arab world during the early imperial era, that what Lewis (1993) describes as a culture of mimicry began to emerge with local Arabic rhetorical patterns being greatly altered by their encounters with English and French or even disappearing altogether.

The growing influence of the West on Arabic literature during this period can be seen in the works of such writers as Butrus al-Bustani who expressed the difficulty of conveying Western ideas in Arabic, and the translation of Homer’s Ililiad by Sulayman al-Bustani into Arabic, thus making a piece of Western thought widely available to Arab readers (Holmberg, 2006). In addition, Mustafa al-Manfaluti’s novelistic style was greatly influenced by more typically French rhetorical patterns which he adapted to suit Arabic tastes, while Jurji Zaydan’s historical novels were popular due to Arab nostalgia for their past and because the literary form of the novel was relatively new to Arab readers at the time (Serageldin, 2012). Taha Hussain is another acclaimed author from later in the imperial period who is noted for his voluminous writings and his autobiography al-Ayyam (The Days).

Drama was first introduced in the Arabic world as translations from Western literature, before authors such as Ahmed Shawqi and, later, Tawfiq al-Hakim, developed this form by writing their own plays (IslamiCity, 2016). In terms of poetry, the early nineteenth century witnessed the challenge of the traditional qasidah by different modern poets and schools. Abbas Mahmud al-Aqqad, Ibrahim al-Mazini, and Mahmud Shukri, introduced through their poetry themes commonly associated with the literature of 19th century Europe. In addition to these, Khalil Gibran also became popular with his modernist verse. Journalism in Lebanon and Egypt also played a major role in the revival of Arabic literature. Starting in the mid-1800s and increasing drastically in number by the 1900s, these journals developed and modernized Arabic writing because they emphasized content more than style and consequently simplified prose by abandoning rhyme. In short, from the French retreat from Egypt in 1801 until the fall of Istanbul more than a hundred years later, the content and style of Arabic writing witnessed a number of significant developments and changes.

Many scholars have cited these changes in literary forms, the introduction of more European rhetorical patterns, and the widespread translation of European works into Arabic and
the other dominant Muslim languages of Turkish and Persian as a sign of the death of the Arabic literary tradition (see Alkire, 2007; Verde, 2010), despite Jabra’s (1971) insistence that this era witnessed the revival of Arabic literature. Certainly, in the eyes of the West, Arabic literature, once the storehouse of scientific and cultural knowledge and repository of the great books of antiquity (Gutas, 1998), had very little left to offer. Or, as Jacquemond (2004) contends, the prevalent discourse of Orientalism in France and Britain at the time promoted the notion that “Arab culture had produced its best centuries ago, and that it would no longer produce anything worth exploring” (p. 122).

Al-Bagdadi (2008, p. 451) highlights how the rise of national literatures in Arabic, such as Egyptian and Syrian literatures, combined with the imitation of Western literary styles, the nineteenth century translation of European works, and changing understandings of what adab is, to result in Arabic losing its primacy as the dominant language of education and culture during the imperial age from the 18th to the 20th centuries. In this way, Al-Bagdadi continues, Arabic literary heritage came to be restricted to the Abbasid period, even if the printing press had somewhat paradoxically made this heritage widely available across Arab lands after the French withdrawal from Egypt. It is due to this link between translation, dissemination, and power that Jacquemond (2004) claims the issues of language and translation have remained central to Arab culture to this day. Nowhere are these concerns more apparent than in debate surrounding the selection of contemporary Arabic works translated into European languages for Western audiences and in the issue of the representation of female Arabic writers in the West.

**Arab Women Writers**

Ashour et al. (2009) highlight how Arab female writers can draw on a rich and ancient heritage extending as far back as pre-Islamic times. During the Abbasid, Umayyad, and Andalusian eras, the authors claim that records exist of more than 240 female poets, including al-Khansa and Wallada bint al-Mustakfi. Of these, 45 female poets were recorded during the Abbasid period – the golden era of Arabic literature – such as Rabi’a al-Adawiya, who composed Sufi poetry. Female slaves also composed poetry during these periods, with Abu-Faraj al-Asfahani (cited in Ashour et al., 2009) counting 31 slave-poets in his book *Rayy al-żama fi man qal al-shi’r min al-ima* (Thirst-quenching Excerpts from the Lives of Slave Girls). Female slave-poets, according to the authors, served a dual function: “They were to serve, submit, and pleasure, but at the same time, they were peers and rivals in poetry, who might win the upper hand with a unique thought or an eloquent turn of phrase” (p. 10).

Much of the traditional and contemporary appeal of female Arabic writers lay in the different perspectives, tones and sensibilities that they offer from literary works produced by men. These perspectives have been shaped, according to Ashour et al. (2009), by hundreds of years of “silence and oppression in a world long ruled by patriarchy” (p. 10-11), and by the many roles women play in Arab society. The authors sum up this stance in the following words:

Contemporary Arab women writers draw on a rich, complex tradition that encompasses the believer who recites poetry about divine love; the princess who possesses knowledge, power, and standing; the slave girl trained to in the lute and pleasing her master; the strong free woman capable of public, eloquent speech, at times bold or even obscene; and the shy woman who speaks in a low voice from behind the curtain. The mother of them all is, of course, Sheherazade, the mistress of speech, who tells stories upon stories. Her
tales go beyond time and place, and through them, she takes leave of the king’s bed-chamber and steps into the wider world (p. 10).

Despite these differing perspectives and sensibilities, it should be noted that female Arab writers were equally influenced by exposure to Western writing styles and rhetorical functions as their male counterparts. In particular, early 19th and 20th century writings by Arab women were influenced in style by both classical Arab heritage and from translated European writings to which they were exposed with the rise of the printing press. Women writers from this period generally wrote in a style that was non-vernacular and that belonged to high culture, often in a bid to prove their ability of intellectual production and to rebel against then common beliefs that belittled their intellect (Ashour et al., 2009, p. 15). Famous female authors from this time include the Lebanese novelists Alice Butrus al-Bustani who published Sa’iba in 1891, Zaynab Fawwaz with novels in 1893, 1899, and 1905, and Afifa Karam publishing Badi’a wa Fu’ad in 1906.

The 1930s and 1940s similarly saw a number of female authors emerge in the British and French controlled territories of Iraq, Palestine, Egypt, Syria, and Lebanon (see Shaban, 1999). These authors were often diverse in their writings, and penned articles for newspapers and the radio in addition to poetry and short stories. The 1950s witnessed the start of a creative surge of female writers in all types of literary genres, with writers like Amina al-Said, Widad Sakakini, Layla Ba’labkki, Collette Khuri, Latifa al-Zayyat, and Emily Nasrallah publishing a number of well-known novels. Their works, and the works of subsequent female authors from the region, often examined women’s relationships, both with themselves and with men and their parents, in addition to issues related to the political and social environment in which they lived (Elayan, 2012; Saeed, 2000).

In the second half of the 20th century Arab women’s creative writing began to focus more often on short stories and novels. Little attention was given to drama and so relatively few Arab women playwrights were active during this time. These short stories and novels tended to focus on issues of the struggle for independence from European control, civil wars, political oppression, and corruption, in addition to their roles as women in traditionally patriarchal societies. Female writers were also often actively involved in the female liberation movement. Ashour et al. (2009) claim that “Arab women would have not contributed to literature without the call to escape the bonds of the enclosed home and enter the public sphere, even shape it to a certain degree” (p. 4). Of course, this movement was also greatly aided by the education women received in the European-mandated territories of the Arab world at both the school and tertiary levels, while prominent male writers such as Ahmed Lutfi al-Sayyid in Egypt, Amin al-Rayhani in Lebanon, and the poets Jamil Sidqi al-Zahawi and Ma’ruf al-Rasafi in Iraq, also publicly supported women rights.

After the independence of Arab nations from European colonialism, highlighted by the British withdrawal from Aden and Bahrain in 1967 and 1971 respectively, the last two decades of the 20th century found Arab women authors active in nations including Egypt, Syria, and Lebanon. Again, their literary interests and outlets tended to be varied, with many of their works featuring in magazines, periodicals, biographies, and novels. During this period, women’s associations and literary salons led by women also contributed to their literary development.
However, despite this, it was still common for female authors to publish under pseudonyms, even though women associations often encouraged them to take full ownership of their work.

In spite of this long tradition, Western interest in female Arab writers is often considered a relatively new phenomenon and one that is tied to Western perceptions of women in the Arab world as subject to systematic oppression and mistreatment (Amireh, 1996; Tag-El-Din, 2009). These perceptions have contributed to a situation in which there is greater consumer interest in Western nations for literary works, especially novels, from Arab female than male writers, with Arabic authors often altering their work to meet Western market demand (Faiq, 2004). This is an issue that is intricately linked with the contemporary translation of Arabic literary works into European languages and the way that these translations contribute to the discourse of Arab identity.

Translation and Arab Identity

Van Leeuwen (2004) highlights the way that translation, or the transfer of literary texts between cultures, is a political activity that encompasses not only cultural, historical and political relations, but also issues of cultural identification and self-representation. In this way, literary translations are closely linked with power relations and thus help create and reinforce divisions between dominated and hegemonic societies. The author continues that the translation of Arabic literary works into European languages may have actually “prevented the emergence of an authentic discourse on Arab identity, since the problem of identity was wholly seen through the prism of European conceptions” (p. 16).

Of course, identity is an elusive concept and represents a dynamic process rather than a static condition. As an ongoing construction, identity is the result of past, present, and future experiences and is rooted in an individual’s upbringing and life experiences. A myriad of factors interact to “construct and construe the process of identification” (Hughes, 2011, p. 1), and these act to shape our sense of affiliation either consciously or subconsciously. For these reasons, identity is not entirely within a person’s control, but must, to an extent, rely on the perceptions of others – whether this identity is placed upon an individual by others or whether that person looks for acknowledgement of their identity by others. For these reasons, identity is highly contingent on context and socio-economic circumstances, and is “constructed and transformed in relation to power both within the self and in relation to the community” (Hughes, 2011, p. 1).

With reference to socio-economic circumstance, the quest for modernity across the Arab world has had important ramifications for the discourse of “Arab” identity. Colonialism has undoubtedly affected Arab societies as European powers sought to mold these societies into the images they desired for the purpose of serving their strategic, economic or political interests (Hughes, 2011; Said, 1978). The changing nature of traditional Arab communities, greatly influenced by social and economic development accompanying the “oil boom”, globalization, and widespread access to free government education and English-medium universities and colleges, has made Arabs question their identities and modernization as reflected in Tayeb Salih’s 1966 novel Seasons of Migration to the North.

This questioning has been greatly influence by the way in which the West views the Arab world as almost a counterpoint to Western development and “civilization”. For example, Edward Said’s (1978) seminal work Orientalism describes the process through which Western,
and especially French and British, nations sought to “other” Arabs in order to build a rationalization for their dominance and control of Arab lands. In this way, the Orient was positioned in direct relation to the Occident as mysterious, sensual, dangerous, traditional, backward and, above, all, in need of rescuing through European enlightenment. The prevalence of this discourse, Said continues, can be witnessed in the academies, foreign offices, and literature of the West – all of which, as captured succinctly by the book’s inscription which features a quote from Karl Marx, act together to represent an Arab world built upon the assumption that Arabs are not capable of representing themselves - “They cannot represent themselves; they must be represented”.

It is in literature itself that the interaction between “identity and the religious, political, secular, social, and sexual factors that make and re-make inter-subjective experience” can be perhaps most readily witnessed (Hughes, 2011, p. 1). Literature reflects the histories of societies, and similarly reflects the waves that went through them, be these fundamental, colonial, secular, or modern. These waves form the discourse of literature that reflects identity. Each novel or short story is about a certain setting in time or place and deals with a certain issue or problem, reflecting actions and underlying beliefs of characters which are a result of culture. For instance, Tayeb Salih’s *Seasons of Migration* “shows how colonial power dismantled and transformed modes of identification as such, leaving deeper chasms in how people experienced life and community” (Hughes, 2011, p. 12). The Palestinian novelist Sahar Khlifeh’s *Wild Thorns* tells of the struggles of Palestinians living in the Occupied Territories. While all desire a unified community, they all differ in ideas of the ways that such unification could be brought about.

These struggles to carve new identifies in the post-colonial era, moreover, have been greatly impacted upon by the prevailing Western discourse of Orientalism which encompasses the ways in which Arab, and especially Arab Muslims, are portrayed in the media, literature, and even in the scholarly work of departments of Eastern studies, with one important issue being the translation of Arabic literary works into European languages. As stated above, cultural translation is no easy feat. It is rife with challenges, especially if the writer and the reader come from two very different worlds. In terms of the relationship between Orientalism and translation, Tag-El-Din (2009) states that “the West often consumes the East, not only in economic terms, but also consumes Eastern stories and creates literary discourses about the East, in order to perpetuate the myth of Eastern inferiority” (p. 22). The Western reader might partake in this subconsciously by reading a translated Arabic literary work with a stereotypical frame of mind which influences the type of reception the work is accorded (Amireh, 2000).

In addition, translation might appropriate concepts, content and even titles to suit the new audiences for which the translation is meant. This appropriation might emphasize and further foster stereotypes. For example, Nawal El Saadawi’s novel *The Hidden Face of Eve* originally carried the title *Al-Wajh al-ari lil mar’a al-arabiyyah*, which literally means “The naked face of the Arab woman”. The new English title introduces a totally new meaning to the novel and conjures up images of veiled, helpless and subjugated Arab women. Summarizing Amireh’s interpretation of this change, Tag-El-Din (2009) states that the original title of the work “suggests that the Arab woman is revealed entirely and set free” (p. 27), while the translated title “suggests that Arab women are hidden” (p. 27) and hence conforms to a long-standing stereotype and makes both the title and Arab women exotic.
To suit foreign readers, sometimes writers and translators will mask or alter their ideologies just like El Saadawi altered her introduction to *The Hidden Face of Eve* omitting from it certain anti-imperialism rhetoric which supported Islam and the Iranian revolution of the late 1970s after the novel met with criticism in many parts of the West (Tag-El-Din, 2009). In this way, the translation and publication of Arabic literary works for different audiences can significantly change the original meaning of a text while also reinforcing the position of the East as different and, hence, inferior to the West.

In addition to the form that translated Arabic works take, Faiq (2004) offers the selection of works that are translated into English and French as another example of how Western publishing houses continue to reinforce the representations fostered by Orientalism. Faiq continues that the very small number of Arabic literary works currently chosen for translation into English and French pales in comparison to the number of works related to the Arab-Islamic world that were not originally written in Arabic. In this way, Western “authorities” on Arabs and Arabia are privileged over Arab authors themselves. Moreover, of the small number of Arabic works that are translated into European languages, Faiq states that almost all feature “images of a complicated orient, irremediably strange and different; yet familiar and exotic” (p. 12). This, however, Faiq not only blames on the publishing houses that select these works for translation, but also those Arab authors who write with the intention of being translated.

Peter Ripken (cited in Whitaker, 2004) also describes how Western publishing houses select books that reaffirm Western expectations of the East, which are often subjective, have a hidden agenda, or serve a certain purpose. Hence, publications containing the word ‘veil’in the title are amongst the most preferred, with literary works by Arab women often advertised in seductive ways. Norma Khouri’s *Lost Love*, for example, became *Lost Honor* when appearing in the United States. The publisher also misleadingly advertised it as “a horrifying true story” that portrayed a honor killing in Jordan. This contributed to sales of the book reaching around 250,000 copies worldwide. Moreover, Said (1995) adds that, even though some publishers do offer a small number of what he describes as “truly first-rate literary work”, that these often go unnoticed because they apparently do not reiterate the clichés of Islam, violence, sensuality and so on.

As the example of Khouri’s *Lost Love* implies, one interesting exception to the limited interest in translating Arabic literature into European language that Said (1995) notes is the interest Western audiences have accorded to Arab women writers despite their relatively small number when compared to male authors (Cohen-Mor, 2005). This, Mureen Hrington (1994, cited in Amireh, 1996) claims, is due to the West’s interest in knowing more about the “unimaginable world of Arab women” (para. 14). As a result, Amireh continues that “the effort to translate Arab women writers into English is now more systematic” (para. 4) than ever, with publishers like Garnet and translation projects like that directed by the Palestinian poet, editor and translator, Salma Khadra, now making more and more literature by Arab women available in English and other European languages.

Already accustomed to negative stereotypes concerning the treatment and position Arab women, it is not uncommon to find European readers gripped by a single idea in a literary work. They might, for instance, ignore the totality of a story, the influence of the socio-cultural and historical contexts that have shaped the text, and the complexity of the characters and events of a
novel in favor of focusing exclusively on one constituent which is often not even central to the main theme. Tag-El-Din (2009) summarizes this situation neatly by stating, “Western fascination with Eastern exoticism, and aspects of Middle Eastern culture, such as female circumcision, or arranged marriages, lead one to focus on features of these texts which reaffirm the Western reader’s superiority in contrast to Arab culture” (p. 36). Or, as the author maintains, the discourse of Arab women’s oppression in patriarchal societies and their own inability to resist that oppression has become increasingly prevalent in the West since the events of September 11, 2001.

It is due to these reasons that Western interest in Arab women’s writing has been viewed with a degree of skepticism in Arab male literary circles, with even some female Arab writers sharing aspects of this concern. According to Amireh (1996), some critics question the innocence of the West’s interest in Arab women’s writing. For example, a number of critics have raised questions about the amount and type of interest that authors such as Nawal al-Saadawi’s have received. That is, since the publication of The Hidden Face of Eve and Women at Point Zero, El Saadawi’s work has been translated into numerous European languages making her one of the most translated of contemporary Arab writers. Amireh (2000) counts fourteen of her books that have been translated into English and that are sold in American and British bookshops. Many of these books are assigned in undergraduate and graduate classes on world literature and feminist theory. However, despite her success, Amireh (1996) sums up the position of critics of Nawal al-Saadawi’s work as follows:

They argue that she is acclaimed not so much because she champions women’s rights but because she tells the Western readers what they want to hear. In this view, the West welcomes her feminist critique of Arab culture because it confirms the existing stereotypes of Arabs and Muslims as backward, misogynist and violently oppressive (para. 6).

Because El Saadawi’s was aware that her writings might be used against her culture, she initially tried to clarify her ideology to avoid misinterpretation. However, she later displayed more signs of accommodation for her Western reader, especially after the criticism she received for her introduction to The Hidden Face of Eve. Amireh (2000) points out to the reception history of the book, which, in her opinion, portrays “the way an Arab woman writer’s text is transformed through translation, editing, and reviewing once it crosses cultural and national boundaries” (pp. 219-220). For example, the West’s disappointment at El Saadawi’s support of the Iranian revolution in her introduction to The Hidden Face of Eve led her to drop it completely from her 1982 edition. Instead, she emphasized how religion can be used by institutions to oppress people instead of guiding them in the third world. Although she continues to defend Islam in the new introduction, her tone, Amireh continues, is more lax than in the first version. In addition, the English translation was selective in choosing what to retain and what to omit. According to Amireh:

Entire chapters in the Arabic edition disappear from the English translation. Two chapters in particular, ‘Women’s Work at Home’ and ‘Arab Women and Socialism’, in which El Saadawi critiques capitalism’s exploitation of women and argues for a socialist economic and political system, are not in The Hidden Face of Eve… Also absent are passages that assert Arab women to be ahead of American and European women in
demanding equality for their sexes, that celebrate the progress Arab women have made, and that exhort them to see wars of liberation as empowering to them (p. 224).

In addition to these omissions, what has been added to the translated version of the book is also of great interest. The translation contains a new chapter entitled ‘Circumcision of Girls’, and, to accentuate this theme, the first section of the novel was entitled ‘The Mutilated Half’. This emphasis, Amireh (2000) states, caused many Western readers to emphasize sections that appealed to them and that reaffirmed their prejudices. For example, Gornick’s (1982, cited in Amireh, 2000, p. 226) one paragraph summary of the book focused on the dreadful act of circumcision and Islam, casting Arab women in the victim’s role.

Many of El Saadawi’s novels were reprinted in the West after September 11, 2001. Within the aftermath of the attacks on the United States, Tag-El-Din (2009, p. 35) stated there existed this “fear that her work will once be read with the narrowed eyes of the anger, grief, and confusion that plague an American nation trying to rationalize the events of that day”. A more dangerous notion, Tag-El-Din continues, is using El Saadawi’s brand of feminism and her writings to justify the superiority of the West to the Arab world with the possibility that the discourse this contributes to and reinforces might contribute to Western re-domination of the Middle East with the express purpose of emancipating its “enslaved” women. Amireh (2000, p. 215), argues that:

El Saadawi and her Arab feminist work are consumed by a Western audience in a context saturated by stereotypes of Arab culture and… this context of reception, to a large extent, ends up rewriting both the writer and her texts according to scripted first-world narratives about Arab women’s oppression.

In this way, the West has not only misread The Hidden Face of Eve but has also misread El Saadawi herself, making her look as the lone campaigner for women’s rights when she is clearly part of a long-tradition, and obscuring part of her message which said that Islam is not more oppressive of women than the other two Abrahamic religions. The West has also neglected her socialist ideologies and her recognition and acknowledgement of the progress Arab women have made in their quest of liberation and equality with men. In other words, in focusing on the role of Arab women as victims and fixating on the veil, harem, excision, and polygamy (Amireh, 1996), Western publishing houses and readers alike often miss the way in which Arab female writers have, according to Booth (2005, p. 4), “expressed the richness of their lives in writing, they have argued for societal change in attitudes and institutions – for expanded rights, re-thought gender roles, the power to choose a future”.

Following Booth (2005), and despite the level of skepticism about the nature of Western interest in Arab women’s writing, it can readily be argued that there is a lot to be gained from the translation of Arabic literary works into European languages if a broad range of writing, rather than a small number of selected pieces, is translated. Diversity, according to Amireh (1996), helps avoid both stereotyping and pigeon-holing, as does the translation of criticism leveled on literary work. Finally, while both these practices will help avoid contributing to the prevailing discourse of Orientalism as highlighted by Said (1978), Amireh claims that Western audiences need to engage in objective discussions of the translated literature, its context and the culture, so that prejudice is avoided and stereotyping is minimized. Achieving this, however, is easier said
than done, with Katz (2008) stating that such engagement requires readers “cultivating qualities of the mind and the capacity to recognize and analyze significance” (para. 6) – a measure of liberal education that is often incongruent with the prevailing Western discourse of Orientalism.

Conclusion

Arab literature has, especially since the rise of Islam and the golden age of the Abbasid Dynasty, been intricately tied with Arab identity. Its rich vocabulary and lyricism have been employed by Arabs across the many environments and situations in which they live to express epics, stories, historical events, wars, hardships, human emotions and experiences. For thousands of years, poetry was the medium through which this expression was made, though, with Napoleon’s invasion and short-term occupation of Egypt in the late eighteenth century, the establishment of the printing press in Egypt and possibly even Syria during this period, and the encouragement of French-medium missionary schools across Syria and Lebanon during the Egyptian Empire of Mohammed Ali Pasha, poetry eventually lost its supremacy to more Western literary forms, including short stories, novels, and newspaper articles.

During this period, the presses of Europe and the Arab world were busy translating Western literary works into Arabic, in much the same way that the translation project had become a storehouse for the great works of antiquity in Baghdad some seven centuries before, while Arabic texts were also widely distributed. This resulted in a culture of mimicry amongst Arab writers during the nineteenth century, with traditional Arabic rhetorical patterns either greatly altered or even lost during this period. It was also a time when the imperial discourse of Orientalism, especially after the fall of the Ottoman Empire and the establishment of British and French mandates across Arab lands, became entrenched in the colonial administrations, academies, and popular discourse of the West. It is, in many ways, this discourse that still acts to define Arab identity today, especially after the events of September 11, 2001. This is clearly evident in the number of books appearing in Western nations about the Arab world that were not written by Arab authors themselves, the small number of translations of Arab authors, and the general demand for translated Arabic books that speak to Western expectations of female enslavement, victimization, and sensuality.

However, despite the constraints this discourse may place on the sense of Arab identity and the striving of Arab nations to console their post-colonial pasts with modernization and globalization, it should be reiterated here that the translation of Arabic literary works into European languages need not be an entirely negative experience. That is, if the selection of Arabic literature that is translated into English, French and so on is broadened, and if these texts are not edited to conform to Western stereotypes of Arabs, then they can teach us much about life as it is lived across the many and diverse countries and territories of the Arab world, and about the great efforts many of its citizens, including women, have made towards creating more just and equal societies.
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References


Investigating Domestication and Foreignization Strategies in Translating Sinbad of the Arabian Nights

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Abstract
Over the centuries translators have faced, and continue to face, linguistic and cultural challenges between different languages and cultures. Such challenges have put forth many translation theories and strategies to minimize these linguistic/cultural differences. The most debated translation strategies are Domestication and Foreignization. Recent studies have argued that in order to achieve equivalence and a successful translation, both strategies should work together. These studies have concluded that Domestication and Foreignization complement each other. However, no study so far has discussed how both strategies can complement each other in a translated text especially from a linguistic perspective. This research examines the use of these two strategies in four English translations of one of the world’s most famous cultural collections, The Arabian Nights. The study specifically investigates the use of Domestication and Foreignization in the tale of Sinbad and how the translators achieve cultural equivalence through these two methods and to what extent. The study concludes that translating a cultural text successfully is achieved when both strategies are used in parallel. Cultural equivalence is better accomplished when a translator domesticates the form and foreignizes the content in order to have a balanced outcome.

Keywords: domestication, equivalence, foreignization, the Arabian Nights.
Introduction
Translation theories have developed over the centuries a number of strategies to help the translator overcome various linguistic and cultural obstacles that arise in any intercultural exchange between different languages and cultures. Idioms and culturally-bound expressions are among prominent translation problems, especially when the translation is between two completely different languages, like Arabic and English, which diverge both linguistically and culturally. Translators have debated over two major elements: form and content. Their theories and practices conclude that both form and meaning are crucial, but stress the importance of transmitting the sense of the content to the target reader in order to achieve equivalence in translation. They also argued whether the translator should take the reader abroad to the target culture (Foreignization) or should bring the foreign culture home to the reader (Domestication) Venuti (1995).

Domestication and Foreignization strategies have occupied a great deal of translation literature and practice. Many researchers argue in favor of one strategy while others favor the other. Venuti (1995) strongly defends the foreignization approach and supports that by arguing that a translator’s mission is to retain the cultural values of the source language and not manipulate it into the target language. Before that, scholars such as Nida (1964) had strongly argued for the domestication strategy. Nida stresses that a successful translation is created when the target text meets the cultural expectations of the receivers, and this can be achieved by minimizing the foreignness and strangeness of the origin text. Other studies such as by Jianghua (2006) call for the use of both strategies together.

The Thousand and One Nights in the West
The popularity of the Arabian Nights in the West began with a French Orientalist named Antonie Galland. His translation of the work into French in 1704 received great welcome by the European audience and gave rise to a new industry of translations and imitations to feed Europe’s appetite for the Orient (Al-Musawi: 2007). Galland’s translation was appreciated for being the first faithful translation of The Arabian Nights in Europe; he selected his materials and crafted them to contemporary European taste. It took a while after Galland’s work before another attempt to render a direct translation from the original text was made. Some of these works either did not contain all the stories including the most popular stories known to European readers like Aladdin and Ali Baba or the translations were not based on an original manuscript. The first complete translation in the 19th century was by John Payne (1882- 1884), followed by the translation of Sir Edward Burton (1884- 1886). Other modern and complete translations of the Arabian Nights in the 20th century are by N.J Dawood (1954) and Husain Haddawy (1991).

Equivalence in Translation Theory
Languages are unfortunately not unified; the concepts encoded in one language may radically differ from those encoded in another language. These differences and overlaps are caused by the variety of cultures between languages of the world, which create difficulties in translation. Translation theorists have long debated and discussed theories and methods to adopt in translation practice in order to overcome the language
and cultural differences between source language and target language. Equivalence in meaning and cultural concepts has been and still is translators` main issue in translation process.

Scholars conceptualized and discussed equivalence differently; Jakobson (1959) states that “Equivalence in difference is the cardinal problem of language and the pivotal concern of linguistics.” (p. 233). He also adds that there can be no full equivalence between two words in different languages. He gives the example of cheese in English by stating that it is not identical to the Russian syr – the concept of cottage cheese not being included in the latter. He stresses that an array of linguistic signs is needed to introduce an unfamiliar word. Jacobson emphasizes equivalence differences in the structure and terminology of languages. Nida (1964) points out that translation consists of reproducing in the receptor language the closest natural equivalent of source-language message, first in terms of meaning and second in terms of style. He stresses the importance that a translator should strive for equivalence rather than identity. Baker (2011) argues that in order for a translator to translate he/she needs to decode the language starting from its smallest meaningful unit, the word. Based on this she discusses equivalence by dividing it into: equivalence at word level, equivalence above word level, grammatical equivalence, textual equivalence (thematic and information structures), textual equivalence (cohesion), pragmatic equivalence, and beyond equivalence (ethics and morality).

Pym (2010) views equivalence as a relation of “equal value” between a source text segment and a target text segment; this can be established on any linguistic level from form to function.

**Domestication and Foreignization as Translation Strategies**

Domestication and Foreignization are two major translation strategies that provide both linguistic and cultural guidance. They were first introduced and given names by American translation theorist Venuti (1995). According to Venuti, Domestication refers to “an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home,” whereas Foreignization is “an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad.” (Venuti, 1995: 20). In other words, Domestication aims to minimize the strangeness of the source text for target readers while Foreignization helps retain something of the foreignness of the original. Both strategies are deeply rooted in specific social and cultural circumstances where the choice of Domestication and Foreignization is not only made by the translator, but more importantly, by the specific social situations and cultural traditions. (Wang 2013).

Venuti (1995) highly favors the principle of Foreignization as a strategy for translation: “[I]t is highly desirable today, a strategic cultural intervention in the current state of world affairs,” and adds “Foreignization translation in English can be a form of resistance against ethnocentrism and racism, cultural narcissism and imperialism, in the interests of democratic geopolitical relations.” (p. 20). He argues that a translated text
should be a work that presents a different culture to the reader where s/he gets a glimpse of the other’s culture.

Nida (1964), unlike Venuti, supports the Domestication method and argues that the source text language should not interfere with the target text language, and that this is done by minimizing the foreignness of the source text setting. Nida strongly recommends producing a similar response in the target text and this is the very basis of his principle of equivalent effect. His perspective of a successful translation lies when the target text meets the cultural expectations of the receivers (Sharifbad, Yaqubi, & Mahdi: 2013). Robinson (2007) also criticizes Venuti’s views, he disagrees with Venuti’s claim that Foreignization and Domestication are different in their impact on the target culture due to the fact that every interpretation differs from one translator to the other. Robinson adds “the quaintness of foreignized texts could make their authors, and the source culture in general, seem childish, backward, primitive, precisely the reaction foreignization is supposed to counteract.” (Hedger, 2006: 60).

Other studies encouraged the presence of both strategies alongside each other. A study by Jianghua (2006), analyzes two English translated versions of Hong Lou Meng, one translated by Yang Xianyi, and the other by David Hawkes. The study concludes that the two translators resorted to different strategies: the former was strictly guided by literal translation and believed that a translator ought to be faithful to the original text so that the cultural heritage could be passed and spread, whereas the latter mainly adopted Domestication in his work but also applied Foreignization in some areas of his translation in efforts to bridge the cultural gap between source text and target text. According to Jianghua, both translations are successful, and therefore, he concludes that “domestication and foreignization are supplemented to each other rather than a pair of conflict. We cannot discard either absolutely.” (p. 59)

The debate between the two methods can be regarded as cultural, social, and sometimes political rather than linguistic. Scholars agree that finding linguistic equivalence between two languages is not enough to achieve good translation: translation has to contend with more than just language differences. The source text has been written (created) in a certain cultural, social, historical, and political context; thus, the translator ought to take into consideration these factors while transmitting the content and information from source text to target text. It is the cultural gap between original text and target text that translators in both theory and practice are struggling with nowadays.

It is the nature of the source text and its content that determines for the translator which strategy s/he should adopt for his translation; or it could be the translator’s belief and attitude towards the source text and the goal s/he has set for the target reader. Either way, neither Domestication nor Foreignization can be considered solely the best translation strategy to be adopted: “Foreignization and domestication are indispensable and supplementary to each other and the idea that truly successful translation will depend on the unity of the two methods should be kept as a golden mean in every translator’s mind.” (Sun, 2011: 163)
Based on the theoretical discussion on Domestication and Foreignization in achieving equivalence in translation, the following presents the study`s framework and investigates the combination of these two methods in the English translation of Sinbad.

The Study

For this research the translated text examined is a literary one: *The Tale of Sinbad The Sailor* from Alf Layla wa Layla (2008). Since literary texts are representations of their source- language`s social, cultural, and religious beliefs, it is imperative then that a reader should read these texts in their social and cultural frame, and hence, a translator should also translate a literary text with its entire cultural heritage.

There have been many translations of Sinbad and the Arabian Nights throughout the centuries. These translations have been both praised and criticized on different levels: word choice, grammatical form, faithfulness to the source text, and ideological and religious context. This study aims to analyze four English translations of Sinbad by four different translators of two different centuries: John Payne and Sir Richard Burton from the 19th century, N. J Dawood and Husain Haddawy from the 20th century. According to critics and Arab scholars such as Irwin (2009) and Borges (1981), Haddawy`s translation is considered the best version and the closest to the original text. Based on that, the study examines how Haddawy, compared to the other three translations, achieved such success and what strategy/ies did he use, and if both methods were used, to what extent and on what language level (lexical, grammatical, semantic, pragmatic).

Since many stories in the Arabian Nights, especially Sinbad, are constructed in an Islamic context, the methodology for this study will be to analyze specific religious and cultural words and phrases. The data is then categorized by grouping the words under one title: culturally- specific concepts. As for the above word-level, the data is divided into two groups: idioms & fixed expressions and proverbs. These categorizations were based on Baker`s (2011) classification of the types of equivalence in translation theory and practice. The data is first presented in Arabic with an explanation of its cultural connotations and meanings in the context of the story accompanied by a literal translation to give the reader a detailed translation of each single word of a phrase/sentence to later help with comparing how the translators put these details together in a meaningful and equivalent form. Lastly, the four translations are presented and discussed separately in terms of Domestication and Foreignization.

Cultural Specific Concepts:

**سعي** *(saʔa)*

Context can be a crucial asset to the translator in bringing the cultural foreign word into familiarity and comprehension in the target text. It is the translator who makes a decision whether to take advantage of the word`s context in shaping it into an equivalent sense. The following word has a cultural/religious connotation in Arabic. Sinbad the sailor, in the sixth voyage, is fighting for his life alone on an island. He finds a river and decides to build a raft:

```
ثم إنني قامت وسعىت فجمعت خشبهاً
(thumma inni qumtu wa saʔeitu fa gamaʔtu akhshaben)
```
Lit. trans. then I stood up and pursued so collected woods
(Sixth Voyage: 31)

The verb in bold is a cultural word that is religiously rooted. It has several meanings in Qur’an according to context. There are three major meanings to this word. The first is a physical meaning:

"وجاء من أقصى المدينة رجُلٌ يَسْعَى قَالَ يَا قَوْمِ إِتْبَعُوا المُرْسَليْنَ"

“And from the farthest part of the town there came a man running. He said, ‘O my people, follow the Messengers’” (Chapter 36, Ya Sin: 20)

The verb from the verse indicates a physical action: to run or to walk. The first and most common example in Islam is the pursuit-in between Al-Safah and Al-Marwah. Al-Safa and Al-Marwah are two small mountains located in the Masjid al-Haram in Mecca, Saudi Arabia between which Muslims travel back and forth seven times during the ritual pilgrimages of Hajj and Umrah. The first to travel back and forth between these two mountains was Hager, wife of Ibrahim. According to Islamic text, Hager was alone with her child Ismail in the desert and when her supplies were exhausted, she went in search for water and help by walking back and forth between the two mountains in hopes to find someone to help her. This religious ritual is a cornerstone in Islamic pilgrimage. From this text two meanings can be derived of the verb سعي (saʔa): to walk or to run, and to seek. The following verse demonstrates another meaning, different from the physical one:

"يا أيها الذين آمنوا إذا نودي للصلاة من يوم جمعة فاسعوا إلى ذكر الله وذروا البيع ذلكم خير لكم إن كنتم تعلمون"

“O ye who believe! when the call is made for prayer on Friday, hasten to the remembrance of Allah, and leave all business. That is better for you, if you only knew” (Chapter 62, Al-Jumuʔa: 10)

In the above verse the meaning of سعي (saʔa) is intention and determination. By intention here I mean initiating the call upon God’s name and praising his blessings, in addition to getting prepared in heart and mind for prayer. It is a psychological process that means one should have the intention to make an action, and with will and determination he/she achieves this action. One last notion of the verb is the pursuit and the endeavor to reach a goal. Consider the following verse:

"وأن لَьَسِ لِلْإِلْهَانِ إِلَّا مَا سَعِي"

“And there is nothing for the man but the fruits of his endeavors” (Chapter 53, Al-Najm: 40)

Hard work and attaining an aim is the verb’s most common meaning and the most used in Arabic texts. From the example above, we may sum up the meanings of سعي (saʔa) as the intention and determination to accomplish a goal, and with planning: one makes this action to pursue his/her goal. I would like to point out here that, even though my explanation of the word was through religious texts, this does not imply that سعي (saʔa) is only specific to religious contexts; it is also used in daily language and is considered a cultural word as well. For example:

I tried/worked hard to get a job at the oil company
The example shows that the verb indicates hard work and effort to accomplish a goal. By applying the meaning of the verb, as discussed above, to our context in Sinbad, we understand that the verb means that Sinbad thought of a solution to find an exit from the island by planning to build a raft; to turn this thought into action he decided to look and collect pieces of wood in order to build his raft. We may consider his decision as intention and determination and his action of collecting the wood as pursuit. Let us now consider the presentation of this meaning in translation:

So I gathered a number of pieces of aloes-wood (Payne: 205)  
I set to work collecting a number of pieces of … wood (Burton: 51)  
I collected some large branches of… aloe wood (Dawood: 154)  
I got up and proceeded to gather pieces of… aloe wood (Haddawy: 340)

Payne and Dawood present the verb in a domestic way. They simplified it to the target reader`s understanding by settling for saying that he just gathered/collection pieces of wood. According to the narrative, this is accurate. However, as previously explained, the verb implies more than just a physical action. Burton and Haddawy chose to foreignize their translation of the verb by indicating the deeper dimension of it. They highlighted the elements of determination and planning in سعى (saʔa). Burton expressed the cultural notion of the word with a verbal phrase: set to work, whereas Haddawy presented that connotation with I got up and proceeded to gather. Both phrases point out that Sinbad had the willpower to solve his problem and upon that will he initiated his action to collect wood for the raft. سعى (saʔa) is not merely a verb of action, it is a whole process of desire, determination, action, and achievement. Sinbad`s main tool in the story is his wit and faith, therefore, it is crucial to indicate that characteristic of the hero to the target reader as part of the story`s theme.

Idioms and Fixed Expressions

Baker (2011) defines idioms and fixed expressions as “frozen patterns of language which allow little or no variation in form and, in the case of idioms, often carry meanings which cannot be deduced from their individual components.” (p. 67). Idioms and fixed expressions cannot be formally translated because their forms are misleading. It is the content and the cultural background that matter. A translator in such case needs to understand the meaning of the cultural expression then transfer it in the target language with the same cultural package. This can only be achieved with a translation that is semantically foreignized, which means preserving the cultural message, but structurally domesticized, i.e restructuring the form. The domestication of the form can be a somewhat difficult task: each word in the structure should carry a meaning that would contribute in building up the overall message of the expression. The following expression was used in the sixth voyage. In this part of the story Sinbad is living in a land ruled by a kind and generous king. Sinbad, after hearing about a ship that would sail to his homeland Baghdad, decides to bid the king farewell. The king invites Sinbad to stay and stresses that if he wishes so, then:

فعلى الرأس والعين  
(faʔalla arr`as walain)

Lit. trans. then on the head and the eye
This expression is very common in all Arabic societies. It is used as a way to express generosity and welcoming, and sometimes obedience. In the context of the story, it is clear that the expression connotes welcoming. Therefore, it is necessary that the translation carries this key concept in order to achieve a successful equivalence. Let us now examine the translations:

“on our head and eyes be it” (Payne: 208)
“on our head and eyes be it” (Burton: 54)

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We will be very glad (Haddawy: 342)

Payne and Burton presented the expression in quotations. This could be seen as a way to keep the expression foreignized. The question is what level of Foreignization does it serve? Translating the cultural expression in form literally does not facilitate Foreignization at all. The purpose of this strategy, according to Venuti (1995), is to take the reader abroad, closer to the target culture. The first two translations have foreignized the form which led to complete strangeness in meaning. In other words, Payne and Burton’s translations make no sense. Even the quotation makes no sense in the context. The target reader cannot elicit the meaning from the narrative itself. Another explanation could be avoidance. Such strategy is used several times by Dawood who finds it more convenient to drop any cultural challenges in his translated text.

Haddawy, on the other hand, eliminates the strangeness of the form and substitutes it with words that would make more sense and serve the cultural meaning. The Arabic expression has a positive connotation and carries a sense of joy. It reflects, as I demonstrated earlier, welcoming feelings, hospitality, generosity, and kindness. Hence, it can only be understandable to the target reader when the translation embraces these notions. The first impression a foreign reader should get is a positive feeling. Haddawy brought this sense of positivity and specifically joy with the word: glad. In the narrative the king is trying to persuade Sinbad to extend his stay; he conveys to him that if he insists on returning home, then he (the king) would not prevent him, but if he wishes to stay then he is more than welcome and that would please him as king. Haddawy’s translation fits very well with the narrative; it shows the target reader that the king is offering his hospitality with gladness, and this is the main message.

Proverbs

Proverbs are valuable literature to every society because they reflect a culture and a way of life; some even consider them as a form of philosophy. Arabic language is very rich with proverbs, whether it is Standard Arabic or Colloquial Arabic. They play a powerful role in transmitting a message. Aldebyan (2008) points out that proverbs “… are fraught with cultural, social, religious, political, historical and anthropological information and details about any nation.” (p. 101). The following proverb appeared in the third voyage:

والنفس أمارة بالسوء
This saying is taken from the Holy Qur’an: verse 53 in the chapter of Yousif (Joseph). It is commonly used in Arabic culture in a way that it is almost considered a proverb. The verse explains how one’s soul can be easily drawn to evil. It is contextually used to express weakness in fighting seductions and desires in life. This is how the proverb was translated:

for the heart is naturally prone to evil (Payne: 169)

for that the human heart is naturally prone to evil (Burton: 21)

-----

the soul is naturally prone to evil (Haddawy: 316)

Sinbad, after returning safely to Baghdad from his second voyage, feels a desire to set sail and pursue trade on another voyage. He expresses at the beginning of the voyage how he misses travel and trade overseas. He explains and supports his urge with the proverb as an excuse for gambling his life again. The translations above are almost the same except for the translation of the Arabic word النفس (annafs) which literally means the self. Payne and Burton translated the word as heart, whereas Haddawy used the word soul. Both words express the same meaning, because a man’s desire lies in his heart and/or soul. In Western culture one would express such a phrase with the word heart. The case in Arabic culture might be slightly different. It is true that the heart is where emotions and desires are; however, in Islam, specifically in the Qur’an, desires are expressed through the soul. The word النفس (annafs) is used elsewhere in the Qur’an in verse 28: chapter of Al-Fajr (The Dawn) in the same manner that it was used in the previously mentioned verse. The verse goes "[And thou, O soul at peace 28 Return to thy Lord well pleased with Him and He well pleased with thee 29] (Sher `Ali: 735). As seen from the bold words, النفس (annafs) is translated into the soul. The soul at peace is considered the opposite of the soul that is in unrest, that is, the soul which is prone to evil. So the concept of humans being weak in fighting evil desires is usually exemplified through the soul in Islamic religion and hence in Islamic culture as well.

When looking again at the translations, we notice that Haddawy foreignized the meaning of the saying as it is used in the religious text. On the word level, he translated the word as closely as possible to its original meaning, unlike Payne and Burton who domesticated the word and brought it closer to the target culture with the word heart.

Conclusion

Views on Haddawy’s translation of the Arabian Nights were positive and his translation was highly recommended. Irwin, for example, considered it “…the authentic flavor of those tales” (Irwin, 2009:7). However, and throughout my readings on Haddawy’s work, no secondary literature reflected on how Haddawy achieved such a successful translated version of The Arabian Nights. This led to my study’s question: what method did he follow, and how? My research question was also based on the
ongoing debate about Venuti`s Domestication and Foreignization strategies of translation. From my data analysis, my findings showed that Haddawy mostly used the Foreignization strategy, but he also used Domestication.

The analysis shows that Haddawy`s intention as a translator is clearly to take the foreign reader to The Arabian Nights` world and not to mold the original text into a Western style. As you read his text, you can sense the strong presence of culture and Islamic religion. I do not argue here that the Islamic context was absent in the other three translations, but it was either not strongly presented like in Dawood`s text or so foreignized that it crossed the borders of the target reader`s comprehension, and most importantly, his/her appreciation of the literary work as a cultural/Islamic piece as in Payne and Burton`s translations.

Haddawy combined Domestication and Foreignization in his translation of sense and form. He negotiated sense and form by transmitting the meaning through a foreignized method and transforming that meaning into a domesticated form. Haddawy often manages to preserve the effect of a foreign word by constructing all its cultural meanings together in a form familiar to the target audience. Haddawy, conversely, finds middle ground to bring the cultural sense and meaning in a domesticated form to avoid strangeness. This is seen in his translation of سعي (saʔa), where Haddawy brings to his readers the religious concept of the verb and what it means in Islamic culture. Unlike Dawood and Payne, Haddawy explains in his text that Sinbad`s action was preceded by intention, determination, planning, before he sets to gathering the wood to build the raft as his way out of the island. This sort of detail, and I also call it loyalty, in translating such a verb contributes not only in presenting to the audience a foreign culture, but also in translating to the reader the structure of the character, that is, how Sinbad uses his faith and wit as his weapons for survival. Haddawy`s limits for equivalence extend beyond the limits of culture and aim to transmit the theme of the narrative as well.

Haddawy achieved equivalence in translating The Tale of Sinbad The Sailor by preserving the cultural heritage of the classical collection through maintaining the Islamic sense and effect in content and meaning, whereas avoiding strangeness and distasteful structure by re-forming these cultural and religious concepts in a familiar form easy for the reader to understand. This combination of Foreignization in content and Domestication in form is accomplished through his successful method of semantic building blocks. When Haddawy meets an un-equivalent concept in the original text, he breaks down its meaning and then re-collects all the universal norms that concept has into a form in the target language that carries almost all the similar universal norms, and by that creates the same effect of the word/phrase in the translated text.

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References


Towards a Model for Analyzing and Assessing Translation of Qur’anic Idiomatic Phrasal Verbs

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Abstract
This paper focuses on developing a working model for analysing and assessing translation of Qur’anic Idiomatic Phrasal Verbs (QIPVs). It demonstrates that there are two categories of QIPVs: metaphorical and figurative. The former falls under the definition of ‘metaphor’ and fulfils its two purposes (referential and pragmatic) and three components (object, image, and sense). The latter category does not meet these criteria yet, IS still, semantically non-transparent. Drawing on the speech acts theory and the contrastive analysis approach; the model attends to these two categories from semantic and pragmatic perspectives. The author argues that adequacy of equivalents given to the QIPVs should be determined according to closeness to the intended meaning ascribed by the authoritative exegetical and lexicographical works (tertium comparationis). Semantically speaking, the closeness to denotative meaning should be considered since it reflects the informative level of meaning, and has to be given priority over the other levels of meaning, i.e. expressive and aesthetic. Pragmatically speaking, adequacy should be measured according to faithfulness to connotative meaning. Equivalents provided to QIPVs in a corpus of ten English translations of the Qur’an are closely scrutinised. The results reveal that the majority of equivalents demonstrate semantic deviation, overtranslation, undertranslation, and miscalculation of the intended conversational implicature.

Key Words: figurative Qur’anic phrasal verbs, Idiomaticity, metaphorical Qur’anic phrasal verbs, tertium comparationis, translating Qur’anic idiomatic phrasal verbs
1. Introduction

Idiomatic expressions, in any given language, constitute translators’ biggest headache due to their semantic, and pragmatic complexity. This complexity is doubled when they occur in scriptures to be utilised in an idiosyncratic manner and encumbered with sociolinguistic connotations. This paper will focus on one of the most significant aspects of idiomaticity in Arabic that is Qur’anic Idiomatic Phrasal Verbs (QIPVs). The aim here is to depict a working model for analysing and assessing translation of such challenging expressions.

1.1 English Idiomatic Phrasal Verbs (EIPVs)

A strange phenomenon occurring in English language was observed by English linguists in the eighteenth century in which proper verbs and adverbiai particles syntactically and semantically collocate to generate a unit of meaning that is totally different from the sum of the literal meanings of that verbs and particles. Since then, this phenomenon has been labelled as idiomatic English Phrasal Verb (EPVs), and become the focus of the English scholars in such fields as grammar, linguistics, pedagogy, and lexicography. Those scholars have provided comprehensive definitions of the phenomenon. The crux of their definitions is that EPVs are a combination of two or three elements (a verb + a preposition, a verb + an adverb, or a verb + an adverb + a preposition), which functions as a single unit of meaning in the sense that its meaning cannot be inferred from the total sum of the meanings of its separate elements (Aldahesh 2009). Examples of this phenomenon include: to carry out, to carry on, to turn up, to turn on, to turn off, to sort out, to give up, to give in, to give away, to get away with, to black out, to tip off, to take off, to take in, to put up with, etc.

1.2 Arabic Idiomatic Phrasal Verbs (henceforth AIPVs)

Unlike English, Arabic does not allow proper verbs to combine with adverbs. It allows them, however, to combine with prepositions ‘ḥurūf al-Jarr’. Illustrative examples include: ʾatāʾ ʿalā (to destroy, to finish), ʾatāʾ min (to come from), ʾatāʾ bi- (to bring), naẓaraʾ ilā (to look at), naẓara fi (to investigate). In spite of the fact that these combinations are rather common, frequent and widely used in both written and spoken Arabic, Arabic linguists do not group them under a particular heading. The main semantic feature of AIPVs is that the prepositions modify to a great degree the basic meanings of the verbs with which they combine. Their affect on verbs causes a “semantic transfer” to the extent that they change their dictionary meanings (Dāwood 2002: I, 6; Lentzner 1977: 161). Hence, altering a given preposition entails altering the meaning of the whole combination. It is not uncommon in Arabic to see verbs that take one preposition for one meaning, and another preposition for other meanings. E.g. raḥiba fi (to desire something), and raḥiba ʿan (to detest something) (Cf. Lentzner 1977: 155-195). In other words, there is a semantic interaction between the verb and the preposition. This interaction plays a vital role in determining the degree of the AIPVs’ idiomaticity. Let us illustrate this by means of examples taken from the Qur’ān:

(Aultelahin Allahul Qalubumul Tqwa) (Qalamara: 3)

ʾUlāʾika allathīn Allahu qulībahumal li al-taqwā ‘… whose hearts God has proved to be aware’ (Q. 49:3) (Abdel Haleem 2010, p. 516).
The prepositions *li-* in this example has changed the original significance of the verb *imtaḥana* ‘lit. to examine or evaluate something’ into a new significance that is ‘to prepare something for something else’.

Another semantic feature is that Arabic verb-preposition combinations are of two distinct categories, namely: idiomatic (metaphorical/figurative/non-transparent) and non-idiomatic (literal/transparent). The first category is a verb-preposition combination where the verb changes its basic meaning to form a new single unit of meaning with the preposition. This new meaning is utterly different from the lateral meanings of the verb and the preposition. The meaning of the verb *amsaka* (literally: ‘to catch’), for instance, turns out to be ‘to stop’ when combining with the preposition ‘*an*’ in: *wa lisānūhā lā yumsiku ‘an al-tīlāwati* ‘and her tongue does not stop reciting the Qur’an’ (Maḥfūẓ 1991: 328, My translation). The second category is a verb-preposition combination in which the verb and the preposition retain their basic meanings. A good example is the combination *haraba min* ‘to escape from’ in: *wa ‘ahrubu min al-mawtī* ‘and I escape from the death’ (Adonis 1996, My translation). It is worth mentioning that since both the literal and idiomatic types of structure share the same syntactic properties, the distinction between them is confined to their semantic peculiarities. The non-idiomatic/literal type of the combination is a mere verb plus a preposition combination thus it is excluded from the phenomenon of AIPVs and falls out of the scope of this study.

It is important to say that the context in which the Arabic verb-preposition combinations are employed plays a significant role in determining their idiomaticity. Thus, for understanding whether a given Arabic verb-preposition combination is used literally or metaphorically, one needs to take into consideration the surrounding context of that combination.

Another important semantic feature of AIPVs is that their significance is affected by four different variables: 1) the original significance of the verb, 2) the contextual significance of the verb, 3) the associated meaning of the preposition (the special meaning understood from the preposition as a result of its combination with a verb), and 4) the object governed by the preposition, whether it is a human or non-human, indicating time or indicating place etc. (Cf. Al-Shamsān 1986: 252 & 747; and Dāwood 2002: I, 21-22). This intricate and multifaceted relationship between the Arabic verbs and prepositions has been approach by Arabic classical and modern grammarians by attending to four different but interrelated factors, namely: *al-tā alluq* (verb-preposition relation/attachment/dependency), *al-ta’addī* (verb transitivity), *al-ināba* (preposition substitution) and *al-tadmīn* (verb implication). Going into these factors in detail falls beyond the scope of this paper.

### 1.3 Qur’anic Idiomatic Phrasal Verbs (henceforth QIPVs)

The QIPVs are AIPVs that are characterised by the very Qur’anic-specific features. They are of two types with regard to their word order patterns, namely: non-split and split depending upon the preposition’s location in a given Qur’anic structure. In the non-split type of QIPVs the preposition is located right after the verb with which it combines. The non-split falls into several syntactic patterns depending upon the verb (i.e., transitivity, tense, and voice) and the number of prepositions with which they combine. These patterns are illustrated in what follows:

*Intransitive Present Active Verb + Preposition*
Towards a Model for Analyzing and Assessing Translation of Qur’anic Aldahesh

**Yakādu sana barqīhi yathhabu bi al-ābsār (Q. 24:43).**

“... the flash of its lightning almost snatches sight away” (Abdel Haleem 2010, p. 356)

In the split type of QIPVs, however, the preposition is not located immediately after the verb with which it combines. It is rather separated from it by one or more constituents. The split type falls into a number of syntactic patterns depending upon the type of the verb (i.e., transitivity, tense, and voice), the number of constituents, and the number of prepositions that come after that verb. These patterns are illustrated in what follows:

*Intransitive Present Active Verb + Agent + Object + Preposition*

\[
\text{Fa lā tuthhib nafsaka `alayhi hasarāt (Q. 35:8).}
\]

“... do not waste your soul away with regret for them” (Abdel Haleem 2010, p. 436).

Semantically speaking, given the nature of Qur’an as a book of guidance that deals with a wide range of human activates, thoughts, feelings, beliefs, and human relation with the surrounding world, we find it quite difficult to confine the usage of QIPVs in the Qur’anic discourse to a limited number of semantic fields. The QIPVs have been employed in diverse semantic fields throughout the Qur’an. The major semantic fields of QIPVs include, but not limited to, the following field: (Cf. Dāwood, 2002, pp.1: 71-72):

- **Movement (Concrete), e.g.,**

\[
\text{Wa qālū li ikhwānīhim ithā darabūフィ al-ālrdī `aw kānū ghuzū (Q. 3:156).
}\]

“... and said of their brothers who went out on a journey or raid” (Abdel Haleem, p. 71)

- **Movement (Metaphorical), e.g.,**

\[
\text{Lā ya`thi al-bāṭilu min bayni yadayhi wa lā min khalfihi (Q. 41:42).
}\]

“... which falsehood cannot touch from any angle” (Abdel Haleem 2010, p. 482)

- **Speech, e.g.,**

\[
\text{Wa mathalu al-lathīna kafārū ka mathali al-lathī yan `īgu bi mā lā yasma `u ʾillū du`ān wa nidā́} (Q. 2:171).
\]

“Calling to disbelievers is like a herdsman calling to things that hear nothing but a shout and cry” (Abdel Haleem 2010, p. 27)

- **Cognition (Mental), e.g.,**

\[
\text{ʾalam tara` ilā al-lathī hājjja ʾibrāhīmi fī rabbihi `an `āḥu Allahu al-mulk (Q. 2:258).
}\]

“[Prophet], have you not thought about the man who disputed God had given him power to rule?” (Abdel Haleem 2010, p. 44)

- **Cognition (Sensual), e.g.,**

\[
\text{Wa kathālika ʾa`tharna alayhimu li ya`lamu `anna wa`da Allahu ḥaq (Q. 18:21).
}\]

“In this way We brought them to people’s attention so that they might know that God’s promise [of resurrection] is true” (Abdel Haleem 2010, p. 297)
Towards a Model for Analyzing and Assessing Translation of Qur’anic Aldahesh

- **Feelings**, e.g., "Did we not relieve you heart for you" (Abdel Haleem 2010, p. 597)
  
  ًAlam nashra ḥlaka ṣadrak (Q. 94:1).

- **Disobedience**, e.g., “The deeds of anyone who rejects [the obligations of] faith will come to nothing, and in the Hereafter he will be one of the losers” (Abdel Haleem 2010, p. 108)
  
  ًWa man yakfur bi al-ʾimān fa qad ḥabita ṣamaluhu wa huwa fī al-ʾākhiratī min al-khāsirin (Q. 5: 5).

- **Obligation**, e.g., “You who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may be mindful of God” (Abdel Haleem 2010, p. 29)
  
  ًYā ʾayyyuhā al-lāthīna ʾamanū kutiba ʿalaykum al-ṣyāmu kamā kutiba ʿalā al-lāthīna min qablikum laʿallakum tattaqūn (Q. 2: 183).

- **Objection**, e.g., “Their only grievance against them was their faith in God, the Mighty, the Praise worthy” (Abdel Haleem 2010, p. 591)
  
  ًWa mā naqimū minhum ʾillāʾ an yuʾminū bi-llāhī al-ʾazīz al-ḥamīd (Q. 85:8).

- **Endeavor**, e.g., “Who could be more wicked than those who prohibit the mention of God’s name in His places of worship and strive to have them deserted?” (Abdel Haleem 2010, p. 19)
  
  ًWa man ʿazlamu minman manaʾa masājīda Allāhī ʾan yuthkara fīṣmu huwa saʿā fī khrābihā (Q. 2: 114).

- **Disclosure**, e.g., “The next day, Moses’ mother felt a void in her heart – if We had not strengthened it to make her one of those who believe, she would have revealed everything about him” (Abdel Haleem 2010, p. 387)
  
  ًWa ʾaṣbaha fuʾādu ʿumi mousā fārīghan waʾin kādat latubdi bihi lawlāʾ an rabaṭnāʾ alā qalbīhā litaqūna min al-mūʾāmin (Q. 28:10).

- **Concealing**, e.g., “God has sealed their hearts and their ears, and their eyes are covered. They will have a great torment” (Abdel Haleem 2010, p. 4)
  
  ًKhatama Allāhu alā qulubihum wa ʿalā samāʾihim wa ʿabsārīhim ghishāwatun wa lahum ʿaṭhābun azīm (Q. 2:7).

- **Prevention**, e.g., “And are these the people you swore God would never bless?” (Abdel Haleem 2010, p. 157)
  
  ًʾAhāʾ ʿulāʾ i al-lāthīn ʾaqsaṭtamumulā yanālūhumul Allāhu bi raḥmatīhū (Q. 7:49).
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(وكيف تأخذونه وقد أفضى بعضكم إلى بعض وأخذن عليكم ميثاقا غليظا) (النساء: ٢١)

Wa kayfa ta’khuthinahu wa qad ‘afda ba’dukum ilā ba’d wa ‘akhathna alaykum mithaqqan ghalizā (Q. 4: 21).

“How could you take it when you have lain with each other and they have taken a solemn pledge from you?” (Abdel Haleem 2010, p. 82)

- Astray, e.g.,

(ومن يعش عن ذكر الرحمن نقيض له شيطانا فهو له قرين) (الزخرف: ٦٣)

Wa man ya’shu ‘an thikri al-rahmāni nuqayyiḍa lahu shayṭāna fahuwa lahu qarīn (Q. 43:36).

“It is those who turn away from the revelations of the Lord of Mercy” (Abdel Haleem 2010, p. 493)

- Preparation, e.g.,

(إن الذين يغضون أصواتهم عند رسول الله أولئك الذين امتحن الله قلوبهم للتقوى لهم مغفرة وأجر عظيم) (الحجرات: ٣)

ʾInna al-lathīna yaghiḍūna ‘aswātahum ‘inda rasūlilāhī ‘aulā’ika al-lathīn Ḭintahāna Allahu qulubahum lil taqwā lahum maghfiratun wa ’ajrun ’azīm (Q. 49: 3).

“It is those who lower their voices in the presence of God’s Messenger whose hearts God has proved to be aware – they will have forgiveness, and a great reward -” (Abdel Haleem 2010, p. 516)

- Consuming, e.g.,

(ولأنا تأكلوا أموالهم إلى أموالكم) (النساء: ٢)

Wa lā tʾakulu ’amwālahum ilā ’amwālikum (Q. 4:2).

“… and do not consume their property along with your own” (Abdel Haleem 2010, p. 78)

- Difficulty, e.g.,

(وإن كان كبر عليك إعراضهم فإن استطعت أن تبتغي نفقا في الأرض أو سلما في السماء فأتهم) (الأنفال: ١١)

Wa ’in kāna kabura ’alayka ’i’rāduhum faʾin ‘istaṭa’ta ’an tabtaghiya nafaqan fi al-ʿardi ’aw sullaman fi al-sāmaʾ i faʾatiyahu m biʾāyah (Q. 6:35).

“If you find rejection by the disbelievers so hard to bear, then seek a tunnel into the ground or a ladder into the sky, if you can, and bring them a sign” (Abdel Haleem 2010, p. 179)

- Support, e.g.,

(وليربط على قلوبكم ويثبت به الأقدام) (الأنفال: ١١)

Wa liyarbiṭa ‘alā qulubikum wa yuthabinta bihi ’al-ʾaqdām (Q. 8:11).

“… to make your hearts strong and your feet firm” (Abdel Haleem 2010, p. 179)

- Destiny, e.g.,

(Qulnā ’iḥmil fīhā min kulli zawjayni ‘iḥnayni wa ’aḥlaka ’illā man sabaqa ’alyahi al-qawl (Q. 11:40).

“We said, Place on board this Ark a pair of each species, and your own family – except those against whom the sentence has already been passed” (Abdel Haleem 2010, p. 227).

2. Research Methodology

In this section the methodology used in the present study is outlined. It covers the research theoretical framework, data collection, data analysis and the research procedure followed in conducting the study.

2.1 Research Theoretical Framework
A thorough analytical reading of the Qur’an is conducted in order to pinpoint the ayas (Qur’anic verses) in which QIPVs are used. The translations of these ayas in ten of the English translations of the Qur’an are closely analysed, compared, and assessed. The linguistic contrastive analysis approach (as introduced and implemented by James (1980)) is utilized as a theoretical framework. The QIPVs and their provided translations are described, compared and assessed at both microlinguistics and macrolinguistics levels.

The contrastive analysis approach utilized in this study is not confine to lexical-semantic level, it rather covers the pragmatic aspects involved in translating QIPVs into English. House (2009) indicates that:

Contrastive linguistics becomes even more relevant when it extends its scope to deal not only with linguistic forms but with the way they are typically used in different languages to organize information, perform communicative acts, or express attitude. How far languages do and do not correspond in general across these different levels obviously gives crucial guidance to the translator when it comes to establishing correspondences across particular texts in different languages (p.16).

James (1980) proposes two principal procedures in conducting a contrastive analysis study, namely: description and comparison. He also introduces the notion of tertium comparationis as a yardstick. According to James (1980), it is the sameness CONSTANT that constitutes the basis of comparison between the two texts upon which the contrastive analysis is to be conducted. House (2009) defines the term of tertium comparationis as “the third element or factor that is the common ground between two elements being compared.” (p. 31).

In this study the tertium comparationis is the meaning of the QIPVs as determined by the main authoritative classical and contemporary exegetes of the Qur’an and Arabic lexicographers.

### 2.2 Data collection

A corpus of the most common and circulated ten English language translations of the Qur’an is scrutinized, compared and assessed to determine the extent to which each translation achieves the functional-idiomatic equivalent of the QIPVs. Muslims and non-Muslims, Arab and non-Arab, and male and female translators have translated the Qur’an into English. The reason for selecting these translations rather than the others is, apart from being the most popular ones, to represent the translators’ different religious, gender, and linguistic backgrounds. The English translations of the Qur’an that are investigated in this study are as follows:

* Muhammad Marmaduke Pickthall. The Meanings of the Glorious Qur’an (First published 1930). Muhammad Marmaduke Pickthall is a converted Muslim. He is an English native speaker.
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* Muhammad Habib Shakir. *The Qur’an: Translation*. (First published 1968). Muhammad Habib Shakir is a Pakistani Muslim with Shi’ite background scholar. He is a native speaker of neither Arabic nor English.
* Muhammad Zafrulla Khan. *The Quran: The Eternal Revelation vouchsafed to Muhammad the Seal of the Prophets*. (First published 1971). Muhammad Zafrulla Khan is a Pakistani Ahmadi Qadiani scholar. He is a native speaker of neither Arabic nor English.
* Muhammad Asad. *The Message of the Qur’an* (First published 1980). Muhammad Asad is an Austrian converted Muslim. He is a native speaker of neither Arabic nor English.
* Ali Quli Qara’i. *The Qur’an With a Phrase-by-Phrase English Translation*. (First published in 2004). Qara’i is an Iranian Muslim with Shi’ite background. He is a native speaker of neither Arabic nor English.
* Laleh Bakhtiar. *The Sublime Quran*. (First published 2007). Laleh Bakhtiar is an Iranian American Muslim woman. She is an English native speaker.

2.3 Data Analysis

The data collected from the above-mentioned translations of the Qur’an is described, analysed, compared and assessed by utilizing the linguistic contrastive analysis approach. Employing a qualitative analysis, the data analysis is conducted to address the following research questions:

1) To what extent the translators of the Qur’an are successful in providing the English functional-idiomatic equivalent of the QIPVs?
2) What are the types of translational pitfalls made by translators of the Qur’an when tackling the question of QIPVs.
3) What are the strategies employed by translators when dealing with QIPVs.
4) What are the most adequate and recommendable strategies employed by the selected translators in rendering the QIPVs.

Employing the two principal procedures proposed by James (1980) i.e. description and comparison, the data is described, and compared to explore the extent to which the prescribed translators were accurate in providing the intended meaning of these expressions. In this study the basis of comparison or, to use James (1980) term, a tertium comparationis is the meaning of the QIPVs as determined by the main authoritative classical and contemporary exegetes of the Qur’an and Arabic lexicographers. It is worth mentioning that the degree of idiomaticity of QIPVs varies from transparent to opaque. The transparent literal structures are excluded from this study, as they are straightforward and not problematic in translation.
2.4 Research Procedure

The procedures used to conduct the present study are as follows:

1. Conducting a thorough analytical reading of the Qur’an in order to pinpoint the *ayas* (Qur’anic verses) in which QIPVs are used.
2. Scrutinising and presenting the equivalents provided to these QIPVs in a corpus of ten English translations of the Qur’an.
3. Analysing the QIPV under study in the light of the theoretical framework mentioned above to highlight its syntactic, semantic and pragmatic features.
4. Describing and comparing the provided equivalents of the QIPVs at both microlinguistics and macrolinguistics levels.
5. The intended meaning of the QIPVs as ascribed by the authoritative Qur’anic exegetical and lexicographical works is taken as a basis of comparison (*tertium comparationis*).
6. Analysing these ‘equivalents’ to underscore the strategies utilised by the selected translators in rendering the QIPVs at hand.
7. Comparing and assessing the strategies in view of the prescribed theoretical framework to determine the most adequate one.
8. Drawing on the speech acts theory to propose a working model for analysing and assessing translation of QIPVs.

3 Model’s Parameters

3.1 Categories of QIPVs

A close look at the QIPVs reveals that they can be classified, for analytical purposes, into two categories, namely: metaphorical and figurative QIPVs. The difference between these two categories is explored in what follows:

3.1.1 Metaphorical QIPVs

The majority of QIPVs fall under the definition of ‘metaphor’, fulfil its two purposes, and have its three components. Nida defines metaphor as “a figurative expression used to make an implicit comparison between items” (Nida 1975, p. 231). Along these lines, Newmark delineates metaphor as:

“[…] any figurative expression: the transferred sense of a physical word […]; the personification of an abstraction […]; the application of a word or collocation to what it does not literally denote, i.e., to describe one thing in terms of another. All polysemous words (a ‘heavy’ heart) and most English phrasal verbs […] are potentially metaphorical” (Newmark 1988, p. 104).

By saying “and most English phrasal verbs […] are potentially metaphorical”, Newmark excludes the English phrasal verbs that literally denote, and those that do not satisfy the criteria he sets for metaphor. This is quite relevant to the QIPVs as El-Zeiny (2011) explains.

The essence of the comparison between two items expressed metaphorically by a metaphor is the similarity between these items. That is the sense of one item is transferred to express the sense of the other item because of a sort of similarity between them (p. 248).

Newmark (1988) devises three components for ‘metaphor’, namely: object, image, and sense. The object refers to “what is described or qualified by the metaphor” (p. 105); the image
refers to “the picture conjured up by the metaphor, which may be universal [...] , cultural [...] , or individual [...] ” (p. 105); and the sense refers to “the literal meaning of the metaphor; the resemblance or the semantic area overlapping object and image; usually this consists of more than one sense component - otherwise literal language would do” (p. 105). The last component (sense) constitutes the aspect of similarity between the object and the image (El-Zeiny 2011, p. 248). Newmark (1988) illustrate these three components in the following diagram:

![Figure 1 Components of ‘metaphor’ Newmark (1988)](image)

This has been said, metaphor is of two purposes, namely: referential and pragmatic. The former is a cognitive one and it is “to describe a mental process or state, a concept, a person, an object, a quality or an action more comprehensively and concisely than is possible in literal or physical language” (Newmark 1988, p. 104). The pragmatic purpose, however, is an aesthetic one and it is “to appeal to the senses, to interest, to clarify ‘graphically’, to please, to delight, to surprise” (Newmark 1988, p. 104).

When it comes to translation, metaphor constitutes “the most important particular problem” (Newmark 1988, p. 104). This is due to two reasons. The first reason is the conflict between the three levels of meaning in the target text, i.e., the aesthetic, expressive and informative meanings. Such a conflict inevitably leads to scarifying one level of meaning for the sake of the other levels (El-Zeiny 2011, p. 249). The second reason is related to deciding on “how much space to allot to the criss-crossed area of sense, and further to determine whether this area is: (a) positive or negative; (b) connotative or denotative” (Newmark 1988, p. 104).

There exist a number of procedures proposed by Wonderly (1971), Larson (1984) and Newmark (1981; 1988) for translating metaphor. These procedures summarised by El-Zeiny (2011) as follows:

1. to reproduce the metaphor provided the TL permit;
2. to reproduce the SL by an equivalent TL metaphor;
3. to reduce metaphor to sense;
4. to translate the same metaphor plus sense;
5. to substitute the metaphor by a simile;
6. deleting the metaphor if the text is not authoritative or expressive and the metaphor’s function is fulfilled elsewhere; and
7. replacing the metaphor by a simile plus sense (El-Zeiny 2011: 149-250).
It is worth mentioning that scholars are of diverse views as to classifying metaphor. The reason behind their diversity is the different scales adopted by them (Zahid 2009). Fowler (1926), for instance, adopts ‘mental’ scale and classifies metaphors to ‘live’ and ‘dead’ metaphor. Newmark (1988), on the other hand, adopts ‘multidimensional’ scale and classifies metaphor to six types, namely; dead metaphor, cliché metaphor, stoke or standard metaphor, recent metaphor, original metaphor, and adopted metaphor. Whereas Dickins et al. (2002) adopt ‘lexical’ scale and classify metaphors to lexicalised and non-lexicalised metaphors. For the sake of brevity, we will not go through the definitions of these types. What is relevant to our topic, however, is that the metaphorical QIPVs can be considered as, to use Newmark’s term, stoke or standard metaphors, which are established metaphors “which in an informal context is an efficient and concise method of covering a physical and/or mental situation both referentially and pragmatically” (Newmark 1988, p. 108).

The metaphorical QIPVs are exemplified in the following Qur’anic structures:

٧٣

Wa ’āyatun lahumu al-laylu naslakhu minhu al-nahāra fa ’ithā hum mużlimūn (Q. 36:37).

“The night is also a sign for them: We strip the daylight from it, and - lo and behold! -they are in darkness” (Abdel Haleem 2010, p. 443).

The metaphorical QIPV in this verse is naslakhu min. The object of ‘metaphor’ here is: presenting the alternating of the day and night as one of God’s signs. The image of ‘metaphor’ is: striping off the skin. The sense of ‘metaphor’ is: extracting the day from the night. Another example is:

٢٢

Fa makatha ghayra ba ’idin fa qāla ’ahaţu bimā lam tuḥit bhi wa ji tuka min saba’ in bi naba’ in yaqīn (Q. 27:22).

“But the Hoopoe did not stay away long: he came and said: ‘I have learned something you did not know: I come to you from Sheba with firm news’” (Abdel Haleem 2010, p. 379).

The metaphorical QIPV in this verse is ahaţa bi- which is repeated twice in this structure. The object of ‘metaphor’ here is: the thorough knowledge of something. The image of ‘metaphor’ is: the surrounding, or fencing. The sense of ‘metaphor’ is: to comprehensively encompass or fully understand. Another example is:

٠٧

Khatama Allāhu ‘alā qulubihim wa ‘alā sam’ihim wa ’absārihim ghishāwatun wa lahum ‘athābun ‘azīm (Q. 2:7).

“God has sealed their hearts and their ears, and their eyes are covered. They will have great torment” (Abdel Haleem 2010, p. 4).

The metaphorical QIPV in this verse is Khatama ‘alā. The object of ‘metaphor’ here is: the denying hearts of disbelievers. The image of ‘metaphor’ is: closing hearts by a seal. The sense of ‘metaphor’ is: refusing to observe the truth.

3.1.2 Figurative QIPVs

The second category of QIPVs is the figurative QIPVs. By this category we mean those QIPVs that do not really fit in the category of ‘metaphor’ for the reason that they do not have the aforementioned components of ‘metaphor’ yet, still semantically non-transparent i.e. their intended meanings cannot be figured out from the meanings of their constituent parts (verb and preposition). The figurative QIPVs are exemplified in the following Qur’anic structures:
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Aldahesh

Sa nafrughu lakum ʾayyuha al-thaqalān (Q. 55:31).

“We shall attend to you two huge armies [of jinn and mankind]” (Abdel Haleem 2010, p. 533).

احشروا الذين ظلموا وأزواجهم وما كانوا يعبدون. من دون الله فافدوهم إلى صرائط الجحيم (الصافات: 22 و 23).

Wa ʾahshurū al-lathūn zalamū wa ʾazwajahum wa mā kānū yaʿbudūna min dūnillāhi fahdūhum ʾilā sirāṭ al-jahīm (Q. 37:22-23).

“[Angels], gather together those who did wrong, and others like them, as well as whatever they worshipped beside God, lead them all to the path of Hell” (Abdel Haleem 2010, p. 447).

Newmark (1988) indicates that translator has “to tease out the meaning of each word in a figurative meaning by matching its primary meaning against its linguistic, situational and cultural contexts” (Newmark 1988, p. 106). Elaborating on this point, Zahid (2009) asserts that “A translator is called upon to not bind himself within the grammatical structure and the denotative meaning, but dig beyond the first meaning into the ‘meaning of meaning’ instead” (p. 8).

3.2 Speech acts

Studying language in use is the main focus of pragmatics, which has been defined as the study of “those relations between language and context that are grammaticalized, or encoded in the structure of a language” (Levinson, 1983, p. 9). It explores the ways by which meaning is produced by addressee(s) and understood by addressee(s) in a particular situational context. By concentrating on the communicative meaning and taking into account a number of extra linguistic factors, which paly a vital role in determining the functional aspects of that meaning, pragmatics is differentiated from semantics, which concerns itself with the literal meaning that is linguistically encoded. That is to say, pragmatics concentrates on how to infer the communicative intended meaning of a given utterance by analysing its textual and contextual peculiarities. Thus, pragmatists’ major concern is “the interrelation of language structure and principles of language usage” (Levinson, 1983, p. 9). Speech acts theory is the main aspect of pragmatics. It was first introduced by Austin (1962) in his book How to do Things with Words and further advanced by Searle (1969) in his book Speech Acts: An Essay in the Philosophy of Language. Speech acts are defined as "the acts we perform when, for example, we make a complaint or a request, apologize or pay someone a compliment" (Hatim 2001, p. 179). In addition, Austin categorises three distinct, yet interrelated, dimensions of speech act, namely: locutionary, illocutionary and prelocutionary. Locutionary act is the act of doing something in the "full normal sense" (p. 94). It is "roughly equivalent to uttering a certain sentence with a certain sense and reference, which again is roughly equivalent to 'meaning' in the traditional sense" (p. 109). Illocutionary act, however, is the "[...] performance of an act in saying something as opposed to performance of an act of saying something" (pp. 99-100) [Emphasis in original], for instance "informing, ordering, warning, undertaking, [...]", i.e. utterances which have a certain (conventional) force" (p. 109). Whereas the prelocutionary act is "what we bring about or achieve by saying something, such as convincing, persuading, deterring, and even, say, surprising or misleading" (p. 109) [Emphasis in original]. Hence, a given speech act is a total combination of three concurrent acts: a locutionary, which denotes the utterance itself, an illocutionary, which denotes the intended communicative meaning behind the utterance, and the perlocutionary, which denotes the reaction the utterance produce on the addressee (Hale 2004, p. 6). So, when we say something, this is what often happens:

Speakers utter things (utterance act), and in uttering things they often say things (locutionary act), and in saying things they often do things (illocutionary act). And typically speakers bother with all this because they want to communicate something to a
hearer, and even have some effect on the thought and/or action of that hearer (perlocutionary act) (Harnish 2010, P. 6).

Therefore, Austin's (1962) three aspects of utterance 'locution', 'illocution', and 'perlocution' can be referred to as 'sense', 'force', and 'effect' respectively (Marogy 2010, p. 61; Hatim 2001, p. 179).

Drawing on the theory of speech acts, Grice (1975) introduces the notion of the cooperative principle and its maxims. He indicates that in any given communicative situation there exist a principle and a set of maxims that ought to be followed by the participants i.e., the addressee and the addressee so as to achieve certain communicative purposes (cf. James 1980, p. 128; Bell 1991, p. 181; Baker 1992, p. 259). Grice (1975) formulates the cooperative principle that participants are expected to observe as follows: “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” (p. 45). Further, he distinguishes four categories for that principle, namely, Quantity, Quality, Relation, and Manner. Under each category fall a number of maxims. The maxims are as follows:

1) **Quantity:**
   i) Make your contribution as informative as is required (for the current purposes of the exchange).
   ii) Do not make your contribution more informative than is required.

2) **Quality:**
   i) Do not say that for which you lack adequate evidence.
   ii) Do not say what you believe to be false.

3) **Relation:**
   i) Be relevant.

4) **Manner:**
   i) Avoid obscurity of expression.
   ii) Avoid ambiguity.
   iii) Be brief (avoid unnecessary prolixity).
   iv) Be orderly.

In everyday conversations, interlocutors almost always flout these maxims and expect hearers to notice the flouts and draw conclusions. Thus, "[w]hen hearers notice these infringements they continue to assume that the speaker is making infringements for a good reason. These conclusions are referred to by Grice as *conversational implicatures*" (James 1980, p. 128) [Emphasis in original]. The conversational implicature is based on the assumption that conversations are guided by the above-mentioned maxims, and when one of these maxims is violated “something is implied above and beyond the normal routines of conversation” (Fawcett 2001, p. 124).

Being a book of guidance with a divine source, the Qur’an addresses all mankind and throughout generations. Its divine message is not conform to those contemporaries to its revelation time in the Arabian peninsular. Therefore, its discourse is characterised by employing different
means to perform speech acts for fulfilling different purposes. A close look at the Qur’anic discourse reveals that both, to use Searle’s terms, direct and indirect speech acts are employed.

The notion of speech acts is, to a great extent, relevant to the issue of translating QIPVs. The relevance of the notion is threefold: 1) the QIPVs are employed in the Qur’an to perform many different kinds of speech acts. The fact remains, however, that QIPVs have to be looked at within their communicative contexts in order to determine their intended communicative values; 2) focusing on the locutionary/semantic meanings rather than the illocutionary/pragmatic meanings when QIPVs are translated into English would result in providing unintended meanings of given QIPVs; and 3) many QIPVs are polysemous in that they may occur in many different meanings according to the contexts in which they are used.

What makes the theory of conversational maxims and conversational implicatures relevant to the topic at hand is that they assist in the reception of idiomaticity of QIPVs. In addition, the knowledge of conversational maxims and conversational implicatures, according to Fawcett (2001), should constitute part of the translator's competence since "[…] different languages will apply the principles in different ways in different situations“ (p. 124).

Grice (1975) maintains that there are two levels that need to be considered when it comes to infer a given conversational implicature, the level of what is said and the level of what is implicated. When the addressee violates a maxim at the level of what is said, the addressee is “entitled to assume that that maxim, or at least the overall Cooperative Principle, is observed at the level of what is implicated” (Grice 1975, p. 52). Violating a maxim deliberately might be driven by personal reasons on the part of the addressee (e.g., wishing to mislead the addressee), or driven by some rhetorical purposes such as: exaggeration, irony, etc. albeit the addressee “does not necessarily fall short in speaking the language properly or observing its grammatical rules consistently when overriding these pragmatic maxims” (Marogy 2010, p. 63). To do justice to this perspective, the two levels of analysis proposed by Grice (1975), i.e. what is said and what is implicated levels will be considered. Scrutinizing the data at the first level would enable us to account for its propositional, linguistically encoded, semantic meaning (i.e. the locutionary act), whereas doing so at the second level would allow us to underscore its pragmatic properties and in turn to determine the intended communicative meaning (i.e. the illocutionary force).

4 Adequacy/Inadequacy

Given the multi-layered nature of textual and contextual meanings of the QIPVs, and since translation is “concerned with meaning” (Dickins et al, 2002, p. 52), we believe that analysing and assessing the adequacy/inadequacy of the equivalents provided for them ought to be measured in a multidimensional way. At the semantic level of the analysis and assessment, the metaphorical QIPVs must be analysed and assessed according to the framework proposed by Newmark (1988) (i.e object, image, and sense). Such a framework has been adopted by some researchers who accounted for the issue of translating Qur’anic metaphors into English (cf. El-Zeiny, 2011; Zahid, 2009). The figurative QIPVs, however, should be analysed and assessed by attending to their literal and figurative meanings. That is to say that the chosen metaphorical and figurative QIPVs are compared to their TL ‘equivalents’ provided by the selected translators in order to shed some light on the strategies employed by these translators in rendering QIPVs in English and to measure
the adequacy/inadequacy of the ‘equivalents’ provided. The most adequate strategy will be recommended.

However, at the pragmatic level of the analysis and assessment of the QIPVs, when the focus is on their contextual properties, the QIPVs ought to be analysed and assessed in the light of the speech acts and conversational implicature theories. Then the chosen QIPVs to be compared to their TL equivalents provided by the selected translators in order to shed some light on the strategies employed by these translators in rendering QIPVs in English. The most adequate strategy will be recommended.

This has been said, at both the semantic and pragmatic levels of analysis adequacy/inadequacy is assessed according to closeness to the intended meaning ascribed by the authoritative exegetical and lexicographical works (tertium comparationis). At the semantic level the closeness to the denotative meaning - also known as cognitive, propositional or literal meaning (cf. Dickins et al, 2002, p. 52) - is considered since, according to El-Zeiny (2011), it reflects the informative level of meaning, and has to be given the priority over the other levels of meaning, i.e. expressive and aesthetic when a conflict among them occurs. Following Newmark (1988), El-Zeiny (2011) proposes three parameters to measure the faithfulness to the denotative meaning. She asserts that:

Faithfulness is measured in terms of ‘semantic deviation’, ‘overtranslation’ and ‘undertranslation’. ‘Semantic deviation’ refers to giving the wrong denotative meaning. “Overtranslation”, according to Newmark, is defined as “a translation that gives more details than its corresponding TL unit, often a more specific word”. “Undertranslation”, in contrast, is defined as a translation that “gives less detail and is more general than the original” (Newmark, 1988: 284-5) (El-Zeiny, 2011, p. 257).

At the pragmatic level the adequacy/inadequacy of equivalents given to the QIPVs should be assessed according to the faithfulness of those equivalents to the connotative meaning of the QIPVs. By the connotative meaning we mean “associations, which over and above the denotative meaning” (Dickins et al, 2002, p. 66). Dickins et al (2002) distinguish six types of the connotative meanings all of which need to be taken into consideration when analysing and assessing the equivalents provided to the QIPVs, namely: attitudinal meaning, associative meaning, affective meaning, allusive meaning, collocational meaning, and reflected meaning (Dickins et al, 2002, pp. 66-76).

5 Model for Analysing and Assessing Translation of QIPVs

Drawing on the above-mentioned theories, we propose the following model for analysing and assigning translation of QIPVs.
Figure 2 Model for analysing and assigning translation of QIPVs

6 Illustrative Example

In this section, we shall apply our proposed model to analyse and assess the equivalents given to one of the most significant QIPVs by the selected translators, and illuminate the different approaches adopted by them.

“Sa nasimuhu ‘alā al-khurtūm” (Q. 68:16)
Pickthall: “We shall brand him on the nose” (1971, p. 757).
Zafarella Khan: “We will brand him on the snout” (1971, p. 575).
Arberry: “We shall brand him upon the muzzle!” (1975, p. 599).
Asad: “[For this] We shall brand him with indelible disgrace!” (2011, p. 1056).
Abdel Haleem: “We shall brand him on the muzzle!” (2010, p. 566).
Bakhtiar: “We will mark him on the snout!” (2012, p. 552).
Al-Hilâlî and Muhsin Khan: “We shall brand him over the snout (nose!” (1997, p. 775).
Shakir: “We will brand him on the nose” (2011, p. 384).
Qara’î: “Soon We shall brand him on the snout.” (2004, p. 804).

This verse talks about the disbeliever who denies the truth when Allah’s revelations are recited to him. The QIPV used in this verse is wasama ʿalā, which literally means to brand, to label and to leave a branding sign on something or someone (cf. al-ʿAsfahānī, 679:2; al-Rāzī 1982, 86:3; Badawi and Abdel Haleem 2008, p. 1026). Wasama ʿalā in this particular context is a metaphorical QIPV. The object of ‘metaphor’ here is: presenting the status of disbelievers in this life and the hereafter. The image of ‘metaphor’ is: stamping someone with a sign on his or her snout. The sense of ‘metaphor’ is: stigmatising the disbelievers with unforgettable shame and disgrace. Both direct and indirect speech acts are performed in this verse. At what is said level, the direct speech act of THREATENING is performed. This is indicated by the usage of the future prefix sa- and by the locutionary act/propositional sense of the verse, which denotes that the disbeliever will be stigmatised sooner in this life, or latter in the hereafter (cf. al-Rāzī 1981, 86:30). At what is implicated level/illocutionary force, the addresser in this verse purposefully flouts the maxim of RELTION by using the word al-khurtūm (elephant trunk/proboscis) instead of the word ʾanf (human nose). The intended implicature here is that the addresser wants to scorn and humiliate that disbeliever. This intended meaning is the one confirmed by the exegetes of the Qurʾān, who elaborate that human face is the most honourable part of his body and the nose is the most honourable part of the face. Therefore, branding someone on his face is a humiliation, and branding him on his nose is more humiliating, while using an expression whereby the name of animal’s ‘nose’ (trunk/proboscis) is employed to refer to the human nose is the most humiliating expression (cf. al-Rāzī 1981, 86:30; al-Zamakhshārī 1998, 184:6).

Semantically speaking, all of the selected translators reduce the metaphor sa nasimuhu ʿalā al-khurtūm to sense. This procedure “involves losing the metaphor altogether, and the emotional effect associated with it” (Dickins 2002: 151).

Furthermore, except for Bakhtiar who provides ‘mark … on’, all of them provide ‘brand … on’ as equivalence for the QIPV Wasama ʿalā. Besides, the majority of them provide ‘snout’ as equivalence for al-khurtūm, whereas two of them provide ‘nose’ and one provides ‘muzzle’, while Asad opts for discarding the word al-khurtūm by providing its functional pragmatic equivalence. Given the bad connotative meaning implied in the employment of the word al- khurtūm in this particular context, the word ‘snout’ seems to be more accurate than the word ‘nose’, whereas the word ‘muzzle’ is, by far, inaccurate.

Pragmatically speaking, while all of the selected translators have been successful in conveying the direct speech act performed in this structure (i.e. THREATENING) by utilizing
the auxiliary verbs ‘will’ and ‘shall’, those who added the adverb ‘soon’ to these verbs were inaccurate for two distinct reasons: firstly, this word does not occur in the original text neither explicitly nor implicitly; secondly, by adding this adverb the translators fail to capture the intended meaning as ascribed by the authoritative exegetes of the Qur’an (cf. al-Rāzī 1981, 86:30; al-Zamakhsharī 1998, 184:6). This is being said, no one has been successful, except for Asad, as to conveying the implicature intended in this QIPV (i.e. HUMILIATING). Asad is the only translator who provides a footnote highlight the metaphorical nature of the expression and account for its illocutionary force. The footnote reads: “All commentators point out that this idiomatic phrase has a strictly metaphorical meaning, namely, “We shall stigmatize him with indelible disgrace” (2011, p. 1056). Yusuf Ali provides a footnote as well, but not to attend to the expression’s illocutionary force, it is rather to explain the word al-khurtūm and justify the within-the text addition he provides (the beast). His footnote reads: “Literally, proboscis, the most sensitive limb of the elephant. The sinner marks himself a beast and can only be controlled by his snout” (1991, p. 1508).

Thus, we believe that Asad’s translation is the most adequate one. It captures both the denotative and connotative meaning of the QIPV at hand. In a nutshell, the majority of equivalents provided for this QIPV demonstrate semantic and pragmatic deviations, overtranslation, undertranslation, and miscalculation of the intended conversational implicature.

7 Conclusion

In this paper a working model for analysing and assessing translation of QIPVs is proposed. The model incorporates the two categories of QIPVs: metaphorical and figurative QIPVs. The metaphorical QIPVs fall under the definition of ‘metaphor’ and fulfil its two purposes (referential and pragmatic) and three components (object, image, and sense). The figurative QIPVs do not meet these criteria yet, still, semantically non-transparent. Drawing on the speech acts theory and adopting the contrastive analysis approach, the proposed model attends to these two categories from semantic and pragmatic perspectives. The paper argues that adequacy of equivalents given to the QIPVs should be determined according to closeness to the intended meaning ascribed by the authoritative exegetical and lexicographical works (tertium comparationis). Semantically speaking, the closeness to denotative meaning should be considered since it reflects the informative level of meaning, and has to be given the priority over the other levels of meaning, i.e. expressive and aesthetic. Pragmatically speaking, the adequacy should be measured according to faithfulness to connotative meaning. Equivalents provided to QIPVs in a corpus of ten English translations of the Qur’an are closely scrutinised. The results reveal that QIPVs are heavy-loaded structures with multi-layered meaning. They are characterized by carrying both linguistically encoded meanings and a number of implied meanings. It also shows that the majority of equivalents demonstrate semantic deviation, overtranslation, undertranslation, or miscalculation of the intended conversational implicature.

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References
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Towards a Model for Analyzing and Assessing Translation of Qur’anic

Lubnani.


Notes

i For more details about EPVs see: Bolinger (1971); McArthur (1975, 1979 and 1989); Fraser (1976); Lindner (1983); Quirk, Greenbaum, Leech & Svartvik(1985); Turton & Manser (1985); Dixon (1982 and 1991); Azzaro (1992); Shovel (1992); Live (1965); Close (1992); Cowie & Mackin (1993); CR Crowley, Lynch, Siegel and Piau (1995); Lindstromberg (1998); among others.

ii A number of modern Arabic linguists label these Arabic combinations as *al-damā‘im* (enclosures). Cf. Al-Shamsān (1986).

iii For more examples see Dāwood 2002: I, 6.
Expansion Strategy in the Translation of Iltifāt in Sūrat Al-Baqarah

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Abstract
This study examines the application of expansion strategy in translating iltifāt in Sūrat al-Baqarah. Iltifāt is one of the styles of the holy Qur’ān and it represents the switch from one mode to another including pronouns, tenses, and gender, and this study focuses on translating iltifāt in pronouns. To explore the usage of expansion strategy in translating iltifāt, the latter was examined in Sūrat al-Baqarah and its translation by Ali (2008). Creating a faithful translation via expansion or explicitation is a challenging task for the translator. Data were selected from specific iltifāts in Sūrat al-Baqarah, namely those in which expansion strategy had been used. The selected data were then classified on the basis of reasons for which expansion strategy was used and the effectiveness of expansion strategy in translating iltifāt in pronouns was described and discussed.

Key words: expansion, explicitation, translation strategy, personal iltifāt, styles of the Qur’ān
1. Introduction

In translation, one of the most challenging tasks translators find is the conveyance of Qur’ānic messages to target readers. This study deals with the difficulties while transferring āltifāt from one language to another, particularly when working with Qur’ānic texts. The objective of the study is to examine the usage of expansion strategy by Ali (2008) in translating āltifāt from Arabic to English. Venuti (1998) indicates that translation strategy “involves the basic tasks of choosing the foreign text to be translated and developing a method to translate it” (p. 240). Expansion is one of the translation strategies that has been used by the translator, Ali (2008) in translating āltifāt. Expansion, which is sometimes referred to as addition is a translation strategy that causes the translation to be longer than the original (Dastjerdi & Rahekhoda, 2010, p. 8). Melkumyan & Dabaghi (2011) assert that by using this strategy, the translator is adding new information - word or phrase, in order to make the text serve its purpose better. Nida (1964) indicates that one of the techniques of adjustment used in translation is addition. In addition, Chesterman (1997) lists expanding, which is another term for expansion among the semantic production strategies applied in the process of translation.

English and Arabic belong to two different language families. Arabic language originates from the Semitic language family, in contrast to the Germanic language family for English. Consequently, the system of the two languages differs. This could cause problems in translation as Baker (1992) claims that the differences in the grammatical structures of the source and target languages often result in some changes in the information content of the message during the process of translation. These changes may take the form of adding to the target text information which is not expressed in the source text. Accordingly, the more divergent the languages are, the more additions and explicitations are used in translating from one language into another.

This study involves contrastive analysis in analyzing the translation of āltifāt from the source text into the target text. A contrastive approach as mentioned by Williams and Chesterman (2002) does not only focus on texts but also on grammatical structures, looking for equivalence rules for translating certain structure between a given pair of languages, as Arabic and English language. This analysis helps us to describe the translation product and its relation with the source text (the Holy Qur’ān). In this study, the source text (ST) used is Sūrat al-Baqarah because it has the highest number of āltifātis compared to other sūrahs of the Qur’ān (see Methodology).

As for the target text (TT), the translation of Ali’s (2008) The Meaning of the Holy Qur’ān is used because it is the most widely read translation of the Qur’ān in English. Ali was one of the few Muslims who enjoyed excellent command of the English language. This is obviously reflected in his translation. Although his translation of the Qur’ān is more of a paraphrase than a literal one, it faithfully represents the sense of the original as stated by Hannouna (2010).

2. Literature Review

In recent years, there have been a few studies on āltifāt in Qur’ānic translations. However, the translation of āltifāt has not matched its prevalence in literature. Hatim and Mason (1997), Bushaqoor (2008), Majed Al-Quran & Bakrī Al-Azzam (2009), Ibrahim & Al-Bagoa (2010) investigate āltifāt in a number of Qur’ānic translations. For example, Hatim and Mason (1997) referred to āltifāt as reference switching in a number of languages like Arabic as compared to
other languages where \textit{iltifāt} does not exist in English. They point out that translating \textit{iltifāt} is problematic especially when different translators deal with the related verses. Moreover, Bushaqoor (2008) discusses the translation of \textit{iltifāt} into French and his study was carried out in Arabic language. He selects three translations of \textit{iltifāt} by Abu Bakr Hamza (1994), Muhammad Hamidullah (1989), and Denise Masson (1967). He chooses a translation by an Arab Muslim, a non-Arab Muslim, and a non-Arab and non-Muslim translator. Bushaqoor devotes two types of \textit{iltifāt} mentioned by Al-Ṭabl (1998) to each translation. He also finds out that all those translators failed to translate \textit{iltifāt} into French because of a typical equivalent of \textit{iltifāt} does not exist in French. There is however, the trope near to \textit{iltifāt} in that language called \textit{enalage} which represents only one aspect of the Arabic language. Abu Bakr Hamza (1994) focuses on the meaning of the Qur’ānic verse in his translation and neglects its style and structure. For Hamidullah’s translation of \textit{iltifāt} in pronouns and prepositions, Bushaqoor notices that the translator’s instruction in French and Arabic is weak. In addition, Hamidullah (1989) is highly careful in rendering \textit{iltifāt} literally but neglected its meaning. As for Denise Masson (1967)’s translation for \textit{iltifāt}, it does not serve perfectly the meaning contained in the original text.

In addition, Majed Al-Quran and Bakri Al-Azzam (2009) discuss the translation of \textit{iltifāt} in Qur’ānic discourse. In the study, \textit{iltifāt} is called apostrophe. A number of examples from the whole Holy Qur’ān are selected, analysed and discussed. The study assumes that the understanding of \textit{iltifāt} is problematic in the source text, its translation collides with many linguistic and extra-linguistic complications that cannot be resolved without exerting different types of efforts that can help in preserving the feature in the target language. Furthermore, Ibraheem and Al-Bagoa (2010) have investigated \textit{iltifāt} in a number of translations namely Hilali and Khan (1997), Arberry (2003), and Dawood (1981). Six verses covering different types of grammatical shifts or \textit{iltifāt} are chosen to evaluate the strategies adopted by the translators. These six verses are taken from different chapters of the Holy Qur’ān namely Yūnis (2 verses), al-‘rāf, āl-Imrān, al-Māidah, and al-A’diyāt. It is pointed out that identifying the proper reference of pronouns posed serious problems to translators and it is suggested that translators especially Qur’ān translators need not be well-versed only in linguistic knowledge be it in Arabic or English, but also an advanced knowledge in Arabic rhetoric to be able to translate \textit{iltifāt}. It is proposed in the paper of Ibraheem and Al-Bagoa (2010) that the application of Nida’s (1964) dynamic equivalence as a more effective procedure in the translation of \textit{iltifāt}.

It is clear from previous research that the translation of \textit{iltifāt} in Qur’ānic discourse has been tackled by some researchers and all stress that translating \textit{iltifāt} is problematic and most translators failed in translating it to the target readers.

In terms of translation strategies used in translating \textit{iltifāt}, some studies have proposed certain approaches and strategies to translate \textit{iltifāt}. For instance, Al-Badani et al. (2014 a) investigates the textual analysis approach in providing valuable insights on \textit{iltifāt} in the Qur’ānic discourse, its meaning and its translation into English. The paper focuses on the strategies used in translating \textit{iltifāt} from the third person to the second person pronoun. The study explores that the English translation is bound to miss important elements of meaning. The study reveals that intertextuality helps translators identify and derive meaning from the surface features of the text in question by reference to other texts or text features they have previously come across.

Al-Badani et al. (2014 b) tackles the translation of reference switching in \textit{Sūrat al-
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*Baqarah* and focuses on the translation strategies used in translating reference switching. The study reveals five strategies that are used in translating reference switching. They are literal, expansion, free translation, compensation and a dual strategy of transposition and footnote. However, the study reveals that these translation strategies are inapplicable in conveying the meaning of reference switching. Therefore, the researchers propose using two translation strategies that can reflect reference switching for the target readers which are literal and footnote.

Finally, Al-Farisi (2014) discusses the speech act of *iltifāt* and its Indonesian translation problems. The study investigates the translation procedures, techniques and ideology required in dealing with *iltifāt* speech act. The data source for the study consist of Qur’ānic verses that contain *iltifāt* and their translation. Descriptive-evaluative method with content analysis method is used in the study. The results show that more than 60% of *iltifāt* speech act are translated using literal procedure. Transitional pronouns contained in the *iltifāt* speech act are translated in the form of description in parentheses using explanation.

Through the review of related studies, very few studies have been conducted on the translation strategies used in translating *iltifāt*. Studies like Al-Badani et al. (2014 a), Al-Badani et al. (2014 b), and Al-Farisi (2014) have slightly touched upon the usage of expansion strategy in translating *iltifāt*. More indepth studies are required with regard to the application of expansion or explicitation as a strategy to translate *iltifāt*.

3. Theoretical Framework

Translation scholars propose many methods of translation. Different translation methods have been developed in order to get the most possible and appropriate translation in terms of accurate conveyance of message, faithfulness to the intended meaning by the original speaker/author, and positive interaction by the receptors in the TL. In translating *iltifāt*, one of the most used translation strategies is expansion. A strategy is defined by Munday (2012) as “an overall orientation of the translator (i.e. towards ‘free’ or ‘literal’ translation, towards the TT or ST” (p. 87). Therefore, the term strategy is used throughout this study. Newmark (1988) mentions the difference between translation methods and translation procedures. He writes that “while translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language” (p.81). Expansion is of one of the translation procedures suggested by Newmark (1991). Expansion which is another label for explicitation is rooted in the structural dissimilarities between languages, the SL and the TL as considered by Barkhudarov (1975). Vinay and Darbelnet (1958) introduce explicitation which is a sort of supplementary procedures, which they list in addition to their direct translation and oblique translation procedures. Like expansion, explicitation signifies information that is only implicitly mentioned in the source text (ST) (Munday, 2009, p.202). By using such a strategy, the translator fills out ST by including additional phrases, spelling out implicatures or adding connectives to help the logical flow of the text to increase readability. The strategy may be used by the translator to explain the meaning to the target readers. However, whatever the reason, the result is that "the translator simply expands the TL text, building into it a semantic redundancy absent in the original" (Blum-Kulka, 1986, p.21). In addition, Klaudy (2004) considers explicitation as the act of explicating the information in the target text, which is implicit in the source text (cited in Baker). Baker (1996, p.180) mentions that explicitation is "the tendency to spell things out in translation, including the practice of adding background information". Furthermore, Pym (2005) considers explicitation as a universal reality in translation (cited in Karoly &Foris).
4. Methodology
The present study uses descriptive-qualitative design because it fulfills the characteristics of qualitative research. Typically data analysis used contrastive-comparative method with content analysis model.

In this study, the source text (ST) used is sūrat al-Baqarah because it has the highest number of iltifāts compared to other sūrahs of the Qurʾān. Abdel Haleem (1992) has indicated the number of verses where iltifāt occurs in the whole Holy Qurʾān based on books on balāghah in Arabic like (Ibn al-Athīr, 637/1239; al-Suyūṭī, 911/ 1505; and Badr al-Dīn al-Zarkashi ,794/ 1391). In addition to these books, he shows his own treatment which illustrates that iltifāt occurs much more extensively in the Qurʾān than even these figures suggest. Therefore, the researchers compare the number of iltifāt in all the sūrahs and found that sūrat al-Baqarah has the highest number of iltifāt.

As for the TT, the translation of Ali’s (2008) The Meaning of the Holy Qurʾān is used because it is the most widely read translation of the Qurʾān in English. His translation has been selected by a committee of scholars and specialists formed by Amana Corporation USA, in cooperation with the International Institute of Islamic Thought (IIIT), to represent the most recognized and authentic available English translation of the Qurʾān.

There are two major phases that are followed to analyze the data of this study. In the first phase, the researcher reads the target text (the translated version of Sūrat al-Baqarah by Ali) and identifies the iltifāts in the ST. Referring to some recognized tafsirs is important in this process.

The iltifāts that have been identified in the ST in the first phase are compared with their renditions in the translation of Ali (2008). The researcher goes through iltifāts in Sūrat al-Baqarah and their translations to investigate the expansion cases occurred during the procedure of translation. This step of analysis requires the researcher to show the pronouns in the target text and how the transition from one pronoun to another is reflected and conveyed in the translation of Ali (2008).

5. Findings and Discussions
It is found that one of the strategies Ali uses in translating iltifāt in sūrat al-Baqarah is expansion. In this paper, four instances are provided for the usage of expansion strategy to translate iltifāt in sūrat al-Baqarah:

1. The first verse on iltifāt that shows the usage of expansion strategy by the translator Ali is Verse (2:83):

قال تعالى:
وَأَطُلِبُواْ إِلَّا أَنْ تَعَفَّواْ إِلَّا عَفَاً وَأَطُلِبُواْ أَنْ تَقْبَلُواْ وَأَطُلِبُواْ أَنْ تَعْفَوَّواْ إِلَّا فَوْرًا إِلَّا قَيِّمًا مَّنْ يَتَّقُونَ وَأَطُلِبُواْ أَنْ يُصَدِّقُواْ وَأَطُلِبُواْ أَنْ يُعْقِبُواْ

Translation [Ali]: And remember We took a covenant from the Children of Israel (to this effect): Worship none but Allah, treat with kindness your parents and kindred, and orphans and
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those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide (even now).

This verse contains *iltifāt* from the first person plural pronoun (We) into third person singular (Allah) in which the both lexical items refers to same entity: Allah the Almighty. *Iltifāt* occurs in the same co-text in the source but in the translated version, the verse is divided into two parts separated by a colon (:) as in:

**Figure 1.1 Expansion Strategy in Translating Iltifāt in Verse (2:83)**

Qur’ānic Text

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لا تَعْبُدُونَ إِلاَّ اللَّهَ

**English Translation**: (And remember We took a covenant from the **Children of Israel**

*(to this effect): Worship* none but Allah).

(Addition)

This colon functions as a borderline between the first part which is in the 3rd person plural pronoun (absence form) and the second part of the verse which is in the 2nd person plural pronoun (addressing form). However, the 3rd person plural pronoun (absence form) and the 2nd person plural pronoun (addressing form) are mentioned in one co-text in the source text. In addition to using a colon, before the switch to the 2nd person pronoun (you), there is an addition as in *(to this effect)*. The researchers could infer that the use of the expansion strategy (addition) exactly before the switch happens because of the difficulty in displaying the switch in *iltifāt* without any facilitation. This addition may work as a preface for the target readers before the sudden switch from one pronoun to another. By using expansion strategy, target readers are drawn attention towards the switch from one pronoun to another. However, in terms of *iltifāt*'s meaning, the expansion strategy alone is not much of a help as no explanation for the occurrence of *iltifāt* is provided. If the target readers read the verse in a contemplative manner, they would stop at the switch and ponder over the switch from the people of Israel at the beginning of the verse in the absence form using the 3rd person plural pronoun, and then it alters to address them in the presence form in the 2nd person plural pronoun. In the original text, the exegete as Abū Al-Sa‘ūd (951 H/1544) explains that this is *iltifāt* and illustrates its meaning. Though, in the translated version, nothing of this sort is being indicated by the translator which causes confusion among the target readers who could be unfamiliar with the phenomenon of *iltifāt* in the Arabic language and its significance in the Holy Qur’ān.

Using expansion strategy reflects the difficulty faced in displaying *iltifāt*. It may also be used due to the grammatical and syntactical differences between Arabic and English language. Expansion strategy is helpful to draw the reader's attention towards the switch in pronouns but it does not convey the effective meaning of *iltifāt*. It can be concluded that using expansion is helpful in attaining transference but not in conveying the meaning of *iltifāt*. Therefore, it is proposed using explanatory notes.
2. The second verse on itlīfāt that shows the usage of expansion strategy by the translator Ali is Verse (2:57):

وَطَلَّلَنَا عَلَيْكُمُ الْغَوَامَ وَأَنزَلْنَا عَلِيْكُمُ الْمَنِّ وَالْمُسْلِلِيَّ ْكَلِوْا مِن طَيِّبَتِ ۗ وَمَا ظُلِمْنَا وَلَا كَانُوا أَنفُسُهُمْ يَظْلِمُونَ

Translation [Ali]: 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.

In this verse, itlīfāt shifts from the second person plural pronoun (you) to the third person plural pronoun (they) in which both pronouns refer to the same entity: the people of Israel. In the source text, itlīfāt from one pronoun to another occurs in the same co-text which is noticed by the researcher to be the most problematic for translators. In the target text, references including itlīfāt where the 2nd person plural pronoun used are translated literally by the translator. Ali translated the first part of itlīfāt from the 2nd person plural pronoun literally as shown here: وَطَلَّلَنَا عَلَيْكُمُ الْغَوَامَ وَأَنزَلْنَا عَلِيْكُمُ الْمَنِّ وَالْمُسْلِلِيَّ ْكَلِوْا مِن طَيِّبَتِ ۗ وَمَا ظُلِمْنَا وَلَا كَانُوا أَنفُسُهُمْ يَظْلِمُونَ (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:").

Towards the middle of the verse where itlīfāt to the 3rd person plural pronoun occurs, there is an addition. The translator Ali used expansion where the translator expands the text by adding the clause (But they rebelled) as shown in Figure 1.2:

Figure 1.2 Expansion in Translating Iltifāt in Verse (2:57)

Qur'ānic Text: "وَمَا ظُلِمْنَّا"

English Translation: (But they rebelled): to us they did no harm.

(Addition)

It is clearly noticed that the expanded part “(But they rebelled)” only exists in the translated version. In the source text, before the switch to the 3rd person plural pronoun, there is an ellipsis. Ellipsis is about “something left unsaid” (Halliday and Hasan, 1976, p.142). Ellipted elements are implicitly understood from the context as in: "كَلِوْا مِن طَيِّبَتِ ۗ وَمَا ظُلِمْنَا (Eat of the good things We have provided for you:” (But they rebelled); to us they did no harm). Here the ellipted clause as mentioned by (Al-Qurṭübî 671H /1272) and (Abū Al-Sa’ūd 951 H/1544) is literally (But they harmed as they disbelieved in those great graces). This ellipted clause which is “a natural outcome of rhetorical brevity in the Qur’ān” (Ali cited in Abdul-Raof, 2001, p. 128) is inserted in Ali’s translation (But they rebelled).

In terms of translation, ellipted items in the source language can cause misunderstanding and misrepresentation of the meaning of Qur'ānic texture, unless a footnote is provided or the
source language ellipted element themselves are added by the translator. Ali refers to the ellipted clause explicitly. This addition is added by the translator by referring to the exegesis like Al-Qurṭūbi (671H/1272) in order to facilitate understanding of the verse for the target readers. The translation has accurately opted for inclusion of the ellipted clause in brackets, thus maintaining source text rhetorical and syntactic texture and meaning. However, Ali did not provide any extra information about the shift of pronoun and to whom ‘they’ in the 3rd person plural pronoun (absence form) refers to. In the sentence ‘To us they did no harm, but they harmed their own souls’, ‘To us’ refers to Allah, the Almighty. ‘They’ according to the exegesis refers to the people of Israel. Without clear explanation from the translator, the translated text seems ambiguous in terms of *iltifāt*. In Ali’s translation, it is ambiguous in understanding the reference of the pronouns for the target readers. Target readers may perceive the pronoun shift as a shortcoming of the translated version as the translator has not provided helpful information for his translation that can explain *iltifāt* as a rhetorical feature of the Qurʾān. In this verse, it appears that the translator refers to exegesis in adding to the target text but *iltifāt* and its form and meaning are not made explicit in the translation. Therefore, it could be argued that using expansion strategy can be effective by way of providing information of pronoun in brackets or parentheses or adding explanations.

3. The third verse on *iltifāt* that shows the usage of expansion strategy by the translator Ali is Verse (2:93):

قال تعالى: وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَهُمْ أَلْتُرْ وَحَدَّوْا مَا مَلِّتْنَـإِنْ بَوْقُ وَآَمَسُواْ قَالَوُاْ سَيْعَنَا وَعَصِبْنَا وَأَشْرَبْنَا فِي قَلْبِهِمْ الْجَعْلِ بِحَكْمِهِمْ قَلْ بَيْنَـمَا يَأَمَرُونَكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنتُمْ مُؤْمِينِ‌‏

**Translation [Ali]:** And remember **We** took your covenant and **We** raised above you (the towering height) of Mount (Sinai): *(Saying):* "**Hold** firmly to what We have given you, and hearken (to the Law)"* They said:" We hear; and we disobey:" And they had to drink into their hearts (of the taint) of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"

Here in this verse, expansion strategy is shown in the usage of the word (saying) before the switch which can drag the attention of the readers of this change from one pronoun into another, from speaking to addressing which has an embedded message. *Iltifāt* is translated literally here. In addition, the translator goes back to exegeses for adding the word (saying) which is omitted in the source text for a purpose. However, this translation may be less acceptable and even cause confusion to the readers who do not understand the intended meaning of *iltifāt*.

4. The fourth verse on *iltifāt* that shows the usage of expansion strategy by the translator Ali is Verse (2:229):
Translation [Ali]: A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness. 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 give something for her freedom. These are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others).

Here in this ittifāt, the addressing at the beginning of the verse is directed to all husbands as in (It is not lawful for you, Men). However, this switches to the third person dual pronoun as in (except when both parties fear) that refers to either one of the spouses or both of them.

It is noticed that expansion strategy is used so abundantly in this verse especially after references because misunderstanding and misinterpretation of references (pronouns) could significantly undermine the translated text and affect the inference that can be drawn by the target text readers as compared to the source text readers. This verse is overloaded with references and readers may get confused if these references are not clarified in brackets which are inserted due to the difficulty the translator faces in displaying ittifāt. It is obvious that the translator goes back to exegeses for eliciting the referents of these references. There are four references that are made clear by the translator Ali by adding their referents in brackets. As far as ittifāt is concerned, the switch from the second person pronoun as in (It is not lawful for you, Men), the word men is added in brackets to explicate the reference (you). The other part of the switch (except when both parties fear), it is made clear by the translator that it refers to dual by adding the word (both) and (parties) which are reflected in one word. Expansion strategy in this example made references clearer. However, ittifāt is not clearly reflected in the translation.

6. Conclusion

It is revealed that translating ittifāt is a challenging task especially for Qur’ānic translators because of discrepancies between languages. Moreover, it is one of the Qur’ānic styles that carries magnificent meanings in the verses. Therefore, it has to be given considerable attention by the translators in carrying out translation. The study also revealed that Ali tended to use expansion strategy in translating ittifāt in sūrat al-Baqarah due to two reasons. The first reason is due to the difficulty in displaying ittifāt. The second reason is due to the grammatical and syntactical differences between Arabic and English language. Therefore, expansion was used
for the purpose of explication and reducing the shock effect of the sudden ıltifāt switch from one pronoun to another. In short, expansion strategy can be effective with the provision of information of pronouns in brackets or adding explanations.

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**References**


The Metaphor of Time as Embodied in Al-ʿAṣr Sura- a Comparative Study

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Abstract
This article investigates the metaphor of time as embodied in Al-ʿAṣr Sura in the Glorious Quran. To do this, a comparison between the concept of time as conceptualized in contemporary Western society is contrasted with that in Islam is made. The paper opens up with an introduction about Al-ʿAṣr Sura as being the chapter which exclusively handles the concept of time. It poses a problem and proposes a solution as to how man can spend his lifetime in a fruitful, constructive way, not only in his own interest but also in the interest of the entire community. The solution is made up of a series of actions, the first of which (i.e. ēmān) makes the foundation for all other actions which are doing righteous deeds, and exchanging advice to cling to the right and to patience. Data analysis is performed via semantic analysis rather than a syntactic one. The article comes to four conclusions: (a) Man is time (b) Man is a social human being by nature, (c) Islam has the best recipe as to how man, by putting himself in the service of the entire society, becomes a winner not only in this life but also in the Hereafter, and (d) time continuum in Islam does not end with man’s death as disbelievers believe; rather, life after death is a continuation of life on earth. This should give hope to the oppressed in this world and intimidate the oppressor.

Key words: Al-ʿAṣr Sura, man, metaphor, society, time
Introduction:
Arabs' disrespect of time these days is quite well known. Quite often, they are accused of coming late to work and appointments, and of not being time-sensitive to others in almost all their social activities. There are complaints that Arabs object to time-tight schedules. If this is the case, their time-related behavior creates friction. But is it a matter of disrespect by the Arabs towards others and towards time? In this regard, Boroditsky (2011), points out that different cultures see time differently. The Americans, the Germans, the British, the Swiss, to mention but a few, have a linear vision of time, are monochromic and sanctify timekeeping. Their main interest is time; and therefore, everything in their lives can exactly be calculated. There are other nations whose main focus is not on time; rather on event. They are mainly interested in having the event done. Among these are the Arabs and, to some extent, the Italians.

It is unfortunate in this regard to mention that the majority of Arabs are Muslims and that Muslims have a very well-developed time system: they have the solar year with which they time-communicate and deal with the rest of the world in terms of economy, official occasions, etc. They also have a culture-specific calendric system, i.e. the lunar year which they use to perform and handle all their religious issues, concerns and occasions. They have the forty- and fifty-day periods with which they can account for farming activities and weather-related issues. Arabic, the language of the Glorious Quran, was for a long time the language of science worldwide, and is one of the official United Nations languages. It has almost all the terminology needed, the rules that strictly govern their use and the spatial and temporal terms, that enable its users express almost every concept.

It is these accusations that prompted me to investigate the concept of time in Islam to see whether or not the Arabs (and Muslims who read and follow the teachings of the Quran) have a proper time system which organizes their life. This paper investigates the metaphor of time as conceptualized in the Quran, and in the traditions of the Prophet Muhammad. To achieve this goal, I have opted to investigate one of the shortest suras or chapters in the Quran: the 14-word al-ʿAṣr Sura which handles the concept of time in terms of two themes: (a) the theme of man's everlasting loss (in case he does not use up his lifetime according to the instructions of his Creator), and (b) what to do in order to be a winner, both in this life and in the Hereafter.

Emphasizing the importance of this Sura in the Quran, Ashafīʾee says "Has not Allah revealed but this sura, it will be sufficient"; "when two followers of the Prophet met, they would not leave one another before they recite al-ʿAṣr Sura", Ashafīʾee continues to say. This Sura, is considered a way of life, the constitution of Muslim's. This is because it combines faith ēmān and work ʿamal. It gives structure to, and organizes the life of Muslims in both this world and in the Hereafter: life that is fruitful to the individual and to the whole community.

We are constantly reminded that life in this world is nothing but temporary and that we never know when death will strike. Ibn Abbas narrated that the Prophet said: "There are two blessings which many people waste: health and free time ..." (Italics Mine.) Abdullah Bin Masʿūd narrated that Allah's Messenger said: "A man shall be asked concerning five things on the Day of Resurrection; two of these five things have got to do with the way he spent and how he used up his youth. On another occasion, the Prophet called on Muslims to take benefit of,
among other things, youth before old age, free-time before preoccupation, and life before death.”

In this article, I shall examine time as conceptualized in Islam and experienced in the West, the relationship between the individual and the community, investigate time metaphor and the relationship between time and space. The article ends up with data analysis and conclusion. Since our main concern is the meaning, rather than syntax, semantic, as opposed to syntactic, analysis of data will be done.

1- The individual and the society

Man has long been seen as a social animal by nature, and society as something that precedes the individual. Man, on his own, is self-insufficient. As man is social by nature and cannot live alone, there must be, therefore, a measure of interconnectedness between him and other selves in the society he is living in. "The self is only meaningful, when it includes both the individual and the social aspect of being in the world". (Cited in St.Clair, 2004, p. 9.)

Fabbrichesi (2009, p. 4), demands that the individual "surrender its individuality and particularity, to join the collective self, the real unity of his community…and his surrender is his victory.” In the East, however, a person becomes a social self by rejecting his individuality. This results, according to St. Clair (2004, p. 9), in an ethical harmony in which the individual ego emerges as a social sign that is integrated into a network of social relations. Peirce claims that man has an identity which comes from a sort of alterity- (i.e. otherness) the alterity of the external signs (i.e. other people) in which his personhood is exposed and extended (cited in Fabbrichesi, 2009, p. 2). St. Clair (2004, p. 11), claims that one is linked to a certain country through its people, language, history, culture, climate, etc. These factors always make him contextualized and ready to exist within an existential climate that includes others. In so doing, people become connected to each other within a social matrix.

Islam, on the other hand, takes man not as a social animal but as the most honored and superior creature on earth. He is a member of a seamless fabric mosaic society the members of which are linearly positioned: “an Arab has no credit over the non-Arab, nor the non-Arab over the Arab... except for piety.” A Muslim is just a member of the community. Individuals exist along a continuum and do not exist hierarchically or opposite to each other. The best Muslim is the one who does righteousness and says, "Indeed, I am of the Muslims."xvi Betterness or superiority, is measured by righteousness, not by wealth or any other worldly measure: "The most noble of you is the most righteous."xvii Being of the Muslims, however, does not negate the individual's ego; though it does emphasize the community more. The individual's homeland makes the space dimension; whereas time allows him to move in his world.

2- Metaphor of time: East and West

According to Lakoff (1980), time in modern Western culture is a valuable commodity, a limited resource that people use to accomplish their goals, and part and parcel of capitalism where money accumulation is one of its most important characteristics. Work in the West is typically associated with the time it takes; and therefore is precisely quantified: it has become customary to pay people by the hour, week, or year. The following time metaphors, taken from Lakoff (1980, pp. 7-8), will express the Western concept of time. Relevant metathoric parts are in italics.
1- TIME IS MONEY

2- You're wasting my time.

3- This gadget will save you hours. I don't have the time to give you.

4- How do you spend your time these days? That flat tire cost me an hour.

5- I've invested a lot of time in her.

6- I don't have enough time to spare for that. You're running out of time.

7- You need to budget your time.

8- Put aside some time for ping pong.

9- Do you have much time left?

10- He's living on borrowed time.

11- You don't use your time, profitably.

12- I lost a lot of time when I got sick.

13- Thank you for your time.

These metaphor examples show that time is experienced as the kind of thing that can be spent, wasted, budgeted, invested wisely or poorly, saved or squandered. They can be boiled down into three main concepts: TIME IS MONEY, TIME IS A LIMITED RESOURCE, and TIME IS A VALUABLE COMMODITY. These three metaphors emphasize the economic aspect of time and reflect the capitalism of the West.

Islam, in turn, emphasizes the economic aspect of time, though in a different way and for a different reason. As far as TIME IS MONEY is concerned, Islam values time as much more important than money: time is life itself. In relation to TIME IS A LIMITED RESOURCE and TIME IS A VALUABLE COMMODITY, the Quran states almost the same: “…And when their term has come, they will not remain behind an hour, nor will they precede [it].” Time in Islam is not just a valuable commodity but the most valuable one. Time, therefore, can and must be invested; though for a different reason: to thrive not only in this world but also in the Hereafter which is a continuation of worldly life. In this concern, the Quran states “O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?” The terms transaction and trade are worldly concepts that man gets involved in almost every day; they are used in the Quran to encourage Muslims to live these concepts when dealing with Allah: "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise." Thus acting according to the commandments of Allah is a thriving trade which will lead Muslims to Paradise, the ultimate success. Man has been created to be tested as to who is the best in performing his work.

Nabulsi (2012) defines man as "a number of days, whenever one of these days passes away, part of this man dies away." Man, therefore, is (made of) time. According to this definition, MAN IS TIME becomes the most proper definition. This makes time more precious than money. Therefore, it is money that should be sacrificed for the sake of time and not vice versa. The serious implication of this definition is that neither the Arabs of these days nor the peoples of the West are living time appropriately. The Arabs are wasting their time and consequently wasting themselves for no purpose; and the Westerners are wasting their lives for ephemeral worldly ends. Both parties do not know why they were created. It is only real Muslims who know the reason why they have come to this world: to worship Allah in the way He Commands. He created Adam and Eve as successors on earth and commanded them to build up the earth and a healthy Muslim society according to the piety rules. These commands
include instructions about how to best spend life. According to Nabulsi (2012), the kind of investment required is a life-long one; an investment that makes of this life the foundations of the eternal life without necessarily losing the first.

3- The metaphor of time and space

Lakoff (1993, p. 218) assumes that our metaphorical understanding of time in terms of space is biologically determined. This is because, he claims, we have detectors for motion and detectors for the location of objects but we do not have detectors for time. Hence, the dimensions of time are in need of a spatio-physical metaphor that allows it to be articulated and expressed in language. Such a metaphor requires the blending of time and space: the metaphor of time as space.

In the same vein, Boroditsky (2011, p. 334) says that people, to represent time, rely on space. She claims that our representations of the abstract such as time might be constructed through analogical extensions from more experience-based domains. People spatialize time in cultural artifacts like clocks and calendars, and rely on spatial words such as forward, back, long and short to talk about the order and duration of events. Time is also associated with temporal words such as day, month and year. In this way, time forms the very fabric of our experience. Evans (2004), argues that our experience of time may derive from perceptual processes, which in turn enable us to perceive events. Humans directly perceive and “feel” the passage of time. (Cited in Radden, 2003.)

In the conceptual metaphor (e.g. TIME IS MONEY or TIME IS SPACE), Lakoff (1980) emphasized that a single mapping takes place between the two domains: one abstract, the other concrete (i.e. time and money). Fauconnier and Turner (2006b, p. 2), in turn, claim that conceptual metaphors are mental constructions which involve many spaces in elaborate integration networks and which are built by cultures over long periods of time and get transmitted from generation to generation. Foucault (1972) proposes that the Layers of space accrue over time resulting in rituals and social practices that constitute the practical knowledge that makes the underpinnings of our daily social interactions accumulate. The present becomes embedded in the cultural past and the future in the cultural present.

We experience time in terms of both aspect and tense. Aspect tells us about the beginning, duration, completion, or repetition of the event without reference to its position in time. It could be perfective or imperfective. Tense refers to the present that we are living, the past that we lived and the future that is lying ahead.

We are able to interpret the present on the basis of the past that we experienced and to understand or predict the future on the basis of present and past events. On its own, time is linear and one dimensional; space is three dimensional as it has length, width and height. When we speak of time, we do not do that in terms of time itself; but rather in terms of events- as these events are located in time (Evans, 2004, chapter one).

Each language has forms that mark the dimensionality of the landmark in a spatial relationship. English, for example, uses certain dimensional prepositions to characterize the shape of the landmark and also to express notions of time: at is used for moments of time as in at this moment, on is used to describe periods of time such as days and occasions as in on my
birthday/Wednesday, and in which is used to refer to periods of time other than days as in a week. In Arabic fi or in does the task of these three English prepositions: we say ‘fi hādhhi al-lahdha, fi yawm al-Arbīā, and ‘fi usbū’ (*in this moment, *in Wednesday, and in a week, respectively.) In at this moment time at is zero dimensional, in on my birthday time is being described as having certain length, but in a week time is being described as a bounded stretch of time. In is better than at or on in capturing our experiences as it presents to us a back-front orientation; fi does exactly this irrespective of time duration and is used in events that are not bounded. It is used to express nonspecific times and to comment on durational space; one is not at a certain place, but remains there for a while.

In his classification of events, Saed (2008, pp. 106-116) identifies five situation types each of which is an interpretation of a real-life situation. These types are: states which are durative and static (e.g. He loves Pizza), activity which is durative (e.g. He reads all kinds of books), accomplishment which is also durative but has an end (e.g. He built a house), semelfactive which expresses an instantaneous, punctual event which takes just a moment (e.g. He sneezed), and achievement which expresses the end result of an action (e.g. He won the race.) Events expressing activity could be bounded or unbounded (e.g. He is building a house vs. He builds houses.)

Kreidler (1998, pp. 63-75) divides the utterance into predicate and argument with predicate referring to the verb and argument(s) to the noun phrase(s) that precede(s) or follow(s) the predicate. Predicate decides the number of argument(s) which could be one or more depending on the verb whether it is transitive, intransitive, mono- or di-transitive (Kreidler 1998, p. 70). It also decides whether the argument has a thematic role or not: if it is semantically redundant (.i.e. gives extra information such as He ate an egg where an egg could be dispensed with). Among these arguments are:

a- Actor: the role of an argument that performs some action without affecting any other entity; e.g. Mariam left.xxvii
b- Affected: the role of an argument that undergoes a change or is affected by some other entity; e.g. Tom broke a window.xxviii
c- Affecting: the role of an argument that, without any action, affects another entity; e.g. Opera delights her.
d- Agent: the role of an argument that by its action affects some other entity; e.g. Tom broke a window.
e- Effect: the role of an argument that comes into existence through the action of a predicate; e.g. Joan drew a picture.
f- Experincer: the entity which is aware of the action or state described by the predicate but which is not in control of the action or state; e.g. Kim saw the deer.
g- Instrument: the means by which an action is performed; e.g. Fred opened the lock with a paper clip.

4- Data Analysis

Al-ʿAṣr Sura reads:

وَالْعَصْرِ (1) إِنَّ الْإِنسَانَ لَيْسَ خَسِيرًا (2) إِلاَّ الَّذِينَ أَمْلَوْا وَعَمِلُوْا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

The meaning of the verses of this Sura is as follows:
The Metaphor of Time as Embodied in Al-ʿAṣr Sura

Abu Libdeh

(1) By time (2) Indeed, mankind is in loss, (3) Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

Metaphorically, the first āya is a case of metonymy based on the relationship of container-contained relationship (i.e. spatiality, in Arabic rhetoric): loss, which is abstract, is made a concrete container and man something contained. Man is imprisoned in loss for an unspecified duration of time by virtue of the use of the preposition in fī.

The Sura opens up with an oath by Allah of time to witness the truth of a solemn affirmation and to emphasize this affirmation. The affirmation states that man is in continuous loss (except those who believe, do righteous deeds and join together in the mutual teaching of truth and of patience and constancy). The affirmation is emphasized four times: by means of an oath (by Allah), the use of two emphatic particles: (i.e. indeed inna and the emphatic lām prefixed to fī) and the use of the nominal structure. Invoking the principle of relevance, and given that the oath has been made by Allah, we can say that the oath has been accorded the greatest measure of importance.

The Sura poses a problem: man is in loss. This entails quest for a solution. The solution is given (in the exception section of the Sura.). The solution is based on four pillars: (a) belief (in Allah, in His angles, in His books and in His messengers), (b) doing righteous deeds, (c) urging each other to adhere to the right, and (d) adherence to patience. A in Islam is a state that correlates with B which is a streak of good, beneficial deeds: there is no real faith (i.e. ēmān) without righteous deeds.

The exception (i.e. people who will not be in loss) applies to
a- Those who have believed in their hearts (Alladhēna Āmanū). These are individual experiencers of an uninterrupted process. The tense used is past (in Arabic, but present perfect in English), the aspect perfective. The doer of the action, i.e. the inflectional morpheme waw, is semantically an experiencer.

b- and (have) done righteous deeds (wa ʿamelū aṣ-ṣālḥāt). This is again an individualistic though unbonded process as deeds is plural and refers to good deeds of all kinds. Semantically, the doer of the action, i.e. the inflectional morpheme waw, is agent; the object (i.e. righteous deeds or aṣ-ṣālḥāt) is an effect as it did not exist before.

c- and (have) advised each other to truth (wa tawāṣaw bil-ḥaq). This is a bounded process as teaching is restricted to truth. Truth relates to doing acts of worship and avoiding prohibited acts. But there is more in this āya: the inflectional morpheme ta creates reciprocity. All Muslims should be engaged in encouraging each other to hold fast to the truth. It follows, therefore, that every Muslim who chooses to be involved in this process is semantically affecting and affected at the same time.

d- and (have) advised each other to (hold fast to) patience (wa tawāṣaw biṣḥ sabr). Muslims have to be patient as many problems by opposition forces might face them. People involved in such a process are also affecting and affected.

The last two statements miraculously make of the entire Muslim Society a bee hive in which all people are engaged with all people to teach, and hold fast to, the truth. This implies that Muslims will be confronted with opposition and therefore have to bear the consequences and to be patient with others.
The basic structure of the last two parts of the āya can be represented as follows:

A urges B, C, D, ad infinitum to teach and cling to the truth and to be patient.
B urges A, C, D, ad infinitum to teach and cling to the truth and to be patient.
C urges A, B, D, ad infinitum to teach and cling to the truth and to be patient.
The process is infinite.\textsuperscript{xxix}

Another outcome of this exchange of activities is that individuals exchange roles of experts. This would prevent the sedimentation of ideas, fight stagnancy (rooting up structures that underlie everyday life which are the routines, habits, beliefs, and patterns of behavior) and help make social life more dynamic and the social order healthier.

There remains a problem with the arguments Ḥaq and Şabr (i.e. truth and patience) with which the last two parts of the Sura conclude. In Arabic grammar, each of these two nouns is an adverb of manner (i.e. Ḥāl). Adverbs of manner, As-Sāmerrā’e, (2009: 242) says, give extra information and are not, therefore, arguments.

5- Conclusion

Al-ʿAṣr Sura, short as it is, has posed the most important existential problem that man has to handle as well as the solution to that problem: the problem of time, and how to spend it in the best way. As a solution, it proposes a series of events that move from the most individualistic, yet the most basic (i.e. those who believe) to the most necessary (unbounded) activities (i.e. those who perform the righteous deeds) and to what reciprocally binds all active parties to the right and to patience. By acting according to this approach, the entire community will thrive and win not only in this world, but in the Hereafter as well.

The problem is emphasized and the solution detailed with precision and knowledge; it is founded on a solid base and has a streak of actions; but in case the base is nonexistent, the whole streak will be nullified or rendered futile. The time metaphor highlights an endless set of experiences and depicts the members of the whole community as engaged in giving advice and encouragement to each other.

This Sura has also emphasized that man is a social human being who must not only live for himself but also for his society. In so doing, he identifies himself with the community he lives in.

Time metaphor is a matter of reality in our culture. When enforced, reality becomes deeper. In the Western culture, where secularity prevails, the metaphor remains fruitful, though only in this worldly life. Islam sees that man's death does not mean the end of his life; rather, it will be resumed in Paradise or in Hell. Believers will be winners, for eternity; disbelievers will be losers, for eternity. There, time is infinite. In the non-Muslim world, death means the end. The weak will not rewarded and the criminals will not be penalized.

Notes


\textsuperscript{ii} Ashāfīʿī is a Muslim jurist and one of the four great Imams, whose legacy on juridical matters and teaching eventually led to the Shāfīʿī School of Fiqh.

\textsuperscript{iii} قال الشافعي عنها: "لم أنازل الله حجة على خلقه إلا هذه السورة لكتبهم".
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An-Nahl-Verse 61

iv An-Nahl-Verse 61

v He was one of the Prophet's cousin and one of the early Qur'an scholars.

vi Abdullah Bin Mas'ūd is a companion of the Prophet.

vii The traditional syntactical analysis will lead us to nowhere since the subject X in X died and X ate an apple, are the same despite the fact the X in the first is practically patient and in the second an agent or a doer of action.

xix This case is called attanazuʿ in Arabic grammar. For more information, see As-Samerrāē (2009, pp. 124-30).

xxvii Relevant parts will be in bold.


xxix This case is called attanazuʿ in Arabic grammar. For more information, see As-Samerrāē (2009, pp. 124-30).
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Translating ‘Invisible Meanings’: A Critique across Seventy Versions of the Qurān in English

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Abstract
This research article aims to explore the variations in translating invisible meanings in the Qurān. The article critically examines a sample of seven verses across seventy versions of the Qurān in English. It attempts to read the variations in translating the salient meanings in these verses in the light of the pragmatics of the Qurān and the ideology and culture of the translator(s). For collection and analysis of relevant data, the article employs a fixed mixed methods design where a quantitative strand is embedded within a dominant qualitative framework that allows for critical and interpretive readings of the texts explored. Ironically, a key finding of this article points to the fact that invisible meanings in the verses sampled are often preserved and better conveyed through essentially literal translation that retains source language (SL) text’s lexes and structures as far as the process of translation allows that. Measures of relationship between categorical variables show significant correlations between proper explication of invisible meanings and essentially literal translation. As well, critical analysis shows that ideological readings are among the major factors that eclipse latent Qurānic meanings in translation.

Keywords: Qurān translation, invisible meaning, explicature, implicature, ideology
Introduction

Background

Notwithstanding the opinions on its ‘untranslatability’, versions of the Qurān in English and in other languages make a colossal bulk. Though it is difficult to track down all translations of the Qurān worldwide, at least one hundred and ten English versions, complete or partial, have emerged since the first rigorous translation of the Qurān in English was made by Ross in 1649. So far, however, none of these translations has attained universal acceptance as the final or authoritative version, for none has ever attained an “iconic status” as there has been no “King James” or “even a Jerusalem Bible” in the timeline of translating the Qurān (Khaldi, 2013). In Kidwai’s (1987) view the Qurān is "yet to find a dignified and faithful expression in English that matches the majesty and grandeur of the original." In my opinion, Kidwai’s ambition is too difficult if not entirely impossible to attain. In the context of translating the Bible, Carroll (2002) uses the myth of Sisyphus to allegorically illustrate the notion of the impossibility of a final or definitive translation of the Scripture. In the Greek mythology, Sisyphus is punished by being forced to roll a massive rock up a hill, only to watch it roll back down, and to repeat this action forever. In Carroll’s words,

Biblical translation goes on forever as a task never to be undone but also never to be completed either … no sooner has the Bible been translated but it is time to start all over again and (re)translate it again (pp. 53-54).

In the context of translating the Qurān, this Sisyphean analogy literally applies with all its shades of futility. In translating the Bible, Sisyphus might have some hope, however remote it might be, of endgame. In translating the Qurān, Sisyphus recognizes from the very start that his work is doomed to failure. Producing a final or authoritative translation of the Qurān (in English or any other language) is virtually a mission impossible. Besides, the ontological status of the Qurān in Arabic, the unique nature of the Qurānic discourse with its highly significant stylistic features is ‘translation-resistant’ (Pickthall 1930/2001, Arberry 1962, Asad 1980, Turner 1997, Abdul-Rauf 2004, Cleary 2004, Nassimi 2008, Abdul-Rauf 2010). It is not the translation of a whole Sura or a long verse that could expose the quality and quantity of the linguistic variations in the existing versions of the Qurān in English. Indeed, a very short verse or sometimes even one word is sufficient to illustrate substantial translational variations with utterly perplexing and baffling discrepancies.

Doherty (1996) observes that “translational problems are, to a large extent, genuine linguistic problems of a special type that has not yet been dealt with within linguistics systematically” (p. 441). One of these linguistic problems which are not systematically defined in translating the Qurān is the question of detecting and translating some instances of invisible meanings which could in some cases determine the essential reading of the SL text. Translating the Qurān to English reveals considerable variations and uncertainties in explicating some latent or subtle meanings, for the SL text itself contains significant idiosyncratic semantico-pragmatic features. In translating the Qurān, one handles a text of the highest degree of transparency, simplicity, and clarity, still a text that is highly dense and significantly connotative, with multiple layers of deep, implicit, and sometimes veiled meanings, and though rarely, not entirely unequivocal.
**Invisible Meaning within the Framework of Relevance Theory**

In his seminal *introduction to semantics and pragmatics*, Griffiths (2007) outlines a rigorous and coherent model of interpretation based on Sperber and Wilson’s relevance theory ([RT](#)) which decodes meaning through three stages of interpretation: Stage [1]: *Literal meaning* which decodes context-free meaning on the basis of “semantic information”. Stage [2] *Explicature* which is a “basic interpretation of an utterance, using contextual information and world knowledge to work out” reference and ambiguity in expressions (p.6). In this context, explicature is not a “cognate” of the adjective ‘explicit’ which means clear and easy to understand, but a “cognate” of the verb ‘explicate’, which means to make entirely explicit what is essentially implicit or *invisible* (Bach, 2006). Stage [3] *Implicature* which is the pragmatics of “hints”, and inferences of “particular explicatures” (Griffiths, 2007, p.7). Griffiths’ model could visually be captured in the Figure 1:

![Figure 1](#)

**Figure 1** Levels of Decoding Meaning within Relevance Theory (Reproduced from Börjesson, 2014, p. 120)

In this article the term *invisible meanings* refers to stages [2] and [3] of Griffiths’ model in which meaning is decoded through different tools within the zone of pragmatics. Obviously then, *invisible meanings* lie beyond surface meanings and refer to salient features which need meticulous and holistic reading of discourse. Generally, this type of meaning in any particular context refers to one salient possibility of a set of meanings within a specific verse or a particular text, which would become ostensible at the point where the undecidability of meaning is explicated in the light of both contextual and real-world information. In the context of interpreting the Bible, Gutt (2014) quotes France (1981) who assumes a “distinction between the ‘surface meaning’, which any reasonably intelligent reader might be expected to grasp, and what we may call a ‘bonus’ meaning accessible to those who are more ‘sharp-eyed’, or better instructed in ... scripture...” (p. 77). Targeting or explicating invisible meaning, however, is not a privilege in doing translation; it is a key dimension which builds on the explicature-implicature interaction in decoding meaning. Beekman and Callow, cited in Gutt (2014), postulate that in translating any text we should pay attention to latent meaning which is not explicitly stated and “left implicit” due to SL structure, intratextuality, or “shared information in the communication situation”. This implicit meaning is an essential ingredient of the “meaning which is to be communicated by the translation, because it is part of the meaning intended to be understood by the original writer” (p. 85).
**Questions of the Study**

This research article aims to explore and critically examine variations in translating seven verses where the core meaning is possibly latent, opening floodgates to diverse and sometimes contradictory readings. Three broad questions are addressed in this article:

1) What are the sources of variations in translating invisible meanings in the Qurān?
2) What is the role of ideology in decoding explicature-implicature of latent meanings in translating the Qurān to English?
3) What is the association between the formal/dynamic level of a translation and proper explication of invisible meanings?

**Method and Materials**

As illustrated in figure [2], this article employs a *fixed embedded mixed methods* design in which a quantitative strand works within a dominant qualitative matrix to supplement and sustain qualitative analysis and findings.

![Diagram of mixed methods design]

*Figure 2* Embedded Mixed Methods Design in the Article (Adapted from Creswell and Clark, 2011, p. 70)

In the dominant qualitative matrix in this paper, ‘critical discourse analysis’ (CDA) is used as a convenient toolkit that is “fundamentally interpretive”, allowing research outcomes to be “ultimately the product of the researcher’s subjective interpretations of data” (Dörnyei, 2007, p. 39). Lexicalization, the choice of specific words to convey particular agendas, is the basic CDA tool used in this study. The corpus explored in this article is seventy versions of the Qurān in English made by translators with diverse ideological, cultural, and linguistic backgrounds. Versions included in this article are made by the following authors:

1) Abdel Haleem, M.S  
2) Ahamed, S.V  
3) Ahmed, S  
4) Ahmed-Ahmed  
5) Ali –Aziz  
6) Ali, A  
7) Ali, A.Y  
8) Ali, A.Y (KFC)  
9) Ali, M.M  
10) Ali, S  
11) Ali-Yazdi  
12) Al-Muntakhab  
13) Aneesuddin, M  
14) Ansari-Maududi  
15) Arberry, A.J.  
16) Asad, M  
17) Bakhtair, L  
18) Bewley-Bewley  
19) Busool, A. N  
20) Cleary, T  
21) Dakdok, U  
22) Daryabadi, A  
23) Dawood, N.J.  
24) Droge, A.J.  
25) Emerick, Y  
26) Fakhry, M  
27) Ghali, M.M  
28) Gohari, M.J  
29) Haque-Khan  
30) Hilali-Khan  
31) Hulusi -Atalay  
32) Irving, T.B  
33) Itani, T  
34) Jones, A  
35) Kaskas, S.  
36) Khalidi, A  
37) Khalifa, R
Seven verses are purposefully selected to explore the variations in translating *invisible meaning* which is the most salient feature in each of these verses. Statistical package for social sciences (SPSS-version 23) is used to do quantitative analysis embedded within the dominant qualitative matrix. Non-parametric tests of Chi-square, Lambda correlation, and Goodman and Kruskal tau correlation are the appropriate tools of statistical analysis in the article.

**Results and Discussion**

**Ideology in Decoding Explicatures of the Qurān**

The first case explored in this article shows traces of ideology as a key factor in explicating latent meanings in translation. Variations in translating the verse below indicate how ideological readings of ‘*invisible meanings*’ in the SL text may frequently be used to promulgate specific agendas.

وَجَدَكَ ضَالًّا فَهَدَى

A plethora of versions explored echo the SL text salient meaning as illustrated by this sample:

- **Saheeh International**
  And He found you lost and guided [you],
- **Abdel Haleem, M.S.**
  Did He not find you lost and guide you?
- **Malik, F**
  Did He not find you lost and gave you guidance?
- **The Monotheist Trans.**
  And He found you lost, and He guided you?
- **Nejad, A.B.**
  And found thee lost on thy way, and guided thee?
- **Asad, M.**

The Arabic word (ضَالُ) is explicated with the neutral word ‘*lost*’ which echoes the subtle shades of meaning in the SL text. The word ‘*lost*’ implies a wide range of meanings and should be explicated here in terms of proper contexts and real-world knowledge. *Intratextuality,* “treating the given text or set of texts as a fractal landscape which we explore in detail with a full realization of their overlapping and interpenetrating internal contexts and signs that express concepts and archetypal motifs” (Palmer, 2002, p. 1), is particularly significant here as the *salient meaning* in the verse would become manifest with reference to the whole body of Qurānic discourse. Hence, a portion of the *invisible meaning* of the word (ضَالُ) could better be explicated in the light of this verse:

وُجَدَكَ ضَالًّا فَهَدَى
• Thus We have revealed to you a Spirit of Our command, before which you did not know what is the Book and what is faith, but We have made it a light by which We guide whom We will of Our servants. And truly, you guide to a straight path -

Nevertheless, the statistics below show substantial discrepancies in explicating the controversial word in this verse. Though there is no significant difference between the four types of explication isolated, the ‘lost’ or ‘neutral’ versions make the smallest portion as visually shown in figure [3].

![Figure 3](image-url)

**Figure 3** Numbers of Versions with Reference to Explicating Meaning in Verse 93:3

<table>
<thead>
<tr>
<th>Versions Types</th>
<th>Observed N</th>
<th>Expected N</th>
<th>Residual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wandering Versions</td>
<td>18</td>
<td>17.5</td>
<td>.5</td>
</tr>
<tr>
<td>Lost (neutral) Versions</td>
<td>16</td>
<td>17.5</td>
<td>-1.5</td>
</tr>
<tr>
<td>Negatively Explicated Versions</td>
<td>17</td>
<td>17.5</td>
<td>-.5</td>
</tr>
<tr>
<td>Too Positively Explicated Versions</td>
<td>19</td>
<td>17.5</td>
<td>1.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>70</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table 1** Versions Types with Reference to Explicating Meaning in Verse 93:3

<table>
<thead>
<tr>
<th>Versions with Reference to Explicating Meaning in Verse 93:7</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Chi-Square Statistics</strong></td>
</tr>
<tr>
<td>Chi-Square</td>
</tr>
<tr>
<td>df</td>
</tr>
</tbody>
</table>
Chi-square statistics above show no significant differences among the four types of explicating this verse. Still, the bar chart and Chi-square statistics below indicate that ideologically motivated explications make a significant bulk of the corpus explored:

**Figure 4** Neutral Explications vs. Ideologically Motivated Explications

**Table 3** Types of Explications Reference to Explicating Meaning in Verse 93:3

<table>
<thead>
<tr>
<th>Types of Explication</th>
<th>Observed N</th>
<th>Expected N</th>
<th>Residual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lost (neutral) Explication</td>
<td>16</td>
<td>35.0</td>
<td>-19.0</td>
</tr>
<tr>
<td>Ideologically Motivated</td>
<td>54</td>
<td>35.0</td>
<td>19.0</td>
</tr>
<tr>
<td>Explications</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>70</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table 4** Chi-Square Statistics

<table>
<thead>
<tr>
<th></th>
<th>Versions with Reference to Explicating Meaning in Verse 93:7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chi-Square</td>
<td>20.629</td>
</tr>
<tr>
<td>df</td>
<td>1</td>
</tr>
<tr>
<td>Asymp. Sig.</td>
<td>.000</td>
</tr>
</tbody>
</table>
Results in table [4] support the postulate that the majority of translations explored in this article advocates other accounts entirely different from the explication of the first group. For instance, versions made by orientalists and some of those affected by them negatively explicate the word (ضَال) as illustrated by this sample:

- **Arberry, A.J.** Did He not find thee erring, and guide thee?
- **Palmer, E.H.** and find thee erring, and guide thee?
- **Jones, A.** Did He not find you erring, and guide you?
- **Khalidi, T.** And found you erring, and guided you?
- **Sale, G.** And did He not find thee wandering in error, and hath He not guided thee into the truth?
- **Rodwell, M.J.** And found thee erring and guided thee.
- **Droge, A.J.** Did he not find you astray and guide (you)?
- **Dawood, N.J.** Did He not find you in error and guide you?
- **Bakhtiar, L.** And found He thee one who goes astray, then, He guided thee?

Arberry, Jones, Palmer, Rodwell, and even Khalidi render it as *(erring)*, a choice that conveys decontextualized negative meaning extracted from a highly connotative word that embraces wide shades of subtle meanings. Dawood moves a little further, using a noun rather than an adjective *[in error]*. Sale translates it as *[wandering in error]*, giving it even much more negative implications than any of the translations of Rodwell, Palmer, Jones or Khalidi. What is peculiar about Sale (and several orientalists) is that they always endorse the hypothesis of the Qurān being the Prophet Muhammad’s own product, not a divine revelation. If this premise were true, why would the Prophet paint such a negative picture of himself in a world too hostile to him?

An interesting fact is that Sale and Rodwell translate the word (ضَال) in a parallel context with a milder equivalent: 12:95 *(قَالُواْ تَاللَّهَ إِنَّكَ لَفِي ضَلالٍ كَلِمٍ)*

- **Sale, G.** They answered, by God, thou art in thy old mistake.
- **Rodwell, M.J.** They said, "By God, it is thy old mistake."

Though Droge (2013) uses the word *(astray)* which connotes less negative meanings, later he adds a footnote that betrays his ideological stance. He blatantly maintains that the lexical selection of particular words in this verse indicates that the “‘error’ was not simply confusion but participation in ‘paganism’” (p. 438).

Bakhtiar (2009) claims to be using formal rather than dynamic equivalence in her translation, but this instance shows that this claim may sometimes come short. Bakhtiar’s version *[who goes astray]* considerably deviates from the SL text. The use of the present tense indicates a habitual tendency in the character of the addressee, something that the Qurānic verse never suggests at all. On the contrary, the whole context of the relevant Sura refers to a succession of states that were no longer in effect. Nevertheless, the most strikingly negative explicature of the verse is embodied in the version below:

- **Moeinian, B.**

And *for the longest time (years)* you were lost in darkness and live like a pagan and He revealed you the truth about the meaning of the life, why you are here, etc.
On the other hand, there are versions which opt for extremely positive explications of the word (ضَال) in the relevant verse. The first group of these explications uses the word ‘wandering’ to soften the SL text. Interestingly, some early traditional exegetes interpret this verse in terms of an insignificant and dubious incident in which it is narrated that the Prophet was once lost and found wandering amongst the hills of Makkah during his childhood.

- **Pickthall, M.** Did He not find thee wandering and direct (thee)?
- **Ali, A. (Orig. 1938)** And He found thee wandering, and He gave thee guidance.
- **Bakhtiar, L.** And found He thee one who goes astray, then, He guided thee?
- **Khan, W.** Did He not find you wandering, and give you guidance?
- **Daryabadi, A.** And He found thee wandering, so He guided thee,
- **Bewley-Bewley** Did He not find you wandering and guide you?
- **Aneesuddin, M.** and find you wandering then guide you,

The second group explicates the verse with milder terms, and thus rescinds the invisible meaning in the verse and depreciates the unique stylistic effects of the whole Sura.

- **Hilali-Khan** And He found you unaware (of the Qurān, its legal laws, and Prophethood, etc.) and guided you?
- **Ahmed, S.** And He found you looking for guidance, and showed you the way. ('Dhall' = Wandering = Looking for guidance = Straying).
- **Ünal, A.** And find you unguided (by God’s Messengership), and guide (you)?
- **Ali, A.** Did He not find you perplexed, and show you the way?
- **Usmani, T.** And He found you unaware of the way (the Shari’ah), then He guided you.
- **Al-Muntakhab** Did He not find you unsettled and not freed from doubt and uncertainty and He guided you to the path of righteousness and filled your breast with reverential bliss?
- **Omar, K.** And He found you lost (in search of the Code in Al-Kitab), then He provided you Guidance.

Expansions and additions in the versions above betray ideological agendas intended to oppose the negative explications offered in orientalist versions. Plus, Shakir’s version below absurdly leans on one ‘anomalous’ and entirely ‘_uncanonical’ reading of this verse to switch the state of ‘loss’ from the Prophet to people around him:

- **Shakir, M.** And find you lost (that is, unrecognized by men) and guide (them to you)? (وَوَجَدَكَ ضَالَّ فَهَدَى)

The last group in this category goes too far in its hermeneutical reading that disguises ideological agendas. Qdari, Haque-Khan, Omar-Omar, and Sher Ali are all affected by the Barlawi Sufi explication of this verse that has its genesis in Ahmad Raza Khan’s Urdu translation of the Qurān: ‘Kanzullman’. A distinctive feature of this translation is the ‘enhanced status it ascribes the Prophet” (Robinson, 1997, p. 263) to the extent that it unwittingly
misrepresents several Qur'anic verses in translation. This is what is exactly reflected in the four versions below:

- **Qadri, T.**
  And He found you engrossed and lost in His love and then made you achieve the coveted objective. Or And He found in you (a leader) for a straying people so He provided them guidance (through you).

- **Haque- Khan**
  And found you deeply engrossed in His love, so directed you?

- **Omar- Omar**
  He found you lost in (His) love (and that of His people), and gave you guidance (so as to enable you help the people reach the goal).

- **Ali, S.**
  And found thee lost in love for thy people and provided thee with guidance for them,

Almost all versions in the last two groups explicate the word (ضَالَ) with some sort of apologetic or decontextualized additions and expansions that reverse the core meaning of the SL text, to produce fictional scenarios and extremely positive interpretations of the word (ضَالَ) motivated by the authors’ sectarian and ideological schemata. All these versions, however, fail to recognize that the word ‘lost’ in this context is much more positive than any of their implausible explications. ‘Loss’ in the verse refers to a state of being ‘alone’ amidst a world of chaos. The Prophet is brought up in an environment abundant with chaotic and perplexing values and beliefs from which he could find no salvation. The Prophet’s ‘loss’ is caused by his rejection of all current dominant erroneous values and beliefs and his abstinence from seeking any enlightenment from an outside agency or the prevalent doctrines around him. Hence, ‘loss’ is the only positive value in this utter darkness. This kind of loss is virtually the true sign of the Prophet’s pure fitra, innate disposition, and splendid readiness to receive a divine revelation that rejects all the flawed values and beliefs prevailing at the Prophet’s time.

**Ideology in Decoding Implicatures of the Qurān**

The second case explored illustrates how ideology affects the processing of implicatures in particular Qur'anic texts:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرْبِيْنَ كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَوَّمَتِينَ قَالَ أَوَلَوَّمَتِينَ قَالَ أَوَلَوَّمَتِينَ قَالَ أَوَلَوَّمَتِينَ قَالَ أَوَلَوَّمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْمَتِينَ قَالَ أَوَلَوَّمَأَوْلَوْm

- **Droge, A.J.**
  (Remember) when Abraham said, ‘My Lord, show me how You give the dead life.’ He said, ‘Have you not believed?’ He said, ‘Yes indeed! But (show me) to satisfy my heart.’ He said, ‘Take four birds, and take them close to you, then place a piece of them on each hill, (and) then call them. They will come rushing to you. Know that God is mighty, wise.’

- **Khallidi, T.**
  Remember when Abraham said: ‘Lord, show me how you revive the dead.’ God said: ‘Have you not believed?’ Abraham said: ‘Yes, but so that my heart can be at peace.’ God said: ‘Take four birds, cut them in pieces and place each piece upon a separate mountain. Then call them and they shall come flying to you. Know that God is Almighty, All-Wise.’

- **Pickthall, M.**
And when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste, and know that Allah is Mighty, Wise.

- **Arberry, A.J.**
  And when Abraham said, 'My Lord, show me how Thou wilt give life to the dead,' He said, 'Why, dost thou not believe?' 'Yes,' he said, 'but that my heart may be at rest.' Said He, 'Take four birds, and twist them to thee, then set a part of them on every hill, then summon them, and they will come to thee running. And do thou know that God is All-mighty, All-wise.'

- **Bakhtair, L.**
  And mention when Abraham said: My Lord! Cause me to see how Thou wilt give life to the dead. He said: Wilt thou not believe? He said: Yea, but so my heart be at rest. He said: Again, take four birds, and twist them to thyself. Again, lay a part of them on every mountain. Again, call to them. They will approach thee coming eagerly. And know thou that God is Almighty, Wise.

Versions in the sample above remain faithful to the SL text which makes use of implicature to convey the latent meaning in the narrative. Nonetheless, a proliferation of translations of the Qurān in English opts for peculiar readings that support the ideological schemata of the translators. El Mallah (2011) claims that these versions show “how translators may take advantage of the metaphorical language of the Qurān to move the text towards an interpretation that better serves their own ideologies” (p. 341). But rather than being a question of metaphor, such ideological readings and interpretations involve processing of the implicature in this Qurānic verse on the basis of the translators’ ideological agendas.

The first group attempts to stress the miraculous event implicitly conveyed in this verse. A sample for this ideological stance include these versions:

- **Kaskas, S.**
  Abram said, "My Lord, show me how you give life to the dead." God said, "Have you not believed?" He said, "Yes I have, but assure my heart." God said, "Take four birds, kill them and cut them into pieces. Then put pieces of each on a mountain and call them. They will come quickly to you. Know that God is Strong and Wise."

- **Sarwar, M.**
  When Abraham prayed, "Lord, show me how you bring the dead back to life," the Lord said, "Do you not yet believe?" Abraham replied, "I believe but want more confidence for my heart." God told him, "Take four birds, induce them to come to you, cut and scatter their bodies leaving parts on every mountain top, then call them and they will swiftly come to you." Know that God is Majestic and Wise.

- **Saheeh International**
  And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise."

- **Malik, F.**
  Yet another example is when Abraham said: "My Lord! Show me how you give life to the dead." He replied: "Have you no faith in this?" Abraham humbly submitted: "Yes! But I ask this to
reassure my heart." Allah said: "Take four birds; train them to follow your direction, cut their bodies into pieces and scatter those pieces on hilltops, then call them back; Allah will bring them back to life and they will come to you right away. Thus you will know that Allah is All-powerful and Wise."

- **Nejad, A.B.**

And when Abraham said: my Master, show me how you give life to the dead. He (God) said: do you not believe? He said: yes, but to reassure my heart. He said: take four birds, then turn (familiarize) them to you (and cut them and divide them in pieces), then place a piece of them on each mountain, then call them, they will come to you in a hurry, and know that God is powerful and wise.

- **Hilali-Khan**

And (remember) when Ibrāhīm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not then believe?" He (Ibrāhīm (Abraham)) said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise."

Additions such as ‘slaughtering the four birds and cutting them into pieces’ run contrary to the use of implicature of the SL text which flouts Grice’s maxim of quantity to achieve precise and refined stylistic effects. Particularly, Abdullah Yusuf Ali’s revised version of this verse is ideologically motivated. King Fahd Complex Salafi revision aims to explicate the SL text to fill in the gap between what is said and what is communicated in unambiguous terms through calculated expansions.

- **Ali, Y. (Orig. 1938)**

Behold! Abraham said: "My Lord! Show me how Thou givest life to the dead." He said: "Dost thou not then believe?" He said: "Yea! but to satisfy My own undertaking." He said: "Take four birds; Tame them to turn to thee; put a portion of them on every hill and call to them: They will come to thee (Flying) with speed. Then know that God is Exalted in Power, Wise."

- **Ali, Y. (KFC, 1985)**

When Abraham said: "Show me, Lord, how You will raise the dead, " He replied: "Have you no faith?" He said "Yes, but just to reassure my heart." Allah said, "Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them back. They will come swiftly to you. Know that Allah is Mighty, Wise."

King Fahd Complex’s rewriting of this portion of Ali’s original version betrays the Salafi stance which opposes modernist and neo-Mu’tazilite readings that do away with the implicature of the verse in favor of mundane perspectives as explained below.

Consistent with his Qadyani doctrines which downplay any reference to miraculous stories in the Qurān, Maulana Muhammad Ali (1874-1951), a key figure of the Qadyani movement and one of the earliest Muslim translators of the Qurān, produces an ambiguous version:

- **Ali, M. M.**
And when Abraham said, My Lord, show me how Thou givest life to the dead, He said: Dost thou not believe? He said: Yes, but that my heart may be at ease. He said: Then take four birds, then tame them to incline to thee, then place on every mountain a part of them, then call them, they will come to thee flying; and know that Allah is Mighty, Wise.

But in his commentary on this verse, Ali (1973) precisely disambiguates his translation as follows:

If he [Abraham] should take four birds and tame them, they would obey his call and fly to him even from distant mountains. If the birds, then, obey his call, he being neither their master nor the author of their existence, would not nations submit to the call of their Divine Master and the Author of their existence? (p. 115).

Later, almost all the Qadyani translators follow in the footsteps of Maulana Muhammad Ali but with more overt language that cancels the implicature of this verse with regard to:

- **Ali, S.**
  "Take four birds and make them attached to thee. Then put each of them on a hill; then call them; they will come to thee in haste."

- **Omar-Omar**
  "Take four birds and make them attached to you, then put them each on a separate hill, then call them, they will come to you swiftly.

- **Khan, M.Z.**
  then, take four birds and train them to be attached to thee. Thereafter put each one of them on a hillock. Then call them; they will hasten towards thee.

These Qadyani perspectives, however, are paralleled by similar or identical readings in some modernist versions affected by neo-Mu’tazilite perspectives:

- **Asad, M.**
  "Take, then, four birds and teach them to obey thee; then place them separately on every hill [around thee]; then summon them: they will come flying to thee.

- **Khan, W.**
  Take four birds, and train them to come back to you. Then place them separately on each hilltop, and call them: they will come flying to you.

- **Abdel Haleem, M.S.**
  ‘Take four birds and train them to come back to you. Then place them on separate hilltops, call them back, and they will come flying to you:

- **Ali, A.**
  "Trap four birds and tame them, then put each of them on a (separate) hill, and call them, and they will come flying to you.

- **Hulusi–Atalay**
  "Take four types of birds and train them so they grow accustomed to you, then place each of them upon four different hilltops and call them to yourself. They will come running (flying) to you.

These readings are in line with the ‘reformist’ and ‘neo-Mu’tazilite’ project which has gained ground in interpreting the Qurān since the dawn of the second half of the 19th century. Muhammad Abduh and Rashid Ridha doubt and degrade the mainstream Muslim interpretation of this verse which is adopted by almost all earlier exegetes. They vehemently adopt Abu
Muslim’s (an earlier staunch Mu’tazilite) interpretation which discredits the miracle implicated in the verse. The explanation of the relevant verse in *Tafseer Al-Manar* (Vol. 3, 55-58) ends up with a word of admiration of Abu Muslim for his ‘meticulous’, ‘independent’, and ‘unorthodox’ reading of the relevant text (Ridha, 1947, Vol. 3, p. 58). Both Abduh and Ridha believe that Islam is a ‘rationalistic’ religion which conforms to the prevailing positivist philosophy of their age. This does lead them to extreme positions, to the extent that they regret the fact that the Qurān narrates miracles attributed to Moses, Jesus, or other prophets (Ridha, 1947, Vol. 111, 155).

Aware of the incongruity of the fictional readings in the translations above, Ahmed Shabir provides his own allegorical reading which is further removed from the narratives of SL text:

- **Ahmed, S.**
  *Abraham wanted to understand the Law of Revival of nations. Allah asked him if he believed that it were possible. Abraham said he believed but that he wanted a practical example to educate his heart and mind. Allah told him to take four birds and train them in a kind manner, and then to leave them far apart on each hilltop. And then call them; they will come in haste. (At one call of Abraham, those birds came flying back to him. This is how mankind can be brought to the Word of Allah with decent training, giving them a new life).*

**Translating Invisible Meaning of Qurānic Irony**

84:24 **فَبِشَّرُهُم بِعَذَابٍ أَلِيمٍ**

The most significant variation in translating this verse centers on explicating the irony of the Arabic phrase *(بَشَّرُهُم)* which is used for good news. It is this irony that contains the core latent meaning which makes the verse so vivid and powerful. Below is a sample of versions that fail to appreciate the invisible meaning of the Qurānic irony in the verse:

- **Bewley-Bewley** Give them the news of a painful punishment —
- **Saheeh International** So give them tidings of a painful punishment,
- **Pickthall, M.** So give them tidings of a painful doom,
- **Pickthall-El-Ashi** So give them tidings of a painful doom,
- **Khalidi, T.** So give them tidings of a painful torment,
- **Itani, T.** So inform them of a painful punishment,
- **Jones, A.** So give them the tidings of a painful punishment-
- **Rodwell, J. M.** Let their only tidings be those of painful punishment;
- **Sirohey, A.** So inform them with punishment grievous,
- **Dawood, N. J.** Therefore, proclaim to all a woeful doom,
- **Qara‘i, A.** So warn them of a painful punishment,
- **Ali-Yazdi** So announce thou unto them the tidings of a painful chastisement!
- **Gohari, M.J.** So (Messenger) warn them about the painful torment.
- **Starkovsky, N.** So announce to them a painful punishment!
- **Malik, F.** Therefore, proclaim to them a painful punishment,
- **Cleary, T.** So inform them of a painful penalty,
- **Ali, S.** So give them tidings of a painful punishment.
- **Monotheist Trans.** So inform them of a painful retribution.
Translating ‘Invisible Meanings’: A Critique across Seventy Versions

- Nikayin, F.
  Thus, of the painful Scourge/Give them the news!
- Reformist Trans.
  So inform them of a painful retribution.
- Khalifa, R.
  Promise them painful retribution.
- Irving, T. B.
  Give them news of painful torment.
- Emerick, Y.
  so give them the news of a painful doom.

The bar chart and Chi-square statistics below show that a significant number of versions of the Qurān in English fails to appreciate this Qurānic irony encoded in this verse:

![Bar chart showing comparison between versions that appreciate and those that fail to appreciate invisible meaning of the Qurānic verse]

**Figure 4** Versions which fails to appreciate invisible meaning vs. Versions which fails to appreciate invisible meaning of the Qurānic verse

**Table 5** Versions with Reference to Explicating Meaning in Verse 84:24

<table>
<thead>
<tr>
<th>Versions Types</th>
<th>Observed N</th>
<th>Expected N</th>
<th>Residual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Versions which appreciate invisible meaning of the Qurānic irony in the verse</td>
<td>17</td>
<td>35.0</td>
<td>-18.0</td>
</tr>
<tr>
<td>Versions which fail to appreciate invisible meaning of the Qurānic irony in the verse</td>
<td>53</td>
<td>35.0</td>
<td>18.0</td>
</tr>
<tr>
<td>Total</td>
<td>70</td>
<td>70</td>
<td></td>
</tr>
</tbody>
</table>

**Table 6** Chi-Square Statistics

<table>
<thead>
<tr>
<th>Versions with Reference to Explicating Meaning in Verse 84:24</th>
<th>Observed N</th>
<th>Expected N</th>
<th>Residual</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
A sample of the versions that appreciate the invisible meaning of the Qurānic irony in this particular instance is cited below:

- **Dakdok, U.** So give them the good news of a painful torment.
- **Arberry, J.** So give them good tidings of a painful chastisement.
- **Palmer, E. H.** So give them the glad tidings of grievous woe!
- **Qaribullah-Darwish** Therefore give to them glad tidings of a painful punishment.
- **Maududi-Ansari** So give them the good news of a painful chastisement.
- **Bakhtiar, L.** So give them good tidings of a painful punishment.
- **Fakhry, M.** So announce to them the good news of a very painful punishment.
- **Usmani, M. T.** So, give him the ‘good news’ of a painful punishment.
- **Omar, K.** So to announce them ‘the good news’ about a painful torment —
- **Saffarzadeh, T.** Therefore give to them glad tidings of a painful chastisements!
- **Ahmad-Samira** So announce good news to them with (of) a painful torture.
- **Ünal, A.** So give them the glad tidings of a painful punishment.
- **Haque-Khan** Therefore give them the glad tidings of a painful punishment.

Explicating the phrase (بَشْرُهُم) as ‘give them the glad tidings’, ‘give to them glad tidings’, ‘give them good news’, or ‘announce good news to them’, is essentially-literal translation. Yet, in this context, it is this type of translation that successfully appreciates and precisely conveys the invisible meaning of the irony in the verse.

**Variations in Translating Invisible Meaning of Deictics**

This case shows variations which result from (mis)understanding the pragmatics of the Qurānic discourse. Here ‘competing deictic centers’ are the trigger of discordant variations in explicating the verse in question:

وَكَانَ وَرَاءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

18:79

Group (1) A Sample of ‘Flouting’ Versions

Versions in this group either bypass and ignore the SL phrase (وَرَاءَهُم) or switch it in a way that flouts the *deictic value* of the word as Sarwar and Turner-Behbudi do. The cause for this ‘flouting’ is the apparent mismatch between the word (وَرَاءَهُم) and its semantic equivalence in English.

- **Sarwar, M.** The king had imposed a certain amount of tax on every undamaged boat. I damaged it so that they would not have to pay the tax.
Turner- Behbudi

the reason being this: the king had recently ordered all boats to be rounded up and used to transport soldiers across the sea to the place where he was waging war. Had these poor men’s boat been in working order, it too would have been requisitioned and the poor boatman would have been deprived of their livelihood for many weeks, if not indefinitely.

Busool, A.N.
because a king was ruling over them who seized every boat by force.

Khan, Z.M.
across which was a tyrant who seized every boat by force, so I decided to make a hole in it

Progressive Trans.
as there was a king coming who takes every boat by force

Monotheist Trans.
as there was a king coming who takes every boat by force.

Reformist Trans.
as there was a king coming who takes every boat by force.

Moeinian, B.
There was a king passing by his army who was confiscating every boat [for the use in his army].”

Munshey, M.
a king nearby, seizes all the (defect-free) ships forcibly."

Usmani, M.U.
as there was a king across them who used to usurp every boat by force.

Group (2) A Sample of ‘After’ Versions

Ali, Y.A (KFC) for there was after them a certain king who seized on every boat by force.
Ali, Y.A. for there was after them a certain king who seized on every boat by force.
Abdel Haleem, M.
because I knew that coming after them was a king who was seizing every [serviceable] boat by force.

Ali, A. because there was a king after them who used to seize every ship by force.

Únal, A. for there was a king after them who was seizing every boat by force.

Ahamed, S.V. because, after them was a certain king who took over (seized) every boat by force.

Saheeh Int. as there was after them a king who seized every [good] ship by force.

Omar, K. Because there is after them a head of state who seizes all ferry-boats as impounded.

Muhammad, B. for there was after them a king who had every boat seized by force.

Khalifa, R. There was a king coming after them, who was confiscating every ship, forcibly.

Hilali- Khan as there was a king after them who seized every ship by force.

Cleary, T. because there was a king after them taking every boat by force.

Group (3) A Sample of ‘Behind’ Versions

Asad, A. because (I knew that) behind them was a king who is wont to seize every boat by brute force.

Pickthall, M. for there was a king behind them who is taking every ship by force.

Shakir, M.
and there was behind them a king who seized every boat by force.

- Bakhtiar, L.
  As for the vessel, it had been of some needy people who toil in the sea, so I wanted to mar it as there had been a king behind them taking every vessel forcefully.

- Khan, W.
  because there was a king coming behind them who was seizing every boat by force.

- Ünal, A.
  for there was a king after them who was seizing every boat by force.

- Ali, S.
  for there was behind them a king who seized every boat by force;

- Sale, G.
  because there was a king behind them, who took every sound ship by force.

Group (4) A Sample of ‘Beyond’ Versions

- Jones, A.
  for there was a king beyond them who was seizing every ship by force.

- Ghali, M.M.
  (and) beyond them was a king who was taking away every ship by force.

- Maududi-Ansari
  for beyond them lay the dominion of a king who was wont to seize every boat by force.

- Khaldi, T.
  beyond them was a king who seized every ship, unlawfully.

All versions in the three groups above (2, 3, and 4) fail to correctly explicate the SL phrase (وَرَاءهُم), due to their failure to grasp the invisible meaning encoded in this deictic expression. Very few versions, in fact, manage to decode this subtle deictic meaning as illustrated by the sampled versions below:

Group (5) A Sample of ‘Before/Ahead’ Versions

- Daryabadi, A.
  for there was before them a prince taking every boat by force.

- Qadri, T.
  (because) a (cruel) king was (standing) ahead of them, snatching every (undamaged) boat by force (from the owners without any compensation).

- Gohari, M.J.
  because there was a king ahead of them who was taking all boats illegally by force.

This sample captures the pragmatics of the relevant verse and brilliantly conveys the invisible meaning intended. It should be noted here that explicating (وَرَاءهُم) as ‘before them/ahead of them’ is supported by this tradition narrated in Saheeh Al-Bukhari:

قال سعيد بن جبير: وكان ابن عباس يقرأها: «وَكَانَ أَمَامُهُم مَلِك يَخْتَصُصُ كُلَّ سَفِينَةً صَالِحَةً غَصْبًا» (البخاري، ص 2084)

Saeed Ibn Jubair narrated that Ibn Abbas used to read it “And there in front of them a king who seized every good ship by force.” (5)
Though Ibn Abbas’ reading of this verse is anomalous, in Arabic the indexical (وَرَاء) is virtually used for anything unseen or hidden whether it is behind or before/in front of/ahead of the speaker or listener. In the Qurān this indexical is used in both senses and the diverse explications of its latent meaning depend on identifying the deictic center in each particular case. Still, there are confusing variations in decoding invisible meanings associated with the indexical (وَرَاء) in almost identical contexts as the statistics below clearly indicate:

1. من وَرَائِهِ جَهَنَّمَ وَيُسْقِي مِن مَّاءٍ صَدِيدٍ (14:16)

   - Saheeh International
     Before him is Hell, and he will be given a drink of purulent water.
   - Ali, A.
     Before him is Hell; and he shall be made to drink boiling water.

   Chi-square statistics show that a significant portion of the versions explored explicates (وَرَاء) with the proper deictic equivalences in English (Before/Ahead of/In front of/Next, etc.), and thus captures the invisible meaning of the text:

   **Table 7 Versions with Reference to Explicating Meaning in Verse 14:16**
   
<table>
<thead>
<tr>
<th>Competing Explications</th>
<th>Observed N</th>
<th>Expected N</th>
<th>Residual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Behind/Beyond/After</td>
<td>19</td>
<td>34.0</td>
<td>-15.0</td>
</tr>
<tr>
<td>Before/Ahead of/In front of/Next, etc.</td>
<td>49</td>
<td>34.0</td>
<td>15.0</td>
</tr>
<tr>
<td>Total</td>
<td>68</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

   **Table 8 Chi-Square Statistics**
   
<table>
<thead>
<tr>
<th>Versions with Reference to Explicating Meaning in Verse 14:16</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chi-Square</td>
</tr>
<tr>
<td>Df</td>
</tr>
<tr>
<td>Asymp. Sig.</td>
</tr>
</tbody>
</table>

2. ومن وَرَائِهِم بَرْزَخ  إِلَى يَوْمِ يُبْعَثُونَ (23:100)

   - Saheeh International
     and behind them is a barrier until the Day they are resurrected.
   - Ali, A.
     And behind them is a barrier until the day when they shall be raised again.
Chi-square statistics below show that a substantial portion of the versions explored explicates (عَرَاء) with the improper deictic equivalents in English which could be (before/ahead of/in front of/next, etc.), and thus fail to capture the invisible meaning of this verse:

### Table 9 Versions with Reference to Explicating Meaning in Verse

<table>
<thead>
<tr>
<th>Competing References</th>
<th>Observed N</th>
<th>Expected N</th>
<th>Residual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Behind/Beyond/After</td>
<td>43</td>
<td>23.3</td>
<td>19.7</td>
</tr>
<tr>
<td>Before/Ahead of/In front of</td>
<td>22</td>
<td>23.3</td>
<td>-1.3</td>
</tr>
<tr>
<td>Flouting the deictic reference</td>
<td>5</td>
<td>23.3</td>
<td>-18.3</td>
</tr>
<tr>
<td>Total</td>
<td>70</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

***Table 10 Chi-Square Statistics***

<table>
<thead>
<tr>
<th>Versions with Reference to Explicating Meaning in Verse 84:24</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chi-Square</td>
</tr>
<tr>
<td>31.057&lt;sup&gt;a&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Df</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asymp. Sig.</td>
<td>.000</td>
</tr>
</tbody>
</table>

The cause of these contradictory explications of invisible meanings in almost identical contexts is the failure to appreciate the rich system of Arabic deictics. My view is that the word (عَرَاء) in the three verses explored above is a unique case of what I call here *reversive indexicals* which could be explicated in opposite directions, depending on the background contexts. This is an idiosyncratic feature of Arabic deictics that needs special treatment in contrastive pragmatics and translation studies.

**Explicating Invisible Meanings to Resolve Inconsistencies**

\[
\begin{align*}
\text{فإذا} & \text{ لقيتم الذين فسَرُونا} \text{ فضلَ الرُّقاب} \text{ حتَّى} \text{ إذا} \text{ أطْلَحَتمو} \text{ فضَلُوا} \text{ الوثاق} \text{ فإما} \text{ منَّا} \text{ بعَد} \text{ وَإِمَّا} \text{ فداء} \text{ حتَّى} \text{ يُضَع} \text{ الحَربَ} \text{ أَوْزَارَها} \\
\text{47:4} & \\
\end{align*}
\]

- **Sahih International**
  So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens.
Saheeh International echoes almost all the seventy versions explored in this article, which explicate (حتى تضع الخزب أوزارها) as ‘until the war is finished or lays down its burdens’.

- **Pickthall, M.M.**
  Now when ye meet in battle those who disbelieve, then it is smiting of the necks until, when ye have routed them, then making fast of bonds; and afterward either grace or ransom *till the war lay down its burdens.*

- **Ali, A. (Orig. 1938)**
  Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: *Until the war lays down its burdens.*

- **Bakhtiar, L.**
  So when you met those who were ungrateful, then, strike their thick necks until you gave them a sound thrashing. Then, tie them fast with restraints. And afterwards either have good will towards them or take ransom for them *until the war ends, laying down its heavy load.*

- **Ali, A.**
  So, when you clash with the unbelievers, smite their necks until you overpower them, then hold them in bondage. Then either free them graciously or after taking a ransom, *until war shall have come to end.*

- **Sarwar, M.**
  If you encounter the disbelievers in a battle, strike-off their heads. Take them as captives when they are defeated. Then you may set them free as a favor to them, with or without a ransom, *when the battle is over.*

- **Malik, F.**
  Therefore, when you meet the unbelievers in the battlefield smite their necks and, when you have thoroughly subdued them, then take prisoners of war and bind them firmly. *After the war lays down her burdens,* then you have the choice whether you show them favor or accept ransom.

- **Moeinian, B.**
  If you are engaged in a war with disbelievers, fight with them bravely and strike their necks. *When the war is over,* you may choose to free the captives or ask for a ransom for their freedom.

- **Dawood, N.J.**
  When you meet the unbelievers in the battlefield strike off their heads and, when you have laid them low, bind your captives firmly. Then grant them their freedom or take a ransom from them, *until War shall lay down her burdens.*

These explications are internally inconsistent, and to resolve this inconsistency, Qurānic exegeses abound with various conjectures about *when ‘war will lay down its burdens’.* For instance, Al-Qurtbi cites the following narratives, among many, to explain when war shall end or lay down its burdens:

- **Until the second coming of Jesus**
- **Until all people become Muslim.**
- **Until all people believe in Allah.**
Until Islam become the only dominant religion.

(القرطبي، 2007، جزء 16، صفحات 228-229)

As well, these conjectures are entirely inconsistent with Islam universal message of peace, for none of the above is a goal of warfare in Islam. Only two versions manage to capture the invisible meaning of this verse and attain consistency in explicating the verse in harmony with the entire Qurānic discourse:

- Asad, M.
  NOW WHEN you meet [in war] those who are bent on denying the truth, smite their necks until you overcome them fully, and then tighten their bonds; but thereafter [set them free,] either by an act of grace or against ransom, so that the burden of war may be lifted: thus [shall it be].

- Ünal, A.
  So, when you meet those who disbelieve in war, smite at their necks (without giving them opportunity to defeat you). At length, when you have sufficiently suppressed them, (without continuing fighting) bind a firm bond of captivity on them. Then set them free either as a favor without demanding anything in return, or for ransom (which may consist of a reciprocal exchange of prisoners of war), so that warfare may abandon weapons and come to an end.

Though obviously all explications offered for this particular verse are semantically possible, Asad and Ünal’s choice seems to better capture the latent meaning in the verse. Plus, use of ‘so’ instead of ‘until’ would resolve the inconsistency in the text which causes considerable variations among earlier exegetes of the Qurān. This is what Ibn ‘Aashour, in his seminal exegesis of the Qurān, considers the proper explication of the verse:

"الغاية المستفادة من (حتى) في قوله (حتى تضع الحرب أوزارها) للت_ctlيل لا للتقييد، أي لأجل أن تضع الحرب أوزارها." (ابن عاشور، 1984، جزء 26، ص 82).

The word(حتى) is used to signify the reason not the duration, and it means ‘so war may lay down its burdens (finish or end).

This reading would stress the fact that the final aim of Islam is universal peace, and freeing war prisoners, by an act of grace or for ransom, would attain this precious goal.

When Essentially Literal Translation Better Explicates Invisible Meanings

إنمَّا يَخْشَى اللَّهُ مِنْ عِبَادِهِ الْعَلَّامَاءُ (28:35)

- Asad, M.
  Of all His servants, only such as are endowed with [innate] knowledge stand [truly] in awe of God: [for they alone comprehend that,] verily, God is almighty, much-forgiving.

- Dawood, N.J.
  From among His servants, only those fear God who know that God is mighty and forgiving.

- Ahmed, S.
  This is how it is: of all His servants only the ULAMA get some idea of the Glory of Allah (by examining the wonders in Nature. ULAMA = men and women of scientific knowledge. They understand that) Allah is Almighty, the Absolver of imperfections.
Translating ‘Invisible Meanings’: A Critique across Seventy Versions

- **Ali, Y.**
Those truly fear God, among His Servants, who have knowledge:
  - **Irving, T.B**
  Yet only His learned servants dread God [Alone], even though God is Powerful, Forgiving.
  - **Kaskas, S.**
  Of all of his worshipers, only those with knowledge, are in awe of God.
  - **Abdel Haleem, M.**
  It is those of His servants who have knowledge who stand in true awe of God.
  - **Ünal, A.**
  Of all His servants, only those possessed of true knowledge stand in awe of God.
  - **Sarwar, M.**
    Only God's knowledgeable servants fear Him.
  - **Saheeh International**
    Only those fear Allah, from among His servants, who have knowledge.
  - **Nejad, A.**
    Only the knowledgeable among His servants fear God.
  - **The Monotheist Group**
    Those concerned with God from among His servants are the most knowledgeable.
  - **Moeinian, B.**
    Only the knowledgeable servants of God respect Him [through pondering upon His Creation].
  - **Khalifa, R.**
    This is why the people who truly reverence GOD are those who are knowledgeable.
  - **Palmer, E.H.**
    None fear God but the wise among His servants;

All these versions above translate the superficial meaning of the structure of the verse by assuming that those who fear Allah are those who have knowledge. Yet, the question of what type of knowledge intended in this verse is unconvincingly defined (in Asad’s and Ahmed’s versions) or remains unresolved (in almost all the rest of the translations explored). Whereas Asad defines it as ‘innate’ knowledge, Shabbir Ahmed designates ‘scientific’ knowledge as the necessary condition for getting some idea of the glory of Allah. Translations of the Qurān in English seem to follow in the footsteps of most of the exegetes of the Qurān which fail to appreciate the salient meaning of this verse. It is in Al-Qurtubi’s exegesis the latent meaning of the verse finds its proper explication. Al-Qurtubi defines the ‘knowledgeable’ as those who fear Allah. He quotes several previous exegetes who stress the notion that unless one fears Allah and follows His orders, one shouldn’t be designated as ‘aalim (somebody who possesses knowledge). Only Bakhtiar’s version (which is essentially literal translation) manages to capture this latent meaning encoded in the SL text:

- **Bakhtiar, L.**
  Only His servants who dread God are knowing.

Bakhtiar’s explication of the verse defines the ‘knowing’ as those who dread God. Though the word ‘dread’ is too strong in this context, as it connotes something more than fear, Bakhtiar’s structural explication matches the invisible meaning of the SL text. This is an interesting fact as here an essentially literal translation better explicates and conveys invisible or latent meanings. This is one instance that supports the hypothesis that among the versions
studied in this article, there is a strong positive association between essentially literal translations and the degree of appreciating invisible meaning as shown in the table below:

Table 12 Lambda Correlation

<table>
<thead>
<tr>
<th>Nominal by Nominal</th>
<th>Lambda</th>
<th>Symmetric</th>
<th>Value</th>
<th>Approx. Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Level of Literal/Dynamic: Independent</td>
<td>.655</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Degree of Appreciating Invisible Meanings: Dependent</td>
<td>.655</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td>Goodman and Kruskal tau</td>
<td>Level of Literal/Dynamic: Independent</td>
<td>.498</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Degree of Appreciating Invisible Meanings: Dependent</td>
<td>.498</td>
<td>.000</td>
<td></td>
</tr>
</tbody>
</table>

Lambda correlation is .655 and Goodman and Kruskal tau correlation is .498. Both correlations are significant and they indicate the strong association between the level of essentially literal translation and the success of explicating invisible meanings in this context.

**Explication of Broad Spectrum Qurānic Terms**

Qurānic discourse uses the word (َّظَنَّ) with a wide range of subtle meanings, each determined by its specific context. This is because (َّظَنَّ) with its kindred verbs (َّوُظَنَّ وَأَخْوَانَهُا) make a unique group of verbs with indeterminate modality. Traditional Arabic grammarians call them ‘verbs of the hearts’ as these verbs refer to imperceptible states of the mind. Explicating the meaning of any of these verbs depends on contexts and real world information. The diagram below illustrates the modality-like functions hardwired in the verb:
Thus, explicating the latent meaning of this verb in this context (and other parallel contexts in Qur’anic discourse) depends on the degree of ‘probability’ determined by contextual factors which are very significant in explicating meaning in each particular verse. In the verse below, the variations in explicating the verb stem from the degree of probability assumed in each of the explications:

وَرَأَى الْمَجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مَوَافِقُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفٍ

18:53

(1) Saheeh International
And the criminals will see the Fire and will be certain that they are to fall therein. And they will not find from it a way elsewhere.

Hulusi-Ataly
When the guilty ones saw the fire, they were certain they were going to fall in... There was no other destination for them but the fire!

Sarwar, M.
When the criminals see hell fire, they will have no doubt about falling (headlong) therein, nor of finding anyone to save them.

(2) Ali, S.
And the guilty shall see the fire and realize that they are going to fall therein; and they shall find no escape therefrom.

Omar-Omar
And those who cut off their ties (with Allah) will see the fire and realize that they are going to fall into it, and they shall find no way of escape from it.

(3) Moeinian, B.
The guilty ones will see the Fire and understand that soon they will fall into it, yet they cannot escape the inescapable.

Ali, A.
The sinners will see the Fire and know that they will be thrown into it and will.

Asad, M.
And those who were lost in sin will behold the fire, and will know that they are bound to fall into it, and will find no way of escape therefrom.

Shafi, M.
And the sinners shall see the Fire, and they shall know that they are going to fall into it. And they shall find no way out therefrom.

Ali, M.M.
And the guilty will see the Fire, and know that they are about to fall into it, and they will find no escape from it.

(4) Haque-Khan
And the guilty will see the Fire and will believe that they are to call in it and will, find no way of return from it.
• Bakhtiar, L.
And the unjust will see the ones who sin in the fire. They thought that they are ones who are about to fall in it and they will not find a place to turn from it.

• Palmer, E.H.
and the sinners shall see the fire, and shall think that they are going to fall therein, and shall find no escape therefrom.

• Arberry, A.J.
Then the evildoers will see the Fire, and think that they are about to fall into it, and will find no escape from it.

• Nejad, A.B.
And the guilty ones see the fire and they think that they are to fall into it, and they do not find any escape from it.

(5)

• Ali, A. (KFC)
And the Sinful shall see the fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.

• Sadr-Ameli, S
And the evildoers will see the Fire, then apprehend that they are falling into it, and will find no escape from it.

(6)

• Rodwell, J.M.
And the wicked shall see the fire, and shall have a foreboding that they shall be flung into it, and they shall find no escape from it.

• Qaribullah-Darwish
And when the evildoers see the Fire of Hell they will reckon it is there they shall fall. They shall find no escape from it.

• Aneesuddin, M
And (when) the criminals will see the fire, then they will guess that they have to fall into it, and they will not find (anyway) of turning away from it.

• Daryabadi, A.
And the culprits will behold the Fire and imagine that they are about to fall therein, and they shall not find therefrom a way of escape.

Figure 6 Range of Probability in Explicating Verse 18:53
Of all these variations, ‘realize’ seems to convey best the meaning of the SL text. The evil-doers would ‘realize’ that they are going to fall into hellfire; they would become fully aware of what they used to disbelieve in.

Findings and Implications
1. Failure to explicate invisible meaning in translating the Qurān could be attributed to a number of factors which could be summed up in the following categories:
   - Ideological factors in decoding explicatures and implicatures in the Qurān.
   - Failure to appreciate invisible meaning of Qurānic irony.
   - Indeterminacy and variations in translating invisible meaning of the deictics in the SL text.
   - Failure of explicating invisible meanings to explain some inconsistencies in specific verses.
   - Use of free translations that conceal some idiosyncratic features and subtle meanings of the SL text.
   - Failure to properly explicate broad spectrum Qurānic terms.

2. Invisible meanings in the Qurān do sometimes constitute the core meaning of particular verses. If bypassed or ignored, the translation would miss the most important salient meaning in the particular verse.

3. Qualitative and statistical results show a strong affinity and association between the level of formal/dynamic equivalence and proper explication of invisible meanings. Ironically, essentially literal translation significantly better conveys invisible meanings in translating the Qurān to English due to the fact that this type of translation often keeps SL text’s ambiguities and idiosyncrasies.

4. Ideology is a key factor in explicating invisible meanings in translating the Qurān. Translators with particular agendas often attempt to work on latent meanings in order to smartly insert traces of ideology that replace the invisible meanings in some Qurānic verses. This is due to the fact that there is a strong affinity between the ways in which both ideology and invisible meanings work, as “ideology [...] is always most effective when invisible” (Eagleton, 2007, p. xvii).

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The Translatability of Brand Names in Cosmetic Advertisements

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Abstract:
This paper shows that brand names feature a serious problem in English-Arabic translation. In order to highlight the problem under discussion, the study explores the translation of some brand names in their original context of use. 20 audio-visual advertisements, 10 English advertisement and their 10 Arabic translations that are directed towards Palestinian audience, are used for data collection. This comparative/ contrastive study focuses on the different translation strategies (domestication or foreignization) that are followed in rendering brand names in audio-visual advertisements (Venuti, 2012). The researcher employed an empirical, descriptive and analytical approach where advertisements were selected, categorized according to the different translation strategies that were adopted in rendering them. The findings of this study reveal that brand names are rendered through domestication of English advertisements into Arabic. The aim is to create a similar impact on the target language audience to efficiently promote the advertised products for optimal benefits.

Key words: audio-visual, brand names, domestication, foreignization, translation
1. Introduction:
In daily conversations people tend to use various methods to convince others of their own perspectives. Similarly, in the world of advertising, several techniques are employed to render certain products more appealing to consumers. If producers want to promote their products, and to reach the largest possible number of consumers quickly and efficiently, according to O'Guinn et al. (2014), they ought to resort to advertising. One interesting and popular type of advertising is audio-visual advertising: a form of media that uses and employs animated pictures and sounds simultaneously in order to attract the largest possible number of audience. Batra et al. (2009) state that as a primary and essential step to achieve successful advertising, advertisements should include elements of suspense to attract consumers’ attention; this can be achieved with the use of audio-visual advertisements. That is, using this means of media can arouse consumers’ interest in the advertised products by combining both attractive language and image.

The significance of this paper arises from the fact that it attempts to shed light on the underlying differences between the two language systems of which translators may not be aware. Such differences are inextricably linked with that which is considered acceptable to the target audience’s linguistic and cultural norms. Lack of translators’ awareness of such issues inevitably results in mistranslation or misrepresentation of the products; ultimately leading to failure in the marketing process.

2. Theoretical framework:
There are several translation strategies that are utilized to make the translated text meet the linguistic and cultural norms of the target audience. For example, domestication, a technique striving for natural translations, (Venuti, 1995), is used as the major translation framework for the current paper. Taking into account the general purpose of the marketing process, faithfulness to linguistic and cultural norms of the source language is far from being the concern of domestication; indeed, domestication prioritizes the target audience’s wants. Venuti (2012) states that translators often intermediate between the source text and target text in order to reduce socio-cultural and linguistic divergence between the two texts so that the translated text meets the preferences of the target audience. Therefore, any comparative study should identify the areas where text and translation depart in their orientations to faithfulness and/or naturalness and accordingly to determine the extent of suitability of domestication as a translation method. Hence, in summary, this research paper intends to study some differences between Arabic and English cultures through comparing and contrasting the selected brand names in English audio-visual advertisements and their translated Arabic versions.

3. Data collection
In this work, the data will be collected from cosmetic audio-visual advertisements that are uploaded on You-Tube. These advertisements include promotion of shampoos, anti-ageing creams, and other types of beauty products. The selected videos involve English advertisements (source language) along with their translated Arabic counterparts (target language). The reason behind using cosmetics advertisements in particular lies in the aim of examining the way advertisers smoothly present their products, which are not of a basic need to the audience but an accessory, without belittling the audience’s status or negatively affecting their self-esteem. In other words, using this advertisement category provides an opportunity to investigate the effectiveness of the two different translation strategies in using and presenting brand names in...
the advertised products appropriately and cross-culturally. For the sake of objectivity, this research used 20 audio-visual advertisements (10 English advertisements and their 10 Arabic counterparts) related to a variety of brands.

4. Discussion and Analysis

A controversial issue that preoccupies researchers’ minds is how to present the translated text to the target audience; that is whether to render the translation exactly similar to the target language linguistic norms, or to involve foreign elements to show that the presented text is a translation of a text from another language and culture. Some translators prefer naturalness, but others prefer accuracy in translation. These two opposite trends are, in Venuti’s terms (1995), domestication and foreignization respectively. According to Venuti, domestication means that the translated text has to match the target language at all levels without including any alien or foreign features. As such, invisibility is a term used by Venuti (1995) to reflect the role of translators, showing that when domestication is used no traces of translation can be noticed and it is as if the text was created originally in the target language setting. Domestication strategy is closely associated with “fluency” and “transparency”. These are terms that Venuti (1995) used to describe the “Anglo-Saxon” (p. 1) preference to make the imported text close to the original text in order to meet the target audience’s linguistic and cultural needs. Nevertheless, Venuti opposes domestication strategy since it violates the source language linguistic norms by making the translated text completely symmetrical to the target language linguistic norms, and hence not giving the target audience access to the original text. Domestication strategy is closely associated with “fluency” and “transparency”. These are terms that Venuti (1995) used to describe the “Anglo-Saxon” (p. 1) preference to make the imported text close to the original text in order to meet the target audience’s linguistic and cultural needs.

Nevertheless, if advertisements are completely domesticated, then there is a risk of losing the consumers’ interest in the advertisement itself. Kemppanen et al. (2012) argues that using excessive strategy of domestication gives consumers an impression that advertisement is ‘trying too hard to please’ the audience (p. 26) which may cause boredom. The advertisement, this way, does not require any effort by the audience to interpret any foreign elements that may draw the audience attention. Thus, the use of foreignization seems to be important. Foreignization, as Venuti (1995) explains, is a translation strategy by which the target audience faces foreign/strange elements they may not easily understand. For example, the Arabic translated version of NIVEA Natural Fairness (an advertisement that promotes anti-wrinkles cream) involves an instance of foreignization such as "IQ10 هيدرا" (with natural extract and hydra IQ…) which was translated as "IQ10 هيدرا" (with natural extract and hydra IQ…). It can be relatively difficult for consumers to understand what "IQ10 هيدرا" refers to, yet after watching the advertisement they would understand that this element will help them to enjoy fair skin.
and natural look. In fact, this may also raise consumers’ interest and provoke them to search for the advertised product, and hence the advertised product will possibly become more memorable for them and at a later stage may encourage them to buy it.

Furthermore, violation of the natural reading of the text is noticed when advertisements deal with brand names. A brand, as Sandhusen (2000) explains, stands for “a name, term, sign” which distinguishes “a single seller” from another. This brand can be “local, national, or worldwide in scope” (p. 358). Therefore, a brand name refers to the creator of the product to be promoted among people. When it comes to the translation of brand names, Torresi (2014) argues that they are normally dealt with in the same way as proper names; that is, they are not translated. For example, the brand name L’Oreal Paris in all of the selected advertisements in this research is left without being translated or even transliterated into Arabic language. Therefore, it can be said that no translation has taken place or, as Wenjing QI (2014) calls it “zero-translation” (p. 30). The source language words are transferred to the target language preserving its phonetic/acoustic and graphic/written form. This can be noticed in Keep a Cool Head with Head & Shoulders advertisement; whereby the overall advertisement was translated/domesticated into Arabic language excluding the brand name of the product that is foreignized; for reference, please see the following figure:

![Figure 1](http://tinyurl.com/k68rd79)

In the abovementioned example the brand name Head & Shoulders in the English version is simply added with its phonetic and graphic form in the Arabic version. There is no translation of the brand. Nevertheless, sometimes translators deal with brand names by a translation strategy called transliteration: moving from the source language/English writing system to the target language/Arabic language system. The use of transliteration, according to Dickins et al. (2002), is said to convey an “exotic” atmosphere (p. 36). Exoticism in this context can be an appealing element that advertisers use to attract consumers’ attention, or in other words using foreignization contributes to add something unusual to the advertisement which may provoke consumers to pay more attention to the advert, and possibly be persuaded to buy the advertised product. For example, the Arabic version of Dove Nourishing Oil Care Make friends with your
The Translatability of Brand Names in Cosmetic Advertisements

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Hair advertisement involves an instance where the brand name *Dove* is transliterated into ‘دوف’; consider the following figure:

<table>
<thead>
<tr>
<th>English version</th>
<th>Arabic version</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dove understands the problems of dry hair</td>
<td>دوف يفهم مشاكل الشعر الجاف</td>
</tr>
</tbody>
</table>

This figure exemplifies the treatment of brand names in some Arabic translated advertisements. Although the translation ‘دوف’ (Dove) involves Arabic letters, the element of strangeness can still be felt here. In other words, the brand name was not completely domesticated into its Arabic equivalent ‘حماة’ (dove/pidgin). This is because brand names are supposed to be known to consumers in order for products to be sold. Therefore, if the brand name is completely domesticated or translated into its Arabic equivalent, not only there is a risk that the target audience may not recognize the brand name, but also the translation will sound odd. Torresi (2014) says that sometimes brand names undergo “phonetic/graphic adaptation” (p. 21): their phonological and writing systems are adjusted from one language system to another in order to meet the target audience expectations. This is done by using transliteration strategy; whereby, the English word is transferred from the English writing system to the Arabic writing and phonetic system; this is probably to make the advertisement more familiar and closer to the Arabic audience. Nevertheless, most of the advertisements, in this work, resort to zero translation as noticed in figure 2. In fact, out of the 10 Arabic translated advertisements only 3 advertisements transliterated brand names, these are: *Dove Nourishing Oil Care Make friends with your hair* advertisements, *Cristiano Ronaldo Clear* advertisement where the brand name *Clear* is transliterated into ‘كلير’ (Clear), *Dove Men* in which the brand name *Dove* is transliterated into ‘دوف’ (Dove), and finally *That Glow Love or Dove* whereby the brand name *Dove* is transliterated into ‘دوف’ (Dove). In brief, translators seek to bring advertisements as close to consumers as possible by using domestication strategy, but regarding brand names they prefer to use partial or total foreignization. This is because complete domestication of brand names may negatively affect the marketing process: consumers might not recognize the brand of these products, and hence they may refrain from buying such products due to lack of mentioning of a reliable source.

Furthermore, using extreme foreignization, in cases other than brand names, makes translated texts too strange and hence difficult for consumers to understand. Therefore, it is crucial to tone down foreignization. For example, the English version of *NIVEA Visage Q10* advertisement uses what is called abbreviation. Olohan & Salama-Carr (2014) define
abbreviation as “combining initial letters of each word in long technical term” (p. 384). When it comes to translating English abbreviations into Arabic language, translators usually utilize explanation strategy since the Arabic language is not accustomed to the use of abbreviation. Please see the figure:

**Figure 3 Abbreviation in Advertisements**

http://tinyurl.com/q87tsox
http://tinyurl.com/ogxzmn45

Although audio-visual advertisements usually employ dubbing or voice-over for the translation process, sometimes another strategy called subtitling is used. According to Panek (2009) subtitling is a means through which parts of the language spoken in audio-visual advertisements is written on the screen. However, translators need to take into account the limited space of the screen, hence they cannot subtitle every single word of the advertisement script; thus, translators tend to pinpoint key words in a written form. This is done to attract the audience’s attention to these words, also, to provide additional clarification of certain vague words to the target audience. Subtitling strategy according to Diaz-Cintas & Remael (2014) aims to provide a translated text that meets the wants of the target viewers. Subtitles (within the same language) are used in the English advertisement to highlight certain words and phrases as in “improved UVA protection” (figure 4). This subtitle is translated into the Arabic target language for the same purpose: to draw consumers’ attention to certain features of the advertised product. Nevertheless, the subtitle involves the abbreviation “UVA”, which stands for: ‘ultraviolet radiation of relatively long wavelengths,’ which is translated into the Arabic subtitle "يحمي من الأشعة فوق البنفسجية" (protection against ultraviolet radiation of relatively long wavelengths) instead of merely saying “UVA حماية مطورة من " (improved protection against UVA). Although using strange elements as the abbreviation “UVA” may attract consumers’ attention, in this context it may cause further confusion and probably lack of understanding by the audience. Consumers may not fully understand why this product is special, and hence question their actual need to buy it. Thus, it seems that the best solution for this issue is to clarify what is meant by “UVA” in order to make the language more accessible to the audience. Therefore, the translator decided to add further information, using translation by addition, to make the advertisement more intelligible to consumers and at the same time to attract their attention to the effectiveness of the product by using the subtitling strategy.

In brief, using foreign elements reflects that the advertisement provides important information, yet the main reason behind using English terms in the translated Arabic
advertisements has to do with foreignization and domestication strategies. That is, advertisers try
to maintain a balance between these two strategies: not being too foreign in order for consumers
to be able to understand it nor being too domesticated that the advertisements will bore
consumers. In other words, using domestication strategy makes the advertisement very easy to
comprehend but potentially dull. Therefore, the addition of foreign element seems to be crucial
in order to seize and maintain the consumers’ interest in the advertised product.

5. Conclusion
Advertisers are in most cases aware that values, attitudes, and beliefs vary between
cultures and thus attempt to adjust their advertisements in order to meet the cultural norms of
their target audience. This comparative/contrastive study explores the different translation
strategies (domestication or foreignization) that are followed in rendering brand names in audio-
visual advertisements. In fact, presenting advertisements that are created for an English audience
without modification to an Arab audience may not be a wise decision. The study has indicated
that the renditions of brand names can be investigated taking into consideration two criteria:accuracy and naturalness. The study reveals that accuracy and naturalness in translation are two
far-fetches aims in translation. Translators sometimes sacrifice form in favor of naturalness
while translating brand names in an attempt to create a similar impact on the target language
audience to efficiently promote the advertised products for optimal benefits.

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Mediating Ideology in News Headlines: A Case Study of Post-Revolution Egypt

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Abstract
The area of news translation is recently gaining increasing interest in Translation Studies. Research in this area has also begun to receive greater attention, although it remains less frequent in relation to Arabic translation. The intricacies of translating news lie in the fact that they are ideologically-loaded. This paper seeks to investigate the impact of ideology in mediating news headlines from English into Arabic. This study draws on Hatim and Mason's (1997) distinction of the impingement of ideology on translation to meet a set of beliefs and systems of a particular media institution. For this study, 32 news headlines produced by Reuters covering Egypt's post-Arab Spring uprising were examined. Of these, 22 of them were mediated by Al-Arabiya and 10 by Aljazeera on their Arabic webpages, and these were examined to see the degree of ideology mediation. The paper also investigates the nature of news translation, and asks whether this complex process is adequately and clearly defined within the field of Translation Studies. It has been shown that the news headlines have been ideologically mediated in a way that completely different from the original texts and conform to the news organizations’ political/ideological leanings. This resulted in reformulating a different Arabic version from the original.

Keywords: Al-Arabiya, Aljazeera, ideology, mediation, news
Introduction

Reading news is a social habit in the structure of many societies. It is a habit that people of different cultures acquire on their daily basis routines to get knowledge and be aware of what is happening in their own countries and worldwide. Accessibility of news is being made effortless through the technological breakthroughs. Bell (1991) argues that media pervaded societies in terms of the huge amounts of news dissemination and production. He shows an example from New Zealand where almost 2 million words are written per day by 35 newspapers. This number would assuredly have increased nowadays in the globalising spheres of news plurality. With regard to the Arab world and especially Egypt, Dubai Press Club launched a report entitled "Arab Media Outlook 2009-2013" shows that the circulation of newspaper in the Arab world has increased steadily between 2007 and 2013. For instance, in Egypt the number of circulation mounted from 3,627 to 4,688 copies per day. This indicates that news consumption is rising and at the same time reflects the importance of news to the public. However, online news consumption tends to trend up if an analogy is drawn with print newspapers consumption (Organisation for Economic Co-operation and Development, 2010). A number of factors harbour such resort to online news stories by news consumers including technology which makes news accessible at any time and place through different means such as smartphones, laptops and iPads. Moreover, the Internet intermediaries which are the search engines that are also an important factor in quickening online news readers locating and finding news stories; in addition to other social factors such as Facebook, Twitter and blogospheres which increase the readership patterns of online news (Organisation for Economic Co-operation and Development, 2010). The rapid diffusion of these means worldwide, nonetheless, services the process of producing and breaking news. It can be argued that those online and cyber-linked modes of news reporting have increasingly become the most-resorted-to by news readers.

Research in news analysis is abundant, including studies that pertinent to linguistic analysis of news language and discourse, inclusive of (van Dijk 1985; Bell 1991; Fowler 1991; Fairclough 1995; Bell & Garrett 1998; Matheson 2005; Paniagua 2007; Richardson 2007; Lukin 2013; Boyd-Barrett 2009). On the contrary, research in news translation, arguably, remains scant (Conway & Bassnett 2006; Bielsa & Bassnett 2009). For instance, Bielsa and Bassnett (2009) say that studying and analysing news translation texts have been the focus of translation studies until a short time ago. They explain that news texts have been looked at whether through media studies or linguistic studies and were "ignored" by Translation Studies (Bielsa and Bassnett 2009:10). The role of translation or that of translators in reporting news stories has received a little attention with regard to Arabic. This paper intends to examine and see how translation operates in reformulating news headlines. It will shed light on this role of translation mediation when rendering news headlines from an ideological point of view. In other words, to what extent translators influence the processing of a news item with their previous knowledge and beliefs.

In the coming sections of this paper, the concepts of ideology and translation, with special focus on news, will be deliberated. The news articles selected for this paper will be introduced and followed by analysis; in addition to the role of translators in dealing with news headlines collated for this purpose. A number of examples reflecting the mediation of ideologies in news representation will be presented.
Ideology and Translation (of News)

The relationship between translation and ideology has been the subject of investigation by many scholars. For example the work of Hermans (1985) in which the influence of ideology was evidenced in the translation of literary works. Bassnett and Lefevere (1990) argue that certain ideologies are depicted in translations or rewritings, as they called it, so that they function in the target language in accordance with the social and cultural norms of that society. Other important studies showing ideology in translations were also conducted by (Lefevere 1992; Calzada Pérez 2003). This concern of ideology in translation has stemmed from studies of ideology in relation to language. Influential studies in this respect were carried out by (Fowler 1979; Fairclough 1989; Kress & Hodge 1993). Fairclough (1989) deduces that "[i]deologies are closely linked to language" for language is a form of social behaviour through which ideology is expressed in all societies and cultures. Hatim and Mason (1997) contend that those studies offered significant insights to the knowledge of discourse analysis – how ideologies shape discourse as well as the way 'discourse practices' determine ideology.

However, the term 'ideology', first coined by the French philosopher Antonie Destt de Tracey (1754) as stated by McLellan (1986) and Carver (1995), has not been enunciated a clear-cut definition. Eagleton (1991:2) notes that some definitions of the term are 'neutral' with no "dominant forms of thought" when ideology is defined as "any sets of beliefs", while other definitions stimulated by Marxism views involving domination of power among social classes. Hatim and Mason (1997:218) define ideology as "a body of assumption which reflects the beliefs and interests of an individual, a group of individuals and societal institutions which ultimately finds expression in language". Ideology, through expression of language, is in many cases associated with politics, power, contending political parties and groups and, of course, conflicts.

Furthermore, Schäffner (2003:23) states "any translation is ideological since the choice of a source text and the use to which the subsequent target text is put is determined by the interests, aims, and objectives of the social agents". This statement best applies to the news translating process where the interests and objectives of the media institutions impinge on the final product of the news article. Examples will be provided in the analysis section below. Translators are in fact social actors in their societies and are active members of social or political institutions. They observe norms and reproduce materials in compliance with the internalised constraints of their community. Functionalist approaches to translation underline this concept which is prioritizing the objective of the translation. These ties between translation and ideology were also manifested in the work of (Álvarez & Vidal 1996). They argue that the translator "can be the authority who manipulates the culture, politics, literature, and their acceptance (or lack thereof) in the target culture" (Álvarez & Vidal 1996:2). Such statement could be incorporated into the category they
cite which is that the translator of news stories could have the authority to reframe and reconstruct a news story that was already framed.

Translation in news stories could be even distorted by the ideological interests of the publisher or translator. Munday (2002) offers an example of the translation of the six-year old Elián González story which prevailed in the news in late 1999 as he was saved by the US navy when fleeing Cuba to Florida. Munday (2002:90), in discussing changes made of the metafunctions of the texts in accordance with Systemic Functional Linguistics, states that "the shifts [in the translation of the articles] have been intentionally motivated by the publisher or even the translator to create a different image of the story in the minds of its [the newspaper's] readers". Here, it can be discerned that a new reality is more likely to be constructed in the minds of the public created by a media organisation. Whilst, translation occupies a major role in the process of global news stories production and circulation, it cannot be made unaltered (Loupaki 2010).

With the above have been said, this paper will concentrate on mediating ideologies in news headlines reporting violence in the lens of two media outlets through translation mediation, for example. In most cases, violence and conflict are associated with political issues in a society. Media organisations that operating in a given society are usually biased – representing their rivaling groups with a loathsome image. A media organisation would easily heighten its own values and beliefs or ideology and demote that of its opponent by underlying their alleged weaknesses. As a matter of fact, studies of critical discourse analysis such as (Fairclough 1995) have shown that news texts are ideologically constructed by the use of implicit textual alterations, i.e. hyperbole, transitivity and modality. Thus, the theoretical framework of this study will invoke concepts from critical discourse analysis (Fairclough 1995 and van Dijk 1988) to analyse the news texts. These concepts discussed in Hatim and Mason (1997) and Munday (2007).

**News Headlines**

In constructing a news story, the headline is the first item to be read by the audience. However, it is the last item to be written, usually not by the news story writer, but the news editor (Bell, 1991). It allows news publishers to directly express their ideological interests through it. Headlines should be structured attractively in order to draw the attention of readers to the topic at hand. Morrish (2003) examines that headlines are the ultimate summary of the lead and the news story as it could be considered as the gist-giver of the news story. The level of attraction in the headline would probably decide the readers' willingness to continue reading the news article. Bell (1991:185) differentiates between the syntactic composition and the discourse structure and function of headlines, where the latter is the most important. The function of the discourse in news headlines is that it is the carrier of the ideology of the news media institution.

In this study, a number of news headlines will be subjected to discourse analysis approach appeared in Hatim and Mason (1997) in order to underline specific ideologies arguably transfer through mediation between two languages. This study hypothesizes that news organisations tend to manipulate or exploit the headlines of news stories to carry through the ideological interests or the ideological orientation of their institutions. For this purpose, this study finds it appropriate to use news headlines in order to achieve its aims.
Textuality in Discourse Analysis

The field of critical discourse analysis offers insights on the relationship between ideology and discourse (see above). According to Fairclough (1989) ideology is expressed through discourse. As a matter of fact, Hatim and Mason (1997:143) manifest that discourse practices may "maintain, reinforce or challenge" a particular ideology. Munday (2007) argues that the ideological mediation of the translator is specifically relevant to textual analysis. This relationship between ideology and critical linguistics – later became critical discourse analysis – has been developed in studies conducted by Kress and Hodge (1993), Fowler et al (1979) and Fairclough (1989). These studies aimed at making the link clearer between language and ideology and the way ideology is expressed through language. The role of critical discourse analysis is to unmask the underlying ideologies reside in texts, especially media (news) texts by using textual tools. Some of these tools are summarized by Munday (2007) as follows:

i. domain-specific lexis and patterns of transitivity (nominalization, passivization, etc.), linked to the experiential representation of reality;

ii. modality markers (attitudinal epithets and adverbs, conditionals of all kinds, negation, etc.), that show evaluation and other devices (such as pronouns) that express writer-reader relationship and are linked to the interpersonal function of language; and

iii. thematic and information structures (concerning the order and organization of elements in a sentence) and patterns of cohesion (repetition, or variety of semantic fields, substitution, ellipsis, etc.), which contribute to producing textual coherence (P.198)

Simpson (1993:6) discusses that language cannot be used in a "contextless vacuum", it is a social behaviour inevitably associated with socio-political context. To put this into context, a media institution, for example, publishes news story in a society targeting specific readers. This institution is a writer as its writes and publishes news reports and articles. The lexical choices and discourse function of such writer could lead unaware readers – readers with no linguistic analysis training – to draw conclusions in favour of the institution itself (Munday, 2007).

Hatim and Mason (1997) distinguish between the ideology of translating and the translation of ideology. In terms of the translation of ideology, they focus on "the degree of mediation, that is, the extent to which translators intervene in the transfer process, feeding their own knowledge and beliefs into their processing of a text" (1997:147). In other words, translators as processors of texts filter and interpret news texts, as in this case study, through the beliefs or ideologies they hold of the world-view resulting in a completely different version from the original. This intervention by translators in mediating a text as per their ideologies is divided into three methods of mediation. These are minimal mediation, maximal mediation and partial mediation. While in minimal mediation source text features are not entirely changed, no much addition, deletion or substitutions of lexical elements, these features seem to be radically substituted in maximal mediation. In the case of maximal mediation, the target text is highly influenced by the ideology of the text processor, who brings in socio-textual practices embodied in lexical selection and transitivity. Partial mediation, on the other hand, is where the translators maintain the main features with shifting in style. It is neutral form of mediation falling between the aforementioned two types of mediation.
Political Background of the Case Study

Egypt witnessed a revolution in 2011 against a long-term dictatorial regime. Most of the Egyptian people aspired change. But what type of change? It had not been clearly characterized. Different forces and contesting parties had actively participated in protests that ended the rule of former President Hosni Mubarak, who was forced to step down and turn power over to the Egyptian Military Council on 11 February 2011. The Egyptian people began a new process of reconstructing the legislative institutions in the country. Votes were cast for constitutional amendments in March 2011, followed by parliamentary elections on February 2012 through which the Egyptian Muslim Brotherhood alongside other Islamist parties won almost 90% of the seats. The remaining 10% went to the liberal, the independent and the secular politicians (AP, 2013). It is obvious that the Islamists were prevailing and consequently they won the presidential elections in June 30, 2012. The first elected Islamist President of Egypt Mohamed Morsi began to grant himself more executive powers such as his decisions are immune. The other anti-Islamist forces began to mobilize for more demonstrations, calling for Morsi to leave power in June 30, 2013. At this point, the Military had first intervened by giving time to both disputing parties to resolve their issues and then acted by imposing its own plans (AP 2013).

The intervention of the Military has been seen by some Egyptian and other regional and international politicians as a military coup, especially when the Egyptian defense Minister Abd al-Fetah al-Sisi had been justifying the actions of the Military as well as insinuating himself into the presidential race for Egypt. The defense minister Abd al-Fetah al-Sisi also made orders to arrest active members of the Muslim Brotherhood who usually hold high positions in the government and parliament including putting the Islamist President Mohamed Morsi in custody (Goldschmidt, 2013). The Military intervention included suspension of the constitution and imposition of a plan to end the unrest in the country. In one year process of applying the plan, al-Sisi was elected to office on 8th of June 2014. This was a clear indication that, as seen by pro-Morsi protesters it is a military coup d'etat.

Regional media such as Aljazeera and Al-Arabiya appeared to have opposing views and remarkably different accounts in their news stories on Egypt. This paper examines the ideological role of mediating news headlines produced by Reuters and then were re-produced by Aljazeera and Al-Arabiya. It will look at a pool of 32 news headlines – 22 by Al-Arabiya and 10 by Aljazeera within a period from May 2013 to June 2014. The process of data selection in reaching this number of translated news headlines was conducted on a number of procedural steps. The first step was to look at the total number of news headlines produced by Aljazeera and Al-Arabiya during the allocated period which were 9284 news headlines – 4166 of them were produced by Aljazeera and 5118 were produced by Al-Arabiya. The second step was to select out two themes from these headlines. The themes were 'protests' and 'Morsi and Sisi'. The third step was to count out only the number of news headlines addressing these two themes which were 1237 news headlines – 762 by Aljazeera and 475 by Al-Arabiya. Finally, looking at those themes which were a result of translation from Reuters, they were 32 deadlines, 10 by Aljazeera and 22 by Al-Arabiya. Appendices A and B below show the deadlines in English, their translation by Aljazeera and Al-Arabiya and the literal translation of the Arabic version into English.
Analysis of Study Data

As it has been mentioned earlier, the analysis in this section is based on Hatim and Mason's distinction of ideology under the concept of discourse analysis. It has also been discussed above how ideological attitudes of news agencies could be expressed in manipulating news segments. It will be seen below how textual alterations on news headlines may lead to generating a complete different segment in some cases. This poses important questions on the nature of news translation.

References to news headlines used in this paper is made as follows: Aljazeera items were coded as AJ + a number, for example (AJ1), whereas Al-Arabiya as AR + a number such as (AR1). All the news items in question are illustrated and exemplified in the sections to follow. Literal translation of the Arabic TT has been made available to provide readers with the sense of change happening on these headlines.

1- Maximal ideological mediation

The data shows 12 news headline items that were maximally mediated – 3 by the Aljazeera and 9 by Al-Arabiya. The translator's intervention to alter a particular point of view in the source text is maximally mediated by lexical substitution, adding a new ideological point of view or a complete ideological alteration of the news headlines.

**Example AJ1:**

ST: Egypt army raises pressure on Islamists with call for rallies

TT: السيسي يطلب خروج الشارع لمواجهة الإرهاب

LT: Sisi asks people taking to the street to confront terrorism

**Example AJ2:**

ST: Fear of new showdown on Egypt streets in 'Friday of martyrs'

TT: مظاهرات ضد الانقلاب بجمعة الشهداء

LT: Demonstrations against the coup in Friday of Martyrs

**Example AJ3:**

ST: Egypt's president says will not interfere in judicial rulings

TT: السيسي يدافع عن قضائه والعالم يندم بأحكامه

LT: Sisi defends his judicial system and the world denounces its rulings

**Example AR4:**

ST: Egypt debt insurance costs hit record high after anti-Mursi protests

TT: الاحتجاجات ترفع كلفة التأمين على ديون مصر لمستوى قياسي

LT: Protests raise insurance cost of Egypt's debt to a record level

**Example AR5:**

ST: Egypt announces criminal investigation of Mursi

TT: بلاغات تتهم مرسي وقيادات أخرى بالتخابر وقتل المتظاهرين

LT: Reports accuse Morsi and other leaders of spying and the killing of demonstrators

**Example AR6:**

ST: Egypt's rulers tell pro-Mursi protesters to quit camps

TT: كيري: الجيش المصري عزل مرسي لاستعادة الديمقراطية

LT: Kerry: Egyptian army isolate Morsi to restore democracy

**Example AR7:**

ST: Egypt's Brotherhood loses grip as anger boils

TT: جهاد الحداد: الجماعة تلقت ضربة قوية من أجهزة الأمن

LT: Reports accuse Morsi and other leaders of spying and the killing of demonstrators
LT: Gehad El-Haddad: the Group received strong blow from the Security Apparatuses

**Example AR8:**
ST: Gunmen kill Egyptian army officer and soldier in Nile Delta
TT: مقتل ضابط في هجوم على سيارة عسكرية شمال شرقي القاهرة
LT: Officer killed in attack on military vehicle in north-east of Cairo

All these examples show radical departures from the source text. This ideological alteration is manifest in example AJ1 where a 'pressure' is raised by the Egyptian army is changed to "السيسي يطلب (Sisi asks). This reflects shifts in transitivity and lexical choice in which the army is made absent and more focus dedicated to Sisi's actions. It can also be noted how the predicate has been ideologically revamped. Maximum mediation on these news headlines creates a complete shift from the point of view of the original. Example AJ2 has been rendered in a general statement in the TT, as if it is presenting a fact which is protests are still ongoing against a presupposed 'coup'. Changes in modality has also been discernible in Examples AJ3, in which 'will not interfere' was replaced by 'يدافع (defends). These changes could generate a number of possibilities of how Aljazeera attempts to ideologically manipulate these items towards a particular end.

Like Aljazeera’s mediations, Al-Arabiya's renditions are also ideologically motivated. Example AR5 shows an extreme case of the translator's intervention by unraveling the 'criminal investigation' phrase to 'التخابر وقتل المتظاهرين (spying and the killing of demonstrators). In addition to this, Example AR6 shows an introduction of a completely new different ideological point of view, reflecting the maximum freedom of news translators' choices of mediation and manipulation. The only shared element in this example is the role of the Egyptian army in dealing with the situation, as stopping protesting camps would help in restoring democracy.

Quite interestingly is the noticeable textual alteration and lexical substitution in Examples AR7 and AR8. In AR8, the agent is passivised and the proper noun 'Nile Delta' is substituted by 'شمال شرقي القاهرة (north-east of Cairo). Appendices A and B show more examples of maximal ideological mediation. They are characterised by ideologically loaded departures from the source text to meet target audience's expectations. The degree of ideological manipulation in these examples is a clear manifestation of the translator's intervention in the target text and his/her adherence to the news agencies guidelines rather than the ST.

**2- Partial ideological mediation**

Examples AJ9 to AR14 below show news headlines produced by Reuters and then adapted by Aljazeera and Al-Arabiya with partial ideological mediation.

**Example AJ9:**
ST: Charred bodies lie in Cairo mosque, unrecognized by Egyptian state
TT: جثث متفحمة بمسجد بالقاهرة
LT: Charred bodies in a mosque in Cairo

**Example AJ10:**
ST: Two Egyptian soldiers shot dead near Ismailia
TT: مقتل جنديين واستمرار المظاهرات بمصر
LT: Two soldiers killed and demonstrations continuing in Egypt

**Example AJ11:**
ST: Egyptian police stage rare protest in defiance of new law

LT: Night march in Suez and police demonstration in Cairo

Example AJ12:

ST: Exclusive - Egypt's Sisi asks for U.S. help in fighting terrorism

LT: Sisi: we need the support of America and our relationship with Israel is stable

Example AJ13:

ST: Preparing Egyptians for austerity, Sisi cuts own pay

LT: Sisi will give away half of his salary and property to Egypt

Example AR14:

ST: Egypt's Muslim Brotherhood calls for more protests after killings

LT: Brotherhood calls for new Million-Man Marches after Republican Guard events

Partial ideological mediation also includes a certain departure from the source text elements. Cases of addition and deletion of some elements can be noted. Example AJ9 shows a deletion case where the dependent clause 'unrecognized by Egyptian state' is omitted by Aljazeera for ideological reasons. Aljazeera was apparently against the new forming Egyptian state at that time, probable until now. Partial ideological mediation is characterised with less extreme textual or lexical interventions by the translators. However, cases of shifts and substitutions can be witnessed. In Example AR14, the source term 'killings' is ideologically mediated to 'أحداث الحرس الجمهوري' (Republican Guard events) by Al-Arabiya. AR14 also exhibits shifts in plurality and lexis in the term 'protests', which is rendered into 'Million-Man Marches).

Obviously, the remaining of the examples show a degree of addition. Translators' deviation from literalness in translating news headlines could indicate a different purpose intended by the news organisations. Adding new different information to the headline results in adding a different message, which function as a carrier of another ideological meaning. Samples of addition are manifested in Example AJ10 in 'استمرار المظاهرات' (demonstration continuing) and 'مسيرة ليلية' (night march) in Example AJ11, 'علاقتنا بإسرائيل مستقرة' (our relationship with Israel is stable) in Example AJ12, and 'ممتلكاته' (property) in Example AJ13. These examples stress the extent to which translators can intervene in the transfer process to relay a different ideology. More examples are shown in appendices A and B.

3- Minimal ideological mediation

The news headlines samples used in this paper have also been mediated with minimum textual and lexical alterations. A number of 12 examples out of 32 news headlines have been adapted with less intervention from the translator's side. Some of these examples are illustrated below; however, the entire examples used in this study are made accessible in the appendices.

Example AJ15:

ST: Egypt interim PM backs army chief for president

LT: el-Beblawi praises Sisi and backs his running for the office
Example AJ16:
ST: Egypt's Sisi approves revised budget with deficit at 10 percent of GDP
TT: السيسى يوافق على ميزانية بعجز 10% للعام القادم
LT: Sisi approves the budget with 10% deficit

Example AR17:
ST: Muslim Brotherhood criticises Kerry's endorsement of Mursi overthrow
TT: تحالف الإخوان ترفض تصريحات كيري التي تقيد الجيش
LT: Brotherhood Group rejects Kerry's statements which support the military

Example AR18:
ST: Egyptian Islamists call for daily protests before Mursi trial
TT: تحالف الإخوان يدعو للاحتجاجات يومية قبل محاكمة مرسي
LT: Brotherhood Coalition calls for daily protests before Morsi's trial

Example AR19:
ST: Two Egyptian soldiers shot dead near Ismailia:
TT: مسلحون يقتلون جنديين مصريين قرب الإسماعيلية
LT: Gunmen kill two Egyptian soldiers near Ismailia

Example AR20:
ST: Student killed in opposition protest at Cairo University
TT: مقتل طالب وإصابة صحافيين في اشتباكات جامعة القاهرة
LT: Student killed and journalists wounded in clashes in Cairo University

Example AR21:
ST: Egypt's Sisi approves revised budget with deficit at 10 percent of GDP
TT: السيسى يقر ميزانية مصر المالية بعجز 10% للعام القادم
LT: Sisi approves Egypt's financial budget with 10% deficit for the next year

Example AR22:
ST: Obama calls new Egyptian president to congratulate him –White House
TT: أوباما يهنئ السيسي رئيس مصر الجديد
LT: Obama congratulates Sisi the new Egyptian president

Minimal mediation of ideology can result in a text foreignisation (Hatim and Mason, 1997). This occurs when the text generic features and discoursal practices are culturally maintained to appear visible to the target readers. Example AJ15 may attribute to this translating strategy, in which the 'Egypt interim PM' has been mediated in Arabic to 'الببلاوي' (Beblawi) and 'army chief' to 'السيسي' (Sisi). One could argue that due to the ongoing events at that time and those names would still appear heavy to the English ear, the Arabic translator is content that the Arab audience is familiar with them. In other words, the news headline has been reshaped for home consumption.

Minimal mediation can also incur deletion or addition of small amount of words and phrases, but the general idea presented in the text is not entirely reformulated. Example AJ16 illustrates a case of deletion, but still the same concept is conveyed. Slight lexical changes appear in Examples AR17 and AR18 represented in احتجاجات يومية (daily protests) and تحالف الإخوان (brotherhood coalition). Ideational representation can also be noted in Example AR19, where the transitivity system has been changed from passive into active. In the Arabic TT, it became known who killed the Egyptian soldiers. A case of addition is presented in Example AR20, in which إصابة صحافيين (journalists wounded) has been added to the TT. Interestingly, Examples AJ16 and AR21 share
the same source item. In other words, the same headline has been ideologically mediated differently by both Aljazeera and Al-Arabiya. In the case of Al-Arabiya, the adverbial phrase للعام القادم (for the next year) has been added to the TT. Example AR22 shows a good case of textual shifts.

Conclusion

This study aimed mainly at investigating the process of mediating news headlines as well as the nature of news translation. In addition to the ideologically-mediated translation operated by some news organisations, it also attempted to shed light on this complex process to see how news translation is defined and perceived within the field of Translation Studies and how news agencies express their ideological attitudes through translation. In order to reach this end, thirty two news headlines were used in this research paper. The original headlines had been produced by Reuters and then translated by Aljazeera and Al-Arabiya. It is evident that these two news organisations follow different political paths in their news dissemination. All news headlines used in this study relate to Egypt, specifically between May 2013 and June 2014. This study concerned itself with how news organisations translate rather than what belief or ideology they hold; although it is an important question, which needs further investigation.

The results obtained in the present study indicate that news headlines may be fundamentally refocused to relay a different ideological point of view. It has been shown that the news headlines have been ideologically mediated to conform to the news organisation's ideological orientations or political leanings. This resulted in reformulating a different Arabic version from the original, in some cases. Consequently, this may lead to different comprehension of the news item by the target audiences. The translator's intervention has been traced on the textual modification and lexical selection. Obviously, it could be argued that translators were fully conscious of their translation choices or strategies. In fact, some alterations may reflect the personal opinions and attitudes towards a given event.

Notwithstanding the implicit intention behind these lexical choices and textual shifts in the translational decisions, the corpus analysed in this work demonstrates that translation could be, arguably, an influential tool in the hands of news organisations, among many others, of course, to ideologically manipulate a news item or to shift the attention of readers towards a certain end resulting in a considerable ideological impact.

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References

### Appendix A: news headlines by Aljazeera, original translation from Reuters and literal translation of the Arabic version

<table>
<thead>
<tr>
<th>No.</th>
<th>English news headlines (Reuters)</th>
<th>Arabic news headlines (Aljazeera) + Literal translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>July 2013 - Morsi-Sisi</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 max</td>
<td>Egypt army raises pressure on Islamists with call for rallies</td>
<td>السيسي يطلب خروج الشارع لمواجهة الإرهاب Sisi asks people taking to the street to confront terrorism</td>
</tr>
<tr>
<td><strong>August 2013 - Protests</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 par</td>
<td>Charred bodies lie in Cairo mosque, unrecognized by Egyptian state</td>
<td>جثث متفحمة بمسجد بالقاهرة Charred bodies in a mosque in Cairo</td>
</tr>
<tr>
<td>3 max</td>
<td>Fear of new showdown on Egypt streets in 'Friday of martyrs'</td>
<td>مظاهرات ضد الانقلاب بجمعة الشهداء Demonstrations against the coup in Friday of Martyrs</td>
</tr>
<tr>
<td><strong>November 2013 - Protests</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4 par</td>
<td>Two Egyptian soldiers shot dead near Ismailia</td>
<td>مقتل جنديين واستمرار المظاهرات بمصر Two soldiers killed and demonstrations continuing in Egypt</td>
</tr>
<tr>
<td><strong>December 2013 - Protests</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 par</td>
<td>Egyptian police stage rare protest in defiance of new law</td>
<td>مسيرة ليلية بالسويس ومظاهرة للشرطة بالقاهرة Night march in Suez and police</td>
</tr>
</tbody>
</table>
### Appendix B: news headlines by Al-Arabiya, original translation from Reuters and literal translation of the Arabic version

<table>
<thead>
<tr>
<th>No.</th>
<th>English news headlines</th>
<th>Arabic news headlines (Al-Arabiya) + Literal translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>May 2013 - Morsi-Sisi</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 par</td>
<td>Egypt's president signs Islamic bond bill into law</td>
<td>مرسي يوقع قانون الصكوك لإنقاذ اقتصاد مصر المتعثر</td>
</tr>
<tr>
<td></td>
<td>Morsi signs bond bill to rescue Egypt's faltering economy</td>
<td></td>
</tr>
<tr>
<td><strong>July 2013 - Protests</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 max</td>
<td>Egypt debt insurance costs hit record high after anti-Morsi protests</td>
<td>الاحتجاجات ترفع كلفة التأمين على ديون مصر لمستوى قياسي</td>
</tr>
<tr>
<td></td>
<td>Protests raise insurance cost of Egypt's debt to a record level</td>
<td></td>
</tr>
<tr>
<td>3 par</td>
<td>Egypt's Muslim Brotherhood calls for more protests after killings</td>
<td>الإخوان يدعوون لملموثة جديدة بعد أحداث الحرس الجمهوري</td>
</tr>
<tr>
<td></td>
<td>Brotherhood calls for new Million-Man Marches after Republican Guard events</td>
<td></td>
</tr>
<tr>
<td>4 min</td>
<td>White House urges restraint by Egyptian military</td>
<td>البيت الأبيض يحث الجيش المصري على ضبط النفس</td>
</tr>
<tr>
<td></td>
<td>White House urges Egyptian army to exercise restraint</td>
<td></td>
</tr>
<tr>
<td>5 max</td>
<td>Egypt announces criminal investigation of Morsi</td>
<td>بلغات تتهم مرسي وقيادات أخرى بالتعاون والقتل المتظاهرين</td>
</tr>
<tr>
<td></td>
<td>Reports accuse Morsi and other leaders of spying and the killing of demonstrators</td>
<td></td>
</tr>
<tr>
<td>6 min</td>
<td>Islamist group threatens violence after ousting of Egypt's Morsi</td>
<td>جماعة إسلامية تهدد بالعنف بعد الإطاحة بمرسي</td>
</tr>
</tbody>
</table>
## August 2013 - Morsi-Sisi

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 max</td>
<td>Egypt's rulers tell pro-Morsi protesters to quit camps</td>
</tr>
<tr>
<td>8 min</td>
<td>Muslim Brotherhood criticises Kerry's endorsement of Morsi overthrow</td>
</tr>
<tr>
<td>9 max</td>
<td>Egypt's Brotherhood loses grip as anger boils</td>
</tr>
</tbody>
</table>

**Protests**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 min</td>
<td>Kerry: Egyptian army isolate Morsi to restore democracy</td>
</tr>
<tr>
<td>9 max</td>
<td>Brotherhood Group rejects Kerry's statements which support the military</td>
</tr>
<tr>
<td>10 max</td>
<td>Gehad El-Haddad: the Group received strong blow from the Security Apparatuses</td>
</tr>
</tbody>
</table>

## September 2013 - Protests

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 max</td>
<td>Gunmen kill Egyptian army officer and soldier in Nile Delta</td>
</tr>
</tbody>
</table>

**Protests**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 max</td>
<td>Officer killed in attack on military vehicle in north-east of Cairo</td>
</tr>
</tbody>
</table>

## October 2013 - Protests

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 max</td>
<td>- Clashes across Egypt kill 51, more protests called</td>
</tr>
<tr>
<td>12 par</td>
<td>Egypt criticizes U.S. aid cuts, Washington says not severing ties</td>
</tr>
</tbody>
</table>

**Protests**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 max</td>
<td>53 killed in clashes between security and the Brotherhood in memory of October 6</td>
</tr>
<tr>
<td>12 par</td>
<td>Egyptian Foreign Ministry - Washington's decision to stop some aids is wrong</td>
</tr>
</tbody>
</table>

## November 2013 - Protests

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>13 min</td>
<td>Egyptian Islamists call for daily protests before Morsi trial</td>
</tr>
<tr>
<td>14 min</td>
<td>Two Egyptian soldiers shot dead near Ismailia</td>
</tr>
</tbody>
</table>

**Protests**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>13 min</td>
<td>Brotherhood Coalition calls for daily protests before Morsi's trial</td>
</tr>
<tr>
<td>14 min</td>
<td>Gunmen kill two Egyptian soldiers near Ismailia</td>
</tr>
</tbody>
</table>

## December 2013 - Protests

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>15 min</td>
<td>Egyptian police fire gas to end clashes in Cairo</td>
</tr>
</tbody>
</table>

**Protests**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>15 min</td>
<td>Egyptian police fire gas to end clashes in Cairo</td>
</tr>
</tbody>
</table>

## January 2014 - Morsi-Sisi

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 max</td>
<td>Egyptians back constitution, opening way to Sisi presidential run</td>
</tr>
<tr>
<td>17 max</td>
<td>Two killed in clashes between Egyptian police and protesters</td>
</tr>
</tbody>
</table>

**Protests**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 max</td>
<td>Sisi's hints increase Egypt Stock Exchange to highest level</td>
</tr>
<tr>
<td>17 max</td>
<td>Egyptian security fire gas to disperse pro-Morsi protesters</td>
</tr>
</tbody>
</table>
### April 2014 - Protests

| 18 min | Woman killed in clash between Egypt's Brotherhood, security forces | مقتل امرأة مصرية في اشتباك بين الأمن والإخوان Egyptian woman killed in clash between security and Brotherhood |
| 19 min | Student killed in opposition protest at Cairo University | مقتل طالب وإصابة صحافيين في اشتباكات بجامعة القاهرة Student killed and journalists wounded in clashes in Cairo University |

### May 2014 - Morsi-Sisi

| 20 max | Exclusive - Egypt's Sisi asks for U.S. help in fighting terrorism | السيسي: سنركز على توفير فرص العمل وتحفيز الاقتصاد Sisi: we will focus on providing job opportunities and stimulate the economy |

### June 2014 - Morsi-Sisi

| 21 min | Egypt's Sisi approves revised budget with deficit at 10 percent of GDP | السيسي يقر ميزانية مصر المالية بعجز 10% للعام القادم Sisi approves Egypt's financial budget with 10% deficit for the next year |
| 22 min | Obama calls new Egyptian president to congratulate him – White House | أوباما يهنئ السيسي رئيس مصر الجديد Obama congratulates Sisi the new Egyptian president |

### Appendix C: Abbreviations

| AJ | Aljazeera |
| AR | Al-Arabiya |
| ST | Source Text |
| TT | Target Text |
| LT | Literal Translation |
| max | Maximal Mediation |
| par | Partial Mediation |
| min | Minimal Mediation |
Legal Contract Translation Problems: Voices from Sudanese Translation Practitioners

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Department of English Language & Literature
Rustaq College of Applied Sciences
Ministry of Higher Education
Rustaq, Sultanate of Oman

Abstract
This exploratory study is set to investigate Sudanese translation practitioners' perceptions about language-related challenges encountered when translating legal contracts. It attempts to explore those practitioners' perceptions and views about these difficulties in the Gulf context, specifically in Oman and the UAE, and compare them with related findings from empirical literature. The significance of the present study stems from the fact that the results may help legal translation practitioners to improve their practices. To achieve the study objectives a questionnaire was designed and distributed to thirty-three Sudanese translation practitioners to collect data. Additionally, relevant literature was reviewed to pinpoint the gaps in this area and support information stemming from the questionnaire. The findings show that translation practitioners' perceptions about legal contracts translation challenges are consistent with findings in the empirical literature. The study specifically shows that the most apparent challenges are: language-related challenges, followed by style-related challenges, culture-specific challenges, and culture-specific challenges, respectively. The study also concluded with some key relevant recommendations: First, legal contracts should be translated by well-trained and certified translators. Second, workshops and training on legal translation should be conducted periodically and training should be one of the requirements for practising and joining legal translation industry. Moreover, translators of legal contracts should be accredited individually and that should be conducted by experts and specialized bodies.

Key Words: Legal translation, language-related challenges, legal contract translation problems, legal contract challenges, Sudanese legal practitioners' perceptions
Introduction

Translation in general is a phenomenon that has a huge effect on people everyday life (Hatim & Monday, 2004, and Newmark, 1991). Legal translation in particular is of paramount importance because it takes place in international institutions and organizations such as EU and UN, etc. Today's world involves an increasing amount of agreements, negotiations and disputes between nations and individuals, and makes legal translation crucial and even indispensable professional practice (Duraner, 2012,). Therefore, legal translation training has come into prominence to ensure that translators in the sector are well-trained and competent. However, it presents the biggest problems to translators (Simonnaes, 2012). This is because legal language is, unlike general language characterized by certain syntactic, semantic, morphological, terminological, genre, abbreviations pragmatic and stylistic features which make it challenging for translators. Legal translation differs from other types of translation in two major ways: the legal system and the terms which associated with it. Therefore, understanding the legal terms and its translation to another language depends heavily on the understanding of its place in legal system to which it belongs to (Al Aqad, 2014). For examples, the Arabic language has some words which have the same lexical structure, same phoneme and morpheme but different meaning due to the legal system and the terms belong to that system (Al Aqad, 2014). This means that the translator can only translate the legal term into the target language (TL) if he/ she understood its position in the legal system of the TL. Further, legal translation is difficult than any other types of technical translation because of the system-bound nature of legal terminology unlike scientific or other technical terminology as each country has its own legal terminology which has no counterpart in other legal systems (Kananer, 2005). Translation practitioners need to consider the gap between legal systems, lack of equivalence and their effect on the produced text. Moreover, legal documents entail specific laws, rights or obligations, their language layout and wording demand preciseness and expressiveness and can have no other interpretations apart from the ones stated (Alwai & Fakhouri, 2010). Additionally, the legal text exhibits a high degree of linguistic conservation, including written instruction such as court judgments, police reports, constitutions, charters, treaties, protocols and regulation (Crystal & Davy, 1969). The genesis of legal language terms is mostly Latin which make legal terms it even more challenging and less accessible (Hargitt, 2013). Legal language is imbued with legal concepts and terms and making it highly formulized with long-winded sentences and technical terms in order to ensure precision and avoid any possible misinterpretation (Alwazna, 2013).

Further, legal translation is considered one of the types of translations where the translator is subject to stringent semantic constraints at all levels due to the peculiar features of the language of legal language on the one hand and the culturally mediated nature of legal discourse on the other (Wang & Sin, 2013). Therefore, legal translation requires usage of translation methodology according to the challenges it possesses. This is a small scale research addresses translation practitioners' views about some of the language-related challenges that faced by translators when translating legal text, notably contracts between Arabic and English to find some possible ways for alleviating them.

Statement of the Problem

Translation has become as a gateway for understanding and dealing with other nations and their civilizations (Al Aqad, 2014). Therefore, in this age of globalization and the internet, the need for competent translator is of utmost importance that ever. Because "Legal text represents one of
Legal Contract Translation Problems: Voices from Sudanese Translation

Ali

the most translated types of texts in today's world as a result of the processes of unification of Europe, and economic globalization” (Melinda, 2011, p.357). Legal texts present an instance of pragmatic texts whose aim is essentially to convey information without aiming to produce any aesthetic effects it is the case of literary translation (Melinda, 2011). However, legal translation is considered as not an easy task due to the nature of legal discourse because legal translation is highly specialized and culture dependent (Shiflett, n.d.). "Unlike general English text, legal English text is much more difficult to translate because legal English translation is not only about transferring the meaning but it also deals with finding the appropriate legal expressions in target language” (Karjo, 2015, p.352). The researcher, in his capacity as an English language teacher, linguist and postgraduate student and based on his practical experience in the field of translation, has observed that translation practitioners between English to Arabic and vice versa often encounter many linguistic and non-linguistic challenges when translating legal contracts and agreements. Therefore, the idea of this research is formulated from a general observation and practical experience in the field of applied linguistics in general and translation in particular. This observation is supported by several research findings.

Legal translation is considered by many as extremely challenging. Additionally, Harvey, (2002) claims that translating legal text is considered to be one of the most arduous and demanding jobs that encountered by translators because of the system-bound nature of legal terminology and its special syntactic, semantic and pragmatic rules Šarcevic (2000). Farghal & Shunnaq (1992 and 1999) classify contract translation linguistic-related problems into three categories: syntax-related problems, layout-related problems, and tenor-related problems. Legal language is a jargon which primarily characterized by a complex and specialized lexicon, which requires interpretation to be understood and often makes the language completely foreign and incomprehensible to a layperson (Hargitt, 2013). Further, legal translation has been seen as a highly sensitive area in translation due to its complex syntax and peculiar convention of legal drafting and differences in source and target languages (Frade, 2015). According to Baker (1992) the most common problems that legal translators face during the rendering of a legal text are the lack of verbal/ functional equivalence in the target language. It requires highly competent translator whose task is to stay faithful to the intent, tone, and the format of the original, source legal document and make the text clearer and understandable to the receiver without take ant creative liberty which is considered unacceptable in the formal constraints of legal language (Shiflett, n.d.). A legal translator must be able to use the language effectively to express legal actions and achieve the desired effect. For this to be achieved, all linguistic and non-linguistic challenges in legal translation and contracts translation in particular need to be identified from the practitioners' perspectives in order to address them in an effective manner. Therefore, the present study necessary address gaps in the literature in view of what has been done and/or yet needs to be done, addressed to some extent by the research questions that follow.

Objectives of the Study
With reference to the study questions and problem, this study intends to achieve the following aims:
• To explore some of the language–related challenges that translators encounter when translating legal contracts between English and Arabic;
• To find out the reasons behind these challenges;
• To determine how far these challenges impact on their quality of translation
To investigate how do they cope with these challenges;
To suggest and provide some possible strategies which could help translation practitioners to overcome these challenges and inform translation pedagogy.

Study Questions
The study seeks to answer the following questions:
1. What are the translation practitioners' perceptions about the language-related challenges that they encounter when translating legal contracts?
2. Why do they encounter such kind of challenges?
3. How do these challenges impact on their quality of translation?
4. How do they respond to these challenges?
5. What are the possible strategies that could be offered to help translators to overcome these challenges?

Methods
The main objective of this part is to describe the methodological part of the study, primarily the subjects, instruments (questionnaires and collection of relevant literature), piloting, validity and reliability issues, as well as the procedures of the main study. The choice of the methodological approach to tackle a research problem should be appropriate to the research questions and should reflect the research topic because the methodology shapes why a certain approach is used and how is to be used (Dörnyei & Toguchi 2010). Thus, the quantitative method was in this study employed to collect data and analyze data, as well as interpret the results. Additionally, Silverman (2007) asserts that the research method should not be pre-determined; rather that it should be chosen because it is appropriate to what the researcher trying to find out. Therefore, a quantitative method was employed to collect data. The quantitative approaches offer practicality in terms of data collection and analysis and provide reliable and replicable data (Dörnyei & Toguchi 2010). Therefore, quantitative method is appropriate for this research because it would help to explore translation practitioners' views, opinions, experience about difficulties and problems that encountered when translating legal contracts and agreements from English into Arabic and vice versa. According to Silverman (2007), no method in qualitative and quantitative research is intrinsically better than any other, choosing a method depends on what a researcher is trying to find out and everything in a research project depends on the research problem being analyzed. In addition, Tashakkori & Teddlie (2003, p.15) add "the ultimate goal of any research project is to answer the questions that were set forth at the beginning of the project". Therefore, quantitative methods are useful if they provide better opportunities for answering research questions, helping the researchers to meet the criteria for evaluating “goodness” of their answers better than do single approach designs. The present study is conducted in the Sultanate of Oman where the researcher has been working for a number of years. Therefore the study problem which is based on my own observation and practical experience as a freelance translator and as a teacher in the field of English as a foreign language and translator of legal contracts and documents. The study aims at exploring translation practitioners' perceptions and views about the language-related challenges that they encounter when translating legal contracts and agreements. The methodological approach which underlies this study is quantitative. The study is based on 33 translation practitioners who were selected randomly. The rationale behind choosing this number of participants is for practical reasons because the study is just small scale complementary research and the researcher finds these people accessible. All the participants are Sudanese
nationals and they all share similar educational and cultural background. Years of teaching experience vary among them. Additionally, a questionnaire explores translation practitioners about the linguistic challenges was piloted and administered to 33 translation practitioners. Questionnaire reliability will be established using various methods such as expert and statistical validation. As for data analysis, frequency and percentage will be used for statistical analysis. The item of high frequency and percentage reflects the most significant, required answers for the study questions.

**Focal Theories and Concepts**

Key studies on language-related challenges encountered by translation practitioners when translating legal texts in general and legal contracts and documents in particular will be reviewed and discussed to put this study into perspective and pinpoint the gaps in the existing relevant literature. Translational problems and challenges in legal English, international studies related to legal translation challenges, and regional Arab world studies related to legal translation challenges were highlighted and discussed. Most of the studies were carried out empirically from error analysis perspectives by giving a legal translation texts to legal translators to translate them from English into Arabic and vice versa and then analysing the errors to find out difficulties translation may have encountered (Abu-Ghazal, 1996; Aghagozadeh, 2012; Al Aqad, 2014; Al-Bitar, 1995; Al-Nakhalah, 2013; Al Najjar, 2011; Al Shehab, Alawi & Fakhori, ; Bostanji, 2010; 2010; Elayyan, 2010; Farghal & Shunnaq 1992). However, there are few studies which focus on legal translators' perceptions about the difficulties and challenges that they face when translating legal contracts from English into Arabic and vice versa. The findings of translators' perceptions will be compared, contrasted and discussed with the findings of empirical studies in the relevant literature.

**Analysis and Discussion**

This part addresses the analysis of data, discussion and the data presentation. The results are presented to depict the entire population. The data is displayed in tables and charts and it is also discussed and connected with the relevant literature. Method of analysis includes statistical approach that is adopted in the questionnaire and depends on frequency and percentage. The item of high frequency and percentage reflects the most significant, required answers for the study questions. Tables used through out to demonstrate the results of the study. Having collected both the qualitative data, the next step is the analysis which demands frequencies and percentages for analyzing the quantitative. Procedures for establishing validity and reliability were applied to the tools of inquiry. Moreover the main aims of this study are: to explore some of the linguistic challenges that translators encounter when translating legal contracts; to find out the reasons behind these challenges; to determine how far these challenges impact their quality of translation to investigate how do they cope up with these challenges and to suggest and provide some possible strategies which could help translation practitioners to overcome these challenges and inform translation pedagogy. One method was used to collect data from the participants and different methods of data analysis were employed to increase confidence in the data and enhance the study validity reliability and credibility. All data collection methods and analysis, participants, sampling were discussed.

The results of the questionnaire and the analysis were carried out on the basis of the questions of the study. The results are discussed as follows:
Legal Contract Translation Problems: Voices from Sudanese Translation

What are the Translators' Perceptions about Some of the Linguistic Challenges that Encounter When Translating Legal Contracts and Agreements?

Table 1  Translation Practitioners' Perceptions about Some of the Language-related Challenges Encountered when Translating Legal Contracts and Agreements

<table>
<thead>
<tr>
<th>No.</th>
<th>Statement</th>
<th>SD</th>
<th>D</th>
<th>N</th>
<th>A</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>F</td>
<td>%</td>
<td>F</td>
<td>%</td>
<td>F</td>
</tr>
<tr>
<td>1.</td>
<td>It is challenging to translate Arabic legal contracts into English and vice versa.</td>
<td>2</td>
<td>6</td>
<td>7</td>
<td>21</td>
<td>2</td>
</tr>
<tr>
<td>2.</td>
<td>I sometimes find the structure of legal sentences quite long and difficult for me when translating legal contracts between English and Arabic.</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>12</td>
<td>6</td>
</tr>
<tr>
<td>3.</td>
<td>Legal text layout constitutes a great difficulty for me when translating legal contracts between English and Arabic.</td>
<td>2</td>
<td>6</td>
<td>13</td>
<td>39</td>
<td>6</td>
</tr>
<tr>
<td>4.</td>
<td>Culture-specific legal terms are always challenging for me when translating legal contracts between English and Arabic.</td>
<td>2</td>
<td>6</td>
<td>7</td>
<td>21</td>
<td>10</td>
</tr>
<tr>
<td>5.</td>
<td>Punctuation and capitalization cause many difficulties for me when translating legal contracts between English and Arabic.</td>
<td>3</td>
<td>9</td>
<td>17</td>
<td>51</td>
<td>3</td>
</tr>
<tr>
<td>6.</td>
<td>Translating modal verbs, i.e. shall, will, must, may, etc. is one of the challenges when translating between English and Arabic.</td>
<td>4</td>
<td>12</td>
<td>6</td>
<td>18</td>
<td>5</td>
</tr>
<tr>
<td>7.</td>
<td>Tenses used in legal contracts create difficulty for me when translating between English and Arabic.</td>
<td>4</td>
<td>12</td>
<td>16</td>
<td>48</td>
<td>6</td>
</tr>
<tr>
<td>8.</td>
<td>It is difficult for me to understand French and Latin words when translating legal contracts between English and Arabic.</td>
<td>1</td>
<td>3</td>
<td>7</td>
<td>21</td>
<td>1</td>
</tr>
</tbody>
</table>

Table (1) depicts translation practitioners' perceptions and views about legal translation in general and contracts and agreements in particular. In response to item one in the questionnaire, 48% of the respondents "agreed" that it is challenging for them to translate Arabic legal contracts into English and vice versa, while 6% of the respondents "disagreed" with the statement and 6% reported by 'not sure' 'This is quite evident that translating legal contract is perceived by participants as something challenging. This finding is supported by (Bostanji, 2010):

The major challenge in legal translation is how to overcome the conceptual differences among languages. Translation practitioners have to render concepts into TL (target language) which differ from those familiar to its society not just minor decorations or connotations but primarily for institutional reasons. (p.64).

Concerning item two, 48% of the respondents "agreed" that the structure of legal sentence is quite long and difficult for them when translating legal contracts between English and Arabic and only 12% 'disagreed' with the statement. This corroborates with Haigh (2004) and Crystal &
Davy (1969) that legal sentence is complex and quite different from other types of sentences and legal English register employs complex sentence which is rarely found in other registers. As for item three, legal text layout, 45% the respondents "agreed" that the legal text layout constitutes a great difficulty for them when translating legal contracts between English and Arabic, while 39% reported by "a disagreement" and 18% were not sure. This result corroborates with Farghal & Shunnaq's (1992) study findings that:

As to layout-related problems, the researchers discussed the issue of capitalization in English which has no counterpart in Arabic. As for tenor-related problems, they highlighted the difficulty faced by students in differentiating between formal and informal expressions. The researchers pointed out that, with respect to legal language that: "layout refers to the sketch or plan of the text's physical appearance". This related to paraphrasing, indentation, and graphitic choices, capitalizing, italicizing, underlying and bold-typing. In legal contracts and agreements, some words are purposefully written in capitals to emphasizing their importance in the document. (p.208).

It is quite obvious that legal text layout constitutes a great difficulty for translators when translating legal contracts from English into Arabic. Regarding item four, 39% of the respondents "agreed" that culture-specific legal terms are always challenging for them when translating legal contracts between English and Arabic. On the other hand, 21% of the respondents "disagreed", and 30% reported by "not sure". It could be argued that culture-specific legal terms are not a big issue for a considerable number of the respondents and but yet it still a source of challenge for some of them. This lends support to this view:

Legal translation is among the varieties of translations where the translator subject to stringent semantic constraints at all level due to the peculiar features of the language of English law on the one hand and the culturally mediated nature of legal discourse on the other" (Wang & Sin, 2013, p.883).

As for item only 18% of the respondent believed that punctuation and capitalization cause difficulty for them five, when translating legal contracts between English and Arabic, however, 51% reported by "disagree" and only 9% were not sure. It is quite evident that the majority of the respondents believed that writing mechanics are a problem for them when translating legal contracts between English and Arabic. In response to item six, only 12% of the respondents "agreed" that translating modals such as shall, will, must, may, etc. is one of the challenges that they encountered in legal translation, whereas 18% "disagreed' and 15% said "not sure". It is quite clear that the respondents believed that translating modal is not a big problem for them. However this contradicts Al Najjar (2011) findings:

Novice translators faced different kinds of challenges when translating contracts and agreements. The challenges can be categorized into the following: semantic-related challenges (including mistranslations, comprehension-related errors, and referential errors); style-related challenges (including misuse of capitalization, punctuation, formal and informal and usage of modal verbs like "shall"; grammar-related challenges (including tenses and subject-verb agreement); and research-related challenges such as googling (i.e. using Google Translation Software haphazardly) . (p. xiv).
Concerning item seven, 18% of the respondents "agreed" that translating tenses used in legal contracts create difficulty for them when translating between English and Arabic. On the other hand, 48% "disagreed", and only 18% were not sure. It is quite clear that tenses used in legal contracts are not a source of difficulty for these particular respondents.

Finally, for item 8, 27% of the respondents believed that it was difficult for them to understand French and Latin words when translating legal contracts between English and Arabic, 21% "disagreed", and 36% were not sure. This is supported by Hargitt's (2013) view: "The genesis of legal language terms is mostly Latin which makes it even challenging and less accessible" (Hargitt, 2013, p.427).

Table 2 Translation Practitioners' Perceptions about Some of the Language-related Challenges Encountered when translating Legal Contracts and Agreements

<table>
<thead>
<tr>
<th>No.</th>
<th>Statement</th>
<th>SD</th>
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<th>A</th>
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<th>%</th>
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</thead>
<tbody>
<tr>
<td>9</td>
<td>It is difficult for me to understand legal contracts when translating between English and Arabic.</td>
<td>11</td>
<td>33</td>
<td>14</td>
<td>42</td>
<td>2</td>
<td>5</td>
<td>15</td>
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<tr>
<td>10</td>
<td>I find it difficult to find suitable equivalent to terms when translating legal contracts between English and Arabic.</td>
<td>6</td>
<td>18</td>
<td>15</td>
<td>45</td>
<td>4</td>
<td>6</td>
<td>18</td>
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<tr>
<td>11</td>
<td>I find concepts in legal contracts difficult for me when translating legal contracts between English and Arabic.</td>
<td>5</td>
<td>15</td>
<td>14</td>
<td>42</td>
<td>4</td>
<td>8</td>
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<td>12</td>
<td>I find legal abbreviations difficult when translating legal contracts between English and Arabic.</td>
<td>6</td>
<td>18</td>
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<td>24</td>
<td>5</td>
<td>8</td>
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<tr>
<td>13</td>
<td>I find legal binomial expressions and parallel structures, i.e. direct or supervise, liable and responsible, generally and specifically, etc. difficult when translating legal contracts between English and Arabic.</td>
<td>5</td>
<td>15</td>
<td>12</td>
<td>36</td>
<td>4</td>
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<td>14</td>
<td>I find it difficult to translate multiple negatives when translating legal contracts between English and Arabic.</td>
<td>3</td>
<td>9</td>
<td>17</td>
<td>51</td>
<td>6</td>
<td>3</td>
<td>9</td>
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<tr>
<td>15</td>
<td>It is challenging to translate words and expressions, i.e. hereinafter, hereto, hereby, aforesaid, whosoever, herein, etc. when translating legal contracts between English and Arabic.</td>
<td>7</td>
<td>21</td>
<td>14</td>
<td>42</td>
<td>3</td>
<td>7</td>
<td>21</td>
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<td>16</td>
<td>It is difficult to translate doublets, i.e. will and bequests, aid and abet, cease and desist, last will and testament, etc. when translating legal contracts between English and Arabic.</td>
<td>4</td>
<td>12</td>
<td>12</td>
<td>36</td>
<td>3</td>
<td>11</td>
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</table>

This table (2) illustrates legal translation practitioners' views and perceptions about difficulties and challenges that encountered when translating legal contracts between English and Arabic. As for item nine, 15% of the respondents 'agreed" that they find it difficult to understand legal contracts, 42% "disagreed", and only 6% were not sure. It is quite obvious that the majority
of the respondents believed that it was not difficult for them to understand legal contracts when translating between English and Arabic. Regarding item ten, 18% of the respondents "agreed" that finding suitable equivalent terms is a problem for them when translating legal contracts, 6% were not sure, and 45% "disagreed". Interestingly these findings contradict Baker's (1999) view:

...the most common problems that legal translators face during the rendering of a legal text are the lack of verbal / functional equivalence in the target language. It requires highly competent translator whose task is to stay faithful to the intent, tone, and the format of the original, source legal document and make the text clear and understandable to the receiver without take any creative liberty which is considered unacceptable in the formal constraints of legal language (p.301).

In response to item eleven, 24% of the respondents believed that they found concepts in legal contracts difficult for them when translating legal contracts between English and Arabic, 42 % "disagreed", and 12% were not sure. It could be argued that the respondents might be experienced translators and that they believed that they do not have any problems with the translation of legal concepts. This contradicts Kananer's (2005) view:

legal translation is difficult than any other types of technical translation because of the system-bound nature of legal terminology unlike scientific or other technical terminology as each country has its own legal terminology which has no counterpart in other legal systems (p.1).

As for item twelve, 24% of the respondents "agreed" that they found it difficult to understand legal abbreviations when translating legal contracts between English and Arabic, 24 % "disagreed", and 15% were not sure. It is quite evident that the legal abbreviations were indeed a big issue for them when translating legal contracts between English and Arabic.

Concerning item thirteen, whether the respondents find legal binomial expressions and parallel structures, i.e. direct or supervise, liable and responsible, generally and specifically, etc. difficult when translating legal contracts between English and Arabic or not.21% of the respondents believed that was indeed difficult for them, 36% "disagreed", and only 12% were not sure. Again, this may be due to their substantial experience in legal translation.

As for item fourteen, 9% "agreed" regarding the difficulty involved in translating multiple negatives when translating legal contracts between English and Arabic, 51% believed that it was not difficult for them, and 18% said they were "not sure". It is quite evident that the majority of the respondents (51%) believed that multiple negatives were a problem for them when translating legal contracts between English and Arabic.

Regarding item fifteen, 21% respondents believed that it was challenging for them to translate words and expressions, i.e. hereinafter, hereto, hereby, aforesaid, whosoever, herein, etc. when translating legal contracts between English and Arabic. Whereas, 42% "disagreed", and only 9% were not sure.
Finally, item sixteen, 33% of the respondents "agreed" that it was difficult to translate doublets, i.e. *will and bequests, aid and abet, cease and desist, last will and testament*, etc. when translating legal contracts between English and Arabic. On the other hand, 36% "disagreed", and 9% were not sure. This is consistent with this Karjo's (2015) view:

"Unlike general English text, legal English text is much more difficult to translate because legal English translation is not only about transferring the meaning but it also deals with finding the appropriate legal expressions in target language" (Karjo, p.352).

**Why do Translation Practitioners Encounter such Kind of Challenges?**

In response to this question here are some of the extracts from the questionnaire's open-ended questions. A translation practitioner believed that:

"We are not exposed to legal context as the way we are exposed to other types of texts". Based on this response, it could be argued that lack of exposure and unfamiliarity with legal discourse could be one of the reasons which let them encounter such difficulties and challenges when translating legal contracts between English and Arabic.

- **Culture-related factors:** Another respondent said, because "they [legal contracts and agreements] are based on the inherent incongruity of legal systems, cultures and languages." Yet another translation practitioner said: "How to find a suitable equivalent. "And" Rendering languages to other languages sometimes can be tough." A translator believed that: Because the translators lack legal knowledge of legal register, context as well as the opportunity to gain it or to be exposed to it. Also, culture-related problems are due to the minimal exposure to the other languages".

- **Language-related factors:** A translator expressed that: "the differences between ST & TT legal systems in addition to, many legal terms in English are originated from other modern and ancient European languages". Another respondent added: "The main reason is that the legal texts are written by technical writers." Other: Another similar view: 'lack of legal background, knowledge and experience. Long sentences and punctuation, etc. could be one of the challenges A translator said: 'there are so many local abbreviations that the translator has to know, also the names of the new coined words which differ from one Arab country to another.' To sum up, all the previous extracts illustrate some of the main reasons behind the challenges in translating legal contracts between English and Arabic. Lack of legal knowledge and awareness of the target context as well as the linguistic and culture-related factors could be the major reasons. It is worth mentioning that, the above mentioned reasons are consistent with other findings in the literature such as (Al Bostanji, 2010; Alabi, 2011; Al Najjar,2011; Al-Nakhalah, 2013; Alwazna, 2013; Elayyan, 2010; Frade, 2015; Hargitt, 2013; Karjo, 2015; Simonnaes, 2012; BÁZLIK, 2009 and Wang & Sin, 2013).

**How do these Challenges Impact Translators' Quality of Translation?**

As for this question, several extracts from the qualitative data (open-ended questions) were selected to answer this question.
A translation practitioner reported that: 'these challenges impact my translation quality positively by giving me more confidence to learn more about legal terms.'
Another respondent said: 'they could distort the original meaning of the texts and could impact on quality criteria'.

Another translation practitioner said: "Always very much. The strongest lexicon-legal terms, the strongest produced text I can have. This will inform me to make up my mind to change legal expressions."

Moreover, a respondent reported that "the challenges affect the quality of legal translation with nearly 25%. (Knowledge of the "legal language used is of great importance, especially when translation from Arabic into English".
Yet another translation practitioner said: "Understanding the meaning of terminology in the source language is helpful in translating the target language, but not much as I can get some assistance from my colleagues".

Another translator reported: "I sometimes spend a life puzzling over the meaning of words". Impact at first was quite big, but with experience it came to a minimum'.
This corroborates with Karjo's (2015) statement: 'Unlike general English text, legal English text is much more difficult to translate because legal English translation is not only about transferring the meaning but it also deals with finding the appropriate legal expressions in target language" (p.352)

A close look at the above mentioned respondents' views, it could be argued that these challenges whether language-related, culture-related or others can have a great impact on the quality of the legal contracts translation. It seems it is quite obvious these challenges can affect the quality of the translated texts in a negative way and they distort the rendered meaning of the whole document or contracts. Therefore, legal translation practitioners need to exert their efforts and put their supreme attention into these challenges by addressing them using the appropriate strategies.

**How do they Respond to these Challenges?**

As for this question, respondents have reported many strategies for coping with these challenges. The graph (1) below illustrates some of their strategies for dealing with these translation challenges.
Legal Contract Translation Problems: Voices from Sudanese Translation

Ali

Section 1: Legal Contract Translation Challenges

This section describes the challenges encountered by translators in the process of translating legal contracts. The respondents were asked to rate the severity of these challenges on a scale from 1 to 5, with 1 being the least severe and 5 being the most severe. The results are displayed in a bar chart titled "Strategies Used by Translators to Overcome Translational Legal Contracts Challenges". The chart shows that the most commonly used strategies are legal dictionaries (26%), colleagues (16%), and websites (14%). Legal drafters (13%) and parallel texts (6%) are also used, followed by Google Translators (2%) and Babylon Translators (2%).

Section 2: Possible Strategies to Help Translators Overcome Legal Contract Translation Challenges

As for the possible strategies that could be offered to help translators overcome these challenges, the respondents suggested the following:

1. Unifying legal terms English-Arabic including culture-specific ones.
2. Getting familiar with many books and dictionaries of legal language which are available in the field.
3. Translation needs practice, reading, and keeping up-to-date with the websites because some terms and expressions cannot be found in any dictionary and even in Google translation or any site that can translate.

To sum up, there are several strategies reported to have been used by the surveyed respondents to solve all their translation challenges. It is quite evident that coping strategies such as legal dictionaries and consulting colleagues are much more used than other strategies. Therefore, having the right legal dictionaries is something of utmost importance for legal translators to deal with legal texts translation challenges. Moreover, translator's familiarity with translation websites and software is also quite important to deal with legal translation salient problems and difficulties.
Yet another translator said: 'Translators should look for a better choice of words and sentences and legal training for those who are starting to become legal translators is a must. Translators should read all samples of standard contracts or legal texts in mother tongue to learn and recognize the Standard English legal writing and how to draft and formulate legal writing. Translators should be familiar with the contemporary law and legal knowledge. Moreover, suitable legal courses training should be offered in the field of legal translation.'

The above two example quotations from the participants' open-question answers show the importance of using the appropriate legal translation dictionaries whether print or electronic dictionaries in helping translators dealing with legal translation problems and challenges in general and legal contracts translation challenges in particular. Again, familiarity with legal discourse and systems is useful for legal translators and could help translation practitioners dealing with legal contracts translational difficulties and problems.

A translation practitioner added: "orientation and persistent development in the field of legal translation can provide better answers to these challenges". Another respondent reported: translators need to "try to learn the standard clauses which are used in all or say most of the legal contracts, read agreements, laws, regulations into both Arabic and English as much as you can and avoid using Google translation too much because that will give you ready solution and deprives you from storing meaning in your memory to use in the future. Translators need to read parallel texts to increase their knowledge in the field of (law, customs, religions, etc.)."

Another respondent said: 'We need to read contract samples "English and Arabic" and must try as much as we can to use legal terms and expressions, besides, a legal translator must have broad knowledge and background in areas of law, courts, disputes, arbitrations, civil and criminal procedures. Moreover, our Arabic websites are generally very poor comparable to English websites, our Arabic translated texts should be available throughout the internet to provide the contribution. Translators also must get themselves educated and cultured in such areas.'

These two example quotations also supported the importance of legal knowledge and background in legal translation in general. There are some recommended strategies such as use of parallel text, familiarity with legal systems and target cultures, having Arabic legal translation-related websites, etc.

A translation practitioner suggested:

"Translation of legal documents contains many inherent difficulties. We have to be aware of the fact that this type of translation is burdened with both intricacies of literary translations and technicalities. Translator should have a deep understanding of the original text as well as full-knowledge of how to deal with intraspecific terminologies. We must be careful not to alter meaning. Therefore, translation of legal documents requires more precision and care. Legal translation should be more literal than focusing on terminological issues, translators are in need for more training that focuses on the application of pragmatics, legal translation, translation competence
presupposes not only in-depth knowledge of legal terminology, but also thorough understanding of the communicative legal function of such texts."

Understanding the legal text is a key factor in successful translation. But, the nature of legal terms and discourse make it incomprehensible and difficult for translators. But the in-depth-knowledge and awareness of legal translation can help in this regard.

Another translation practitioner recommended:
"We need to get rid of old-fashion way of drafting and wording legal documents. Further, drafters need to use punctuation to clarify meaning, and they need to shorten legal sentences used in legal documents". Additionally, universities should add more samples of legal texts in their curricula; training institutes for legal translators should be established. Finally, training courses for translators and these courses should be made available to keep up with changes in translation, and exams for accrediting translators should be run even after they get their titles."

Another translator suggested: "I would recommend that more exposure to and guidance by professionals will help much in improving the standard. I would also suggest that the translator in general should have common knowledge and common sense. Moreover, conducting legal translation workshop by experts on how to use current legal translation strategies is needed".

Summary of Findings
The purpose of the study was to investigate translation practitioners' views and perceptions about language-related difficulties and challenges encountered when translating legal contracts between English and Arabic. Of a particular interest, was exploring their perceptions about the reasons behind these challenges. The study went further to investigate how the participants responded to these challenges. Further, to what extent these challenges had an impact on the quality of their translations and what are the possible strategies that translation practitioners can be utilized to cope with these challenges. The main data collection methods used to generate data was a questionnaire and therefore the research is not claiming that the results can be generalized due to its tools of data collection limitations. The results were highlighted and compared to previous empirical findings from the literature to see how far translation practitioners' perceptions are similar or different from the existing empirical findings. The findings showed that the majority of the respondents "agreed" that the translation challenges in legal contacts are not only language-related ones but they involve non-linguistic and other culture-specific challenges. The respondents repeatedly said that they have been utilizing different types of strategies to overcome such challenges such as using legal dictionaries, consulting their colleagues and using translation technology and software. They believed that these challenges have impacted the quality of their translation negatively and sometimes even they wasted their time to look for a meaning for certain legal clause or expression while missing out on the bigger picture of the whole legal text. The respondents have suggested many strategies for helping legal translation practitioners to improve their translation skills. Regular training is one of the most recommended strategies as well as having a legal background and knowledge is mandatory for successful legal translation. Finally,
the results are consistent to some extent with other relevant empirical findings in the literature in both the Arab world and the international contexts.

**Recommendations and Implications**

This study is indeed significant but it has several limitations which merit consideration. The scope of the study covers only 33 translation practitioners which might not be representative sample to the whole population and which may impede the generalization of the study findings. The findings of the study have been illustrative rather than conclusive and they can illuminate and give insights into legal translation problems and challenges in general and to the challenges of legal contracts translation in particular. The study argues for how legal translational challenges are perceived by translation practitioners. Taking into account the results of the study, the study offers the following recommendations and implications:

- The study recommends that legal translation courses and training should be offered periodically by experts in both translation and law, since having a legal background, understanding and knowledge can help a lot in coping with legal translation challenges in general and legal contracts translation in particular.
- Further, translators need to familiarize themselves with the legal systems of both the source and target languages before they start translating legal documents. As the legal systems vary from one country to another even if they speak the same language.
- Additionally, cooperation between legal translator and legal drafters should be established as it would help in coping with such challenges. Moreover, legal translators should have legal drafting background to carry out their job more successfully. Institutions teaching legal translation professionally should be established.
- Finally, legal translation should be more literal than focusing on terminological issues; translators are in need for more training that focuses on the application of pragmatics to legal translation. Translation competence presupposes not only in-depth knowledge of legal terminology, but also thorough understanding of the communicative legal function of such texts.

The study has practical implications for improving legal translation pedagogy, translation syllabus, / textbooks designers and translation teachers. The findings might help translation syllabus-designers/ textbook writers and decision-makers to organize training courses which may help translation to develop their professional skills and expertise. Each translator working in the field of legal translation should be accredited individually.

**Conclusion**

This study has investigated and explored Sudanese legal translation practitioners' perceptions and views about the challenges and difficulties encountered when translating legal contracts and compared their views to the existing findings from relevant empirical literature. Some of the key challenges are compared and reported. The findings of this study have significant implications for translation practitioners in general and legal translators in particular. The study concludes with some key recommendations for practitioners and decision makers. Concerned authorities need to ensure that legal translators are well-trained accredited, and have the professional skills and expertise that can help them to carry out their jobs successfully. Finally, the findings of the study
provide supporting evidence about the importance training in legal translation as it has several challenges which demand well-trained and competent legal translators.

About the Author:
Holi Ibrahim Holi Ali is currently attached to Rustaq College of Applied Sciences, Oman. He is pursuing a PhD in applied linguistics in the UK. His interests include translation and writing for publications. He presented widely at national, regional and international conferences and published extensively in peer-reviewed journals.

References
Western Sydney, Australia.
APPENDIX
Translation Practitioners' Survey

Dear Participant,
This survey intends to investigate translation practitioners' perceptions about legal contracts and the language-related challenges encountered during translating. You are kindly requested to answer the questions in this questionnaire to the best of your knowledge and ability and provide the researcher with appropriate ideas and suggestions. You may be assured that your responses will remain confidential and will be used for research purposes only. Your identity will not be disclosed when reporting my research findings.

Thank you very much for your cooperation!

Part One: Background Information: Please circle the suitable answer

1. Your degree: A. B. A  B. Higher Diploma  C. M.A  D. MPhil  E. PhD
3. Years of Experience: 2-5  6-10  10-15  15-20  20-30
4. How often do you translate legal contracts? Never  Sometimes  Always

Part Two: What views do translation practitioners hold about legal contracts' language-related challenges between English to Arabic and vice versa?

Using the following scale, please indicate your agreement about translators' views in the translation of legal contracts from Arabic into English and from English into Arabic.

<table>
<thead>
<tr>
<th>No</th>
<th>Statement</th>
<th>SD</th>
<th>D</th>
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<th>A</th>
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<tbody>
<tr>
<td>1.</td>
<td>It is challenging to translate Arabic legal contracts into English and vice versa.</td>
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<td>2.</td>
<td>I sometimes find the structure of legal sentences quite long and difficult for me when translating legal contracts between English and Arabic.</td>
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<td>3.</td>
<td>Legal text layout constitutes a great difficulty for me when translating legal contracts between English and Arabic.</td>
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<td>4.</td>
<td>Culture-specific legal terms are always challenging for me when translating legal contracts between English and Arabic.</td>
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<td>5.</td>
<td>Punctuation and capitalization cause many difficulties for me when translating legal contracts between English and Arabic.</td>
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<td>6.</td>
<td>Translating modal verbs, i.e. shall, will, must, may, etc. is one of the challenges in legal translation</td>
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<td>7.</td>
<td>Tenses used in legal contracts create difficulty for me when translating between English and Arabic.</td>
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<td>8.</td>
<td>It is difficult for me to understand French and Latin words when translating legal contracts between English and Arabic.</td>
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<td>9.</td>
<td>It is difficult for me to understand legal contracts when translating between English and Arabic.</td>
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<td>9.</td>
<td>I find it difficult to find suitable equivalent to terms when translating legal contracts between English and Arabic.</td>
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<tr>
<td>10.</td>
<td>I find concepts in legal contracts difficult for me when translating legal contracts between English and Arabic.</td>
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<td>11.</td>
<td>I find legal abbreviations difficult when translating legal contracts between English and Arabic.</td>
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<tr>
<td>12.</td>
<td>I find legal binomial expressions and parallel structures, i.e. <em>direct or supervise</em>, <em>liable and responsible</em>, <em>generally and specifically</em>, etc. difficult when translating legal contracts between English and Arabic.</td>
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<tr>
<td>13.</td>
<td>I find it difficult to translate multiple negatives when translating legal contracts between English and Arabic.</td>
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<td>14.</td>
<td>It is challenging to translate words and expressions, i.e. <em>hereinafter</em>, <em>hereto</em>, <em>hereby</em>, <em>aforesaid</em>, <em>whosoever</em>, <em>herein</em>, etc. when translating legal contracts between English and Arabic.</td>
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<td>15.</td>
<td>It is difficult to translate doublets, i.e. <em>will and bequests</em>, <em>aid and abet</em>, <em>cease and desist</em>, <em>last will and testament</em>, etc. when translating legal contracts between English and Arabic.</td>
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</tbody>
</table>

**Part Three: Please, answer the following questions**

1. What do you think of legal translation in general?
2. In your opinion, what are the main challenges that translation practitioners might face when translating legal contracts? E.g. linguistic, culture-related, translator's legal knowledge,...etc.
3. In your capacity as a translation practitioner, what are the reasons behind these challenges?
4. What type of legal texts do you frequently translate?
5. Which specific strategies are particularly important in overcoming these difficulties and challenges?
   a. Legal dictionaries
   b. Colleagues
   c. The internet websites
   d. Legal drafters
   e. Google translators
   f. Babylon translator
   g. Parallel texts
   h. Others, please specify:..............................
<table>
<thead>
<tr>
<th></th>
<th>How often do you translate the following?</th>
<th>Sometimes</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>commercial contracts and agreements.</td>
<td>Always</td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>political agreements and treaties.</td>
<td>Always</td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>personal documents, i.e. birth, marriage, school, etc.</td>
<td>Always</td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>administrative and organizational documents i.e. minutes of meeting, rules and regulations, business letters, etc.</td>
<td>Always</td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>legislations, constitutions, court pleadings, etc.</td>
<td>Always</td>
<td></td>
</tr>
</tbody>
</table>

7. What is the level of difficulty do you encounter in the translation of legal contracts from English to Arabic compared to the translation from Arabic to English; please provide rating 1-5?
   a. English into Arabic (   )
   b. Arabic into English (   )

8. What do you suggest could be done to address these language-related challenges and promote legal contracts translation quality?

9. How did these challenges impact on your produced texts?

10. Do you have anything to add or any further comments or suggestions and recommendations to make?

Thank you very much for your cooperation!

Mr. Holi Ibrahim Holi Ali
Lexical Difficulties in Translating Contemporary Spiritual Texts

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Abstract
Translators of Mystical and corresponding types of spiritual discourse, e.g. Sufi texts, an overlooked area in translation studies--are bound to face several problems, including issues of moral ethical pre-translation one as well as lexical problems in the process of translation. The role of the translator in dealing with such texts goes beyond the inter-lingual equivalences of the messages to a deeper understanding and interpreting of their spiritual function. This paper surveys the first problem by showing that the translator faces an ethical and moral problem before he or she even begins translation. Then, through the analysis of two translations to Arabic of Tolle's (2005) *New Earth: Awakening to Life's Purpose*, the paper identifies the distinctive nature of spiritual language by highlighting the characteristic features of this style and providing some examples. Afterwards, the lexical difficulties that translators may encounter in rendering contemporary Mystical texts are analyzed. Four categories are identified: central concepts having no commonly-used equivalents in contemporary Arabic writings, newly-coined concepts, shared concepts with other fields of knowledge, and concepts borrowed from other religions. Examples are drawn from two available translations, Abu-Hawash's (2009) and Hussain's (2014) translations of Tolle's work into Arabic. The discussion provides an insight into the nature of spiritual texts and how they should be rendered. Translators need to mobilize all resources to help them reach the intended interpretation of each item by going deep into the core of such texts in order to render proper translation.

*Key word*: lexical difficulty, mysticism, New Age movement rhetorical devices, spiritual texts, Sufism,
Introduction:
A series of panic attacks, striking as hard as nothing before, left me, Hamdan Al Hadjri, no option but to walk down the road of spirituality. The formidable walls of the obsessive thinking mind that had always managed successfully to drive invaders away from its fortress felt to me, one day, to have suffered a crack. I became anxious and unwell and looked to literature and the advice of spiritual masters for rebuilding of the self. The first two books that helped me greatly through my beginning steps on this path are *The Power of Now* (1999) and *New Earth: Awakening to Your Life’s Purpose* (2005) by the German-born resident of Canada, Eckhart Tolle, listed in 2011 by the Watkins Review as "the most spiritually influential person in the world" ("Eckhart Tolle", n.d., para.1). Having been highly influenced by these two books and being trained as translator, it was my hope as a translator to convey this treasure of wisdom to the Arab world. However, it was not long before I found out that these books had already been translated into Arabic. My disappointment was greatly increased when I learned that those masterpieces, at least in my own view, have been poorly rendered into the Arabic. This, of course, does not apply to all such translations, an important exception being the one by Hawash (2009) of *New Earth*, published as a sub-project within the *Kalima* translation project, an initiative launched in 2007 by the Abu Dhabi Culture and Heritage Authority.

Faced by the grim reality of translation practice in this field, and the apparent lack of interest by translation researchers in exploring this area of knowledge, we found it important to bridge this gap between the theory and practice of translation in this field. Spiritual texts can be considered as spiritual guidance texts to help the reader to reach Love and Union with God. Thus they may be related in some sense to self-help texts as they assist in the journey toward self-realization and the purification of self. Such texts typically use techniques "endorsed and used by certain groups of people in a particular culture" (Sabry, R. 2012, p.15).

Spiritual discourse is not new as it goes back to early Muslim Sufis and Christian mystic movements. The term Spiritual discourse is often used to refer to those texts produced by practitioners or followers of different mystic traditions whether this comes under Mysticism in Christianity, Kabbalah in Judaism, or Sufism in Islam. Such texts reflect the state of union with God/Allah/Almighty or the Absolute and turning all senses, soul and heart to nothing but HIM. Such texts pose serious challenges to translators not only at the linguistic level, but also "at the ideational hurdles that need to be mediated between the source text producer and reader." (Piken, 2014, p.158). Unfortunately Spiritual texts have not received due attention in translation. With the exception of few studies, such as Pokon 2005 and Piken 2014, very little in the translation theory or practice has been dedicated to the discussion and translation of such texts. In fact, it can been considered as an untrodden or overlooked area.

The importance of this paper is that it covers a rarely-trodden area in translation aiming to direct more research to it as well as to argue for its inclusion into the context of spiritual discourse translation. Furthermore, the paper aims to provide insight to prospective translators of such texts. The paper unfolds in this order: first, the pre-translation ethical and moral problem translators of spiritual texts may face will be addressed and highlighted; second, the spiritual language of what may be included under a distinct style of expression (self-help discourse) is explored in terms of the characteristics and features that make it distinct from other styles of expression. Those characteristics have evolved as a result of the functions this language has
always been assigned to fulfill and the circumstances that surrounded its development throughout history. For the sake of this paper, the terms spirituality, mysticism and Sufism are used interchangeably to mean a similar thing but for different faiths. Third, the lexical difficulties that may face translators of contemporary spiritual texts will be analyzed based on Abu Hawash's (2009) and Hussain's (2014) translations into Arabic of Tolle's *New Earth: Awakening to Your Life's Purpose*, the bestselling book that sold more than 5 million copies in North America alone after 4 years from its first publication. This discussion will be corroborated by examples taken from these translations as the only two available translations of this work into Arabic. Finally, it is hoped to raise the translator's awareness of the importance of adopting a different approach in translating such texts.

**Pre-translation dilemma**

Originators/authors of Mystical texts often load them with signs, codes, symbols, and what may be called "internal spiritual linguistic interactions" reflecting their deep involvement in the expression of their spiritual relation with the creator, dominator, super-power: Allah/God. In the process, these authors seek humiliation, torture and suffering for ultimate purification. The irony and paradox here as Pokorn (2005:101) believes is that the translator who is trying to propagate the content of these texts is seen as betraying the author by revealing the 'secret of secrets' in one sense and by exposing him/her to outsiders which often attracts social scorn, criticism, or even ridicule. In talking about the translation of a 14th century work, *The Book of Margery Kempe*, Pokorn (2005) states that

> when the present day translator of THE BOOK, enables the book to reach readership in other ages and in different cultures, he or she exposes Margery to their scorn and thus provides her with the humiliation she needs for purification (p.101).

To spiritualists, this is a work of salvation and redemption. The paradox here is that even though the translators are betraying the authors who want their works to be secret and not publicized, they are doing these authors a favor by spreading and perpetuating their torture and suffering which ultimately purifies them and leads to their salvation.

It is preferable among such authors to keep their writings secret if they do not guarantee that either their followers or those true believers will understand them. In talking about the translation of another 14th century mystical text, *The Cloud of Unknowing*, which was translated to several languages from English, Pokorn (2005) reiterates the "entreaty" authors usually begin their works:

> I charge and beg you with the strength and power that love can bring to bear, that whoever you may be who possess this book (perhaps you own it, or are keeping it, carrying it, or borrowing it) you should, quite freely and of set purpose, neither read, write or mention it to anyone, nor allow it to be read, written or mentioned by anyone unless that person is in your judgement really and wholly determined to follow Christ perfectly. And to follow him not only in the active life, but to the utmost height of the contemplative life that is possible for a perfect soul in a mortal body to attain the grace of God. (The Cloud 1978:51 –cited in Pokorn 2005:102).
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This contemplative spiritual drive reminds us of one of the basic principles of Sufism among Early Muslim Sufis who consider their works (books, texts, prayers, etc.) their own property, not to be revealed to out-group members. Failure to keep the secret may result in out-casting the one who betrays, as happened for example with Al-Hallaj, one of the most well-known Muslim Sufis in the 3rd/4th Hijri century.

Accordingly, will the translator of these mystical or Sufi spiritual texts be considered betrayers? The dilemma for the translator, in such a circumstance, is whether to be loyal to the author or to the readers, or the text itself. Nord (1997) states that translators should be loyal not only to the author of the source text by making their translation compatible with the author's intentions, but also should have a moral obligation towards the reader as well.

Pokon (2005) adds that another task of the translator is to be loyal to the text itself, especially the ones which do not belong to the cultural norms, domains, or historical stage of the target language. "The text must be kept alive by enlarging the potential readership." (p.103) So, by translating these spiritual texts, the translators help in spreading and repeating them and thus keep them alive. Paradoxically, according to Pokorn (2005):

They partially unburden themselves of the responsibility and at the same time widen the scope of prohibition [of not to reveal the work] as it reaches readerships not only in the source language but also in the target language (102).

In such cases, to justify his or her act, the translator may refer to a working post-structural principle in translation, which stipulates that once a work is published, the author loses possession and power over his/her work. Pokorn (2005) states that then "the original and the translation are thus granted new and independent lives that are not defined by their environment and their creators" (p.103). This will free the translator of both moral obligation and ethical responsibility.

Yet, some translators try to avoid or refrain from translating such texts as they believe they will not be able to convey the intended the authors' meaning or message accurately. In an interview with Ghassan Hamdan, a well-known Iraqi writer and translator, conducted in (2015) by Khaled Abdo, he was asked why he avoids translating Sufi texts. He stated that he fears that he will be unfair to the great Sufi writers as he will not be able to convey their psychological and spiritual insights, the beauty of their language, sensitiveness, and delicateness when translating their works.

This is the translator's dilemma at the moral and ethical level. However the more serious dilemma facing the translator of such texts in the process of translation itself is a semantic and lexical one. The difficulty results from the multi-level understanding of the lexical items and the texts: What the translator needs to know about the translation of spiritual texts is not only the normal meaning but also the inner reference and the interpretation. This will be dealt with in the following section.

**Spiritual Language: Characteristics and Features**

What makes a language used in a certain field of knowledge different from another can be attributed to many factors, including but not limited to, the differences in the functions it assumes, the purposes it achieves, the audience it addresses, the mode it takes, and the context in
which it arises. These are all sufficient reasons to allow the emergence of different languages or styles of expression that make communication possible, each in its own field. But how much different a language can be when it is mobilized to transcend the phenomenal plane and cope with the challenges of the nominal. All these factors have given rise to a language unique in many aspects in spiritual texts.

In spiritual texts, whether Mystic, Sufi or otherwise, language is considered symbolic, metaphorical with multi-layered implications or significances at the same time, subject/liable to multi-faceted interpretations with profound allegory, imagination, representations, and metaphorical loads and pictures. Rather than being a system of signifiers for thought, ideas, philosophy or politics, language for spiritualists is a system of codes, metaphors, symbols, signs, significances, and configurations which differ totally from those in literature, philosophy, politics and the like. With its structure, format, and existence, spiritual language represents a specialized context with its own lexicon and structure where every single lexeme has its own significance and implication and every structure or clause represents a piece of evidence or argument. Thus, comprehending a spiritual text is unattainable without proper spiritual analysis of the word as well as the sentence by referring to the individual spiritual experience. Language in such a case is a reflection of the spiritualist’s world of imagination and special relation with Allah as it has been originated, formulated and constructed from his own perspective after a process of spiritual readiness, acceptance, and special practice. The text here is not built according to a pre-plan, mental efforts and regular thematic development procedures; rather it is metaphysical, going beyond the mind to the inner self/spirit, a reflection of the depth of human psychology and experience. Accordingly, for the translator to fully comprehend the spiritual dimension of the text and to render it properly, he must not only know linguistic equivalences, but must have had a similar spiritual experience. The linguistic item does not derive its significance/meaning from its regular reference as it does not often represent the "signifier and the signified.” The items go beyond the scope of the human mind to the spiritual-cultural relation with the super power (Allah or God).

This represents a major problem to the standard translator who is not necessarily a Sufi or mystic. The translator here has to distinguish between the spiritual experience and expression of it. Translating it means transferring it from the spiritual to the physical, from depths of self to the linguist materialist world, which may disrupt the whole picture. It is a return from the depth to the horizon while at the same time trying to be loyal by maintaining compatibility. Paradoxically, for the spiritualist to express himself he needs a language, which is ultimately material. If there hadn’t been compatibility between the spiritual experience and expression of such experience, a special language would have come into existence to represent spiritual experiences in a certain linguistic form or framework. If spiritual experience existed beyond linguistic expression, it would not be possible to write or read about it.

In spiritual language, strange constructions abound that might seem ungrammatical at first. This apparent ungrammaticality sometimes increases ambiguity rather than dispelling it. A good example for such obscure constructions that prevail in contemporary spiritual writings is the following:

- "If I can feel the I Am so strongly, then who I am hasn’t been diminished at all." (Tolle, 2005, p.40)
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"The 'I' of the statement is never the Real I" (Shunyamurti, 2008, p. 70)

These seemingly ungrammatical structures might affect translation if the translator is not aware enough to infer the intended meaning of the source text expression.

In addition, the lexical repertoire of spiritual language is rich. This can be seen as a natural consequence of the mystical experience. When one reaches out to the absolute, attempting as hard as he can to describe the indescribable and express the inexpressible, he mobilizes all the tools language can provide him with. He might, in fact, coin new terminology and lexis only to make ends meet. This is not a new trend in spirituality, but an old one as can be seen in excerpts 1 and 2 taken from one of the poems by the well-known Muslim mystic Mansur al-Hallaj (c. 858 – March 26, 922):

1. بَيْنِـي وبَيْنـك ّي ٌ إن يُزاحِمُنِـي فارفعْ بِأنـَّك ّي إن مِـن البـيـن" (Al-Hallaj, 2007)

"Between you and me is an I-ness interfering with me Take away then with your I-ness my I-ness from between us!" (cited in Mustafa, 2012)

2. رَأَيـتُ رَبّـي بِـعَ يلبي قَـلتُ فِمَـن أَنتَ قالَ أَنتَ يَـسَ لِـلأَينٌِ مِـنكَ أَيـن ٌ وَل أَيـن بِـحَيثُ أَنتَ"  (Al-Hallaj, 2007)

"I saw my Lord with the eye of my heart
I said: 'who are you?' He said: 'You!'
But for You, 'where' cannot have a place
And there is no 'where' when it concerns You."

Here, the first person singular pronoun 'I' is used to invent a new word (I-ness) and the preposition 'where' is upgraded to a noun, a move that can be seen as a violation of all normal grammatical rules at that time.

According to Ernst (1992), a specialist in Islamic studies and an author of many works on Sufism, Arabic grammar is one of the sources of Sufi terminology. This can be clearly seen in example (1) where the first person singular pronoun أنا is turned into a new word (أني) and used as an initiator of action in the phrase يُزاحِمُنِ. Other sources of Sufi terminology, as Ernst (1992) suggested, include Islamic sciences, theology and vocabulary of Hellenistic sciences. In contemporary writings, the adverb 'now' is constantly used as a key concept in spiritual teachings, as can be observed in this statement: "You will enter the NOW beyond past and future" (Harding, 2008, p.22). Key lexical items in spiritual texts are usually read and interpreted very differently from their regular and everyday use. The word "hungry" for instance which refers to the material need for food if used literally and to the great need for other needs if used metaphorically. However, for spiritualists, it does not refer to any of these but is a sublime and elevated way to reach supreme power and total annihilation, sublimation and transcendence.

Beside the richness in lexicon, the presence of rhetorical devices is strongly felt in spiritual writings. Flowery language, imagery, alliteration, metaphor, contrast, repetition, and
parallelism are examples of rhetorical devices that appear in spiritual texts. The following quotation from the English version of the *Tao Te Ching*, a classic sixth century BC Chinese text by the sage Lao Tzu, uses some of the above rhetorical devices: "Men are born soft and supple; dead, they are stiff and hard. Plants are born tender and pliant; dead, they are brittle and dry.

Thus whoever is stiff and inflexible is a disciple of death. Whoever is soft and yielding is a disciple of life.

The hard and stiff will be broken. The soft and supple will prevail." (Lao Tzu, 1988, ch.76).

Apart from that, spiritual language is characterized by its power to induce breakthroughs in the consciousness of the disciple when it is used nonsensically (Katz, 1992). In Zen, a disciple is supposed to meditate on a kōan, a paradoxical riddle, such as "what is the sound of one hand clapping?", until some degree of insight or enlightenment is achieved (King, n.d., para.1). These kōans were developed to demonstrate the inadequacy of logical reasoning in gaining intuitive enlightenment. This use of language in initiating breakthroughs in consciousness can be compared to the practice of dhikr (recollection of the Divine Names) in Sufism. The purpose of this practice is not to "impart propositional knowledge [...] but to spiritualize the reciter" (Katz, 1992, p.13). A language, developed to fulfill such purposes, might prove problematic in translation especially when it hinges on an illogical play of words.

Another distinctive feature of spiritual language is in being a language of a secretive nature. Ernst (1992) states that the terminology used by Sufis might conceal meaning as much as they might display. This ascribes to their intention to facilitate understanding among Sufis and frustrate it for outsiders. And if a translator happens to be an outsider, understanding might be beyond his reach. Thus, it is of paramount significance that a translator does not feel content with the surface meaning of an expression and penetrates into the core.

In addition to what has been said, language as a tool for facilitating communication is regarded as insufficient to fulfill the needs of the task when it is the spiritual experience being communicated. It is fair to say that almost all traditions of mysticism and Sufism unanimously agree to this statement. To them, there is no way to encompass the unlimited (Divine greatness) by the means of the limited (language). A language is no more than a pointer to the sacred, and in no way it can be the sacred itself. Thus, faced by this unbridgeable gulf between experience utterance, the master "uses a language he or she knows to be necessarily inferior, hopelessly inadequate to the descriptive task at hand" (Katz, S. 1992:3). The majority of mystics maintain that their experience is fundamentally ineffable, i.e. it cannot be adequately expressed (Picken, 2014, p 156 ). Then if the language the mystic uses falls short of fulfilling the task at hand, translating that into another language will definitely make the situation worse.
Lastly and most importantly is the inaccessibility of spiritual language to the mind without the engagement of the heart. To mystics and Sufis, the (metaphysical) heart is the source of all knowing and not the mind as what most people would like to think. It is only by transcending the mind and all its defense mechanisms that a person can arrive on the shores of Divine truth and begin to understand what mystics attest to. This means that the content of a spiritual text can only reveal itself to a specialist or at least, to some extent, someone interested in the field.

The above discussion of the characteristics or idiosyncrasies of spiritual texts can offer a glimpse into the potential difficulties that might get in the way of producing a good translation of such texts. In the following section, we will be focusing only on the lexical difficulties that might be encountered in the translation of contemporary spiritual texts. The data used in this part is collected from Tolle’s *New Earth: Awakening to your life’s purpose*, and the two available translations of the work: Abu-Hawash's (2009) and Hussain's (2014).

**Lexical Difficulties in translating contemporary Spiritual Texts: Tolle’s *New Earth: Awakening to Your Life’s Purpose* as a case study:**

The lexical difficulties faced by translators of contemporary mystic texts and in particular Tolle's *New Earth: Awakening to Life's Purpose* can be grouped into four categories:

A- Central concepts that have no commonly used equivalents in contemporary Arabic.

B- Concepts shared with other fields of knowledge.

C- Newly coined concepts.

D- Borrowed concepts from other religions.

Due to the nature of problems that each of these categories might pose and the solutions that need to be sought as a result, each category must be discussed separately.

A- Central concepts that have no commonly used equivalents in contemporary Arabic writings. Concepts such as the *manifested* and the *un-manifested*, the *form* and the *formless*, *thingness* and *nothingness*, *awakening*, *enlightenment*, *non-identification*, *detachment*, *duality*, and *oneness* are some of the basic concepts that almost no spiritual book in today's world might be without. However, given the scarcity of writings in this field by contemporary Arab writers and the vilification exercised by many religious figures on Sufism or spirituality, the spiritual lexicon in Arabic language has greatly shrunk, at least in the minds of people if not in some rare writings. One solution a translator of such texts might opt for is to resort to the Sufism literature in Islam and bring to life some of the lexicons that might work as proper equivalents for such concepts.

Table one shows two excerpts from Tolle's book where some of the above-mentioned concepts appear and how they are rendered in both translations. The last column of the table shows the researchers' attempt in light of the recommendation given above.
Table 1: Translation of two excerpts from Tolle's book

<table>
<thead>
<tr>
<th>Source text</th>
<th>Target text 1</th>
<th>Target text 2</th>
<th>Researchers’ Attempt</th>
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<tbody>
<tr>
<td>&quot;The coming into manifestation of the world as well as its return to the unmanifested – its expansion and contraction – are two universal movements that we could call the outgoing and the return home&quot; (Tolle, 2005, p.282).</td>
<td>&quot;إن الوصول إلى إظهار العالم، ثم العودة إلى عدم إظهاره – تمتد وتختفي – هما حركتان كونيتان يمكن أن نسميهما الوطن الراحل، والعالم&quot;. (Hussain 2014, p.215)</td>
<td>&quot;إن ظهور العالم إلى حيز الوجود وعودته إلى عدمه، أو عودته أخرى تمتد وتختفي، فهما حركتان كونيتان يمكن أن نطلق عليهما حركتي الخروج والعودة إلى الأصل.&quot; (Abu-Hawash, 2009, p.243)</td>
<td>Authors' translation</td>
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<tr>
<td>&quot;That “empty space” is life in its fullness, the unmanifested Source out of which all manifestation flows. The traditional word for that Source is God.&quot; (Tolle, 2005, p.251).</td>
<td>&quot;هذا &quot;الفضاء الفارغ&quot; هو الحياة بامتلائها، &quot;المصدر&quot; غير المتمظهر الذي تتدفق منه كل الأشياء الملموسة، والمصطلح التقليدي الذي يدل على ذلك المصدر هو &quot;الله&quot;. (Hussain 2014, p.191)</td>
<td>ذلك &quot;الفضاء الفارغ&quot; هو الحياة بامتلائها، هو المصطلح التقليدي الذي يدل على المصدر الذي تتدفق منه كل الأشياء الملموسة. (Abu-Hawash, 2009, p.218)</td>
<td>Authors' translation</td>
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In both excerpts, Hussain (2014) fails to communicate the right message. In the first, he downgrades the status of the world from a subject into an object; hence a different notion is introduced. In the second, the unsuccessful addition of the word الملموسة distorts the intended meaning and flings the door wide open for erroneous interpretations. On the other hand, Abu-Hawash (2009) succeeds in conveying the right message in both excerpts without having to change so much in the structure of the ST. However, we think that in opting for choices such as عدم والوجود والأعدم واللامتجلي, the right message is conveyed and naturalness of expression is achieved. They accord better with the lexical tradition of Sufi literature in Islam.

B- Shared Concepts: This category represents the concepts that spirituality or Mysticism shares with other fields of knowledge, such as psychology, philosophy and sociology. However, in spirituality these concepts are used in wider terms than they seem to mean in other fields or they are used to mean something altogether different. Concepts such as consciousness, being, awareness, the Self, ego, atonement, and redemption, are examples of such concepts in modern spirituality.

Though the concepts consciousness, awareness, source, and being might mean something different in psychology or philosophy, they are frequently used in spiritual writings, sometimes with their initials in uppercase, to refer to God or the source of all life. The following two excerpts from Tolle’s New Earth illustrate this point:
a. "Consciousness is already conscious. It is the un-manifested, the eternal [...] Consciousness itself is timeless and therefore does not evolve. It was never born and does not die" (Tolle, 2005, p.291).

b. "Just as space enables all things to exist and just as without silence there could be no sound, you would not exist without the vital formless dimension that is the essence of who you are. We could say “God” if the word had not been so misused. I prefer to call it Being. Being is prior to existence” (Tolle, 2005, p.220).

Though all these words are used to mean the source of life, each highlights a certain aspect of this Source. By consciousness, this Source is looked at as all-conscious. By Being, it is thought of as ever-existent. This can be compared to the 99 Divine Names ascribed to Allah in Islam. For example, the Divine names Al-Qayyum (the Self-Existing by whom all subsist) and Al-Khabir (the all-aware) might mean something similar to Consciousness and Being.

In excerpt (a), both translators rendered consciousness as الوعي, which, in our view, might give rise to some ambiguities. This translation draws no line between the normal use of this word in psychology or philosophy and what it means in spirituality. Thus, we think consciousness should have been modified and translated as الوعي الأسمى or الوعي الفائق and between brackets additional information such as جوهرٌهذاٌالوجود could also be added. As for the passage (b), a translation void arises as most bilingual dictionaries provide no more than كينونة or وجود as meanings for being and existence and both translators rendered them as such. Though there is nothing wrong with such an interpretation, we believe options such as الوجود الأزلي and الوجود الحادث give a clearer idea as to what these terms mean in this context.

C- Newly-coined Concepts: Mystics have always been known for their revolutionary attitude toward predominant societal norms and rules. One manifestation of this revolutionary attitude can be observed in the use of language, either in speaking or writing. Mystics are highly experimental and flexible in inventing new concepts and terminology, and contemporary spirituality is no exception. It seems as if language, in its current form and use, fails greatly to fulfill the basic requirements. Some new concepts (represented in newly coined lexical items) used in Tolle's book are: the now, suchness, isness, the I-Amness, pain-body, inner-space, space consciousness, inner body, and the I-thought.

The word suchness, as example, proves somewhat elusive to translate. The following excerpt gives an indication as to what it might mean:

"The ego loves its resentment of reality. What is reality? Whatever is. Buddha called it tatata – the suchness of life, which is no more than the suchness of this moment". (Tolle, 2005, p.115)

The translational problem that this concept poses is that even if a translator manages to unpack the meaning of the concept, finding a proper equivalent for it in the target language might be challenging. Almost no dictionary, of the ones we usually have at our disposal in the Arab world, might come to rescue in this situation. The translations given by the two translators for this part go like this:

"تستسيغ "الأنا" امتعاضها من الواقع. ما هو الواقع؟ Whatever is. Buddha called it tatata – the suchness of life, which is no more than the suchness of this moment" (Abu-Hawash, 2009, p.177)
Lexical Difficulties in Translating Contemporary Spiritual

Abdel Jawad & Al-Hajri

In the entry "Tathatā" on Wikipedia, the concept is variously translated as 'thusness' or 'suchness' and since "no moment is exactly the same, each one can be savored for what occurs at that precise time, whether it is thought of as being good or bad" ("Tathatā", n.d., para.1). With this meaning in mind, Abu-Hawash's rendering of the concept as راهنيه, in our view, resonates better with the context in which the word appears in the source text than مثلية which could actually connote the opposite. It is to this extent a mistranslation of a single word might transmit a totally different message than the intended one. One more option that can be suggested here is the synonym آنيّة so that the phrase 'the suchness of life' can be rendered as آنيّة أو راهنيه الحياة in case one word was not enough to clarify the concept.

D- Borrowed concepts from other religions: Modern day spirituality or the New Age movement in the West thrives on the teachings of Eastern religions such as Buddhism, Hinduism, Confucianism, Taoism, and Zen. These religions, or styles of living, have found their way into the West through the works of those eastern spiritual masters who moved to the West or those westerners who abandoned their homeland to practice spirituality at the hands of mystics in the east and then returned home to spread the word. This has resulted in many words being borrowed into English from the languages through which those religions were communicated, such as Sanskrit, Hindi, and Chinese. Karma, Satori, Dukkha, Maya, Atman, Tao, Anata, Tatata, Brahman, Zen…etc. are some of the loan words Tolle uses in his book. Tolle does not assume readers have any prior knowledge of such words. Luckily, it does not leave any of these concepts without explaining them. This is understandable given that Tolle's book, as stated in its beginning, addresses those who have experienced a glimpse of awakening as well as those who are totally new to enlightenment. Had the author opted not to explain those loan words, the translator of this work would have encountered a tremendous task in both decoding and encoding them in the target language. In a story the author tells about a Zen master who answers a disciple's question about enlightenment, the word 'satori' comes up in this expositional context, "The disciple was stunned. It was his first satori – a flash of enlightenment. He knew what Zen was without knowing what it was that he knew!" (Tolle, 2005, p.237). On almost all occasions where such loan concepts are used, an explanation is provided. However, this, unfortunately, did not prevent detrimental mistakes from occurring as can be seen in one of the translations below.

As can be seen, Hussain (2014) does not only drop the concept altogether in his translation, but also he mistranslates the intended message. Such mistakes in translating borrowed concepts are recurrent in Hussain's translation. These serious mistakes can be taken as a lack of professionalism or even seriousness on the part of both translator and publisher. Having said this, Abu-Hawash's translation could have also been better had he not kept a close distance to the ST's syntactic structure. His translation may sound more natural in the target language with this slight modification:
It is clear then that in translating spiritual discourse, translators face difficulty at all lexical levels to varying degree. Accordingly, they have to resort not only to the different traditional translation strategies and techniques but also to new ones to render them properly. In the case of central concepts, perhaps archaic-seeing as they may not have equivalents in contemporary Arabic, the translator may resort to older Islamic Sufism literature to familiarize him/herself with such concepts.

When dealing with shared concepts, the translator may be tempted to render such terms in their normal contexts as done in other fields, thus failing to give the proper intended content/significance of the term. In such cases, the translator has to make a distinction between the normal use of this word in other fields, such as psychology or philosophy and what it means in spirituality. However, translators may encounter more challenging tasks in the translations of newly coined concepts and borrowed concepts from other religions. In both cases, even if the translator manages to unpack the meaning of the concept, finding a proper spiritual equivalent for it in the target language might be a bit challenging. Dictionaries offer little if any help in this regard. All will depend on the experience of the translator and his/her emersion in spiritual life. We can then assume that this requires a special translator who is into spiritualism just like the case of poetry where the best translator of poetry is a poet.

Conclusion:

In this paper, we endeavored to shed light on an area that is nearly overlooked in translation studies: the translation of spiritual texts. In the first part of the paper, the pre-translation moral and ethical dilemma facing the translator of spiritual texts was discussed. It was shown that translators of mystical texts may breach the loyalty to the author "which is, paradoxically, caused by loyalty to the text and its potential readership" (Pokon, 1005, p. 104). Then we highlighted the uniqueness of spiritual language by explaining what makes it distinctive from other types of languages, by identifying the features that characterize this style of expression and providing some examples where applicable. We know, for example, that spiritual language is symbolic and metaphorical with multi-layered implications, uses strange constructions that may seem ungrammatical at first glance, has rich lexical repertoire, uses rhetorical devices, has power to induce breakthroughs in the consciousness of the disciple when it is nonsensical, of a secretive nature, is seen as insufficient to fulfill the spiritualist's communication needs, and is inaccessible to the mind without the engagement of the heart. In the third, major section of this paper, the lexical difficulties that may be encountered in rendering contemporary spiritual texts such as Eckhart Tolle's *New Earth: Awakening to Life's Purpose* were analyzed. These difficulties are divided into four categories: central concepts that have no commonly-used equivalents in contemporary Arabic writings, newly-coined concepts, shared concepts with other fields of knowledge, and lastly, concepts borrowed from other religions. These difficulties are corroborated by examples from the only two available translations of this work into Arabic: Abu Hawash's (2009) and Hussain's (2014). The discussion of examples taken from both translations provides an insight into the exceptional nature of spiritual texts and how they should be approached with utmost caution to prevent any potential ambiguities from arising. In a nutshell, as important as is the need of translation studies to explore this field of knowledge in depth given the rising popularity of these texts, equally vital is the need of translators to
mobilize all available resources to help them permeate the core of such texts and not suffice with superficial interpretations. More research is needed to investigate other areas of difficulty in such type of discourse, e.g. structural and discoursal ones.

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A Survey of Readers’ Responses toward Mistakes in Chinese-English Tourism Translation and Its Implications

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Abstract
In this paper, the authors investigated and found that there were many mistakes in the current translated English tourism materials in China. Analysis of foreign tourists’ responses toward different types of mistakes discovered in those materials, with the aim of offering tentative suggestions on how to improve the quality of tourism translation was conducted. To achieve this, the authors conducted a survey by interviewing 34 foreign tourists in Chongqing, China about their responses and attitude toward the mistakes in 21 translated English tickets and tourist maps (i.e. whether they think those mistakes are acceptable, misunderstanding or incomprehensible). Such errors include spelling mistakes, missing words, grammar mistakes, Chinglish, inappropriate words, expression mistakes, excessive wordiness, cultural misinterpretation etc. The results indicate that spelling mistakes, missing words, grammar mistakes, Chinglish and cultural misinterpretation are considered to be more serious as most interviewees (above 60%) feel they result in varying degrees of misunderstanding, or even lack of comprehension. As for the other two mistakes (inappropriate words and excessive wordiness), the interviewees hold a higher degrees of acceptance (20% and 50% respectively). Therefore, this paper proposes that translators in the field of tourism translation must persevere in improving their competence in terms of language levels and translation skills, while the government and local authorities should employ professional tourism translators with reasonable and satisfactory remuneration, and professional native English speakers are also needed to help proofread the translated texts. To conclude, this paper may serve as a reference for practitioners and researchers in the field of tourism to avoid translation mistakes and improve the quality of translation.

Keywords: mistakes, readers’ response, tentative suggestions, tourism translation in China
Introduction
With the development of economic globalization and intercultural communication, China is attracting increasing number of travelers abroad. According to an official report released by the Chinese Tourism Research Institute in January 2016, in the year of 2015 alone, about 133 million international tourists visited China. Meanwhile, since 1980s when Chinese government first made clear that tourism was an important part of the tertiary (service) industry, a number of preferential government policies have been worked out to support tourism development at both central and local levels. Therefore, in order to facilitate foreign visitors’ travelling in China, both authorities and practitioners in the field of tourism industry take tourism translation, especially translation of Chinese tourism materials into English, as their top concern. However, some Chinese researchers (Chen, 2012, p.45; Zhu & Pu, 2015, p.83) have pointed out that there are still many translation mistakes in the translated English tourism materials in China, such as, wrong spellings, grammar mistakes, inappropriate expressions, Chinglish, and incomprehensible expressions etc.

From the theoretical perspective, translation is a complicated cognitive activity, in which translators transfer information from one culture to another with languages as media. Readers’ response, in this activity, becomes one crucial factor as has been discussed by scholars and researchers both in China and other countries. Yan Fu, a great Chinese translator, put forward three translation norms: faithfulness, expressiveness and elegance in 1898. By elegance, he meant attracting readers’ attention, namely his intended readers -- scholar-officials at his time, and thus it’s more likely for his translated works to be accepted by his intended readers (Xu, Liu & Zhang, 2013, p.123) . Nida (1993, p.118) also states a minimal, realistic definition of functional equivalence as “the readers of a translated text should be able to comprehend it to the point that they can conceive of how the original readers of the text must have understood and appreciated it.” Akin (2016, p.67-77) in the article “The Paradoxical Relationship Between Schleiermacher’s Approach and the functional Translation Theory”, analyzes the paradoxical relation of the two translation approaches with regard to the reader, and concludes “the target culture readers are main actors in both approaches which play an important role in the construction of the translation”. Moreover, Hanan (2003, p.197-239) in the article “The Bible as Chinese Literature: Medhurst, Wang Tao, and the Delegates’ Version” mentions the fierce controversies among the missionaries about methods of translating the Bible into Chinese in the nineteenth century, particularly about absolute fidelity to the Hebrew and Greek texts versus the need to make the translation acceptable to Chinese readers. Likewise, the purpose of tourism translation is to transfer information about different scenic spots to foreign travelers, and readers of the translated tourism materials, specifically foreign travelers aim at obtaining useful information about the scenic spots they are visiting or plan to. That is to say, readers’ response is one decisive factor to check whether or not the translated tourism materials succeed in transferring the intended information.

Hence, the authors conducted a survey by asking some foreign travelers about their responses toward different types of mistakes in the present translated English tourism materials (mainly the English introductions on tickets and tourist maps of some scenic spots) and in turn analyzed the results and proposed some tentative suggestions on how to improve the quality of tourism translation in China.
A Survey of Foreign Travelers’ Responses toward Tourism Translation in China

Research Purpose
The research purpose is to find out the interviewees’ responses toward different mistakes in the translated English tourism materials, and their general opinions on tourism translation in China.

Research Subjects
Thirty four foreign students and teachers from universities and colleges in Chongqing, China participated in the survey, among whom, 19 interviewees are from the English-speaking countries such as the U.S.A., Australia, Canada etc, the others come from other countries including Germany, France, Switzerland, Japan, South Korea, Iraq, Mexico, Mali and so on. They are engineers, teachers, students, or office workers and all of them have received Bachelor’s degree or beyond.

Questionnaire Design
Questions1-4 are multiple choices. The first one is about the necessity of providing translated English introductions on tickets and tourist maps. The second question asks the interviewees’ responses toward 8 categories of mistakes in 21 tickets and tourist maps of some popular scenic spots in Sichuan, Chongqing and Shenzhen, namely, whether they think those mistakes are acceptable, misunderstanding or incomprehensible. The mistakes include spelling mistakes, missing words, grammar mistakes, inappropriate words, expression mistakes, wordy, Chinglish and cultural misinterpretation. The third question and fourth question respectively analyze the interviewees’ favorable translating method of place names, and preferred type of English tourism introductions. The last question is an open one, aimed at analyzing interviewees’ specific opinions on the present translated English introductions of scenic spots in China.

Data Analysis
Through a thorough analysis of the 21 English tickets and tourist maps, the authors discovered that the translation quality of those materials is far from satisfactory. At least 104 mistakes were found, with some obvious mistakes such as spelling errors appearing on tickets. See below the detailed information of different types of mistakes.

Table 1 Different Types of Mistakes and Their Percentages

<table>
<thead>
<tr>
<th>Types of mistakes</th>
<th>Sichuan</th>
<th>Chongqing</th>
<th>Shenzhen</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of mistakes %</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
A Survey of Readers’ Responses toward Mistakes in Chinese

Question 1: The necessity of providing translated English tourism materials.
Thirty interviewees agreed that it’s quite necessary, but few non-English-speakers expressed the necessity of proving Japanese, French or German introductions of scenic spots as well.

Question 2: Interviewees’ responses toward different mistakes

Table 2 Foreign Travelers’ Responses toward Different Types of Mistakes

<table>
<thead>
<tr>
<th>Types of mistakes</th>
<th>A (acceptable)</th>
<th>B (misunderstanding)</th>
<th>C (incomprehensible)</th>
<th>D (others)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of travelers</td>
<td>Number of travelers</td>
<td>Number of travelers</td>
<td>Number of travelers</td>
<td>Number of travelers</td>
</tr>
<tr>
<td>Spelling mistakes</td>
<td>1 2.9</td>
<td>24 70.6</td>
<td>5 14.7</td>
<td>4 11.8</td>
</tr>
<tr>
<td>Missing words</td>
<td>5 14.7</td>
<td>21 61.8</td>
<td>4 11.8</td>
<td>4 11.8</td>
</tr>
<tr>
<td>Grammar mistakes</td>
<td>5 14.7</td>
<td>21 61.8</td>
<td>7 20.6</td>
<td>1 2.9</td>
</tr>
<tr>
<td>Chinglish</td>
<td>6 17.6</td>
<td>15 44.1</td>
<td>9 26.5</td>
<td>4 11.8</td>
</tr>
<tr>
<td>Inappropriate words</td>
<td>9 26.5</td>
<td>17 50</td>
<td>5 14.7</td>
<td>3 8.8</td>
</tr>
<tr>
<td>Expression mistakes</td>
<td>7 20.6</td>
<td>19 55.9</td>
<td>6 17.6</td>
<td>2 5.9</td>
</tr>
<tr>
<td>Wordy</td>
<td>17 50</td>
<td>12 35.3</td>
<td>4 11.8</td>
<td>1 2.9</td>
</tr>
</tbody>
</table>
Generally speaking, 50.7% of the interviewees viewed those mistakes as misunderstanding, 22.4% as incomprehensible, while only 19.5% thought them acceptable, which demonstrates that rather a large quantity of mistakes exist in the translated tourism materials and majority of the readers, i.e. foreign travelers do not accept them, hence it will surely result in communication problem, which in turn shows the urgent need of improving the quality of tourism translation. Besides, 7.4% of the interviewees mentioned that some mistakes should have been avoided as long as the translators were a little bit more careful. The detailed analysis of different mistakes is as follows.

(1) Spelling mistakes and missing words:

As included in Table 1 and Table 2, the two mistakes amount to 54.8% of the total mistakes with 60% of the interviewees considering them misunderstanding, and even 12% incomprehensible, which reveals that these two types of mistakes are quite serious. However this serious problem has nothing to do with translators’ incompetence in translating, but with their working attitude. Translators and editors need to be extremely careful, particularly in the process of printing and proofreading. See the following examples:

**Example 1:** 蜀中胜景窦团山欢迎您。

**Original version:** Welcome to the Famous Senic Sport of Bashu Doutuan Mountain.

**Revised version:** Welcome to the Famous Scenic Spot of Bashu Doutuan Mountain.

**Example 2:** 乐山大佛位于四川乐山市城东, 大渡河、岷江、青衣江三江合流处。

**Original version:** The world No.1 Great Buddha is situated east of Leshan City, Sichuan Province, at the meeting place of three rimers, Mingjiang, Dadu and Qingyi.

**Revised version:** The world No.1 Great Buddha is situated east of Leshan City, Sichuan Province, at the confluence of three rivers, Mingjiang, Dadu and Qingyi.

**Example 3:** 寺内“大雄宝殿”为明代宣德七年建筑。

**Original version:** The oldest part of this temple named “Da Xiong Bao Dian” was built $^\wedge$ the Ming Dynasty.

**Revised version:** The oldest part of this temple named “Da Xiong Bao Dian” was built in the Ming Dynasty.

**Example 4:** 三峡、小三峡环抱巫山县城，在三峡工程蓄水后，风景必将更加秀丽迷人。
Original version: The scenic sights of the Three Gorges and the Minor Three Gorges around Wushan County will more beautiful after storing water through the Three Gorges Project.

Revised version: The scenic sights of the Three Gorges and the Minor Three Gorges around Wushan County will become more beautiful after storing water through the Three Gorges Project.

(2) Grammar mistakes:
This type of mistakes ranks the second among all the types, 16.3% of the total. 61.8% of the interviewees viewed them as misunderstanding, and 20.6% as incomprehensible.

Example 5: 特別是大型動物廣場藝術《百獸盛會》，場面浩大，百獸齊歡。
Original version: Especially, the fantastic animal show – the animal parade which you in will see the majestic-looking King of Animals.
Revised version: Especially, the fantastic animal show – the animal parade in which you will see the majestic-looking King of Animals.

Example 6: 天井峽的地裂長達37公里，為世界之最。
Original version: The earth fissure in the Tianjing Gorge is 37 kilometers in length, where is the longest fissure in the world.
Revised version: The earth fissure in the Tianjing Gorge is 37 kilometers in length, which is the longest fissure in the world.

Example 7: 最高峰太子城海拔4182米。全区為典型的高山峡谷流水地貌。
Original version: The Town of Prince, the highest peak in the area, is 4182 meters. The Town of Prince, the highest peak in the area, is face here is typical of high mountains and deep valleys.
Revised version: The Town of Prince, the highest peak in the area, is at an altitude of 4182 meters. This area's landform is typical of high mountains and deep valleys.

In examples 5 and 6, the translators make mistakes on attributive clauses. In example 7, the translator even makes several mistakes, including repetition of words and expressions, wrong expressions and confusing meaning, particularly a grammar mistake – two predicates “is” in one single sentence. These examples reveal some translators’ doubtful competence in the field of tourism translation.

(3) Chinglish:
As for this type of mistakes, lots of interviewees, 70.6% of the total, thought them misunderstanding or even incomprehensible.

Example 8: 欢迎您光临蜀南竹海。
Original version: Welcome you to tour Bamboo Sea in South Sichuan.
Revised version: Welcome to Bamboo Sea in South Sichuan.

Example 9: ……位于重庆渝北区张关乡，横贯319国道沿途风景区。
Example 10: 望江台

Original version: the River-gazing Platform
Revised version: Wang Jiang Tai (the River-side Platform)

In the above examples, the translators render the source texts literally, seriously affected by Chinese expressions, thus producing some Chinglish versions, which totally bewilder the foreign travelers, with example 9 in particular – only providing Chinese pinyin without any English explanation. Although just a few Chinglish mistakes were spotted in the survey, Chinglish, as a matter of fact, is always a problematic issue that Chinese translators endeavor to solve.

(4) Inappropriate words:

Such mistakes occupy about 20% of the total and about 50% of the interviewees considered them misunderstanding, but about 23% could accept such mistakes, quite a high degree of acceptance.

Example 11: 地下游览惊险刺激。

Original version: The underground voyage is full of danger and risk.
Revised version: The underground voyage is full of adventure and risk.

Example 12: 度假区是一处风光游览、娱乐、餐饮、宾馆、商贸为一体的高品位休闲胜地。

Original version: The park is a tourist resort offering services by tourist sights and scenes, entertainments, restaurants, hotels and business and trade.
Revised version: The park is a tourist resort with sights and scenes, entertainment facilities, restaurants, hotels, business and trade centers.

Example 13: 身高1.1米以下的儿童免费。

Original version: Children under 1.1 m high are free of charge.
Revised version: Children under 1.1m are free of charge.

Example 14: （该地区）是成都近郊不可多得的休闲、度假、避暑、登山的好去处。

Original version: Hence the area is a nice place for pleasure searchers, holiday-makers, mountain-climbers and those who want to be away from the summer heat.
Revised version: Hence the area is a nice place for tourists to relax, spend holidays, climb mountains and enjoy a cool summer.

Example 15: ……令人神往，令人留连。

Original version: You will be enchanted by all these as to forget about home.
Revised version: You will be too enchanted to leave.
In most cases, the interviewees can predict the basic information with the help of context clues even if inappropriate words are adopted, as demonstrated in Example 13. However, “danger” in example 11 might mislead and terrify foreign tourists.

(5) Wordy:
The interviewees tended to understand this type of mistakes with highest acceptance degree (50%), but the English introductions of scenic spots may become tedious with such mistakes.

Example 16: 果皮、纸屑、酒瓶、罐头盒等废弃物，请扔进垃圾箱。
Original version: Waste materials and rubbishes such as rinds, scraps of paper, lasses and tin cans must be thrown into garbage cans.
Revised version: Don’t litter.

Example 17: 不得伤及动物，违者必究。
Original version: Any actions to bring harm to the animals such as beating, hitting or hunting are strictly prohibited.
Revised version: Any actions to bring harm to the animals are prohibited.

As for the direct cause of wordy, possibly it’s because that translators are strictly confined to the source text and adopt word-for-word translation method. Example 16 is a typical literal translation, and the interviewees pointed out that such rendering was unnecessarily wordy. Just as Fan (1994, p.7-10) addresses, translation includes two important principles – one is to successfully convey information and another to take readers’ acceptance into consideration, which also applies to tourism translation. Since foreign travelers read English tourism introductions for the purpose of obtaining useful information about scenic spots, translators need to convey the main information of source texts with clear and concise English texts. For instance, in Chinese introductions, considerable idioms, such as “重峦叠嶂”, “广袤无垠”, “分外妖娆”, are adopted to describe and emphasize the beauty of sceneries, and according to the two translation principles, translators just need to convey their main ideas, or even omit them, instead of translating them literally.

(6) Cultural misinterpretation:

Example 18: 阴阳界
Original version: The boundary between dark and bright
Revised version: The boundary between the living and the dead

Example 20: 遵守游览秩序，坚持五讲四美。
Original version: Observe the tourist order and insist on the “Five Particulars” and “Four Beauties”.

Revised version: Observe the tourist order and insist on the “Five Stresses” – stresses on decorum, manners, hygiene, discipline and morals, and “Four Beauties”—beauties of the mind, the language, the behavior, and the environment.

Almost 61.8% of the interviewees could not accept or understand this type of mistakes. As such expressions concern with special Chinese cultural implications, it is almost impossible for foreign readers to understand the literal translated versions. Therefore, a direct translation with explanation might be understandable and acceptable, as both cultural features and implications are conveyed.

To summarize, among the above mistakes, spelling mistakes, missing words, grammar mistakes, Chinglish and cultural misinterpretation are quite serious as most interviewees (above 60%) consider them misunderstanding, or even incomprehensible. While 23% of the interviewees can accept the mistakes of inappropriate words as they can guess the actual meanings in the context, and 50% tend to understand the wordy mistakes.

Question 3: Translation of scenic spots’ names
As regards translating methods of place names, 76.5% of the interviewees preferred transliteration plus explanation, rather than free translation or transliteration.

Question 4: General opinions about the translated English introductions of Chinese scenic spots.
Over 90% of the interviewees thought the English introductions on tickets and tourist maps should be clear and concise, instead of being lengthy and tedious as the present ones. Some suggested that the tourism authorities offer clear and concise English introductions on tickets and maps, at the same time, provide handbooks with detailed introductions of the scenic spots as alternatives. In general, the interviewees praised the progress of the translation quality of present tourism materials, but also pointed out that further improvement was still needed as some English introductions were confusing to them and in some scenic spots English introductions were even not available.

Tentative Suggestions on How to Improve the Quality of Tourism Translation in China
Based on the above survey and suggestions of the interviewees, the authors proposed some tentative suggestions on how to improve the quality of tourism translation in China.
Firstly, since a great number of foreigners travel in China each year, the government and local tourism authorities need to continue their efforts to offer translated tourism materials with excellent qualities by employing qualified translators. Particularly, in those scenic spots without English introductions, such endeavor is of vital importance.
Secondly, translators in the field of tourism translation must persist in improving their competence in terms of language levels and translation skills through relevant training, and communicating with practitioners, researchers, and experts in the field of translation both at home and abroad.
Thirdly, in order to avoid such mistakes as Chinglish and cultural misinterpretation, translators or experts from English-speaking countries should be employed to help translate and proofread tourism materials.
Fourthly, it seems that some local tourism authorities just offer temporary translators unsatisfactory remuneration, which might be the reason why such mistakes as spelling mistakes and missing words appear in the translated English materials. In another word, professional tourism translators, rather than temporary translators should be employed with reasonable and satisfactory remuneration, thus in turn, encouraging them to work responsibly and producing excellent translated tourism materials.

Conclusion
In conclusion, although the number of interviewees in the survey is limited, the results reveal that the present tourism translation in China still needs much improvement as many mistakes were discovered. Spelling mistakes and missing words are mostly because translators and editors lack sense of responsibility. Grammar mistakes and inappropriate words are caused by translators’ incompetence in English language. Chinglish, wordy and cultural misinterpretation result from translators’ lack of proper translation theories. All those mistakes may result in misunderstanding among foreign travelers to some extent, and of course hinder the development of tourism industry in China and cultural exchange with foreign countries. Therefore, effective measures need to be taken both by the government, local authorities, and tourism practitioners to improve tourism translation. Meanwhile, the detailed analysis of the results also indicates that translators in the field of tourism translation should adopt flexible translation methods to convey clear and concise original information according to target readers’ responses.

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References


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**Appendix  Questionnaire on Tourism Translation**

**Aims:** By discovering the problems in the English introduction of Chinese scenic spots on the tickets and tourist maps, try to standardize the translations, promote the development of tourism industry and improve the cultural exchange between China and foreign countries.

**Interviewees:** the foreigners in universities of Chongqing

Please answer all the questions below:

**Gender __________ Nationality __________**

**Education ____________ Occupation ____________**

( ) 1. Do you think it is necessary to have English introductions of scenic spots on the tickets and tourist maps?

A. Yes B. No C. It doesn't matter. D. Others__________

2. How do you feel about the following errors on the tickets and tourist maps?

( ) Error 1: (spelling mistakes)

Welcome to the Famous Senic Sport of Bashu Douchuan Mountain.
Sichuan Province, at the meeting place of three rimers, Mingjiang, Dadu and qingyi.

A. Acceptable B. Misunderstanding C. Incomprehensible D. Others__________

( ) Error 2: (missing words)

The oldest part of this temple was built the Ming Dynasty.

The scenic sights of the Three Gorges and the Minor Three Gorges around Wushan County will more beautiful after storing water through the Three Gorges Project.

A. Acceptable B. Misunderstanding C. Incomprehensible D. Others__________

( ) Error 3: (grammar mistakes)
Especially, the fantastic animal show—the animal parade which you in will see the majestic-looking of animals.

The Town of Prince, the highest peak in the area, is face here is typical of high mountains and deep valleys.

The earth fissure in the Tianjing Gorge is 37 kilometers in length, where is the longest fissure in the world.

A. Acceptable  B. Misunderstanding  C. Incomprehensible  D. Others

( ) Error 4: (Chinglish)
Welcome you to tour Bamboo Sea in South Sichuan.
Located at Zhangguan country of Yubei district in Chongqing which is crossing the scenic spot of 319 Guodao. (Interviewer: "Guodao" is the transliteration of "the State Highway")

A. Acceptable  B. Misunderstanding  C. Incomprehensible  D. Others

( ) Error 5: (inappropriate words)
The underground voyage full of danger and risk.
The park is a tourist resort offering services by tourist sights and scenes.
Children under 1.1m high are free of charge.
The Buddha's hair is made into 1,000 curls, which, with the wrinkles of its dress are a wonderful drainage.

A. Acceptable  B. Misunderstanding  C. Incomprehensible  D. Others

( ) Error 6: (expression mistakes)
You will be chanted by all these as to forget about home.
Hence the area is a nice place for pleasure searchers, holiday-makers, mountain-climbers and those who want to be away from the summer heat.

A. Acceptable  B. Misunderstanding  C. Incomprehensible  D. Others

( ) Error 7: (wordy)
Waste materials and rubbishes such as rinds, scraps of paper, lasses and tin cans must be thrown into garbage cans.
Any actions to bring harm to them such as beating, hitting or hunting are strictly prohibited.

A. Acceptable  B. Misunderstanding  C. Incomprehensible  D. Others

( ) Error 8: (cultural misinterpretation)
The boundary between dark and bright
Observe the tourist order and insist on the "Five Particulars" and "Four Beauties".

A. Acceptable  B. Misunderstanding  C. Incomprehensible  D. Others

( ) 3. Which one do you prefer in the following English names of one scenic spot?
A. Shi Bao Zhai
B. The Stone Treasure Block
C. Shi Bao Zhai (the Stone Treasure Block)
D. Others

( ) 4. Which kind of English introductions of scenic spots on the tickets and tourist maps do you prefer?
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5. What do you think of the present English introductions of Chinese scenic spots on the tickets and tourist maps?

A. Long and in details
B. Brief and concise
C. Others ____________________
Towards a Comparative Study of Translations of Translations and Interpretations of Interpretations: Lost and Found in Translations and Interpretations

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Abstract:
The purpose of this research article is to draw researchers’ attention towards comparative study of, and for, translation(s) of translation and interpretation(s) of interpretation. This idea comes from the experience of crossing the various types of borders, such as physical, political, social, economic, post-colonial, etc. In other words, what happen to words, expressions, texts, translations, interpretations, etc. when they cross borders from one context, place, or state to another in time and space? Responding to this issue in terms of translation, one might say that some elements of the original text might lose their meanings, and others might also state that new implications would be given or attached to the translated text because of cultural differences. Accordingly, some elements of an identity have been lost, and other new ones have been acquired in time and space. This can be also seen and felt in a reader or traveler before and after navigating. The topic of this article will developed by making use of the various intellectual reflections of Octavio Paz, José Ortega y Gasset, J. Hillis Miller, Matthew Gumpert, Itamar Even-Zohar and Gideon Toury, in general, and Tomás Albaladejo’s notion of “Polyacroasis” and Said’s trop of “Traveling Theory,” in particular. The implications and applications of the last two tropes will be combined and developed to draw scholars’ considerations towards a critical comparative approach to study the translation(s) of translation and interpretation(s) of interpretation, re-produced in time and space.

Keywords: translation(s), interpretation(s), travelling theory, polyacroasis, lost, found
Introduction:

Most of the world’s great and well-known writers have depended on the roles re-played by ‘translators’ and ‘interpreters,’ in particular, and ‘editors’ and ‘publishers,’ in general. In view of this thesis, I would like to start by citing Said’s (2000) assessment of Shakespeare’s greatness who states:

Each age [...] re-interprets Shakespeare, not because Shakespeare changes, but because despite the existence of numerous and reliable editions of Shakespeare, there is no such fixed and non-trivial object as Shakespeare independent of his editors, the actors who played his roles, the translators who put him in other languages, the hundreds of millions of readers who have read him or watched performances of his plays [...]. [I]t is too much to say that Shakespeare has no independent existence at all, and that he is completely reconstituted every time someone reads, acts, or writes about him [...]. Shakespeare leads an institutional or cultural life that among other things has guaranteed his eminence as a great poet. (P. 92)

As Said (2000) argues, the canonicity of any writer can be said to be the result of the interaction between two main forces: the individual merit of the writer and the translative-interpretive processes of each age. The figure of William Shakespeare as a great figure, for Said, seems to have no fixed identity and no inert existence, cut off from his origin; Shakespeare, I would say, is always in a process of ‘becoming’ in time and space due to the diversity of translations and interpretations. Shakespeare, as a person, does not change though his knowledge or personal identity is (de)constructed out of many elements. But his identity has later become indefinite as never ceased becoming manifest in new facets through the eyes of people who re-play new re-translations of re-translations of translations and re-interpretations of re-interpretations of interpretations.

In a similar memo, Paz (1992) claims that translation/interpretation is the primary means for understanding the world we live in. The world is seen by Paz as an ever accumulated mountain of texts:

Each slightly different from the one that came before it: translations of translations of translations. Each text is unique, yet at the same time it is the translation of another text. No text can be completely original because languages itself, in its very essence, is already a translation—first from the nonverbal world, and then, because each sign and each phrase is a translation of another sign, another phrase. (P. 154)

Translations and interpretations, in view of what is mentioned, are not marginal activities but crucial ones that help us to re-comprehend the text/world we read/live in. The more there are more translations and interpretations, the more we re-understand the world.

By extension to this logic and towards the end of the 1930s, the Spanish philosopher Ortega y Gasset, who had been forced by his country’s civil war into exile in South America, wrote an instructive article (1970). In this work, Ortega y Gasset reflects on two issues: the paradox and utopian of translation. He argues when words of foreign origin come into a language, they do not always have the same meaning as in the language of origin. For example,
what a Spaniard calls ‘bosque’ is not quite the same as what a German refers to as ‘Wald.’ In the course of time, the meanings of similar words in different languages diverge. For instance, the English word ‘realize’ has largely lost its meaning, originally meant ‘to convert into reality.’ Currently, it means ‘to become aware of the true situation.’ In the same way, the word ‘Model’ is no longer something of brilliance, but rather a schema employed by others for their independent expression. The meaning of these words is different from ‘réaliser’ and ‘modèle’ in French, or ‘realisieren’ and ‘Modell’ in Germany. Besides, he thinks about the mental and emotional associations to these words, which are almost different. Translation, for Ortega y Gasset, is, finally, ‘un propósito imposible’ [impossible proposition]. When words cross borders, they rarely involve the original meaning due to the differences in the multiplicity; main significance is then lost for bearing across borders. Meanings have also to do with interpretation. Both translations and interpretation are interchangeably used.

I. The Denotations and Connotations of ‘Translation’ and ‘Interpretation’

Before comparing and contrasting the idea of re-translations of translations and re-interpretations of translations—each and all are re-deconstructed in multiplicity and difference in time and place—which have been noted in the cited quotes, developed later throughout Albaladejo’s notion of “Polyacroasis” and Said’s trop of “Traveling Theory,” I would like to shed the lights on the etymological similarities and differences between the notions of ‘interpretation’ and ‘translation.’ The verb ‘translate,’ in line with the Online Etymology Dictionary, means “to remove from one place to another” as well as “to turn from one language to another,” coming from L. translatus “carried over,” from trans- and latus “borne, carried” and “to bear, carry.” To ‘interpret,’ according to the same dictionary, means to "expound the meaning of, render clear or explicit" and from Old French interpreter "explain; translate" (13c.) and directly from Latin interpretari "explain, expound, understand," from interpres "agent, translator," from inter- "between.” Mailloux (1990) states what I have mentioned by saying that ‘interpretation,’ in accordance with the Oxford English Dictionary, is ‘translation’ that signifies “to expound the meaning of (something abstruse or mysterious); to render (words, writings, an author) clear or explicit; to elucidate; to explain” (p. 120). “Translatio,” for Stierle (1996), “is a word of the lingua franca of the Roman Empire, which was itself a large system of translation of cultures or […] a melting pot of cultures” (p. 55). ‘Translatio,’ in Medieval Latin, ‘has its echoes in the Romance languages as well as in English,’ meaning a “translation and displacement as well” (p. 55-6). “Translation, traslazione,” in this sense, for instance, “describes the transfer of the relics of a saint from one place to another. Traduction, traduzione, on the other hand, are narrowing down their meaning to a specific activity of translating from one language into another” (p. 56).

Though the notion of interpretation is originally meant translation—to interpret is to translate → translate is to interpret—it is still different from each other. This issue has been discussed in many different articles. The first difference has been summarized in a blog titled “Translation vs. Interpretation” (2004). It is stated that the main difference “translation deals with written communication, while interpreting is all about the spoken word” (para. 2). It is added:

Translators work on written documents […]. Interpreters, on the other hand, are involved in projects that require live translation […]. Both translators and interpreters have a deep
linguistic and cultural knowledge of their working languages […]. Good translators have excellent written skills […], paying particular attention to the style of the source documents […]. Unlike translators, interpreters do not provide a word-for-word translation; instead, they transpose spoken messages […]. An interpreter is often more than an on-demand translator, however - they also act as a facilitator between speaker and listener. (Para. 2-4.)

In relation to the etymological differences between the two notions, Mailloux also says:

Interpretatio was formed on interpres: “an inter-mediairy, agent, go-between” and “interpreter of foreign languages, a translator” […]. [It] conveys the sense of a translation pointed in two directions simultaneously: toward a text to be interpreted and for an audience in need of the interpretation. That is, the interpreter mediates between the translated text and its new rendering and between the translated text and the audience desiring the translation. It is the heritage of these two etymological senses—a translation of a text and translation for. (P. 121)

The main difference between ‘a translation of’ and ‘translation for’ is subsequently like ‘translation’ and ‘interpretation’: the former consists of transferring ideas expressed in writing from one language to another from, and the latter consists of transferring ideas expressed orally, or by the use of gestures (as in the case of sign language), from one language to another. In a word, translation is a written communication whereas interpretation is an oral one. Another difference is interpretation, which is unlike translation that is generally concerned of literal translation, is concerned with the issue of explaining and expounding the meaning of something in relation to the reality of the world we are living in, like what philosophers, writers, critics, etc. do, developed later. That is to say, they are concerned with reflection on the world so as to bridge the gaps.

Still, the two notions share the implications and applications of notion of crossing or ‘metaphor.’ This word, according to Online Etymology Dictionary, “comes from Middle French, metaphor, from Latin, metaphora, and from Greek, metaphor, ‘a transfer,’ […] ‘a carrying over,’ from metapherein ‘transfer, carry over,’ from meta- ‘over, across’ and pherein ‘to carry, bear.’” That is to say, notions of translation and interpretation entail the idea of crossing from one place to another. Ricoeur (1977) maintains that the dynamic of metaphor rests “on the perception of resemblance” (p. 24), and the use of metaphor involves “the apprehension of an identity within the difference between two terms” (p. 6). Concerning this, Stierle says:

In every dialogue there is an interplay between distance and closeness, difference and resemblance, which reminds us of the structure of metaphor. In metaphor two poles have to work together in order to bridge a semantic gap. This is why Ricoeur speaks of “métaphore vive.” (P. 66).

The word translation as a ‘living metaphor’ is also explored by (1996) accordingly:

[T]he word means, etymologically, “carried from one place to another,” transported across the borders between one language and another, one country and another, one culture and another. This, of course, echoes the etymology of “metaphor.” A translation is a species of extended metaphorical equivalent in another language of an “original” text […]. A
work is [...] “translated,” that is, displaced, transported, carried across, even when it is read in its original language by someone who belongs to another country and another culture or to another discipline. (P. 207)

In view of this, the notion of translation involves the denotation and connotation of the trop metaphor that assures the idea of ‘border crossing,’ ‘displacement,’ and ‘transportation’ of words, ideas, people, etc. Regarding this, Rushdie (1987) states:

The very word metaphor, with its roots in the Greek words for bearing across, describes a sort of migration, the migration of ideas into images. Migrants—borne-across humans—are metaphorical beings in their very essence; and migration, seen as a metaphor, is everywhere around us. We all across frontiers; in that sense, we are all migrant people. (P. 278-79)

Accordingly, each identity, whether it is a word, message, idea, or people, is, has been or will be shaken; some of the elements have been lost and other new characteristics have been appropriated. Not like before anymore. Looking at the original and the copy, or before and after crossing, or else before and after appropriation or resistance, one might see change in, and within, an identity; change is unavoidable and inevitable.

II. Towards Translations of Translations and Interpretations of Interpretations

The metaphorical implications and applications of the interrelated notions of ‘translation’ and ‘interpretation’ along with the reflections of various intellectuals, all mentioned above, the researcher have to look for and develop a comparative approach so as to see things before and after crossing the literal and lateral, or metaphorical and physical, or else political and psychological ‘borders.’ This is because ‘interpretation’ or ‘translation,’ for Gumpert (2001), “is not just a metaphor, however, but [also] a method” (p. 123). In a word, researchers are in need of a methodological approach so as to understand, see or analyze ‘self’ in/and ‘other,’ or ‘other’ in/and ‘self. Seeing and acting otherwise is also developed by Itamar Even-Zohar and Gideon Toury (1981). They maintain, “transfer theory is badly needed not in order to eliminate or swallow translation theory, but in order to furnish it with better possibilities to tackle its particular subject matter” (p. x). Regarding, they entail that ‘transfer theory’ is needed so as to equip ‘translation theory’ that stimulates intercultural relations. They add:

Having once adopted a functional(istic) approach, [...], modern translation theory cannot escape transcending “borders” [...]. [T]ransfer/interference theory will no longer be developed detached from translation theory. To deal with cultural interference without investigating the role of translation [...] is clearly as irresponsible as studying translational procedures without taking into account the way they are correlated with and dependent upon interference processes [...] . Just as translation theory did not seem to be valid without (historical) comparative study, so comparative studies of any kind (be they called “comparative literature” or “comparative linguistics) seem invalid without translation theory. (P. x-xi)
To develop our call for a new comparative methodological approach for the translations of translations and interpretations of interpretations, it is preferable to explore Said’s trop of “Traveling Theory” and Tomás Albaladejo’s notion of “Polyacroasis.”

II. A. Said’s ‘Travelling Theory’

Said (1983) raises the question of not only what happens to theories when they cross borders from one to another and from one state to another in time and space, but also on how this circulation enrich the intellectual activity. He says:

Like people and schools of criticism, ideas and theories travel—from person to person, from situation to situation, from one period to another. Cultural and intellectual life are usually nourished and often sustained by this circulation of ideas, and whether it takes the form of acknowledged or unconscious influence, creative borrowing, or wholesale appropriation, the movement of ideas and theories from one place to another is both a fact of life and a usefully enabling condition of intellectual activity. (P. 226)

Besides, he argues that theories travel through four phases before reaching their destinations and being put into practice. He describes cumulative processes of transfer, assimilation, resistance and alteration:

Such movement into a new environment is never unimpeded. It necessarily involves processes of representation an institutionalization different from those at the point of origin. This complicates any account of the transplantation, transference, circulation, and commerce of theories and ideas […]. First, there is a point of origin, or what seems like one, a set of initial circumstances in which the idea came to birth or entered discourse. Second, there is a distance traversed, a passage through the pressure of various contexts as the idea moves from an earlier point to another time and place where it will come into a new prominence. Third, there is a set of conditions—call them conditions of acceptance, resistances—which them confronts the transplanted theory or idea, making possible its introduction or toleration, however alien it might appear to be. Fourth, the now fully (or partly) accommodated idea is to some extent transformed by its new uses, its new position in a new time and place. (P. 226-27)

In other words, the traveling word, utterance, idea, theory or people undergo four stages: origin, distance traversed, set of conditions (acceptance or resistance), and accommodated or incorporated, new use and position in time and space. The reason behind the alteration of theories, as undergoing change when they cross various types of border or from one socio-historical climate to another, is that the difference between the inaugural conditions of a given theory and the circumstances of its later crossings takes the form of either accommodation/incorporation or resistance, thoroughly leading to a transformation of the theory itself. That is, when theory travels, moves or circulates, it, then, looses, gains, strengthens or becomes different from its origin.

In view of this, Said applies his vision on the travelling theory of ‘reification,’ theorized by Georg Lukács, a Hungarian Marxist philosopher and literary theorist. Lukács’ theory, as we shall see has undergone four stages: origin, distance traversed, set of conditions (acceptance or resistance), and accommodated or incorporated, new use and position in time and space. Said proves his vision throughout the mentioned article which is reconsidered in another one (1994).
In both articles, Said argues that Lukács’ theory of ‘reification,’ appeared in *History and Class Consciousness* (1923), has been variably appropriated and re-contextualized in time and space by other four intellectuals: Goldmann, Williams, Adorno and Fanon. In the former article (1983), Said sees Lukács’ theory as travelling in terms of linearity in the area of Europe, showing how and in which sense the Lukacsian Marxism from Hungary in the post WWI period had been transformed and changed in, and to, Paris by Lucien Goldmann and in, and to, England by Raymond Williams. In the reconsidered article (1994), Said sees the same theory in terms of both confinement to Germany by Adorno and non-linearity in, and to, a French colony of Martinique of Fanon as an instance of “transgressive theory” (253), intellectually referring to the transference and transgression of Lukács’ ideas by Adorno and Fanon. Finally, Said shows how and in which sense Lukács’ thought, travelled to Goldmann, Williams, Adorno, and Fanon, variably measured, conveyed, strengthened, and weakened. This, of course, has led Said to demonstrate how and in which sense the appropriation as much as interpretation of crossing theories might lead to antithetical visions. Whether seen as projection or protection, the original word, theory or text has been variably re-structured; its identity has been transformed in time and space.

The same logic could be also applied on the thought of Said, which has been re-constructed and developed in time and place. In relation to its development, it is well-known that Said’s thought has been recontextualized and transplanted by post-colonial scholars, cultural theorists, critical theory readers, etc.. In relation to the reconstruction of Said’s thought, I would say, he has been inspired not only by the reflections of Lukács, Adorno, Gramasci, Vico, Fanon, Foucault, Williams, but also being and navigating ‘out of place’ as well as by the thought of Bakhtin. In view of this, I would argue that Said has some affinities with Bakhtin. Accordingly, it could be claimed that Said’s trope of Said’s ‘Travelling Theory’ echoes Bakhtin’s thought. Bakhtin (1986) states:

> This is why the unique speech experience of each individual is shaped and developed in continuous and constant interaction with others’ individual utterances. This experience can be characterized to some degree as the process of assimilation—more or less creative—of others’ words (and not the words of a language). Our speech, that is, all our utterances (including creative works), is filled with others’ words, varying degrees of otherness or varying degrees of “our-ownness,” varying degrees of awareness and detachment. These words of others carry with them their own expression, their own evaluative tone, which we assimilate, rework, and re-accentuate. Thus, the expressiveness of individual words […] is an echo of another’s individual expression. (P. 89)

I am sure that Said had read Bakhtin though he barely mentioned. Regardless, the crossing, transference, translation, interpretation, transgression, transplantation, or recontextualization of any word, thought, idea, theory does not refer to full the deconstruction of an identity, as trivially projected and protected in Derrida’s thought in the sense of ‘neither-nor,’ or ‘either-or,’ but to its ‘relativity’ as project by the Stranger in Plato’s work (1996): “The kinds intermix with one another […]. As a result, Being in turn indisputably is not in thousands upon thousands of cases, and the others too, taken one by one and all together, in many cases are and in many are not” (p. 70-1). That is, ‘identity,’ as Socrates states in another work of Plato (1973), is “‘so’ and ‘not so’” (p. 63); it thoroughly combines elements from here and there or this and that. That is, when theory is translated, it losses, gains, strengthens or becomes different from its...
origin. Finally, the development and reconstruction of Said’s thought has been as much as would be variably seen in time and space throughout navigations and crossings.

II. B. Albaladejo’s ‘Polyacroasis’

Professor Albaladejo has introduced his concept of ‘polyacroasis,’ ‘multiple interpretations and auditions’ with the intention of not only to evaluate the different readings and writings of various writers and critics, but also to bring about a credible analysis and a critical interpretation. Albaladejo (2001) shows how he has formulated his notion of ‘poliacroasis,’ translated into English as ‘polyacroasis,’ written in Greek as *polyakróasis,* ‘a partir del griego, de polýs, pollé, polý, ‘mucho’ o ‘numeroso’ y akróasis, ‘audición’ y ‘interpretación’ to mean ‘multiple interpretations’ and ‘plural auditions’ (18). By extension to this logic, it could be stated, as I fully know, that Albaladejo has been inspired by Bakhtin’s thought; one of his articles is titled “Polifonía y poliacroasis en la oratoria política: Propuestas para una retórica bajtiniana” (1997). In one of his famous sayings, Bakhtin states, “My love for variations and for a diversity of terms for a single phenomenon. The multiplicity of focuses brings distant things closer […]” (1986, p. 155). In addition to this inspiration, Bakhtin also writes:

The world of culture and literature is as boundless as the universe. We are speaking not about its geographical breadth (this is limited), but about its semantic depths, which are as bottomless as the depths of matter. The infinite diversity of interpretations, images, figurative semantic combinations, materials and their interpretations […]. We have narrowed it terribly by selecting and by modernizing what has been selected. We impoverish the past and do not enrich ourselves. We are suffocating in the captivity of narrow and homogeneous interpretations. (P. 140)

That is, what is explored by Bakhtin is developed by Albaladejo in terms of his notion of ‘polyacroasis.’ This quote, accordingly, reflects on the depth of Albaladejo’s praxis that seeks to exceed ‘boundaries’ and ‘borders.’ He, like Bakhtin and Said, is aware of the fact that ‘we are suffocating in the captivity of narrow and homogenous interpretations’ that ‘impoverish the past and do not enrich ourselves.’ In other words, he is aware of the plurality of voices and the fact that the status of our own lives depends on the necessary presence of and respect to the ‘other.’

Albaladejo (1998) connects ‘polyacroasis’ to the importance of *audience* as in Aristotle and *difference* as in Quintilian. Then, he goes on to identify three elements that construct his notion:

The multiplicity of hearers and the differences among their particular receptions of rhetorical discourses constitute the foundations of polyacroasis. The similarities between hearers, which permit the constitution of groups of hearers differentiated among themselves, are necessarily linked to the differences derived from multiplicity. Therefore, multiplicity, difference and similarity in the reception and interpretation of rhetorical discourse are elements that combine in polyacroasis. (P. 156)

So, any analysis of any interpretation of interpretation or translation of translation of any ‘communicative situation’ is mainly based on comparing and contrasting the three constituents: multiplicity, difference and similarity of readers, listeners or writers. This issue is also subject
to, as Said entails, undergoing four stages: origin, distance traversed, set of conditions (acceptance or resistance), and accommodated or incorporated, new use and position in time and space. By combining the thought of all of the mentioned thinkers, one may assure that any interpretation or translation must undergo, at least, the four stages mentioned by Said as much as the three constituents employed by Albaladejo, discursively projecting (dis)similarities through the multiple interpretations, translations, auditions, receptions, etc. Finally, Albaladejo’s notion of ‘polyacroasis’ introduces, elaborates, and propagates translations as much as interpretations beyond the well-established theories or well-established facts in an attempt to create new possibilities for seeing and acting otherwise so as to bring something new into being. As a result of multiple translations and interpretations, one might say that we are lost and found.

III. Conclusion: Lost and Found in Translation and Interpretation

“Can I pose the question Who am I? without asking what I am,” Ricoeur asks (1999, p. 53)? The answer, I would say, is of course we cannot do either. The interrelations of the former to the latter are unavoidable. This helps us to initiate a new comparative methodological approach to compare and contrast the translated/interpreted words, ideas or texts, thoroughly by taking into consideration of not only Said’s trope of ‘Traveling Theory’ that show how theories undergo four stages (origin, distance traversed, set of conditions (acceptance or resistance), and accommodated or incorporated, new use and position in time and space), but also of Albaladejo’s projection of thee constituents for polyacorasis (multiplicity, difference and similarity in analyzing the multiple interpretations or translations). In view of this, comparing and contrasting the multiple translations of translations as much as interpretations of interpretations, re-produced in time and space, will help us to understand that meanings and significations which have been lost and found in time and space. Understanding this helps us to appreciate the seen and unseen interweaving of ‘self’ in/and ‘other,’ or ‘other’ in/and ‘self,’ or else your word in mine. Rethinking the multiple translations and interoperations in terms of comparison and contrast opens one’s own perspective to a better understanding of linguistic, literary or cultural aspects of human activity. So, the metaphor of translation as a method not only refers to border-crossing, displacement, or transplantation, but also opens a space for a new language. This idiom explains the conjunctures of past and present to narrow the gaps between cultures or difference. By projecting a questioning and pedagogical method in terms of comparative study approach for translations of translation and interpretations of interpretation, researchers will be able to compare, contrast, explore, evaluate, interrelate, and dialogue the ever-changing as much as the divergences and convergences of insights and reflections among the multiple interpreters, writers, critics, etc.. Thus, the reflection of Ortega y Gasset on the literal translation as ‘un propósito impossible’ can be ‘un propósito possible’ [a possible project] by comparing and contrasting the juxtaposition of ‘here’ and ‘there,’ ‘self’ and ‘other.’ Recognizing ‘self’ in ‘other’ or ‘other’ in ‘self’ is not enough because one must make a dialogue between his experienced poetics with his practiced politics. That is, it not enough to say hybridity, but also it is important to act in line with this angling. By this metaphorical angling, owing to being lost and found in translation and interpretations enhances the intercultural communications as much as seeing and acting otherwise.
References


Towards a Comparative Study of Translations of Translations

Abuaisha


Translating Proper Nouns from Arabic into English: Barriers and Procedures

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Abstract
This study aims to explore the barriers that students encounter while translating proper nouns and to identify the procedures used by the students in the translation process. The researchers have developed a translation test in which twenty students were asked to translate twenty-nine underlined proper nouns which were subdivided into three categories: personal names, geographical places, and institutions and organizations. Findings show that students encounter many barriers such as (1) lacking specialized knowledge in religious, historical and political proper nouns; (2) having to choose from more than one equivalent for the same noun, and (3) not having enough dictionary equivalents for proper nouns. Findings also suggest that there is no single formula for translating proper nouns. Different procedures are applied in translating them such as using recognized translations and couplets especially for translating geographical places. Recognized methods of translation also meet with several challenges when translating names of organizations and institutions.

Keywords: Arabic, barriers, procedures, proper nouns, translation
1.0 Introduction
Translators usually deal with written texts which usually consist of sentences and each sentence consists of a series of different parts of speech such as verbs, nouns, adjectives, adverbs, conjunctions, etc. Nouns in English can be classified into two main categories; common or proper nouns. The former can be count, non-count, concrete and abstract, while the latter fall into the following categories; personal names (Queen Victoria, Noam Chomsky, Mrs. Jackson), places and geographical names (Cairo, London Bridge, Everest), months and days (May, Saturday) as well as festivals (Christmas, Easter, Ramadan). Quirk, Greenbaum, Leech & Svartvik (1985) point out that proper nouns are used for a particular person, place, thing or idea which is unique. They are normally spelt with a capital letter and are never preceded by an article. However, Newmark (1988) has divided them into three categories; (1) people’s names, (2) names of objects, and (3) geographical names.

Many scholars believe that translating these proper nouns is a challenge for translators whether novice or professional. Zarei and Norouzi (2014) state that translating proper nouns is not an easy task if it is compared to other parts of speech. In line with this, Newmark (1993) believes that proper nouns per se are deemed a translation difficulty wherever they occur. He adds that it is the mission of the translator to determine if the proper noun is real or an invented one, whereas in other nonliterary texts translators have to add extra information to clarify the message for the readership. Pour (2009) also believes that translating personal names is not as easy as it looks to some. She states that:

There is no doubt that translating personal names should not be assumed to be an easy issue inasmuch as it can turn out to be very troublesome in practice and needs very sensitive decision making on the part of the translator within the translation process.(p.1)

On the contrary, Vermes (2003) has a different viewpoint towards translating proper nouns. He confirms that proper nouns have to be transferred automatically from the source language into the target language.

This current research sheds light on the barriers that translators encounter while translating people’s names, names of places and geographical names as well as names of institutions and organizations. Moreover, this study seeks to investigate procedures that are used for translating proper nouns. To achieve these goals, the study intends to answer the following questions:

1. What barriers do EFL students encounter while translating proper nouns?
2. What procedures do they follow in translating proper nouns?

The study might be of use for all translators whether novice or professional ones and it might benefit university instructors, especially the ones who teach translation courses. To the best of the researchers’ knowledge, this might be one of the few studies that have been carried out in Jordan utilizing a mixture of graduate and undergraduate students attending translation courses. Furthermore, much of the research that has been carried out dealt with literary texts while the current study covers various types of texts and adopts Newmark’s(1988) classification of translation procedures.
2. Review of Related Literature

Newmark (1988) differentiates between translation procedures and translation methods. He clarifies that translation procedures are often used while translating sentences and smaller units whereas translation methods are used to relate to whole texts. He suggests the following various translation procedures:

1. Transference which is completely identical to transcription and borrowing as suggested by Gaber (2005).
2. Naturalization which implies the adaptation of the SL word to the normal pronunciation followed by normal morphology of the TL and what is also called arabisation or adaptation.
3. Cultural equivalent which means replacing SL cultural word with its equivalent in the TL. This procedure is completely in line with Falih’s (2009) suggestion of “replacement” technique.
4. Functional equivalent which requires using a culture-neutral word that conveys the intended meaning.
5. Descriptive equivalent in which the translator gives a description in different words to clarify the meaning.
6. Synonymy in which a TL equivalent is given at the expense of accuracy.
7. Thorough-translation, calque and loan translation which require literal translation of common collocations, names of organizations and all components of compounds.
8. Recognized translation: this implies the use of the generally accepted translation.
9. Paraphrasing: this procedure involves adding extra information that is more detailed than equivalent description.
10. Couplets, triplets, quadruplets: this occurs when the translator uses a combination of two, three or four procedures.
11. Notes, additions, glosses: this involves adding extra information which is needed in cultural, technical and linguistic words. It also depends on the readership.

Van Coillie (as cited in Zarei & Norouzi, 2014) suggests a model for translating proper nouns. His model consists of ten strategies: (1) reproduction: in which foreign names are left unchanged, (2) nontranslation plus additional explanation: by adding extra information in a footnote or in the body of the text, (3) replacement of the personal names by a common name that characterizes the person, (4) phonetic or morphological adaptation to the target language, (5) exonym: by replacing a name by its counterpart in the target language, (6) replacement by a more well known names from the source culture or an international known name with the same function, (7) substituting a name by another name from the target language, (8) translating names with particular connotation, (9) replacement by a name with additional connotation and (10) deletion.

Hermans (as cited in Pour, 2009) mentions four main translation strategies for rendering proper nouns. The first strategy is copying the proper noun exactly as it appears in the SL text i.e. leaving the name as it appears in the source language. Transcription or transliteration is another strategy proposed by Hermans. The third strategy is the substitution while the last is translating the name if the name acquires a meaning.

Pour (2009) investigates how personal names should be translated. She discusses several translation techniques offered by different scholars. Findings reveal that different translation
procedures are used for translating personal names. Moreover, translators do not always use the same strategy for translation of all personal names in all kinds of texts.

Gaber (2005) suggests five techniques for translating culture-bound words. The first one is the “cultural equivalent” such as translating “Romeo and Juliet” into “قيس وليلى”. The second technique is “functional translation” that can also be used to render the culture-bound words e.g. translating “Hello” into “السلام عليكم”. Paraphrasing is third technique where the translator adds extra information within the text. The fourth technique is “glossing” in which extra information is added in a footnote. Finally, borrowing is also another technique in which the translator borrows a word from the source language and arabizes it such as rendering “Internet” into “انترنت”.

Empirically, many other scholars have investigated the translation of proper nouns where they use different samples and diverse participants and methods. Askari and Akbari (2014) investigate the translation procedures of proper nouns in light of Newmark and Vermeer’s theories of translation. Data are collected through two translations for “Animal Farm of George Orwell”. Findings prove that Newmark mostly pursue proper nouns artificially to saturate the readers’ tastes whereas Vermeer tries to set up mutual agreement between the reader as a client

Shirinzadeh and Mahadi (2014) investigate the strategies used in translating proper nouns that appeared in the translation of “Hafez’s Lyrics” by Pazargadi. Data are collected through proper nouns in this translated version of “Hafez’s Lyrics”. The researchers adopt Vermes’ model of translation strategies for rendering proper nouns. Findings show that transference is the most commonly used and preferable strategy for rendering these proper nouns into English.

Zarei and Norouzi (2014) conduct a descriptive study of translating proper nouns in which they investigate if proper nouns should be translated or not. Data are collected thorough examples drawn from previous literature. Furthermore, they explore the challenges that encounter translators and present solutions to overcome such problems. Findings reveal that translators face many problems regarding proper nouns but the best way is to refer to acceptable and trustable references. It is also the task of the translator to make the proper nouns understood by the readership through one of the following techniques; non-translation, transcription or transliteration, morphological adaptation to the target language, cultural adaptation, substitution etc. Findings also reveal that translators do not always use the same technique in translating the proper nouns rather they use more than one technique. They add that a good translator is the one who take various factors into consideration in order to overcome the problem of translating proper nouns.

Abdolmaleki (2012) shows how proper nouns are translated in the process of translation, particularly from English into Persian. Samples are drawn from different literature. The study proves that proper nouns are translatable. Findings indicate that sometimes proper nouns need to be translated, directly transformed or sometimes to be coupled with definitions or explanations and this all depend on the features of the proper noun and how it appears in the context in addition to the intended audience.
Falih (2009) highlights some of the problems encountered in the translation of English proper nouns into Arabic. The researcher finds out that the most serious problem that translators often face is adopting more than one technique or translation process. He adds that there is no inclusive effective technique for such a problem. Even within the same category of proper nouns, inconsistency and instability appear due to the use of more than one translation method. Findings also prove that personal names are translated through different strategies: (1) transliteration/transcription in which proper nouns are transported wholesale from the Source Language (SL) into the Target Language (TL) e.g Alice أليس, (2) Arabisation in which proper nouns are subjected to the Arabic phonological/orthographic rules. e.g Spain إسبانيا , (3) partially transcribed and partially transported Queen Elizabeth الملكة إليزابيث, (4) replacement by native language equivalents February شباط, (5) word-for-word translation e.g Ivory coast ساحل العاج.

However, Davies (2003) discusses the treatment of culture-specific items in translations of J K Rowling’s Harry Potter books. Data are collected through the translation offered by the translators. Findings reveal that each translation procedure might be effectively used in some contexts and not in others. Moreover, there is no consensus among different translators regarding which procedure is to be used in a particular case. Some cultural specific items might be translated by a Chinese translator using a footnote while the German translator may utilize localization and the omission strategy might be used by the French translator. Furthermore, findings prove that seven strategies might be used for translating culture specific items that include proper nouns. Davies’ strategies include: preservation, addition, omission, globalization, localization, transformation and creation.

To sum up, two different views appear in relation to the issue of translating proper nouns and whether it appears to be a challenge or not. Additionally, different translation theorists suggest various strategies and procedures in translating proper nouns each one has his/her own classification. Some of them use the same name for techniques others use other synonyms to label their technique, but, they all follow similar procedures.

3. Study Design
The current study was conducted in Jordan. The sample comprised 20 Jordanian female and male English language students whose ages ranged between 19 and 39 years. However, about six participants were undergraduate students attending a translation course and the rest were mostly graduate students attending another translation course in a Jordanian university. Moreover, the majority of the participants were Jordanian except three Iraqi students. Most of them self-evaluated themselves as very good in English while six of them indicated excellent and one admitted to have poor proficiency in English language. Furthermore, fifteen of the participants have not experienced any translation work since the majority of them were either students or teachers and none of them works as a translator. However, their only chance to translate was only as assignments at the university.

Data were collected through a translation test which was prepared by the researchers depending on previous literature in addition to the researchers’ own experiences either as university instructor or translators. The test comprised three parts. While the first part covered participants’ demographic data, the second part was devoted for translating 29 underlined proper nouns from Arabic into English. The proper nouns covered three categories; (1) personal names,
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(2) names of geographical places as well as (3) names of organizations and institutions. Each category was assigned ten proper nouns to be translated. The third part consisted of one open-ended question in which students were required to list the barriers they faced while translating proper nouns.

4. Results and Discussion

To answer the first question, the researchers asked the participants to explain the difficulties and barriers they encountered while translating the proper nouns. The participants believed that lack of knowledge came at the forefront of all other barriers. One of the participants stated that “lack of religious, political and historical knowledge is a real challenge”. They believed that almost all proper nouns were religious, political and historical ones which needed background knowledge at the translator’s part. However, the majority of the participants acknowledged that most of these proper nouns were new for them since they were unfamiliar to them such as “،الجامعة العربية،雅思لام،داعش” . Moreover, the participants found translating proper nouns difficult since sometimes dictionaries fail to provide equivalence for such proper nouns especially personal names.

Furthermore, the majority of the participants believed that translating personal names was very difficult if it was compared to geographical places and names of organizations and institutions. One of the participants reported that “some names do not seem as we use them in everyday such as Mongols”. Another participant added that “proper nouns are ambiguous and I have to choose the accurate equivalent”. Lack of equivalence as claimed by the participants was a challenge where the participants had to use transliteration besides glossing. And this needed much effort and more time to search for more information to be added in the footnote. Additionally, some participants said that having more than well-recognized translation was also considered a barrier such as “،البنك الدولي” which they believed had two translations “International Bank” and “World Bank”. This was also emphasized by one of the participants who declared that “some of the proper nouns have different equivalents in English”. Additionally, few of the participants confirmed that multiple procedures might be utilized for translating proper nouns which indicated inconsistency in use of such procedures. This result is in total agreement with those of Falih’s (2009) who proved within the same category of the proper noun , inconsistency and instability appeared as a result of using more than one procedure.

To sum up, the barriers that the participants faced while translating such proper nouns were (1) lack of specialized knowledge in religious, historical and political proper nouns, (2) having more than one equivalent for the same name, (3) dictionaries are not enough to search for proper nouns’ equivalents, (4) lack of experience in the field of translation in general and proper nouns in particular, (5) lack of researching skills as well as (6) multiple procedures might be used for translating the same proper noun.

To answer the second question, participants were asked to translate the underlined proper nouns. It is worth mentioning that the test consisted of 29 proper nouns including personal names, geographical places as well as institutions.

Item (1): Results of translating “،القديسة ماري غطاس” indicated that students rendered this personal name by using various procedures such as recognized translation as in “St. Marie
Ghattas” and “Saint Marie Ghattas”. Others used the functional translation where they rendered it into “St. Mary Ghattas” and “St. Marry Ghattas”. Using more than one procedure for translating the personal name often leads to inconsistency. This result supports what the participants have already said in addition to supporting the ideas of Falih’s (2009) who came up with the same results of instability and inconsistency. However, few of them rendered this personal name incorrectly such as “Sister Mary A’tas” and “Patron Mary Kattas”. This would be ascribed to the fact that all participants are Muslims who might have either no or little knowledge about this religious name.

**Item (2):** It seems that the participants have utilized different procedures while translating “اسحاق”. Some of them rendered it using its recognized translation “Isaac”, others followed the couplets consisting of transliteration and glossing “Ishaq (one of the prophets)”. Another couplets appeared in “Isaac (the son of Abraham)” comprising recognized translation of “اسحاق” and glossing (notes, additions). Transliteration is another procedure that was also used to translate this personal name such as “Isshaq” and “Ishaq”. On the contrary, one participant rendered this personal name in a completely different irrelevant manner “Issheq” i.e neither compatible with phonic nor with the graphic conventions of the target language. This might be justified by the fact that most Muslim students, especially living in the Arab world, usually learn about Islam in their native language which is Arabic, as a result, they have never come across the name "اسحاق" in English. What brings another barrier is that students have no experience in translation except as few assignments at the university. Eventually, this would also lead to the lack of researching skills because the more you translate the more skills you will learn. Consequently, the majority of the participants referred only to dictionaries and very few reported to go back to encyclopedias and article on the internet.

**Item (3):** Findings revealed that since this personal name “هرقل ملك الروم” consisted of more than one word, it had a wide variety of correct translations depending on the procedures that have been followed. One of the them was through using the functional translation “Emperor Heraclius”, “Heraclius (Byzantine Emperor), “Heraclius “The Roman Emperor”” in which participants rendered the word “ملك الروم” into “Emperor”, “Byzantine Emperor” and “The Roman Emperor”. Although word-for-word translation usually fails to give the required translation, some participants successfully utilized word-for-word translation for this personal name “Hercules the king of the Romans” and “Heraclius the king of Rome”. Others tend to render it into its equivalent such as “The king of the Romans “Hercules””. Interestingly, there seems to be much more professional translations in which participants were able to recognize the relationship between “هرقل” and “ملك الروم” as substitution where they should be splitted by a punctuation mark such as “Hercules - the King of Rome” and “Hercules, the king of the Roman Empire”. However, few of the participants provided answers that are neither completely acceptable nor wrong ones. That is to say, part of this personal name was rendered correctly and others were not such as “Hercules (King of Roma)” and “Heraqal the king of Rum”. Here, participants did not render the word “ملك الروم” correctly. They gave two wrong translations such as “Roma” and “Rum”. Additionally, “Heraqal” was transcribed or transliterated without referring to its recognized translation. Incorrect translations as they appeared in “Roma” and “Rum” reflect the participants’ complete ignorance in English language as well as the researching skills.
Item (4): Results of the translations showed that the majority of the students transcribed the name "حاتم" into “Hatem”, “Hatim” and “Hattem” but without adding any additional note although it was a necessity to use the glossing procedure. This would be justified by the fact that the name “Hatem” is well-known in the participants’ own culture and consequently they did not need to elaborate on. However, one of the participants translated "حاتم" into its equivalent “Hatim al-Tai”. Although one of the participants preferred to render it into “Hatim al-Tai” followed by glossing “a famous Arab Christian poet”, the glossing did not fulfill the required information for such a context. A reasonable satisfying translation was provided by one of the participants through the couplets procedure which consisted of transliteration “Hattem Ta’i” and glossing “An Arabian person known for his hospitality”. Undoubtedly, since the name “حاتم” exists in the participants’ culture, they faced no difficulty in translating it.

Item (5): It seemed that “ابن سينا” which is a central proper noun was translated in three different procedures. The first procedure was the transliteration as in “Ib Sina” and “Ibno Sena” while some replaced “ابن سينا” into its equivalent “Avicenna” or what is called by Newmark the recognized translation. Other participants were prone to use a combination of transliteration and a recognized translation (couplets) to fully render the message to their readership. No wrong translations seem to appear in rendering this name. Again, the same justification for having no difficulty in translating this personal name is that the name refers to the participants’ own culture.

Item (6): Results of the translation test proved that some of the participants were not familiar with the proper noun “المغول” and this was clearly shown in the use of transliteration as in “The Maghol”, “Al ma’oul”, and “Magoul”. It is worth mentioning that none of three above translations were followed by glossing to make it clear for the readership. Moreover, some of the participants preferred to provide the recognized translation as in “Mongols” without any glossing. Very few participants preferred to use a combination of recognized translation and adding extra information in a footnote e.g. “a central and north Asian Ethnic group” or “an ancient civilization settled in Iraq”. Transpositions or shifts appeared in one of the translations where there was a shift from plural “المغول” to singular “Mongol”. Results of translating this personal name indicated that the participants had no knowledge about this name in addition to the weak researching skills which they admitted to have.

Item (7): Almost all participants were able to render “المسيح” properly through different techniques. A variety of correct translations appeared in their answers such as “Jesus”, “Christ”, “The Christ”, “Messiah/Jesus”, “Jesus Christ”, “Messiah, Jesus, Christ”. Apparently, equivalent or recognized translation as well as transcription seemed to be widely used in translating this personal name but none of them was followed by any glossing. On the contrary, two similar translations appeared to be followed by two different sufficient information as in “Jesus (the Christian prophet)” and “Christ (prophet Issa in our religion)”. Results of translating this religious well-known figure revealed that the participants had enough knowledge about him and they rendered it correctly. This result might refer to the fact that students referred to a dictionary where the name “المسيح” existed unlike other personal names which require going back to encyclopedias.
Item (8): Proper nouns consisting of more than one word usually lead to some variations and this appeared in the different translations provided for the name “الإمبراطور الروماني هيرودس الكبير”. Numerous methods seemed to be followed by the participants such as replacing the name by its equivalent as in “The Roman Emperor, Herod the Great”. Here, the participant is fully aware of the substitution that exists between “The Roman Emperor” and “Herod the Great” while others seemed to be ignorant of this relationship and translated them without adding any punctuation mark such as “The Roman Emperor The Great Herod”. Moreover, functional translation was also followed to complete that task of translating this proper noun e.g. “Herod the great emperor”, “The Great Roman Emperor”, “Herod the Great” and “Emperor Herod the Herod”. However, a large proportion of the participants failed to provide the name “هيرودس” correctly. Some of them tried to use transliteration for the name by adding “s” to the name although this letter does not exist in the original name in English language e.g. “Emperor the Great Herodas”, “The Great Roman Emperor Herodas”, “The Great Herodas of the Roman Emperor”, “The Roman Emperor, Herodis”, “The Roman Emperor (The Great Herduis)” and “The Roman emperor Hairodis”. This result of adding an extra “s” is due to language interference that the participants encountered.

Item (9): Results revealed that “السيد يوليوس تشان” which is a political personal name seemed to be a bit difficult for the respondents. Few of the respondents presented its equivalent or recognized translation as “Sir. Julius Chan”, whereas others rendered this personal name by using the couplets procedure. That is to say, the descriptor “السيد” was rendered into “Mr.” and the name “يوليوس تشان” was transliterated as shown in the following samples “Mr. Youlus Tchan”, “Mr. Yoleos Chan”, “Mr. Julios Chan” and “Mr. Yulius Chan”. However, very few presented unexpected translations for this proper noun such as “Mr. Ulysses Chan” and “Mr. Yolo Khan” as a result of not checking other references except dictionaries as well as lack of knowledge.

Item (10): Three different procedures were used by the participants to render “أبشلوم” into English. While the first procedure was using its recognized translation “Absalom”, the second procedure was using the couplets comprising recognized translation “Absalom” followed by glossing such as “Name of the son of David” or “The third son of David”. Transliteration was a third procedure that was used by the participants e.g. “Abshalom”. Undoubtedly, wrong translations appeared such “Abhlom”, “Ablashom” and “Obhlom”.

To conclude, results of translating personal nouns revealed that there is no unified recipe for translating personal names. Various procedures might be used in translating such personal names whether they were used singly or collaboratively. Six procedures were used in this test but with different proportions for each. However, couplets with different variations (transliteration + glossing), (recognized translation +glossing), (transcription + recognized translation) seemed to be the most common procedure used by the participants. Then, the recognized translation or the equivalent was hugely used as well as transliteration. Functional translation, word-for-word and transposition were also used but with very little proportions. This result is in line with those of Zarei and Norouz (2014), Pour (2009) who proved that translators did not always use the same technique in translating proper nouns rather they use more than one technique. Furthermore, findings of the current study were in complete agreement with those of Falih (2009) who stated that there was no inclusive technique for having one or more than one technique. Moreover, results were identical with those of Davies (2003) who proved that there was no consensus among translators about which procedure to be used in translating proper nouns. This finding
might be justified by the fact that each one has his/her own research technique, and his way of translation. Some participants applied a single method like transcription “Ibn Sina” or recognized translation “Avicenna” while others preferred to use the couplets in which they used both “Ibn Sina /Avicenna”.

Item (11): Results of the translation test unveiled that some participants encountered difficulty in translating “بلاد فارس” and thus adopted word-for-word translation. This is clearly apparent in these two translations “country knights” and “Fares Country”. Additionally, most of the participants translated this geographical name into its equivalent (recognized translation). Others rendered it differently using functional translation “Persian Empire” “Persia’s Land (Iran)”. Moreover, some translations were done through the couplets i.e using the recognized translation plus glossing as in “Persia (imperial dynasty in Persia)”. This would also be ascribed to that fact that some of the participants suffer from lack of general knowledge. This result would also support what the participants have provided in the open-ended question.

Item (12): Translations of “بابوا نيو غينيا” indicated that two main correct procedures were used by the participants. The former is the recognized translation as in “Papua New Guinea” whereas the latter is the couplets (recognized translation + glossing) as in “Papua New Guinea” followed by glossing “a country in Africa”. Transliteration as in “Babaoo New Ghenea” was not properly used by the participants since they left it without any extra information. This inaccurate translation is due to the fact that the participants have no experience in translation in general and proper nouns in particular.

Item (13): Results of translating “نهر العاصي” varied between using the recognized translation and couplets. Many transformed it into “Orontes River” while others preferred to translate “نهر” into “River” and transcribed “العاصي” into three different variations as in “Assi”, “Asi” and ”Alassi”. Here, the participants faced no difficulty since they had an idea about such a river in a neighboring country.

Item (14): Two correct trends appeared in translating “البحر الأبيض المتوسط”. The first was towards using its equivalent (recognized translation) as in “Mediterranean Sea” and “The Mediterranean Sea”. Following couplets procedures seemed to be the second trend through using the equivalent and glossing “Mediterranean; a sea connected to the Atlantic Ocean”. Providing the word “Mediterranean” as a translation for this proper noun seemed to be acceptable but not completely correct unless it is accompanied by a footnote. However, word-for-word translation appeared to be misused in translating “البحر الأبيض المتوسط” as in “White Mediterranean” and “Mediterranean White Sea”. This finding might be a result of not being familiar with all translation procedures since places usually have recognized translations that are usually used in maps and Atlases.

Item (15): Recognized translation seemed to be always at the forefront of other procedures. Some participants rendered “بلاد الشام” into “The Levant”, “Levant”. Others preferred the couplets by adding extra information to the recognized translation as seen in this example “Levant: Arabic countries in South West Asia”. Whereas some of the participants used only transliteration of “Bilad Alsham”, others used transliteration and glossing as in “Belad Alsham (Syria, Lebanon, Jordan, Palestine)”. Furthermore, a completely different method appeared in “Alsham Countries (Syria, Lebanon, Jordan, Palestine)” where it could be classified as triplets consisting
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of (transliteration, equivalent and glossing. On the contrary, a complete ignorance and lack of knowledge appeared in translating “بلاد الشام” into “Arab Peninsula”. Having several procedures to translate the same proper noun matches the views of Zarei and Norouz (2014), Pour (2009), Falih (2009) and Davies (2003) who confirmed the same result.

Item (16): Results of translating “بلجيكا” revealed that participants mainly utilized two procedures. The first and the most common was using the recognized translation as “Belgium” in addition to couplets where they added extra information “a country in the North of Africa” or “a European country”. Other participants were prone to use only transliteration as in “Balgica” and “Baljica”. Surprisingly, no wrong answers appeared in their responses. Seemingly, various correct translations were presented. This result is also identical with the results of Zarei and Norouz (2014), Pour (2009), Falih (2009) and Davies (2003).

Item (17): Results showed that “أريحا” did not record wrong answers. Most of them used the recognized equivalent “Jericho” and very few of them used transliteration “Ariha” since there was no need to add any extra information according to the context. This result might refer to that fact that the geographical name is well-known for the participants and is part and parcel of their culture.

Item (18): This item has been successfully translated by the participants. Almost all participants translated “البحر الهادي” into “The Pacific Ocean” and “Pacific ocean” by referring to the correct references. It is worth mentioning that even using Google translation would sometimes give the correct equivalent for geographical names.

Item (19): Reasonable translations appeared for this geographical term “الدار البيضاء” as a result of using different procedures. The most common used procedure was recognized translation as in “Casablanca” whereas others tended to use the couplets by adding extra information to its recognized translation e.g. “Casablanca (a city in Morocco)” and “Casablanca (the capital of Morocco)”. Transliteration was also used but followed by wrong information “Aldar Alba‘da (capital of Algeria)”. Other participants were misled by using literal translation “White House” which led to a new completely different proper noun which is the official residence and principal workplace of the president of the United States. Lack of geographical knowledge seemed to overwhelm the participants where they provided some wrong translations.

To sum up, five procedures were followed by the participants. Recognized translation and couplets consisting of recognized equivalent and glossing were predominantly used. This result might be due to referring to Atlas where they could find the geographical names. Additionally, transliteration was also followed with different proportion. literal translation, word-for-word and triplets were the least frequently used to translate this class of proper nouns.

Item (20): Again, recognized equivalent seemed to have the lion’s share among other translation procedures. Most of the participants provided different correct translations for “تنظيم داعش” such as using its acronyms “ISIS”, “ISIS organization” and “ISIL organization” or its full name as in “Islamic State of Iraq and Levant” and “The Islamic State of Iraq and Al-sham”. Other participants transliterated it into “Daesh” or “Daesh organization”. This means that the participants utilized more than one procedure to achieve this task. It also indicates that students
have enough knowledge about this movement where they hear about it every day in every piece of news. Undoubtedly, this result corresponds with those of Zarei & Norouz (2014: Pour (2009): Falih (2009) and Davies (2003). Again, a new irrelevant translation appeared considering “the Levant” as “Arab Peninsula” e.g. “Islamic country in Iraq and Arab Peninsula” which indicates a total ignorance in the knowledge that the participants have.

**Item (21):** Results of translating “الخطوط الجوية التايلندية” indicated that this institutional name was translated through its recognized translation “Thai Airways” or through functional translation suggested by the participants “Thai Airlines” and “Thailand Airways”. Apparently, the participants visited the website of this institution www.thaiairways.com where they found the name in English.

**Item (22):** Rendering “أمانة عمان الكبرى” unveiled that most of the participants provided the equivalent or recognized translation as in “Greater Amman Municipality” while very few were not able to render it correctly such as “Amman City”, “Amman Greater Municipality”. This indicated that some of them successfully visited the official website and read the full name of this institution while others failed to and only read the website’s name www.ammancity.gov.jo.

**Item (23):** It seemed that a large number of the participants visited the official website of this governmental institution where they could translate “디وان الخدمة المدنية” into its recognized translation “Civil Service Bureau”. Three wrong translations showed the participants’ ignorance as in “Service bureau city”, “Civil Service” and “Civil Service Office”.

**Item (24):** Results of translating “صندوق النقد الدولي” showed that almost all participants utilized the its recognized translation like “International Monetary Fund”.

**Item (25):** Participants were able to present two recognized translations for “البنك العالمي” as in “The World Bank” and “International Bank”.
Results of Item (25) and Item (26) indicated that the participants rendered these two names correctly due to the fact that such organizations have their own official websites that carry their names in three different languages.

**Item (26):** Results of translating “المنظمات غير الحكومية” indicated that recognized translation was mainly used by the participants with two variations either through acronyms “NGOs” or its full name “Non-Governmental Organizations”.

**Item (27):** Findings of transferring “الجامعة العربية” into English showed that very few participants successfully provided the correct translation through its recognized translations “Arab League”. A great majority of them render it incorrectly through the use of word-for-word translation such as “Arabian League”, “League of Arab State”, “Arab University”, “Arabic University” and the “Arabian United”. This proved the total ignorance and lack of knowledge at the participants’ part.

**Item (28):** The majority succeeded in translating “اليونسكو” into its recognized translation either through its acronym “UNESCO” or through its full name “UNESCO (United Nations of Educational, Scientific and Cultural Organization)”. One of the participants seemed to be
ignorant about the use of capitalized acronyms and provided as “Unesco”. Furthermore, two wrong translations appeared as in “UNISCO” and “Unessco”. Again, it seemed that some of the participants were alert while visiting the UNESCO’s website en.unesco.org and used it capitalized while others copied the name as it appeared in small letters that’s why they wrote it “Unesco”.

Item (29): Results showed that half of the participants provided the exact recognized equivalent for “الجمعية العمومية لمنظمة الصحة العالمية” as “General Assembly of the World Health Organization”. However, total lack of knowledge in the researching skills appeared by the wrong translations such as “The hole healthy organization”, “The whole healthy organization”, “World Health Organization”, “General Assembly high-WHO”, ”Common World Health Organization” and “Creating Healthy Origination”. Here, participants applied word-for-word translation besides deletion which led to incorrect translations.

It seems reasonable to conclude that recognized translation has reached its peak in translating names of organizations and institutions. This result might be justified by the fact that most institutions and organizations should have official websites found in two or three different languages. As a result, transliteration and free translation have rarely been used by the participants and the participants would easily find the equivalents either as acronyms www.csb.gov.jo, www.unesco.org or as full names.

5. Conclusion
Findings revealed that the participants faced many barriers while translating proper nouns, such as (1) lack of specialized knowledge in religious, historical and political proper nouns, (2) having more than one equivalent for the same name, (3) dictionaries are not enough to search for proper nouns’ equivalents, (4) lack of experience in the field of translation in general and proper nouns in particular as well as (5) lack of researching skills besides (6) multiple procedures might be used for translating the same proper noun. Furthermore, findings of the current study also proved that there was no unified recipe for translating proper nouns. Different procedures were applied in translating them. That is to say, various different procedures might be applied while translating proper nouns. Also, Recognized translation and couplets consisting of recognized equivalent and glossing were predominantly used by the participants while translating geographical names. Finally, recognized translation has reached its peak in translating names of organizations and institutions.

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References


An Explicitation ‘Syndrome’: A Corpus-based Investigation of Explicitating Shifts in the Translation of the Concessive Conjunction ‘Although/Though’

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This corpus-based study provides a quantitative and qualitative analysis of the translation of a conjunctive marker in a specially designed English-Arabic corpus. Adopting a Systemic Functional Linguistics (SFL)-based approach, the author analyses bilingual concordance output for the English hypotactic conjunction although/though, highlighting some interesting patterns of structural ‘explicitation’ in translation, whether directly related to the conjunction itself or observed within its immediate cotext. With the concept of ‘explicitation’ being redefined from an SFL perspective, this study highlights some structural explicitating tendencies in the translated corpus, assessing whether those tendencies can justifiably be regarded as translation-specific explicitating shifts, i.e. not attributable to the translator’s style, source language/text, or target language requirements. The study demonstrates how structural explicitation is often associated with an upward shift on the grammatical rank-scale, together with other patterns of expansion and reinforcement of conjunctive markers, which do not seem to be necessitated by any structural requirements in the target language. This study also shows how potentially explicitating shifts tend to occur in concomitant clusters, an explicitation ‘syndrome’, as it were, whereby information is repackaged into looser, more easily processable constructions. The present study contributes to addressing a conspicuous gap in theory-driven corpus-based research focused on translation-specific features in Arabic translated texts. Furthermore, the conception of explicitation adopted in this study constitutes a departure from the taxonomic approach characteristic of a large body of literature on explicitation, which often engenders a flat model of description and classification with vague overlapping categories.

Keywords: Arabic, corpus, explicitation, Systemic Functional Linguistics, translation
1. Introduction: The Concept of Explicitation

Corpus-based translation studies has recently witnessed a surge of interest in translation-specific features, i.e. linguistic features that distinguish translated texts in general from non-translated texts, irrespective of the source or target language. In this context, Baker (1995, 1996) suggests the use of comparable corpora as a resource for investigating such features, in addition to the traditional parallel approach involving corpora of source texts and their target texts. As defined by Baker (1995: 234), a comparable corpus consists of two components: original non-translated texts in any language and translated text in the same language from a given source language or languages. Both components are meant to be comparable in domain, register, time span and length. The purpose of this novel approach, especially when used in conjunction with the more usual parallel approach, is to identify those distinctive features of translated text per se, that are not engendered by the source or target language systems.

Among these features is ‘explicitation’, described by Baker (1996: 176) as an overall ‘tendency to spell things out in translation’, a tendency born of a ‘subconscious’ or ‘subliminal’ strategy to make things more explicit in translation. Many studies of translation focusing on explicitation highlight various lexicogrammatical, and even orthographic, features suggestive of this explicitating tendency in a variety of language pairs. Among these features are the use of optional that in reported speech in translated vs. non-translated English texts and a higher frequency of conjunctions, causal adverbs and explanatory vocabulary in translated texts in general.

Overall, the body of literature on explicitation reveals two broad types of approach: taxonomic and theory-driven. The taxonomic approach, being not motivated or informed by a coherent theoretical framework, engenders a flat model of description and classification, with vague overlapping categories. Most approaches encountered in the literature so far have been of the taxonomic variety, with various levels of differentiation among the different categories proposed (Klaudy, 1996, 1998; Blum-Kulka, 1986; Schmied and Schäffler, 1997).

The second type of approach, on the other hand, is informed by a coherent theoretical framework, namely Systemic Functional Linguistics (SFL). It is to this approach that the present study belongs, going even beyond the attempts made so far to apply an SFL model to the investigation of explicitation in translation. Regardless of its definition, characterization or typology, the term explicitation will typically entail the lexicogrammatical realization in the Target Text (TT) of some element or feature perceived to be implicit (or less explicit) in the Source Text (ST), though generally inferable or retrievable from its co-text or context of situation or culture. Such lexicogrammatical manifestations could take a grammatical form such as the expanded simplification or unpacking of complex syntactic constructions, or a lexical form such as providing additional textual material with a view to filling a perceived cultural gap, avoiding ambiguity, reducing vagueness or enhancing comprehensibility or processability (Baker, 1992; Vanderauwera, 1985).

2. Types of Grammatical Explicitation

It will be useful to think of the features of explicitation as forming a spectrum or cline, at one end of which are the primarily lexical features while at the other end are the essentially grammatical ones (Fattah, 2010). Around the middle of the cline, there will be a fuzzy area of
semi-structural features where the two types shade into one another. This is hardly surprising given the scalar nature of the lexicogrammatical stratum. It is to be noted that the lexical pole will include Klaudy’s (1998) so-called pragmatic explicitation as well as cases of increased lexical specificity or added experiential meaning with or without a contextual trigger (Steiner, 2008: 249). It could also be argued that lexical features tend to be closer to the level of consciousness than grammatical ones, which are generally more subtle and perhaps more commonly obligatory.

It is frequently the case, however, that more than one type of explicitation can be observed in a given clause or clause complex, and that the individual explicitations themselves fall in the fuzzy area in the middle of the continuum, giving rise to indeterminacy in categorization. Rather than being an ‘artefact’ of the classification, this fuzziness or indeterminacy is a reflection of a fundamental principle of natural language, the principle of ‘systemic indeterminacy’, which should be built in any representation or interpretation of language rather than being treated as a remarkable feature (Halliday & Matthiessen, 2004: 173; and 1999: 547).

The major type of grammatical explicitation on which this paper is focused is Structural Explicitation. This can be viewed as a re-mapping of the semantics onto the lexicogrammar of the target language (whether optional or obligatory, conscious or subconscious) involving structural shifts (Catford, 1965) within groups, clauses and clause complexes such that the resulting text segment is perceived to be more explicit or less ‘complex’ than its ST counterpart. Such structural shifts can take place along the two dimensions of rank and metafunction, frequently resulting in expanding condensed passages and reducing informational density (Steiner, 2008; Fabricius-Hansen, 1996; Doherty, 2002; Halliday & Matthiessen, 2004).

Thus, a word may be expanded into a group, a group into a clause, or a clause into a clause complex. In other words, there may be an overall tendency for target language equivalents to move up the rank scale, with the result that the same ideational content becomes unpacked and redistributed into larger, more loosely ‘strung out’ units. The perceived ‘explicitating’ effect is attributable both to a higher word count and a lower lexical density. Interestingly, this kind of structural explicitation is akin to the differences in complexity between spoken and written language highlighted by Halliday & Matthiessen (2004: 654).

The re-mappings of structural explicitation in the sense adopted in this study fall into the following three broad types:

I. Shifts from the experiential to the logical metafunction, basically in the form of: clause ⇒ clause complex, through the use of a structural conjunction ± conjunctive Adjunct. This includes cases of demetaphorization and ‘clausalization’ of circumstantial elements (external augmentation; Halliday & Matthiessen, 2004).

II. Shifts within the logical metafunction, involving the number and/or type of conjunctive markers used, or the tactic (interdependency) relation between clauses.
III. Shifts within cohesive conjunction, also involving the presence, number and/or type of conjunctive markers used.

3. The Data
This study is based on a purpose-built bilingual corpus, which consists of English source texts and their Arabic translations. This unidirectional parallel corpus is composed of a set of three English titles in the domains of history and philosophy, with a total word count of 387,557 words, together with their Arabic translations produced by the former Egyptian literary writer, novelist and educationalist, Muhammad Farid Abu Hadid (1893-1967) and the former well-known writer, intellectual and professor of philosophy Zaki Naguib Mahmoud (1905-1993) (see Table 1).

Table 1 A parallel unidirectional corpus

<table>
<thead>
<tr>
<th>Source Text</th>
<th>Translator/Author</th>
<th>Translated Text</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total ST:</strong> 387,557 words</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
In the following sections, the analysis will focus on two English concessive conjunctions, *though/although*, whose concordance lines will be examined closely to see if the corresponding Arabic equivalents in the target texts display any significant pattern of structural explicitation in the sense adopted in this study.

**4. English Concessive Conjunctives**

**4.1 Overall Statistics**

The overall frequency and distribution of the identified English concessive/adversative conjunctive markers across the three source texts (ST1B, ST2D & ST3R) are set out in Table 2. The figures shown represent the number of concordance lines extracted on the basis of the predefined list of concessive conjunctives. Non-concessive or non-adversative instances of *still, while/whilst* and *yet* have been eliminated from the concordance output.

<table>
<thead>
<tr>
<th>Conjunctive</th>
<th>ST1B (128,884 words)</th>
<th>ST2D (138,635 words)</th>
<th>ST3R (120,038 words)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>although/though</td>
<td>187</td>
<td>66</td>
<td>138</td>
<td>391</td>
</tr>
<tr>
<td>at any rate</td>
<td>7</td>
<td>-</td>
<td>11</td>
<td>18</td>
</tr>
<tr>
<td>but</td>
<td>825</td>
<td>437</td>
<td>857</td>
<td>2119</td>
</tr>
<tr>
<td>even if</td>
<td>10</td>
<td>5</td>
<td>16</td>
<td>31</td>
</tr>
<tr>
<td>however</td>
<td>105 (4 hypo)</td>
<td>43 (4 hypo)</td>
<td>112 (10 hypo)</td>
<td>260</td>
</tr>
<tr>
<td>in any case</td>
<td>10</td>
<td>1</td>
<td>4</td>
<td>15</td>
</tr>
<tr>
<td>in either case</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>nevertheless</td>
<td>22</td>
<td>20</td>
<td>14</td>
<td>56</td>
</tr>
<tr>
<td>still</td>
<td>9</td>
<td>8</td>
<td>14</td>
<td>31</td>
</tr>
<tr>
<td>whatever/whatevery</td>
<td>11</td>
<td>8</td>
<td>36</td>
<td>55</td>
</tr>
<tr>
<td>whereas</td>
<td>19</td>
<td>6</td>
<td>19</td>
<td>44</td>
</tr>
<tr>
<td>whenever/whenever</td>
<td>-</td>
<td>2</td>
<td>12</td>
<td>14</td>
</tr>
<tr>
<td>wherever</td>
<td>5</td>
<td>7</td>
<td>11</td>
<td>23</td>
</tr>
<tr>
<td>while/whilst</td>
<td>135</td>
<td>49</td>
<td>50</td>
<td>234</td>
</tr>
<tr>
<td>whoever</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>yet</td>
<td>83</td>
<td>24</td>
<td>31</td>
<td>138</td>
</tr>
<tr>
<td>Hypotactic</td>
<td>372</td>
<td>152</td>
<td>296</td>
<td>820</td>
</tr>
<tr>
<td>Paratactic</td>
<td>1060</td>
<td>528</td>
<td>1035</td>
<td>2623</td>
</tr>
<tr>
<td>TOTAL</td>
<td>1432</td>
<td>680</td>
<td>1331</td>
<td>3443</td>
</tr>
</tbody>
</table>

It is obvious from the table that the top four concessive conjunctions in the English corpus are: *but, although/though, however* and *yet*. Table 3 shows the overall distribution of the top four concessive conjunctives in the three English source texts relative to their size in terms of...
word count. As the table shows, ST3R has the highest frequency of the top concessive markers (0.95%) closely followed by ST1B (0.93%), and then ST2D (0.41%).

Table 3 Percentage of the top four Concessive Conjunctives in the English Corpus

<table>
<thead>
<tr>
<th></th>
<th>ST1B</th>
<th>ST2D</th>
<th>ST3R</th>
</tr>
</thead>
<tbody>
<tr>
<td>Text Size (in words)</td>
<td>128,884</td>
<td>138,635</td>
<td>120,038</td>
</tr>
<tr>
<td>Tokens</td>
<td>1200</td>
<td>570</td>
<td>1138</td>
</tr>
<tr>
<td>Percentage</td>
<td>0.93%</td>
<td>0.41%</td>
<td>0.95%</td>
</tr>
</tbody>
</table>

The focus will now be placed on the second most frequent concessive conjunctive, viz. although/though. Being a prototypical monovalent concessive conjunctive, although/though does not require any initial pruning of its concordance lines, which makes it more manageable than the much more frequent polyvalent but.

4.2 Although/though

As Table 2 shows, there are 391 instances of although/though extracted by the concordancer from the English corpus, with ST1B having the largest share of this hypotactic conjunction than the other two English texts (48% compared to 17% and 35% in ST2D and ST3R respectively). For the purpose of evaluating translation shifts involving the English conjunctive although/though, 5 lines from the concordance output from ST1B will be eliminated from the following analysis due to the fact that the corresponding Arabic text seems to have been copied or quoted from original Arabic references, on which the English source text is based (concordance lines 52, 56, 63 and 150), or the concessive clause is omitted in the translation (concordance line 149). Similarly, one concordance line is disregarded in ST2D (concordance line 37) because of a typographic error where the preposition through is mistyped as though. Thus, the number of relevant instances of although/though in ST1B, ST2D and ST3R is 182, 65 and 138 respectively. Table 4 shows that the conjunctive used in most of these instances is though.

Table 4 Distribution of though and although in the English corpus

<table>
<thead>
<tr>
<th></th>
<th>ST1B</th>
<th>ST2D</th>
<th>ST3R</th>
</tr>
</thead>
<tbody>
<tr>
<td>Although</td>
<td>67</td>
<td>2</td>
<td>38</td>
</tr>
<tr>
<td>Though</td>
<td>115</td>
<td>63</td>
<td>100</td>
</tr>
<tr>
<td>Total</td>
<td>182</td>
<td>65</td>
<td>138</td>
</tr>
</tbody>
</table>

A close examination of the hypotactic clause nexuses mediated by the conjunctive although/though reveals 3 textually distinct sequences of the dependent (concessive) and dominant (consequence) clauses in the nexus; as Halliday & Matthiessen (2004: 392) note, there is a thematic choice involved in determining the sequence of clauses in a clause nexus:

(i) $\alpha \wedge \beta$ (consequence $\wedge$ concession) – progressive sequence
(ii) $\beta \wedge \alpha$ (concession $\wedge$ consequence) – regressive sequence
(iii) $\alpha \ll \beta$> (concession clause enclosed within a consequence clause) - enclosure

Table 5 shows the distribution of these sequences in the English corpus. While enclosure seems to be the most frequent option in both ST2D and ST3R, ST1B tends to favour a progressive
sequence. This variation in clause sequence across the three English texts will be considered again when translation shifts involving although/though are analysed below.

Table 5 Distribution of concessive sequences involving although/though in the English corpus

<table>
<thead>
<tr>
<th>Sequence</th>
<th>ST1B</th>
<th>ST2D</th>
<th>ST3R</th>
</tr>
</thead>
<tbody>
<tr>
<td>α ^ β</td>
<td>88 (48%)</td>
<td>15 (23%)</td>
<td>51 (38%)</td>
</tr>
<tr>
<td>β ^ α</td>
<td>64 (35%)</td>
<td>24 (37%)</td>
<td>29 (20%)</td>
</tr>
<tr>
<td>α &lt;&lt; β&gt;&gt;</td>
<td>30 (17%)</td>
<td>26 (40%)</td>
<td>58 (42%)</td>
</tr>
<tr>
<td>Total</td>
<td>182</td>
<td>65</td>
<td>138</td>
</tr>
</tbody>
</table>

The extracted bilingual concordances for although/though also reveal interesting patterns of translation shifts, which could be deemed to be manifestations of explicitation, though with varying degrees of subtlety. To start with, Table 6 provides an overview of the most frequent Arabic conjunctives selected by the translators as equivalents for although/though. There does not seem to be one predominant Arabic equivalent for although/though in all three translated texts. Conditional concessive conjunctions, such as لو/إن/إذا/لئن laul 'inl 'ð«/la 'in (if, even if), are common in all three target texts, but TT1H seems to favour paratactic concessive conjunctions, such as لكن l«kin/l«kinna (but), in spite of the availability of hypotactic options. On the other hand, TT2M and TT3M draw more heavily on the hypotactic concessive conjunctions, especially the conjunction groups على الرغم من 'ala ar-raqmi min, بالرغم من bi-rraqlmi min and رغم أن raqlma 'anna (in spite of the fact that), these being among the principal markers of hypotactic concessive enhancement.

Table 6 Arabic equivalents of although/though in the translated corpus

<table>
<thead>
<tr>
<th>Arabic Equivalent</th>
<th>ST1B/TT1H</th>
<th>ST2D/TT2M</th>
<th>ST3R/TT3M</th>
</tr>
</thead>
<tbody>
<tr>
<td>لكن l«kin/l«kinna (but)</td>
<td>41</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>رغم/على الرغم من raql ma'/ala-r-raqmi min</td>
<td>-</td>
<td>27</td>
<td>55</td>
</tr>
<tr>
<td>غير أن gaira 'anna (however/yet/nevertheless)</td>
<td>10</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>على أن/al« anna (however/yet/nevertheless)</td>
<td>31</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>مع أن ma'a 'anna (even though)</td>
<td>27</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>لو/إن/إذا/لئن laul 'inl 'ð«/la 'in (if, even if)</td>
<td>31</td>
<td>26</td>
<td>65</td>
</tr>
<tr>
<td>و wa- (and)</td>
<td>13</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>None</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Other</td>
<td>27</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>182</td>
<td>65</td>
<td>138</td>
</tr>
</tbody>
</table>

However, looking more closely at the Arabic equivalents selected by the translators for although/though, one can discern certain patterns of explicitating shifts which do not seem to be necessitated by any lexicogrammatical requirement, as generally evidenced by the availability of equally adequate, but less explicit, alternatives in the sense adopted in this study. Four main types of potentially explicitating shifts can be recognized:

I. Shifts in taxis (interdependency)
II. Shifts in sequence (relative ordering of interdependent clauses)
III. Reinforcement shifts
IV. Other explicitating shifts
As will become clear from the discussion of these types below, it is generally the rule rather than the exception to find clusters of explicitating shifts co-occurring in a certain stretch of text. Nonetheless, the above distinction is based on the predominant feature observed in relation to the English conjunction although/though in a clause nexus. Some overlap between the above categories is inevitable, but the instances where this is observed are counted only once under one of the above types, which is deemed to be the most salient in a particular instance. Table 7 provides an overview of the frequency and distribution of the above four types of potentially explicitating shifts.

**Table 7 Main types of explicitating shifts involving although/though**

<table>
<thead>
<tr>
<th>Type</th>
<th>ST1B/TT1H</th>
<th>ST2D/TT2M</th>
<th>ST3R/TT3M</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tactic</td>
<td>115</td>
<td>6</td>
<td>8</td>
<td>129</td>
</tr>
<tr>
<td>Sequence</td>
<td>14</td>
<td>8</td>
<td>9</td>
<td>31</td>
</tr>
<tr>
<td>Reinforcement</td>
<td>4</td>
<td>10</td>
<td>34</td>
<td>48</td>
</tr>
<tr>
<td>Other</td>
<td>7</td>
<td>6</td>
<td>23</td>
<td>36</td>
</tr>
<tr>
<td>Total</td>
<td>140</td>
<td>30</td>
<td>74</td>
<td>244</td>
</tr>
<tr>
<td>Total Tokens of although/though</td>
<td>182</td>
<td>65</td>
<td>138</td>
<td>385</td>
</tr>
<tr>
<td>Percentage</td>
<td>76.92%</td>
<td>46.15%</td>
<td>53.62%</td>
<td>63.38%</td>
</tr>
</tbody>
</table>

**I. Shifts in Taxis**

These shifts are characterized by the use in the target text of a paratactic nexus or cohesive sequence instead of the equally available hypotactic option, which seems to be closer to the English construction. As noted above, concessive paratactic shifts seem to be much more prevalent in TT1H, an observation which is strongly confirmed by the counts listed in Table 8.

**Table 8 Paratactic shifts in the translation of although/though**

<table>
<thead>
<tr>
<th>Type</th>
<th>ST1B/TT1H</th>
<th>ST2D/TT2M</th>
<th>ST3R/TT3M</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conjunction</td>
<td>101</td>
<td>5</td>
<td>7</td>
<td>113</td>
</tr>
<tr>
<td>Restructuring</td>
<td>14</td>
<td>1</td>
<td>1</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>115</td>
<td>6</td>
<td>8</td>
<td>129</td>
</tr>
<tr>
<td>Total Tokens of although/though</td>
<td>182</td>
<td>65</td>
<td>138</td>
<td>385</td>
</tr>
<tr>
<td>Percentage</td>
<td>63.19%</td>
<td>9.23%</td>
<td>5.8%</td>
<td>33.51%</td>
</tr>
</tbody>
</table>

Thus, tactic shifts observed in TT1H constitute 63.19% of all the instances of although/though in ST1B, compared to 9.23% and 5.8% in TT2M and TT3M respectively. This type of shift either simply involves the use of a paratactic conjunction, mostly concessive, or, less commonly, some restructuring of the hypotactic clause complex, whereby the information is repackaged or redistributed in a looser paratactic construction, with or without the concessive element.

Table 9 provides a summary of all the paratactic conjunctions used by the translators in response to although/though. As the table shows, paratactic concessive conjunctions (لكن l«kin/na, على أن ‘ala ’anna and غير أن ġaira ’anna) are used in 88 instances in the translated
A corpus-based investigation

Table 9  Paratactic conjunctions used in the translation of although/though

<table>
<thead>
<tr>
<th></th>
<th>ST1B/TT1H</th>
<th>ST2D/TT2M</th>
<th>ST3R/TT3M</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>لكن (l«kin/na)</td>
<td>39</td>
<td>4</td>
<td>5</td>
<td>48</td>
</tr>
<tr>
<td>على أن (l« ’anna)</td>
<td>30</td>
<td></td>
<td></td>
<td>30</td>
</tr>
<tr>
<td>غير أن (gaira ’anna)</td>
<td>10</td>
<td></td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>و (wa-)</td>
<td>12</td>
<td>1</td>
<td>1</td>
<td>14</td>
</tr>
<tr>
<td>ثم (θumma)</td>
<td>2</td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>ف (fa-)</td>
<td>2</td>
<td></td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>بل (bal)</td>
<td>2</td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>واما (wa-’amma)</td>
<td>1</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>وذلك أن (wa-ð«lika ’anna)</td>
<td>1</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>none (asyndetic)</td>
<td>2</td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>101</td>
<td>5</td>
<td>7</td>
<td>113</td>
</tr>
<tr>
<td>Total Tokens of although/though</td>
<td>182</td>
<td>65</td>
<td>138</td>
<td>385</td>
</tr>
<tr>
<td>Percentage</td>
<td>55.49%</td>
<td>7.69%</td>
<td>5.07%</td>
<td>29.35%</td>
</tr>
</tbody>
</table>

The counts of the other paratactic conjunctions listed in Table 9 (including two asyndetic paratactic instances) are too small to allow for any generalizations. But the common feature shared by all these cases is a shift from hypotaxis to parataxis, where there does not seem to be any factor strictly precluding the former.

However, this paratactic shift is frequently associated with other manifestations of explicitation somewhere nearby, as attested by example (1):

(1a) English ST1B [Conc 41, ST1BandTT1HAlthough]: ||| Hence, although his article on the Mukaukas (‘Fragments Coptes’ in Journal Asiatique, October-November, 1888, pp. 389-409) has a real importance, || it does not range over a wide enough field;||| (1b) Arabic TT1H:
وعلى ذلك فإنه كتب مقالاً عن المقوقس بعنوان “قطع قبطية” في جريدة Journal Asiatique شهر أكتوبر ونوفمبر سنة 1888 صفحة 389-409 وهو مقال ذو قيمة حقيقية ولكنه لم يبحث فيه بحثاً مستفيضاً واسع النطاق (1c) English back-translation: ||| Hence, he wrote an article on the Mukaukas entitled ‘Coptic Fragments’ in the Journal (Journal Asiatique), October and November, 1888, pp. 389-409, || and it is an article of real importance, || wa-l«kinna-hu (but-he) did not conduct an extensive wide-ranging research in it;|||

Note how the English hypotactic clause complex [although X ^ Y] is reconstructed in the translation as a paratactic sequence made up of 3 clauses [1 ^ wa- (and) 2 ^ wa-l«kinna (but) 3]; thus: Although ⇒ wa-l«kinna (but); X ⇒ 2 and Y ⇒ 3. The first clause in the paratactic sequence (1), on the other hand, is simply an upgraded nominal group: his article on the Mukaukas ⇒ he wrote an article on the Mukaukas. Note also the concomitant upgrading of the individual elements within the nominal group: the possessive determiner serving as Deictic into a participant (his ⇒ he); the noun serving as Thing (article) into a full participant in the resultant figure; and the prepositional phrase serving as Qualifier (on the Mukaukas) into a circumstantial
element of Matter. The process, which was left implicit in the English prepositional phrase on the Mukaukas (i.e. written on the Mukaukas) is made explicit in the translation كتب kataba (wrote), even though a similar nominal group construction in Arabic could have been just as adequate. Thus the same quantum of information comes to occupy a wider domain of realization, with a consequent reduction in lexical density. Moreover, the shift from nominal group to clause, or element to figure, is associated with a concomitant shift in information status from Given to New. So the nominal group his article on the Mukaukas is treated in the although-clause as a Given element in one information unit, as if it is already known or predictable from the context, with the New element being has a real importance. In the Arabic translation, on the other hand, this Given element now becomes New in a separate additional information unit and is explicitly laid out to the reader: كتب مقالاً عن المقوقس (he wrote an article on the Mukaukas).

The second less common category of paratactic shift (see Table 8) is characterized by an element of restructuring in the clause complex involved, which is frequently associated with a logico-semantic shift. This type of shift is observed in 16 instances of the concordance output for although/though, almost all of which are in TT1H. The concessive element may be downranked as a circumstantial element in the primary clause, but then followed by an elaborating paratactic secondary clause, with the entire sequence thereby acquiring the flavour of general/specific construction; for example:

(2a) English ST1B [Conc 47, ST1BandTT1HALthough]:||| From that moment the Muslim power was not again seriously menaced, || although the coast towns long continued subject to isolated and fruitless raids on the part of Byzantine sailors or pirates.|||

(2b) Arabic TT1H:
ومنذ ذلك الحين لم يخش المسلمون شيئاً اللهم إلا غزوات مفردة، إذ لبث بحارة الروم ولصوصهم زمناً طويلاً يهبطون على مدن الساحل يغيرون عليها، ولكن غاراتهم كانت عقيمة ترتد خائبة

(2c) English back-translation: ||| From that moment the Muslims feared nothing except isolated incursions, || ‘ið (for) the Byzantine sailors and thieves continued for a long time to descend upon the coast towns raiding them, || wa-l-wakinna (but) their raids were fruitless, || they bounce back in failure. |||

Here an obvious paratactic shift has taken place giving rise to a paratactic sequence of 4 clauses: X although Y 1 ^ ‘ið (for) 2 ^ wa-l-wakinna (but) 3 ^ (asyndetic) 4. Note how the ideational content of the although-clause is redistributed in the paratactic sequence through extensive restructuring. The original concessive element denoted by the conjunction although is turned into a subtractive circumstantial element within the first Arabic clause, which serves as a preamble paving the way for the next paratactic elaborating clause introduced by إذ ‘ið (for); thus the first two clauses in the paratactic nexus have a general/specific structure. Note also the repetition or synonymy involving the lexeme RAID: غزوات gazaωτ (incursions), يبسطون yahbiʾun (descend upon), يغرون yugrūn (raid), غاراتهم garʾtu-hum (their raids). The Epithets isolated and fruitless in the nominal group isolated and fruitless raids now appear in two separate clauses (1 and 3), with the noun originally functioning as Thing being repeated in both clauses. The last clause in the sequence is a redundant elaborating clause: ترتد خائبة (they bounce back in failure), yet another instance of explicitation.
II. Shifts in Sequence

As Table 7 above shows, there are 31 instances of shifts in the sequence of dominant and dependent clauses linked by the conjunction although/though, i.e. approximately 8% of the total tokens of although/though. These sequence shifts take one of the following forms, whose frequency and distribution are shown in Table 10:

\[ \beta ^{\wedge} \alpha \Rightarrow \alpha ^{\wedge} \beta; \quad \alpha^{<<\beta>>} \Rightarrow \alpha ^{\wedge} \beta \text{ or } \alpha^{<<\beta>>} \Rightarrow \beta ^{\wedge} \alpha \]

Table 10 Distribution of sequence shifts in the translation of although/though in the bilingual corpus

<table>
<thead>
<tr>
<th></th>
<th>ST1B/TT1H</th>
<th>ST2D/TT2M</th>
<th>ST3R/TT3M</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\beta ^{\wedge} \alpha \Rightarrow \alpha ^{\wedge} \beta) (% relative to ST (\beta ^{\wedge} \alpha))</td>
<td>8 (12.5%)</td>
<td>1 (4.17%)</td>
<td>3 (10.34%)</td>
<td>12</td>
</tr>
<tr>
<td>(\alpha^{&lt;&lt;\beta&gt;&gt;} \Rightarrow \alpha ^{\wedge} \beta) (% relative to ST (\alpha^{&lt;&lt;\beta&gt;&gt;}))</td>
<td>6 (20%)</td>
<td>6 (23%)</td>
<td>2 (3.45%)</td>
<td>14</td>
</tr>
<tr>
<td>(\alpha^{&lt;&lt;\beta&gt;&gt;} \Rightarrow \beta ^{\wedge} \alpha) (% relative to ST (\alpha^{&lt;&lt;\beta&gt;&gt;}))</td>
<td>-</td>
<td>1 (3.85%) TCom</td>
<td>4 (6.9%) (3TCom)</td>
<td>5</td>
</tr>
<tr>
<td>(\alpha ^{\wedge} \beta \Rightarrow \beta ^{\wedge} \alpha)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>14</td>
<td>8</td>
<td>9</td>
<td>31</td>
</tr>
<tr>
<td><strong>Total Tokens of (\alpha ^{\wedge} \beta) in ST</strong></td>
<td>88 (48%)</td>
<td>15 (23%)</td>
<td>51 (38%)</td>
<td>154</td>
</tr>
<tr>
<td><strong>Total Tokens of (\beta ^{\wedge} \alpha) in ST</strong></td>
<td>64 (35%)</td>
<td>24 (37%)</td>
<td>29 (20%)</td>
<td>117</td>
</tr>
<tr>
<td><strong>Total Tokens of (\alpha^{&lt;&lt;\beta&gt;&gt;}) in ST</strong></td>
<td>30 (17%)</td>
<td>26 (40%)</td>
<td>58 (42%)</td>
<td>114</td>
</tr>
<tr>
<td><strong>Total Tokens of although/though</strong></td>
<td>182</td>
<td>65</td>
<td>138</td>
<td>385</td>
</tr>
</tbody>
</table>

Interestingly, no shift in sequence is observed in the translation of any of the \(\alpha ^{\wedge} \beta\) instances of although/though in the English source texts. The counts in Table 10 seem to suggest a higher preference for \(\alpha ^{\wedge} \beta\) and lower preference for \(\alpha^{<<\beta>>}\) and \(\beta ^{\wedge} \alpha\) (especially the former) in the target texts, though to a variable extent. The relative ordering of hypotactic complexes linked by the same concessive conjunctions featured here should be examined in an Arabic non-translated corpus of the same genre to assess the validity of this observation and see whether such shifts could be attributed to an overall tendency in Arabic texts.

However, apart from any such tendency, and in spite of the relatively small number of instances in question, it could be argued that an \(\alpha ^{\wedge} \beta\) sequence is generally the easiest to process, followed by \(\beta ^{\wedge} \alpha\), and then \(\alpha^{<<\beta>>}\) (Quirk et al., 1985: 1039, who consider the so-called ‘right-branching clauses’, i.e. \(\alpha ^{\wedge} \beta\), to be ‘the easiest to comprehend’, while enclosed clauses, which they call ‘nested’ or ‘medial-branching’ clauses, are supposed to cause ‘the most awkwardness’, especially if they are long and are themselves complex). Obviously, the relative ordering of clauses in hypotactic clause complexes in general will depend on various other factors such as the type of logical relation, the relative length and complexity of the hypotactic clause (compare the principle of end-weight in Quirk et al., 1985: 1362), and possibly whether the clause complex itself is embedded or nested, as well as other textual considerations including the possibility of choice in thematic status (Matthiessen, 1995: 154).
As Table 10 shows, sequence shifts from $\beta \land \alpha$ seem to be most common in TT1H, followed by TT3M. In some instances, the shift seems to be triggered by internal nesting involving subcomplexes of clauses as in example (3), where $(\beta_1 \land \beta_2) \land \alpha$ is translated as $\alpha \land (\beta_1 \land \beta_2)$, arguably for ease of comprehension:

(3a) English ST3R [Conc 5, ST3RandTT3MAlthough]: ||| *Although* his army was composed mainly of Macedonians, || and *although* most European Greeks submitted to him unwillingly, || he considered himself, at first, as the apostle of Hellenism.|||

(3b) Arabic TT3M:

ذلك أن الإسكندر قد اعتبر نفسه بادئ ذي بدء رسولًا يبشر بالروح الهلينية، على الرغم من أن جيشه كان مُؤلفًا من أكثرية مقدونية، وعلى الرغم من أن معظم اليونان الأوروبيين قد خضعوا له عن غير إرادة منهم;

(3c) English back-translation: ||| That is because Alexander considered himself, at first, as an apostle preaching Hellenic spirit, || ‘ala-r-rağmi min ‘anna (although) his army was composed of Macedonian majority, || wa-‘ala-r-rağmi min ‘anna (and although) most European Greeks submitted to him unwillingly. |||

Here the sequence is reversed from regressive to progressive, with the dominant clause being given thematic status. It is worth noting that the translator had the option to reproduce the original sequence; witness:

(3d) Closer rendering:

فعلى الرغم من أن جيش الإسكندر كان مُؤلفًا من أكثرية مقدونية، وعلى الرغم من أن معظم اليونان الأوروبيين قد خضعوا له عن غير إرادة منهم، فقد اعتبر نفسه بادئ ذي بدء رسولًا يبشر بالروح الهلينية;

(3e) English back-translation: ||| *fa*-(for) ‘ala-r-rağmi min ‘anna (although) Alexander’s army was composed of Macedonian majority, || *wa*-‘ala-r-rağmi min ‘anna (and although) most European Greeks submitted to him unwillingly, || he considered himself, at first, as an apostle preaching Hellenic spirit. |||

Most of the shifts from $\alpha \Leftrightarrow \beta$ give rise to a progressive sequence $\alpha \land \beta$. A more subtle shift is observed in almost all the remaining instances where the resulting sequence is $\beta \land \alpha$; it is as if the translator is wavering between reproducing the original enclosed construction, thereby preserving the topical Theme, and switching to the less complex $\beta \land \alpha$, with the consequence of forsaking the Theme. As a compromise, the translator opts for a kind of Topic-Comment clause, which seems to be very close to, though not identical with, an enclosure; for example:

(4a) English ST3R [Conc 48, ST3RandTT3MAlthough]: ||| But appetite, *<though sometimes ignoble,>* may be comparatively noble. |||

(4b) Arabic TT3M:

غير أن الشهوة – وإن تكن أحياناً وضيعة فقد تكون شريفة نسباً;

(4c) English back-translation: ||| *But appetite - wa*- *in takun* (and-if-it/even if it) is sometimes ignoble *-* *fa*-(then) it may be comparatively noble; |||

Here, in spite of the Arabic punctuation marks (the dashes), which seem to mark separation of the included conditional-concessive clause, it can be argued that this clause is...
hypotactically linked to the following main clause. In other words, it is an integral part of a syntactic construction rather than an included digression purporting to be an impromptu aside. This is evidenced by the use of the structural \( fa- \), which is typical of conditional constructions, as well as the fact that dropping the even \( if \)-clause yields an ungrammatical clause:

\[(4d) \quad \text{غير أن الشهوة فقد تكون شريفة نسبيا;}
\]

If the included clause was meant to be a true enclosure, the whole construction should have been:

\[(4e) \quad \text{غير أن الشهوة - وإن تكن أحياناً وضيعة} \quad \text{قد تكون شريفة نسبيا;}
\]

Note also how the English elliptic enclosed clause is fully reconstituted in the translation; had brevity been a concern for the translator here, perhaps he could have opted for a nominalised circumstantial element, which is not uncommon in both Arabic TT and NT, e.g. \( رغم وضاعتها أحياناً \) (despite its ignobility sometimes).

### III. Reinforcement Shifts

The third type of potentially explicating shifts observed in the concordance output for \( although/though \) is reinforcement, which mostly takes the form of using correlative concessive conjunctions, where the second conjunction introducing the dominant clause is potentially redundant, and where there are no corresponding correlative conjunctions in the ST. Table 11 shows the counts of correlative conjunctions involving \( although/though \) in the ST, with or without corresponding correlatives in the TT.

<table>
<thead>
<tr>
<th>Correlatives involving although/though</th>
</tr>
</thead>
<tbody>
<tr>
<td>Correlatives in both ST &amp; TT</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>Correlatives only in ST</td>
</tr>
<tr>
<td>6</td>
</tr>
<tr>
<td>Total</td>
</tr>
<tr>
<td>8</td>
</tr>
<tr>
<td>Total Tokens of although/though</td>
</tr>
<tr>
<td>182</td>
</tr>
<tr>
<td>Percentage</td>
</tr>
<tr>
<td>4.4%</td>
</tr>
</tbody>
</table>

Table 12 sets out the counts and percentages of reinforcement shifts in the translation of \( although/though \). As the table shows, correlatives seem to be most common in TT3M (23.19% compared to 1.1% and 12.31 in TT1H and TT2M respectively).

<table>
<thead>
<tr>
<th>Reinforcement shifts in the translation of although/though</th>
</tr>
</thead>
<tbody>
<tr>
<td>Correlatives</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>Other</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>Total</td>
</tr>
<tr>
<td>4</td>
</tr>
<tr>
<td>Total Tokens of although/though</td>
</tr>
<tr>
<td>182</td>
</tr>
<tr>
<td>Percentage</td>
</tr>
<tr>
<td>2.2%</td>
</tr>
</tbody>
</table>

The primary clause may even be marked by two conjunctive expressions; for example:
An Explicitation ‘Syndrome’: A Corpus-based Investigation  

Fattah

(5a) English ST3R [Conc 12, ST3RandTT3M]: || Although it is fanciful and in part quite unscientific, || it is very important, || since it involves the greater part of the imaginative effort required for conceiving the Copernican hypothesis. ||

(5b) Arabic TT3M:
وعلى الرغم من أن هذه النظرية تشتفح مع الخيال الجامح، وأنها إلى حد ما بعيدة عن النظرية العلمية كل البعد، إلا أنها مع ذلك غاية في الأهمية، لأنها تتضمن الشطر الأكبر من مجتهود الخيال العلمي لتصور النظرية الكوبيرنيكية.

(5c) English back-translation: ||| wa-‘ala-r-raqmi min ‘anna (and in spite of (the fact) that) this theory gives itself over to wild imagination || and that it is in part far removed from the scientific outlook, || ‘illa ‘anna-ha (yet it) ma‘a ḍoliqa (in spite of that/nevertheless) is extremely important, || since it involves the greater part of the imagination effort required for conceiving the Copernican hypothesis. |||

Here the translator opted for three concessive conjunctives when only one, ‘ala-r-raqmi min ‘anna (in spite of/notwithstanding (the fact) that/although) could have been an adequate equivalent for although. The other two conjunctive markers are clearly redundant but they serve to reinforce the concessive relation. Note also the upgrading of the nominal group complex in the although-clause (fanciful and…unscientific) into a clause subcomplex in the translation (gives itself over to wild imagination and it is far removed from…), which makes the concessive clause longer and heavier in Arabic. Perhaps the translator felt at the end of this clause subcomplex that the reader may well need a reminder of the concessive relation and further bonding of the components of the clause complex.

A reinforcing explicitation through the use of correlatives may also be associated with a shift in sequence from α<<β>> to β ^ α; for example:

(6a) English ST2D [Conc 19, ST2DandTT2M]: || Jainism and Buddhism, <<though impregnated with the melancholy atheism of a disillusioned age,>> were religious reactions against the hedonistic creeds of an "emancipated" and worldly leisure class. ||

(6b) Arabic TT2M:
فالجانتية والبوذية، ولو أنهما مترعتان في ثناياهما بلون من الإلحاد الكئيب، الذي ساد ذلك العصر بعد أن زالت عن عينيه غشاءة الأحلام وأوهامها؛ إلا أنهما في الوقت نفسه كانتا بمثابة رد الفعل من جانب الدين في مقاومته لمذاهب الدين التي أخذت بها طبيعة من الناس حرت نفسها ونعتت في حياتها بالفراغ.

(6c) English back-translation: ||| Jainism and Buddhism, wa-lau ‘anna-huma (and if they/even if they) are impregnated in their midst with a kind of melancholy atheism, [[which prevailed in that age after the screen of dreams and their illusions vanished from its eyes,]] || ‘illa ‘anna-huma (yet they) fī-l-waqti nafsihi (at the same time) were tantamount to reactions on the part of religion in its resistance against the creeds of hedonism, [[which were adopted by a class of people, who emancipated themselves and enjoyed leisure in their life.]] |||

Here conjunctive reinforcement is brought about through the optional use of an extra two conjunctive expressions in the dominant clause: ‘illa ‘anna (yet) and the Adjunct fi-l-waqti nafsihi (at the same time). Moreover, the entire clause complex is a β ^ α construction constituting the Comment element in a Topic-Comment construction, which is arguably less complex than the corresponding α<<β>> construction. Perhaps this shift in
sequence is partly motivated by other features of explicitation, e.g. the use of a heavy embedded qualifying relative clause complex (which prevailed in that age after the screen of dreams and their illusions vanished from its eyes,) for the simple prepositional phrase of a disillusioned age, which is functioning as a Qualifier in a nominal group. The translator could have opted for a ‘leaner’ rendering without the additional reinforcing conjunctions, the shift in sequence, and the unnecessary expansion of various Qualifiers in nominal groups as in 6(d):

(6d) Closer less explicit rendering:

Falajantia waliboudia - wala anhuma mtrutan bilalhed alikilib lnasr mahsor min alawam - kanta rd frum min jnab aldin min maqawamta

(6e) English back-translation: ||| Jainism and Buddhism, <<wa-lau 'anna-huma (and if they/even if they) are impregnated with the melancholy atheism of a disillusioned age>> were reactions on the part of religion in its resistance against the creeds of hedonism, [[which were adopted by a class emancipated and enjoying leisure in its life.] |||

There are 6 other instances of reinforcement without the use of correlatives in the translations of although/though. As Table 11 above shows, these are equally distributed in the three target texts. One such instance (Conc 40, ST2DanTT2MALthough) involves the repetition of the concessive element in the form of a concessive Adjunct with a reference expression in the dominant clause following a heavy concessive clause subcomplex, i.e. β (1 ^ 2) ^ α. Two instances (Conc 104, ST1BantTT1HAlthough and Conc 69, ST3RandTT3MALthough) involve an element of exclusiveness in the concessive clause. The remaining 3 instances (one in each target text: Conc 134, ST1BantTT1HAlthough; Conc 52, ST2DanTT2MALthough; and Conc 35, ST3RandTT3MALthough) involve the use of a ‘universal conditional concessive’ (Martin, 1992: 200 and Quirk et al, 1985: 1101); for example:

(7a) English ST3R [Conc 35, ST3RandTT3MALthough]:||| No one thinks || it unjust to put the best men into a football team, || although they acquire thereby a great superiority|||

(7b) Arabic TT3M:

فلن تجد أحداً من رأيه أنه من الظلم أن تنتقي خير اللاعبين لفريق كرة القدم، مماهمه تعظم سيادتهم على غيرهم بختارهم لذلك الفريق؛

(7c) English back-translation: ||| You will not find anyone, || whose view (is) that it is unjust to select the best players for a football team, || mahm« (no matter how/however) great their superiority becomes over others by virtue of their selection of that team. |||

Here the universal conditional concessive mahm« (whenever/however/no matter how) is used instead of the ordinary single concessive contingency, as in the English source text, thereby reinforcing the counter-expectation or the concessive opposition: it is not unjust to select the best players no matter how superior this would make them. Thus, the validity of the thesis of the dominant clause becomes universal.

Other features of explicitation in example (7) include the interpersonal explicitation inFal J (you will not find), the unnecessary addition of the Qualifier على غيرهم (over others), and the lexical repetition of اختيارهم (their selection) and الفريق (the team) in بانتخابهم لذلك الفريق (by virtue of their selection of that team), in preference to an implicit text reference item comparable to thereby in the ST.
IV. Other Explicitating Shifts

In addition to the above categories of explicitating shifts associated with the conjunction although/though, there are 36 instances exhibiting other features of explicitation in the immediate environment of the concessive conjunction. These do not seem to be particularly related to, or triggered by, the concessive element in the clause nexus; rather, they are simply conspicuous in their own right, and hence must be noted in so far as they reflect an explicating tendency in translation. Table 13 provides a convenient subcategorization of these instances, though its validity is vitiated by the considerable overlap between the identified subcategories and the limited number of instances involved.

Table 13 Other explicating shifts in the translation of although/though

<table>
<thead>
<tr>
<th></th>
<th>ST1B/TT1H</th>
<th>ST2D/TT2M</th>
<th>ST3R/TT3M</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reconstitution</td>
<td>-</td>
<td>2</td>
<td>13</td>
<td>15</td>
</tr>
<tr>
<td>Repetition/Full Reference</td>
<td>-</td>
<td>-</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Interpersonal</td>
<td>3</td>
<td>1</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>Expansion</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Upgrading</td>
<td>3</td>
<td>-</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>7</td>
<td>6</td>
<td>23</td>
<td>36</td>
</tr>
<tr>
<td>Total Tokens of although/though</td>
<td>182</td>
<td>65</td>
<td>138</td>
<td>385</td>
</tr>
<tr>
<td>Percentage</td>
<td>3.85%</td>
<td>9.23%</td>
<td>16.67%</td>
<td>9.35%</td>
</tr>
</tbody>
</table>

As Table 13 shows, the commonest subcategory is reconstitution of elliptic elements (15 instances), where a more or less comparable elliptic construction seems to be available to the translator; for example:

(8a) English ST3R [Conc 52, ST3RandTT3MAlthough]: ||| Such a reproduction there must necessarily be - <<though not by deliberation and contrivance>> - for the Intellectual could not be the last of things, || but must have a double Act... ||

(8b) Arabic TT3M:

لقد كان يتتحتم أن تجئ هذه الطبيعة صورة للأصل – ولو أنها صورة لم تجئ عن عمد ومحاولة – ذلك لأن "الكائن العقلي" يستطيع عليه أن يكون آخر الكائنات، بل لابد أن يكون له "فعل" مزدوج...

(8c) English back-translation: || it was inevitable that this nature (should) come to be a copy of the original – || wa-lau (even if) it is a copy (which) did not come by deliberation and contrivance – || that is because the ‘intellectual being’ it-is-impossible for him to be the last of creatures, but there must be for him a double Act... ||

Here the though-clause in the ST is an elliptic enclosed clause consisting only of polarity and an element of the Residue (Adjunct); the remaining elements of the Mood, having been established in the preceding dominant clause, are presupposed by ellipsis. A full non-elliptic version of the though-clause would be: though there must not necessarily be such a reproduction by deliberation and contrivance. Note how the Arabic rendering is closer to this full version, with reconstitution of the elliptic elements (Subject, Finite and Predicator): though it is a copy which did not come by deliberation and contrivance. The translator could have opted for a similar elliptic construction such as ولو عن غير عم ومحاولة (though not by deliberation and contrivance).
5. Summary of Findings

The analysis of bilingual concordance output for the most frequent English hypotactic concessive conjunctive *although/though* has revealed interesting patterns of conjunctive and clause complexing explicitation, whether directly related to the conjunctives themselves or observed within their immediate co-text.

The main results of parallel analysis of the English concessive conjunctive *although/though* are set out in Table 13, which shows the frequencies of the most notable types of shifts observed in the Arabic translations in relation to their source texts. The shifts are expressed as percentages of the concordance lines for although/though\(^\text{12}\). A crucial factor in assessing these shifts has been the availability in most cases of less explicit or non-explicit agnates closer to the corresponding English constructions, as evidenced by the frequent use of such agnates in similar contexts in the target texts.

<table>
<thead>
<tr>
<th>Shift</th>
<th>Conjunction</th>
<th>ST1B/TT1H</th>
<th>ST2D/TT2M</th>
<th>ST3R/TT3M</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Conc. lines</td>
<td>% shift</td>
<td>Conc. lines</td>
</tr>
<tr>
<td>Tactic</td>
<td>although/though</td>
<td>182</td>
<td>63.19%</td>
<td>65</td>
</tr>
<tr>
<td>Reinforcement</td>
<td>although/though</td>
<td>182</td>
<td>2.20%</td>
<td>65</td>
</tr>
<tr>
<td>Expansion</td>
<td>although/though</td>
<td>182</td>
<td>0.55%</td>
<td>65</td>
</tr>
</tbody>
</table>

As the Table shows, the salient types of explicitating shifts observed in all three Arabic translated texts are: paratactic, reinforcement and expansion shifts. It is also obvious from the Tables that while paratactic shifts are substantially more common in TT1H than the other two translated texts, the reverse is true in relation to reinforcement and, to a lesser extent, expansion shifts, with reinforcement and expansion being on average more common in TT3M than TT2M.

6. Conclusion

This corpus-based study has explored patterns of structural explicitation in the translation of the English concessive conjunction *although/though*. Adopting a broader SFL-based definition of ‘explicitation’, this study highlights some structural potentially explicitating tendencies in the concordance output for the English hypotactic conjunction *although/though*, assessing whether those tendencies could justifiably be regarded as translation-specific explicitating shifts, i.e. not attributable to the translator’s style, source language/text, or target language requirements.

The paper started with brief outline of the different types of grammatical expliciation, viewed from a systemic functional vantage point, followed by description of the purpose-built bilingual corpus on which the ensuing analysis is based. The focus was then placed on the potentially explicitating shifts observed in the bilingual concordance output for the conjunction *although/though*.

The analysis highlights three main types of potentially explicitating structural shifts, namely: tactic (interdependency), sequence and reinforcement shifts, in addition to a few instances of reconstitution of elliptic forms, upgrading and expansion, which are also potentially
explicitating shifts. Notably, this study demonstrates how structural explicitation is often associated with an upward shift on the grammatical rank-scale, together with other patterns of expansion and reinforcement of conjunctive markers, which do not seem to be necessitated by any structural requirements in the target language. This study also suggests that potentially explicitating shifts seem to be occurring in concomitant clusters constituting an explicitation ‘syndrome’ (compare Halliday & Matthiessen, 1999), as it were, whereby the ideational content is unpacked or repackaged into more loosely ‘strung out’, more easily processable constructions with various resultant manifestations.

The patterns of structural explicitation uncovered by this study need to be further investigated with different parameters to see, for example, if they can be elicited with other types of conjunctions, genres and texts produced by other translators. Similarly, the interdependency, sequence, reinforcement and upgrading shifts observed in this study are worthy of further investigation both in parallel and comparable corpora to establish whether, and to what extent, any such shifts reflect, or indeed depart from, systemic probabilities of instantiation in Arabic.

Endnotes:
1. The notion of translation-specific features in general, and explicitation in particular, has not been without controversy in translation studies. For a recent critique of the Blum-Kulka’s explicitation hypothesis and the notion of translation-inherent explicitation, see Becher (2010), who contends that the ‘alleged universality of explicitation has achieved the status of dogma’, which is based on ‘fallacious theoretical considerations and premature interpretations of empirical data’ (ibid: 1). Without providing any empirical evidence, Becher (ibid: 19) speculates that explicitation is attributable to two properties of the communicative situation, namely the ‘translators’ preoccupation with reducing cultural distance’ and the translators’ tendency to avoid or minimize communicative risk (see Pym, 2005, who suggests similar speculative explanations for explicitation).
2. For a description and examples of these taxonomic approaches, see Olohan (2004) and Chen (2006).
4. For the interaction of lexis and grammar and the characteristic grammatical environment of lexical items, see also Kenny (2001), Sinclair (1991), and Halliday and Matthiessen (1999; 2004).
5. This includes explanations added by the translators, which are attributable to cultural differences between the source and target language audiences.
6. No assumption is being made here that languages are necessarily identical with respect to the hierarchy of rank within the lexicogrammatical stratum or that translation proceeds ‘rank by rank’. The shift is merely noted in terms of its potential impact on information structure and distribution, hence on explicitation. From this standpoint, the significance of such shifts will have to be assessed in the light of typological differences between English and Arabic and the set of available lexicogrammatical agnates in the TL which are perceived to be lexicogrammatically closer to the ST expression (cf. Halliday, 1966; and Matthiessen, 2001).
7. Defined here as the number of lexical items divided by the number of ranking clauses (Halliday & Matthiessen, 2004: 655). See also Steiner’s (2008) operationalizations of
explicitness.
8. Given the difficulty of identifying and eliminating the adversative instances of the main concessive conjunction but, it was felt preferable to include other adversative conjunctions such as whereas and while to reflect the overall distribution of this type as well.
9. In these instances, the English source text seems to be a translation of an original Arabic text.
10. The figures given for this type of sequence also include cases where the concessive circumstantial relation could be interpreted as holding between ‘elements of a figure’ rather figures as a whole (cf. Halliday & Matthiessen, 2004: 492).
11. The sequence of paratactic clauses is generally fixed (Matthiessen, 1995).
12. For example, in 63.19% of all the concordance lines of although/though in ST1B, a paratactic shift is observed in the corresponding clause complex or sequence in TT1H.

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References


The Hurdle of Translating Compounds and *Idāfa*: A Contrastive Analysis

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Abstract
The present study investigates the hurdles of deciphering the figurative meaning of English compounds and Arabic construct phrases, known as *idāfa* when they are under the detailed scrutiny of translation. For this purpose, a contrastive linguistic analysis of both multi-word items was conducted in order to show any syntactic and semantic similarity in their behaviour. This analysis was also supported by the conceptual examination of their translation. The findings have shown that compounds and *idāfa*, in terms of figurative sense, are semantically similar, but are syntactically different. In terms of translation, results show that they pose a metaphorical and cultural threat to the Arab translator, who might be tempted to translate them literally in case s/he fails to understand the hidden meaning. Producing accurate translation equivalents for these items cannot be achieved without knowing their metaphorical senses and the ability to provide natural and acceptable equivalents in the target language.

Keywords: Exocentric Compounds, *idāfa*, Metaphor, Metonomy, Translation
Introduction
One of the most noticeable problems of translation, in English and Arabic, is the non-literal lexical words that cannot be rendered word for word. These lexical items are ready-made and must be understood metaphorically in order to produce an accurate translation in the target language. However, the Arab translator might not be aware of the hidden non-literal, and sometimes cultural, meaning that affects his/her translation. The paper examines specific lexical items that capture this problem in Arabic and English phraseology, which are the English compounds and Arabic *iḍāfa*. It dedicates a section on their linguistic behaviour in terms of their semantic and syntactic structures then focuses on the difficulties of their translation in the two languages.

1. English Compounds
Compounding, as Plag (2003, p. 132) argues, is "the most productive type of word-formation process in English, <and> …is perhaps also the most controversial one in terms of its linguistic analysis.". He basically defines compounds as a "combination of two words to form a new word" (2003, p. 133) and then elaborates more precisely by noting that a compound is "a word that consists of two elements, the first of which is either a root, a word or a phrase, the second of which is either a root or a word." (Plag, 2003, p. 135).

Regarding the structure of compounds, Ball (1939, p. 68) points out that compounds are either hyphenated like *cold-blooded* or is a solid compound, like *bridesmaid*. Plag states that the left-hand member modifies the right-hand member in English compounds. For instance, the compound *film society* can be interpreted as a kind of a society that is concerned with films. Other examples include *knee-deep* and *parks commissioner* where the former refers to the deepness of water, while the latter is interpreted as a commissioner occupied with parks. The structure these compounds exhibit is called a modifier-head structure, which means that the head in these compounds is modified by the other member of the compound. (2003, p. 135).

In addition, Plag elaborates on compound heads by pointing out the right-hand head rule, which explains how compounds function. The rule basically states that most of the syntactic and semantic information the compound inherits are from the head. Thus, a compound is a verb if the head is a verb like *deep-fry*, a compound is a noun if the head is a noun like *beer bottle* or a compound has a feminine gender if the head has a feminine gender like *head waitress* (2003, p. 135). Plag also states that if the compound is pluralised then the head is pluralised and not the non-head. For example, *park commissioners* is the plural of *park commissioner* and not *parks commissioner*.

Moreover, Plag states that there are different compounding patterns in English and it is the same in many languages, but he solidly emphasises the fact that words from all word classes do not combine freely to form compounds. According to Plag, compounding patterns can be established according to the nature of their heads, which means that compounds may have nominal heads, verbal heads, and adjectival heads. Still, Plag claims that there are occasions where classifying compounds based on the syntactic category of their heads may not be as clear as it should be because there are several words in English which belong to more than one category. For example, *walk* can be a verb and a noun; *blind* can be an adjective, a verb and a noun. Plag (2003, p. 142) then categorises compounds into four major categories:
1-Nominal compounds (N):
   e.g. N. film society
   e.g. V. pickpocket
   e.g. Adj. greenhouse
   e.g. Prep. afterbirth.
2-Verbal compounds (V)
   e.g. N. brainwash
   e.g. V. stir-fry
   e.g. Adj. blackmail
   e.g. Prep. downgrade
3-Adjectival compounds (A)
   e.g. N. knee-deep
   e.g. V ـــــــ
   e.g. Adj. light-green
   e.g. Prep. inbuilt
4-Prepositional compounds (P)
   e.g. N. ــــــــ
   e.g. V. breakdown
   e.g. Adj. ـــــــ
   e.g. Prep. Into

Munat notes that that compounds belong to a word class and can be identified by their head constituent, while nominal compounds are ‘part of the word class known as nouns, serving to identify objects, people, or concepts’ (2002, p. 148). These nominal compounds, as Plag points out, fall into three subclasses and are: nominal compounds involving a noun as a non-head, nominal compounds involving a verb as a verb-head and nominal compounds involving an adjective as a non-head. In English, nominal compounds are the most common type of compounds and most are right-headed. Still, nominal compounds, as Plag (2003, p. 145) maintains are not easy to analyse, e.g. laser printer, letterhead, bookcover, redneck, loudmouth, greybeard, pickpocket, cut-throat, and spoilsport.

The compounds laser printer, letterhead, and bookcover are examples of nominal compounds denoting a subclass of the referents of the head: a laser printer is a kind of printer, a bookcover is a kind of a cover and a letterhead is the head or top of the letter. Plag states that "the semantic head of these compounds is inside the compound, which is the reason why these compounds are called endocentric compounds." (2003, p. 145). On the other hand, the compounds redneck, loudmouth, greyhound, pickpocket, cut-throat, and spoilsport are not endocentric compounds but rather exocentric compounds, which, according to Plag, mean that their semantic head is outside the literal meaning of the compound. These compounds refer to persons since redneck is a kind of a person and not a kind of neck. Similarly, loudmouth and spoilsport denote types of persons and not a kind of a mouth or sport, as the former refers to a kind of person and the latter to a person who spoils other people's good time.

The adjectival type of compound, as Plag (2003, p. 152) notes, can have nouns or adjectives as non-heads. The non-heads in adjectival compounds can function as a modifier or as an argument for the head.
Plag argues that compounds such as blood-red, dog-lean, and knee-deep can be interpreted in various ways, depending on the semantics of the members of the compound and on the relationship between them. Blood-red means red like blood, dog-lean means lean as a dog and knee-deep means deep to the height of the knees. The interpretation here involves a comparison and quite often the first element functions as an intensifier in these compounds. (2003, p. 152).

On the other hand, the first element in compounds like sugar-free, structure-dependent, and girl-crazy functions as an argument position for the adjective and appears next to a preposition when interpreted by the reader. For instance, there is free of sugar, dependent on structure and crazy for girls.

In the case of the verbal compounds, the following sets illustrate the three types of verbal compounds:
1-Noun as non-head
   e.g. proof-read, chain-smoke, ghost-write
2-Adjective as non-head
   e.g. deep-fry, shortcut, blindfold
3-Verb as non-head
   e.g. stir-fry, dry-clean, freeze-dry

Plag argues that the best way to analyse verbal compounds is through back-formation or conversion process. Therefore, the compounds in (1) are back-formations from nominal compounds such as proof-reading or ghost-writer. On the other hand, the compounds in (2) are involved with conversion as in to take a shortcut or to blindfold. However, Plag also argues that the compounds in (3) are the product of neither back-formation nor conversion since they refer to events that involve two events joined together. For example stir-fry means to stir and fry simultaneously.

Even though Plag demonstrates the nature of compounds and the various types of compounds, he does not elaborate on the relationship between the two (or three) elements of the compound. On the other hand, Warren's study (1978) sheds light on this relationship and determines the nature of the semantic relationship of the two components of the compound. Warren's study does focus only on noun-noun compounds.

1.2. Warren's Semantic Patterns of Noun-Noun Compounds
Warren points out that there are four types of semantic classes for these compounds. The first type expresses the constitution and resemblance class, the second class expresses belonging to, the third class displays location and the fourth class expresses purpose and activity as follows.

1.2.1. Constitution and Resemblance
In this type, Warren (1978: 82) includes two classes of compounds. The first includes the Source-Result compounds, which Warren defines as "compounds in which what is indicated by one member is that which wholly constitutes what is indicated by the other member." (1978, p. 82). Also, Warren subdivides source-result compounds into the Material-Artefact, Matter-Shape, Parts-Whole and Non-Material Substance-Whole.
The second class of compounds in the constitution and resemblance is the Copula compound. They are defined as compounds "in which both members can be said to be two alternative "names" for the same referent." (Warren, 1978, p. 82). Similarly, this class of compounds is subdivided into the Attributive, Subsumptive and Adjective-Like Modifier.

1-Source-Result compounds

The first subdivision of the Source-Results compounds is Material Artefact. Warren points out that the source noun indicates that the source "must have the feature + Material for a compound to fit in this group." (1978, p. 82). Examples of this compound category are paper sack, leather belt, silver bowl and tin cup. In addition, the result noun must have "the feature + Man-made and + Concrete." (Warren, 1978, p. 83). For example, there are rubber boots, cornbread, steel roof and brick wall. These compounds permit a prepositional paraphrase which involves of, for instance, bowl of silver and door of metal. Further, Warren argues that the Material-Artefact compounds are not problematic since it is possible to describe their semantic nature.

The second subdivision of Source-Result compounds is Matter-Shape compounds. The result noun here suggests the shape or form of the substance which is indicated by the source-noun. The result noun may be the result of main activity such as gold leaf, land site or land plot, or the shape is natural for the source-noun to occur like raindrop, airwave or silicone fluid. (Warren, 1978, p. 85).

Next subdivision is the Parts-Whole compounds. In this type of compound, A represents the parts or the whole of B. The source-noun, as Warren states, is necessarily countable like student group, two-storey mansion, 34-hour week or National Symphony Orchestra League. Moreover, the result-noun is a noun that indicates a plural quantity like class, group or team. The result-noun may also indicate a whole of the subcomponent as indicated by the source-noun like two-part bridge or four-lane freeway. (1978, p. 88).

The fourth subdivision is the Non-Material Substances-Whole compounds. Warren states that the Source-noun and the Result-noun in this kind of compound indicate an abstract entity with an abstract connection between them like tax-exemption, divorce case or family-community. In addition, Warren divides the Non-Material Substances-Whole into two subgroups; the Tennis-Match compounds and the Subject Matter-Whole compounds. Regarding the Tennis-Match compounds, Warren points out that "A and B are combined in these combinations to express an abstract Source-Result relation, A representing the non-material Substance, sometimes implying Cause which constitutes B, the Whole or the Outcome." (1978, p. 92). Examples of this compound are tennis match, sandwich snacks and base-ball game. Regarding Subject-Matter-Whole compounds, in this compound, A implies information about B which is the Whole of A. For example, drainage problem implies that drainage constitutes a problem. A similar example is language problem which implies that people do not understand other languages which of course is a problem. (1978, p. 93).

2-Copula compounds

According to Warren, these compounds "consist of nouns that are alternative names for the same referent." (1978, p. 98), and she divides them into Attributive, Subsumptive and
Adjective-like Comment-Noun. Regarding Attributive Copula compounds, Warren states that if A indicates status, age, sex, or race of B, then B is animate as in baby brother, veteran salesman, free-lance investigator or Baptist teetotaler. However, if A indicates the function or sometimes the kind of B, then B is inanimate like nursery school, market place, or ransom money or gala concert. In the case of Subsumptive Copula compounds, Warren argues that compounds with an animate B like hound dog, codfish or bossman are few. Compounds with an inanimate B are greater where which A represents B’s function such as study room or hotel building or the subspecies of B like guerilla war or maple trees (1978, p. 101). As for Adjective-like Comment compounds, as the name says, Warren points out that adjectives are part of these compounds. The Comment-Noun here "suggests properties rather than entities, which is shown by the fact that synonyms of the comment-noun are often adjectives and not nouns." (1978, p. 101). For example, there are chief store, fellow student, key issue and favourite painting.

1.2.2. Belonging To
In this second type of Warren's compound classes, three divisions occur: Whole-Part, Part-Whole and Size-Whole.

1-Whole-Part
In this type of compound A indicates the whole of B which is the part of A, which is illustrated in four subdivisions. The first subdivision is Object-Part compounds. A here is concrete and so is B, however A is inanimate. There are examples of this compound where A is a building, room, plant, area or a body and B is a part of a body like prison door, hotel porch, garlic clove, lobby floor or eyelid or ghetto wall. (Warren, 1978, p. 126). The second subdivision is Group-Member compounds. A here is a group of people, organisation, or community and B is a member of this group like family man or union member. In addition, B may have a function as a member of a subunit like school board.

The third subdivision is Object-Geometrical Outline compounds. B here may be the top or base of A like roof top, cigarette butts, or may be the width or height of A like heart girth or water level, or the centre of A like nerve centre, or may be the front or side of A like pool-side or water front, or may be the corner of A like street corner or loophole. (1978, p. 131). The fourth subdivision is the Residual Cases. B here is not part of A in the same sense as in the previous divisions. However, it is linked or is belonging to A like bank customers or TV audience where B is animate. It may also be inanimate in examples like telephone number or household chore. (1978, p. 133).

2-Part-Whole
This second class of belonging to compounds has three subtypes of compounds under it. The first type is the OBJ-Place where B indicates the place or container of the occurring entities like flower garden or featherbed. B may also indicate the time of A in OBJ-Time type compounds like golf season or springtime. (1978, p. 146). The third type of the Part-Whole is the Part-OBJ where it is the reverse of Whole-Part compounds. B here may indicate the feature of A as in high-speed buses or top-quality hand-gun, or it may be the possessor and defined by the possession like gunman or horseman. (1987, p. 148).
3-Size-Whole

The third type of belonging to compounds has five subtypes of compounds under it. A may refer to the physical size of B like 19-foot female or half-mile track. It may also indicate the duration of B as in 4-year contract, a ten-hour day or a full-time student (1978, p. 153). Warren also states that it may indicate a currency as in $200 dinner or it may indicate the power size as in 20-megaton bomb. Finally it may indicate the position on a value scale like low-class crook. (1978, p. 155).

1.2.3 Location

This is the third type of Warren's compound classes and it has four classes: Goal-Object, Place-Object, Time-Object and Origin-Object. In Goal-Object, A indicates the place the aim of B is directed toward, which represents its goal. For example, moon rocket or downhill trend. (1978, p. 163). The second compound class is the Place-Object where A represents the place of B and may indicate a concrete place-concrete, inanimate entity like ghetto street, home offices and island base. It may indicate a concrete place-animate entity like farm people, hospital nurse and classmate and may also indicate a concrete place-abstract entity like school dance and workshop session. In addition, A may represent an abstract-place-concrete entity like school friend and World Series hero. Finally, A may represent an abstract place-abstract entity like law degree and showbiz career. (1978, p. 174).

The third compound class is Time-Object where A represents a period or a point of time. A here may indicate a time-animate entity like weekend guests and afternoon clerk, and it may represent a time-concrete, inanimate entity like night club, Sunday paper and Friday mail. (1978, p. 179). B may, just like A, represent a time or an event resulting from a human activity like Thursday evening or summer music festival.

The fourth compound class in the Location compounds is Origin-Object, which includes two main groups; one is the Place of Origin-Object, and the other is the Causer Result group. The former group may indicate a place of origin with an animate entity where B is animate and A is the background like Harlem boy and Hollywood girls. A also may represent the place of origin of an inanimate entity which is B as in hospital bill, welfare check and government funds. (1978, p. 184).

The second group of Origin-Object is the Causer Result compound. A here is not the place of origin, but rather the causer of B. A may be inanimate like bullet hole, hay fever and poll figures or animate like student newspaper, Nobel prize and Christian Dior shoes. (1978, p. 186).

1.2.4 Purpose and Activity

The fourth and last type of Warren's compound classes expresses purpose and activity whereas in purpose-class B as Warren points out it "may be an object, an event or an animate being, is defined by the indication of its purpose." (1978, p. 197). Warren uses the two linguistic terms Goal and Instrumental in this class to deal with the semantic roles. B as an instrument may be a container for the goal of containing A as in mail box, beer bottle, and salad plates. B may also be a place for fixing or putting A like drink tray and flag-stick. In addition, B may be a vehicle for transporting A as in sewer pipe and laundry truck. (1978, p. 201).
Furthermore, B may be defined by A in which A indicates the intended place for B as in *tablecloth, bedside table,* or *table spoon.* Also, A may be used to indicate the event or social activity of B like *sports car, evening gown* or *emergency telephone.* However, other compounds in this class have A as the Goal or event to define B which is the time of the event as in *dinnertime* and *labor day.* (1978, p. 204). Moreover, A may be the Goal that is achieved by the Instrumental/Causer, which is B as in *car key* and *teaspoon.* Finally, B may be an object intended for use by a body part, which is the Causer A, such as football, *hand grenade* and *mouthpiece.* (1978, p. 208).

In the activity class, B may refer to a single animate being, a group of people or an organisation. In the case of a single human being, it may refer to one with a specific reference like *probation officer, Foreign Secretary,* or *Mortgage banker.* In the case of a group of people reference, we may have compounds like *Bible Society* and *Foreign Relations committee,* while in the case of organisational reference, we may have compounds like *fire department, power company* and *personnel office.* (1978, p. 212).

The above classes demonstrate that the constituents of the compound have a semantic relationship that then affects the compound. However, Warren's pattern of nominal compounding has not been without criticism. Benczes (2006, p. 34) argues that this pattern covers the endocentric compounds and does not pay attention to the metaphorical exocentric ones. According to Benczes, the only way to interpret and understand these compounds is by analysing conceptual metaphor and metonomy. She states that metaphor is "based upon two entities that resemble one another." (2006, p. 48), while metonomy is when "we are using one entity or thing to provide mental access to another thing that is related to it in some way." (2006, p. 51).

Moreover, Benczes points out that conceptual metaphor and metonomy act upon compounds on either one or both of the compound constituents (modifier and profile determinant). For example, the compound *heartland* is an example of a metaphor-based modifier, which means the central part of a land or country, where heart is a metaphor for the central location of the land. Thus, the modifier specifies the location of *land.* (2006, p. 91).

In addition, Benczes includes *jailbird,* which means a person serving a prison sentence, as an example of a metaphor-based profile determinant. Benczes argues that in order to interpret this compound we have to understand the concept of the two inputs involved: the source domain 'imprisoned person' and the target domain 'caged bird.' The compound here illustrates the imprisoned person as an image of a caged bird, and, therefore, links the two domains yielding a blend of the two concepts manifested in the compound. (2006, p. 97).

Furthermore, Benczes shows that there are occasions where both the modifier and the profile determinant are metaphorical. For example *flame sandwich,* which means a note consisting of a negative comment between two positive comments, is an example of compounds with three concepts. The first is a 'sandwich' domain, the second is a 'line of comment' domain, and the third is 'argument/fire' domain. Benczes indicates that the negative comment is situated between the positive ones which are metaphorically similar to the filling of a sandwich situated between two slices of bread. The second domain is illustrated by the following: the slices of bread are the positive ones while the sandwich filling is the negative one and the third domain is
understood by linking argument to flame metaphorically. The reason for choosing *flame* instead of *fire* is because, as Benczes logically argues, there is an element of suddenness with in *flame* and it is not as big as *fire* which is followed by a positive comment (2006, p. 105).

In addition, Benczes argues that metonymy also plays a part in yielding creative compounding. For example, *phone neck, mouse wrist* and *Nintendo thumb* are compounds with metonymy in both constituents. These examples denote the pain caused by using the aforementioned gadgets; therefore, *phone neck* is metonymical for the pain felt in the neck caused by the holding of the phone for a long period of time. The same interpretation applies to the other compounds (2006, p. 156).

Indeed, the creative compounds that Benczes demonstrates are metaphorical and metonymical, which means that the only way to interpret them is that we have to understand the source and the target domains involved along with their conceptual blending. Therefore, any text that includes these compounds will puzzle translators since they carry non-literal meanings.

The two studies of Warren and Benczes focused on the semantic content of compounds. Warren’s study focused on the semantic classes of nominal compounds based on the purpose, location, constitution, and belonging and provided examples for all types. This study is one of the most important studies in compounding because of the detailed classification of nominal compounds and the semantic relationship between the components. However, Warren’s semantic focus was on endocentric compounds, which can be understood by interpreting the literal meaning of the components of the compound. Indeed, all the examples provided by Warren were understood by rendering the compound word for word. Yet, Warren did not cover the exocentric compounds, the ones that cannot be understood by interpreting the components of the compound. On the other hand, the study of Benczes shows that the literal interpretation of compounds is not always applicable because of the metaphorical meaning of the exocentric compounds. In fact, the analysis of the conceptual metaphor and metonymy is the only way to interpret the meaning of the exocentric compounds, as shown in her examples. Both studies are significant because they refer to the semantic content of compounds, with each study focusing on a type of compounds (endocentric/exocentric) and indicate the meaning they have. The difference between the two studies is that Warren’s study refers to the endocentric compounds only, whereas both the endocentric and exocentric compounds are included in Benczes’s study. Foreign language learners can benefit from both studies, but relying on the classification of Warren is not enough for the understanding of the English compounds.

2. Arabic *Idāfa*

Like English, Arabic includes a two item combination in its linguistic repertoire. Emery (1988, p. 34) states that the components of this item in Arabic are referred to as words كَلِمَتَان or as a root. However, Emery also argues that roots in Arabic cannot form compounds since they cannot occur independently. Likewise, Ryding (2005, p. 205) notes that "in Arabic, two nouns may be linked together in a relationship where the second noun determines the first by identifying, limiting, or defining it; thus the two nouns function as one phrase or syntactic unit". Ryding states that this Arabic linguistic item is إضافة *idāfa* whereas in English, the item is referred to as a 'genitive construct', 'construct phrase' or 'annexation structure'. Emery notes that
idāfa in Arabic also has a head modifier type and can be divided in endocentric and exocentric idāfa, which are similar to the English ones.

Ryding (2005, p. 205), on the other hand, elaborates by pointing out that the first noun has "neither the definite article nor nunation because it is in an "annexed" state, as determined by the second noun" while the second noun is "marked either for definiteness or indefiniteness, and is always in the genitive case." (2005, p. 205). Emery points out that the construct idāfa is "a typically Arabic construction. The "idafa [sic] is primarily a structure in which two nouns or nominals are linked together in a head/modifier relation" (1988, p. 36). Moreover, Hassan (1975, III, p. 3-29, cited in Emery) divides idāfa into two types: namely, pure and not pure, and points out that the head in the former is an inanimate undervided noun and is not separated from the modifier, while the first element in the latter is animate and is a derived or deverbal noun and is separated from the modifier by a pronoun. This point is echoed by Al-Khateeb and Mosluh (2002, p. 95), who elaborate by pointing out that the reason pure idāfas are termed 'real' idāfa is because the function of the modifier is to define or specify the head and link relation between them.

Likewise, Ryding (2005, p. 221) maintains that 'unreal', 'false' or 'unpure' compounds are called 'adjective' idāfa because the adjective serves as the first term where it acts as the modifier of the noun. Ryding elaborates by stating that this adjective "may take the definite article if the phrase modifies a definite noun", which then violates the general rule of genitive structure. This 'adjective' idāfa, as Ryding (2005, p. 222) asserts, is frequent in Modern Standard Arabic because of its use to express newly coined, 'long-range' terms.

Also, Ryding stresses that the first term of the adjective idāfa does not have the definite article when modifying an indefinite noun, e.g. They are called evergreen trees تمسمى أشجار دائمة الخضرة (the adjective idāfa as a predicate of an equational sentence modifying an indefinite noun).

Moreover, the first term of the adjective idāfa, according to Ryding (2005, p. 223), does not have the definite article when serving as the predicate of an equational sentence, in which it agrees with the noun it refers to in case, number and gender, e.g. The Earth is circular in shape الأرض مستطيلة الشكل.

In addition, Eid (2005, p. 438) argues that pure idāfa can have the meaning of the preposition في (in, at, on). For example, ʻuthmān the martyr in the house' means 'ناموس شهيد الدار. The pure idāfa can also have the meaning of the preposition من 'min' (of, from). For instance, خاتم ذهب is 'a ring of gold', or could be a definite articleالناموس شهيد الدار meaning 'the nations' civilisation'.

Furthermore, Ryding (2005, p. 206) states that there are different types of idāfa. She provides examples with each type as follows:

**1-Identity relationship**

In this type, the second noun defines or explains the 'particular identity' of the first noun. For example:
2-Possessive relationship
The first noun in this type belongs to the second noun, e.g. The leaders of the tribes زعماء القبائل

3-Partitive relationship
Ryding states that in a partitive relationship "the annexed term (the first term) serves as a determiner to describe a part or quantity of the annexing term" (2005, p. 206). Ryding also notes that this should include a quantifier noun, such as 'some', 'all' or 'most', numbers and superlative constructions.

   e.g. Most of the seats معظم المقاعد (definite)
   e.g. A quarter of a Riyal ربع ريال (indefinite)

4-Agent relationship
The second term, as Ryding notes, is the agent of the action, while the first term is the name of the action, e.g. The squeaking of the door صرير الباب.

5-Object relationship
Ryding (2005, p. 208) points out that the second term in this type of structure is the object of an action and the first term is "either the name of the action, or an active participle that refers to the doer of the action" (2005, p. 208). The following examples illustrate that the first term is a verbal noun that then refers to the action.

   e.g. The solution of the problems حل المشاكل (definite)
   e.g. Opening fire إطلاق النار (indefinite)
On the other hand, the following examples show that the active participle, which is the first term, denotes the doer of the action, e.g. The decision-makers صانع القرار (definite)

6-Compositional relationship
Ryding (2005, p. 209) also states that the second noun in this type of structure expresses the nature of the first noun, e.g. Bouquets of flowers سلسلة جبال and A chain of mountains بقات زهور.

7-Measurement relationship
Ryding maintains that in this type of structure, the first noun expresses "the nature of the measurement and the second (and third) the extent or the measurement itself" (2005: 209), e.g. A stone's throw كيلو الموز and a kilo of bananas مرمى الحجر.

8-Contents relationship
In this type, Ryding simply states that the first noun denotes a container while the second noun denotes its contents, e.g. Boxes of gold صناديق الذهب.

9-Purpose relationship
Here, the particular purpose or use of the first term is explained or defined by the second term, e.g. A rescue plane طائرة الإنقاذ and Greeting cards بطاقات التهيئة.
10-Quotations or Title relationship

Ryding (2005, p. 210) indicates that in this type the second term is a quotation or a title where "the words of the title or quotation in quotation marks are considered to be set off from the case-marking requirements of the second term of the Ḳāfa, and are inflected independently, not necessarily in the genitive" (Ryding, 2005, p. 210), e.g. The book The Thousand and One Nights and A lecture entitled "The Middle East and its Challenges".

As for Emery (1988, p. 37), he classifies Arabic noun and adjective Ḳāfa according to the various types of meaning relationships as follows:

I-Endocentric Ḳāfa:

a. Noun Head + Noun Modifier
   i- Head that is a modifier, e.g. طائرة هلیکوپتر 'helicopter'
   ii- Head that belongs to/comes from the modifier, e.g. رأس السهم '.arrowhead'
   iii- Head contains/is made up of a modifier, e.g. سفينة البضائع 'cargo ship'.
   iv- Head is verb-ed by modifier, e.g. سفينة بخارية 'steamship'
   v- Head that is like the modifier, e.g. مسيرة طالبة 'T-square'

b. Deverbal / Noun Head + Deverbal / Noun Modifier
   i- Head of the modifier (modifier being the goal), e.g. صانع الأحذية 'shoemaker'
   ii- Head + modifier (modifier being location, time), e.g. حلم البقعة 'daydream' or عامل المزرعة 'farm worker'
   iii- Head that is a modifier+is, e.g. دول المواجية 'confrontation states'
   iv- Head that is Modifier+ed, e.g. أملاح الشم 'smelling salts'
   v- Head at / on / where something is modifier-ed, e.g. نقطة التشبع 'saturation point'

2-Exocentric Ḳāfa

Emery argues that exocentric Ḳāfa are not "apparently productive in MSA" (1988, p. 38). He uses a couple of examples from Classical Arabic, such as ابن أوى 'jackal' and ذات الأجر اسم 'rattlesnake'.

Most importantly, Arabic Ḳāfa have their own contexts as al-Hagawi (2005, p. 172) argues. Al-Hagawi demonstrates that the modifier of the Arabic Ḳāfa appears after an adverb of time or place. For instance, there is قبل ظهر 'before noon', منذ الصباح 'since morning', 'between the two castles', or خلال الاجتماع 'during the meeting'. In all these examples, the modifier comes after the adverbs of time and place. Thus, the modifiers are القصور, الصباح, الظهر, and الاجتماع. Also, the modifiers come after numbers such as 'six months', 'a thousand soldiers', 'third news(flash) or 'million dollars'. Another context is after the superlative adjectives as in 'the smallest creature', 'best case/condition' or 'the greatest explorer'. Clearly, the modifier in these Ḳāfa is أفضل حال 'best condition' and الأطراف 'the greatest explorer'. Finally, modifiers may come after dependent words, as in كلا الجنسين 'both persons' or كل الناس 'all the people'. As shown in these examples, the modifiers are the الأطراف and the الشخصين الأطراف and the الأطراف الشخصين الأطراف.

3. Translating English Compounds and Arabic Ḳāfa

Based on the above discussion, compounds and Ḳāfa are some of the most creative linguistic entities in English and in Arabic. They make languages economical since two words or
concepts can be introduced as one linguistic item. Compounds and *idāfa* share certain characteristics, such as having a head and a modifier as components of their compounds and having endocentric and exocentric types. Most Arabic endocentric *idāfa* can be translated into English with ease. For instance, قطار الصباح, *qatār as-Sabāh* has a literal meaning and is translated 'morning train'. Other similar examples are معلمو المدرسة, *mālīmu māhdīrasa* and فضاء المدرسة, *fāṣādī māhdīrasa*. The same concept applies when translating English endocentric compounds into Arabic. For example, *TV audience* and *bank customers* are translated as مشاهدة التلفاز, *maşahada al-tifāz* and عملاء البنك, *mašala al-bank*, respectively.

However, translating compounds that do have an idiomatic meaning can be difficult for translators. For examples, translating exocentric compounds like *jailbird* can be quite puzzling since the word has no literal meaning and the intended meaning is complex due to the blending of two concepts. (Benczes, 2006, p. 97). This compound is an example of a metaphor-based profile determinant and means 'either a person serving a prison sentence or is an ex-convict’ and can only be understood by the two concepts involved (see above). The Arab translator cannot understand this compound unless s/he blends the two concepts successfully to produce the equivalent خارج سجن أو مسجون. Another puzzling example is the compound *flame sandwich* which is 'a note consisting of a negative comment between two positive ones'. Benczes (2006, p. 105) suggests that this compound has three domains (see above). When an Arab translator encounters this compound in a text s/he will not be able to translate it mainly because of the metaphorical element involved in its meaning. The translator needs to understand that the negative comment lies in between the two positive ones.

Other examples that support the difficulty of rendering exocentric compounds are *chain-smoker* and *couch-doctor*. The former compound refers to an excessive smoker, who indulges in smoking one cigarette after another (مدخن شرر). Translating such figurative compound will puzzle the Arab translator, who might not be aware of the concept of linking smoking cigarettes non-stop to a metal chain. The conceptual similarity lies in the image of connected metal rings that form a chain and the act of smoking a cigarette immediately after finishing with the previous one. Hence, back-to-back smoking draws a similar image of a chain that is linked by metal rings. Only a knowledgeable translator can link the two mental concepts in order to provide the translation equivalent. On the other hand, *couch-doctor* may not harbor a deep mental conceptual framework like *chain-smoker*, but pose a similar threat to the Arab translator. This is because *couch in couch-doctor* might not, on the lexical surface, show the meaning of the compound, which is a "psychiatrist" (طبيب نفساني). However, if the translator is able to link between this compound and the image of a psychiatrist, which involves him/her sitting in a couch and listening to a patient, then s/he will be able to yield a valid translation.

Other compounds might not pose a translation threat from a conceptual framework, but they tend to be challenging because of the culture-bound meaning that is attached to them. Such examples of culture-bound compounds are *dime-dropper*, *double-decker*, and *moonshine*. The unified difficulty of these three compounds is their cultural input. *Dime-dropper* means either a snitch or an informant for the police in English and مخبر سري أو واسط in Arabic. The dropping of ‘dime’ revolves around the image of a snitch who heads to the public pay phone and inserts a dime to call the police and informs them about an illegal activity that is taking place nearby. This is attached to the culture of crime informants, ex-convicts, who work for the police as the only
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way to avoid going to jail. Therefore, the compound is used to refer to someone who snitches on others.

Regarding *double-decker*, ambiguity is achieved here since this compound refers to either a two-level bus (بان ذو طابقين) or a two-layer sandwich (محشوة بأكثر من طبقة من الجبن واللحوم). Only a translator who has an encyclopedic and cultural knowledge can render this culture-laden compound effectively. A translator who is not aware of the ambiguity here might provide one of the two senses in an invalid context.

As for *moonshine*, two senses are contained here; it either means ‘nonsense’ (كلام لا طائل), or ‘an illegally distilled alcohol’ (خمر مستفرط وغير مركح). The second meaning is used in the southern states of the United States of America, such as, Texas, Alabama, Louisiana, etc. which adds cultural value to the compound. This specific cultural meaning does not conjure up a universal meaning that the Arab translator hopes to find or is aware of, which will either forces him/her to use the first sense ‘nonsense’ or opts for a literal translation. Both options will damage the intended meaning of *moonshine* and affects the translation of its context. Thus, cultural knowledge is a must for the translator who comes across such culture-bound compounds. Similarly, Arabic has several *idāfa* that can be difficult to translate into English. For instance the *idāfa* شيخ المترجمين literally means 'sheikh of the translators', which does not make sense to non-native speakers, as this *idāfa* is culture-specific. This *idāfa* means that a person is knowledgeable and has a high status in translation. The reason the word 'sheikh' is chosen for this *idāfa* is because 'sheikh' in Arab culture denotes a person of high rank or stature, and it is also honorific for people versed in religious ways or even village elders. Thus, blending the concepts of 'sheikh' and 'translator' produces this unique *idāfa* that emphasises both high status and knowledge in the field of translation. Other *idāfa* that might cause some difficulty in rendering them to English are 'ابن حرام' and 'ابن خلال'. Both are used as adjectives; however, the former has a literal meaning along with the figurative one. The former literally means 'a bastard son/love child', but when used figuratively, it may mean something like 'cheater', 'deceiver' or 'disloyal', depending on the context. Therefore, this *idāfa* is definitely used when degrading a person. On the other hand, 'ابن خلال' is used to praise a person and may mean something like 'trustworthy', 'helpful' or 'kind', again, depending on the context.

Other exocentric *idāfa* cases that could pose a threat to the translator are *مخروط البضعة* and *الدم에게 النسيم السبالي* both are *idāfa* that might cause some difficulty in rendering them to English. The first example when translated literally mean 'of good fleshy meat', but the intended exocentric meaning is 'of massive girth' or simply 'a big man'. Such *idāfa* might not lose most of the intended meaning when rendered literally, but it is not natural in English. Still, this literal translation is not far from the figurative meaning, which might indicate the unpacked meaning to the translator. Thus, s/he can modify the translation equivalent to suit the metaphorical intention and achieve naturalness in the target language.

In the second example, *مخروط اللحية* a literal translation of this *idāfa* will not provide any hints to refer to the intended meaning, since the literal translation would end up as 'a coned beard'. This equivalent sounds unnatural in English, which disqualifies the impact of the translation in context. Interestingly enough, the proper translation is 'a lengthy and thin pointy beard'. This metaphor-based *idāfa* can only be understood if the translator is aware of the feature
of the مخروط، which is cone-shaped in a sense that it is pointy and lacks the 'bushy' feature of a typical beard.

As for يئاهم ايسابنل، it creates more problems than the other two exocentric idāfa. This can be attributed to the choice of words used in the head and modifier. يئاهم conjures up the concepts of a 'mean', 'vile' or 'wicked' person, and ايسابنل means 'the hair of the moustache'. A translator who confronts such idāfa will render it as 'a vile hair of the moustache', which is erroneous because it cannot be translated word for word. The metaphorical-laden sense adds a layer of difficulty for the translator who is oblivious to the intended meaning, which is 'a contemptible or despicable person'. One might consider this idāfa as culture-specific due to the fact that insults towards facial hair are a sign of a status of a person in certain parts of the Arab world. An opposite expression that denotes a positive image of a person is لحية غانمة (a blessed person). However, the latter is an idiom rather than a compound in Arabic, which literally means 'a winning beard'. The pattern here is that adjectives used for facial hair either denotes a positive or a negative image in the Arab world.

Conclusion
The present study discussed English compounds and Arabic idāfa in terms of their contrastive analysis in order to provide a solid linguistic background on these two phraseological entities. The study also paid attention to their literal (endocentric) and figurative (exocentric) semantic senses for translational purposes. The examples show that exocentric English compounds and Arabic idāfa are not easy to render due to their metaphor and metonymy-based meanings. In addition, cultural attachment to the intended meaning of these multi-word items adds another degree of translation difficulty to the Arab translator. Therefore, successful translation of compounds and idāfa should be supported by both cultural knowledge and competence and performance in English and Arabic.

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Is Self-assessment a Credible Indicator of Translation Competence?

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Abstract
In his inverse translation competence model Campbell (1998) investigates self-assessment as an element in the monitoring of translation into the second language. Relatedly, the current study attempts to test the applicability of that model on translating into the first language through a conceptual replication experiment. Thus, it presents a quantitative methodological analysis of multiple translations produced by student-translators. Hence, this paper, as a part of a larger study, reports on the replication of only one of the two dimensions of monitoring (self-assessment and real-time editing). Specifically, it investigates whether the student-translators’ general assessments of their own ability to translate relate to their translation competence and, if so, to what extent do they specify it. The results of this study lead to the conclusion that self-assessments, based on the participants’ awareness of their output, are less credible in estimating translation competence than the general assessment of the tutor, and of quality assessment by multiple raters.

Keywords: quality assessment, self-assessment, translation competence, tutor’s assessment
1. Introduction

This paper describes an empirical investigation of the notion of self-assessment as an element in translation monitoring, which is a component in Campbell’s (1998) translation competence (TC) model. Translation monitoring is one of the three components of Campbell’s model which includes, in addition to monitoring, textual competence and disposition. This study is based on a conceptual replication of this model of translating into the second language (L2) to test its applicability on translating into the first language (L1). However, admits that textual competence and disposition were studied because of the need for a “general model to underpin the teaching and learning of translation” (p. 126), whereas translation monitoring was studied for a purely practical need. It was motivated by the difficulty of convincing students who fail assignments about their real abilities since “(…) they often expressed inordinate surprise; some students seemed to think they were much better translators than they really were” (Campbell, 1998, p. 126). Studying this matter, led him to the inference that it was a facet of TC.

In addition, Campbell (1998) admits that this component was not ‘theoretically underpinned’, which was a major problem in investigating it. He was at pains to mention it, and stressed that his study owes nothing to proposals of monitoring in the context of language acquisition and cognitive psychology, such as Krashen (1977) and O’Malley & Chamot (1990). Thus, Campbell’s (1998) study is based on purely empirical evidence derived from empirically investigating this problem in particular (p. 153).

The current paper reports on the conceptual replication of only one dimension from the two dimensions which Campbell tackles in his investigation of monitoring competence. To clarify, his original study of monitoring includes self-assessment and real-time editing. The first dimension, which is the subject of this paper, refers to the students’ general assessment of their own ability to translate and how it relates to the other components of TC. So, Campbell assumes that their awareness of the quality of their output (self-assessment) can be proposed as a relevant factor in the characterization of TC and, consequently, as one of its indicators. However, the other dimension, for which an independent paper will be devoted, deals with the translator’s opportunity to intervene to improve the output through real-time revision.

2. Definition of Self-assessment

This term is defined by the Oxford English Dictionary as the “assessment or evaluation of oneself or one’s actions, attitudes, or performance”. Similarly, it is defined by the Oxford US English Dictionary as the “(…) assessment or evaluation of oneself or one’s actions and attitudes, in particular, of one’s performance at a job or learning task considered in relation to an objective standard”. Yet, it is a term that is widely used in English in almost all fields of life when judgments are required or made by a person about issues concerning him, his actions and his performance of tasks. The sense in which this term is used in the present study is limited to the one used in learning and teaching, especially of language and translation. However, there are a few studies about self-assessment in translation studies (TS) which will be reviewed after defining and outlining self-assessment in teaching and learning in general.

Generally speaking, self-assessment in teaching and learning is a relatively new concept that is applied and practiced in the processes of learning and teaching at large. It is defined by Boud (1991, cited by Mills & Glover, 2007, p. 2) as “(…) the involvement of students in identifying standards and/or criteria to apply to their work, and making judgments about the
extent to which they have met these criteria and standards”. As Mills and Glover agree to this definition, they suggest that a student’s involvement in the activity of self-assessment develops his reflection and analysis abilities of both his work and the learning outcomes.

Similarly, Blanche and Merino (1989, p. 313) define self-assessment as the information about the learners provided by the learners themselves, about their abilities, the progress they think they are making and what they think they can or cannot do yet with what they have learned in a course. While Coranado-Aliegro (2008, 1-3) relates self-assessment to what he calls ‘self-efficacy’, and contemplates that self-assessment is basically the feeling of mastery which the learner develops over a given task that he performs.


3. Reliability and validity

Since self-assessment could be taken as a measure of the learners’ awareness of the quality of their performance, a look at the questions of its reliability and validity is essential. Ross (2006, p. 3), for instance, concludes that the “psychometric properties of self-assessment” indicate that it is a reliable technique to assess and to yield consistent and dependable results. However, when considering validity, he arrives at the general conviction that, students commonly give higher estimations of their performance and abilities than what their tutors give them. Formerly, Boud and Fachikov (1989) suggest that overestimations are more likely to be found where the self-assessment contributes to the student’s grade on a course. Whatever the discrepancy between student and teacher assessment, it cannot be attributed but to what each party assesses. After reviewing a number of studies, Ross (2006, p. 4) submits that, though self-assessment studies give information about student achievement, such information corresponds only partially to the information given by teacher assessments. The variation is attributed to ‘interest bias’ or to the assessment criteria and information.

Nevertheless, MacIntyre, Noels et al (1997, p. 265-28) focus on the role of language anxiety in instigating biases in self-ratings of second language proficiency. This goes in line with the review made by Blanche and Merino (1989, p. 315), who determined that when the skills to be assessed are clear and detailed self-assessments will consistently agree with the ratings given by external measures. However, agreement of student self-assessment with external measures cannot be taken for granted because students do not necessarily assess accurately. The authors confirm that language learners mostly overestimate or underestimate their proficiency in language. This, of course, leads to the failure of the assessment to correspond to objective external measures such as tutor’s assessment.
Arguments continue as to whether self-assessment is reliable. Dickinson (1987) and Blue (1988), for example, question its reliability and favor assessments made by teachers and specialists. Other studies arrived at similar findings such as Janssen-van Dieten (1989) and Thomson (1996) also discredit the reliability of the learner’s self-assessment and favor the teacher’s evaluation. Conversely, there are studies which accredit the reliability of self-assessment such as Bachman & Palmer (1989) and Blanche (1990).

In fact, it is difficult to account for the inconsistency in the findings of the various studies regarding the issue of reliability due to the differences in the variables which decide, to a large degree, the reliability of the findings. In other words, factors such as the size of the sample, the suitability of the setting, the clarity of the directions and the efficiency of administration definitely affect the reliability of a test. In addition, the characteristics of the participants in the studies, including their age, sex, education, social and cultural background, and the skill and experience they have in self-assessment procedures, all contribute to that variation. Other variables like the test format and the skills being compared can act as additional sources of reliability variation (Bachman, 1990, p. 160-223).

The question of whether to use self-assessment as a measuring device on its own or to compare it with some other well-established external criteria, in terms of validity and reliability, is challenging. Nonetheless, seeking measures with absolute validity and reliability in measuring skills related to language learning could be futile because of the improbability of fully controlling all the variables involved in the process. Consequently, it seems acceptable to use self-assessment and tolerate its margin of error in the same way other measures are accepted and adopted. This conclusion agrees with Gardner’s sum up of the conflicting notions and arguments on using self-assessment (Gardner, 2000, p. 53). Still, pedagogically speaking, self-assessment is one of the tools that are stimulated in the more modern learner-centered approach to language teaching and fit under the social constructivist [Swan, 2005] paradigm of learning (Saltourides, 2006, p. 55).

4. Self-assessment in TS

The studies that have investigated the use of self-assessment in TS, both in translation and interpretation, are scarce. Below is a brief survey of the most focal ones which highlight the function and vitality of this measure.

4.1. Self-assessment in interpretation research

Self-assessment is recommended and employed in the case of training interpreters to improve the quality of performance. Chiaro and Nocella (2004, p. 291), for example, suggest three main areas of operation including training, where the procedures of self-assessment are incorporated. Relatedly, Fowler (2007) empirically investigates the role of self-assessment, along with peer assessment and evaluation, in the training of professional interpreters. It is an attempt to validate the use of those forms of assessment and to inform trainee interpreters to use the feedback in their professional performance. The study concludes that self-assessment, along with peer assessment, are necessary in the training of interpreters because they foster self-awareness of the flaws and errors which accompany performance.

Similarly, Bartłomiejczyk (2007), in a seminal study, recruits eighteen subjects at the same stage of training and asked them to self-assess their output after they interpreted a text from
English into Polish in the light of their strategic processing. The results indicate that there was a noteworthy tendency to negatively assess their performance in terms of faithfulness to the original text and to its completeness, with almost complete negligence of matters related to presentation such as voice quality, intonation, pauses and hesitancy. In addition, she concludes that the results of the study generally cast some doubts on the appropriateness of the procedure of self-evaluation when conducted in the same unstructured way applied in her study. As a result, she suggests the use of assessment sheets, similar to those recommended by Schjoldager (1996) or Hartley, Mason et al. (2003), to attain better results in diagnosing problems of interpreter output (Bartłomiejczyk, 2007, p. 263-4).

Lee (2005) also investigates the usefulness of self-assessment in the teaching of interpretation. Graduate students of translation and interpretation are asked to self-assess their performance to their tutor. The results of the survey disclose that there are, from the point of view of the trainee interpreters, positive aspects in the identification and diagnosis of weaknesses and strengths, enabling them to orient their practice and to allow them monitor and appraise their progress.

Likewise, Arumi and Esteve (2006, p. 159) believe that assessment and self-assessment procedures form a component in the training of interpreters which plays an important role by encouraging self-regulation processes in consecutive interpreting. Postigo Pinazo (2008, p. 208) agrees on the importance of training interpreters to self-assess their knowledge and ability stressing the necessity of developing the habit of identifying weaknesses and strengths, gaps in their knowledge and utilization of skills. She concludes with the suggestion to integrate self-assessment into the different aspects of teaching.

### 4.2. Self-assessment in translation research

A pioneer study, by Fanghanel and Voela (2001), accomplishes through encouraging nine postgraduate students doing their masters in translation to perform formative self-assessments, contend that it is problematic for two reasons. The first is the way of dealing with the notion of “correctness” in translation which, unlike most other disciplines, does not yield itself well to this notion. The second is associated with the nature of translation as an interdisciplinary activity which comprises various “cognitive, social, textual and pragmatic skills and knowledge” (p. 47).

Correspondingly, Martinez and Hurtado (2001, p. 285) consider student self-assessment records as one of the basic evaluation tools in translator training, along with other tools such as teacher’s observation records, translation diaries, documentation sources, error inventories and so on. Similarly, Kose (2011, p. 484-85) uses self-assessment scales to identify the levels of his subjects’ language skills in his study of the effect of form and meaning in translation focused instruction. His self-assessment scale (p. 488) includes six skills: reading, writing, listening, speaking, grammar, and vocabulary and idioms.

In the same way, in a vital study, Waddington (2001, p. 311-325) employs self-assessment, along with teachers’ assessment and a number of other factors, as a tool in the identification of TC. In the study, he uses students’ self-assessment of their ability to translate from Spanish into English. This study is extremely important in that it statistically discloses the relationship between self-assessment and TC. The correlations were significant between TC and native language competence and self-assessment. In the conclusion, Waddington contends that
the main underlying factor is TC, which is closely related to student self-assessment of that aspect and to student native language competence.

A more recent study, conducted by Robinson, Lopez Rodriguez et al. (2006), investigates the introduction of e-learning in the Spanish university system and the opportunities it has provided to ‘reorient translator training’. The study concludes with highlighting the importance of self-assessment describing it as a ‘logical component’ in translator professional training (p. 136).

Finally, a recent study by Fernandez and Zabalbeascoa (2012), which is very close to the current one in its aims and procedures, has investigated the relationship between self-assessment and the performance of trainee translators by correlating their self-evaluation results, based on their answers to post translation metacognitive questionnaires, with their teacher’s assessment. It has focused on the trainees’ identification of translation problems and the justification they give for their own solutions to those problems. It was revealed that the “best-performing students were more strategically and translationally aware in self-evaluating their own translating” (p. 463). The study concludes with the affirmation that there is a significant correlation between the students’ self-evaluation and their level of performance in terms of identifying and solving translation problems. Thus, it confirms (p. 476) that the pedagogy and training must aim at raising this awareness to improve the translation performance of trainee translators.

In conclusion, the use of self-assessment in translation studies research has revealed that it is a relatively appropriate mode to be used in translator and interpreter training because it ensures the trainee’s involvement and amplifies the sense of responsibility towards learning and future work. It is also typically associated with the assessment of the tutor to a degree that can be described as an established relationship. Most of the studies which were reviewed above show the dependency of self-assessment study on the tutor’s evaluation as an external factor to establish its relevance and dependability.

5. The Current Study

5.1. Aim

It aims to examine the relationship between the participants’ self-assessment and their tutor’s assessment as an external measure. In doing so, it intends to confirm or otherwise falsify the assumptions made by Campbell (1998, p. 135-6) that students have good awareness of their ability to translate into their L1. It also aims to explore the extent to which students may consistently overestimate or underestimate that ability. Particularly, Campbell’s (1998, p. 136) conclusion that “Arabic students greatly overestimate their ability [to translate] into their first language” is of great interest in this experiment. It is important here to empirically test the idea that students’ general assessment of their own ability to translate, validated by its correlation with their tutor’s assessment, relate to the other components of TC and can be proposed as a relevant factor which assists in its characterization.

5.2. Participants

The participants of the study were twenty-five MA student-translators for whom Arabic is L1 and English is L2, taking their courses at university in the UK. At the time of the study, they were enrolled in a module of English into Arabic translation. They were doing their Masters in translation at the University of Durham (18 participants) and the University of Salford (7
participants. They were 14 females and 11 males, with an age range between 22 and 41 years, and an age average of 28.28 years.

However, only eighteen participants of them were enrolled in the self-assessment study because one of the tutors declined to give his assessment for private reasons. Thus, the study was disadvantaged by the lack of tutor assessment of seven participants, which reduced the sample to eighteen participants only. This matter weakened but did not eliminate the ability of the study to investigate tutor rating reliability, as opposed to participant self-assessment albeit on a smaller sample than it was originally desired. Consequently, the results of quality assessments (section 6) were used as an additional external measure to secure the reliability and objectivity of the initial findings.

5.3. Data

It comprises qualitative data derived from the participants’ self-assessments of their output on two texts they translated into their L1 (Arabic) in an experiment which was originally conducted for collecting data for a PhD research. The texts were two prose written texts in English, 220 words each, taken from press editorials. Some parts of the original texts were taken out for practical considerations of brevity without affecting the overall meaning and build-up of the texts. A question was addressed to the subjects to self-assess their output at the end of translating each text on a continuum of ten points. In addition, the tutor was asked to give a general cumulative assessment of the level of TC of those particular participants, based on his sustained observation during their studies.

The choice of press editorials over other genre types for this study is well justified and is accepted as a proper selection criterion. Campbell (1998) believes that “while many of the other genres are represented in the materials of translator training courses, this type seems to predominate and is very typical of accreditation examination scripts” (p. 76).

Fortunately, all the participants made self-assessments of their performance on both texts, which made correlation with the tutor’s assessment possible.

5.4. The results

The eighteen participants completed assessments on a continuum of ten values after they finished translating a text as follows:

On the scale of ten below, please, estimate your translation quality of the above text by ticking the box below the score of your choice (10 being the highest):

<p>| | | | | | | | | | | |</p>
<table>
<thead>
<tr>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td></td>
</tr>
</tbody>
</table>

It is the same scale used by the tutor in his general assessment of the participants. In fact, the scale and the criteria that were used by both were easy and explicit. The two texts are referred to as Text One [T1] and Text Two [T2] from now onward. The results, which were ranked and displayed in Table 1 below, illustrate the following:

a) Tutor assessment starts at score 4 on the assessment scale and extends to the highest score (10).
b) The frequency of tutor assessment bunches at scores 5, 6, 7, and 8, comprising the majority of the participants (14).

c) Participants' assessments of their performance on T1 slightly differ from that of T2 in both the range of assessment and constellation.

d) In T1 the assessment, analogous to that of the tutor, starts at score 4 but, dissimilarly, ceases at score 8. The frequency of the results bunches at scores 5, 6, 7, and 8, (17 participants) with score 7 being the most frequent.

e) By contrast, participant assessment of T2 starts at a lower score (2) than that of T1 and of the tutor. However, it extends to the same range of T1 at score 8 only. Frequency bunching is a bit different; starting at score 4 to 5 then to 7 and 8, excluding 6 where only one participant opted there. Score 5 was the most frequent.

**Table 1 Tutor and Participant Assessment Ranking**

<table>
<thead>
<tr>
<th>Scale Values</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tutor’s Assessment</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>4</td>
<td>3</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>T1 Self-assessment</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>4</td>
<td>3</td>
<td>7</td>
<td>3</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>T2 Self-assessment</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>5</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

The differences in assessment are reflected in Table 2 which shows the match and mismatch between the tutor and participant assessment on each text for each participant. When participant assessment is higher than that of the tutor the deviation is positively marked with a plus (+), and when it is lower it is negatively marked with a minus (-), whereas matching assessment between the participant and the tutor is marked with (0) disparity. The positive marking indicates overestimation, whereas the negative one indicates underestimation.

**Table 2 Participant’s Over/Under-estimation**

<table>
<thead>
<tr>
<th>Participant</th>
<th>Tutor scores</th>
<th>Participant- T1</th>
<th>Participant- T2</th>
<th>Disparity Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>8</td>
<td>7</td>
<td>-1</td>
<td>-2</td>
</tr>
<tr>
<td>2</td>
<td>6</td>
<td>8</td>
<td>+2</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>5</td>
<td>7</td>
<td>+2</td>
<td>0.5</td>
</tr>
<tr>
<td>4</td>
<td>7</td>
<td>8</td>
<td>+1</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>7</td>
<td>7</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6</td>
<td>5</td>
<td>5</td>
<td>0</td>
<td>-1.5</td>
</tr>
<tr>
<td>7</td>
<td>4</td>
<td>5</td>
<td>+1</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>6</td>
<td>7</td>
<td>+1</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>6</td>
<td>7</td>
<td>+1</td>
<td>0</td>
</tr>
<tr>
<td>10</td>
<td>8</td>
<td>7</td>
<td>-1</td>
<td>-2.5</td>
</tr>
</tbody>
</table>
The participants’ estimation results in Table 2, are summarized in Table 3:

**Table 3 Estimation Summary**

<table>
<thead>
<tr>
<th>Level of Self-Estimation</th>
<th>T1</th>
<th>T2</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Over-estimators</td>
<td>6</td>
<td>33.33</td>
<td>4</td>
</tr>
<tr>
<td>Matching-estimators</td>
<td>3</td>
<td>16.67</td>
<td>2</td>
</tr>
<tr>
<td>Under-estimators</td>
<td>9</td>
<td>50.00</td>
<td>12</td>
</tr>
</tbody>
</table>

As it is hoped to disclose whether the overestimation or underestimation of one’s performance notably relates to high or low levels of participant TC, The results reveal that over-estimators for T1 represent only one third of the sample whereas under-estimators for the same text represent one half of the population. On the other hand, underestimation in T2 is stronger than that in T1 as just a little more than one quarter of the participants overestimated their performance, whereas the other two thirds underestimated their output.

**5.5. The statistical analysis**

The results of the correlations between the participant and the tutor assessments are displayed in Tables 4 and 5 below, which show significant correlation between the participant assessments on both texts. This indicates the reliability of participant assessment despite the difference between the texts in the level of difficulty and structure. By contrast, the absence of a significant correlation between tutor and participant assessment reflects the lack of validity in the assessment.

**Table 4 Tutor and Self-assessment Correlations**

<table>
<thead>
<tr>
<th>Correlations</th>
<th>T1</th>
<th>T2</th>
<th>Tutor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Correlation</td>
<td>1.000</td>
<td>0.669**</td>
<td>0.310</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>-</td>
<td>0.002</td>
<td>0.211</td>
</tr>
<tr>
<td>N</td>
<td>18</td>
<td>18</td>
<td>18</td>
</tr>
<tr>
<td>Pearson Correlation</td>
<td>0.669**</td>
<td>1.000</td>
<td>0.323</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>0.002</td>
<td>-</td>
<td>0.191</td>
</tr>
<tr>
<td>N</td>
<td>18</td>
<td>18</td>
<td>18</td>
</tr>
<tr>
<td>Pearson Correlation</td>
<td>0.310</td>
<td>0.323</td>
<td>1.000</td>
</tr>
</tbody>
</table>
5.6 Interpretation of the results

These results can be interpreted in the following way:

a) The significant correlation of participant assessment between the two texts indicates the reliability of participant self-assessment across the two texts (whether they are overestimating or underestimating).

b) If we take into our account the fact that the participants are native speakers with considerable control on their language, the results do not agree with Campbell’s (1998, p. 136) statement that “Arabic students greatly overestimate their ability [to translate] into their first language”. They rather agree with another statement by him that the ability to self-assess one’s translation ability is related to language competence and differs “(…) more fundamentally between types of bilingualism and that poor language competence is linked to overestimation and good language competence to under-estimation (Campbell, 1998, p. 137)”. This entails that the good language competence of the participants could be responsible for their general tendency to underestimate.

c) Retrospectively, a more subjective interpretation based on the author’s personal experience and discussions with specialists suggest another possible reason to this general tendency to underestimate in self-assessment. It is supposed here that the current situation can be partly attributed to the kind of teacher assessment those participants became used to in their past exams and assignments in their schools. As a subject of study, Arabic language is largely treated with dignity and reverence in the Arab World for reasons of nationality, education and most importantly of religion, especially by teachers of Arabic who are schooled in this prescriptive tradition to consider themselves guardians of the classical language. Consequently, under their effect, the students establish the conviction that only superior performance is expected and positively assessed. Congruently, the current study participants are likely to have transferred this experience to their personal assessment of their own output, which results in an underestimation of their translation performance in their L1. Unfortunately, it is not possible to scrutinize this issue in this study, and it deserves some future investigation.

6. Quality Assessment, Self-assessment and Tutor assessment

Due to the unexpected and untimely decline of one of the tutors, as mentioned earlier, which did not allow for adequate comparisons to ensure the objectivity of the results, it is sought to validate them against another external measure. This measure consists of the results of quality assessment of the translation of the two texts. Thus, copies of the translations of the participants (two texts each) were submitted to three expert raters to individually assess them according to an assessment chart. The chart was explained by an assessment sheet made up of a number of behavioral statements which describe the levels of output expected from translators on each aspect of the chart. The raters all were Arabic native speakers with experience in translation teaching and assessment. At the time of performing the assessment, two of them, a female and a male, were PhD holders in TS whereas the third (a male) has two bachelors; one in Arabic and one in English, an MA in Arabic and was doing a PhD in English Literature in a UK university. The assessment sheet was derived from the code of practice in the School of Languages, Cultures...
and Societies at the University of Leeds, and vividly stated and simplified by the researcher to be used easily and reliably as follows:

**Translation Assessment Sheet**

Source Language [SL] Comprehension:
5--- Perfect comprehension with no traces of miscomprehension at all.
4--- Few comprehension problems slightly affect the translation.
3--- Minor comprehension problems partly affect the translation.
2--- Predominant comprehension problems entirely affect the translation.
1--- Comprehension problems so severe that they distort the translation.

Command on Subject-matter:
5--- Full command of the subject-matter to carry out the translation.
4--- Few subject-matter problems which slightly affect the translation.
3--- Minor subject-matter problems which partly affect the translation.
2--- Predominant subject-matter problems which entirely affect the translation.
1--- Severe subject-matter problems which distort the translation.

Target Language [TL] Appropriateness:
5--- Completely appropriate TL.
4--- Few traces of TL inappropriateness slightly affect the translation.
3--- Minor TL inappropriateness problems partly affect the translation.
2--- Predominant TL inappropriateness problems entirely affect the translation.
1--- Completely inappropriate TL distorts the translation.

Target Language Accuracy:
5--- Completely accurate TL.
4--- Few traces of TL inaccuracy very slightly affect the translation.
3--- Minor TL inaccuracy problems partly affect the translation.
2--- Predominant TL inaccuracy problems entirely affect the translation.
1--- Severe TL inaccuracy problems distort the translation.

The assessment was recorded on a chart designed by the researcher, comprising the four aspects that were assessed according to the guidance provided in the assessment sheet above. Each aspect was evaluated on a scale of five points. They start with number 5 as the score for the highest desirable output and end up with number 1 as the lowest possible score for the output. The total mark represents the sum of the scores a participant gets on the different components which, theoretically, does not exceed 20. Below is a sample of the assessment chart:

<table>
<thead>
<tr>
<th>Evaluation</th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Comprehension of the SL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The assessments of each rater [R1, R2, and R3] on both texts were then recorded and displayed in separate tables to find out the relationship between the two texts in general and between each component across the two texts in particular. R1 results show that the mean of T1 scores (11.08) is higher than that of T2 (9.92). The variation could be partly attributed to the level of difficulty of each text. Yet, it is perceived that the total average score of both texts (21/40) is relatively low and could be attributed to the possible rigorousness of this rater. However, the total scores of the participants reflected considerable distribution ranging from a least score of 8 marks to the most score of 36 marks. This, in some way, indicates that the rater highly discriminates among the levels of performance. Generally, R1’s evaluation of the different evaluated aspects and of the two texts has yielded the correlations summarized in Table 5:

**Table 5 Rater1- T1 vs. T2 Correlations**

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Correlation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Source Language Comprehension</td>
<td>0.688**</td>
</tr>
<tr>
<td>Command of subject matter</td>
<td>0.674**</td>
</tr>
<tr>
<td>Target Language Appropriateness</td>
<td>0.494*</td>
</tr>
<tr>
<td>Target Language Accuracy</td>
<td>0.606**</td>
</tr>
<tr>
<td>Sum of the Two Texts</td>
<td>0.690**</td>
</tr>
</tbody>
</table>

*. Correlation is significant at the 0.05 level (2-tailed).
**. Correlation is significant at the 0.01 level (2-tailed).

The results show that there is a statistically strong relationship among the various components and also between the results of the two texts. This also suggests the consistency of the rater’s assessment.

Although R2 yielded slightly higher results than those of R2, almost the same pattern is retained in that higher scores were recorded on T1 (mean=14.08) as compared to T2 (mean=11). However, the total average score was nearly five marks higher than that of R1. The lowest score was 12 marks and the highest was 35 suggesting lower distribution of scores, and subsequently less discrimination ability than R1. Similarly, the correlations show that there is a statistically moderate relationship between ratings of the two texts and also among the four assessed aspects indicating the consistency of the rater, though relatively weaker than that seen in R1’s results displayed in Table 6:
Table 6 Rater2- T1 vs. T2 Correlations

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Correlation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Source Language Comprehension</td>
<td>0.475*</td>
</tr>
<tr>
<td>Command of subject matter</td>
<td>0.465</td>
</tr>
<tr>
<td>Target Language Appropriateness</td>
<td>0.408</td>
</tr>
<tr>
<td>Target Language Accuracy</td>
<td>0.412</td>
</tr>
<tr>
<td>Sum</td>
<td>0.467</td>
</tr>
</tbody>
</table>

*. Correlation is significant at the 0.05 level (2-tailed).

Similarly, the results of R3 are not overtly different from the other two. The total scores and the average, of this rater, fall somewhere between their counterparts of the two other raters. Scores on T1 (mean=12.4) are similarly higher than those of T2 (mean=10.88). The lowest score obtained was 9 and the highest was 32. However, unlike R2, this rater’s assessments show significant correlations among the evaluated aspects. Table 7 below suggests that there is a very strong relationship among the four aspects suggesting very high consistency of the rater.

Table 7 Rater3 T1 vs. T2 Correlations

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Correlation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Source Language Comprehension</td>
<td>0.757***</td>
</tr>
<tr>
<td>Command of subject matter</td>
<td>0.683**</td>
</tr>
<tr>
<td>Target Language Appropriateness</td>
<td>0.796***</td>
</tr>
<tr>
<td>Target Language Accuracy</td>
<td>0.650**</td>
</tr>
<tr>
<td>Sum</td>
<td>0.790***</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the 0.01 level (2-tailed).

***. Correlation is significant at the 0.001 level (2-tailed).

However, when the total results of the three raters are pooled together, it is found that the average rater correlations (0.752) show very strong relationships, and suggest the high reliability of the raters and the validity of the assessment procedure as shown in Table 8 below:

Table 8 Correlations among the Three Raters’ Assessments

<table>
<thead>
<tr>
<th>Rater</th>
<th>Aspect</th>
<th>T1</th>
<th>T2</th>
</tr>
</thead>
<tbody>
<tr>
<td>R1 vs. R2</td>
<td>Source Language Comprehension</td>
<td>0.322</td>
<td>0.593**</td>
</tr>
<tr>
<td></td>
<td>Command of subject matter</td>
<td>0.518*</td>
<td>0.423</td>
</tr>
<tr>
<td></td>
<td>Target Language Appropriateness</td>
<td>0.551*</td>
<td>0.296</td>
</tr>
<tr>
<td></td>
<td>Target Language Accuracy</td>
<td>0.575*</td>
<td>0.326</td>
</tr>
<tr>
<td></td>
<td>Sum</td>
<td>0.520*</td>
<td>0.423</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>0.545*</td>
<td></td>
</tr>
</tbody>
</table>
It is clear from Table 8 that the total correlations reflect a range between strong and very strong relations. Although the correlations between single aspects in the comparison of R1 and R2 show some moderate to strong correlations, the total correlation is strong. In addition, the correlation between R1 and R3 and between R2 and R3 are very strong, to the degree that they can be treated as identical.

However, the correlations between the participant self-assessment results and the raters’ quality assessment show mostly low relationships. On the other hand, the correlations between raters’ assessments and tutor’s assessment show only low to moderate relationships. Table 9 below displays those results:

**Table 9 Rater’s Assessment vs. Self and Tutor’s Assessment**

<table>
<thead>
<tr>
<th>Aspect</th>
<th>R1</th>
<th>R2</th>
<th>R3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-assessment of T1 vs. Tutor’s</td>
<td>0.214</td>
<td>-0.091</td>
<td>0.267</td>
</tr>
<tr>
<td>Self-assessment of T2 vs. Tutor’s</td>
<td>0.381</td>
<td>0.209</td>
<td>0.289</td>
</tr>
<tr>
<td>Rater’s assessment of T1 vs Tutor’s</td>
<td>0.341</td>
<td>0.332</td>
<td>0.464</td>
</tr>
<tr>
<td>Rater’s assessment of T2 vs Tutor’s</td>
<td>0.580*</td>
<td>0.227</td>
<td>0.434</td>
</tr>
<tr>
<td>Rater’s assessment of both texts vs. Tutor’s</td>
<td>0.515*</td>
<td>0.328</td>
<td>0.473*</td>
</tr>
</tbody>
</table>

* Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

***. Correlation is significant at the 0.001 level (2-tailed).
7. Conclusion

The results of this study lead to the conclusion that the participants’ self-assessments (or their awareness of own output) are less credible than the general assessment of their tutor. Specifically, it does not correlate well with the results of the external measures of the tutor as well as of the quality assessment raters. In other words, the study has shown that the self-assessment technique has unapproved reliability and validity to be confidently used on its own as an element in assessing TC. However, it can be an effective motivational device, as suggested by some studies, reviewed in this paper, to help trainee translators develop an awareness of their abilities or level of professionalism. In this case, it must be used in a guided and moderate way, urging students to take it seriously. To conclude, its reliability is especially questionable in translation if we take into account the unique nature of the translation process as far as the notion of correctness is concerned, and also the possibility of having multiple correct translations. So, the students may not be able to properly estimate what scores they deserve because of the inconsistent evaluation criteria they have in mind, which commonly allow for subjectivity. Subsequently, self-assessment is not perceived as a dependable measure or even as a credible indicator in measuring TC².

Notes

1. This paper reports on the results of a PhD research completed at the University of Leeds (September 2014), by the present author.

2. In accordance with this conclusion, self-assessment as an element in profiling translation competence was discarded from the original study.

References


Is Self-assessment a Credible Indicator of Translation Competence?

Al-Emara


Is Self-assessment a Credible Indicator of Translation Competence?  

Al-Emara


Addressing Certain Grey Areas in the Students' Translation Feedbacks

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Abstract
Students' feedback is an essential part of improving competence and performance of students' own translation abilities. This feedback provides real information for teachers and trainers to consider in their teaching professional development. However, in the field of translation, as for several other disciplines, knowledge, practice, and even curricula should be influenced by student feedback, and in turn, students' competence, performance and expectations can be directly affected by what they are actually exposed to in the classrooms. This study tries to penetrate deep through the formative feedback to arrive at the main influential factors behind the difficulties that students face in translation. The study explores certain gaps between some aspects of course content and the actual needs of students as translators. It also investigates the factors behind the difficulties that students face in translation. These factors can be summarized as follows: (1) the subject matter of most courses is irrelevant; (2) the actual needs of student translators are not always addressed; (3) gaps exist among the three components of the curriculum – language skills, linguistic skills and translation skills, and (4) the absence of translation training or practice outside the college in real situations. The study tries to clarify the identified problems and suggest some solutions to address these gaps in order to help students develop into professional translators. The study suggests the need for a radical change in the subject matter of language skills courses and the whole curricula.

Keywords: bilateral interpretation, consecutive interpretation, curricula components, formative feedback, summary, translation

Introduction
Introduction:
This paper addresses some grey areas which the students' translation feedback indicates. The indications of students' translation feedback explore some factors behind the difficulties which the students face in translation. These indications will help the teacher trainer to know the current performance of the students in order to set up a meaningful strategy to improve their competence and performance to achieve the goal, which is to churn out high quality translators. The researcher has taught translation courses over the last several years in different fields such as administration, education, agriculture, engineering, humanities, media, commerce, physics, computer science, petroleum science, in addition to at-sight and summary translation. The researcher has noticed that, more often than not, students commit the same errors and mistakes in their translation from Arabic into English and vice versa. The analysis of the errors and mistakes as well as the oral discussions directed the researcher to the main factors behind these difficulties which lead to their decline in the performance of translation. The students are exposed to different statements and texts as a formative mechanism. The researcher has always received feedbacks from students out of the tasks and assignments which they have been handed for correction. The feedback is given to the students in the form of discussions with the whole group. All the students participate in the discussion till we arrive at an appropriate solution to the errors and mistakes. The study begins by synthesizing findings from observational classroom research on underlying students errors in classroom work and outside tasks to identify the main factors behind the difficulties which students face in translating from Arabic into English and vice versa. The study is based on the formative feedback from students who have been involved in different translation courses which cover various fields of knowledge.

Ultimately, in order to effectively train student translators, one has to create a high-performance learning team in a suitable environment in the classroom, where the students and the teachers are accountable to one another. The trust created in such an environment will allow us to improve our performance and achieve quality translation. What takes place inside this environment is a realistic feedback from students and from the trainer to the student trainees. Students should receive feedback from the trainer after the correction of their translation activities in order to overcome the errors and improve their performance in translation. The study utilizes the students' translation feedback as well as the discussions to arrive at some grey areas which embody the main factors behind the difficulties that students face in translation.

The objective of the study:
The students' translation feedback offers some indications which direct our attention to see the big picture of the whole curricula components. The study tries to address some grey areas in a larger picture. The study aims to clarify the main factors behind the difficulties which students face in translation. The study also aims to convince the faculty that all the course contents should be, in one way or another, linked and directed toward translation profession. The link of the subject matter of each course to translation will directly lead to the following functions:-
- Capturing student time and attention.
- Generating appropriate training activities.
- Helping students to improve their competence and performance in translation.
- Bridging the gap between what takes place inside the classrooms and the actual needs of student translator outside.
Addressing Certain Grey Areas in the Students' Translation Feedbacks

Mudawi

- Moving on with students towards translation quality.
- Making syllabus consistent with students' needs, abilities and interests.
- Encouraging students to participate actively and effectively.
- Creating an environment for students' self-esteem and self-motivation.

One of the objectives of the study, already mentioned in the abstract, is to provide information about the factors behind the difficulties which students face in translation. Also, the study aims to figure out the gaps between the components of the curricula, and to suggest ways and means in order to bridge them. Generally speaking, students' expectations should be a key consideration, because these expectations can be directly affected by what they are exposed to. A radical change of the contents of the courses should take place as a means of creating an environment to achieve high quality training in translation. These changes will help students to improve their competence and performance in translation. The faculty and students should know that, for example, teaching writing skills is indispensable for the sake of translation, and teaching speaking skills is also vital for the sake of interpreting and so on. This understanding can be considered as a means of motivating students, and at the same time keeping the faculty ready to link his/her presentation with students' career. Translation, as it is known, is the transmittal of written text from one language into another. Therefore, translation must take into account constraints that include context, grammar rules of the two languages (source and target), their writing conventions, and their idioms. That is to say, there will be no translation without the presence of two languages, so the faculty should remind the students that their native language skills should be compared with other languages for the sake of their profession. The study tries to draw attention to understand and investigate where we stand and what is the next step towards the great objective of preparing future professional translators.

Literature review:

Translation competence is undeniably central to successful translation teaching and training. Translation courses should be successfully constructed in the presence of an adequate understanding of what one needs to know in order to translate well and effectively. Ericson (1996) has rightly pointed out that the development of translation expertise may require or be assisted by the professional training provided by schools, studying the feedback, repetition opportunities and correction of errors can help to develop competence of translation. Shreve (1997) states that:

"The feedback is integrated into an effortful attempt to improve performance. Definitely, error correction can become part of editing and revising processes in a translation workflow. As for repetition, it implies that text selection in programs of deliberate practice will have to provide not just for progressive improvement by introducing new and more difficult material, but opportunities for repetition of material as well." (P.127)

A translation expert knows translation and all of its sub-competences better and at deeper levels than anyone else. If we view the translation task as a complex problem-solving and decision-making activity (Darwish, 1998), then what evolves over the course of the development of translation expertise could be seen as an increased capacity to recognize and represent the problems of translation and an increased ability to effectively resolve those problems. The product-oriented approach in translation doesn’t deny the importance of error correction, so
quality assessment and error correction are widely discussed in articles on translation training. There are three basic principles to be traced throughout this discussion:

1. The principle of systematic feedback
2. The principle of student-centred corrections, and
3. The principle of a humanistic approach to students' errors.

One of the common characteristics of these articles is that all the researchers and experts in the field like to give a mere systematic feedback on student's translations. Dollerup (1994) gives a detailed description of his feedback. According to him, it consists of three components, "corrections in the translations which the students have handed in oral discussion in the class covering adequate as well as inadequate renditions", and "feedback from assessing strengths and weaknesses with each student" (P. 125). The central idea in the student-centred approach was developed by Sainz Bello (1994). The approach to translation teaching means two things. It entails, at first, a human rights based approach to correction of translations where students have the right to know the evaluation system used to evaluate their translation and the person judging their work. Secondly, it involves, as Sainz Bello puts it, a "non-aggressive way of giving students feedback on their errors" (1994: 128). The humanistic approach to the study of translation errors is described by Seguinot (1989). According to Seguinot (1989), "errors can give interesting insights into the normal processes of translation, and make possible better predictions about what kind of errors are likely to occur in translation" (P. 74). There are errors which arise because the translator doesn't understand the source language or cannot manipulate the target language well enough, while other errors are normal a by-product of the translation process and are normal in learning to translate (1989: 80).

Feedback is an essential part of effective translation training. It helps students understand the subject being studied and gives them clear guidance on how to improve their performance. According to Bellon, J.J., Bellon, E.C. & Blank (1991), "academic feedback is more strongly and consistently related to achievement than any other teaching behaviour...this relationship is consistent regardless of grade, socioeconomic status, race, or school setting." (P. 258) Feedback can improve a student's confidence, self-awareness and enthusiasm for learning and practicing translation. Effective feedback during the semester can aid the transition to quality translation and enhance learning and improve assessment performance. Useful and constructive feedback is the only way to learn and develop personally and professionally. As we consider the big picture, it is worth noting that feedback from students doesn't just come in one form. There are many ways that we can receive information in order to develop our students' competence and performance in translation. As a teacher, preceptor or trainer one has to use the skill of receiving feedback openly and using it constructively to achieve the goals. The utility of feedback doesn't only improve translation quality, but can also explain what is wrong in the inputs and outputs of translation. Feedback consists of warnings about translation difficulties that students face, including grammar errors, lexical errors and other language errors. Such exercise can also help teachers to correct the errors of inputs and outputs to improve the quality of translation. Feedback from students is an essential element letting the teacher and students to know where they stand and where to go next in terms of achieving the stated goals. Students' feedback helps them to evaluate their own performance and at the same time gives some indications for the teacher to reduce the errors associated with the inputs and outputs.
Students' feedback translation:

The students were requested to read the sentences and short texts carefully and then to translate them into the target language. The sentences and short texts were selected mainly to investigate to what extent the students were able to utilize their experience and the information they had gained from the previous courses in linguistics and language skills.

Formative feedback Statements:

1. "هنالك ثلاثة مواضيع مهمة جدا مع ثلاث نصائح أكثر أهمية."
   "There are three very important topics with three more important advices"
   Eighty percent of the students came up with following translation.
   "There are three topics very important with three advices more important"
   The above example explores some errors and mistakes regarding grammatical and adjectives placement. The adjectives in Arabic follow the noun, and they precede it in English language.

2. " تقريبا لكل شخص سيارته الخاصة".
   "Almost every person has his own car"
   Seventy-five percent of the students translated the above sentence as follows. "Every person almost has car" while twenty percent of the students translate the sentence as "every person almost has personal car"
   There were different errors and mistakes in the translation due to the lack of knowledge in some grammatical aspects, word order and choosing the suitable word according to context.

3. " سوف اساعد هذا الرجل لأنه يستحق ذلك"
   "I will help this man because he deserve it"
   Eighty-five percent of the students' translation was incorrect, because they translated this sentence as:-
   "I will help this man who deserve that".
   The sentences and short texts are in Arabic and English languages. The following sentence was written in English as a source language and students were requested to translate it into Arabic language.
   Most of the students, if not all of them, had a real problem in using conjunctions in English to link two sentences. The students as translators need to know how and where to use coordinating, subordinating and adverb conjunctions to link sentences and paragraphs in order to achieve cohesion and coherence in their translation.

4. "The soldiers stood under a big tree when it was raining."
   "وقف الجنود تحت شجرة كبيرة عندما كانت تمطر"
   Seventy-percent of the students gave their answers as follows:
   "الجنود وقفوا تحت الشجرة الكبيرة عندما امطرت"
   Fifteen percent of the students had their translation as "وقف الجندي تحت الشجرة لأنها امطرت".
   The above translation indicates that some of the students did not know the differences and similarities between Arabic and English languages structures. It is also clear that the present continuous tense creates a problem for Arabic native speakers. That is obvious in using "copula"
"Bearing in mind the purposes and principles of the charter of the United Nations and the primary responsibility of the Security Council under the Charter for the maintenance of international peace and security"

The above is the model answer, but eighty-eight percent of the students came with the following translation. "Considering the aims and principles of the charter of united nations foundation responsibility of security council about the charter ..... to have international peace and security".

Seventy percent of the students gave the following answer; "Concerning the intention and principles of the charter of the united nations base responsibility of the security council according to the charter of getting international peace and security"

Most of the students depend on the dictionary to select the equivalent word regardless to the context. Actually, the word reveals its meaning in the context in which it occurs. The above translation indicates that some of the students were unable to understand the text because their stock of vocabulary was very weak. The students preferred to translate from English into Arabic because they thought that translation was just a work of dictionary. These English texts will not help them to memorize English words, but translation from Arabic language into English language will definitely help them to memorize a lot of new words in English. During the feedback discussion they said that in some translation courses they were only exposed to English language texts all the semester. Preventing students from using Arabic texts in translation would mean preventing them from learning new words in English. That is to say, when students read the source text in their native language, they are going to understand and comprehend the text and deliberately they are going to look for the appropriate word according to the context.

6. "The globalization, which depends on economic, business and information technology factors, becomes the power that controls the world dynamics."

The model translation of the above sentence comes as follows:

" العولمة، والتي تعتمد علي العوامل الاقتصادية والتجارية وتقنية المعلومات، اصبحت القوة التي تتحكم في الديناميكية العالمية"  

Sixty-eight percent of the students translated this sentence as:

" العولمة واعتمادها علي الجوانب الاقتصادية والاعمال وتكنولوجيا المعلومات التي تتحكم في العالم الديمانيك"  

Twenty percent of the students came up with the following answer for the same sentence.

" أصبحت العولمة التي تعتمد علي الاقتصاد والتجارة وتقنية المعلومات القوة التي تسيطر علي الحركة العالمية"  

The above translation also indicates that, the students had some problems in vocabulary, replacement of adjectives with the head word and using relative clauses. Moreover, the instrument of the study includes the following sentences.

" تأكيدا لما قيل مسبقا، لقد دشن الملك المشروعات الاستثمارية الجديدة!"  

"Assuring of what was said earlier, the king has inaugurated the new investment projects"

The students' translation of this statement comes as follows:

Seventy-six percent of the students translated the sentence as "confirm to what is said before, the king inaugurated the investment new projects"

Sixteen percent of the students said; "To make sure of what is early said, the king inaugurated the new projects of investment"

The translation of this statement indicates the lack of knowledge in grammatical aspects and vocabulary choice.
"يجب أن نستثمر الفرص حين تأتي".

"We must seize the opportunities when they come"

Seventy-two percent of the students gave the following translation, "we must invest the chance when it came"

Twenty-two percent of the students translate the sentence as, "we must take the chances while they come"

The above translation also indicates that most of the students had a real problem concerning the structure differences between the source and target languages.

9. "My brother loves football matches. He always watches it on TV, because it is his hobby since his childhood. As a result, my brother became a professional international football player."

Sixty percent of the students translated the above text as follows:

"أخي يحب مباريات كرة القدم وشاهدها في التلفزيون منذ طفولته حتي صار محترف كرة قد دولي"

Twenty-five percent of the students gave the following translation for the same text:

"يحب اخي كرة القدم ويشاهدها في التلفاز كهواية من طفولته وكانت النتيجة ان صار لاعب كرة قد دولي محترف"

Translation of the above English text indicates that students depend on the dictionary meaning more than the context meaning. There are lexical errors and grammar errors.

The last text of the formative feedback is the following one.

"بدءاً دعني أصحح الوضع قبل المناقشة لكي نصل إلى اتفاق لا رجعة فيه. أعتقد أن تصحيح الوضع ضروري قبل المناقشة لأنه يتيح مجالاً أفضل للأسئلة والاجابات التي تقودنا إلى الاتفاق المنشود"

Eighty-six percent of the students translate the text as follows:

"At start let me correct the location before the discussion to reach endless agreement. Correcting the location is necessary before discussion because it gives better chance for questions and answers lead to wanted agreement."

The above translation explains the problems which students faced in translation from Arabic into English. That is because their vocabulary was very weak, and they were unable to know the equivalent tense in English as well as using the accurate conjunctions and punctuations.

As the researcher has mentioned earlier, I have taught translation courses in different fields of studies. The feedback of students' translation explains exactly the aspects of the language which creates some problems for students in translation from the source language into target language. It is very clear that the students' translation feedback gives many indications such as the real problems which the students face in:-

- Choosing an appropriate word according to the context.
- Using the vocabulary according to the structure of the target language
- Memorizing different vocabulary items
- Using conjunctions (coordinating, subordinating or adverb conjunctions)
- Considering the standards of textuality (cohesion, coherence, intentionality, acceptability... etc.)
- Weakness in language skills (writing, grammar, vocabulary... etc.)
- Understanding differences and similarities between English language structure and Arabic language structure.
- Using prepositions in both languages.
- Writing summary.
- Using linking words according to the structure of the target language.
- Using the tense accurately according to the structure of both source and target languages.
The above form of assessment indicates that students have problems of Lexis; such as deletion, inadequate lexicon, multiple meaning, connotation, and collocation. Also, they have problems of grammar and syntax such as word order, gender and reference, wrong analysis of input, tense and aspect, preposition, punctuation, definite articles, conjunctions and coordinators. The feedback assessment indications show the real problems which students face in translation, but in this paper I am not going to discuss these problems. These indications direct my attention to address the grey areas where the main influential factors lie. The paper tries to discuss these influential factors in order to arrive at a clear solution to the translation problems.

The students' translation feedback indicates the real problems students face in translation, but in this paper I am not going to discuss these problems. These indications direct my attention to address the grey areas where the main influential factors lie. The paper tries to discuss these influential factors in order to arrive at a clear solution to the translation problems.

The students' translation feedback leads me directly to what I call the grey areas, where the main factors behind the weaknesses of students translation lie. One of these factors is the great gap between what takes place inside the classrooms and the actual needs of student translators. That is to say, the contents of language skill courses are mainly selected and designed to educate an academic student through the subject matter of these courses. Some of the students say that we have already studied these courses at the secondary school and at the preparatory year, so this saying, in addition to its impact on their attention and motivation, it indicates that:

- Students, deep down, consider the subject matter of these courses is just a repetition of what they have studied earlier.
- The subject matter of these courses has nothing to do with the qualification of tomorrow's professional translator.
- The contents of these courses are mainly selected to educate an academic student regardless to his future career, teacher or employee… etc
- The content of each course is not at all linked or connected or related to translation, although the subject matter of each course is closely related to translation or interpreting.
- The contents of these courses (writing, reading, speaking, listening and vocabulary) do not meet the translator's needs, abilities or interests.
- Lack of motivation is created due to the great gap between the subject matter of the language skills courses and student's needs.

According to Nunan (1988), the proper strategy in choosing a syllabus should start with what is called a fact finding stage to answer the main questions such as:

- Who is the learner?
- Who is the teacher, trainer or instructor?
- What is the suitable subject matter and methodology?
- What are the compatible materials?
- When and where the content will be implemented?

The learner is a student translator who needs to be trained in order to be able to translate accurately and professionally after graduation. Therefore, the teacher is a professional trainer who is supposed to avoid lecturing and all teacher-centered approaches. The trainer in this case, should be a facilitator, conductor and friend to motivate the students. As I mentioned earlier, practical translation should be presented in all language skills contents. For example, in teaching writing skills, students and their trainer should know that translation is actually the work of writing or speaking. That is to say, writing skills are the major work of translation. Translation depends on correct words according to the context, punctuation which even change the meaning, using conjunctions, summary and word order. The teacher or the trainer should clarify the relationship between writing skills and translator's qualification to help students to understand that learning writing skills is mainly to qualify them as translators not only for exam scores.
Also, to qualify for speaking and listening skills, it is pertinent to have an interpreter for simultaneous, bilateral and consecutive interpreting. Therefore, we need to make radical changes in our syllabus if we really want to produce a professional excellent future translator. As I mentioned earlier, there is a big gap between language skill contents and the requirements of a translator's qualification, as there is also a gap between the three components of the syllabus, language skills, linguistics courses and translation skills. The gap between the components of the syllabus is also a deterrent behind the difficulties which students face in translation. The feedback from students indicates that students do not utilize what they have studied in speaking skills course, because they completely fail to speak fluently in simultaneous and consecutive interpreting. Teachers should follow a certain strategy to reflect the subject matter of this course back to translation. First, they have to select language functions and forms to be the subject matter of the course such as greetings, invitations, apology and communication, etc. Students as translators should understand that one function of the language can be expressed through different forms of the language. Students will practice one function in different forms of the language, so, this practice will prepare them to do the oral interpretation. The teacher is actually a trainer, who should ask students to ensure that the course is mainly taught to prepare them for oral interpretation. Second, the contents of the course should be presented in different tenses in order to give some grammatical, lexical forms as well as some notions and expressions to help students to express themselves accurately and fluently.

As for vocabulary course, which is very essential for translators, this researcher believes the first strategy has to be that teaching vocabulary should be in short contexts. It is applied with the intention mainly for the students to understand that the real meaning of words is not in the dictionary, but in the context where the word has been written. Second, the subject matter of the course should concentrate on the vocabulary which the translator really needs to know such as synonyms, antonyms, collocations and acronyms, etc. Language skills, linguistics and translation skills, the three components of the curricula, should be linked together to perform the unity of the syllabus which are mainly selected and designed to qualify an excellent translator. For example, in teaching language skills to students who are supposed to work as teachers after graduation, all the subject matters of the courses, in one way or another, have to be deeply related to teaching profession. However, in teaching or training students who are supposed to be translators after graduation, all the courses subject matters should be related to translation. To this point, the titles of the courses should be connected to translation, for example, speaking skills and translation, listening skills and translation, writing skills and translation and so on. The feedback discussion with students indicates that students are not satisfied with the graduation project work. This course, as in many universities, is called translation practice, which takes the whole last semester of level 10. During this semester students find themselves in a real translation environment outside the college. That is to say, students are distributed to different organizations, institutions, firms, ministries and companies. This translation practice provides various benefits for students and at the end of this practice students will

- be self-confident
- be responsible.
- be sociable and build close relationships.
- increase their vocabulary and being fluent communicators.
- work hard to prove that they are qualified and hardworking translators.
- find opportunities to be employed after graduation.
- feel that he is doing worthwhile work.
- reflect the social face of the college.

Moreover, this real practice will help students to overcome all the feeling of being students and they will begin to improve their own personality. The college receives a complete report from the authority, whether it is a company or organization, about the student both personally and professionally. In addition to that, students should be divided into small groups and each group should have a tutor from the faculty to visit them once a week. All the courses should be converted to serve students in their future profession as translators.

**The suggested Curricula:**

The subject matter of each course should be determined and selected according to the results of what is called the fact finding stage which answers the most important questions such as; who is the learner?, who is the teacher ?, what are the compatible materials to be used and when and where the course will be implemented? The fact finding stage has to appear essentially before setting up the syllabus. The answer of the fact finding stage need necessarily to be congruous with the syllabus which meet the learners needs, abilities and interests, because this stage offers complete information about the whole educational environment in which the syllabus will be implemented. The syllabus should be spiral in order to make the subject matter of each course connected and integrated to achieve the stated goal which, in our case, is to qualify a professional future translator. Also, all course contents should be directed mainly, whether in language skills, Linguistics or translation skills, to develop the competence and performance of a future translator and not an academic student.

**Table 1** *Directing the whole curricula towards the target (student translator).*
The table 1 ensures that all the components of the curricula should work consistently to achieve the desired goal. All the course contents are selected and designed to meet the translator's needs, abilities and interests. The faculty is actually a trainer who should enrich the subject matter of the course to ensure that he is staying on the right track to improve the translator's competence and performance in translation. The components of the curricula prepare the student psychologically and professionally that all the courses are targeting him as a future translator. This curriculum overcomes the previous shortcomings of the old syllabus because it:

- will be selected and prepared as a result of the fact finding stage, which gives all the needed information about the student, the trainer and the materials.
- prepares students as professional translators not as just academic students.
- will help the trainer to enrich and supplement his own subject matter to ensure the students' improvement in translation skills.
- bridges the gaps between the curricula components as well as the gaps between the course contents and student translator actual needs.
- helps students to overcome the problems with the source texts and language problems, because translation is inherently a difficult activity with additional problems which make the process even more difficult.

When the student translator is the target, it means all the courses are mainly designed to qualify a translator. The faculty should understand that these language skills are selected to develop the competence and performance of student translator not an academic student. This understanding should be also reflected to students to develop their language skills for the sake of their career. There are some questions and statements should be presented in each session or lecture such as:

- The relation between speaking skill and interpreting.
- Why writing skills are important for translation?
- How to utilize these skills in your profession.
- In what ways, do writing skills help you as translator?
- What is the most important skill that can help you as communicator and interpreter?
- What skills are required to be a good translator?
- What is the main strategy to increase your vocabulary?
- As translator, how are you going to benefit from reading skills?

There are different ways through which the faculty can link the subject matter with the students' future profession. The subject matter of each course should be related to students needs in order to bridge the gaps between the course contents and the students' qualification requirements. Moreover, the selection and designing of the syllabus according to the fact finding stage, will bridge the gaps between the components of curricula.

The three components of the curricula; language skills (speaking, writing, reading, listening and vocabulary), applied linguistics and translation skills should work out in consistence and harmony to qualify a professional translator.

Finally, it is imperative and important to note here that this paper is the outcome of students' translation feedback over a number of years in addition to the open discussions with students after the correction of their tasks and assignments. The indications of students'
Addressing Certain Grey Areas in the Students' Translation Feedbacks

Mudawi

Translation feedback lead me to touch the grey areas where we figure out and explore the major factors which influence the difficulties that face students in translation.

About the Author:
Dr. Gareebullah Hajo Hamdoun Mudawi is an assistant professor at the college of languages and translation, King Saud University, Saudi Arabia. He has been teaching English linguistics and translation studies for over twenty-five years now. He has published many scholarly research papers in the fields of linguistics, ELT and translation. He has also published an English teaching textbook entitled, "Read and Learn": an Extensive Course in teaching language through Literary text, 2010, by AL-shaquoi publications, Riyadh

References:
The Impact of a Suggested Practical Programme on Improving Arts of English Seniors’ Translation Competences at the Islamic University of Gaza and their Attitudes towards Translation

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Abstract:
The main research objective of this study is to examine the impact of a suggested practical programme on improving ‘Arts of English’ seniors’ translation competences at the Islamic University of Gaza (IUG) and explore their attitudes towards translation. Researchers referred to previous studies, theoretical framework and some models for classifying translation competences and subsequently developed a modified and refereed model. The results showed that ‘Arts of English’ seniors are required to have three main competences: knowledge, skills and attitudes. The researchers also prepared a programme including a handout for students, job experience, training methods and learning styles and evaluation tools. Additionally, data were collected using an assessment card with a supportive tool; self-assessment reports, and after the researchers ensured the validity and reliability of the tools the constructed programme was applied on 15 students selected randomly from the sample of the study, including 30 female students. Data collected were statistically analyzed, and the t-test independent sample and Eta square were used to measure the effect size after conducting the test of normality. After completing the programme the post assessment card results were compared with those of the pre-assessment card and there was a statistically significant improvement in the students’ performance as observed in the post assessment card. The researchers also constructed an attitude scale, and results showed that the programme had a significant impact on improving students’ attitudes towards translation.

Key words: English seniors, practical programme, students’ performance, translation attitudes,
Introduction

The new trends in education concentrate on the methods by which learners acquire knowledge, yet it is not the size of knowledge they acquire. However, most Arab educational institutions do not take this concept into account. Consequently, this makes the instructional process lose its main function in serving the society.

As a branch of a large system, Higher Education is a branch of education system; it centers on the same principles the whole Education system focuses on, i.e. academic programmes in universities must shed light on learners to achieve the aim every learner chooses his /her specialization. In Palestine, higher education is paying attention to the theoretical part rather than the practical one (PCHR, 2005:6). Therefore, this requires from academic affairs to review its study programmes from being focused on theoretical field into being focused on practical aspect in order to improve learning outcomes (Kelly, 2005:3).

Learning outcomes represent what a learner has to know to be able to perform outcomes after studying a course or a specific instructional programme. Hence, higher education institutions strive to formulate the proposed learning outcomes in order to prepare a student who will be able to meet the requirements of the society and its developments, in addition to what the labor market requires in the light of future variables, and what it includes of knowledge and skills (Qasem and Hasan, 2009:6).

Thus, Higher Education institutions are required to insert training courses into their academic programmes since training is deemed an effective approach for integrating the intended aims of these academic programmes besides transferring their theoretical side. Qualifying students by training programmes everyone in his/her work fields to some extent supplies these learners with professional competences; they must know more about the work which they may join (Fretwell, 1987:2)

In higher education institutions, adherence to quality is a real necessity dictated by the conditions of horizontal expansion, which needs to be accompanied by a vertical expansion that aims to improve the performance of these institutions. Talking about quality is not an intellectual luxury, media consumption nor history competitiveness. Instead it is to reassure the community that workers in higher education are doing their best to meet the required level. Also, it reassures the student that the institution, he/she will join, provides him/her with the education, the knowledge and the experience he/she seeks to. Moreover, it assures the market that the graduate is qualified and has capabilities commensurate with the nature of the work (Ali, 2011: 1).

Higher Education in Palestine is facing obstacles which concentrate on financing, fundamental, social and psychological stress from which the instructional staff and students suffer in the Islamic University of Gaza (IUG). The main reason of such obstacles is the Israeli occupation. Despite this fact, Higher Education has attained great steps and has developed instructional programmes in order to keep up with contemporary developments. We have honored universities, but a shortage intervenes their educational policies. To deal with such problems, it is essential to put a developmental plan for the whole Higher Education system. One of these steps is inserting training courses (Al-sir, 2004:276-275).
The IUG, one of the leading universities in the world, excels in the services presented to the learners at which they study. It has incorporated practical courses into most of its educational programmes, and it always pays special attention to quality and excellence in performance and represents the values and basic principles that stem from the teachings of Islamic religion.

One of the academic departments in the university is the Arts section in the English Department founded to graduate translators, critics, journalists and coordinators. These who represent a wide range of societies, and most of their works are specialized in detecting truth, transferring facts, and supporting rights (Amer: 2012:1). Such a group should not be ignored for any reason because it is essential to be engaged in suitable work sites to enhance what they have studied in the theoretical part. Habeeb (2012:1) mentions that for those students, among the above-mentioned fields, the main work field is translation pointing at the department lack of the practical side (ibid: 1). As known, there is no utility from the supposed curriculum if it is not followed with an actual environment that helps student acquire the requirements that qualify him/her to join the work market. And training, whether for a short or for a long period, is a guarantee to achieve that (Asqoul, 2012:1).

Translation plays an increasingly important role in and for society. It enables people to correspond ideas and culture regardless of the different tongues involved. Therefore, the study in this field and the training of professional translators is an integral part of the present-day-rapid development of science of technology; the need for a new approach to the process of teaching and learning is definitely felt in translator and interpreter training programmes around the world as well. Consequently, as a result of the explosion of both intercultural relations and the transmission of scientific and technological knowledge, there is a need to search for approaches that help student translators to learn and to translate rapidly and effectively. Such approaches have to be efficient in a way that helps students to retain the linguistic and cultural knowledge and to master the learning and translation skills they need to be effective professionals (Robinson, 2002:1).

Atari (2012:2) argues that despite the remarkable advancements made in translation studies, translator training in Arab university English departments continues to be overshadowed by various impediments such as misconceptions about the true nature of translation, the absence of a common ideology for translator training, presumptuous assumptions about trainees' bilingual competence, and mismatches between workplace expectations and translator training.

What is mentioned above by Robinson and Atari supports the rationale behind the necessity of carrying out this study. Moreover, according to the researchers' experience and consultation of some professors at this department and other colleagues as well, the search for new approaches for translator training is desperately needed.

Essentially, there are two ideologies for translator training: translator training through "training" or translator training through "education". According to Bernardini (2004:14) "Education" is to favor the growth of the individual, developing her/his cognitive capacities, and those attitudes and predispositions that will put the learner in a position to cope with the most varying (professional) situations. The aim of "training" is to prepare learners to solve problems that can be identified in advance through the application of “pre-set”, or acquired procedures.
Learning through training is a cumulative process while learning through education is a generative rather than a cumulative one" (p. 14). Theoretical reflections on the nature of translation competence have led to the development of translation competence models, in which this competence is conceptualized as composed of several sub-competences, such as communicative competence, domain competence, tools and research competence, etc. (PACTE, 2000:104). Its acquisition has been modeled, as shown in Figure 1

According to the above figure, it is obvious that if learning approaches are developed, translation competence acquisition will immediately be developed. Thus, if a practical aspect is integrated into the academic programme of English Literature, translation competences acquired will be developed. Research in this field is neglected and according to the researchers' knowledge, few studies, in the Arab universities, have taken this issue into consideration. For these reasons, research is necessary.

Many recent studies have been conducted about training programmes as an aim for developing translation competences as Mahmoud's (2013), Atari's (2012), Lobo, M. et al's. (2007), Teleiba's (2004) and Sukhtankar & Cseh's (2003). Other studies were carried out to shed the light on the impact of translation market on translator training as Hussein's (2007), Li's (2002), and Manas' (2011). Also, others such as PACTE (2005) and Raido's (2011) discussed the acquisition of translation competences through presenting new approaches for acquiring translation competences.
Therefore, the researchers were encouraged to investigate the impact of incorporating a practical programme on improving the Arts of English seniors’ translation competences at the IUG and students’ attitudes towards translation.

1.1 The Need for the Study

According to the researchers' knowledge, few studies were carried out to show the impact of integrating a practical component on improving translation competences of Arts of English majors in Arab universities. Only informal evaluations have been made. Therefore, formal studies are needed to study if it is necessary to incorporate practical programmes in Arts of English departments academic programme and to study the competences required for translator. Arts of English majors need to be aware of the requirements of translation market which affect their professional future. They need to have sufficient competences that help them be ready for any translation task. This study is an attempt to apply this practical programme on Arts of English majors at IUG and to examine to what extent this programme may affect the acquisition of translation competences.

1.2 Purpose of the Study

The overall purpose of this study was to improve Arts of English students’ translation competences through a proposed practical programme. Accordingly, related suggestions and recommendations have been offered.

1.3 Population of the study

The population of the study consisted of all fourth-level-female students in the Arts section of the English Department. They were 30 students enrolled in the second semester of the academic year (2013-2014) at the IUG.

1.4 Sample of the study

The data were collected from the whole population. They were randomly divided into two groups: an experimental group which consisted of 15 students, and a control one which consisted of 15 students. All the subjects were native speakers of Arabic, and they had studied English as a Foreign Language for about 8-11 years.

1.5 Instrumentation:

To achieve the aims of the study, the researchers used the following tools:

An assessment card was prepared by the researchers to investigate the subjects’ performance. It was used as a pre-assessment card applied before the experiment and as a post-assessment card applied after the experiment (see appendix A, pp.24). Furthermore, a 30-item attitude scale was prepared by the researchers to investigate the subjects’ attitudes towards translation. It was used as a pre-attitude scale applied before the experiment and as a post-attitude scale applied after the experiment.

As for the validity of the two scales, they were introduced to a jury of specialists in translation and methodology at Gaza universities. The items of the scales were modified according to their recommendations. In addition, the researchers used the internal consistency validity that showed that the assessment card and the attitude scale were highly consistent and valid as a tool for the study. To examine the reliability of the scales, the researchers used Alpha
Cronbach and Split-Half method for both the assessment card and the attitude scale. This is in addition to using reliability through people using Cooper equation for just the assessment card.

2. Findings of the study

**Research Question 1: What are the translation competences important for Arts of English seniors at IUG to have?**

To verify this question, the researchers referred to previous studies, theoretical framework and some models for classifying translation competences. They came out with a modified and refereed model which includes three main domains for translation competences, as seen below:

**The First Domain: Knowledge**

It contains 11 items related to what knowledge important for students to have. These items are:

1. Have a sufficient knowledge of the source language.
2. Have a sufficient knowledge of the target language.
3. Have comparative knowledge of source and target language.
4. Have syntactic knowledge.
5. Have semantic knowledge.
6. Have pragmatic knowledge.
7. Have knowledge of typographical differences.
8. Have lexical competence.
9. Have sociolinguistic competence.
10. Have discourse competence.
11. Have in-depth understanding of cultural norms.

**The Second Domain: Skills**

It contains 23 items related to what skills important for students to have. These items are:

1. Rephrase certain sentences to convey the overall meaning translated.
2. Transmit the ideas of the text in a clear sentence in the TL.
3. Make changes to the text without distorting the original ideas.
4. Use correct sentence structures in the TL.
5. Use correct word order as used in the TL.
6. Use transitions between ideas and the best connectors in the TL that represent the original meaning.
7. Use the structure in the TL that best represents the original.
8. Use the best meaning that fits into the context.
9. Identify the relationship between the beginnings and endings of ideas in the text.
10. Identify beginnings and endings of ideas in the text.
11. Identify the meanings of new words and expressions using components of the contextual analysis.
12. Being able to scan and skim.
13. Being aware of the multiple contexts involved in translation such as the SL text (SLT) author, reader, purpose and the translator.
14. Determine overall translation strategy within the framework of the entire text in order to fully meet the intentions of the SL author.
15. Omit extra words to get the best meaning in the translated text.
16. Have grammatical competence.
17. Change word order of source language sentences into the new word order of target language.
18. Translate the passive sentences accurately into the target language and render them a smooth, natural translation.
19. Identify the most common and current abbreviations within the source language and their equivalents in the target language.
20. Translate phrasal verbs.
22. Translate each word according to the context.
23. Use the right word in the right context.

The Third Domain: Attitudes/ Ethics

It contains 8 items related to what ethics important for students to have. These items are:
1. Convey meaning faithfully, accurately, and impartially.
2. Not alter, make additions to, or omit anything from their assigned work which affects the general meaning.
3. Remain neutral with regard to either gender, race, etc.
4. Stick to any information obtained during the performance of services, including access to documentation or reports.
5. Not disclose, discuss or offer opinions on any information accessed through the course of work unless required to by law.
6. Complete projects on time.
7. Assist other translators.
8. Not use information obtained in the course of work for personal, professional or financial advantage.

Research Question 2: What is the practical programme suggested for improving Arts of English seniors’ translation competences at IUG?

To answer this question, the researchers designed the suggested programme and examined its impact on improving the students' translation competences. For this purpose, they investigated literature and familiarized themselves with many translation competences acquisition programmes available on line.

It is based on the stages of the ADDIE instructional model which includes five stages, namely, 1) Analysis stage, 2) Design stage, 3) Development stage, 4) Implementation stage and 5) Evaluation stage. This suggested programme includes:
1. A handout for students
2. Job Experience
3. Training Methods & Learning Styles: practice and apply concepts
4. Evaluation tools

Research Question 3: What is the impact of a suggested practical programme on improving Arts of English seniors’ translation competences at IUG?

To answer this question, the researchers tested the following two hypotheses:
Research hypothesis 3.1
There are no statistically significant differences at (α ≤ 0.05) between the experimental group’s performance mean scores and those of the control one in the post assessment card.

The computed results of the mean and standard deviation of the experimental and the control groups on the assessment card, and those of the t.test independent sample showed that there were statistically significant differences, as illustrated in Table 4.1.

Table 4.1  T.test Independent Sample Results of Differences between Experimental and Control Group in the Post Assessment Card

<table>
<thead>
<tr>
<th>Scope</th>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>T</th>
<th>Sig. value</th>
<th>Sig. level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>Experimental</td>
<td>15</td>
<td>110.0667</td>
<td>13.38158</td>
<td>6.338</td>
<td>.0010</td>
<td>sig. at 0.05</td>
</tr>
<tr>
<td></td>
<td>Control</td>
<td>15</td>
<td>71.2000</td>
<td>19.62214</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

“t” table value at (28) d.f. at (0.01) sig. level equal 2.763
“t” table value at (28) d.f. at (0.05) sig. level equal 2.048

Table 4.1 indicates that the (t) computed value, (6.338), was larger than the (t) table value, (2.048), in the post application of the assessment card. This means that there were statistically significant differences at (α ≤ 0.05) between the experimental group and the control one in the total degree in favour of the experimental group. There were also significant differences between the means of both groups in favour of the experimental group. Whereas the mean of the control group was (71.200), the mean of the experimental group was (110.067). There were also significant differences between the standard deviation of both groups in favour of the experimental group. Whereas the standard deviation of the control group was (19.622), the standard deviation of the experimental group was (13.3816). This result indicates that using the practical programme can be more effective than the traditional method in improving the translation competences of Arts of English seniors.

Research hypothesis 3.2:
There are no statistically significant differences at (α ≤ 0.05) between the students’ performance mean scores of the experimental group before and after implementing the programme in the assessment card.

The computed mean and standard deviation of the experimental groups' results on the pre-post assessment card, and the results of the t.test paired sample revealed that there were statistically significant differences, as pointed out in Table 4.2 below.

Table 4.2 T.Test Paired Sample Results of the Differences in the Total Average Score between Pre-Assessment Card and Post-Assessment Card of the Experimental Group

<table>
<thead>
<tr>
<th>Domain</th>
<th>Applied</th>
<th>N</th>
<th>Mean</th>
<th>Std. deviation</th>
<th>t</th>
<th>Sig. value</th>
<th>Sig. level</th>
</tr>
</thead>
</table>

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Table 4.2 indicates that the (t) computed value, (6.785), was larger than the (t) table value; (2.145), in the post assessment card. This means that there were significant differences at ($\alpha \leq 0.05$) between the experimental group's performance level in the pre and post application of the assessment card in the total degree in favour of the post application. There were also significant differences between the means of the pre-post assessment card in favour of the post application. Whereas the mean of the experimental group's pre-assessment card was (75.066), the mean of the post assessment card was (110.066). This means that there were statistically significant differences between pre and post application of the assessment card on the experimental group in favor of the post application, which means that using the suggested practical programme can be very effective in improving the translation competences of Arts of English seniors.

Research Question 4: What is the impact of a suggested practical programme on the attitudes of Arts of English seniors at IUG towards translation?
To answer this question, the researcher tested the following two hypotheses:

Research Hypothesis 4.1:
There are no statistically significant differences at ($\alpha \leq 0.05$) between the attitude levels of the experimental group and those of the control one towards translation in the post attitude scale.

The computed results of the mean and standard deviation of the experimental and the control groups on the attitude scale, and those of the t.test independent sample showed that there were statistically significant differences, as illustrated in Table 4.3 below.

Table 4.3 Differences in the Total Average Score between the Experimental and the Control Group in the Post Application of the Attitude Scale

<table>
<thead>
<tr>
<th>Scope</th>
<th>Group</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>t</th>
<th>Sig. value</th>
<th>sig. level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td></td>
<td>15</td>
<td>75.066</td>
<td>15.410</td>
<td>6.785</td>
<td>0.000</td>
<td>sig. at 0.05</td>
</tr>
<tr>
<td>Pre</td>
<td>15</td>
<td>16.800</td>
<td>4.813</td>
<td>6.016</td>
<td>0.000</td>
<td>sig. at 0.05</td>
<td></td>
</tr>
<tr>
<td>Post</td>
<td>15</td>
<td>26.933</td>
<td>4.847</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Knowledge</td>
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<td>15</td>
<td>38.733</td>
<td>9.713</td>
<td>6.536</td>
<td>0.000</td>
<td>sig. at 0.05</td>
</tr>
<tr>
<td>Post</td>
<td>15</td>
<td>59.866</td>
<td>8.838</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Skills</td>
<td></td>
<td>15</td>
<td>19.533</td>
<td>2.099</td>
<td>5.673</td>
<td>0.000</td>
<td>sig. at 0.05</td>
</tr>
<tr>
<td>Post</td>
<td>15</td>
<td>23.266</td>
<td>.961</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attitudes</td>
<td></td>
<td>15</td>
<td>75.066</td>
<td>15.410</td>
<td>6.785</td>
<td>0.000</td>
<td>sig. at 0.05</td>
</tr>
<tr>
<td>Post</td>
<td>15</td>
<td>110.066</td>
<td>13.381</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>
Table 4.3 indicates that the (t) computed value, (5.098), was larger than the (t) table value, 2.048, in the post application of the attitude scale. This means that there were significant differences at (α ≤ 0.05) between the experimental group and the control one in relation to the total degree of the attitude scale in favour of the experimental group. There were also significant differences between the means of both groups in favour of the experimental group. Whereas the mean of the experimental group was (119.333), the mean of the control group was (105.867). There were also significant differences between the standard deviation of both groups in favour of the experimental group. Whereas the standard deviation of the control group was (7.039), the standard deviation of the experimental group was (7.427). These results emphasize the effectiveness of the suggested practical programme on improving the students' positive attitudes towards translation.

**Research Hypothesis 4.2:**
There are no statistically significant differences at (α ≤ 0.05) between the students’ attitudes in the experimental group before and after implementing the programme in the attitude scale.

The computed mean and standard deviation of the experimental groups' results on the pre-post attitude scale, and the results of the t.test paired sample revealed that there were statistically significant differences, as pointed out in Table 4.4 below.

**Table 4.4 T.Test Paired Sample Results of the Differences in the Total Average Score between Pre-Attitude Scale and Post-Attitude Scale of the Experimental Group**

<table>
<thead>
<tr>
<th>Scope</th>
<th>Applied</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>t</th>
<th>Sig. value</th>
<th>sig. level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation Competences</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>experimental</td>
<td>15</td>
<td></td>
<td>41.467</td>
<td>2.264</td>
<td>2.995</td>
<td>0.006</td>
<td>sig. at 0.05</td>
</tr>
<tr>
<td>control</td>
<td>15</td>
<td></td>
<td>38.533</td>
<td>3.044</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Translation Teaching Courses</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>experimental</td>
<td>15</td>
<td></td>
<td>41.333</td>
<td>3.457</td>
<td>2.922</td>
<td>0.007</td>
<td>sig. at 0.05</td>
</tr>
<tr>
<td>control</td>
<td>15</td>
<td></td>
<td>36.733</td>
<td>5.021</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Translation as a Profession</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>experimental</td>
<td>15</td>
<td></td>
<td>36.533</td>
<td>4.581</td>
<td>3.737</td>
<td>0.001</td>
<td>sig. at 0.05</td>
</tr>
<tr>
<td>control</td>
<td>15</td>
<td></td>
<td>30.600</td>
<td>4.102</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Total degree of the scale</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>experimental</td>
<td>15</td>
<td></td>
<td>119.333</td>
<td>7.427</td>
<td>5.098</td>
<td>0.000</td>
<td>sig. at 0.05</td>
</tr>
<tr>
<td>control</td>
<td>15</td>
<td></td>
<td>105.867</td>
<td>7.039</td>
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<td></td>
</tr>
</tbody>
</table>

“t” table value at (28) d f. at (0.01) sig. level equal 2.763
“t” table value at (28) d f. at (0.05) sig. level equal 2.048
The Impact of a Suggested Practical Programme

Habeeb, Ahmed & Abu el-Reesh

<table>
<thead>
<tr>
<th>Translation Competences</th>
<th>Pre</th>
<th>15</th>
<th>36.867</th>
<th>3.021</th>
<th>5.277</th>
<th>0.000</th>
<th>sig. at 0.05</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Post</td>
<td>15</td>
<td>41.467</td>
<td>2.264</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Translation Teaching Courses</th>
<th>Pre</th>
<th>15</th>
<th>37.267</th>
<th>3.575</th>
<th>4.456</th>
<th>0.001</th>
<th>sig. at 0.05</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Post</td>
<td>15</td>
<td>41.333</td>
<td>3.457</td>
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</table>

<table>
<thead>
<tr>
<th>Translation as a Profession</th>
<th>Pre</th>
<th>15</th>
<th>32.200</th>
<th>4.648</th>
<th>3.372</th>
<th>0.005</th>
<th>sig. at 0.05</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Post</td>
<td>15</td>
<td>36.600</td>
<td>4.405</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Total degree of the scale</th>
<th>Pre</th>
<th>15</th>
<th>106.333</th>
<th>7.336</th>
<th>9.281</th>
<th>0.000</th>
<th>sig. at 0.05</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Post</td>
<td>15</td>
<td>119.333</td>
<td>7.423</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

“t” table value at (14) df. at (0.01) sig. level equal 2.977
“t” table value at (14) df. at (0.05) sig. level equal 2.145

Table 4.4 indicates that the (t) computed value, (9.281), was larger than the (t) table value, (2.145), in the attitude scale. This means that there were significant differences at ($\alpha \leq 0.05$) between the experimental group's attitudes in the pre and post application of the attitude scale in the total degree in favour of the post application. There were also significant differences between the means of the pre-post attitude scale in favour of the post application. Whereas the mean of the experimental group's pre-attitude scale was (106.333), the mean of the post attitude scale was (119.333). This means that there were statistically significant differences between the pre and post application of the attitude scale on the experimental group in favor of the post application, which means that using the suggested practical programme can be very effective in improving Arts of English Seniors' attitudes towards translation.

4. Discussion and conclusions

The researchers investigated the first question that inquired about the translation competences required by the Arts of English seniors at IUG. Regarding this, the researchers referred to previous studies, theoretical framework and some models for classifying translation competences. Then they came out with a modified and refereed model. The results of this effort showed that Arts of English seniors are required to have three main competences, namely:

a) Knowledge: students are required to know more about translation theory and to know more about how to practice each translation skill.

b) Skills: students are required to practice each translation skill properly.

c) Attitudes: students are required to show their positive attitudes towards translation.

Thus, the focus of the study was on presenting these three components of translation competences via the practical programme as a teaching and learning approach supportive to the process of translation competences acquisition.
The results of this question were in agreement with those of previous classifications of translation experts such as Bell's (1995) in determining the knowledge students are supposed to have, PACTE's (2000) that focuses on knowledge and categorizes it as a main competence with six sub-competences, which are classified as skills in this study. It is noticeable that Kelly's model (2005) is similar to PACTE's with few differences in sub-competences.

To answer the second question, the researchers prepared a suggested programme which includes:

1. **A handout for students:**
   This handout is about five-hour sessions to revise important concepts and issues related to translation as an overture to the practical programme, and the researchers themselves presented this handout on the PowerPoint programme to the subjects. In addition, within these sessions, each student was provided with a guidebook including some information about the job sites at which they would receive training, and the objectives supposed from the students to acquire after implementing the practical programme.

2. **Job Experience.**
   An individual's experience in real-world translation situations plays a vital role in cultivating a successful career as a translator. Employers typically prefer to hire candidates with a combination of formal training and work experience. Experience can be gained through internship opportunities as well as volunteer positions with community agencies.

   Translator-training institutions can be understood as organizational structures designed specifically for training translators. Most such institutions are now university departments, faculties or relatively independent university institutes, although others are run by government bodies, international organizations, professional associations or large employers (Baker, 2001:280).

3. **Training Methods & Learning Styles:**
   The most important learning method applied in this programme is represented in the following styles:

   - **Practice.**
   - **Apply concepts.**

     According to this learning method, the learner seems to be as a doer. That means, he/ she likes to be actively involved in the learning process, wants to know how they will apply learning in the real world, and likes information presented clearly and concisely.

4. **Evaluation tools.**
   According to Kelly (2005), the assessment of translator performance is an activity which is under-researched and under-discussed. Moreover, she mentions that the assessment of any learning should be linked directly to the intended outcomes.

   Various assessment tasks can be used in translator training programmes. In the Arab university context, assessment in most translator training programmes is taken to mark the end of the learning process. The teacher sets a task which s/he then marks in order to be able to decide whether or not the students have reached the level required to pass the module and proceed to the
following level (Atari, 2012:11). This is the best way to assess students’ achievements, from the perspectives of most translation teachers (Mileto and Muzii, 2010:9). However, test should be accomplished with other assessment tools as it may not be effective if it is used alone.

In the current study context, the assessment instruments used were: supervisors' documentation records, students' documentation records, student self-assessment records, translation diaries, supervisor assessment records, student translation diaries by which supervisors can judge if students acquire the required competences or not, followed by supervisors' feedback.

In the light of this discourse, the researches would recommend the use of a translation portfolio as a supportive tool for the summative evaluation. This portfolio includes an introductory report justifying the student's choice, and a final self-assessment report on the knowledge, skills and attitudes that have been acquired. That is strongly recommended by Albir (2007:182).

The results of the third question showed that there are statistically significant differences at (α ≤ 0.05) between the experimental group and the control one favouring the experimental group. There are also statistically significant differences between the means of both groups in favour of the experimental group. Also, there are significant differences between the means of the pre-post assessment card in favour of the post application.

According to this result, students' level in translation competences has improved in general; however, what deserves attention is that students' performance in the post assessment card was higher than that in the pre assessment card. This may simply be due to the lack of knowledge students have about translation, and their application to the translation tasks. This also shows that students tended to translate a text directly without the necessary planned competences required for the task, and the practical programme might be an opportunity that helped them fairly develop their ability to acquire these competences.

The results of the fourth question showed that there are statistically significant differences at (α ≤ 0.05) between the experimental group and the control one in favour of the experimental group. There are also statistically significant differences between the means of both groups in favour of the experimental group. In addition, there are significant differences between the means of the pre-post attitude scale in favour of the post application.

This result may also be due to the practical learning strategy, job-related tasks, and the students' existing in the real workplace and their feeling of responsibility during the training period which aimed at improving the students' attitudes towards translation. The results indicated that during the training period, the students took the responsibility of their learning and their acquisition of translation competences. They felt that their role was more central and important compared to the traditional way of teaching-learning process. Results tabulated above indicate positive assessment of the experience the students had in the suggested practical programme.

As this result indicated, students' attitudes towards translation were quite high, and may be due to the practical programme, and their attitudes became even higher. In fact, this result is more important than the first result (pre-attitude scale) as it shows how students are ready to
learn and develop once they find a suitable course and a caring hand that assists them to apply the theoretical knowledge in translation field.

Based on the results of this study, the following findings were observed:

1. There were statistically significant differences at (α ≤ 0.05) between the experimental group’s performance mean scores and those of the control one in the post assessment card.
2. There were statistically significant differences at (α ≤ 0.05) between the students’ performance mean scores in the experimental group before and after implementing the program in the assessment card.
3. There were statistically significant differences at (α ≤ 0.05) between the attitude levels of the experimental group and those of the control one towards translation in the post attitude scale.
4. There were statistically significant differences at (α ≤ 0.05) between the students’ attitudes in the experimental group before and after implementing the program in the attitude scale.

In conclusion, the results showed that a competent translator has to master three main competences with their sub-competences collected in the researchers’ own model. These competences are knowledge, skills and attitudes. For helping students acquire those competences, it is important and hardly needed to adopt new approaches to the process of teaching and learning translation such as the practical programme suggested in this study. Consequently, such approaches require new assessment tools such as the assessment card designed by the researchers and translation portfolio recommended by them.

5. Recommendations

In the light of the results of this study, the researchers stated the following recommendations for teachers of English and translation and course designers:

5.1 Recommendations for a more successful proposed practical programme:

It should be noticed, however, that the progress achieved by the students after the practical programme is not so big, though significant. Thus, some remedies were recommended for caring for the weakness in the proposed practical programme. These are:
1. The need for more than just a practical course in one area of language instruction to develop students’ proficiency in language. The current study and the suggested programme help in motivating students to improve their level, but they need more than just one training programme.
2. Building systematic instruments to assess the training needs wherein the student-translator is a basic participant in addition to the educational and the central bodies of training supervision.
3. Applying the programme after studying Translation I and Translation II modules as students may be more prepared to receive training via the job market after having completed these two introductory courses.
4. Increasing the training period to forty days distributed into two semesters. (Twenty days for each semester).
5. Assigning a specialized professor in Translation for supervising students in institutions in order to provide students with adequate feedback to avoid making mistakes again with coordination and integration with the specialized translator in the training institution.

6. In addition, two kinds of reports should be on the ground while assessing students' performance during the training period: reports done by supervisor, and reports done by students. The former is to assess student's performance then to present it as feedback to supervisor. The latter is to assess the association work nature and to shed the light on the main shortcomings and problems the trainees may encounter during the training.

7. Making a database about the training associations and their work nature.

8. The English Department should incorporate at least an hour-computer course for training students on the basic programmes needed in the field of translation. Besides, this course should be taught to pave the way for students to utilize new technologies in translation.

5.2 Recommendations to specialists at the Ministry of Higher Education:

1. Developing the educational programme in the English departments at Palestinian universities in order to pave the way for students to receive training via translation job market which leads to qualitative improvement in their professional roles after graduation.

2. Taking the proposed programme with the remedies mentioned above into consideration and applying them in the English departments in the Gaza Strip.

3. Paying attention to the necessity of adopting new methods for training student-translators, while ignoring traditional methods.

4. Paying attention to the professional development of students' cognitive, psychomotor and affective domains in the sake of reaching a level of competence needed to practice translation.

About the authors:

Dr. Akram Habeeb is an assistant professor of English language and Literature. He obtained his BA in English language and literature at Ain Shams University, Egypt in 1980, his MA in English Language in Literary Studies at Nottingham University 1994, and his Ph.D. in Literature and Criticism at Indiana University of Pennsylvania 2003. He has been teaching several courses in English Language, Literature and Translation at the Islamic University of Gaza since 1994. Before that, he worked as a school teacher of English for 10 years. Dr. Habeeb has published several papers on the relation between language and literature. He also supervised several master theses in Teaching English language, and Translation studies.

Dr. Mohammed El Haj Ahmed is an assistant professor of English language and translation. He obtained his BA in English language and literature at the Islamic University of Gaza, Palestine in 1988, his MA in Applied Linguistics at the University of Khartoum in 1995, and his Ph.D. in Translation Studies at the University of Salford, UK, in 2009. Since 1997 Dr. El Haj Ahmed has been a staff member at the English Department teaching Linguistics and Translation at the BA and MA levels. He has published several papers on Translation and Interpreting. He has also supervised many graduation projects at the MA and Professional Diploma in translation. Currently he is working as deputy head of the English Department.

Ms. Mona Abu el-Reesh is a freelance translator of Arabic into English and vice versa and a statistical analyzer. She holds a BA in English language and literature from the Islamic University of Gaza, Palestine in 1988, and an MA in Translation Studies at the University of Salford, UK, in 2009. Since 2014, Ms. Abu el-Reesh has been a staff member at the English Department teaching Translation Studies at the BA and MA levels. She has also supervised several graduation projects at the MA and Professional Diploma in translation. Currently, she is working as a statistical analyzer at the National University of Gaza.
University, Palestine in 2012, and an MA in English Teaching Methods from the Islamic University, Palestine, 2015. She offers some translation-related services, including editing and proofreading, and translation verification. Her experience is somewhat unique in that she is active in the applied statistics domain that gives her the high efficiency in the scientific research field.

References


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Appendix A

An assessment card of the students' performance in the practical programme

The Islamic University - Gaza
Deanery of Postgraduate Studies
Faculty of Education
Curricula and Teaching Methodology Department

An assessment card of the students' performance in the field training programme

Instructions
This card is designed to elicit data about students' performance. It includes in the scale. Each domain consists of a number of statements. Each statement is followed by three alternatives (high – average - low). Please, read each statement cautiously and kindly point to your answer to each statement by placing a mark (√) in the box similar to only one of the three alternatives, as displayed in the sample statement below.

Sample Statement

<table>
<thead>
<tr>
<th>NO.</th>
<th>Item</th>
<th>High</th>
<th>Average</th>
<th>Low</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The first domain: Knowledge</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Have a sufficient knowledge of the source language</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notice: the researcher has attached some instructions including definitions and indicators for some items in the assessment card at the end of this assessment card.

**High = no mistakes, Average = not more than 2 mistakes, Low = more than 2 mistakes.

Any further comments:
........................................
........................................
Thanks a lot for your co-operation and contribution.

An Assessment Card of the Students' Performance in the Field Training Programme

<table>
<thead>
<tr>
<th>Paragraph (the student is able to…)</th>
<th>Agree degree</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>High</td>
</tr>
</tbody>
</table>

### The First Domain: Knowledge

1. Have a sufficient knowledge of the source language.
2. Have a sufficient knowledge of the target language.
3. Have comparative knowledge of source and target language.
4. Have syntactic knowledge.
5. Have semantic knowledge.
6. Have pragmatic knowledge.
7. Have knowledge of typographical differences.
8. Have lexical competence.
9. Have sociolinguistic competence.
10. Have discourse competence.
11. Have in-depth understanding of cultural norms.

### The Second Domain: Skills

12. Use the right word in the right context.
13. Translate each word according to the context.


15. Translate phrasal verbs.

16. Identify the most common and current abbreviations within the source language and their equivalents in the target language.

17. Translate the passive sentences accurately into the target language and render them a smooth, natural translation.

18. Change word order of source language sentences into the new word order of target language.

19. Have grammatical competence.

20. Omit extra words to get the best meaning in the translated text.

21. Determine overall translation strategy within the framework of the entire text in order to meet fully the intentions of the SL author.

22. Be aware of the multiple contexts involved in translation such as the SL text (SLT) author, reader, purpose and the translator.

23. Be able to scanning and skimming.

24. Identify the meanings of new words and expressions using components of the contextual analysis.

25. Identify beginnings and endings of ideas in the text.

26. Identify the relationship between the beginnings and endings of ideas in the text.

27. Use the best meaning that fits into the context.

28. Use the structure in the TL that best represents the original.

29. Use transitions between ideas and the best connectors in the TL that represents the original meaning.

30. Use correct word order as used in the TL.

31. Use correct sentence structures in the TL.

32. Rephrase certain sentence to convey the overall meaning translated.

33. Transmit the ideas of the text in clear sentence in the TL.

34. Make changes to the text without distorting the original ideas.
<table>
<thead>
<tr>
<th>The Third Domain: Attitudes</th>
</tr>
</thead>
<tbody>
<tr>
<td>35. Convey meaning faithfully, accurately, and impartially.</td>
</tr>
<tr>
<td>36. Not alter, make additions to, or omit anything from their assigned work which affect the general meaning.</td>
</tr>
<tr>
<td>37. Remain neutral with regard to either gender, race, etc.</td>
</tr>
<tr>
<td>38. Stick to any information obtained during the performance of services, including access to documentation or reports.</td>
</tr>
<tr>
<td>39. Not disclose, discuss or offer opinions on any information accessed through the course of work unless required to by law.</td>
</tr>
<tr>
<td>40. Not use information obtained in the course of her work for personal, professional or financial advantage.</td>
</tr>
<tr>
<td>41. Assist other translators.</td>
</tr>
<tr>
<td>42. Complete projects on time.</td>
</tr>
</tbody>
</table>

Group/…………………… Supervisor/……………………………………
Investigating Morpho-Syntactic Translation Errors Made by Yemeni EFL Students

Muayad Shamsan
University of Bisha, Asir, Saudi Arabia
&
Omdurman Islamic University, Omdurman, Sudan

Abdul-Majeed Attayib
English Language Centre
Umm AlQura University, Mecca, Saudi Arabia

Abstract
This study investigates the most common morpho-syntactic Arabic-English and English-Arabic translation errors made by fourth year students of the English Department (Translation Program) at the University of Science and Technology (UST) in Yemen. It identifies how frequently these errors occur and sheds light on issues for EFL students and translation teachers in Yemen in general and the UST in particular, regarding the importance of having a good command of both Arabic and English. This may help learners identify and reduce such errors. In this empirical study, a test of 20 English and 20 Arabic sentences was given to the subjects of the study to be translated into Arabic and English respectively. Findings from the study show that the students make significantly more errors in tense, noun, verb, preposition, pronoun, relative clauses, article, and voice when they translate sentences from Arabic into English. There are also no significant differences in the students' translation in terms of agreement, word order, mood, and condition. The study concludes with some important recommendations such as adding a course on contrastive analysis and other Arabic language courses to the curriculum of the Translation Program in the English Department. Teachers and students are advised to take into account the different morpho-syntactic rules when teaching or translating respectively.

Keywords: errors, morpho-syntactic, text type, translation
1. Introduction

People of different communities with different languages need to communicate and understand each other. That is why, translation is necessary for understanding people who speak other languages. It is regarded as a means of cross-cultural communication. Translation as defined by (Mahmoud, 2013, p. 1016) "was and still an effective means that can be used to help anyone to communicate with people out of his/her own speech community". It is a kind of interlingual communication (Farghal & Shunnaq, 1999). It is a process of transferring meaning from one language to another. Ghazala (2008) emphasizes that meaning is a product of the different language components comprised of: grammar, vocabulary, style and phonology. Thus, EFL Arab learners have to have enough knowledge of the above mentioned components in Arabic and English in order to help them translate correctly and accurately from English into Arabic or vice versa.

Grammar is a very significant language component which requires knowledge of both morphology and syntax that stand as two interrelated linguistic disciplines. That is, morphology studies morphemes and how they operate in the structure of a word and syntax is about how these words are combined to form grammatically correct sentences.

The two issues that make the Arabic language syntactic structure more clear as highlighted by (Ryding, 2005, p. 65) are "verb-subject agreement and word order". Arabic is an inflectional language. That is, the subject in Arabic is known by its inflectional suffix and so is the object but in English, the subject and object are known by their position in a sentence. There are nominal sentences in Arabic whose English counterparts must include verbs.

Arabic and English belong to different language families which broadens the gap between the two languages. Arabic is a Semitic language whereas English is an Indo-European language. According to Haywood and Nahmad (1965), one of the characteristic features of Semitic languages is that their roots have no vowel. The basic form of a word in Arabic is expressed by the consonant sounds. For example, the consonants of the words kataba, kutiba and kaatib express something that is related to writing. These words have the same root consonants k-t-b-. The difference in vowels (harkat) makes the words different from one another in terms of meaning. The usual Arabic orthographical form of words used nowadays displays the consonants of words and long vowels only and the meaning of a word could be understood through its position in a sentence. The translation of the Arabic word with the root consonants k-s-r- could be (he broke or it is broken) when harakat are not added. What makes the meaning of a word clear in Arabic is adding the harakat to it or its position in a sentence. These and other differences between the two languages might create and cause translation difficulties among EFL Arab learners.

According to Nida (1964), the translator should know how sentences are generated in the source language and the target language and he/she must be acquainted with the meaning of words as well. Jmila (2014, p. 93) claims that "the analysis of texts in terms of morphology, syntax and discourse guarantees a better
understanding of source texts and composing target texts." It is noticed that when the native language text is the TL, the translation process is much easier.

The morpho-syntactic translation errors the students make in their Arabic-English translation are not all akin to the English-Arabic translation errors. The morpho-syntactic errors in this study do not follow a traditional taxonomy of errors of omission, errors of addition etc. They have been categorized as tense, agreement, mood, verb errors etc. Corder (1981) suggests that classifying errors in terms of systems such as tense, number, mood etc. is more adequate and systematic.

A variety of studies dealt with translation problems that EFL Arab students encounter when translating from Arabic into English or vice versa. A study on translation errors made by Yemeni students when they translate from Arabic into English was conducted by (Moharram, as cited in Muthanna, & Al-Sohbani, Y., 2013). The outcomes of the study indicate that students make several kinds of errors such as incorrect use of vocabulary, prepositions, spelling and gender, incorrect use of grammatical forms and sentence structure. The researcher stated that these errors might be due to the mother tongue interference, lack of vocabulary items and cultural differences between the SL and the TL. Al-Zakri (2006) attempts to investigate the grammatical and lexical ambiguity problems faced by the students of level four, Faculty of Education, Saber, Aden University. The researcher has found out that it is very necessary for the translator to know the possible meanings of words and the grammatical structures of sentences in Arabic translation and to have adequate understanding and command of the linguistic aspects of both the SL and the TL. Al-Onqobi (2007) has conducted an empirical study on the problems of translating tenses of English and Arabic languages by postgraduate Yemeni students at Taiz University. His study concludes that the problem in translating tenses is not only in areas of differences but also in areas that are similar where the resemblance might lead to incorrect translation. Alfadly and AldeibaniFull (2013) investigate problems in translation between Arabic and English as being encountered by English majors at Hadramout University, Yemen. Fifty four Arabic native speaker students of both sexes participated in the study. They had already studied courses in language skills and other specialized courses in linguistics and literature. The result of the study reflects the students' weaknesses in grammar that causes them difficulties in understanding and translating sentences from Arabic into English and/or vice versa. Muthanna and Al-Sohbani (2013) explore the major challenges that the fourth year Yemeni students, Department of English, Faculty of Arts, Ibb University face when they translate from Arabic into English or vice versa. The main problems that the results show are: insufficient lexical and grammatical knowledge, inadequate grammatical practice and cultural backgrounds, and inappropriate teaching atmosphere and methodology. These challenges as stated by the researchers "point to the dire need for re-systematic reforms of the curriculum, the pedagogy and the class sizes in Yemen."

Mouakket (1986) explores the semantic problems, the structural patterns and the lexical features that create ambiguities when translating from Arabic into English. He investigates the contextual meanings of Arabic expressions and how to handle them in translation without changing the meaning in translation. Hassan (1990) did a contrastive study of tense and aspect in
English and Arabic, with special reference to translation and he discussed some of the problems of tense and aspect in translation. Ouided (2009) has carried out a study on the problems of translating tenses from English into Arabic with special reference to the present perfect in Algeria. The participants of the study were forty two students from level two, English Department, at Mentouri University, Constantine. The result of the study displays that most of the students make errors when translating English tenses into Arabic. They translate the present perfect according to the context and the affirmative sentences through the use of *qad* though most of them know how to translate present perfect sentences into Arabic and when to use this word or not. Bakir and Lazim (2009) administer an Arabic-to-English translation test to forty advanced-level students, in the Faculty of Foreign Languages and Translation, Ajman University of Science and Technology to investigate their stylistic errors. It is found that the students focus on the translation of words and ignore the style. It is suggested by researchers that the cultural, idiosyncratic and linguistic features of the language involved in translation should be taken into consideration.

Zagood (2012) investigates the problems that fourth-year students of English at El-Mergib University in Libya face when translating relative clauses from English into Arabic and vice versa. This study presents the different kinds of errors the students make when translating Arabic and English relative clauses. It shows the students' weakness in both English and Arabic in the use of relative clauses and relative pronouns. It also proves the students' lack of competence in both Arabic and English grammar.

Alshehab (2013) investigates a number of syntactic difficulties that the Jordanian English students face when translating from Arabic into English at Irbid National University. The subjects of study made 292 mistakes. The majority of these errors are grammatical errors.

This study is different from the above-mentioned studies in that it sheds light on the morpho-syntactic errors that students of the University of Science and Technology face in translation from Arabic into English and vice versa.

1.1 Problem of the Study

It is noticed that the students of English language majors at the UST in Yemen encounter different kinds of translation difficulties. They make morphological and syntactic errors such as wrong word order; agreement violation; they misuse tenses; and they make errors in the use of relative clauses, passive sentences etc. They have problems with nominal and verbal inflectional morphology. They sometimes overgeneralize the rules by analogy of the regular rules. For example, they may add the past tense suffix *-ed* to irregular verbs or the plural suffix *-s* to irregular nouns. Some students make errors as a result of the wrong use of *-ing* in place of *-en* or vice versa. Though Arabic language is their mother tongue, they make different kinds of morpho-syntactic errors when they translate from English into Arabic. For example, they may use the subject where the object must be used which changes the meaning of a sentence completely, and sometimes they use the agent in place of the theme or vice versa when they translate from English into Arabic. They misapply the syntactic rules when they transfer the English word order into Arabic. These morpho-syntactic errors are considered serious because they reflect the students' insufficient language competence.
**1.2 Questions of the Study**
This study investigates the effect of the different morpho-syntactic errors made by the students of the English Department (Translation Program) at the University of Science and Technology in Yemen on meaning. It provides some solutions that help both teachers and students get rid of them by analyzing the students' translation. The questions addressed by this study are:

1. What are the most common morpho-syntactic Arabic-English and English-Arabic translation errors and how frequently do they occur in the students' translation?
2. What is the difference in quantity of morpho-syntactic translation errors with reference to text type?
3. In which morpho-syntactic categories do the students make significantly more errors when translating from Arabic into English and vice versa?
4. Which group of the students, students of the main campus (Sana'a) or Taiz branch, make more morpho-syntactic errors?

**1.3 Significance of the Study**
The significance of this study lies in the fact that it is an attempt to realize and clarify issues for EFL students and translation teachers in Yemen in general and the UST in particular regarding the importance of having good command of the source and the target languages, that provides them with "general (clear) guidelines for translating" (Newmark, 1988, p. 4). It helps them know how to cope with these problems and eliminate or at least minimize them.

**1.4 Limitations of Study**
The present study is limited to the examination and analysis of the morpho-syntactic translation errors made by Arab EFL students at the University of Science and Technology, in Yemen. The study is also limited to the fourth year students of the Translation Program in the English Department at this university in the academic year 2014/2015. Consequently, the results and the findings of this study should not be generalized to all the Yemeni universities.

**2. Method of the Study**

**2.1 Method of the Study**
This is an empirical study that examines the morpho-syntactic errors made by the fourth level students in the English Department (Translation Program) at the UST, Yemen. It describes the morpho-syntactic errors made by the respondents and attempts to identify the causes of these errors. Data for this study was collected by using a translation test which is designed and administered to a sample of Yemeni students doing a translation course at UST. The test involves 20 sentences in Arabic, the mother tongue of the subjects, to be translated into English, the foreign language, and 20 sentences in English to be translated into Arabic. Results of this test were analyzed statistically and linguistically to answer the major questions of this study.

**2.2 Sample of the Study**
The subjects of this study are level four students who were studying English in the translation program of the English department at the UST in the main campus in Sana'a and in Taiz branch. The total number of the students is forty two (nineteen in the main campus and
twenty three in Taiz branch). Fourth year students were chosen because they had already studied most of the courses in linguistics and translation during the previous levels of their study at the university.

2.3 Data Collection Procedure

The best way to test the students' translation progress and to analyze their translation errors is via translation tests. Therefore, a translation test was conducted to the sample of the study. The test was divided into two parts in which the subjects were asked to translate twenty English sentences into Arabic and twenty Arabic sentences into English. Morpho-syntactic errors were identified and analyzed. Since the test was conducted in order to analyze the students' morpho-syntactic errors when translating from English into Arabic or vice versa, it was not easy to find a standardized ready-made test in this field. Therefore, some sentences in Arabic and in English were selected from different books and others were constructed by the researcher to suit the test requirement. It is worth mentioning that when preparing the test it was taken into account that all the sentences (Arabic and English) pose a potential morpho-syntactic difficulty in translation. A pilot study was conducted for preliminary analysis to check the reliability of the test. At the piloting stage, the test was administered to fourteen senior students other than the participants at UST, Taiz branch. The test was introduced for a group of specialized university doctors and lecturers in order to provide the researcher with their comments and suggestions about its validity. According to Lado (1964, p. 169) "Validity is the degree to which a test measures what it claims to measure". The test was modified upon the light of the pilot study analysis and the referees' comments and suggestions.

3. Data Analysis

The quantitative and qualitative approaches were adopted for analyzing the data. The quantitative analysis of the errors is regarded as a prerequisite for the qualitative analysis which is used to describe the errors made by the subjects of the study, and to identify the reasons for these errors. The participants made different kinds of errors, but the analysis was confined to the morpho-syntactic errors only. That is to say, other kinds of errors are not taken into account. The SPSS was used to present a detailed analysis of the frequency of the morpho-syntactic errors and to answer the research questions.

3.1 Quantitative Analysis

Tables 1 and 2 provide the answer to the first question. They show statistics of the Arabic-English and English-Arabic translation errors respectively. It is noticeable that the most frequent kind of errors in Arabic-English are errors in the use of tense, whereas in the English-Arabic translation agreement errors are the most frequent. Errors in the use of verbs are the third in rank of the Arabic-English translation, whereas, in English-Arabic translation, there are a fewer errors in this area. There are no voice errors in the English-Arabic translation, but the students made a few errors in the English-Arabic translation in the use of prepositions which forms one of the common errors in Arabic-English translation.

<table>
<thead>
<tr>
<th>Category</th>
<th>Taiz</th>
<th>Sana’a</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tense</td>
<td>117</td>
<td>129</td>
<td>246</td>
<td>21.8%</td>
</tr>
<tr>
<td>Noun</td>
<td>97</td>
<td>73</td>
<td>170</td>
<td>15.1%</td>
</tr>
</tbody>
</table>
### Table 2. Frequency of Errors in the English-Arabic Translation

<table>
<thead>
<tr>
<th>Category</th>
<th>Taiz</th>
<th>Sana’a</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agreement</td>
<td>62</td>
<td>50</td>
<td>112</td>
<td>25.7%</td>
</tr>
<tr>
<td>Tense</td>
<td>53</td>
<td>52</td>
<td>105</td>
<td>24.1%</td>
</tr>
<tr>
<td>Case</td>
<td>42</td>
<td>47</td>
<td>89</td>
<td>20.4%</td>
</tr>
<tr>
<td>Conditional</td>
<td>19</td>
<td>17</td>
<td>36</td>
<td>8.3%</td>
</tr>
<tr>
<td>Word Order</td>
<td>13</td>
<td>10</td>
<td>23</td>
<td>5.3%</td>
</tr>
<tr>
<td>Mood</td>
<td>15</td>
<td>7</td>
<td>22</td>
<td>5.0%</td>
</tr>
<tr>
<td>Pronoun</td>
<td>9</td>
<td>3</td>
<td>12</td>
<td>2.8%</td>
</tr>
<tr>
<td>Relative</td>
<td>7</td>
<td>4</td>
<td>11</td>
<td>2.5%</td>
</tr>
<tr>
<td>Verb</td>
<td>8</td>
<td>1</td>
<td>9</td>
<td>2.1%</td>
</tr>
<tr>
<td>Article</td>
<td>5</td>
<td>2</td>
<td>7</td>
<td>1.6%</td>
</tr>
<tr>
<td>Marginal</td>
<td>2</td>
<td>4</td>
<td>6</td>
<td>1.4%</td>
</tr>
<tr>
<td>Preposition</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>0.9%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>237</strong></td>
<td><strong>199</strong></td>
<td><strong>436</strong></td>
<td><strong>100.0%</strong></td>
</tr>
<tr>
<td><strong>Percentage</strong></td>
<td><strong>54%</strong></td>
<td><strong>46%</strong></td>
<td><strong>100%</strong></td>
<td></td>
</tr>
</tbody>
</table>

Table 3 shows the difference in number of morpho-syntactic translation errors with reference to text type (i.e., Arabic-English vs. English-Arabic). The distributions of all the dependent variables (i.e., the morpho-syntactic translation errors) were not normal. Thus, non-parametric tests were used to answer the second question. Because all the students were asked to translate the same sentences from Arabic into English and vice versa, Related-Samples Wilcoxon Signed Rank tests were conducted.

As shown in Table 3, the students made significantly more tense, noun, verb, preposition, pronoun, relative, speech, article, and voice errors when they had to translate sentences from Arabic into English than when they had to translate sentences from English into Arabic. But they made significantly more case errors when they had to translate sentences from English into Arabic than when they had to translate the sentences from Arabic into English. There were no significant differences in terms of agreement, word order, mood, and condition.
Investigating Morpho-Syntactic Translation Errors

Table 3. Wilcoxon Signed Rank Results for Morpho-Syntactic Errors across Text Type

<table>
<thead>
<tr>
<th>Error</th>
<th>Arabic to English</th>
<th>English to Arabic</th>
<th>Z</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tense</td>
<td>3.07 5.13</td>
<td>1.31 3.42</td>
<td>-3.04 **</td>
</tr>
<tr>
<td>Noun</td>
<td>2.12 3.91</td>
<td>0.00 0.00</td>
<td>-4.95 ***</td>
</tr>
<tr>
<td>Verb</td>
<td>1.80 2.71</td>
<td>0.11 0.48</td>
<td>-4.99 ***</td>
</tr>
<tr>
<td>Preposition</td>
<td>1.40 2.25</td>
<td>0.05 0.22</td>
<td>-4.94 ***</td>
</tr>
<tr>
<td>Pronoun</td>
<td>0.05 2.69</td>
<td>0.15 0.51</td>
<td>-3.95 ***</td>
</tr>
<tr>
<td>Agreement</td>
<td>0.99 1.95</td>
<td>1.40 3.90</td>
<td>-64</td>
</tr>
<tr>
<td>Relative</td>
<td>0.94 2.84</td>
<td>0.14 0.57</td>
<td>-2.40 *</td>
</tr>
<tr>
<td>Speech</td>
<td>0.88 2.43</td>
<td>0.08 0.31</td>
<td>-2.97 **</td>
</tr>
<tr>
<td>Article</td>
<td>0.76 1.63</td>
<td>0.09 0.60</td>
<td>-3.49 ***</td>
</tr>
<tr>
<td>Word order</td>
<td>0.61 1.85</td>
<td>0.29 0.83</td>
<td>-1.10</td>
</tr>
<tr>
<td>Voice</td>
<td>0.49 1.67</td>
<td>0.00 0.00</td>
<td>-2.81 **</td>
</tr>
<tr>
<td>Mood</td>
<td>0.00 0.00</td>
<td>0.28 1.74</td>
<td>1.60</td>
</tr>
<tr>
<td>Case</td>
<td>0.00 0.00</td>
<td>1.11 2.14</td>
<td>4.58 ***</td>
</tr>
<tr>
<td>Condition</td>
<td>0.00 0.00</td>
<td>0.45 2.75</td>
<td>1.60</td>
</tr>
</tbody>
</table>

*p < .05. **p < .01. ***p < .001.

The answer to question 3 is also found in Table 3. The students made significantly more tense, noun, verb, preposition, pronoun, relative, speech, article, and voice errors when they had to translate sentences from Arabic into English than when they had to translate sentences from English into Arabic. But they made significantly more case errors when they had to translate sentences from English into Arabic than when they had to translate the sentences from Arabic into English. There were no significant differences in terms of agreement, word order, mood, and condition. This means that the participants are better at translating from English into Arabic than from Arabic into English. This result might stem from the assumption that the participants have a linguistic background of their native language. It might also stem from the focus on translating from the foreign language into the native language. According to Dickins, Hervey and Higgins (2002, p. 2) "translator training normally focuses on translation into the mother tongue, because higher quality is achieved in that direction than in translating into a foreign language."

Table 4 shows the morpho-syntactic errors of the two groups of the participants. It answers question 4. Because the students differed across locations, Independent-Samples Mann-Whitney U tests were conducted. The figures in Table 4 reveal that the number of errors does not differ significantly with respect to study location. The results in this table prove the test reliability as well.

Table 4. Mann-Whitney U Results for Morpho-Syntactic Errors across Study Location

<table>
<thead>
<tr>
<th>Error</th>
<th>Sana'a</th>
<th>Taiz</th>
<th>Z</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tense</td>
<td>2.26</td>
<td>2.12</td>
<td>-22</td>
</tr>
<tr>
<td>Noun</td>
<td>0.91</td>
<td>1.21</td>
<td>38</td>
</tr>
<tr>
<td>Verb</td>
<td>1.03</td>
<td>0.89</td>
<td>-50</td>
</tr>
<tr>
<td>Preposition</td>
<td>0.65</td>
<td>0.80</td>
<td>-04</td>
</tr>
</tbody>
</table>
3.2 Qualitative Analysis

In the qualitative analysis, the samples are presented as they were written by the participants and the morpho-syntactic errors are underlined. It should also be noted that the SL sentence examples are given the same serial number in the test.

3.2.1 Qualitative Analysis of Arabic-English Translation

Translating tenses from Arabic into English is one of the most tough tasks that students face. The majority of Arabic-English test errors are found in mistranslating tenses from Arabic into English. The underlined verbs in the sample of sentence (19) is an example of the errors made by Arab learners in the sentence tense.

الجملة (19): ذهب الرجل إلى الساحل قبل ساعة، واصطاد سمكة بشكل سريع ثم عاد.

The man goes to the beach before hour to fish fast and come back

The verb errors that frequently occur in the students' translation can be described as auxiliary or main verb deletion, addition and verb form or auxiliary substitution.

الجملة (13): سأعيرك سيارتي إن احتجتها.

I will borrow you my car if you need it

The students make errors of various types when using nouns in their translations.

الجملة (11): المشتقات النفطية من أخطر المواد التي قد تتسبب في تلوث مياه الأنهار والبحار والمحيطات.

Petrol is the most dangerous materials that might cause pollution in rivers, seas and ocean.

The translation sample of sentence (4) includes an erroneous use of the preposition to.

الجملة (4): حدث محمدًا عليٌ حديثًا أنساه كل همومه، وجعله يشعر بالسعادة طيلة يومه.

Mohammed told Ali some words made Mohamed to forget every worries and made his happy for the rest of hid day.

The pronoun them was redundantly added in the translation of sentence (7).

الجملة (7): أعرف كثيرًا من الناس يختلفون عن أولئك الذين كنت تتحدث عنهم البارحة.
I know a lot of people that differ from those who you're talking about them yesterday.

In sentence structure, there must be an agreement between the subject and its verb or the pronoun and its antecedent. The following sample proves an agreement violation.

الجملة (2) أصائم الرجلان؟

Is the two men fasting?

Relative clause errors are common in relative pronoun addition, omission or substitution.

الجملة (15) هناك الكثير من الطلاب لا يعرفون الفرق بين الأفعال اللازمة والمتعدية لمفعول والمتعدية لمفعولين.

There are a lot of student don't know the differences between intransitive and transitive verbs

The students in some samples erroneously use one part of speech for another.

الجملة (20) يستطيع المعاقون إنجاز الكثير من الأشياء بإتقان.

Handicapped can do many things perfection.

The disable people can do a lot of things very well.

In the following sample, the definite article was used in place of the indefinite article.

الجملة (17) يحزنني أن أرى طفلا يعمل في متجر وهو محروم من الدراسة ويحزنني أكثر من ذلك أن أرى طفلا يتسول في الشوارع.

I'm sorry to see the child works in the bar without studing and I'm very sorry to see also to beg in the street.

The following samples are about errors in sentence word order.

الجملة (5) لقد أُسدي إلين والدي بعض النصائح القيمة قبل سفري بيومين.

My father give me some advice before my travel two days.

My father advised me some value advices before two day I travel.

The following are samples about errors in the translation of relative clauses which show that the TL samples have the same word order of the SL sentence.

الجملة (9) تُوفي صديقي الذي كان يتكلم اللغتين العربية والإنجليزية بطلاقة.

My friend died who was speak Arabic and English fluently.

My friend died who was spoke the two languages Arabic and English fluently.

The errors in the use of voice are either due to using active where passive must be used or vice versa.

الجملة (14) تُربى الخراف في المنازل والمزارع، ويُفضل الإنسان تناول لحومها عن غيرها.

The sheeps brought up in the houses and farms and the human like to eat their lamps a lot.

الجملة (2) أصائم الرجلان؟

Are the two men fasted?

3.2.2 Qualitative Analysis of English-Arabic Translation

Gender distinction is common in Arabic but not in English language. Dawood and Mohammed (2008) point out that "It is also commonly believed that at the sentence level the
gender of the complement in English does not determine the choice of the subject pronoun unlike in Arabic.” The following is a sample from the subjects translation to illustrate the loss of gender agreement.

There is no gender agreement between the pronoun هم and its antecedent مديرات.

**Sentence (5)** They are schoolmistresses in Sana'a.

هم مديرات مدرسات في صنعاء.

Since English language has twelve tenses "most of them have no precise equivalents in Arabic" (Ghazala 1995, p. 61), this creates a problem for the students when translating tenses. The Arabic structure that is equivalent to the past progressive is used to translate sentence (8) which is in the past tense.

**Sentence (8)** Who taught your brother English before he joined the university?

من كان يدرس أخاك اللغة الإنجليزية قبل دخوله الجامعة.

Case ending is obviously seen in some word categories such as the dual form, and the plural form. In the translation of sentence (6), the word أخاك is the subject of the interrogative sentence, but the sample shows that the word it is marked for the accusative case which means that it is the object of the sentence.

**Sentence (6)** Has your brother invited his father-in-law?

هل دعي أخاك حموه؟

In sentence (7), the if clause means he did not know the fact. But the Arabic samples below indicate that there is a probability for him to know the fact in the present or the future.

**Sentence (7)** If he had known the fact, he could have told us what to do.

سيخبرنا ما علينا فعله لو عرف الحقيقة.

In some samples, the students do not use the correct word order by putting the adjective before the noun it describes as in the translation of sentence (3):

**Sentence (3)** Go and tell the hotel manager that the only disturbing thing in this hotel is the noisy children next door.

في هذا الفندق هو الأطفال المزعجون في الغرف المجاورة اذهب وقل لمدير الفندق.

The present form of the verb in Arabic is marked for mood. It is usually marked by adding the inflectional suffixes -u for indicative mood and -a for subjunctive mood, but the jussive mood in Arabic is marked by means of a zero suffix. The verb after the particle lam is marked for the jussive mood. But the following sample shows a wrong use of mood.

**Sentence (20)** The doctor has advised the patient to stay in bed for two weeks and to eat fat-containing food sparingly as fat contains high amounts of energy which is stored if it's not used up.

نصح الطبيب المريض بملازمة السرير لمدة أسبوعين وتناول وجبات دسمه من وقت لأخر لكونها تحتوي على نسبه عالية من الطاقة التي يخزنها الجسم إذا لم يقوم الجسم بحرقها.

Some of the students make errors in the use of pronouns.

**Sentence (12)** It is necessary that the rich should help their relatives.

من الأهمية أن الغني يجب أن يساعد أقاربه.

In the translation of sentence (4) which has a relative clause, the sample shows a literal translation.

**Sentence (4)** The man killed in the battle was my friend.

الرجل قتل في معركة أنه صديقي.

The verbs يكون seems to be added in the translation of sentence (3) because of the literal translation the student followed.
Sentence (3) Go and tell the hotel manager that the only disturbing thing in this hotel is the noisy children next door.

The students make a few categories errors in the use of articles when translating from English into Arabic. The omission of the definite article in the sample below marks the word "امرأتان" (two women) for indefinite.

Sentence (11) The two women are cooking in the kitchen, but they will not invite their neighbors for lunch.

A few errors in the use of Arabic prepositions are detected in the students samples.

In the negative sentence (10), it is noticed that the Arabic word "سوف" was redundantly added.

Sentence (10) My parents and I will not spend the summer vacation in Yemen.

4. Findings
1. The students make significantly more tense, noun, verb, preposition, pronoun, relative, speech, article, and voice errors when they had to translate sentences from Arabic into English than when they had to translate sentences from English into Arabic.
2. They made case errors when they had to translate sentences from English into Arabic.
3. Though the most common errors that students make when translating from English into Arabic are agreement violation errors, there are no significant differences in the students translation in terms of agreement, word order, mood, and condition.
4. The number of errors does not differ significantly between the two groups.
5. The errors made by the subjects under investigation might be attributed to the following reasons:
   a. Inadequate grammatical knowledge of both Arabic and English languages
   b. Mother tongue interference
   c. Adopting literal translation
   d. Overgeneralization
   e. Differences between Arabic and English morphology and syntax
   f. Lack of one-to-one correspondence between Arabic and English grammar

5. Recommendations and Suggestions
The above-mentioned findings lead the researcher to propose the following recommendations:
1. A course on contrastive analysis ought to be added as a prerequisite for translation courses.
2. Since the students take only one Arabic course as a university requirement, other Arabic courses should be added to the curriculum of the Translation Program in the English Department.
3. Teachers should be acquainted with the reasons behind their students making the different morpho-syntactic errors.
4. Teachers should not overlook any of the students' morpho-syntactic errors because ignoring them and letting the students excessively make them will create a habit formation in the students' performance which might lead to more critical and fatal errors.
5. Teachers of translation should explain the differences between Arabic and English morpho-
syntactic structures to their students.
6. Teachers of translation should inform their students to avoid using literal translation unless
there is a correspondence between the SL and the TL in view of structure and meaning.
8. Teachers of translation should teach their students equivalent Arabic tenses for each English
tense counterpart.
9. Teachers should tell their students to deal with Arabic and English languages as two different
languages of different origins and each of them has its own morpho-syntactic rules that
differentiate it from the other.
10. Students should be told not to over generalize the English grammatical rules and to take into
account the exceptions and irregularities for these rules when translating.
11. Students should take into consideration the morpho-syntactic rules in their translation.

On the bases of the findings of this study the following suggestions for further studies
could contribute to finding out more practical and useful solutions to the morpho-syntactic
problems faced by Arab students of translation.
1. A study on the impact of morpho-syntactic errors on meaning is needed because the present
study has not touched upon this issue.
2. Conducting similar separate studies on each morpho-syntactic category is required in order to
come up with more detailed analysis featuring insightful and practical results.

6. Conclusion
This study examines the morpho-syntactic translation errors made by the students of the English
Department (Translation Program) at the UST in Yemen. The errors are classified into different
types: errors in the use of tenses, pronouns, articles, prepositions, verbs, nouns, relative and
conditional clauses, agreement errors, case errors, mood errors, word order errors, and speech
errors. The findings of this study reveal that the students make significantly more tense, noun,
verb, preposition, pronoun, relative, speech, article, and voice errors when they had to translate
sentences from Arabic into English. There are no significant differences in the students' translation
in terms of agreement, word order, mood and condition. The study shows that students' inadequate grammatical knowledge, mother tongue interference, differences between Arabic and English languages could be the main reasons for committing these errors. In the light of these findings, the study recommends that the translation teachers and students should not ignore the morpho-syntactic rules of both the source and the target languages. It is hoped that this study will help decision makers and officials at the UST to take its results into account in order to solve some of the problems that face their students when translating from Arabic to English or vice versa.

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Reference
Mahmoud, M. A. (2013). Investigating Some Lexical Problems in English- Arabic Translation Confronted by Undergraduate Students and Proposing Solutions


Appendix A

Translate the following sentences into Arabic.

1. Musa helped Saeed.

2. These women are active.

3. Go and tell the hotel manager that the only disturbing thing in this hotel is the noisy children next door.

4. The man killed in the battle was my friend.

5. They are schoolmistresses in Sana'a.

6. Has your brother invited his father-in-law?

7. If he had known the fact, he could have told us what to do.

8. Who taught your brother English before he joined the university?

9. The president received the winners at the airport.

10. My parents and I will not spend the summer vacation in Yemen.

11. The two women are cooking in the kitchen, but they will not invite their neighbors for lunch.

12. It is necessary that the rich should help their relatives.

13. She came across the two girls who were her students at the University of Science and Technology and they insisted on her having lunch with them.

14. Students who are brave enough to attempt the course deserve to succeed.
15. Don't visit me in the afternoon because I won't be home. I am going to be studying at the library.

16. A father told his daughters, "You are the happy memories of the past, the joyful moments of the present and the hope and promise of the future."

17. The girls, I taught last year, were so intelligent that one cannot challenge them with any type of question.

18. Sami will have graduated from university by the time his younger brother is seventeen years old.

19. The children have to play in the street till their parents come home.

20. The doctor has advised the patient to stay in bed for two weeks and to eat fat-containing food sparingly as fat contains high amounts of energy which is stored if it's not used up.

Appendix B

Translate the following sentences into English.

1. رأى صديقي سعيداً راكباً الفرس.
2. أصابع الرجلان؟
3. هناك عشرة من أصدقاء المدرس في المدرسة.
4. حدث محمد أعلى حديثاً أنسى كل همومه، وجعله يشعر بالسعادة طيلة يومه.
5. لقد أُسدى إليُّ والدي بعض النصائح القيمة قبل سلتي ببوبين.
6. وجد الطلاب الصغار المقرر صعباً بينما وجده الكبار سهلاً.
7. أعرف كثيرًا من الناس يختلفون عن أولئك الذين كنت تتحدث عنهم البارحة.
8. تعتبر اللغة العربية واحدة من اللغات الأقدم في العالم.
9. توقي صديقي الذي كان يتكلم اللغتين العربية والإنجليزية بطلاقة.
10. سيكون ابني قد نمت عندما أصل إلى البيت لأنها وزميلاتها سيستيقظن مبكراً استعداداً للاختبار.
11. المشتقات النفطية من أخطر المواد التي قد تتسبب في تلوث مياه الأنهار والبحار والمحيطات.
12. هل تحب أصهارك؟
13. سأعيرك سيارتي إن احتاجتها.
14. تربى الخراف في المنازل والمزارع، ويُفضل الإنسان تناول لحومها عن غيرها.
لا يعرفون الفرق بين الأفعال اللازمة والمتحدة والمتحدة للفعل والمتحدة للفعلين.

من يسيء التعامل مع العلماء، ولا يقدر مكانتهم، فجزاؤهم سيأتيه عاجلاً أم آجلاً.

يحزني أن أرى طفلا يعمل في متجر وهو محروم من الدراسة ويحزني أكثر من ذلك أن أرى طفل يتسول في الشوارع.

كان لي جار نشيط أكثر من اللازم، فقد كنت أستيقظ من نومي باكراً في الوقت الذي يكون فيه قد ذهب إلى عمله.

ذهب الرجل إلى الساحل قبل ساعة، واصطاد سمكة بشكل سريع ثم عاد.

 يستطيع المعاقون إنجاز الكثير من الأشياء بإتقان.
Abstract
This paper aims to study Arab students’ use of English relative pronoun ‘who’ via translating statements from their mother tongue (Arabic) into the target language (English). Thirty Saudi adult students, aged 18-20 years old, were asked to translate 20 relative clauses from Arabic into English. The results revealed that the students encountered various problematic areas in the use of relative pronoun ‘who’, viz. use of personal and possessive relative pronoun, position of relative pronoun, presence of resumptive pronouns in Arabic, absence of duality and plurality of relative pronoun “who”, use of relative pronouns with prepositional verbs. Such problematic areas were manifested in various errors of omission, addition, selection, word order, and avoidance. The results also showed that the average of the students’ errors in “avoidance, omission, and selection” were significantly higher than (30 %. 25%. and 24% respectively) the average for ‘addition’ and ‘word order’. These errors could be attributed to language transfer, overgeneralization, and ignorance of rules restriction, which were possibly grounded in the lack of exposure to the TL rules and insufficient practice of grammatical activities. Pedagogical implications of this study suggest that instructors should make a good use of the recommendations of contrastive analysis hypothesis (CAH) and Error Analysis (EA). Namely, the students should be made aware of the areas of similarities and differences between English and Arabic practically rather than theoretically. The study stresses the limitations of the findings and directs outlines for future research.

Keywords: acquisition, error analyses, relative pronoun, language transfer, Arab learners
1. Introduction

Language learning, like any other kind of human learning, involves making errors. In the process of learning a second language, (L2) learners use the system of the first language (L1), second language (L2) and their own strategies in learning L2. In recent years, the focus of research in second language acquisition (SLA) has shifted from teaching perspective to learning perspective (Brown, 1994).

Relative pronouns are one of the crucial areas of the syntactic structure in English and Arabic because of their major role in the developing the structure of a sentence and also due to the need of English as second language learners to master their use. Therefore, this study attempts to unfold the problems as product, (i.e. errors) that encounter the Arab learners of English, when using relative pronoun ‘who’. Ellis (1997) states that there are three major reasons for focusing on students’ errors. First, they raise the question why do learners make errors? Secondly, it is very useful for teachers to diagnose students’ errors. Finally, it helps learners to learn when they correct their errors themselves. In doing so, students can construct a new language system better when they analyze their errors.

This article first outlines the grammatical rules of the relative pronoun ‘who’ in English and Arabic. It then summarizes the major trends in SLA in terms of language errors. Besides, it accounts for the previous related studies on language errors in general and relativization in particular. It explains then the methods used to investigate the research questions. Finally, it discusses the implications of the findings and suggests areas for further research.

Relative pronoun ‘who’ in English and Arabic

One of the major reasons for the difficulty faced by Arab learners to acquire the relative pronoun “who” is the structural differences of the relative pronouns in students’ MT (i.e., Arabic) and the TL (i.e., English). These differences could be related to three categories; form, use and position. As for the form of relative pronoun ‘who’, in English, it takes four forms; who, whom, whose, and whoever. In Arabic, the relative pronoun ‘who’ takes eight forms من. اللتين اللاتين اللذان اللذان. اللذي. اللذي. التي. التي. الذين. الذين. In doing so, Arabic relative pronouns agree with number, gender and case because it is a synthetic language while in English, it agrees only with case (Ibrahim, Kassabgy, & Aydeliott, 2000). These differences may induce students to transfer their MT rules to TL contexts when using relative pronoun ‘who’. As for the use of relative pronoun ‘who’ in English, it is used with indefinite or definite nouns, e.g.

1. I met the students who studies English in the USA.
2. He helped people who are in need.

In Arabic, The relative pronoun is used only with definite nouns, e.g. أحمد ساعد الرجل الذي تعطلت سيارته (Ahmed helped the man whose car broke down).

This may result in students’ addition of definite article ‘the’ with nouns used with relative pronouns ‘who’ because of the negative transfer of students’ MT rules.

In English, prepositions can precede relative pronouns, e.g. this is the professor with whom I discussed relativization while the relative pronoun in Arabic cannot be preceded by prepositions, e.g. هذاأقائش معه الرسالة. This may cause students to use the prepositions after the relative pronouns as a result of ignorance of the position of prepositions with relative pronouns ‘who’ or interference of MT rules. Regarding presence of pronominal reflex, English relative pronouns are not used with resumptive pronouns in relative clauses at all, e.g. This is the
student who (m) I honored. In Arabic, the resumptive pronouns are used in relative clauses as an obligatory element in the case of indirect object, genitive, object of comparison positions (Zagood, 2012).  
الولد الذي أعطته الكتاب رجع. (The boy to who (m) I gave the book came back.)
الرجل الذي سمير أطول منه فاز. (The man who is shorter than Sameer won.)

AL-Okaili’s (1990) and Zagood (2012) find that the Arab students’ use of resumptive pronoun (i.e., repetition of the object of the relative clause as in I met the students whom you taught them) in English was a result of negative language transfer of the students’ MT rules.

Regarding the position of the relative pronoun ‘who’ in English, it is used in the middle of a sentence, after the antecedent it modified, e.g. the children who played hide-and-seek are my cousins. In some cases, it can be a headword with a change in of the form of relative pronoun as in ‘whoever’ Kharma, &Hajjaj, (1997). As for Arabic, no restriction for the position of relative pronouns in Arabic, e.g.

أكرمته الذي هذا هو الطالب. (This the student who (m) I honored)

The students’ placement of the relative pronoun ‘who’ in the head position might constitute a problem for them namely in the head position because the relative pronoun ‘who’ is not commonly used in the head position. If it is used in the head position, there should be a change in the form of the relative pronoun ‘who’ (i.e. whoever instead of who’).

It is clear now that the differences in the form, use and position may induce students to commit errors because of overgeneralizing the rules of the MT to the TL when learning relative pronoun “who”.

2. Theories of language Acquisition

Contrastive Analysis Hypothesis (CAH) was the prominent trend in explaining the learners’ SLA. Based on the behavioristic and structuralism approaches, CAH proposes that the main barrier to SLA is the interference of first language system (Brown, 1994). It also hypothesizes that the study of languages in terms of similarities and differences has a great role in facilitating the language teaching and learning. In other words, the concept of positive and negative transfer helps a lot in predicting the areas of difficulty that second language learners face. CAH was criticized for ascribing all learner's errors to L1 interference because most of learners' errors are outside the CAH's predictions. L2 learners use many types of knowledge that are available to them while learning L2; knowledge of the L2, L1, knowledge about communicative function of language. Brown (1994) argues that “learners order the linguistic chaos that confronts them by making a use of the systems available to them” (p. 67). CAH has failed to explain the sources of all errors that adult learners commit in their production of L2. Besides, serious criticism was raised on account of its structuralism and behaviorism on which it is based (Kim, 2001). Therefore, its generalizability is questionable.

Due to CAH’s failure to account for most of learner's errors, Error Analysis (EA) emerges with a comprehensive view. Despite old appearance of ER, it is still deemed as an effective way
to promote English language acquisition and skills (Presada & Badea, 2014). EA attempts to describe learners’ errors objectively, ascribing learner’s errors to the L2 itself (interlanguage), taking into account the L1 interference. EA, proposed by Corder (1981), views errors as evidence of the learners’ strategies in acquiring L2, rather than deviant forms. Errors reflect the transitional competence of the learners. Therefore, it is viewed as a valuable tool in dealing with the learners’ linguistic competence and its diagnostic function (Corder, 1981). The major achievement of EA is that it provides an efficient tool in interpreting the errors and identifying their sources. In other words, there are many sources of errors other than the L1 such as transfer of training, strategies of second language learning, strategies of second language communication, and overgeneralization of TL linguistic material (Gass and Selinker, 2008).

Richards (1971) refutes the notion of L1 transfer through conducting a comprehensive study, including learners from different backgrounds (Japanese, Chinese, Burmese, French, Czech, Polish, Talgalog, Maori, Maltese, and Indian and West African Languages). His study shows that most of the students’ errors are due to the L2 itself. The students of different languages committed the same errors that were ascribed to L1 interference by CAH. According to his study, the students’ errors are categorized into:

1. Interference errors: when the student apply his/her L1 in learning L2.
2. Intralingual errors: this is due to general characteristics of rule learning such as overgeneralization, incomplete application of rules and failure to learn conditions under which rules apply.
3. Developmental Errors. Learners attempt to build up hypotheses about the TL on the basis of limited experiences.

Dulay and Burt (1974) classify learners’ errors into three broad categories:

1. Developmental Errors: they are similar to L1 acquisition.
2. Interference: errors that reflect the structure of the TL.
3. Unique Errors: errors that are neither developmental nor interfere.

However, as Schatchter and Celce-Murcia (1977) point out, the distinction between intralingual and developmental errors is fuzzy. It is difficult to determine whether these errors are intralingual or developmental. In other words, it is often difficult to distinguish the cause of the error – interlingual or intralingual, teacher induced, or overgeneralization, etc.

In spite of some flaws in EA in accounting for students’ errors, it remains capable of explaining most of the students’ errors. It provides a comprehensive method for identifying classifying and interpreting errors. Gass and Selinker (1994, p. 67), cited in Abi Smara (2003), identify six steps followed in conducting error analysis: collecting data, identifying errors, classifying errors, quantifying errors, analyzing source of error, and remediating for errors.

3. Error Analyses and Relative pronouns

There are many studies that investigated the students’ grammatical errors in general and relative clauses in particular. In a recent study, Zagood (2012) investigates the problems encountered by fourth-year students in translating relative clauses from English into Arabic and vice versa in terms of translation pedagogy. He finds that some errors committed by the students are attributed to the differences between the structure of English and Arabic and so he recommends to teach contrastive linguistics when teaching a translation course. Abi Smara (2003) conducts a study on students’ errors in writing. She finds that the students’ developmental
The use of resumptive pronoun in subject, object and object of comparison positions is an obligatory element in the relative clause in Arabic (AL-Oqaili, 1991). Conversely, the resumptive pronoun is omitted in English relative clause since its grammatical function is left out by the relative pronouns, e.g., this is the student who (m) I honoured him. He argues that Arab learners of English transfer the resumptive pronouns from Arabic to English sentences. In Arabic, the resumptive pronoun is an obligatory element if it occupies the position of indirect object, object of a preposition, object of a comparison and genitive (AL-Oqaili, 1991).

Fox (1970) studied restrictive relative clause in English, Hindi, and Baghdad Arabic. He analyzed the restrictive relative clause in English, Hindi, and Arabic, attempting to find out the areas of difficulties when a speaker of Hindi or Arabic tries to master the relative clause in English. He found that relativization in English, Arabic and Hindi are remarkably similar and in the case of English and Arabic, they are identical. He recommends giving the area of differences among the compared languages a special attention because it constituted a difficulty for the students.

Having introduced the trends and previous studies of English foreign language students’ errors, one can find different views of causes of errors. As for CAH, it ascribes errors of English foreign language students to language transfer while EA attributed such errors mainly to developmental or universal errors, i.e. the TL rules themselves and the techniques of introducing them to students, and then language transfer. What can be inferred is that one cannot make ideal generalizations regarding the causes of errors. In other words, errors may be caused by MT interference or the nature and presentation of TL rules. Besides, there are other factors that intervene in students’ commitments of errors. Of these factors are the teaching situations of the students, the syllabus and the methods of teaching (Qassem, 2014). Hence, the study goes in this direction, it aims to investigate what might hinder students in using relative pronoun ‘who’, taking into account the students’ teaching situations and the major hypotheses of SLA (i.e. EA & CAH). The most important things that the study aims to consider are the errors and the causes of errors committed by the population of the study. Therefore, this study attempts to answer the following question:

Do the Arab EFL students commit errors in using relative pronoun ‘who’? If yes, what are the recurrent errors?
4. Methodology

Participants

Thirty Arab EFL students of Najran University participated in this study. They were classified as intermediate students (B1) based on their performance in placement test of grammar administered by their department. The students scored in the placement test between 10-15 out of 20. All participants were male students due to segregation of male and female students in Saudi universities. Students in this level have studied four courses of grammar in the first two years at the university. The mean score for their performance in grammar courses is 72.63. The population of the study was 61 students who passed the two years study and moved up to the third year. Only, 30 participants were randomly selected by the researchers to take part in this study. To help create an authentic environment, students were not told in advance that they would take a test. In addition, the test had been carried out in their scheduled class time.

4.1. The Translation Test

Twenty Arabic sentences of different relative pronouns were created by the authors. Students were asked to translate those sentences into English. As the focus of the task was to write relative pronouns correctly, students were allowed to check dictionaries for translation help when encountering difficulties in the task. Besides, their mistakes in translating words were not considered. Therefore, scores were counted for relative pronouns in every statement. The correct relative pronoun in every sentence got one point and an incorrect relative pronoun received 0 point. The total points were 20. Students were given 45 minutes to complete the translation test and submit their sheets to their instructors.

The main criterion of selecting the statements was that they exhibit many varied problems in the use of relative pronoun 'who'. They were selected on the basis of the linguists' studies of the problematic areas in the use of relative pronouns for Arab learners such as AL-Oqaili (1990) and Richards (1992). The test covered different types of problems in the use of relative pronouns according to linguists' and applied linguists' view of the problematic areas in the use of relative pronouns. These areas were; (a) use of personal possessive relative pronouns, (b) the position of relative pronoun, (c) the presence of resumptive pronouns, (d) the absence of duality and plurality of relative pronoun “who” in English, while it does exist in Arabic, and (e) the use of relative pronouns with prepositional verbs. Table 1 shows the distribution of the five problematic areas of using relative pronouns in the 20 sentences. For the order of sentences see Appendix (A & B).

<table>
<thead>
<tr>
<th>No.</th>
<th>Problematic Areas in using Relative Pronouns</th>
<th>No. of Sentences</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>use of personal and possessive relative pronouns</td>
<td>8,9, 12,19,20</td>
</tr>
<tr>
<td>2.</td>
<td>position of relative pronoun</td>
<td>2,5,8,11,15</td>
</tr>
<tr>
<td>3.</td>
<td>presence of resumptive pronouns</td>
<td>1,12,16,18</td>
</tr>
<tr>
<td>4.</td>
<td>absence of duality and plurality of relative pronoun “who”</td>
<td>3,6,13,14</td>
</tr>
<tr>
<td>5.</td>
<td>use of relative pronouns with prepositional verbs</td>
<td>4,7,10,17</td>
</tr>
</tbody>
</table>

A question raise here is that why some problematic areas are represented by more sentences than others, which will the affect the number of quantified errors. The answer is that
the students' errors will not be classified according to these problematic areas. Instead, the students’ answers will be classified according to data itself. Besides, the nature of some problematic areas entails more focus in terms of the complexity of its structures and different positions as in the case of the last four problematic areas. Note only that, there are some sentences that have more than one problematic area, which is due to the nature of structure of sentences, which cannot be controlled.

The test was first piloted by 20 students prior to this study. The students were worried about the translation of the words that could affect the face validity of the test. The test was then improved to focus on the use of relative pronouns. Concerning translation problem, students were allowed to look the words up in dictionaries or to ask the instructors about the translation of the unknown words. Moreover, the test has been checked by a panel in language testing to check the validity of the test. Some modifications were done according the remarks of the jury; (1) the layout of the test should be done properly, (2) long sentences should be removed, and (3) the test rubric should be made clear for students.

5. Data Analysis and Discussion

Students’ errors are analyzed in this section by applying the frequency of errors and the percentages for every category. Indeed, the students’ errors are severe in translating the relative pronouns ‘who’, which is reflected in the frequency of students’ errors. The translation test showed that about 89% of the students committed errors in the use the relative pronoun who'.

5.1. Types of Errors

The students committed different types of errors; tense, word order, spelling, pluralization, preposition, and determiner. However, the focus was on the errors that relate to the area of the study, which is the relative pronoun 'who', which is based on the five problematic areas that were set earlier as a criterion for choosing the 20 sentence texts. Examining the students' recurrent errors, they can be classified into omission, addition, selection, avoidance and addition. This classification is based on Sager's (1983) classification of translation errors with some modifications that match the study’s objectives. Table 2 depicts these errors.

Table 2 Frequency of Errors

<table>
<thead>
<tr>
<th>No.</th>
<th>Type</th>
<th>Frequency of Errors</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Addition</td>
<td>42</td>
<td>8%</td>
</tr>
<tr>
<td>2</td>
<td>Selection</td>
<td>130</td>
<td>24%</td>
</tr>
<tr>
<td>3</td>
<td>Omission</td>
<td>135</td>
<td>25%</td>
</tr>
<tr>
<td>4</td>
<td>Word order</td>
<td>63</td>
<td>12%</td>
</tr>
<tr>
<td>5</td>
<td>Avoidance</td>
<td>162</td>
<td>30%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>532</td>
<td>100%</td>
</tr>
</tbody>
</table>
The Acquisition of the English Relative Pronoun ‘Who’
Mohsen & Qassem

To define what is meant by every term mentioned in table 2, Table 3 explains these categories.

Table 3 *Categories of errors*

<table>
<thead>
<tr>
<th>Key of the Table</th>
<th>Addition</th>
<th>Selection</th>
<th>Omission</th>
<th>Word order</th>
<th>avoidance</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Adding resumptive pronoun, unnecessary relative or personal pronouns</td>
<td>Wrong selection of relative pronouns (i.e. use of which or who instead of who, whose)</td>
<td>Omission of the relative pronouns</td>
<td>Placing prepositions after the relative pronoun or wrong order of the relative clause</td>
<td>They avoid translating the whole relative clause</td>
</tr>
</tbody>
</table>

### 5.1.1. Addition

The results from Table 2 reveal that around 8% of the students committed errors of addition in using relative pronouns’ who. Table 3 shows some of the most recurrent errors of addition.

Table 4 *Error of Addition*

<table>
<thead>
<tr>
<th>No</th>
<th>The statement</th>
<th>The Error</th>
<th>Model of Correct Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>الرجل الذي أعطيته الكتاب سافر.</td>
<td>The man to whom I gave him the book travelled.</td>
<td>The man to whom I gave the book travelled.</td>
</tr>
<tr>
<td>2</td>
<td>هذا هو الأستاذ الذي ناقشت معه جمل الوصل.</td>
<td>This is the professor I discussed with him relativization</td>
<td>This is the professor with whom I discussed relativization</td>
</tr>
<tr>
<td>3</td>
<td>هذا هو الطالب الذي كرمهته</td>
<td>This he student whom I honored him</td>
<td>This is the students whom I honored</td>
</tr>
<tr>
<td>4</td>
<td>الرجل الذي سمير أطول منه فاز</td>
<td>This is the man who Sameer is taller than him</td>
<td>The man who is shorter than Sameer won.</td>
</tr>
<tr>
<td>5</td>
<td>جاء الرجل الذي انظفتها طويلا</td>
<td>I wait for him</td>
<td>The man who I waited for has come</td>
</tr>
<tr>
<td>6</td>
<td>الكتاب الذي قرأته مفيد</td>
<td>The book which I read it is useful</td>
<td>The book which I read is useful</td>
</tr>
<tr>
<td>7</td>
<td>ساعدت الرجل الذي تعطلت سيارته</td>
<td>I helped the man Who his car broke down.</td>
<td>I helped the man whose car broke down</td>
</tr>
</tbody>
</table>
Table 4 shows that the students’ addition of the resumptive pronouns (i.e. him and it) in using relative pronoun ‘who’. The students committed this error in all the statements that have resumptive pronouns in Arabic statements, which does not exist in English. This error could be ascribed to the students’ influence of their own MT (i.e. Arabic). In Arabic, the existence of resumptive pronouns with relative pronoun is very common, which was detailed in the literature review. It is clear that the students translated the statements from Arabic into English literally, without consideration for the rules of the relative pronoun ‘who’ in English. This literal translation indicates that the students may not be aware of differences between the rules of relative pronouns in Arabic and English. Based on the errors above, it is evident that the third problematic area (i.e. presence of relative pronouns) are reflected in the students’ errors of addition (sentence, 1, 2, 3, 4, 5 and 6).

As for the last statement, the students combined between the relative pronouns and personal pronouns, which reflect the students’ ignorance of the rule of using possessive relative pronouns. It is clear that the students translated the statements literally and so they translated "الذي" as "who" and "سيارته" as his car. The influence of the MT is clear, which might be attributed to students’ lack of skills in using possessive relative pronouns.

5.1.2. Selection

The students’ errors, represented in Table 4, are wrong selection of relative pronouns (i.e. use of which or who instead of who, whose and whoever). The students’ errors reach 24%, which reflect that the students’ have a severe difficulty in selecting the appropriate pronoun. These errors could be attributed to the students’ lack of practicing the use of the relative pronouns. Rote learning and insufficient practice may lie behind such students’ of selection the wrong pronouns.

The most recurrent error is the use of ‘who’ instead of ‘whoever’ in the beginning of the fourth and fifth statements in the Table 4. All the students committed such an error, which may be attributed to the students’ influence of the MT rules of the relative pronouns. In Arabic, no restriction for the position of relative while in English it is only used after the antecedent it modifies. It comes in English in front position if there is a change in the form of relative pronoun ‘who’ (i.e. whoever).

Table 5 Error of Selection

<table>
<thead>
<tr>
<th>No</th>
<th>The statement</th>
<th>The error</th>
<th>Model of correct answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>هؤلاء هم الطلاب الذين نجحوا في الاختبار</td>
<td>These are the students which pass the exam</td>
<td>These are the students who passed the exam.</td>
</tr>
<tr>
<td>2</td>
<td>ساعدت الرجل الذي تعطلت سيارته</td>
<td>I helped the man (who, which, its) car broke down</td>
<td>I helped the man whose car broke down</td>
</tr>
<tr>
<td>3</td>
<td>أحب الذي تحبه</td>
<td>I love which you love</td>
<td>I love who(m) you love</td>
</tr>
<tr>
<td>4</td>
<td>الذي يقرأ القصيدة يسر.</td>
<td>Who reads the poem feels pleased</td>
<td>Whoever reads the poem</td>
</tr>
</tbody>
</table>
Scrutinizing the errors above, one can found that most of the cause of errors in sentences are due the first problematic area (use of personal relative pronoun as in third, fourth and fifth sentences) and use of possessive relative pronoun as in the case of second and sixth sentences.

5.1.3. Omission

Around 25% of the students omitted the relative pronoun 'who', which is odd in the system of relative clause in English. In English, the omission of the relative pronoun 'who' is optional if they occupy the object position, (e.g. *this is the girl who (m) I met yesterday*). This type of error might be attributed to students’ influence of Arabic rules of relative pronoun as in the second statement in Table 5. In Arabic, the relative pronoun 'who' is omitted in the position of subject and in the case of direct object, it is optional (AL-Okaili, 1991). As for the rest of the statements in Table 5, the students omitted the relative pronouns due to ignorance of relative pronouns rules so the students followed simplification strategy because of lack of knowledge and practice of using the relative pronouns. Note that the students’ errors of omission in the third, fourth and fifth statements are closely connected with fifth problematic area that is preset as a criterion for selecting sentences of the test (i.e., use of relative pronouns with prepositions). As for second and seventh statements, the absence of duality and plurality in English relative pronouns lie behind such errors. See Table (6).

Table 6 Error of Omission

<table>
<thead>
<tr>
<th>No</th>
<th>The statement</th>
<th>The error</th>
<th>Model of correct answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>لدي صديق يتكلم الإسبانية</td>
<td>I have a friend speaks English</td>
<td>I have a friend who speaks English.</td>
</tr>
<tr>
<td>2</td>
<td>اللاتي يحترمن أنفسهن نساء فاضلات</td>
<td>The women respect themselves are good</td>
<td>The women who have self-esteem are good.</td>
</tr>
<tr>
<td>3</td>
<td>الرجل الذي أعطيته الكتاب سافر.</td>
<td>The man who I gave the book travelled</td>
<td>The man to who(m) I gave the book travelled</td>
</tr>
<tr>
<td>4</td>
<td>علي الذي فاز بالمسابقة ذكي للغاية.</td>
<td>Ali who wins the competition</td>
<td>Ali, who won the competition, is very smart.</td>
</tr>
</tbody>
</table>
5.1.4. Word order

Twelve percent of the students committed an error of word order. To be specific, the problem here lies in putting a preposition immediately after the relative pronouns as in the first two statements in Table 6. It may be attributed to the strategy of simplification. In other words, the students do not know where the right position of the preposition is, so he or she makes his /her own hypothesis by placing the preposition after the relative pronoun. It could be also attributed to language transfer. In Arabic, the preposition is not separated from its prepositional phrases; therefore, Arab learners of English follow a relative pronoun with a preposition, e.g.*, this is the professor whom with I discussed relativization. However, in English, a preposition can precede a relative pronoun or follow its verb, e.g. this is the woman whom I sent a letter or this is the woman whom I sent a letter to. To sum up, whatever the cause, the lack of knowledge and insufficient practice of TL rules lay behind such an error, which lead the students to use their own previous knowledge of his MTs or guessing.

As for the fifth statements in Table 6, the students' errors lie in student's ignorance of the structural differences between the relative pronoun in English and Arabic. In English, ‘who’, refers back to a person and cannot refers back to the noun following it while in Arabic the relative pronoun can refers to what follow and precede by using resumptive pronouns, which does not exist in English. To translate the above statements adequately, the students need to modify the translated statements, such as "the man who is shorter than Sameer won" or "Sammer is taller than the man who won". This case may indicate that the students translated the statement literally without any consideration to the structure and meaning of the statement in English. In so doing, the notion of language transfer is evident in such examples.

In the last statement Table 6, all the students omitted the commas in using the define relative clause, which shows that the students translated the statement literally, which induced them to commit errors of omitting the comma. In Arabic, there is no comma after the relative clause at all and hence the students are influenced by the MTs rules. It can also be ascribed to students' lack of knowledge of the differences between the definite and indefinite relative clause in English and so they apply the rule of indefinite relative clause to definite relative clause (i.e., rules of restriction). In most errors of word order, one can find that the students' problem is the putting the relative pronoun in the right position. This confirms the second criterion for choosing statements of the test (position of relative pronouns). (See Table (7).
Table 7  Error of Word Order

<table>
<thead>
<tr>
<th>No</th>
<th>The statement</th>
<th>The error</th>
<th>Model of correct Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>الرجل الذي أعطيته الكتاب سافر.</td>
<td>The man who I give to the book</td>
<td>The man to whom I gave the book traveled</td>
</tr>
<tr>
<td>2</td>
<td>هذا هو الأستاذ الذي ناقشت معه جمل الوصل.</td>
<td>This is the professor whom I</td>
<td>This is the professor with who (m) I</td>
</tr>
<tr>
<td></td>
<td></td>
<td>discussed relativization</td>
<td>discussed relativization.</td>
</tr>
<tr>
<td>3</td>
<td>الرجل الذي سمير أطول منه فاز.</td>
<td>The man who Sameer is taller than</td>
<td>The man who is shorter than Sameer won.</td>
</tr>
<tr>
<td>4</td>
<td>اللاتي يحترمن أنفسهن نساء فاضلات</td>
<td>Who respects themselves are good</td>
<td>The women who have self-esteem are good.</td>
</tr>
<tr>
<td>5</td>
<td>على الذي فاز بالمسابقة للغاية</td>
<td>Ali who wins the competition</td>
<td>Ali, who won the competition, is very smart.</td>
</tr>
</tbody>
</table>

5.1.5. Avoidance

In avoidance, the students left the whole relative clause without translation. It is the most recurrent error, which reach about 30%. Although, the test maker allowed the students to use the dictionaries and other sources to overcome comprehension problems they face in translating the statements of the test, many of them could not depict the relative clause correctly. The students' avoidance of translating relative pronoun in the statements above reflect the students' inability of using relative pronoun 'who', though relative pronouns are taught in students' scheduled classes. This means that the students have sufficient knowledge of the topic, but the practice is limited, which could be the reason for being unable to use relative pronoun in different contexts. Teacher may focus on theory at the expense of practice in grammar lessons. Besides, the teaching materials are theory-based, with limited exercises that allow students to use grammatical rules in different contexts. Errors of Avoidance are summarized in Table 8.

Table 8  Error of Avoidance

<table>
<thead>
<tr>
<th>No</th>
<th>The statement</th>
<th>Model of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>اللاتي يحترمن أنفسهن نساء فاضلات</td>
<td>The women who have self-esteem are good.</td>
</tr>
<tr>
<td>2</td>
<td>هؤلاء هم الطلاب الذين نجحوا في الاختبار</td>
<td>These are the students who passed the</td>
</tr>
</tbody>
</table>
In errors of avoidance, it is not possible to detect the student's specific problem in the use of relative pronouns because the students leave the sentences without translation.

6. Discussion

The study findings showed that the Arab students committed errors in acquiring the relative pronoun 'who'. For example, they added resumptive pronouns to the translated sentences into the TL because of the negative transfer of MT's resumptive pronouns to the TL — where this type of pronoun never exists in the TL. According to CAH, this type of transfer could help teachers predict students' errors and help them build new strategies to learn a new language input. CAH also hypothesizes that unless to take care of the area of differences between the two languages, students' learning process would be hindered. The students' errors in the category of addition 8% from the total errors percentage (see table 3).

The second category of errors classified by this study was "selection". As stated in Table 4, the students failed to choose the appropriate relative pronouns. This goes in line with MT interference hypothesis because of the different grammatical structures of the relative pronouns between the MT and the TL. The students' errors in this category was severe because some relative pronouns in Arabic like masculine "who" and feminine "who" could be used to refer to all the gender they modify regardless whether the modified nouns is human or non-human.

Concerning the third category of error (omission), students' errors were also substantial (see table 5). Students tended to apply simplification strategy by choosing simple forms and constructions instead of more complex ones, which goes in consistence with the Intralingual and developmental errors principle. A further possible explanation for that is the ignorance of L2 rules which made them followed the simplification strategy due to the insufficient knowledge of the relative pronoun structure in the TL. Similarly, the fourth category error, word order, the students employed the simplification strategy in putting prepositions after the relative pronouns. Additionally, language transfer lies behind committing errors in the word order category. For the avoidance category, Students committed 30% of the total errors, which deemed severe. This type of error could be attributed to lack of knowledge in recognizing the relative pronoun system of the TL and how it differs from that of their MT. The total percentage of the students' errors reach is about 89%, which indicate that students have sever difficulty in the use of relative pronoun 'who' (see appendix B)
7. Pedagogical Implications

This study generates some pedagogical implications for instructors and curricula designers. It is of importance to consider the five problematic areas in the use of relative pronouns, which are preset as a criterion for constructing the test. These problematic areas should be considered in the content of the courses theoretically and practically (See table1). Teachers, they should explain similar and different aspects of grammatical rules in general and the relative pronouns in specific between the students’ MT and the TL. Additionally, teachers are recommended to explain the rule restrictions of the relative pronouns and make students aware of most common errors that could be ascribed to language transfer, overgeneralization and incomplete application of rules. Besides, teachers should avoid applying the rote learning, which focuses on teaching students how to memorize rules rather than to comprehend or practice them. Teachers are also advised to involve students in online grammatical exercises whereby students can get the immediate feedback of their answer in these activities. Therefore, students can identify wrong answer and can redo the exercise to understand the problematic area that may face which could be attributed to differences in grammatical rules between the MT and the TL.

Concerning the implications for curricula designers, students should be given grammar lessons according to their needs by investigating students’ problematic areas in grammar, and courses then should be designed to match their needs. Moreover, the course content should focus more on activities that raise the students’ errors that may occur because of the application of students’ MT strategies to the TL (Qassem & Vijaysarathi, 2015).

8. Conclusion

In the process second language learning, the learners utilize many types of knowledge available to them to facilitate their learning. Arab learner of English, like any English second language learner, uses the system of his or her MT, TL and other strategies available to him or her to simplify second language learning. These strategies are the sources of learners’ errors. However, they are evident that learners are learning L2. Therefore; these errors should not be viewed, as deviant forms. Rather, teachers, material writers and syllabus designers should consider them by adopting appropriate methods and techniques that simplify the second language learning that enable student to overcome the intralingual and interlingual problems.

8. Limitations and directions for future research.

As for the purpose of this article is to analyze the Arab students’ errors in relative pronoun “who”, the findings of this study may not be generalizable for the other relative pronouns (i.e., which and that as examples). Future studies can investigate other relative pronouns that students may find them difficult to acquire due to the difference in grammatical rules of the TL and students’ first language. The grammatical restrictions of Arabic could limit the study findings to the speakers of Arabic, while speakers of other languages may not face difficulty as our participants because of the varieties of languages systems.

The focus of this study was to analyze the product of the students (i.e., written assignments of the relative pronouns). Indeed, we do not know what strategies students followed to translate the written assignments to the TL. In other words, this study did not consider how the process of the task had been taken place, as it is not a variable of this study to examine the process of the task. We, therefore, recommend future studies to tackle this area by using eye-
tracking software to document how students behave in tasks (Mohsen, 2015). The study did not also investigate the students’ perceptions towards L2 writing or translation and the difficulties they might find. Therefore, future studies are advised to triangulate the data collection methods by asking students about the obstacles in writing or translating from their mother tongue into the target language (Mohsen, 2016; Mohsen & Shafeeq, 2014).

The current study followed a traditional method of analyzing errors (manual calculation of errors). Future studies are advised to make use of modern technology in analyzing errors by applying computer-aided error analysis (MacDonald, García-Carbonell, & Carot-Sierra, 2013) that can easily and accurately identify errors committed by language learners.

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Mutahar Qassem is a lecturer at Najran University, Saudi Arabia. His research interest is translation and culture from innovation technology perspective. He published two papers on English–Arabic translation and culture; one of them was published in Asia Pacific Translation and Cultural Studies, Taylor and Francis Group and the other was in the Arab World English Journal.

References


### Appendix A. Translation test and frequency of errors

<table>
<thead>
<tr>
<th>Avoidance</th>
<th>Word order omission</th>
<th>Selection</th>
<th>Addition</th>
<th>Statements</th>
<th>No. of Errors</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>9</td>
<td>6</td>
<td>4</td>
<td>هذا هو الطالب الذي كرمته</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>24</td>
<td></td>
<td></td>
<td>لدي صديق يكلم الإسبانية.</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>5</td>
<td>9</td>
<td>4</td>
<td>اللاتي يجتنمن أنفسهن نساء فأضلا بفاعلية</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>7</td>
<td>16</td>
<td>4</td>
<td>الرجل الذي أعطيته الكتاب سافر</td>
<td>4</td>
</tr>
<tr>
<td>7</td>
<td>5</td>
<td>18</td>
<td>4</td>
<td>على الذي فاز بالمسابقة ذكي للغاية</td>
<td>5</td>
</tr>
<tr>
<td>10</td>
<td>4</td>
<td>6</td>
<td></td>
<td>هؤلاء هم الطلاب الذين نجحوا في الاختبار</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>18</td>
<td>8</td>
<td>5</td>
<td>هذا هو الإستاذ الذي ناقشت معه جمل الوصل</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td></td>
<td></td>
<td>الذيقرأ القصيدة بسر.</td>
<td>8</td>
</tr>
<tr>
<td>7</td>
<td>1</td>
<td>3</td>
<td>10</td>
<td>ساعدت الرجل الذي عجلت سيارته</td>
<td>9</td>
</tr>
<tr>
<td>9</td>
<td>5</td>
<td>3</td>
<td>5</td>
<td>جاء الصديق الذي أنتظرته طويلا.</td>
<td>10</td>
</tr>
<tr>
<td>10</td>
<td>3</td>
<td>5</td>
<td>3</td>
<td>زرت الطلاب الذي تميز في أدائه.</td>
<td>11</td>
</tr>
<tr>
<td>5</td>
<td>1</td>
<td>7</td>
<td>13</td>
<td>احب الذي نحب</td>
<td>12</td>
</tr>
<tr>
<td>15</td>
<td>1</td>
<td>3</td>
<td></td>
<td>المعلمون الذين كراموا بالأسمن.</td>
<td>13</td>
</tr>
<tr>
<td>12</td>
<td>7</td>
<td>4</td>
<td>2</td>
<td>كانت عائشة وفاطمة البنتين الوحيدتين.</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>اللتين نجحتا في الاختبار.</td>
<td></td>
</tr>
<tr>
<td>11</td>
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<td>5</td>
<td>2</td>
<td>قابلت الرجل الذي ساعدتك بالأسمن.</td>
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</tr>
<tr>
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<td>1</td>
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<td>3</td>
<td>فاز فريق الصقر الذي شجعنا</td>
<td>16</td>
</tr>
<tr>
<td>11</td>
<td>13</td>
<td>1</td>
<td>3</td>
<td>الرجل الذي سمير أطول منه فاز.</td>
<td>17</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td>5</td>
<td>3</td>
<td>الكتاب الذي قرأت(ه) مقيد.</td>
<td>18</td>
</tr>
<tr>
<td>7</td>
<td>1</td>
<td>17</td>
<td></td>
<td>الذي درس للاختبار نجح</td>
<td>19</td>
</tr>
<tr>
<td>10</td>
<td>1</td>
<td>6</td>
<td>12</td>
<td>الدولة التي عاصمتها الرياض هي المملكة العربية السعودية</td>
<td>20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. of Errors</th>
<th>Total of Items</th>
<th>Total No. of errors</th>
</tr>
</thead>
<tbody>
<tr>
<td>162</td>
<td>63</td>
<td>135</td>
</tr>
<tr>
<td>130</td>
<td>42</td>
<td>532</td>
</tr>
<tr>
<td>0.304</td>
<td>0.118</td>
<td>0.253</td>
</tr>
<tr>
<td>0.244</td>
<td>0.078</td>
<td>.889</td>
</tr>
</tbody>
</table>

### Appendix B
Translation and problematic areas

<table>
<thead>
<tr>
<th>Statements</th>
<th>Translations</th>
<th>Problematic area</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>هذا هو الطالب الذي كرمته</td>
<td>This is the student whom I honoured</td>
</tr>
<tr>
<td>ID</td>
<td>Arabic Sentence</td>
<td>English Translation</td>
</tr>
<tr>
<td>----</td>
<td>-----------------------------------------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>2</td>
<td>لدي صديق يتكلم الإسبانية.</td>
<td>I have a friend who speaks Spanish.</td>
</tr>
<tr>
<td>3</td>
<td>اللاتي يحترمن أنفسهن نساء فاضلات</td>
<td>The women who have self-esteem are good.</td>
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<td>4</td>
<td>الرجل الذي أعطيته الكتاب سافر.</td>
<td>The man to who I gave the book travelled.</td>
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<tr>
<td>5</td>
<td>على الذي فاز بالمسابقة ذكي للغاية</td>
<td>Ali, who won the competition, is very smart.</td>
</tr>
<tr>
<td>6</td>
<td>هؤلاء هم الطلاب الذين نجحوا في الاختبار</td>
<td>These are the students who passed the exam.</td>
</tr>
<tr>
<td>7</td>
<td>هذا هو الإستاذ الذي ناقشته معه جمل الوصل</td>
<td>This is the professor with whom I discussed relativization</td>
</tr>
<tr>
<td>8</td>
<td>الذي يقرأ القصيدة يسر</td>
<td>Whoever reads the poem feels pleased</td>
</tr>
<tr>
<td>9</td>
<td>ساعدت الرجل الذي تعطلت سيارته</td>
<td>I helped the man whose car broke down</td>
</tr>
<tr>
<td>10</td>
<td>جاء الصديق الذي انتظرته طويلا</td>
<td>The man who I waited for has come</td>
</tr>
<tr>
<td>11</td>
<td>زرت الطلاب الذي تميز في أدائه</td>
<td>I visited the student who is excel in his performance.</td>
</tr>
<tr>
<td>12</td>
<td>أحب الذي تحبه</td>
<td>I love who(m) you love</td>
</tr>
<tr>
<td>13</td>
<td>المعلمون الذين كرموا بالأمس جديرون</td>
<td>The teachers who were honoured yesterday are competent.</td>
</tr>
<tr>
<td>14</td>
<td>كانت عائشة و فاطمة البنتين اللتين نجحتا في الاختبار.</td>
<td>Fatma an Aisha are the only girls passed the exam.</td>
</tr>
<tr>
<td>15</td>
<td>قابلت الرجل الذي ساعدك بالأمس</td>
<td>I met the man who helped you yesterday.</td>
</tr>
<tr>
<td>16</td>
<td>فاز فريق الصقر الذي اشجعه</td>
<td>The falcon team, which (m) I encouraged, won.</td>
</tr>
<tr>
<td>17</td>
<td>الرجل الذي سمير أطول منه فاز</td>
<td>The man who is shorter than Sameer won</td>
</tr>
<tr>
<td>18</td>
<td>الكتاب الذي قرأته(ه) مفيد</td>
<td>the book which I read is interesting</td>
</tr>
<tr>
<td>19</td>
<td>الذي درس للاختبار نجح</td>
<td>Who reads the poem feels pleased</td>
</tr>
<tr>
<td>20</td>
<td>الدولة التي عاصمتها الرياض هي المملكة العربية السعودية.</td>
<td>The country whose capital is Riyadh is Kingdom of Saudi Arabia.</td>
</tr>
</tbody>
</table>
Bilingual Lexicon Extraction from Arabic-English Parallel Corpora with a View to Machine Translation

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&
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Abstract
Automatic extraction of bilingual lexicons from parallel corpora has been recently exploited to overcome the knowledge acquisition bottleneck in a number of research areas in natural language processing, such as machine translation (MT) and cross-language information retrieval. In this paper the author presents a method for automatic extraction of bilingual lexicons from a parallel Arabic-English corpus annotated with part-of-speech tags for potential use in a full-scale MT system. The extraction method, which does not make use of an initial bilingual dictionary, is based on the statistical technique of co-occurrence frequency in the parallel corpus. In addition, dependency relations for some parallel syntactic constructions are made use of to automatically extract head-dependent translation pairs which are then filtered to obtain one-word translation seeds. These seeds are used as anchor points to resegment the parallel corpus in order to bootstrap the lexicon extraction process. Experimental results show that the accuracy of the extracted lexicons was improved after applying the bootstrapping techniques.

Keywords: Arabic machine translation, bilingual lexicon extraction, computational linguistics, natural language processing, parallel corpora
1. Introduction

The compilation of bilingual lexicons is a major bottleneck in computational linguistics (Fišer & Ljubešić, 2011). That is why a number of research attempts have been carried out recently to automatically extract such lexicons which are required by most cross-lingual natural language processing (NLP) applications. Most of such attempts depend on parallel texts (or corpora) as useful resources for automatically extracting word correspondences between the two languages concerned. Parallel corpora are a key resource as training data for statistical machine translation, and for building or extending bilingual lexicons and terminologies. A parallel corpus is a bilingual corpus consisting of a pair of texts, where one is a translation of the other. In this regard, different researchers have used various techniques, using either purely statistical methods (Brown et al. 1990; Gale & Church, 1991) or a combination of both statistical and linguistic information (Dagan et al. 1991; Kumano & Hirakawa, 1994).

Generally speaking, most approaches to target word selection focus on the word co-occurrence frequencies in the parallel corpus (Gale & Church, 1991; Melamed, 1995; Kaji & Aizono, 1996). Word co-occurrence can be defined in various ways. The most common way is to have an equal number of sentence-aligned segments in the parallel text so that each pair of the source language (SL) and target language (TL) segments are translations of each other. Then, researchers begin to count the number of times that word types in one half of the parallel text co-occur with word types in the other half (Melamed, 2000).

This paper describes the design and development of a method for automatic extraction of bilingual lexicons of open-class words from an Arabic-English parallel corpus. The linguistic resources that are used to annotate the parallel corpus include part-of-speech (POS) tags, using an Arabic tagger (Ramsay & Sabtan, 2009) which was built without using a lexicon and an English tagger (described in Sabtan, 2011) that was also built using the same lexicon-free approach. In addition to POS tags a few number of untyped dependency relations (DRs) are exploited in both languages, using a shallow dependency parser. The author will briefly discuss POS tagging and dependency parsing processes in section five. Furthermore, the main algorithm of lexicon extraction is applied to both word-forms and word stems, using a corpus-based light stemmer which is described in Sabtan (2012). A brief review of the stemming process is presented in the fifth section.

In our approach to automatic extraction of translation equivalents we exploit word co-occurrence frequencies in a parallel corpus. This corpus contains two historically unrelated languages, with the SL (i.e. Arabic) being a morphologically rich language. The used corpus is partially aligned, where a parallel segment is not a sentence but a whole verse that may contain a number of sentences. We will shed more light on the parallel corpus in section four. What is new in our method is that we use (DRs) in both the source and target languages to extract a number of head-dependent translation pairs that are then filtered to obtain one-word translation seeds. These seeds are then used as anchor points to resegment the parallel corpus as a way of bootstrapping the whole process of lexicon building, which improves the accuracy score.
The remainder of this paper is organized as follows: in the following section we give an overview of related work on the exploitation of parallel corpora to extract translation lexicons. In section three we throw light on the linguistic challenges that face Arabic NLP in general, which, in turn, have an impact on the current task. Section four presents the parallel corpus that is used in the experiment. The proposed method for building a bilingual lexicon using a parallel corpus is discussed in section five. In section six we describe the experiments and present the results of the evaluation process. Finally, in section seven we conclude the paper with possible directions for future work.

2. Related Work
Researchers have used various knowledge resources (i.e. linguistic information) along with the statistical technique of co-occurrence for extracting bilingual lexicons. Melamed (1995) shows how to induce a translation lexicon from a bilingual sentence-aligned corpus using both the statistical properties of the corpus and four external knowledge sources that are cast as filters, so that any subset of them can be cascaded in a uniform framework. These filters are (1) POS information (2) machine-readable bilingual dictionaries (3) cognate heuristics (4) word alignment heuristics. Each of these filters can be placed into the cascade independently of the others. He conducts his experiments on the English-French language pair. He concludes that most lexicon entries are improved by only one or two filters, after which more filtering does not result in any significant improvement. Later, Resnik & Melamed (1997) present a word-to-word model of translational equivalence, without using any kind of the above-mentioned linguistic knowledge. They use French-English software manuals of about 400,000 words to test their model. Tiedemann (1998) introduces different methods for the extraction of translation equivalents from parallel corpora for historically related languages. His experiments are conducted on Swedish-English and Swedish-German sentence-aligned parallel corpora. The texts in such corpora are orthographically and structurally similar. Tufiş & Barbu (2002) describe a statistical approach to automatic lexicon extraction from parallel corpora. They implement their approach on six pairs of languages, using a parallel corpus of Orwell’s 1984 novel. The TL in these multilingual corpora is English, while the SL is one of the following languages: Bulgarian, Czech, Estonian, Hungarian, Romanian and Slovene.

Some other researchers have made use of syntactic contexts to help with the extraction of bilingual equivalents from parallel corpora. For instance, Otero (2005) experiment with learning bilingual equivalents of nouns and adjectives from an English-French parallel corpus that contains over 2 million word tokens, focusing on these contexts that he deems sense-sensitive to link between them in both languages. Such contexts include, for instance, noun-noun, noun-preposition-noun, adjective-noun, and noun-adjective. His approach requires that the parallel texts of both languages should be tokenized, lemmatized, POS tagged and superficially parsed by simple pattern matching to extract sense-sensitive contexts of words. He later extends his approach to learn bilingual equivalents from English and Spanish comparable corpora (2007).

As far as Arabic is concerned, Saleh & Habash (2009) discuss an approach to automatic extraction of a lemma-based Arabic-English dictionary from a sentence-aligned
parallel corpus. They use a morphological disambiguation system to determine the full POS tag, lemma and diacritization (i.e. vocalization).

In another endeavor Morin and Prochasson (2011) develop a model for bilingual lexicon extraction from comparable corpora enhanced with parallel corpora. They make use of a small sized bilingual lexicon induced through parallel sentences included in the comparable corpus. Their experiments were conducted on the French-English language pair.

More recently, Gutierrez-Vasques (2015) present a proposal to perform bilingual lexicon extraction for a distant language pair (Spanish-Nahuatl) using a small parallel corpus. The work was in progress and thus no results were reported.

As far as our approach is concerned, we exploit word co-occurrence frequencies in a parallel corpus, as the case with earlier attempts in the field. What is new in our approach, as mentioned above, is the use of head-dependent relations to extract a seed lexicon that is used as a bootstrapping technique to improve the extraction process. Table 1 shows the accuracy of the above-mentioned approaches to lexicon extraction from parallel corpora, using F-score \(^1\) which comprises both precision and recall.

**Table 1. F-scores for previous approaches to bilingual lexicon extraction from parallel corpora**

<table>
<thead>
<tr>
<th>Approach</th>
<th>Language Pair</th>
<th>Data Size</th>
<th>Precision</th>
<th>Recall</th>
<th>F-Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resnik &amp; Melamed (1997)</td>
<td>French-English</td>
<td>400K words</td>
<td>0.94</td>
<td>0.30</td>
<td>0.455</td>
</tr>
<tr>
<td>Tiedemann (1998)</td>
<td>Swedish-German</td>
<td>36K short</td>
<td>0.967</td>
<td>0.494</td>
<td>0.653</td>
</tr>
<tr>
<td></td>
<td>Swedish-English</td>
<td>36K short</td>
<td>0.965</td>
<td>0.283</td>
<td>0.437</td>
</tr>
<tr>
<td>Tufiş &amp; Barbu (2002)</td>
<td>Romanian-English</td>
<td>14K words</td>
<td>0.782</td>
<td>0.726</td>
<td>0.753</td>
</tr>
<tr>
<td>Otero (2005)</td>
<td>English-French</td>
<td>2M words</td>
<td>0.94</td>
<td>0.74</td>
<td>0.828</td>
</tr>
<tr>
<td>Saleh &amp; Habash (2009)</td>
<td>Arabic-English</td>
<td>4M words</td>
<td>0.88</td>
<td>0.59</td>
<td>0.706</td>
</tr>
</tbody>
</table>
3. Arabic Linguistic Challenges

In this section the author throws light on the linguistic challenges that face Arabic NLP, and consequently have an impact on the current task of lexicon extraction. Arabic poses a number of linguistic challenges due to its nature which is massively more ambiguous than English for the following reasons:

- Arabic is normally written without diacritics or short vowels, which results in a great number of ambiguities and consequently represents a challenge for Arabic NLP (Maamouri et al. 2006). The word-form علم Elm², for instance, is composed of only three letters but has seven different readings, as shown in table 2.

  
  **Table 2. Ambiguity caused by the lack of diacritics**
  
<table>
<thead>
<tr>
<th>Arabic diacritized word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>علم Eilmu</td>
<td>knowledge</td>
</tr>
<tr>
<td>علم Ealamu</td>
<td>flag</td>
</tr>
<tr>
<td>علم Ealima</td>
<td>knew</td>
</tr>
<tr>
<td>علم Eulima</td>
<td>is known</td>
</tr>
<tr>
<td>علم Eal~ama</td>
<td>taught</td>
</tr>
<tr>
<td>علم Eul~ima</td>
<td>is taught</td>
</tr>
<tr>
<td>علم Eal~im</td>
<td>teach!</td>
</tr>
</tbody>
</table>

- Arabic is a highly inflectional language, which makes Arabic morphological analysis a tough process. In Arabic very often a single word will consist of a stem with multiple fused affixes and clitics. Sometimes an Arabic word could stand as a complete sentence, as in فأسقيناكموه fOsqynAkwmw "then we gave it to you to drink". This type of complex words is very common in Classical Arabic (CA). This morphological richness is a source of an added increase in ambiguity that is a big challenge to the current task. For instance, the word وجدنا wjdA can be analyzed (among other analyses) as wa+jad~+u+nA 'and our grandfather' or as wajad+nA 'we found' (Saleh & Habash, 2009).

- Arabic is a pro-drop language, as the subject may not be explicitly mentioned but implicitly understood as an elliptic personal pronoun. This gives rise to a major syntactic ambiguity, leaving any syntactic parser with the challenge to decide whether or not there is an elliptic pronoun in the subject position. For example, the Arabic sentence الرجل في الدار Alrjl fy AldAr "the man (is) in the house") has a PP predicate في الدار fy AldAr "in-the-house")

- Arabic allows for 'equational' or 'verbless' sentences that consist of a noun phrase (NP) and some kind of predication (another NP, a prepositional phrase (PP), an adjectival phrase or an adverbial phrase) (Badawi et al. 2004). These constructions normally contain a zero-copula which is omitted in the present tense indicative, but is present in the negated forms. For instance, the equational sentence الرجل في الدار (Alrjl fy AldAr "the man (is) in the house") has a PP predicate في الدار (fy AldAr "in-the-house").
Arabic nouns can be used as adjectives or as possessive determiners in a specific type of construction called a construct phrase, with typically little inflectional morphology to mark such uses (Alabbas and Ramsay, 2011). For instance, كتاب الطالب "the student's book" is a construct phrase in which the second noun specifies or limits the particular identity of the first noun كتاب ktAb.

4. The Arabic-English Parallel Corpus

In our endeavor to extract translation equivalents we use a parallel Arabic-English corpus. The aim is to test our approach on such a corpus, with a view to be tested in future on any other type of parallel corpora. We use the Qur'anic Arabic text, which is written in CA, and its English translation rendered by Ghali (2005) as our parallel corpus. The parallel corpus has been obtained from a website which contains the Arabic original of the Qur'anic text along with a number of English translations. The Qur'anic text has been chosen because of its availability in both Arabic and English. We have chosen Ghali's translation because it is less explanatory than other translations. When necessary, the explanatory notes are given between parenthetical brackets. This makes them easy to remove by using regular expressions. Furthermore, his translation is source language-oriented, as he emphasizes the "strict adherence to the Arabic text, and the obvious avoidance of irrelevant interpretations and explications" (Ghali, 2005). Accordingly, we can assume that there is a reasonably systematic relationship between lexical items in the Arabic and English versions, so that alignment is not a major issue. The parallel text is a small-sized corpus, containing 77,800 words in the original Arabic text. The Qur'anic text, as the case with many CA texts, is basically diacritized, where diacritics (i.e. short vowels and other orthographic diacritics) are placed above or below letters, as shown in table 2 above. Nonetheless, we use an undiacritized version of the corpus so as to mimic the way Modern Standard Arabic (MSA) is written so that our approach could be extended to an MSA corpus. According to Mubarak et al. (2011), MSA tends to be simpler than CA in grammar usage, syntax structure, and morphological and semantic ambiguity.

The Arabic Qur'anic text is composed of unpunctuated verses which mostly contain long sentences that may exceed 100 words. A Qur'anic verse is one of the numbered subdivisions of a chapter in the Qur'an. A verse may contain one sentence or more, separated by conjunctions rather than punctuation marks. Verse markers are used to denote the end of a Qur'anic verse. But in our discussion we will use the terms verse and sentence interchangeably. The Qur'anic text consists of 114 chapters that contain a total of 6236 verses. The following figure shows a verse in its undiacritized form in parallel with its English translation.

<table>
<thead>
<tr>
<th>An Arabic Verse</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>الحمد لله الذي أنزل على عبده الكتاب ولم يجعل له عوجا</td>
<td>Praise be to Allah Who has sent down upon His bondman the Book and has not made to it any crookedness.</td>
</tr>
</tbody>
</table>

*Figure 1. A sample of the parallel corpus before adding POS tags*
The 77,800 word tokens in the Arabic corpus contain around 19,000 vocalized word types in the diacritized version, which are reduced to nearly 15,000 unvocalized word types when diacritics are removed. As we can notice, the number of words has collapsed because several words share the same orthographic form but are different with regard to diacritic marks. Thus, many different diacritized word-forms were conflated to fewer forms after removing diacritics. The English translation, on the other hand, contains nearly 162,000 word tokens after normalization (i.e. removing punctuation marks, lowercasing all words and deleting the explanatory words between brackets in the translation). This difference in the number of word tokens between Arabic and English is probably due to the fact that Arabic is known for being morphologically rich, where numerous clitic items (conjunctions, prepositions and pronouns) are attached to words, thus forming complex words that need to be decomposed into a number of words when translating into English.

The Qur'anic text is characterized by unique linguistic or rather rhetorical features, which should pose special interests and challenges for computational linguistics solutions (Sharaf & Atwell, 2009). As pointed out by Dukes and Habash (2010), processing Qur'anic Arabic is a unique challenge from a computational point of view. The linguistic style of the Qur'an makes extensive use of many rhetorical devices such as foregrounding and backgrounding, grammatical shift, metaphors and figurative language, idiomatic expressions, culture-specific items, and lexically compressed items where lengthy details of semantic features are compressed and encapsulated in a single word (Abdul-Raof, 2001). All these features make the current corpus a challenging type of text for the current task. What makes it more challenging is that the Arabic original text is written without punctuation marks, which makes it difficult to know sentence boundaries. We had, thus, to remove punctuation marks from the English translation to resemble the Arabic text in the parallel corpus. All these features refer to the robustness of the adopted approach, since our logical assumption is that experimenting with a less challenging corpus is expected to lead to improvement in accuracy scores.

5. Extracting Translation Equivalents
In this section we present our method for bilingual lexicon extraction (BiLexExtract) from a parallel corpus. The proposed method consists of the following stages:

- Preprocessing Steps
- Bilingual Lexicon Extraction
- Bootstrapping Techniques

5.1 Preprocessing Steps
We have used a number of preprocessing steps for both Arabic and English to annotate the parallel corpus which we use for building the lexicon. The main step is the use of POS tagging to annotate the bi-texts. Having labeled the corpus with POS tags, we wrote a small-sized shallow dependency parser and a stemmer for both languages to be used in our task.

5.1.1 Part-of-speech tagging
We have built a lexicon-free part-of-speech (POS) tagger which is described in detail in Ramsay & Sabtan (2009) to tag the Arabic text in the corpus. This Arabic tagger, which requires very little manual effort, obtains results which are comparable with state-of-the-art taggers for Arabic. As for English, we similarly used a lexicon-free tagger for English which is
based on the BNC basic (C5) tagset (Burnard, 2007), but with some modifications that produce a coarser-grained tagset. The English tagger was also developed with the least manual intervention, as shown in Sabtan (2011). Figure 2 below shows a portion of the parallel corpus after being annotated with POS tags for both Arabic and English.

![Figure 2. A portion of the parallel corpus after adding POS tags](image)

The used Arabic and English tagsets to annotate the parallel corpus are described in tables 3 and 4 respectively.

**Table 3. The used Arabic tagset**

<table>
<thead>
<tr>
<th>Tag</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>CONJ</td>
<td>Conjunction</td>
</tr>
<tr>
<td>DEM</td>
<td>Demonstrative</td>
</tr>
<tr>
<td>DET</td>
<td>Determiner</td>
</tr>
<tr>
<td>EMPH_PART</td>
<td>Emphatic Particle</td>
</tr>
<tr>
<td>INTER_PART</td>
<td>Interrogative Particle</td>
</tr>
<tr>
<td>NN</td>
<td>Noun</td>
</tr>
<tr>
<td>NUM</td>
<td>Number</td>
</tr>
<tr>
<td>PART</td>
<td>Particle</td>
</tr>
<tr>
<td>PB_VV</td>
<td>Praise or Blame Verb⁴</td>
</tr>
<tr>
<td>PREP</td>
<td>Preposition</td>
</tr>
<tr>
<td>PRON</td>
<td>Pronoun</td>
</tr>
<tr>
<td>REL_PRON</td>
<td>Relative Pronoun</td>
</tr>
<tr>
<td>SP_VV</td>
<td>Special Verb (e.g. kAna⁵)</td>
</tr>
<tr>
<td>UN_WD</td>
<td>Unknown Word⁶</td>
</tr>
<tr>
<td>VV</td>
<td>Verb</td>
</tr>
</tbody>
</table>
**Table 4. The used English tagset**

<table>
<thead>
<tr>
<th>Tag</th>
<th>Description</th>
<th>Tag</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AJ</td>
<td>Adjective</td>
<td>PN</td>
<td>Pronoun</td>
</tr>
<tr>
<td>AT</td>
<td>Article</td>
<td>PO</td>
<td>Possessive Marker's</td>
</tr>
<tr>
<td>AV</td>
<td>Adverb</td>
<td>PR</td>
<td>Preposition</td>
</tr>
<tr>
<td>CJ</td>
<td>Conjunction</td>
<td>PU</td>
<td>Punctuation Mark</td>
</tr>
<tr>
<td>CR</td>
<td>Cardinal Number</td>
<td>TO</td>
<td>Infinitive Marker to</td>
</tr>
<tr>
<td>DP</td>
<td>Possessive Determiner</td>
<td>VB</td>
<td>Verb 'BE'</td>
</tr>
<tr>
<td>DT</td>
<td>Determiner</td>
<td>VD</td>
<td>Verb 'DO'</td>
</tr>
<tr>
<td>EX</td>
<td>Existential</td>
<td>VH</td>
<td>Verb 'HAVE'</td>
</tr>
<tr>
<td>IT</td>
<td>Interjection</td>
<td>VM</td>
<td>Modal Verbs</td>
</tr>
<tr>
<td>NN</td>
<td>Noun</td>
<td>VV</td>
<td>Verb</td>
</tr>
<tr>
<td>NP</td>
<td>Proper Noun</td>
<td>XX</td>
<td>Negative Particle not</td>
</tr>
<tr>
<td>OR</td>
<td>Ordinal Number</td>
<td>ZZ</td>
<td>Alphabetical Symbols</td>
</tr>
</tbody>
</table>

5.1.2 **Shallow dependency parsing**

We wrote rule-based shallow dependency parsers for both Arabic and English, using dependency grammar framework. A dependency grammar is defined as a set of dependency rules, each of the form 'category X may have category Y as a dependent'. In other words, dependency structure is determined by the relation between a word (a head) and its dependents (Hudson, 1984; Mel'čuk, 1988). For example, the dependency analysis of the sentence "the boy ate an apple" is given the following dependency representation in figure 3 below, with arrows pointing from head to dependent.

![Dependency Graph](image)

**Figure 3. A dependency graph for an English sentence**

The parser is shallow in the sense that we only use a partial set of dependencies rather than entire dependency trees. The main goal of writing shallow dependency parsers for Arabic and English is to find syntactically related words in the parallel corpus to be used as 'translation seeds' to resegment the corpus and bootstrap the lexicon extraction process. The basic idea behind this activity is that having shorter sentences could improve the accuracy of the extraction process. In our dependency analysis of Arabic we use untyped relations, since it is extremely difficult to label dependents with either 'subject' or 'object' in the absence of a lexicon in which subcategorization frames for verbs are specified. Moreover, Arabic is a relatively free word order language where the subject and object can precede or follow the verb. English word order, in
contrast, is not as free as Arabic. Despite being shallow, both parsers have proven to be useful for our overall task. The details of the bootstrapping techniques will be described in section 5.3 below.

5.1.3 **Stemming**

We also developed stemmers for Arabic and English. Since it is difficult to obtain the lemmas without using a lexicon, we performed stemming rather than lemmatization. We apply light stemming, using a corpus-based approach (Sabtan, 2012). As for English, we remove inflectional suffixes after grouping word variants based on letter-sequence similarity. This has been done to test the extraction algorithm on both unstemmed and stemmed texts.

5.2 **Bilingual Lexicon Extraction**

The main task is to automatically build a bilingual lexicon. The lexicon is extracted using statistical methods, based on the following basic principle:

- For each sentence-pair, each word of the target language (TL) sentence is a candidate translation for each word of the aligned source language (SL) sentence.

This principle means that (S, T) is a candidate if T appears in the translation of a sentence containing S. This sentence-pair can be either POS tagged, as made use of in the first stage before bootstrapping, or labeled with dependency relations (DRs), as done later in the bootstrapping techniques. Following the above principle we compute the absolute frequency (the number of occurrences) of each word in the SL and TL sentences. We then compile a bilingual lexicon, giving preference to the target words that have the highest score in the TL sentences that correspond to the SL sentences, providing that they have the same POS tags in both languages. These words are ordered by their frequency of occurrence. This method is the 'baseline' algorithm, which we modify by taking into account the relative distance between SL and TL words in their specific contexts, and then the distance score is squared. This produces our second 'weighted' algorithm. Specifically, this algorithm measures the distance between the positions of SL words in a sentence relative to the positions of corresponding TL words.

As figure 4 shows, we build the bilingual lexicons from texts that are either POS tagged or labeled with DRs. Then we apply the basic principle that we have mentioned above, which we call 'Equivalents Matching Algorithm'. This matching algorithm matches words in the parallel texts based on frequency of occurrence and relative positions as well as the similarity of their POS tags in both languages.
The basic assumption behind matching equivalents based on their POS tags similarity is also emphasized by Melamed (1995, p. 190) when he stated that "word pairs that are good translations of each other are likely to be the same parts of speech in their respective languages". Thus, we apply the following constraint or rather filter.

- A chosen TL candidate for a given SL word must have the same POS tag as that of the SL word.

To clarify what is meant by the similarity of POS tags we will give the following example. If, for instance, a SL word is POS tagged as "verb" and has a number of TL translation candidates that have different POS tags (i.e. "verb", "noun", etc.), we choose the word that has the same tag as that of the SL word. In this case we select the word that is tagged as "verb".

However, for this approach to be feasible the tagset for Arabic and English should be similar. Since we are mainly interested in open-class words, we have made the tagset for such
categories similar in the two languages. Finally, as shown in 5.3, we extract 'head-dependent' pairs for some constructions from the DR-labeled bi-texts. These pairs are then filtered to obtain one-word translation seeds that are used to bootstrap the lexicon extraction process.

The translation candidates in an extracted lexicon are listed in a descending order according to their frequency of occurrence in the context of the SL word in question. As will be shown in the evaluation section, we evaluate the accuracy of our method, using F-measure, on only the first suggested candidate in a translation lexicon. Sometimes the correct equivalent comes in other positions, but we currently score only the top TL candidate.

### 5.3 Bootstrapping Techniques

To improve the accuracy of an extracted lexicon we have applied a number of bootstrapping techniques, making use of the DRs for some basic constructions in both Arabic and English. We label some constructions in the parallel corpus with DRs to automatically extract a number of translation seeds that we could then use to start our bootstrapping techniques. Specifically, these seeds could be used to resegment the parallel corpus to help improve the matching of equivalents. Broadly speaking, the bootstrapping techniques can be divided into two basic steps: (1) the extraction of seeds and (2) resegmenting the corpus, relying on these seeds.

#### 5.3.1 Extraction of seeds

To automatically extract seeds, we firstly apply the same algorithm described above for extracting the bilingual lexicons but condition that the suggested pair must be labeled with a DR in the parallel corpus. We match those Arabic words that are in a similar DR with their corresponding English words. This matching between Arabic and English pairs is basically between two dependency structures to find corresponding heads and dependents. It should be noted that we map between fragments of sentences in the parallel corpus, as we focus on certain syntactic dependencies in both languages. This can be made clearer through figure 5, which shows a parallel 'verb-object' relation for unstemmed fragments.

![Figure 5. Mapping between 'head-dependent' pairs in the parallel corpus](image-url)
We extract a number of dependency pairs, i.e. 'head-dependent' translation pairs. When examining these pairs we found out that the pairs that occur once in the parallel corpus have low precision. Thus, we automatically extract those pairs that occur at least 2 times in the corpus.

This stage produces a large number of candidates, many of which are wrong. We, therefore, carry out a filtering process to obtain a number of trusted one-word translation seeds. The filter is based on the following constraint:

- A chosen translation candidate for a given element of the dependency pair, the head or dependent, must have an occurrence that is equal to or more than a specific threshold of the total number of occurrence of all other suggested candidates.

We have tried different numbers, setting the threshold to 0.5, 0.3 and 0.2 of the total, but we obtained better scores when we set it to 0.5. For example, the Arabic word أيدي "hands" has a number of translation candidates in a dependency-based extracted lexicon before filtering. These candidates are given along with the number of their occurrence as follows: أيدي { 'hands': 3, 'legs': 1, 'people': 1, 'angels': 1 }. Here the word “hands”, which is the right equivalent, will be selected and the three other candidates will be excluded. This is because the word 'hands' occurs 3 times, which is more than 0.5 of the total occurrence of the three other candidates.

Having filtered such candidates, we ended up with a number of one-word translation pairs which we call 'seeds'. Table 5 shows a sample of the extracted seed lexicon which achieved 81% accuracy.

<table>
<thead>
<tr>
<th>Word</th>
<th>POS</th>
<th>Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>أية</td>
<td>noun</td>
<td>sign</td>
</tr>
<tr>
<td>شك</td>
<td>noun</td>
<td>doubt</td>
</tr>
<tr>
<td>سريع</td>
<td>adj.</td>
<td>swift</td>
</tr>
<tr>
<td>قال</td>
<td>verb</td>
<td>said</td>
</tr>
<tr>
<td>ترك</td>
<td>verb</td>
<td>left</td>
</tr>
</tbody>
</table>

These seeds are used as anchor points to resegment the SL sentences and the corresponding TL sentences in the parallel corpus and consequently introduce a new alignment of the sentences in the bi-text.

5.3.2 Resegmenting the corpus

We now use the seeds as anchor points for resegmenting the parallel corpus. Resegmentation is implemented when the SL (Arabic) word in a seed pair is found in a given SL sentence and the TL (English) word in the same seed is found in the corresponding TL sentence. In this case the part of the Arabic sentence that comes before the Arabic seed could align to the part of the English sentence that comes before the English seed and consequently the part of the Arabic sentence that comes after the Arabic seed could align to the part of the English sentence that comes after the English seed.

We carry out three different experiments of resegmentation and test the extraction process after each one of these experiments. These three experiments can be illustrated as follows:
i. Remove seeds from the parallel corpus and start the extraction process on the new bi-
texts without the seeds.
ii. Resegment the bi-sentences in the corpus at the places where one of the seeds is 
found and keep the seeds.
iii. Combine the previous two steps of resegmenting the sentences and removing the 
seeds.

The third step achieved the best accuracy score for the bootstrapping techniques. The scores 
obtained before and after bootstrapping will be given below.

6. Evaluation Framework

We have tested our extraction method on a number of extracted lexicons using the 'baseline' and 
'weighted' algorithms on POS-tagged texts that are either stemmed or not. We use the standard F-
measure, which considers both the precision and the recall of the test to compute the score.

In our framework precision can be simply defined as the number of correct translations 
proposed by the system divided by the number of all translations which has been suggested in a 
given test set. Recall, on the other hand, is defined as the number of correct translations proposed 
by the system divided by the number of all test instances (i.e. the tested samples). We evaluate 
extracted lexicons with regard to the top translation candidate. Other candidates that occupy any 
other position in the lexicon are not scored in this framework. It should be noted that our 
extraction method at present deals only with single words and cannot tackle multi-word 
expressions (MWEs) which will be a topic for future work.

An extracted bilingual lexicon could contain a number of TL translation candidates for a 
given SL word. These candidates are listed in order of frequency, and the correct equivalent may 
occupy any position in the list. However, in some cases no translation candidate is suggested. We 
use a gold standard which we manually constructed based on the English translation of the 
corpus we use. Then, we compare the output with the reference translation and compute the score. We have tested three different samples, containing 200 open-class words, from different 
parts of the corpus. These samples are randomly chosen from the entire corpus. We computed 
the F-score for each sample then combined the scores for all the three samples to obtain the 
average score. Table 6 shows the average F-scores for a number of bilingual lexicons before 
bootstrapping. These bilingual lexicons have been extracted using the Arabic-English bi-text in 
their stemmed or unstemmed forms.

**Table 6. F-scores for various types of lexicons before bootstrapping**

<table>
<thead>
<tr>
<th>Text Type</th>
<th>Algorithm</th>
<th>F-score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unstemmed Bi-Text</td>
<td>Baseline</td>
<td>0.5362</td>
</tr>
<tr>
<td></td>
<td>Weighted</td>
<td>0.6600</td>
</tr>
<tr>
<td>Stemmed Bi-Text</td>
<td>Baseline</td>
<td>0.5708</td>
</tr>
<tr>
<td></td>
<td>Weighted</td>
<td>0.6831</td>
</tr>
</tbody>
</table>
As can be observed in table 6 above, the best F-score was obtained when we used the 'weighted' algorithm on the stemmed Arabic and English bi-text. We will use the 'weighted' algorithm with the stemmed texts, which obtained the best result, to apply the bootstrapping techniques.

Earlier we referred to three different experiments of bootstrapping, (i.e. 1. removing seeds from the corpus, 2. resegmenting the corpus while keeping the seeds, and 3. combining between both steps of resegmenting the corpus and removing seeds). Each experiment resulted in a different F-score. Table 7 summarizes the scores obtained in the three experiments in comparison with the best score obtained before applying the bootstrapping techniques.

Table 7. Comparison of F-scores before and after bootstrapping

<table>
<thead>
<tr>
<th>Experiments</th>
<th>Precision</th>
<th>Recall</th>
<th>F-score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before Bootstrapping</td>
<td>0.6849</td>
<td>0.6813</td>
<td>0.6831</td>
</tr>
<tr>
<td>1st exp. of bootstrapping</td>
<td>0.7022</td>
<td>0.6985</td>
<td>0.7003</td>
</tr>
<tr>
<td>2nd exp. of bootstrapping</td>
<td>0.7350</td>
<td>0.7310</td>
<td>0.7330</td>
</tr>
<tr>
<td>3rd exp. of bootstrapping</td>
<td>0.7413</td>
<td>0.7374</td>
<td>0.7393</td>
</tr>
</tbody>
</table>

It is clear in table 7 that the third bootstrapping technique (i.e. resegmenting the corpus and removing seeds) has achieved the best F-score. It should be noted that the removed seeds in the first and third experiments of bootstrapping are computed in the F-score.

Having obtained a new parallel corpus after resegmenting the corpus and removing the seeds, we started to carry out another round of bootstrapping. We hoped that carrying out another round of bootstrapping would improve the situation. However, we did not obtain any extra improvement, and thus did not carry out any further experiments.

Table 8 shows the top 5 translation candidates for an excerpt from the bilingual lexicon that was automatically extracted using stemmed texts in both Arabic and English. We also compare it with the first 5 equivalents in the bilingual lexicon of Google Translate. In the following lines each example in table 8 is discussed so as to throw light on the problems that face the current method for lexicon extraction. The last three words in the table point to three important issues that need to be tackled in future work.

Table 8. Comparing top 5 translation candidates in BiLexExtract with Google Translate

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>POS</th>
<th>BiLexExtract</th>
<th>Google Translate</th>
</tr>
</thead>
<tbody>
<tr>
<td>كتاب</td>
<td>Noun</td>
<td>book, Allah, brought, sent, way</td>
<td>book, volume, publication, work, compilation</td>
</tr>
</tbody>
</table>
Bilingual Lexicon Extraction from Arabic-English Parallel Corpora

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Tense</th>
<th>Noun</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>جاء</td>
<td>come, indeed, said, came, say</td>
<td>came, come, arrive, turn up, bring</td>
<td></td>
<td></td>
</tr>
<tr>
<td>علم</td>
<td>know, knowledge, Allah, say, way</td>
<td>Noun: science, flag, knowledge, learning, scholarship Verb: know, teach, inform, mark, educate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>عظيم</td>
<td>magnificent, Allah, tremendous, torment, reward</td>
<td>great, mighty, major, magnificent, fantastic</td>
<td></td>
<td></td>
</tr>
<tr>
<td>يبشر</td>
<td>good, give, pray, said, esteemed</td>
<td>presage, bode, promise, rasp</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The first word, namely كتاب $ktAb$ has the correct English equivalent in the first position, i.e. "book". As for the word جاء $jA'$, which is a perfective verb, it has two morphologically related translation candidates in the first and fourth positions. They differ only with respect to their tense. We regard both candidates as correct because we ignore tense differences in our evaluation. It should be noted that generally stemming improved extracted lexicons, as the case with the current word. For example, some of its cliticized (i.e. unstemmed) forms ($jA'h "came to him" and $jA'k "came to you") wrongly have the words ("said" and "indeed") as the top translation candidates respectively. However, sometimes the Arabic stemmer produces the illegitimate stem of a word (by keeping clitics) but we score it so long as the TL candidate is the correct equivalent for the SL word's base form.

As regards the word علم $Elm$, it can be grammatically classified as noun or verb, which depends on the context in which the word is used. Table 1 in section 3 above discusses the different meanings for this ambiguous word. This type of ambiguity, which is caused by difference in POS category, is normally called categorical ambiguity and is pervasive in Arabic. This is because, as shown before, Arabic is written without short vowels and other diacritic marks, which leads to many homographs that differ with regard to their POS categories. The first translation candidate "know" is correct for one of the verb senses and the second candidate "knowledge" is correct for the noun sense. As long as the first candidate is the right equivalent for one of the word's senses we consider it right in our current evaluation. In future we plan to handle such homographs to choose the correct equivalent in its sentential context.

Similarly, the word عظيم $EZym$ is an ambiguous word that has different senses. In other words, it is a polysemous adjective. The different senses for this word are distinguished according to the linguistic context in which they occur. We use the linguistic context here to mean the syntagmatic relation that deals with co-occurrence patterns. These patterns can be observed on both lexical and structural levels. We are concerned here with the lexical level. One of the relationships that hold between words on the syntagmatically lexical level is 'collocation'. For instance, the word عظيم $EZym$ may co-occur with the word جر $jr "reward"$ to mean "magnificent", but it may co-occur with the word عذاب $E*Ab "torment"$ to mean "tremendous". The first sense for the word عظيم $EZym$ occupies the first position in the extracted lexicon, whereas
the second sense occupies the third position in the lexicon. Since the translation candidate in the first position is the correct equivalent for one of the senses of the word in question, we consider it right and score it in our evaluation framework. In future work we aim to handle such ambiguous cases in order to disambiguate them in their context.

Finally, the word بيبشر yb$r is a lexically compressed verb. This means that the verb contains a number of semantic features that are compressed in a single lexical item. This is a lexical feature of the Qur'anic text that we are using as our corpus, as noted in section 4 above. Such a lexical item needs to be translated into a multi-word expression (MWE) in the target language to convey all of its meanings in the Qur'anic text. Thus, the translation for this verb is normally "give (good) tidings" in most contexts. However, for rhetorical reasons this word is sometimes used instead of its antonym ينذر yn*r "warn" to foretell evil things. The extraction method selects one word of the whole MWE, as it does not currently handle MWEs.

7. Conclusion and Future Work
We have presented an approach to bilingual lexicon extraction of open-class words from a parallel corpus for two historically unrelated languages. The extraction method can be applied to any language pair if there is a POS-tagged parallel corpus for the two languages concerned. The used Arabic-English corpus, which is of a religious domain, is composed of mostly long unpunctuated verses, where a verse may contain a number of sentences. The extraction method exploits word co-occurrence frequencies in a POS-tagged parallel corpus. Then, a seed lexicon is extracted, using parallel dependency relations, to bootstrap the entire lexicon extraction process. The best F-score we obtained in the first round of experiments before bootstrapping is 0.6831. Following a number of bootstrapping techniques, the F-score rose to 0.7393. In future we plan to use bigger parallel corpora of other domains to test our method. Moreover, we will investigate how to use extensions of the current algorithm to extract MWEs. Finally, we will handle those lexically ambiguous words that have different senses. Such words include homographs as well as polysemes. We will start with automatic identification of those words with a view to disambiguating them in their contextual sentences.

Notes
1. F-score, or F-measure, is a measure of a test's accuracy. It considers both the precision and the recall of the test to compute the score. In case of MT evaluation, precision can be simply defined as the number of correct translations proposed by the system divided by the total number of all translations which has been suggested in a given test set. Recall, on the other hand, is defined as the number of correct translations proposed by the system divided by the total number of all test instances. The F-score is calculated according to the following equation: F-score = 2 x precision x recall / precision + recall.
2. Throughout this paper, Arabic words are normally presented in the Arabic script followed by Buckwalter transliteration in italic and an English gloss in double quotes. The transliteration scheme is available at: http://www.qamus.org/transliteration.htm
4. This type of verb refers to the Arabic verbs نعما niEoma “how good” and بيسا biJosa “how bad”. They are usually called دقائق الدخان والذم “verbs of praise and blame”.
5. This refers to كAna waakhwAtuha, which place the following subject into the nominative case and the predicate into the accusative case.
6. This tag is used in case the rule-based tagger cannot identify the category of the word under analysis. However, this tag disappears in the output of the final stage of the tagger.

7. Words have been tested by Google Translate in March 2016.

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Expressions of Interpersonal Relationships in translated Business Annual Reports
(English-Arabic)

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Abstract
Business annual reports are financial statements that contain significant information about a company’s activities. The reports are distributed to interested parties (e.g. stockholders, creditors, financial analysts and customers) in order to satisfy their information requirements (Friedlob & Welton 2008). In Oman, annual business reports are produced in English and translated into Arabic in order to provide Arab readers with vital information about the companies' operations and their financial positions. This article analyzes five titles and/or names, i.e. my lord, royal rank, presence, majesty, and glorified; these titles indicate interpersonal relationships in English and then are compared to Arabic in order to identify translation strategies and potential consequences for interpersonal relationships as expressed in the texts. In addition, this article attempts to answer the following question, are there any differences between English and Arabic versions, and whether these differences reveal aspects of sociocultural and ideological practices in Oman. Qualitative methods are applied, in this article, to compare, describe, and analyze the textual profiles of the two versions of the reports. This article contributes to the discipline of Translation Studies (TS) by investigating titles and/or names within sociocultural and ideological context in Oman, has not been given enough attention in TS. It concludes that the patterns of address (šukr form), which are followed by religious names in the Arabic translations enhance the status of Sulṭān Qābūs Ibn Sa’īd, thus reflecting power relationships. Finally, this article recommends to integrate textual analysis with sociological analysis to have more insight into translation agents and institutions.

Keywords: Business annual reports, communication, interpersonal relationships, sociological approaches, translation strategies
Introduction
Communication in organizations is a vital component in carrying out day-to-day practices such as preparing business reports, conducting interviews, making presentations, and conferring with subordinates; it allows individuals and nations to interact, communicating and exchanging their demands, ideas, projects, and know-how (Ober, 2009). Language is the tool by which information is shared and consumed, activities are organized and conducted, and decision making is implemented and enhanced. Communication across countries and nations involves translation and interpreting which serve as effective channels of communication as more and more people and companies in the world are conducting business domestically, regionally and internationally. Hence, translation “like any other use of language, is a matter of communication, i.e. a form of social behavior which requires a degree of interaction, of cooperation, among those involved” (Hermans, 1997, p. 7). This indicates that translation is not merely a process of meaning transfer from one text to another, but it also an act of communication. As Blum-Kulka (1986) argues:

An act of communication as in the study of all acts of communication, considerations of both the process and the product of the communicative act necessarily relate to at least the linguistic, discoursal, and social systems holding for the two languages and cultures involved (p. 299).

Both communication and translation have seen increasing attention in the last decade (Venuti, 2012; O’Hagan & Ashworth, 2002; Snell-Hornby, 1998; Hatim & Mason, 1997). This wide interest does not mean, however, that the phenomenon is new. In fact, conversely, direct and mediated communication between people speaking different languages and belonging to different cultural communities has occurred for many centuries (Schäffner, 2003). The contributions of translators pertaining to the transmission of specific values, beliefs and ideas broadly has facilitated social, cultural and economic exchange across global boundaries. As international business relies on social interaction (Piekkari et al., 2014), translation not only conveys vital information to end-users, but also plays a pivotal role in global financial effectiveness. It is argued in this study that translation is used as a communicative and rhetorical tool to attract regional financial markets and investments (e.g. Oman and other neighboring countries) in order to enhance the national economy in a given country.

Since the mid-1970s, the socioeconomic and geopolitical environment in Oman has changed drastically. As Oman has developed economically and socially, its extensive resources of oil and minerals, as well as its strategic geographical location combined with other political, historical and religious factors, have had an impact on Oman’s public and corporate institutions (Al Obaidani, 2015). When Sultan Qabūs Ibn Sa’īd seized power in July 1970, he succeeded in asserting himself against entrenched forces as monarch’s power that combines supreme executive, legislative, judicial, and military authority (Allen, 1987).

He launched a social and economic development programme in Oman that has led to the emergence of new genres, or to changes in existing genre conventions. One such genre is the annual report that is produced in English and translated into Arabic in order to attract foreign investors and strengthen financial communication within and across borders. In addition, the genre of annual report plays an important role in the socioeconomic context in Oman; it offers Arab readers invaluable information pertaining to buying and selling of shares of the stocks, as
well as contributes to the development of the economic environment in Oman at large. The fact that annual reports are produced in English and then translated into Arabic makes them relevant to the discipline of Translation Studies in order to fulfill sociocultural and economic requirements in Oman. Research on the role of translation in the production of annual reports, has, so far, been given little attention. For the purpose of this paper, a specific phenomenon will be illustrated, that is, names and/or titles that reveal interpersonal relationships in the Arabic translations of annual reports.

Interpersonal relationships help us to comprehend how social norms and conventions are conceptualised in our societies. Research had been carried out with respect to politeness and greeting (e.g. Kern & Eichmüller, 2006; Ferguson, 1996; Brown & Levinson, 1987), but less attention has been given to the study of greetings and thanks formulas in the context of business translation in general and annual reports in particular.

As the author will discuss later in this study that the šukr form, in most cases, is linked to the official titles and/or official names which are used in financial reporting in corporate institutions in order to reinforce and internalise hierarchical, collective and individualistic aspects. The term official title and/or official names is part of the discursive practices which determine the textual structure of the genre of annual report, mainly the chairperson’s statement. Official expressions play a major role in such reports as they depict various strata of hierarchical associations, which are mainly defined by power relations, such as authority, respect, superiority and status.

In this paper, the author will examine the translation of five types of names, i.e. (a) maulānā (lit. ‘my lord’), (b) āl maqām as’sāmī (lit. ‘royal rank’), (c) ḥaḍrat (lit. ‘presence’), (d) jalālat (lit. ‘majesty’), and (e) al-mu’aẓẓam (lit. ‘glorified’). These official names, which are covered under the discussion of interpersonal relationship patterns with regard to a particular institution, will be investigated in their sociocultural and political context in Oman. The focus of this paper will be the analysis of translation strategies, based on the categorisation by Chesterman (1997).

**Interpersonal Relationships**

Interpersonal relationships are structured activities, which consist of enacting routines (Ferguson, 1996); interpersonal expressions such as greetings, thanks, and exchange of wishes are conducted within a range of conventionalised and pre-patterned formulae (Locher & Graham, 2010). Interpersonal relationships help to comprehend the way social and cultural norms and conventions are internalised within a given community (Al Obaidani, 2014). A number of scholars (e.g. Rababa’h & Malkawi, 2012; Locher & Graham, 2010; Emery, 2000; Ferguson, 1996; Youssouf et al., 1976) have discussed the notions of politeness and greeting, but less attention has been given to the study of greetings and thanks in the context of business translation in general and annual reports in particular.

For example, Ferguson (1996) discusses how politeness is used in everyday encounters between people. He says that all human communities apparently have a stock of interpersonal verbal routines such as greetings, thanks, and congratulations although their features and occurrences of their use vary widely from one society to another. Ferguson maintains that structure and incidence of exchanging politeness formulae are “so culture specific and tied to
cultural history of the particular society or group that the structural or functional universals must be strong at other levels” (Ferguson, 1996, p. 138). He concludes that politeness and greeting pose problems for linguists and they constitute another set of realities about human language at large.

Greeting exchanges in a given society are determined and governed by many factors such as age, gender, social hierarchy, occupation, education, religion, and other larger socioeconomic and cultural aspects and specific attributes. In their analysis, Youssouf et al. (1976) investigate a highly formulaic greeting exchange used by Tuareg of western Sahara. The aim of their analysis is to distinguish, in such exchanges, specific underlying principles and practises of social interaction embedded in the Tuareg community. Youssouf et al. (1976) discuss and explain four main aspects of greetings, i.e. form, function, conditions, and constraints. They argue that verbal interaction in most societies begins with some sort of greeting and the termination of such interaction is frequently marked by farewells. Youssouf et al. conclude that human social interaction is largely “subject to both universal and community specific-rules” (Youssouf et al., 1976, p. 816).

On the other hand, politeness exchanges and expressions are influenced particularly by education and media especially when a given society is undergoing a rapid development. This aspect of transformation with regard to the form and structure of politeness was explored by Emery (2000). He analyses three categories (i.e. greeting and parting routines, congratulating, and condoling) used in Oman’s society. Emery (2000) maintains that Omani Arabic reflects its own linguistic routines and patterns by using, for instance, special expressions and terms such as entering and leaving house, greeting the sick, offering hospitality, and leave taking. He argues that greeting and other politeness forms are utilized by all indigenous Omani groups “but more specifically by the old, who are less open to pan-Arabic influences in this regard than the younger generation” (Emery, 2000, p. 196:). Emery concludes that Omani greeting formulae remain relatively stable despite the “surrounding pan-Arabic influences” (Emery, 2000, p. 214).

Similar to Youssouf et al, aspects such as age, gender, and context of situation and time in relation to structuring greeting formulae in the Jordanian community have been demonstrated by Rababa’h and Malkawi (2012). They argue that Jordanians use terms charged with religious exchanges and expressions, especially in the opening and closing of the exchange. They find that “males use more courteous cultural greetings than females, whereas women use less formal and less polite greetings although they are more sincere” (Rababa’h & Malkawi, 2012, p. 26).

As far as Oman is concerned, greeting forms are an important constituent of sociability and a fundamental requisite for the accomplishment of the intended communicative purposes and expectations among interlocutors (Al-Hajri, 2006). In the context of annual reports, greetings which are indicated in the Arabic translations are mainly addressed to the Sultan in order to express extreme warmth and politeness and demonstrate political affiliation. These greeting expressions can be found in the chairperson’s statement, specifically at the opening of the message.

Interpersonal relationships play an important role in shaping attitudes, behaviours, thoughts, and feelings in social and political interaction. This paper discusses the way in which
formulae of greetings and thanks are expressed in the Arabic translations of annual reports. Based on textual analysis of the two versions (English and Arabic), this paper will examine the opening and closing greetings, including thanking expressions.

**Corpus and methodology**

The social and economic developments in Oman have been constructed in communication and thus, new or modified forms of discourse and texts have emerged which are used for communicative purposes within the country and also for intercultural communication across borders. Local and international companies publish business texts, such as annual reports, which are of particular relevance in the business setting (Al Obaidani, 2014).

Business annual reports are financial and narrative texts which are produced yearly and sent to company’s shareholders and various other interested parties, such as employees, shareholders, potential investors, official entities and the media. The reports assess the year’s operations and give useful information about the company’s corporate mission, business model, quality of leadership, financial performance and strategic direction. They also facilitate investment opportunities in securities to enhance the national economy, as well as attract potential investors.

In Oman, it is a legal requirement to produce annual reports. The Royal Decree issued in 1998, officially declared the establishment of two governmental institutions, namely the Muscat Security Market (MSM) where all listed securities have to be traded, and the Capital Market Authority (CMA), the regulatory body, which, among other tasks, helps to regulate the issues of transparency and disclosure obligations in the securities market.

Annual reports have a fixed structure. They comprise the chairperson’s statement, a balance sheet, an income statement, a statement of cash flow, accompanying notes, a report of management responsibility, and the auditor’s opinion. All annual reports used in this paper are in electronic form on the MSM website, which contains a catalogue of annual reports of the current and previous years to ensure that the highest standards are adopted and implemented, consistent with domestic and international regulatory requirements. For the purpose of this study, this paper will analyse the chairperson message, which is an important element in the annual report, and is widely read by shareholders and other users (Pendlebury & Groves, 2004). Most annual reports in Oman contain a statement by the company’s chairperson, placed at the very beginning of the report. The reports include two or three pages of comments by the chairperson which reflect various aspects pertaining to the company, such as the general trading conditions during the past financial period and likely future developments. The summary also includes contributions of employees, events of a special nature (e.g. opening and closing of factories, offices, recruitment or dismissal of staff, etc.) as well as the company’s visions and plans for the future (Stittle 2003).

The table below shows all the reports analysed presenting the company’s name, date of establishment, company’s core activity, quantity of the reports and date of publication. These companies are categorised as Closed Joint Stock Companies (SAOG). They are listed on the regular stock market and are responsible for producing annual reports for shareholders and other users.
Table 1. *Companies in the study*

<table>
<thead>
<tr>
<th>Name of the Company</th>
<th>Date of Establishment</th>
<th>Company Core Activity</th>
<th>Report Quantity</th>
<th>Publication Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACWA Power Barka (APB)</td>
<td>2000</td>
<td>Engaging in power generating and water desalination projects</td>
<td>5</td>
<td>2006-2010</td>
</tr>
<tr>
<td>Al Anwar Ceramic Tiles Co (ACT)</td>
<td>1998</td>
<td>Manufacturing wall and floor tiles</td>
<td>5</td>
<td>2006-2010</td>
</tr>
<tr>
<td>Al Madina Investment Co (AMI)</td>
<td>1996</td>
<td>Engaging in banking, real estate &amp; services</td>
<td>5</td>
<td>2006-2010</td>
</tr>
<tr>
<td>Al Maha Ceramics Co (AMC)</td>
<td>2005</td>
<td>Engaging in the design and manufacturing of ceramic tiles</td>
<td>5</td>
<td>2006-2010</td>
</tr>
<tr>
<td>Alliance Housing Bank (AHB)</td>
<td>1997</td>
<td>Engaging in investment banking &amp; brokerage</td>
<td>5</td>
<td>2006-2010</td>
</tr>
<tr>
<td>Bank Sohar (BS)</td>
<td>2007</td>
<td>Providing corporate and retail banking solutions</td>
<td>5</td>
<td>2006-2010</td>
</tr>
<tr>
<td>Construction Materials Ind (CMI)</td>
<td>1977</td>
<td>Manufacturing bricks lime and lime stone</td>
<td>5</td>
<td>2006-2010</td>
</tr>
<tr>
<td>Galfar Engineering and Contracting (GEC)</td>
<td>1975</td>
<td>Engaging in construction sector</td>
<td>5</td>
<td>2006-2010</td>
</tr>
<tr>
<td>Gulf International Chemicals (GIC)</td>
<td>1996</td>
<td>Manufacturing construction chemicals</td>
<td>5</td>
<td>2006-2010</td>
</tr>
<tr>
<td>Majan College (University College) (MC)</td>
<td>1995</td>
<td>Engaging in education sector</td>
<td>5</td>
<td>2006-2010</td>
</tr>
<tr>
<td>Majan Glass Co (MGC)</td>
<td>1995</td>
<td>manufacturing commercial &amp; industrial glass containers</td>
<td>5</td>
<td>2006-2010</td>
</tr>
<tr>
<td>Muscat Gases Co (MGC)</td>
<td>1989</td>
<td>manufacture industrial &amp; cooking gases</td>
<td>5</td>
<td>2006-2010</td>
</tr>
<tr>
<td>Oman &amp; Emirates Investment Holding Co (OEIH)</td>
<td>1993</td>
<td>Engaging in financial investment activities and related services</td>
<td>5</td>
<td>2006-2010</td>
</tr>
<tr>
<td>Oman Flour Mills Co (OFM)</td>
<td>1977</td>
<td>Engaging in milling and food processing business</td>
<td>5</td>
<td>2006-2010</td>
</tr>
<tr>
<td>Oman Oil Marketing Co (OOM)</td>
<td>2003</td>
<td>Engaging in marketing and distributing petroleum products</td>
<td>5</td>
<td>2006-2010</td>
</tr>
<tr>
<td>Oman Orix Leasing (OOL)</td>
<td>1994</td>
<td>Providing short term</td>
<td>5</td>
<td>2006-2010</td>
</tr>
</tbody>
</table>
The corpus of the study comprises 125 brochures and contains the information in both English and Arabic. The reports were selected from different years (2006, 2007, 2008, 2009 and 2010). This paper analyses 125 annual reports published by Muscat-based companies from different sectors, viz. industrial, gas, services, finance and construction materials, varying in size and organisational patterns. These reports are in electronic form on the MSM website which contains a catalogue of annual reports of the current and previous years. The purpose of this selection is to analyse the Arabic translations of the annual reports in order to identify potential shifts and changes and also in order to see whether any changes occurred in the course of time concerning the structure of the annual reports and the translation strategies.

Qualitative methods were used to compare, describe, and analyse the textual profiles of the original English versions of annual reports and their translations into Arabic. As a result of
the comparison, regularities in translation strategies were identified. For describing the strategies, the typology of strategies developed by Chesterman (1997) is used. For more discussion of the classification and definitions of translation strategies see Chesterman (1997, p. 87-113 ) Chapter Four in Chesterman (1997).

**Translating Interpersonal Aspects**

The notion of interpersonal relationship is closely linked to culture, which is significant in studying the implications for translation since language and culture are inseparable, as argued by numerous scholars (e.g., Bassnett & Lefevere, 1990; Schäffner, 2000; Petrilli, 2003; Snell-Hornby, 2006; Adebayo & Adesina, 2009).

Translation largely differs from normal text production in that it is a way of communication crossing linguistic and cultural boundaries. There is a broad consensus within translation studies (e.g. Brisset, 1996; Toury, 1995; Bassnett, 1980/1991) that any text which has been ‘uprooted’ from its natural sociocultural and ideological context is bound to target cultural norms and values (Baumgarten, 2009). Brisset (1996) for instance, stresses:

> Translation involves a number of choices. These are activated (and limited) as much by the reading or decoding of the original text as they are by what is available in the discourse of the target milieu – in other words, by what the target society permits the translator to write. Translation establishes its priorities between the given of the source text and the pragmatics of the target milieu, constraints from which it cannot escape (p. 5)

Translators dealing with business texts must, for instance, make similar choices, and these decisions (e.g. add, omit, or make changes in the form and content of a text) do not come without significant implications. In other words, translators act individually or as social agents of particular institutions (e.g. business enterprises) and make conscious decisions to adapt their translations “in the sense of making the translation serve the purpose of the translating institution” (Mossop, 1990, p. 345). Social and political implications of the decision-making process in translation have seen more attention given in the recent sociological approaches to translation (Hanna, 2006; Inghilleri, 2005; Pym, 2004; Wolf, 2002). A number of scholars have applied sociological theories and approaches to their research. Gouanvic (1997) and Wolf (2002), for example, adopt Pierre Bourdieu’s forms of capital and the functioning of the field in their own case studies. Wolf (2002) posits that sociological contributions are still an under-researched area. From her perspective, despite “the consideration of cultural factors in translation, social contexts conditioning the production and reception of translation so far have been widely neglected” (Wolf, 2002, p. 34).

In this paper, Pierre Bourdieu’s concept of *names*, is used to describe and interpret the original English versions of annual reports and their translations into Arabic. These names and/or titles can be found in the chairperson’s message, specifically at the closing of the statement. However, the names are used in the chairperson’s message in order to express thanks, gratitude, as well as to demonstrate political affiliation to Sulṭān Qābūs Ibn Sa’īd. The five types of official names will be discussed below: (a) *maulānā* (lit. ‘my lord’), (b) *āl maqām as’sāmī* (lit. ‘royal rank’), (c) *ḥaḍrat* (lit. ‘presence’), (d) *jalālat* (lit. ‘majesty’), and (e) *al-mu’azzam* (lit.
'glorified'). These official names, which are covered under the discussion of interpersonal relationship patterns with regard to a particular institution, will be investigated in their sociocultural and political contexts.

**Official Names**

Bourdieu refers to *official name* as a distinctive label, mark, emblem, or stigma “which takes its value from its position in a hierarchically organized system of titles ...” (Bourdieu, 1991, p. 239). He explains that the underlying functions of official names are to justify and exercise “the monopoly of the power to make people see and believe, to get them to know and recognize, to impose the legitimate definition of the divisions of the social world and, thereby, to make and unmake groups” (Bourdieu, 1991, p. 127). The logic of official naming, according to Bourdieu, is based on a symbolic capital, which includes titles of nobility, educational qualifications, and professional titles. Bourdieu argues that the noble “is not just someone who is known (*nobilis*), noteworthy, well-regarded, recognized; the noble also is someone recognized by an *official*, “universal” tribunal, in other words known and recognized by all” (Bourdieu, 1985, p. 733).

In business annual reports, greetings and thanking expressions aim at establishing, maintaining and consolidating the contact between the addressee and addressee. These expressions are defined and developed in accordance with the status, power and the social roles in which the addressee and addressee interact in a particular situation.

*Maulānā, Our Lord* مَوْلََنَا

The title *’maulā’* means ‘lord’ or ‘master’ and *’na’* means ‘our’ so the compound word *maulana* means ‘our lord’ or ‘our master’. *Maulānā* is usually a form of address to sovereignty although more commonly used in the Indian subcontinent for respected religious leaders (Jackson, 2011). Moreover, the word *maulānā* also has several meanings, such as ‘protector’, ‘patron’ and ‘companion’, depending on the context in which the word is applied.

For the Omani society, formal and respectful behaviour patterns are important in the institutional hierarchy to show differences between the leader and other members of society. The textual analysis of the study shows that sociocultural and religious expressions (e.g. ‘our lord presence’, ‘may God protect him and be with him’) were used in the chairperson’s message to the shareholders, connoting respect, power and authority. In addition, this type of form is followed by a “God-blessing” and “may God protect him” to show the chairperson’s solidarity and sincerity in thanking the Sultan. In addition, this religious form of address shows the dialectical relationships between monarchical ideology and religious names, which are contextualised and mediated through the chairperson and translators by using various translation strategies in order to attract wider Arab end-users of business annual reports, and ultimately fulfil the corporate objectives of the company, as the examples below illustrate:

Example 1:  
(ST) We are very grateful to his Majesty Sultan Qaboos bin Said for his able and farsighted leadership. We are very grateful to the Government of Oman for all their support and encouragement [ACT-06, Chairman’s Report: p.3].
Expressions of Interpersonal Relationships in translated

Al Obaidani

(TT) كما إننا في غاية الإمتنان والعرفان لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン لصاحب العラン Lاستان قابوس بن سعود المعظم حفظه الله ورضاه على قيادته الحكيمة والرشيدة والحكومة العمانية على مساندتها وتشجيعها.

[GLOSS] We are very grateful for and gratitude to the presence of the royal rank of the presence of the royal rank of the presence of the royal rank of the presence of the royal rank of the presence of the royal rank of the presence of the royal rank of His Glorified Majesty Sultan Qabous Ibn Sa’īd, may God protect him and be with him, for his wise and intelligent leadership, and to the Omani government for its support and encouragement.

Example 2:

(ST) We are all very grateful to His Majesty Sultan Qaboos bin Said for his able and farsighted leadership. We are also grateful to the Government of Oman for all their support and encouragement [ACT-07, Chairman’s Report: p.2].

(TT) إننا جميعا في غاية الإمتنان والعرفان لصاحب العラン لصاحب العラン Lاستان قابوس بن سعود المعظم حفظه الله ورضاه على قيادته الحكيمة والرشيدة. كما نشكر الحكومة العمانية على مساندتها وتشجيعها المستمر.

[GLOSS] We are all very grateful for and gratitude to the presence of the royal rank of His Glorified Majesty Sultan Qabous Ibn Sa’īd, may God protect him and be with him, for his wise and intelligent leadership. We also thank the Omani government for its constant support and encouragement.

Example 3:

(ST) We are all very grateful to his Majesty Sultan Qaboos bin Said for his able and farsighted leadership. We are very grateful to the Government of Oman for all their support and encouragement [ACT-08, Chairman’s Report: p.2].

(TT) ويشرفنا جميعا أن نرفع إلى المقام السامي لمورانا حضرة صاحب العラン Lاستان قابوس برحمة المعموض حفظه الله ويرباه، أصدق آيات الشكر والعرفان على قيادته الرشيدة وحكمته وبعد نظره، كما نشكر الحكومة العمانية على دعمها وتشجيعها المتواصل.

[GLOSS] It is an honor to all of us to raise to the royal rank of our Lord presence of His Glorified Majesty Sultan Qabous Ibn Sa’īd, may God protect him and be with him, the most sincere and solemn assurances of thankfulness and gratitude for his wise, intelligent, and foresighted leadership. We also thank the Omani government for its support and continuous encouragement.

The analysis of the official name Maulānā, which is added in the Arabic texts, and is placed before the personal name Sultan Qabūs Ibn Sa’īd, is found mainly in the closing of the chairperson’s statement. As shown in the above examples, there is a consistency across the years (years aren’t stated) in the English source texts; however, this consistency also affects the translations of the reports, which resulted in a cross-reference between the texts. The Arabic text, as in Example 1, includes a duplication which also enforces the official title Sulṭān. Unlike the English, duplication is a common feature in Arabic discourse which is applied to draw attention...
to a particular word or phrase and give it priority. Moreover, a religious reference "يحفظه الله ويزعه (lit. ‘may God protect him and be with him’) has been added in the Arabic version of the report. God-wish patterns, such as the ones added in the Arabic versions above, are of frequent occurrence in the chairperson’s message and represent one of the most characteristic and distinctive types of politeness formulas in addressing the monarch in Oman. As the above-mentioned examples revealed, the English versions of annual reports and their Arabic translations show a degree of convention and/or standardisation pertaining to official names in particular and greeting formulas or šukr form in general.

In Examples 2 and 3, the adjective constant has been added in the target text which points to the positive image of the government and the monarch. The phrase "ترفع" (lit. ‘we raise’), in Example 3, which has been added in the target text, is a form of address used to show a collective and respectful attitude to the Sulṭān. Moreover, the official phrase "المقام السامي لمؤلانا " (lit. ‘royal rank of our Lord presence of His Glorified Majesty’) has been added to the Arabic text which shows respect and obedience to the Sulṭān; whereas, the official phrase "أصدق آيات الشكر والعرف" (lit. ‘most sincere and solemn assurances’) is mainly addressed to the Sulṭān in order to express extreme warmth and politeness, as well as to demonstrate political affiliation.

In the annual reports, the chairperson not only uses official names as a communicative tool to exercise considerable power on the minds of shareholders, but also as discursive resources for legitimising and reinforcing a dominant ideology in the corporate institutional settings. For example, the chairperson uses the official titles "المقام السامي" (lit. ‘royal rank’) and "مولانا" (lit. ‘our lord’) in order to express extreme warmth, respect and politeness. In addition, such official names reflect social, political and ideological affiliation in the sphere of business and finance.

Al maqām as’sāmī, Royal Rank

The pattern ‘āl maqām as'sāmī’ (lit. ‘royal rank’) is another official name employed in various spectrums of social and business life in Oman. This formula reflects obedience and respect to the Sulṭān. In other words, the expression is used by inferiors (i.e. the chairperson) to a superior (i.e. the Sulṭān). Moreover, it highlights the authority of the chairperson and Sulṭān and the social distance between them, as well as the weight of imposition. Bourdieu posits that using official names is not only a question of communicative resources to achieve institutional objectives “but of gaining recognition for a new language of authority, with its new political vocabulary, its terms of address and reference, its metaphors, its euphemisms and the representation of the social work which it conveys …” (Bourdieu, 1991, p. 48). The official names or titles mentioned above differ from standard politeness forms, such as ‘al-fāḍil’ (lit. ‘dear’), ‘al-ak’ (lit. ‘brother’), and ‘aš-saiḵ’ (lit. ‘Chief/leader of a tribe’). These standard politeness patterns are characteristic of the life-style of the Omani society to which the addressor and addressee belong. The inappropriate use of these socio-culturally-based patterns may be perceived as abrupt or impolite (Morrow & Castleton, 2007).

Example 4:
(ST) On behalf of the Board of Directors, I wish to express our gratitude and acknowledgement to His Majesty Sultan for his vision and wise leadership, and to
the Central Bank of Oman, Capital Market Authority, Muscat Securities Market and the governmental organizations for their continued support and guidance [TFC-06, Chairman’s Report: p.2].

[GLOSS] On behalf of the Board of Directors I would like to express my great appreciation and gratitude to the royal rank of the presence of His Glorified Majesty Sultan Qabūs Ibn Sa’īd for his sharp vision and wise leadership and to the Central Bank of Oman, Capital Market Authority, Muscat Securities Market and government agencies for their support and continuous guidance.

Example 5:

(ST) We are all very grateful to His Majesty Sultan Qaboos bin Said for his able and farsighted leadership. We are also grateful to the Government of Oman for all their support and encouragement [TFC-07, Chairman’s Report: p.2].

(TT) إننا جميعاً في غاية الإيمان والعرفان لصاحب المقام السامي جلالة السلطان قابوس بن سعيد المعظم حفظه الله وأبقاه على قيادته الحكيمة والرشيدة، كما نشكر الحكومة العمانية على مساندتها وتشجيعها المستمر.

[GLOSS] We are all very grateful and thankful to the royal rank of the presence of His Glorified Majesty Sultan Qabūs Ibn Sa’īd, may God protect him and be with him, for his wise and intelligent leadership. We also thank the Omani government for its support and constant encouragement.

Example 6:

(ST) We are all very grateful to His Majesty Sultan Qaboos bin Said for his able and farsighted leadership. We are very grateful to the Government of Oman for all their support and encouragement [TFC-08, Chairman’s Report: p.2].

(TT) وشرفنا جميعا أن نرفع إلى المقام السامي لموالنا حضرة صاحب الجلالة السلطان قابوس بن سعيد المعظم، يحفظه الله ويرعاه، أصدق آيات الشكر والعرفان على قيادته الرشيدة وحكمته وبعد نظره، كما نشكر الحكومة العمانية على دعمها وتشجيعها المتواصل.

[GLOSS] It is an honor to all of us to raise to the royal rank of our Lord presence of His Glorified Majesty Sultan Qabūs Ibn Sa’īd, may God protect him and be with him, the most sincere and solemn assurances of thankfulness and gratitude for his intelligent leadership, and his wisdom and foresightedness. We also thank the Omani government for its support and continuous encouragement.

Similar to Maulānā, the analysis of the official name ‘āl maqām as’sāmī’ (lit. ‘royal rank’) which is added in the Arabic texts, and is placed before the personal name Sultan Qabūs Ibn Sa’īd, is found mainly in the closing of the chairperson’s statement. The adjective great, in
Example 4, has been added in the target text which reinforces the notions of respect and obedience to the Sultān. Moreover, the adjective sharp has been added in the target text which highlights the notions of power and hierarchy with respect to political and social leadership. Both English and Arabic texts reflect duplication, as in Examples 4 and 5, which enhances the official title Sultān; whereas in Example 6, the duplication is only added in the Arabic text. As in Examples 5 and 6, the phrases “صاحب المقام الناسم” (lit. ‘royal rank presence’) and “يحفظه الله ويرعاه” (lit. ‘may God protect him and be with him’) have been added in the Arabic texts. In contrast to Example 5, the thanking expression “اصدح آيات الشكر والعزفان” (lit. ‘most sincere and solemn assurances’) has been added in the Arabic text. Moreover, the adjective intelligent and the noun wisdom, in Example 6, has been added in the Arabic text in order to enhance the political and social leadership of the Sultān.

Haḍrat, Presence

Haḍrat is an abstract noun, which means ‘presence’, ‘position’, ‘yard’, ‘city’, or ‘banquet’. In the annual reports analysed, the title ‘haḍrat’ (lit. ‘presence’) is a respectful form of salutation and used to address a living person. It is also used to salutate a person of rank, stature, and senior citizenship such as the Sultān. This title, which is placed before the personal name, can be observed mainly in the closing of the chairperson’s statement, as the following examples show.

Example 7:
(ST) May God help us to serve better and better for the furtherance of both the countries under the wise guidance and leadership of His Majesty Sultan Qaboos Bin Said and His Highness Sheikh Khalifa Bin Zayed Al Nahyan. May God’s Grace be bestowed on them in abundance towards achieving greater success in all their endeavours [OEIH-06, Chairman’s Report: p.7].

(TT) وفقنا الله لخدمة بلدينا العزيزين في ظل القيادة الحكيمة والرشيدة لحضرة صاحب الجلالة السلطان قابوس بن سعيد المعظم سلطان عمان وأخيه صاحب السمو الشيخ خليفة بن زايد آل نهيان رئيس دولة الإمارات العربية المتحدة حفظهما الله ورعاهما.

[GLOSS] May God help us to serve our two honourable countries under the intelligent and wise leadership of the presence of His Glorified Majesty Sultān Qābūs Ibn Saʿīd Sultān of Oman and his brother His Highness shaikh kalifā Ibn Zāʾid ʿāl-Nahayān president of the United Arab Emirates, may God protect them and be with them.

Example 8:
(ST) May God help us to serve better and better for the furtherance of both the countries under the wise guidance and leadership of His Majesty Sultan Qaboos Bin Said and His Highness Sheikh Khalifa Bin Zayed Al Nahyan. May God’s Grace be bestowed on them in abundance towards achieving greater success in all their endeavours [OEIH-07, Chairman’s Report: p.6].
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Example 9:

(ST)
May God help us to serve better and better for the furtherance of both the countries under the wise guidance and leadership of His Majesty Sultan Qaboos Bin Said and His Highness Sheikh Khalifa Bin Zayed Al Nahyan. May God’s Grace be bestowed on them in abundance towards achieving greater success in all their endeavours [OEIH-08, Chairman’s Report: p.6].

(TT)
وفقنا الله العلي القدير لخدمة بلدينا في ظل القيادة الحكيمة والرشيدة لحضرت صاحب الجلالة السلطان قابوس بن سعيد
سعيد المعظم سلطان عمان وأخيه صاحب السمو الشيخ خليفة بن زايد آل نهيان رئيس دولة الإمارات العربية المتحدة
حفظهما الله ورعاهما.

[GLOSS]
May God Almighty help us all to serve our two countries under the intelligent and wise leadership of the presence of His Glorified Majesty Sultan Qaboos Ibn Sa‘īd Sulţān of Oman and his brother His Highness šaiğ kalīfa Ibn Zā‘id āl-Nahayān president of the United Arab Emirates, may God protect them and be with them.

As the above examples show, the official name “حضرت” (lit. ‘presence’) has been added in the Arabic versions of the annual reports. Moreover, the name “المعظم” (lit. ‘glorified’) has been added in the Arabic texts. As the company Oman & Emirates Investment Holding operates both in Oman and Emirates, the agents in the Company who are responsible for producing and translating the annual reports use official names as communicative resources and a rhetorical tool to express respect, deference, and political affiliation to the Sulṭān Qābūs Ibn Sa‘īd and šaiğ kalīfa Ibn Zā‘id āl-Nahayān. As Bourdieu argues, an official name or title is “a distinctive mark (emblem or stigma) which takes its value from its position in a hierarchically organized system of titles, positions between agents and groups” (Bourdieu, 1991, p. 240).

Jalālat, Majesty

In Arabic, the official name “جلالة” (lit. ‘Majesty’) means ‘power’ and ‘rank’; it is used in the Qurʾān to describe Allāh. It has become the political title of sovereignty, and is used by the monarch who is the head of state. Moreover, the title majesty is used in annual reports as a respectful form of address in order to express glorification, honour, and political affiliation to the Sulṭān. The official title/name majesty offers us some insight into the nature of power in Oman. When he took over the reins of government in 1970, Sulṭān Qābūs Ibn Sa‘īd used the title
majesty which indicates political and social legitimacy in Oman. Prior to 1970, official titles such as “إمَام” (lit. ‘Spiritual leader of Islām’) and “سُمو” (lit. ‘highness’) were used for religious and political figures in Oman. The title majesty is placed before the personal name and can be observed mainly in the closing of the chairperson’s statement.

Example 10:

(ST) On behalf of the Board of Directors, I would like to express my appreciation to his Majesty Sultan Qaboos bin Said and the Ministry of Higher education for the encouragement and support to the higher education sector as a result of which the Sultanate has achieved tremendous growth in a very short period. [MGC_6, Chairman’s Report: p.2].

(TT) بالإضافة إلى أنني عن مجلس الإدارة يشرفني أن أتوجه إلى المقام السامي لِمُولَنَا صاحب الجلالة السلطان قابوس بن سعيد المعظم (حفظة الله ورعاه) بأسمى آيات الشكر والعرفان على رعايته السامية لقطاع التعليم العالي والذي أدت إلى نجاحه في تحقيق العديد من الإنجازات في وقت قياسي.

[GLOSS] On my own behalf and on behalf of the Board of Directors, I am honored to convey to the royal rank of our Lord presence of His Glorified Majesty Sultan Qabūs Ibn Saʿīd, may God protect him and be with him the most sincere and solemn assurances of thankfulness and gratitude for his royal auspices of the higher education sector, which led to its success in realising many achievements in a record time.

Example 11:

(ST) On behalf of the Board of Directors, I would like to express my appreciation to his Majesty Sultan Qaboos bin Said and the Ministry of Higher education for their vision and support for the private higher education sector as a result of which the Sultanate has achieved tremendous growth in a very short period  [[MGC_7, Chairman’s Report: p.2].

(TT) نيبية عن مجلس الإدارة يشرفني أن أتوجه بأسمى آيات الشكر والعرفان إلى المقام السامي لِمُولَنَا حضرة صاحب الجلالة السلطان قابوس بن سعيد المعظم (حفظة الله ورعاه) على توجيهاته السامية التي كان لها الفضل فيما حققته السلطنة من تنمية شاملة المجالات وذلك في وقت قياسي.

[GLOSS] On behalf of the Board of Directors I am honored to extend my sincere thanks and gratitude to the royal rank of our Lord presence of His Glorified Majesty Sultan Qabūs Ibn Saʿīd (may God protect him and be with him) on his royal guidance which has been credited to the Sultanate’s achievements that included all spheres in a short time.

The official name “جلالة” (lit. ‘Majesty’) have been mentioned in the English versions and reproduced in the Arabic, as shown in Examples 10 and 11. The Arabic texts reflect duplication, i.e. thanks and gratitude, as in Examples 10 and 11, which express extreme warmth and politeness to the Sultan. The official phrase royal rank of our Lord presence has been added
in the Arabic texts, as revealed in Examples 10 and 11. Moreover, the religious phrase *may God protect him and be with him* has been added in the Arabic texts in Examples 10 and 11.

\textit{Al-mu‘izzam, Glorified}\\

In Arabic, the official name or title "المُعَظّم" (lit. ‘Glorified’) means ‘honourable’, ‘esteemed’, and ‘respected’. In the analysis of the annual reports it was discovered that the word, *mu‘izzam* (lit. ‘Glorified’), which underlines the power distance and hierarchical power of the Sultan, had been added in the Arabic versions. Moreover, these terms (*Sułṭān* and *mu‘izzam*) have connotational significance, that is, the expression of great respect and glorification. Despite the fact that the formal title Sultan is attached to the political and military ruler, official names or markers play a prominent role in formalising social relations.

Example 13:

(ST) On behalf of the Board, I wish to express our most humble gratitude and loyalty to His Majesty Sultan Qaboos Bin Said for the peace and stability, which his reign has brought us. We pray that the Almighty grant His Majesty good health to allow him to lead us on an enlightened path to further prosperity and development for Oman and its people [Oman Textile Holding, Directors’ Report: p.2].

(TT) وختاما يشترفي ومجلس الإدارة التقدم بآيات الشكر والعفان إلى المقام السامي لمولانَا صاحب الجلالّة السلطان سلطان قابوس بن سعيد المعظّم، حفظه الله ورعاه، على ما نتمنيه له عمان من سلام وازدهار، وداعي الله سلامه وتعالي أن يحفظ جلالته، وأن ينعم عليه بالصحة والعافية ليقود عمان وأهلها دائما إلى مراتب الرقي والإزدهار في ظل قيادته الرشيدة.

[GLOSS] In conclusion, I and the Board of Directors would like to express our most sincere and solemn assurances of thankfulness, and gratitude to the royal rank of our Lord presence of His Glorified Majesty Sultan Qābūs Ibn Saʿīd (may God protect him and be with him) for what Oman is being blessed by peace and stability which had a profound impact on the prosperity and progress of the industry, and I pray to Allah Almighty to preserve His Majesty and bestow on him health and wellness in order to continuously lead Oman and its people to the ranks of progress and prosperity under his wise leadership.

Example 14:

(ST) On behalf of the Board, I wish to express our most humble gratitude and loyalty to His Majesty Sultan Qaboos bin Said for the peace and stability, which his reign has brought us. We pray that the Almighty grant His Majesty good health to allow him to lead us on an enlightened path to further prosperity and development for the Sultanate of Oman and its people [Oman Textile Holding, Directors’ Report: p.2].

(TT) ونيابة عن مجلس الإدارة أنتمهد بأيات الشكر والعفان إلى المقام السامي لمولانَا حضرة صاحب الجلالّة السلطان سلطان قابوس بن سعيد المعظّم، حفظه الله ورعاه، على ما تمنى به عمان من سلام وازدهار، كان له بالأثير في ازدهار الصناعة وتقدمها، وداعيا الله سلامه وتعالي أن يحفظ جلالته وأن ينعم عليه بالصحة والعافية ليقود عمان وأهلها دائما إلى مراتب الرقي والإزدهار في ظل قيادته الرشيدة.
On behalf of the Board of Directors, I extend the most sincere and solemn assurances of thankfulness, and gratitude to the royal rank of our Lord presence of His Glorified Majesty Sultan Qaboos bin Said (may God protect him and be with him) for what Oman is being blessed by peace and stability which had a profound impact on the prosperity and progress of the industry, and I pray to Allah Almighty to preserve His Majesty and bestow on him same as example 13?health and wellness in order to continuously lead Oman and its people to the ranks of progress and prosperity under his wise leadership.

Example 15:
(ST) On behalf of the Board, I wish to express our most humble gratitude and loyalty to His Majesty Sultan Qaboos bin Said for the peace and stability, which his reign has brought us. We pray that the Almighty grant His Majesty good health to allow him to lead us on an enlightened path to further prosperity and development for the Sultanate of Oman and its people [Oman Textile Holding, Directors’ Report: p.2].

(TT) ويشرفني أن أتقدم بأسمى آيات الشكر والعرفان إلى المقام السامي لحضرة صاحب الجلالة السلطان قابوس بن سعيد المعظم حفظه الله ورعاه داعيا الله سبحانه وتعالى أن ينعم على عمان وأهله بالسلام والرقي والإزدهار في ظل قيادته الرشيدة حفظه الله.

(GLOSS) I would like to express my most sincere and solemn assurances of thankfulness, and gratitude to the royal rank of our Lord presence of His Glorified Majesty Sultan Qaboos bin Said (may God protect him and be with him), I pray to Allah Almighty to bestow Oman and its people with peace, progress and prosperity under his wise leadership, may God protect him.

In Examples 13 and 15, the phrase on behalf of has been used in the English version of the report, which is an acknowledgement of the chairperson’s status and his actual authority as a senior social agent in the hierarchical structure of the institution. The official phrase "أصدق آيات الشكر والعرفان" (lit. ‘most sincere and solemn assurances’) has been added in the Arabic versions of annual reports mainly in order to express extreme warmth and politeness to the Sultan, as well as to demonstrate political affiliation; and the official phrase "المقام السامي لمن أطلقا صاحب الجلالة " (lit. ‘royal rank of our Lord presence of His Glorified Majesty’) has been added to the Arabic text which shows respect and obedience to the Sultan. Moreover, a religious reference "يحفظه الله" (lit. ‘may God protect him’) has been added in the Arabic version of the report, as shown in the above examples. The verbs bestow and preserve have been added, in Examples 13 and 14, in the Arabic versions which convey an impression of loyalty and obedience to the Sultan. Furthermore, the phrase had a profound impact on the prosperity and progress of the industry, in Examples 13 and 14, has been added in the Arabic versions of the reports which demonstrate social and political affiliation to the Sultan and his authority.

Conclusion
The comparative detailed analysis showed that there are some differences between the English and Arabic versions of the annual reports. The range of examples examined in this study
showed that addition strategies are applied in the majority of Arabic versions of annual reports with regard to interpersonal references (i.e. greeting formulas and official names and/or titles). The addition of interpersonal references in the Arabic versions reflects a number of issues, such as authority, respect, hierarchy and status. These interpersonal references are closely linked to the monarch in Oman and “royal rank”, that is, “Sultân Qâbûs Ibn Sa’îd” in order to congruent with the sociocultural and ideological practises in Oman.

The addition of these references in Arabic versions underscores some values and principles by specific institutions, such as greetings and thanking formulas, which are considered important discursive conventions for Arab readers. For example, the greeting formulas as أَصْدَقََّانِ آيَاتِ الشُكْرِ والعِرْفُ (lit. ‘most sincere and solemn assurances’) does not merely illustrate the sense of politeness of the agents involved who conform to certain rules of social interactions, but also refers to the deep-rooted nature of the Omani society at large.

Moreover, the ideologically-charged expressions (e.g. Jalālat, al-mu’azzām, haḍrat), specifically in the Arabic translations of the annual reports were used in order to gain recognition through mobilising around a name, i.e. official names and/or titles, as well as to produce corporate ideas, goals in order fulfil the overall objectives of a given business institution. In other words, the names and/or titles were not only used to reinforce the corporate communication between a given company and end-users of the reports, but also to reassert the prevailing ideologically and politically sanctioned names or titles in Oman. This is due to the centralization of personal power in the monarch that reinforces elite dominance in both corporations and the public sector alike (Common 2011). For example, the official name المَقَةَ صَاحِبُ الجَلآل (lit. ‘royal rank of our Lord presence of His Glorified Majesty’) constitutes a major form type of politeness expressions in the business setting that demonstrates a political affiliation as well. In addition, official names play an important role in annual reports as they produce and reproduce various strata of hierarchical associations, which are mainly defined by power relations, such as authority, respect, superiority and status.

The textual analysis showed that some adjectives (e.g. great, intelligent) and nouns (e.g. wisdom) were added in the Arabic translations in order to strengthen the political and social leadership of the Sultân. Furthermore, the Arabic texts reflected duplication (e.g. thanks, gratitude) which is an important feature in Arabic discourse used to enhance the power position and status of the Sultân.

Limitation and Future Research

The major limitation of this paper is that it lacks a sociological method which could help to explore translation processes, practices and policies of specific business institutions, as well as the agents (translators, chairperson, managers, etc.) who engage in the translation processes of business annual reports in Oman.

In future research, more detailed and extensive exploration needs to be carried out pertaining to the actual translation practices in business settings that result in the textual profiles as illustrated above. Future research questions can focus, for example, on: What exactly are the translation practices in business institutions? What is their translation policy? Who decides on the selection of translators? Who produces translations of business texts (e.g. annual reports)? What influence do these institutional policies and practices have on the dissemination and...
reception of translated texts? In order to find answers to these questions, the textual analysis will have to be combined with a sociological analysis (Wolf and Fukari 2007). In this way, insights into the respective roles of the actual agents involved in the complex translation processes (translators, editors, staff officers, business analysts, etc.) as well as into the power relations can be gained.

Acknowledgment
I am very much grateful to Professor, Christina Schäffner, for her incisive comments and helpful suggestions and recommendations to improve this article. I also am very thankful to Deborah Horner, who proofread my paper

Notes

i The term ‘name’ and ‘title’ is used interchangeably in this paper, according to Bourdieu’s definition, such words convey the same meaning.


iii For the sake of simplicity, this thesis applies the word “gloss” which aims to help the reader to comprehend the source language context.

References


Book Review

Contextualizing Translation Theories: Aspects of Arabic-English Intercultural Communication

Authors: Mohammad Farghal and Ali Almanna
Title of the Book: Contextualizing Translation Theories: Aspects of Arabic-English Intercultural Communication
Publication Date: 2015
Publisher: Cambridge Scholars Publishing
Pages: 194
Reviewer: Dr. Maya El Hage
Notre Dame University of Louaize, Zouk Mikyal, Lebanon
The coauthored book of Mohammad Fergal and Ali Almanna sheds lights on problems, difficulties or hurdles every translator faces. The book is divided into ten chapters: The first chapter traces a historical survey of the development of the discipline, from early attempts till the nineteenth century; it also surveys contemporary translation theories. The second chapter deals with the parameters and constraints in translation, tackling cultural problems, norms, ideology, etc.; the third chapter presents linguistic considerations such as Phonological, morphological, syntactic, semantic, word level, phraseology. The fourth chapter deals with textual aspects of translation. The fifth analyses Emic versus Etic perspectives. The sixth is an in depth analysis of Pragmatic dimensions. The seventh chapter presents the semiotic dimension drawing the difference between structural and interpretive semiotics. The eighth deals with stylistic considerations, and the ninth presents the communicative dimension dealing with dialect, register and discourse (field, tenor and mode). The last chapter offers some general concluding remarks.

This particular book hits a large category of scholars in different fields as well as students, teachers, and researchers of languages and cultures, translation, linguistics, discourse analysis, intercultural communication, and media studies as Said Faiq stated at the preface of the book. What characterizes it the most is the simple but extremely analytical style and the variety of information it offers.

The title chosen by the editors adequately encapsulates the message of the text that is to put into practice the theories taught and known in Translation, especially in bilingual Arabic-English complex context. The preface, written by Said Faiq, provides revealing information about the book itself. Besides, his personal opinion regarding the book makes the readers keen on digging more and more into its core. The introductory sentence, "the market does not need yet another book on translation theory and its didactics, but it desperately needs this book," tells a lot about the effectiveness of its content.

Faiq also mentions an important feature about this book which is the critical readings of available strategies provided by the authors of this book that allow the reader to see the advantages and disadvantages of each strategy.

The work fulfills its purpose in many aspects. First, it traces and explains, as mentioned before, the evolution of translation and the different approaches adopted throughout history; but what is more important is the large number of practical examples embracing the essence of the Arab culture and at the same time the western culture trying with a unique attempt to set things at their right place with a clear analysis and deep knowledge of both cultures. The books on the market nowadays are either too theoretical or too practical. What differs and characterizes this particular book is this exhaustive theoretical description followed by exhaustive practical analytical examples.

Many quotes stand out but what caught my attention most is the one reproduced by Venuti's and that summarizes the authors vision regarding domestication and foreignization, Farghal and Almanna (2015, 15):

"Translation never communicates in an untroubled fashion because the translator negotiates the linguistic and cultural differences of the foreign text by reducing them and
supplying another set of differences, basically domestic, drawn from the receiving language and culture to enable the foreign to be received here."

This book fulfills its purpose, which is contextualizing Translation theories in an English Arabic context, especially when the authors set concrete examples regarding taboos or blasphemous segments. The deep knowledge of the authors of the Arabic culture supports the arguments of this given book. The authors have resorted to different and diversified techniques to make their ideas reach both Arabic and English culture at the same time. An extremely typical example perfectly selected in this context is the problematic that arises when the translator has to translate the map of the Arab World and mentions instead of the word Israel, Gaza Strip of West Bank. Besides, the choice of Arab versus Persian Gulf emphasizes the tendency of the translator working for an Arab and non-Arab agency, merging political tendencies with culture. The new ideas elaborated in the book are truly groundbreaking because they raise lots of problematic issues in terms of translation, for instance, the loyalty of the translator is questioned when some critical political concepts are adopted, fidelity and non-fidelity in translation are also mentioned besides free or/and liberal translation, and so on. The book is kind of a unique attempt to breach all traditional trends regarding translation studies initiating with a new trend putting all known theories into practice.

In the end, this book will earn a great popularity due to its straight access to the ones in the translation major and also to those who would like to get a detailed critical idea about the field. Even those unfamiliar with the translation domain will find the book highly accessible because of its direct and concrete message. The different examples strengthening all mentioned ideas are the guarantee of its success.

Reviewer: Dr. Maya El Hage
Notre Dame University of Louaize, Zouk Mikyal, Lebanon
Book Review

Translation as Transformation in Victorian Poetry

Author: Annmarie Drury
Title of the Book: Translation as Transformation in Victorian Poetry
Publication Date: 2015
Publisher: United Kingdom, Cambridge University Press
Pages: 160
Reviewers: Wen Jun & Yu Yongqin
Foreign Language Department, Beihang University, Beijing, China

Although the term “Victorian” seems to be associated with repression and social conformity in politics, the Victorian age is quite an era for poetry where many poetic ideals develop significantly and exert far-reaching influences. Why the twentieth century translator William Hichens’ translations of Swahili poems sound comfortably Victorian and he so persistently translates into this particular kind of English, and why the quatrains of Edward FitzGerald appear so frequently and are worthy of quite so much note—two questions point to the persistence of Victorian modes of thought well beyond the period called “Victorian”, and they are what Translation as Transformation in Victorian Poetry aims to address.
Under the general goal of clarifying “our picture of Victorian translators, especially poetic translators, in their time to reveal their pervasive legacy across the twentieth century” (p.4), the specific aims of this book are three-fold. Firstly, it examines the way the expansion of translation whose languages included is not part of the tradition English literature but of its own traditions tests and transforms English poetry. Secondly, it reveals and demonstrates historically specific translation culture by studying the relationship between poetry as a literary form and historical realities of Britain’s imperial undertakings. Lastly, it examines the role of translators as key agents of assimilation and proposes a methodology to interpret poems enacting intercultural negotiations, thereby extending Victorian “transcultural” literary studies.

The book is divided into five chapters (p.17-192) and consists of introduction (p.1-16), epilogue (p.224-226), notes (227-268), bibliography (p.269-287) and index (p.288-293). Chapter one can be considered as a general introduction to Victorian culture of translation. It studies a broad range of periodicals to reveal the essayists thinking about Victorian translation, with the central focus on Dryden, and isolates from some magazines and newspaper writings six characteristics of Victorian thought about translation. Chapter two focuses on Tennyson’s usage and adaptation of Guest’s translation as a kind of domestication, the ambivalent contradiction in the quality of his work and the illustrated editions of Guest’s translation in other form extending the transforming process of the translation identity. Chapter three manifests Browning’s innovation strategies. Chapter four shows the influence of *Rubaiyat* and FitzGerald’s aesthetic of accident. Chapter five discusses the enduring role of Victorian translation practices with the case of Hichens and his translation of Swahili poems.

John Dryden continually attracts Victorian writers on translation and is both a theorist and practitioner of translation. From certain differences in emphasis between Dryden and Victorian presentations of Dryden, the author illustrates the Victorian perspectives on translation where Dryden scarcely addresses but that Victorians ask over and over.

From massive magazines and newspaper writings, the author identifies six persistent habits of thought in Victorian approaches to the art. The practice of comparative evaluation of translation for better understanding of the original poems, centrality of poetic meter in the Victorian translation debate and its connection with national identity, the habitual conception of translations as cultural emissaries, the metaphor of translators as collectors with discriminating eyes, and translatorly experiments and the emergence of translation informants.

The close examination starts from Guest’ translation and Tennyson’s domestication and adaptation of her translation. Tennyson’s faithfulness of references helps to discover a uniquely conflicted quality in Tennyson’s identity as a poet rather than a translator. Although long interested in Wales and specially attached to it, Tennyson ended up trying to eliminate most of the Wales elements in the translation and contributes to the Englishness process. In this sense, “his appropriation of the *Mabinogion* was conflicted” (p.80) and “Tennyson’s erasure of Welshness” is “a complex personal and public denial” (p.80), and “a denial of ancient literary achievement” (p.81). Also, the re-creation of the textual elements into a photograph functions as part of the transformation of the Englishness process.

The book shows the reason underlying the Guest’s translation aiming to elevate the Wales culture and Welsh and analyses why Tennyson changes his intention with the time passing by.
and his inner contradiction. Those invisible histories hidden behind words help readers to understand the formation of translation and poems and also the struggle of translators and poets. Things that exist should have their possibilities, and what the readers can do is to probe the possibilities to better understand the works.

Chapter three mainly focuses on Browning’s innovation effort in terms of translatory experiments, poetry writing and translation. He laments on the poets who resort to ancient culture, claiming the poets aspire to be “a hoary novelty, a fundamentally antiqued genius” (p.101). Browning says that poetry must “become something new” (p.102).

He put his idea into practice in the translation of Greek and his original poetry, especially “With Gerard de Lairesse” from his Parleyings, which shows that English poets must discover new language forms. In his own poems “Caliban Upon Setebos”, “An Epistle”, and “Muleykehe”, he links English poetry to exoteric figures of strong linguistic and cultural differences. Each of the three poems enjoys special “linguistic drama” or “argument distinct from the thematic issues that conventionally dominate its interpretation” (p.15). The eccentricity he adds in syntax, meter and diction, Browning’s usage of pseudo-translation as a vehicle of innovation, and tests in voice, fluidity and hybridity all render Browning’s poems special expressive power, fulfilling his aim to pursue the “strangeness” and “originality” in English (p.137).

These illustrations focus on the strangeness bearing limited analysis. Browning’s efforts in innovation broaden the view of students, teachers and scholars and provide new perspective in studying new materials from the language, linguistic forms and the intention of the poets and translators.

“The Rubaiyat and its Compass” manifests FitzGerald’s aesthetic of accident and the decisive role of chance, and the transformation of the Rubaiyat from Persian to Englishness. It mentions the long-neglected legacy of Rubaiyat in America and the influence of the parodies in the Rubaiyat. The author analyzes the Rubaiyat sentence by sentence and stanza by stanza to prove FitzGerald’s aesthetic of accident.

Beyond the stanza form, the Rubaiyat stimulates the development of a poetics of disguise in the late Victorian poetry, which refers to “poet’s creation of a lyric voice that his or her poem imputes to a source outside the poet’s self.” (p.169) The American parodies of the Rubaiyat further disseminating and recreating FitzGerald’s poems and help to recreate the American identity.

The popularity of Rubaiyats serves in America as a tool for creating American identity and the American parodists’ gesture of materialization of images, the domesticating and concretizing should be considered as a shift from Victorian translation practice to the modern translation.

Chapter five uses the case study of Hichens and his translation of Swahili poems to manifest the enduring effect of Victorian translation practice. It illustrates the method he uses to render his translation sound Victorian, and many drafts and unpublished papers indicate that he regarded the Victorianizing as “a deliberate strategy for domesticating, legitimizing and idealizing Swahili literature for English-speaking audience”. The chapter also mentions the importance of meter and Hichens’ role as collector-translator, and the key informant of Hichens.
The most distinctive characteristic of the book is the detailed analysis of abundant translation examples and their original texts. By examining the linguistic form and its underlying factors at social, economic, historical and individual levels, the author presents a meticulous, detailed and standard approach to the study of poems and translation. Through discussion of the translation, readers are able to learn the way to analyze the poem from different perspectives.

While construing the original materials, she introduces a multiplicity of different opinions and many prevailing beliefs at that time, thus enriching the book considerably in terms of depth and breadth. She also takes the liberty to disagree with some of the views and entertain her own opinions, which afford much food for thought to readers.

In addition, the book presents an impressive citation of poems and Victorian translations for further reference and study in the discussions, displaying the broad range of knowledge and erudition of the author.

However, the language and complexity of content in the book are difficult for beginners who hope to learn about translation in Victorian poetry. Although ordinary readers may, sometimes, get distracted in the deluge of citations of poems, poets, translators and their works, those who are familiar with Victorian poems and poets will find the book quite a thought-provoking reading.

Overall, *Translation as Transformation in Victorian Poetry* is a great introduction to the translation of Victorian poetry and its influences beyond its historical periodicalization. With fresh and abundant materials, the book investigates the mutual impact of poetic and translation cultures in Victorian Britain and serves, in a broader sense, as a telling proof of why the Victorian translation is world literature.

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