

**An Analysis of the Role of Micro and Macro Levels in
Rendering Some Standard Arabic Proverbs into English**

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The candidate confirms that the work submitted is his own and that appropriate
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Dedication

I dedicate this work to my country, Libya, and to my parents

Acknowledgements

I owe a considerable debt of thanks to my supervisor, Dr. El Mustapha Lahlali, who has been an ideal supervisor, providing helpful suggestions and academic advice throughout the course of my studies. To him, I am greatly indebted. Special thanks are due to the fourth-year students of Benghazi University, for participating in this study and carrying out their duties. I would also like to thank all those who supported and encouraged me during my times of frustration. I would like also to express my sincere gratitude to both; my mother and father for their patience and prayers. My thanks are also due to my brothers and sisters for their continuous encouragement and support. I am also indebted to my country, Libya, for supporting me financially during my studies at the University of Leeds. Many thanks are also due to the members of the Brotherton and Edward Boyle Libraries, University of Leeds. Finally, I would like to thank all the members of staff at the University of Leeds, for their kindness.

Abstract

This thesis was inspired by my MA Dissertation back in (2007). This dissertation dealt with 'situationality'. After a couple of years, there was a need to explore other aspects of translation. This study investigates the role of micro and macro levels in the translation of a sample of Modern Standard Arabic proverbs into English. These proverbs may not be understood if a translation focuses on the micro level, i.e. the surface features of the proverbs such as semantics, syntax and style, without taking into account the macro level, i.e. the socio-cultural context for the proverbs. Therefore, the solution suggested in this study is to translate their micro levels as well as their macro surroundings in order to convey their meaning to speakers of English.

This study had two main aims: to assess students' ability to translate the selected proverbs and to convey the meanings of these proverbs to native English speakers. To achieve these aims, twenty Modern Standard Arabic proverbs were selected on the grounds that they deal with various subjects and are widely used in Arab culture. A randomly chosen sample of fourth-year students from the Department of English at Benghazi University were asked to translate these proverbs into English and their translations were then analysed at micro and macro levels. At the micro level, three main types of errors were identified: semantic, syntactic and stylistic.

The study found that most of the students in the sample faced difficulties when asked to translate proverbs from their mother tongue into English. The use of error

analysis provided possible solutions and suggestions for assessing the students' requirements and needs in a particular training situation in terms of the real text being translated. During this analysis, deficiencies in translation skills were identified and evaluated, and appropriate translations by native English speakers were provided to show alternative translations of these proverbs.

At the macro level, a number of problems relating to student translations of the context of the proverbs were identified. The study recommends that translation of this feature is necessary in order to convey their meaning to English native speakers. The study shows that when the situation and context for a proverb are not provided, it becomes meaningless and difficult to comprehend.

List of Figures

Figure 3.1: The Process of the SL Text Analysis.....	81
3.2: Dynamic Equivalence Operation.....	91
5.1: Micro category level errors.....	164
Figure 5.2: Errors at the semantic level.....	165
Figure 5.3: Synonymy category errors.....	167
Figure 5.4: Compound noun errors.....	177
Figure 5.5: Non-equivalent semantic errors	180
Figure 5.6: Errors at the syntactic level	188
Figure 5.7: Errors at tense level.....	190
Figure 5.8: Errors in the usage of comparative adjectives.....	194
Figure 5.9: Errors in the use of articles and prepositions	196
Figure 5.10: Errors in subject-verb agreements	200
Figure 5.11: Errors at stylistic level	203
Figure 5.12: Errors at the macro level	210

**Table 3-1: Description of Cultural Terminologies and Words by Applying
+ and - Formula..... 84**

Table of Contents

An Analysis of the Role of Micro and Macro Levels in Rendering Some Standard Arabic Proverbs into English.....	i
Dedication	ii
Acknowledgements.....	iii
Abstract.....	iv
List of Figures.....	vi
Table of Contents	viii
Transliteration Scheme.....	xii
CHAPTER ONE: INTRODUCTION	1
1.1 Statement of the Problem	1
1.2 The Rationale for the Study	2
1.3 Aims and Objectives of the Study.....	3
1.4 Research Questions	4
1.5 Research Hypotheses	4
1.6 The Contribution of the Study.....	5
1.7 Outline of the thesis	5
1.8 Research Methodology.....	7
1.8.1 Introducing the Data.....	7
1.8.2 The University of Benghazi	8
1.8.3 Database and Subjects.....	9
1.8.3.1 Micro levels	12
1.8.3.2 Macro Levels.....	13
CHAPTER TWO: LANGUAGE, CULTURE AND TRANSLATION	15
2.1 Introduction	15
2.2 Translation and its History	16
2.3 Language and Culture	20
2.4 Translation and Culture.....	27
2.4.1 Ecology	31
2.4.2 Material Culture	33
2.4.3 Social Culture.....	34
2.4.4 Religious Culture	35

2.4.5 Linguistic Culture	35
2.5 Defining Proverbs	39
2.5.1 The Characteristics of Arabic Proverbs	40
2.6 Metaphors.....	46
2.7 Idioms.....	50
2.8 Evaluation of Some Works on the Translation of Proverbs.....	54
2.9 Conclusion	62
CHAPTER THREE: APPROACHES TO TRANSLATION.....	63
3.1 Introduction.....	63
3.2 Catford's Theory of Translation (1965).....	65
3.2.1 Full versus Partial Translation	66
3.2.2 Total Versus Restricted Translation.....	68
3.2.3 Rank Translation	72
3.2.4 Translation Shifts	74
3.2.4.1 Level Shifts.....	75
3.2.4.2 Category Shifts	76
3.2.4.3 Unit Shifts.....	77
3.2.4.4 Class Shifts	78
3.3 Nida's Theory of Translation (1969)	79
3.3.1 Componential Analysis (CA).....	83
3.3.2 Back Transformation.....	86
3.3.3 Equivalence in Translation.....	87
3.3.3.1 Formal Equivalence.....	89
3.3.3.2 Dynamic Equivalence.....	91
3.4 Newmark's Translation Process	96
3.4.1 Word-for-word Translation.....	98
3.4.2 Literal Translation.....	99
3.4.3 Faithful translation	99
3.4.4 Semantic translation	100
3.4.5 Adaptation	100
3.4.6 Free Translation	101
3.4.7 Idiomatic Translation	101
3.4.8 Communicative Translation	102
3.5 Text Linguistics Approach (1981)	103

3.5.1 Cohesion.....	104
3.5.2 Coherence.....	106
3.5.3 Intentionality	108
3.5.4 Acceptability	109
3.5.5 Informativity	111
3.5.6 Situationality	113
3.5.7 Intertextuality	114
3.6 Conclusion	117
CHAPTER FOUR: PROBLEMS OF TRANSLATION AT MICRO AND MACRO LEVELS	118
4.1 Introduction	118
4.2 Translation error assessment.....	122
4.3 Micro Level Translation Errors.....	131
4.3.1 Syntactic translation errors.....	132
4.3.2 Semantic translation errors.....	137
4.3.2.1 Problems posed by Synonymy in Translation.....	137
4.3.2.2 Collocation	140
4.4 Problems at Stylistic Level in Translation	143
4.5 Macro Level Translation Errors	149
4.5.1 Situation	149
4.5.2 Context of situation.....	153
4.5.2.1 Syntagmatic Context	155
4.5.2.2 Pragmatic context	156
4.5.2.3 Contexts that involve Cultural Values.....	156
4.5.2.4 Radical Shift Contexts.....	158
4.5.2.5 The Intertextual Context.....	159
4.5.2.6 The Audience of a Discourse as a Context.....	159
4.5.2.7 Phonetic Symbolism as a Context.....	160
4.6 Conclusion	161
CHAPTER FIVE: DATA ANALYSIS.....	163
5.1 Introduction	163
5.2 Micro Level Errors	163
5.2.1 Semantic level errors.....	165
5.2.1.1 Synonymy Category Errors	167

5.2.1.2	Compound Noun Errors	177
5.2.1.3	Non-equivalent semantic errors.....	179
5.2.2	Syntactic Level Errors.....	188
5.2.2.1	Errors at tense level	190
5.2.2.2	Errors in the usage of comparative adjectives.....	193
5.2.2.3	Errors in the use of articles and prepositions	196
5.2.2.4	Errors in subject-verb agreement.....	199
5.2.3	Stylistic Level Errors.....	202
5.2.3.1	Repetition	204
5.2.3.2	Passive Voice Errors	206
5.3	Macro Level Errors	209
5.4	Conclusion	236
CHAPTER SIX: CONCLUSION, FINDINGS AND RECOMMENDATIONS.....		237
6.1	Conclusion	237
6.2	Findings.....	241
6.3	Recommendations	246
References		248

Transliteration Scheme

The following transliteration system has been employed in this study when transliterating names from Arabic. It should be noted that the material produced by students in the sample was not transliterated to maintain confidentiality.

1. Consonants:

Arabic	LC	Arabic	LC
ء	'	ض	d
ب	b	ط	t
ت	t	ظ	z
ث	th	ع	°
ج	j	غ	gh
ح	h	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dh	ل	l
ر	r	م	m
ز	z	ن	n
س	s	ه	h
ش	sh	و	w
ص	s	ى	y

2. Vowels:

Arabic (short vowels)	LC	Arabic (long vowels)	LC
َ	a	ا	ā
ُ	u	و	ū
ِ	i	ى	i

CHAPTER ONE: INTRODUCTION

1.1 Statement of the Problem

As a university teacher of translation in Libya, I became aware that most of my students had difficulty in rendering, or understanding, texts that contain cultural signs. In addition, I realised that translation methods were not included in their programme of study. The only elements they covered dealt with the history of translation and an introduction to translation, which focused on popular theories of translation. Consequently, when students are presented with cultural texts, most of them are incapable of dealing with specific terms.

Modern Standard Arabic proverbs are one of the cultural signs that cause confusion for students of translation. Some of the proverbs have archaic Arabic proverbs that students fail to understand their meaning. They contain high register words such as 'مصلوم' i.e. **'maimed'** or 'فقا عينه' i.e. **'gouged out'** that students cannot comprehend even though their mother tongue is Arabic, or they find it hard to render whole Arabic proverbs such as 'حديث خرافه', i.e., '**Khurāfah's Tale**', 'رجع بخفي حنين' i.e., '**He came back with the shoes of Hunayn**' or 'يجري بليق ويذم' i.e., '**Bulyiq races and wins, but is still disparaged**'. Such Arabic proverbs are important and are considered to be widespread phenomena, being commonly used in the media and by the press, in films, TV series, documentaries, etc. The questions to be asked here

then are: How can students of translation understand, render, and recreate these proverbs in the target language of English? How can they overcome the problems posed by translating high register Arabic words? How do they cope with the settings of these Modern Standard Arabic proverbs? These are important issues which merit investigation. In addition, the problems associated with the translation of Arabic proverbs are common, with students needing special skills and strategies to render these appropriately from Arabic into English.

1.2 The Rationale for the Study

The title of this study is 'An Analysis of the Role of Micro and Macro Levels in Rendering Some Standard Arabic Proverbs into English'. Modern Standard Arabic proverbs are difficult to translate into English due to the fact that the two languages vary considerably in terms of genre and culture. This work focuses on the analysis of a sample of Arabic proverbs which have slipped out of common usage in recent time and will mainly discuss the translation of these proverbs into English. It is clear from some of the previous work on the translation of proverbs that in general most researchers resort to using particular approaches when rendering proverbs from one language into another without paying attention to the macro level of the proverb, i.e. the setting and situation. It goes without saying that proverbs differ from one culture into another due to the disparities between them in terms of their environment and social norms. For this reason, it is extremely difficult to find an equivalent proverb in the target language and culture. The current study is largely based on the assumption that most, if not all, Arabic proverbs do not have an equivalent in the target culture, English, due to the significant differences between

the two cultures. For this reason, the translation of Modern Standard Arabic proverbs not only requires explanation at the micro level, but also in terms of their macro setting, i.e. their situation and context, in order to make sense to the native English-speaking public.

1.3 Aims and Objectives of the Study

The main aim in conducting this study is to analyse the role of micro and macro levels in the translation of Modern Standard Arabic proverbs (henceforth MSAPs).

The study will also address the following objectives:

- To explore a range of approaches to translation, and determine their usefulness with regard to translating MSAPs.
- To investigate the strategies used by a group of fourth-year students at Benghazi University to deal with the translation of a sample of MSAPs in terms of their surface features and the situation in which they occur.
- To discover the extent to which the macro level of an Arabic proverb is valuable in rendering archaic Standard Arabic proverbs into English.
- To promote a better understanding of these MSAPs in Western cultures for native speakers of English.
- To make recommendations for translators and translation students regarding the relative strengths and weaknesses of these different approaches when applied to the translation of these proverbs.
- To enable the application of the theory of setting to translation.
- To assist translators and translation students when they seek to find equivalence in the target culture.

In order to realise these objectives, the sample of MSAPs will be thoroughly investigated and analysed to provide an improved translation solution, leading to the findings and results of this study.

1.4 Research Questions

The study is intended to answer the following questions:

1. What problems do translation students at Benghazi University in Libya encounter when translating proverbs in terms of their setting and other features of textuality?
2. To what extent can micro and macro levels communicate the intended meaning of a given text? And what is their importance?
3. What kinds of strategies do students employ to render these proverbs?
4. What disadvantages do various translation approaches have when rendering MSAPs? How can translators deal with these?
5. Is it sufficient for micro levels only to be applied when translating these proverb?
6. What role do macro levels play in the translation of MSAPs into English?

1.5 Research Hypotheses

In order to answer the above questions, the study presupposes the following hypotheses:

- It is assumed that students learn certain strategies which they use as tools when translating these MSAPs.
- Students are aware of the equivalence of some of these MSAPs.

- Students are supposed to read the situation and context of these proverbs and translate accordingly.
- The situation and context of these proverbs plays a decisive role in rendering them into English.
- Bilingual (Arabic-English) dictionaries cannot completely meet students' needs when translating proverbs, since they also need to use their own competence in producing a comprehensive translation of the MSAPs.

1.6 The Contribution of the Study

This study will help students and translators to resolve the difficulties involved in rendering proverbs from one language to another, especially those that do not have their obvious parallel equivalent in the target culture. Moreover, it is this study's purpose to illustrate that some texts cannot be rendered either literally or dynamically due to disparities between source and target cultures. The study is also designed to:

- Contribute to the discourse analysis of proverbs by providing a micro and macro analysis of the chosen proverbs.
- Provide a new approach to the translation of proverbs.
- Reduce the semantic ambiguity of MSAPs, especially when they are read by Western readers.
- Promote the application of setting theory to texts.

1.7 Outline of the thesis

This work consists of six chapters. Chapter One acts as an introduction, presenting the topic and research problem, the rationale for the study and its aims and

objectives. It also provides the study's research questions and hypotheses, its expected contribution, and finally, details the research framework and methodology for the thesis. Chapter Two focuses on Language, Culture and Translation. After presenting various definitions of translation and an overview of its history, the chapter proceeds to clarify the relationship between language and culture. Translators and trainees will invariably face translation problems when translating from one culture into another and these issues are discussed in detail in the translation and culture sections (2.4 onwards). Definitions of proverbs proposed by various scholars will be described and thoroughly critiqued, accompanied by the inclusion of some illustrative examples. This chapter also clarifies the difference between proverbs, metaphors and idioms which can be a source of confusion for readers. Finally, some previous studies regarding the translation of proverbs will be analysed and examined in terms of their usefulness to the field of proverb translation. Chapter Three discusses in detail four of the most well-known translation theories which will be assessed in terms of their shortcomings as well as their usefulness to academic translation studies. These four approaches are: (1) linguistic theory (Catford 1965); (2) formal and dynamic theory (Nida 1964); (3) semantic and communicative theory (Newmark 1988); and (4) the text-linguistic model (Beaugrande de and Dressler). Chapter Four is dedicated to the problems that can occur when translating a text at micro and macro levels. It will start by evaluating and analysing translation problems which occur at the micro level such as syntax, semantics and stylistics. This is followed by a discussion of the problems that occur at the macro level such as situation, context and setting. Finally, a detailed review of all the previous studies on the translation of proverbs is provided, in relation to the topic of this study.

Chapter Five focuses on the Benghazi University MSAPs study and begins with a detailed description of the methodological approach used in the research, providing a rationale for the size and choice of the MSAP sample and the selection of the student participating in the translation of the MSAPs. The final part of the chapter concentrates on data analysis, beginning with the analysis of the MSAPs used in the study. These are analysed individually and their settings examined. The corpus of students' Arabic-English translations is presented and the results critically examined. The concluding chapter in this work presents the results of the research, discusses its findings and sets out the study's recommendations for translators and makes suggestions for further research.

1.8 Research Methodology

1.8.1 Introducing the Data

The data in this study consist of MSAPs. These proverbs are selected from a section called 'فرائد الأدب في الأمثال والأقوال السائرة عند العرب' (translated as 'Unique Proverbs and Sayings that are Common Among Arabs'), taken from a book called "المنجد في اللغة والأدب والعلوم" (The Helper in Language, Arts, and Science) by Louise Malouf (1960). This book was chosen because it is rich in MSAPs, which are provided along with the situation in which they occur and the context in which they are used. The book's introduction refers to the exhaustive efforts made by the numerous scholars of Arabic who contributed to the work:

This work has taken about seven years of hard work to complete. Many authors and scholars of Arabic linguistics have contributed to this work, including Prof. Karam Al-Bustani, Pape Bolis, Prof. Adel Anbuba, a professor of natural science, who spent many years collecting the materials for this book, and many other well-known Arab authors (*ibid.*: i) [My translation].

These proverbs have been chosen to be translated from Arabic into English by randomly selected undergraduate students from the Department of English at the University of Benghazi in Benghazi City, Libya. However, before describing the data itself and how it was collected, it is useful to provide some background information about the University of Benghazi. It is worth mentioning that the same book was used in my MA Dissertation in 2007. (See AL-Darraji 2007).

1.8.2 The University of Benghazi

The University of Benghazi is considered to be one of the oldest and best-known universities in Libya. It was established on the 15th of December 1955, and was originally known as the Libyan University. Initially only 31 students were enrolled in the Faculty of Arts and Education, which was the core of the Libyan University. Many years later, the Faculty of the Higher Teachers' College was added to the university, comprising the College of Engineering and the College of Education. In 1973, the University of Libya was divided into two independent universities, namely the University of Al-Fatah and the University of Garyounis. All the faculties and colleges which were located in Benghazi joined the University of Garyounis which now consists of some 72,000 students (see: <http://garyounis.edu/>). The university's name reverted to the University of Benghazi after the Libyan revolution that began on the 17th of February 2011.

The library at the University of Garyounis in Benghazi contains 150,000 publications, including some of the official documents of the Arab League. In 2002, the National Library in Benghazi held 14,000 volumes of science and arts periodicals. The University of Garyounis is considered Libya's largest library,

housing some 295,000 volumes of science and arts periodicals in 2002. The Government Library in Tripoli, in contrast, held only 37,000 (see:<http://www.nationsencyclopedia.com/Africa/Libya-LIBRARIES-AND-MUSEUMS.html>).

1.8.3 Database and Subjects

Twenty Libyan undergraduates were selected randomly from the English Department at the University of Benghazi to participate in the translation of a sample of MSAPs into English. The study participants were aged between twenty and thirty years and consisted of both males and females. Fourth-year translation students were selected to undertake the tests because they were expected to be more competent in both English and Arabic. By this stage, students will have completed two language courses, Arabic Language Skills I and II. They will also have studied some translation courses, namely an introduction to translation theory (second year) and Arabic-English/English-Arabic translation (third and fourth year). According to Mr Saad Abdulhady, a lecturer at the University of Benghazi: “They have studied some theoretical approaches to translation in previous years, so I think the fourth-year students would be the only ones capable of rendering these standard Arabic proverbs into English”.

Although their language ability and competence was not tested, I expected them to have an advanced level of English and a high level of Arabic since they were in their fourth year. Furthermore, all participants would have already studied English language for approximately six years in preparatory and secondary schools in Libya where the teaching methodology focuses intensively on the teaching of grammar and

the four language skills, namely listening, speaking, reading, and writing. Teachers in preparatory and secondary schools resort to translating certain phrases into Arabic, to a greater or lesser extent, in order to clarify meaning. Television channels also play a vital role in supporting students' English language competence given that they may watch movies or news on CNN, FOX, or the BBC, etc., or indeed other programmes presented in English. We should also not overlook the role of the Internet, since many young Libyans surf the Internet on a daily basis, using social networking websites such as Facebook and Twitter. All these factors greatly assist in supporting their English ability. As for Arabic, it goes without saying that the subjects' proficiency was generally high for the reason that it is their mother tongue and they use it in their everyday lives.

The reason for not choosing students at an earlier stage of their university career is that they are still being taught English skills such as reading, writing, speaking, English literature, composition, criticism, translation theory, etc. They are therefore still learning how to use these skills in English. Another relevant factor is that staff members sometimes adopt different approaches and syllabuses in teaching translation leading to a lack of consistency in terms of exposure. However, in the fourth year, students are mainly taught to render from their native Arabic language into English. Consequently, their translations are expected to be more consistent than those of students who are in the first, second or third year of university.

Students had one week to render these MSAPs into English which was believed to be sufficient time for them to complete the translations. They were also allowed to use bilingual (Arabic to English) dictionaries as well as monolingual Arabic

dictionaries. Students were firmly requested not to consult professional translators or teachers of Arabic and were asked to rely solely on their own competence. In order to facilitate the analysis, the participants were allocated a number from 1 to 20 and then simply referred to as student 1, student 2, student 3, etc. Following analysis of the student responses, results were categorized and calculated in terms of percentages.

Twenty MSAPs, selected from the book mentioned above, were chosen for the purposes of this study because they have been used for centuries, have undergone only minor changes over time, and are still frequently used by speakers of Arabic. In addition, they were selected because they are commonly used throughout the Arab world, in the Arabic media and culture, and they also deal with significant issues which are widely experienced in most of the Arab world. Despite this, these proverbs remain impenetrable and hard to understand without resorting to their macro environment, i.e. their context and the situations in which they occur.

This research was conducted following Catford's linguistic approach, and where possible, Nida's dynamic equivalence, as well as the sixth 'standard of textuality' from the text linguistics model put forward by Beaugrande and Dressler in 1981, i.e. situationality, which is linked to macro analysis. More information is given about these models in Chapter Three. The reason for choosing these specific approaches is that they provide a new dimension for text analysis in the field of both translation and linguistics, and they ensure that analysis is conducted in depth and every single aspect is covered. The researcher approached the analysis of the student translations with extreme thoroughness i.e, looking each individual single detail in depth. The

analysis was conducted at the micro level: that is to say, at the levels of syntax, semantics, and stylistics, as described in detail in Chapter Three. In order to ensure that the meaning is correctly transmitted, the comparison between source language elements and target language system is very crucial. Having analysed and evaluated the student errors, a suitable translation was provided for each proverb after consulting various native speakers of English to find suitable versions. This approach also aims to discover the situations in which these proverbs occur and their context, which can be described as the macro level, in order to attempt to provide something that may be comfortably understood by a native speaker readership.

Both quantitative and qualitative analysis was used. In the quantitative analysis, the frequency of errors made by students was measured and qualitative analysis was then performed to establish why these errors had been made. The following section will summarize the various types of errors that can occur at micro and macro levels so as to remind the reader of these and what they are supposed to cover.

1.8.3.1 Micro levels

Three types of error were investigated at this level, namely:

Syntactic translation errors: These include problems that occur in sentence structure, clauses, prepositions, gender, number, etc.

Semantic translation errors: These are errors that occur in terms of the study of word meaning, the study of connections between linguistic phrases, and other important features of a proverb such as collocation, polysemy, and monosemy. Errors of this type will result in serious problems during the process of translation. Within the semantic translation errors category, three further subcategories have been

identified: ‘synonymy errors’, ‘compound noun errors’ and ‘non-equivalent semantic errors’. The first subcategory, refers to the instances where the student chose the wrong synonym. The second subcategory, compound noun errors, are errors which are created when compound nouns are translated as separate elements. The third subcategory, ‘non-equivalent semantic errors’, refers to errors that result from the students’ inability to provide the correct translation for a given word and are not caused by synonymy errors.

Stylistic translation problems: These are considered to be one of the most significant problems in translation studies for the reason that any changes in style may affect the intended meaning of a MSAP. There are many features of stylistic errors, which include the passive voice, and repetition. (See sections 5.2.3.1 and 5.2.3.2).

1.8.3.2 Macro Levels

Under this heading the situations of occurrence of the MSAPs were analysed, by examining and providing the context of their occurrence, in order to give the reader a clear idea of the intended meaning of these proverbs. This section will consider students’ attempts to translate the situation and context of the selected MSAPs. The situation for every single Arabic proverb was provided to them and a specific coding scheme was used to classify their errors as ‘yes’, ‘yes but’, ‘no’, ‘no but’, and ‘MD’ (Missing Data).

This scheme operates in the following way:

‘Yes’	The student translated the situation and context of a proverb accurately.
‘Yes but’,	The student translated the situation but did not mention the context.
‘No’	The student translated the situation of a proverb, but the translation is

	not intelligible.
'No but'	The student did not translate the situation; but provided its dynamic equivalence in the target language, English.
'MD'	The student left the situation and context untranslated.

These proverbs cannot be understood at all if their situation of occurrence and context is not provided. They are hard to understand unless their macro surroundings are provided i.e. situation and context. For more information about macro levels, see Chapter Four (section 4.5). All these errors will be discussed in detail in Chapter Five.

CHAPTER TWO: LANGUAGE, CULTURE AND TRANSLATION

2.1 Introduction

Translation is a process whereby a text in one language (SL) is replaced with another language (TL). It is known that translation has been an important means of communication between languages and cultures throughout the centuries. Neubert and Shreve (1992:3) stress that: “Translation has always been a unique source of knowledge and wisdom for mankind. Translation arises from a deep-seated need to understand and come to terms with otherness”. Many cultures could neither flourish nor be known if they were not translated and conveyed to the external world. In this regard, Newmark (1988b:7) points out: “Translation has been instrumental in transmitting culture [...] ever since countries and languages have been in contact with each other [...] European culture was drawing heavily on Latin and Greek translations”.

Arab culture also flourished due to the willingness of Arabic-speaking people to translate works of science and art into their language. In this regard, Nair (1996:2-3) states that: “Arabs translated into their language many books on algebra, geometry, medicine, music, chemistry, and logic from Sanskrit”. For that reason, translation has played an important role in promoting various oriental cultures to the West and vice versa. This chapter will discuss a range of issues relating to various scholarly definitions of translation and its history, language and culture, translation and culture, and cultural problems in translation. The concepts of denotation and

connotation will be explored and the major differences between proverbs, metaphors and idioms will be established.

2.2 Translation and its History

Before discussing some definitions of translation, it is necessary to briefly recount the history of translation. In his review of the history of translation, Megrab (2002-2003:1) states:

Translation is as old as language itself. The first traces of translation date from 3000 BC in the old kingdom of Egypt in which the discovery of the Rosetta stone is considered to be the turning point in the history of translation. Later on, in the ninth century, the West contacted Islam through Arabs in Muslim Spain where a continuous contact between Arabic and Indo-European languages was born.

As can be noted from the above quotation, translation has been practiced for centuries and has played an important role in promoting Oriental cultures to the West. A heated debate about the problem of translation equivalence has also raged among scholars. It is a process where translators can practice their activity to accomplish what is called the 'sublime equivalence' between the SL and the TL. It is observed that the term 'equivalence' has been extensively used in many approaches to translation. However, in each approach the term has been approached from different perspectives. It may be used for the purpose of replacement of textual materials and surface features as is seen in Catford's (1965) approach, or it may also be used to achieve the natural effect of a text as in Nida and Taber's (1982, 2003) approach. In fact, there are many scholars who strive to provide a suitable definition of what translation is, based on 'equivalence'. However the most applicable

definitions are those presented by Bell (1991), Catford (1965), Bassnett (1980), Newmark (1988), Nida and Taber (1982, 2003), Venuti, cited in Neubert and Shreeve (1992), and finally Aziz and Lataiwish (2000), all of which discuss and highlight the notion of equivalence in translation.

As Bell (1991:6) argues: “Translation is the replacement of a representation of a text in one language by a representation of an equivalent text in a second language”. It can be seen from his perspective on translation that the translator has to strive to find the equivalence of a given text formally and functionally. Formally means maintaining the semantic, syntax, and other surface features, whereas functionally means keeping the situation and the context of a text. In this regard, he states: “The translator has the option [...] of finding formal equivalents which ‘preserve’ the context-free semantic sense of the text [...] or finding functional equivalents which ‘preserve’ the context-sensitive communicative value of the text” (Ibid.: 7). Bell provides his definition of translation to support the idea of equivalence referred to above. However, from his viewpoint, equivalence would relate to the semantic and stylistic features of a text. Translation, according to him, is therefore mainly based on correspondence between the SL text and the TL text.

Catford (1965:20) defines translation as: “The replacement of textual material in one language (SL) by equivalent textual material in another language (TL)”. He also referred to the importance of ‘equivalence’ which he sees as a key term. In this respect, he postulates that: “A central task of translation theory is that of defining the nature and conditions of translation equivalence” (ibid.: 21). It can be deduced from his argument that he tends to emphasize the linguistic view of translation. He further

argues that the purpose of translation theory is to define the nature of translation equivalence. However, Bassnett (1980:2) argues that 'equivalence' should operate on the surface features of the translated text: "What is generally understood as translation involves the rendering of a source language (SL) text into the target language (TL) so as to ensure that (1) the surface meaning of the two will be approximately similar and (2) the structure of the SL will be preserved as closely as possible but not so closely that the TL structures will be seriously distorted". One would remark from Catford's and Bassnett's definitions that equivalence is crucial in the translation process. This is because, in translation, translators render not only meaning between languages but also attempt to replace a SL meaning by an 'equivalent' TL meaning that can fulfill the same purpose as the SL.

Newmark (1988) considers translation to be a skill that aims to substitute a source language text (ST) by a target language text (TT). He specifies that: "Translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language" (ibid.: 7). Similarly, Aziz and Lataiwish (2000:4) support Newmark's definition of a translation, stating that: "Translation is replacing a text in one language by another text in another language". Drawing on these two definitions, it can be deduced that equivalence, according to both sources, will operate at the level of the whole text. In other words, the whole source text (ST) should be replaced equivalently by another whole text, the target text (TT).

Nida and Taber (1982, 2003) argue that 'equivalence' should be managed so as to reproduce the same natural effect of the ST in the TT. That is to say, the TL

recipient should receive the same effect that the SL recipient was deemed to receive. They believe that: “Translating consists in reproducing in the receptor language the closest natural equivalent of the SL message, first in terms of meaning and second in terms of style” (1982:12), a definition which is particularly useful to bear in mind when translating proverbs. This is because rendering proverbs should be given due attention so that they are not rendered by word-for-word. Relying on a bilingual dictionary and translating each word separately would distort the intended meaning of a proverb. Instead, they should be rendered naturally by providing the nearest ‘equivalent’ effect in the TL. Only the intended meaning would work properly in this case.

Translation also involves a basic need for human intercultural communication. For example, Venuti, cited in Neubert and Shreve(1992:2) points out that: “Translation is forcible replacement of the linguistic and cultural difference of the foreign text with a text that will be intelligible to the target reader”.

What can be deduced from the above definitions is that the translation process naturally differs according to the type of the text involved. For example, if a text is scientific, then a translator may resort to ‘equivalence’ in terms of the surface features of a given text. However, if a text is loaded with cultural signs, such as the standard Arabic proverbs, the translator should seek the most suitable available equivalent proverb in order to achieve the natural effect. In such texts, a translator will not look up words in a bilingual dictionary. The process here looks complicated: he/she has to transfer the meaning with special care in order to preserve the intended meaning conveyed in the SL text. Having discussed some of the issues that are

related to the definitions of translation and its history, the next section will be devoted to culture and language, in order to show how language is inextricably linked and associated with culture, and that language and culture are two sides of one coin.

2.3 Language and Culture

Before we discuss the relationship between language and culture, let us first define what language is. According to Chaika (1982:1-2):

Language can be seen as a way to describe and represent human experience and understanding of the world, and members of a language community share systems of beliefs and assumptions which underline their constructions of the world. These constructions, views of objective phenomena, beliefs, and histories are communicated through language, thus establishing a connection between language and the culture of a community.

As the above quotation suggests, language is considered part of culture. There is a very strong relation between language and culture. No culture could have become known or have flourished without a language, since this is the means through which our culture's norms and heritage are expressed. Culture can only be articulated by a language, and each culture is strongly associated with language. Bassnett draws a scientific analogy for this relationship, stressing that: "Language is the heart within the body of culture, and it is the interaction between the two that results in the continuation of life-energy (1980:14)".

Jiang (2000:328) supports Bassnett's example, emphasizing that "Language and culture make a living organism; language is flesh, and culture is blood. Without culture, language would be dead". In fact, many, if not all, scholars of linguistics and translation support the connection between a language and a culture. Chaika links language with culture in another way, defining the term 'culture' as 'society'. In this regard, he postulates:

Language and society are so intertwined that it is impossible to understand one without the other. There is no human society that does not depend upon [...] and does not itself shape language. Law, religion, government, education, the family - all carried are on with language [...] We use language to reveal or conceal our personal identity, our character, and our background [...] we manipulate others with language, and they manipulate us, often without either party being at all aware of the manipulation.

Chaika's concept of connecting language with society is also apparent in the way we live and use language in our daily lives. That is to say, language is considered to be a tool that enables the other aspects of the culture to be formed and comprehended. Language is the product of a cultural society. When we learn a language in our childhood, it not only gives us a method of communication, but it also sets up the style and the form of the communications we make. The universe is controlled in accordance with the way we name it. A clear example of this claim is that if we say to a member of an Eskimo that "It is snowing", he/she would think that we are being tremendously vague and unclear. This is because his or her language provides him or her with vocabulary for different types of snow, and each type has its own name. However, in our language register there is only one form of this phenomenon, which

is 'snow'. Alternatively, Western people would regard the Eskimo as vague if he/she made an appointment with them for 'some time later'. To North Americans, time is a real commodity. They can waste time, spend time, charge for time, kill time, pass time, sell time, and be on time. Therefore, language imitates and strengthens cultural models and systems (Gladstone 1969).

Nida (2001:13) came to the same conclusion as Chaika and Gladstone about language and culture, defining language as: "A set of verbal symbols that are primarily auditory, but secondarily written [...] Language also constitutes the most distinctive feature of a culture, which may be described in a simplistic manner as the totality of the beliefs and practices of a society."

As can be noted from Nida's definition above, verbal communication and culture cannot be divorced from each other. They are fundamentally related to each other. Language is an observable fact, and it is both a public and individual one. It has a place in human society and our social environment. In addition, it makes it possible for human beings to communicate. Language is not only a fundamental part of culture, but also the major system by which all other cultural apparatuses of a civilization are expressed. We can say that it is also culturally learned. Humans are born with the psychological and neurological ability to speak, but they can only do that when they hear language spoken around them in their home and their society, i.e. the culture in which they live (Kara 1992).

As is apparent from the above statements about language that it is of great importance in understanding the identity, and to provide the character, of a given

culture. Culture cannot exist without language, and vice versa. This is also Bassnett's (1980:14) point of view when she postulates that: "No language can exist unless it is steeped in the context of culture; and no culture can exist which does not have its center, the structure of natural Language".

Having discussed a number of scholarly viewpoints, it has emerged that translators and translation students face very sensitive issues when translating from one culture to another. They are the terms which are called "connotation and denotation". The following paragraphs reviews in detail how culture affects language, and how a word can convey totally different meanings in different cultures due to the influence of culture on language.

In language and culture, we can distinguish between denotative and connotative meaning: denotative is the bilingual dictionary, whereas connotative meaning is the intended meaning that a culture is attempting to convey rather than the language. However, as we are going to see throughout this discussion on language and culture, there are cultural misunderstandings, these misunderstandings are embodied in the use of language within the cultural context. The dictionary meaning of a word becomes very vague and gives no sense of whether this word acquires a new meaning from the culture where it is used. To make the idea clearer, let us consider an example of a word that is used differently in two totally unrelated cultures such as Arabic and English. An owl, for instance, makes a positive impression within English culture: it expresses wisdom. In Arab culture, on the other hand, the owl conveys the idea of a bad omen: if it is perching on a person's house, many Arabs

believe that something negative will happen in that house. Therefore, Arabic words and their equivalents in English sometimes reflect different notions due to ‘culture’.

To further clarify the idea about denotation and connotation, an example from Emily Dickinson will be used to illustrate this. In her poetry she uses words like “rose” or “rosemary” to refer to a definable reality. The meaning of these is denotative if we look them up in a bilingual dictionary, we will find they refer to objects that grow in the real gardens of the real world. On the other hand, the meaning of “rose” and “rosemary” is more than just the plants that are grown in gardens: their meaning is associated with many things. They evoke meanings in the minds of her readers: a rose might be associated with love, passion, and beauty whilst rosemary might be associated with the smell of summer and the preservation of dried herbs. Both words draw these meanings from their connotation (Kramsch 1998).

As Kramsch’s example shows, culture and language are inextricably linked to each other, and language can be much better understood if we take culture into account. Therefore, all languages should be translated in terms of culture. Language and culture are very sensitive issues. People who are members of a specific tribe, culture or state will see the world through their inherited ideology, tradition and customs. Some words that have a positive connotation in one culture may have a negative meaning in another. Due to culture, humans refer to different things by using a similar form of expression. For example, when an English person says “lunch”, he/she generally refers to a small, light meal since they are not used to eating a heavy meal for lunch. However, someone from China or the Middle East will normally refer to a heavy meal such as steamed rice in the case of Chinese, and

cous-cous, pasta, or rice with meat, in the case of the Arab. Therefore, the term “lunch” embraces all food eaten between 12-2 pm regardless of the kind of food or how heavy the meal is. That is to say, each culture has its own reference to it. Another example to be introduced here is the word “dog”, a term is used in all languages to refer to the same kind of animal. However, in English culture, a “dog” is known as man’s best friend, whereas in Arab culture, a “dog” is considered dirty, and in Chinese, a noisy guard animal. In addition, most Arab people associate “dogs” with being dirty and performing a security function, and a bad person can be criticized by calling him or her a “dog” (Jiang 2000).

In addition, depending on the context of its usage, a word can have one meaning or different meanings. Nida (2001) and Kramersch (1998) provide illustrative examples of this idea. Nida (2001) provides an example of one word that is used to refer to everything made of metal. Language is strongly associated with culture, so when a culture faces a change, language will also be affected by the change. This claim appears in the example of the cattle-raising Anuaks of the Sudan, who had thousands of terms for different colours, shapes, sizes, and ages of cattle, but at one time they had only one word for everything made of metal. Kramersch supports Nida’s argument, arguing that this occurs with many languages in the world. She points out that:

Different signs denote reality by cutting it up in different ways, as Whorf would say. For example, table, Tisch, mesa denote the same object by reference to a piece of furniture, but whereas the English sign “table” denotes all tables [...]British English encodes anything south of the diaphragm as “stomach”, whereas in American English a “stomachache” denotes something different from a “bellyache” (Kramersch *ibid.*: 17).

Thus, translators face complexity when they render a language from one culture to another. If translators are unaware of the inextricable link between language and culture, they will not be able to present the accurate connotation of the words as used by native speakers of that language. Translation trainees who look up the meaning in a bilingual dictionary may be more confused. In this regard, Megrab (2002-2003:33) states that:

Arab students mix the term “collaborate” which may connote working with the enemy, with its synonym “cooperate” which does not share this connotative meaning. The word “gay” is understood by some Arab students as well as by most bilingual dictionaries to mean “happy” without their being aware of the new denotation (homosexual) that has accompanied the evolution of this term.

In my case, working on literary texts (i.e. the translation of the MSAPs), connotative meanings actually come before denotative meanings of a word. Newmark (1988: 16) supports this point of view. In this regard, he stresses that: “In a literary text, you have to give precedence to its connotations, since, if it is any good, it is an allegory, a comment on society, at the time and now, as well as on its strict setting”.

Baker (1992:21) also commented on such language and culture concepts, postulating that:

The source-language word may express a concept which is totally unknown to the target culture. The concept in question may be abstract or concrete; it may relate to a religious belief, a social custom, or even a type of food. Such concepts are often referred to as ‘culturally specific.

From what has been discussed above, language and culture play an important, if not crucial, role in the process of translation. Translators and translation trainees should

not ignore denotation and connotation in a given language and culture when they translate. This is because, as Snell-Hornby (1995:39) argues: “Language is not seen as an isolated phenomenon suspended in a vacuum but as an integral part of culture”. As part of language and culture, the following section will discuss translation and culture in order to show the reader some difficulties, which arise in the translation of culture. The next section will further extend the problem of translating culture, and I will attempt to determine the most appropriate suggestions that have been made by scholars to overcome such translation difficulties.

2.4 Translation and Culture

Since the Modern Standard Arabic Proverbs are considered a part of an Arab culture, translating them therefore needs a good knowledge of both cultures, represented in ST and TT as these are culturally oriented. In relation to this, House (1977:89) distinguishes between covert and overt translation. In a covert translation, she emphasises that: “The ST is tied in a specific way to the SL community and culture”. This means that the ‘field’ of the ST is not shared by, or common to, the target culture. Proverbs are examples of this. Cultural problems usually arise at this level for translators who, in such a situation, are often undecided about whether to opt for a cultural adaptation as a way of compensation or to keep the exotic character of the ST in these context proverbs as a way of enhancing cross-cultural rapprochement. Overt translation, on the other hand, is one which: “Enjoys the status of an original ST in the target culture [that is, one which] is not marked pragmatically as TT of an ST but may, conceivably, have been created in its own right” (House 1977:194). This type of translation does not usually represent any

major cultural problems since the text is culturally of equal concern for both the source and target reader. Therefore, the translation of proverbs is of a covert type, which represents difficulty, and is loaded with cultural connotations (AL-Darraji 2007).

However, before discussing translation and culture further, it may be necessary to understand what culture is. Goodenough (1964:36) defines it thus:

Culture, being what people have to learn as distinct from their biological heritage, must consist of the end product of learning: knowledge, in a most general, if relative, sense of the term. By this definition, we should note it is not a material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather an organization of those things. It is the forms of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them. As such, the things people say and do, their social arrangements and events, are products or by-products of their culture as they apply it to the task of perceiving and dealing with their circumstances.

While Goodenough links culture to humans' acquisition of their environment's behaviour and knowledge, Larson (cited in Wilss 1996:85) views culture as a tool to deal with human problems that come in representative form. In this respect he states: "Culture gives us our general patterns for dealing with problems, some of which arise with individual, while others come from his immediate environment; some of which come to us rather directly, while others come in symbolic form".

The problem is that the disparity between Arabic culture and the English culture may be too heavy a burden for translators to bear. Nida and Reyburn (1981:2)

supports this point of view by stating that: “Difficulties arising out of differences of culture constitute the most serious problems for translators and have produced the most far-reaching misunderstandings among readers”. The point which is stressed here is that this problem can be solved if translators have a good understanding of not only two languages, but also two cultures. This is also Carbonell’s (2004: 29) point of view regarding the translation from Arabic to a Western language: “Translation is a privileged space where linguistic and social systems meet, intermix or come into conflict; the very reason why it has recently received so much attention from cultural studies”. In reference to the point of view that translators should not only be bilingual, but also have knowledge of the two cultures, Mailhac (1996:132) postulates: “To ensure that effective communication takes place, translation must not only be capable of bridging the gap between languages but also between cultures”. In spite of the difficulty of translating culture, as noted above, any culture can be translated, culture can be rendered from one language into another despite all the differences between the two languages and culture. However, it is advisable that a translator ought to be fully grounded in all the cultural identities of the TL in order to meet the target reader’s requirements.

Leppihalme (1997), however, argues that the translator is a cultural mediator but the emphasis differs. For some, it is a question of the translator learning more and more about the source culture; for others, it is a way of conveying a different way of thinking and exposing readers to what may be strange and exciting.

In spite of scholars’ endeavours to find a suitable way to promote cultures by translation, translators are democratically in agreement that a large number of

cultures are in eternal conflict as a result of the differences between them. Nair (1996:78-79) also supported this claim by stating that:

Translators are confronted with many difficulties of a similar nature and most of these problems are caused not only by the differences between the SL and the TL but also due to the differences between the source culture and the target culture.

Nida (1964:91) argues that the environment and surroundings complicate the process of translation, noting that: “Translation problems, which are essentially problems of equivalence, may be conveniently treated under (1) ecology, (2) material culture, (3) social culture, (4) religious culture, and (5) linguistic culture”.

Newmark (1988b) later expanded this typology, drawing on his own definition of culture which is as follows: “The way of life and its manifestation that is peculiar to a community that uses a particular language as its means of expression” (ibid.: 94). More specifically, it is obvious from his definition that there are ‘cultural’ and personal aspects to language. In his opinion, words which represent universal values or are names (such as ‘star’, ‘to live’, ‘to die’) do not cause problems in the translation process. However, problems arise with cultural words that make translation difficult unless there is a cultural overlap between the SL and the TL.

Newmark (1988b) constructed a list of words relating to cultural items that can be categorised under the five-point typology proposed by Nida (1964a) and, giving examples of each. These are:

Ecology:	Plants, animals, local winds, mountains, plains, ice, etc.
Material culture:	Food, clothes, housing, transport, and communication.
Social culture:	Work and leisure.
Organizations:	Customs, ideas (political social, legal, religious, artistic).
Gestures and habits:	Non-linguistic features.

Since translation and language are associated with culture, it could be said that any language has its own specific words that are related to its own culture in terms of these five areas. The task of the translator becomes more difficult when he/she misunderstands the target culture. Therefore, it is important for the translator to know about these areas in order to clarify their meaning.

2.4.1 Ecology

As said above, the ecology category includes terms that refer to animals, local winds, ice, flora, fauna, plains, hills. Examples include ‘honeysuckle’, ‘downs’, ‘sirocco’, ‘tundra’, ‘pampas’, ‘tabuleiros’ (low plateau), ‘plateau’, ‘selva’ (tropical rain forest), ‘savanna’, ‘paddy field’, etc. (Newmark 1988b)

Ecology here is used in a broad sense to include any environmental phenomena specific to where the language is used that affects humans’ way of speaking and reacting with each other; and with people from different cultures and ecologies as this will affect the translation process. In other words, weather and climatic conditions, the vegetal or animal kingdom or zoological environment. The role of translation can be very difficult in this context. For example, one ecological word

may have a positive connotation in one culture, but can convey a negative connotation in another.

This problem can occur when translating between two languages such as Arabic and English that are used in cultures which differ completely from each other in terms of their ecology, or environment. There is no doubt that many of the countries where Arabic is spoken have a very different climate from that which would be typical for the United Kingdom, most obviously many Arab countries have a very hot environment in contrast to the English one. Consequently, culture, including environment, plays a decisive role in translation. Moreover, some idiomatic expressions that are used add aesthetic features to Arabic, which distinguish it from other languages. However, such aesthetic dimensions may not be effective if they are used to describe feelings to people from other cultures, outside our own immediate environmental context.

To provide a specific example from my own experience as an Arab student in the UK, I initially faced difficulties when using certain Arabic expressions with English speakers. For example, when I was happy about the IELTS score I received, I announced to my English friend: “**Now my heart is frozen**”. i.e 'لقد اتلج صدري'. His response suggested that he did not really understand what I meant by this. This is because, since Libyans live in a hot country, the expression “**froze my heart**” is used to refer to receiving comfort from something since the news is as welcome as ice that chills your heart on a very hot day. Unsurprisingly, given that the UK does not have the extreme heat of the Libyan climate, my friend could not understand my expression. Therefore, the solution would be to use a term that has the closest effect

to that of the original meaning, substituting the word “**frozen**” with “**warmed**” when speaking to those who live in cold countries. The Arabic idiomatic expression would then be: “**It warmed my heart**” because this will make more sense given the context.

As can be seen from the example above, ecology or environment, can play a decisive role in the translation process. A translation is more effective if consideration is given to the environment of the target culture when rendering the intended meaning of the SL text.

2.4.2 Material Culture

Material culture refers to types of food, clothes, houses, towns, and transport. It is not only the natural environment that affects humans, and creates complexity for translators, but also material culture. This can include everything that is not abstract. To take a specific example in the case of food, in Western culture, “pork” in the form of bacon and sausages is considered a common breakfast food. Because of the colonial history of some Arab countries, terms such as “hamburger” are still utilized in these cultures even though pork-related products including ham are totally prohibited in the Islamic religion and therefore people refrain from eating it. However, “hamburger” is used to refer to halal meat such as chicken, lamb, etc. Therefore, it would be preferable to Muslims for the term “hamburger” to be substituted by “beef burger” or “chicken burger” in order to be consistent with their religious customs and habits.

Clothes, especially modes of dress for women, can also assume a particular importance in Islamic cultures. Most Muslim women wear a hijab, considering this

to be a necessary part of their religious practice (Megrab 1999). For non-Muslim women in Western countries, on the other hand, there is no equivalent cultural or religious dress code in relation to the covering of the head. Translators, therefore, should not turn a blind eye to such disparities and consider these differences in order to achieve a better translation process.

2.4.3 Social Culture

Social culture can include all areas of family relationships, customs, norms and traditions. Unsurprisingly, there are some obvious differences between the social culture of Islamic states in the Middle East and that of British society or Western countries in general. For instance, the concepts of “boyfriend” and “girlfriend” or “single parent” are now commonplace and deep-rooted in British culture. However, Muslims do not recognize these ideas because they are inconsistent with their religious and cultural beliefs as a conservative community. Another example of relevance to this section is the particular importance attached to “virginity” in Arab and Islamic cultures where it is generally believed that a girl should remain a virgin until her marriage as this is her most treasured asset. A girl who loses her virginity before marriage is unlikely to get married or be welcomed by grooms in the Arab community. In contrast, in secular Western culture, virginity no longer has any real importance significance and it is common for girls to lose their virginity before they get married without this having any long-lasting implications.

2.4.4 Religious Culture

According to Nida (1964a:94):

In matters of religious culture the problems of translation are often the most perplexing. The names for deity are a continual difficulty. The native word may have a heavy connotative significance which makes it awkward to use. On the other hand a foreign word often implies an “alien” God. Whether the translator is aware of it or not, the natives usually equate such a foreign term with one of their better known and understood deities.

Nida’s claim about religious culture may be illustrated by the word “God” which causes many translation problems because of its independent meaning in each culture. For example, “God” for Arabs and Muslims is expressed as Allah, i.e. 'الله' which means “the only creator and the only God”. For Christians who espouse the doctrine of the Holy Trinity, it refers to “three Gods in one”: the Father, the Son, and the Holy Spirit (Megrab 1999). This leads to clashes between the two cultures because Muslims view this as polytheism. Another word that can cause a problem in the translation of religious culture is the word “cow” since this animal is sacred in some parts of the world, where Hindus consider it to be sacred and worship it. In other parts of the world, cows are seen as animals, which can be slaughtered for meat. To conclude this section, such examples show that the translator must bear differences of this kind in mind and respect the religious ideologies of the target culture in the translation process.

2.4.5 Linguistic Culture

Linguistic culture refers to the differences between languages in terms of linguistic features and styles, including the differences between use of vocabulary and tenses.

As Nida (1964b:94) stated: “Language is a part of culture, but translation from one language to another involves, in addition to the other cultural problems, the special characteristics of the respective languages”. A language may have more than one name for a natural phenomenon for example, whereas others might have only one. Returning to the earlier example, the source culture may have only one word to refer to “snow”. However, the target culture may be one in which there are multiple ways of describing the same climatic phenomenon. Also, Arabic and English differ completely in terms of the tenses they employ. As Gazala points out, English is widely recognized for its wide usage of both the “present and past perfect tenses” whereas “these two tenses have no precise equivalent in Arabic. This causes a problem for students who try hard to convey the exact time of action implied” (1995: 69). Translators should therefore take into account the various types of differences and disparities between source culture and target culture in terms of ecology together with material, social, religious and linguistic culture as shown above.

It has been observed that when translators try to translate a cultural sign such as proverbs, they might come across loaded phrases that may be hard to understand for the TL recipients due to cultural problems. Mailhac (1996:133-134) refers to this kind of problem as a cultural reference [CR] and explains:

[S]uffice it to say that by CR we mean any reference to a cultural entity which, due to its distance from the target culture, is characterized by a sufficient degree of opacity for the target reader to constitute a problem.

According to him, there is a large gap between cultures and what translators have to do is to narrow this gap in order to achieve the target receptor's satisfaction with the translated text.

Translating cultural signs is a controversial issue for scholars and translators. The latter are generally encouraged to use different procedures, which contribute to conveying the content of the cultural signs to the target recipients. This is the case for Valdimir (1987:37) who stresses that when rendering elements of the source culture which are absent from the target culture: "The translator relies on different procedures that enable him to convey to members of the target culture the content of that particular element". This implies that the translator is free to use any available linguistic procedures, methods, and approaches in order to modify the translated text with the aim of conveying the significance of a cultural sign. The translation of MSAPs poses a number of difficulties for translators attempting to translate these from Arabic into English.

Valdimir (1987) continues his explanatory description of finding a suitable tool in order to convey the intended meaning to the target receptors. He postulates that when the target culture lacks a given element (be this an object, concept, social institution, pattern of behaviour, etc.), its language will normally lack an expression for it, and it is the translator's task to find an expression in the TL that will adequately convey the missing element to speakers of that language. Valdimir's argument for finding an expression in the TL appears impossible, especially when translating between two remotely unrelated cultures such as Arabic and English. Moreover Arab cultural signs are quite different from Arabic. It may therefore not

possible to find an expression that will be able to substitute an Arabic term in the target culture. This is because the differences in environment, religion, habits and customs between Arab and British culture are maybe too difficult for translators to render satisfactorily. Newmark (1988:94) also supports this point of view stating that: “There is a translation problem due to the cultural ‘gap’ or ‘distance’ between the source and target languages.” In spite of the claims which were provided regarding translation and culture, I completely agree with Wilss’ (1996:90) opinion that:

In order to avoid cultural (pragmatic) failure and to obtain in the target culture the same level of impact and appeal as the original text has had in the source culture, the translator may have to adopt, at least in certain translation environments such as Bible translation, rather intricate and sophisticated roundabout or adaptive strategies.

When translating the MSAPs the aforementioned difficulties are inevitably unavoidable because most of them do not have any equivalent in English. Accordingly, they should be subjected to a special technique whereby it is preferable to mention the proverb’s situation of occurrence which does not have its equivalent in the target culture. In this way, the intended meaning will become clear to English native speakers.

As the main concern of this study is to translate MSAPs, it is considered advisable to shed some light on the proverbs by examining some scholarly definitions of this linguistic feature. In addition, metaphors and idioms will be defined and discussed in

the following sections in order to demonstrate the differences between them and avoid confusion.

2.5 Defining Proverbs

Proverbs have played an important role in Arab culture throughout the ages. They are considered to be a type of wisdom that relates to everyday Arab life, which also plays a decisive role in solving its problems. This is because Arabs are able to take the rational advice that they contain. Proverbs also play a role in justifying behaviour. In addition, teachers may use them in classes to clarify certain points to their students, and hence their importance in education.

Arabic proverbs were considered to be one of the four sources of information in the pre-Islamic era known as Jahiliya (or the Dark Ages). At that time, as noted by Bakella (1984), there were four sources of information: firstly, poetry, which existed in profusion; secondly, sermons and epistles; thirdly, proverbs; and fourthly, legends and traditions.

Arabs express their high regard for proverbs by using them in their daily lives more so than English people as Emery (1997:42) observes: “It is noteworthy that they enjoy far greater esteem in Arab culture than do proverbs in the English-speaking world”. Peter’s quotation alludes to the fact that the application of proverbs has a significant effect on the entire Arab culture to the extent that they use them in the media and the written press. Waltke (2004: 56) supports Peter’s claim, further distinguishing the difference between Arabic and English proverbs when he notes:

“In English, a proverb refers to a short, pithy saying that has popular currency, but the masal refers to an apothegm that has currency among those who fear the LORD”.

The coining of proverbs in everyday speech and life is widespread in most cultures in the world in general and in the Arab world specifically. It is a normal form of human learning. Features include the illustration of parallels between unlike phenomena to make a moral point, and warnings and encouragements based on the fruits of experience, whittled down to brief sayings (Dell 2006).

Aristotle, the Greek philosopher and student of Plato, encouraged the use of proverbs in everyday life, on the grounds that:

Proverbs [...] are in the nature of evidence. Thus if one advises another not to make a friend of an old man, he is supported by the proverb: “Never do a good turn to an old man.” Again, the principle of killing the sons when one kills the father is supported by the proverb: “He is a fool who slays the fathers and leaves the children behind” (Cited in Walton 1976:29).

2.5.1 The Characteristics of Arabic Proverbs

The first characteristic of the Arabic proverb is its brevity, i.e. the use of short expressions, and secondly, its intensity. To make the point clear, consider the following Arabic proverb:

“المَدْحُ الذَّبْحُ” (“Praise is slaughter”).

This proverb supports our claim: it is brief to the extent that it contains just two words in Arabic and three in its English translation, and it has a strong meaning which is: “If you praise someone, you then make him/her conceited, and therefore, he/she may become a bad person”. It thus seems as if you slaughtered them by your praise. Another characteristic that can be mentioned here is their “synthetic” nature. This means that the second line of an Arabic proverb acts as an extension of the first one. Consider the following two-part proverb taken from Kassis (1999):

“من شارك السلطان في عز الدنيا..شاركه في نل الآخرة”

(“He, who participates in the glory of the Sultan in this life, will participate in his humiliation in the afterlife”).

The MSAPs, therefore, deserve study, since discussing them, like any other type of text, could revive them, thereby showing Western English-speaking countries the Arabic traditions, cultures, customs and values which are often embodied within these proverbs.

A review of the literature regarding proverbs suggests that defining proverbs is not as easy a task as many people might believe. Unfortunately, no one definition has yet been able to state exactly what a proverb is. It appears to be very difficult to provide a suitable term to specify the intended meaning of a proverb. Although many definitions of this type of text have been offered, none of these terms expresses the intended significance of proverbs. Scholars express their frustration at

failing to find a general term which covers what a proverb is. In this respect, Taylor (1962:3) emphasises:

The definition of a proverb is too difficult to repay the undertaking; and should we fortunately combine in a single definition all the essential elements and give each the proper emphasis, we should not even then have a touchstone. An incommunicable quality tells us this sentence is proverbial and that one is not.

He also emphasises the stylistic features of the proverb: scholars use few words and proverbial vocabulary for clarity and this unavoidably limits the selection of their words to the simplest and most obvious ones on offer.

Taylor (1981:3) provides a definition which is neutral because he does not specify an exact term that explains what is meant by a proverb. Rather, he refers to it as an outcome of a specific situation made by an individual. In this regard, he argues that “a proverb is a wise; it belongs to many people; it is ingenious in form and idea; and it was first invented by an individual and applied by him to a particular situation” (Meider 1981:3).

Many attempts have been made to define proverbs but as Mieder (1989:13) points out: “It would appear that nothing could be easier than to write down a precise proverb definition”. Since many scholars cannot agree with one specific definition of what a proverbs is, many of them continue to come up with their own definitions. Thus Flavell defines proverbs as (1993: i):

[G]uidelines for life; based on the collective folk wisdom of the people. Such riches are eagerly sought after at any age in mankind's development. They are also pithily, even wittily, and always memorably phrased, as a result of a refining process that often takes them through various versions before they reach their polished final form. They are The wisdom of many and the wit of one.

While Flavell define a proverb as a principle for life that comes from a common popular perception, Whiting (cited in Moore 1955: 6-7) traces the origins of a proverb to the people that articulate a basic truth. In this respect he stresses:

A proverb is an expression which, owing its birth to the people, testifies to its origin in form and phrase. It expresses what is apparently a fundamental truth — that is, a truism — in homely language, often adorned, however, with alliteration and rhyme. It is usually short, but need not be; it is usually true, but need not be. Some proverbs have both a literal and a figurative meaning, either of which makes perfect sense; but more often they have but one of the two. A proverb must be venerable; it must bear the sign of antiquity, and, since such signs may be counterfeited by a clever literary man, it should be attested in different places at different times.

Mieder (1989:15) attempted to collect about fifty-five definitions. These were collected from different people, by asking them what a proverb is. Based on his collection of these various definitions, he formulates the following definition:

A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals and traditional views in a metaphorical, fixed and memorisable form and which is handed down from generation to generation.” Using only the high frequency words from 55 definitions one could also

simply state that “A proverb is a short sentence of wisdom”. That is a far cry away from modern scientific definitions, but it certainly indicates that the non-expert continues to define proverbs along the lines of the traditional proverbs about proverbs which also stress in particular the wisdom and truth in proverbs.

The Arabic author, Nagy (cited in Oliver, 2006:1), provides a suitable explanation of the term. He defines a proverb as:

A popular set phrase having no author, known mostly in different languages, expressing in one sentence, a principle, an advice, a genuine or assumed truth in general, concise form, it is basic idea being of general validity, or at least its users consider it as such.

The following standard Arabic proverb, and its equivalent in English, a clear evidence of Nagy’s definition appears:

عسى غداً لغيرك

Make hey while the sun shines!

The standard Arabic proverb and its English counterpart support Nagy’s definition because they are both popular phrases in both cultures, yet they are not on the whole documented by authors. In addition, each of the two proverbs is expressed in one short sentence, and each carries advice and general facts from which people can take wisdom.

According to Bakella (1984:248), a proverb is called masal in Arabic. He defines a proverb as: “A brief epigrammic saying presenting a well-known truth that is popular and familiar to all. It is often used colloquially and set forth in the guise of a

metaphor and in the form of a rhyme, and is sometimes alliterative”. A clear example of Bakella’s definition of the proverb would be the standard Arabic proverb that says ‘عسى غد لغيرك’ and translates into English as ‘**Make hay while the sun shines**’.

The above standard Arabic proverb and its English counterpart support Bakella’s point of view about proverbs, since they are brief sayings and clarify a well-known truth, which means that you should not postpone what should be done today until tomorrow.

The above definitions support our argument that there is no specific term that proves enlightening us regarding what a proverb is. Based on my observations of proverbs and their usage in specific situations, I conclude that proverbs are the product of a particular situation experienced by a particular individual at a particular time. As a result, because this situation has repeated itself many times, from place to place and time to time throughout the ages, it has become a model from which lessons can be taken.

It can be concluded that in spite of their attempts, thus far none of the scholars has provided a specific definition of a proverb. All of the scholars come to the same conclusion as Mieder (1989:24) that the apparently simple proverb is in fact a very complex verbal form of folklore which almost escapes definition: “No definition has hitherto been found that would enable us to decide that this short statement is a proverb and that one is not”.

2.6 Metaphors

Generally speaking, a metaphor is an eloquent comparison between two unrelated things. That is to say, a metaphor must have two parts, known as the tenor and the vehicle; if one of these parts is not mentioned, then it is not a metaphor. According to Richards cited in Cornelway (1994:28), the tenor is “the underlying idea or principal subject” whilst the vehicle is “what is attributed, usually metaphorically, to the tenor”. For instance, if we consider the expression “Mohammed is a lion”, then “Mohammed” is the tenor; “lion” is the vehicle and the overall theme or ground is braveness. It can be argued that metaphors are an implied comparison in which one thing is used to describe another similar thing. Before providing some examples of this claim, let us consider some definitions provided by scholars regarding metaphors. Mac (1985:5) views the notion of a metaphor as a mental procedure, which compares two unrelated objects, creating an abstract anomaly between two things, arguing that:

[A] metaphor results from a cognitive process that juxtaposes two or more not normally associated referents, producing a semantic conceptual anomaly, the symptom of which is usually emotional tension. The conceptual process that generates metaphor identifies similar attributes of the referents to form an analogy and identifies dissimilar attributes of the referents to produce semantic anomaly.

Knowles and Moon (2006:3) take a similar approach, referring to metaphor as a type of language use other than what was primarily intended. In this respect they explain: “We mean the use of language to refer to something other than what it was originally applied to, or what it ‘literally’ means, in order to suggest some resemblance or make a connection between the two things”. A metaphor is

considered to be a comparison between two things which are unrelated to each other and does not use the words “like” or “as” as would be the case with a simile but employs instead ‘is’, ‘seems’ and ‘was’. It should be stressed that metaphors are one of the most sensitive issues addressed in translation studies and theoretical approaches. Therefore translation amateurs and students who are not trained professionals sometimes fail to produce suitable translations of metaphors since they cannot be rendered literally, as stated above. For example, the phrase “Lend me your ear” has different probable translations. An unexperienced translator who has no background knowledge of such a phrase might interpret it as: “Let me borrow your ear”, as he/she might comprehend this as ‘lending’ in terms of allowing someone to borrow an object. However, a more experienced and able translator would understand it needed to be translated metaphorically, meaning that first, he/she must analyse it metaphorically to mean: “Turn your ears to my attention”, i.e 'listen to me' as we know that the idea of lending ears does not make literal sense. Therefore, a translator would consider an available phrase used in Arab culture that would give the same effective meaning as the English one, which would be the following: **أعرنى انتباهك**

According to Newmark (1988a:84), a metaphor is used: “To describe an entity, event or quality more comprehensively and concisely and in a more complex way than is possible by using literal language”.

The word-for-word translation of metaphors gives a translation that is incomprehensible and out of context. Hence, it leads to what is called a mistranslation. In this respect, Newmark (1988a:109) stresses: “Metaphors are a

kind of cultural deposit on a language [...] the difficulty in translating them is again a reflection of cultural distance, which is usually considerable even in two contiguous language areas". Metaphors are widely used to express feelings of love or other emotions, and even in political texts and discourses. A clear example of using metaphors in political issues appears in the American political phrase "**a dark horse**" which is used systematically in election campaigns in the United States of America. However, if this term is translated literally from English into Arabic using a bilingual dictionary, the translation makes no sense to the Arabic reader, being: الجواد الأسود. The actual intended meaning is: المرشح الرابع and refers to a candidate who is ignored by opponents, and is an unknown quantity.

It is not only metaphors used in political discourse that provide problems for translators as demonstrated above, but also those used in love and for emotional purposes. A clear example of a metaphor is found in the following stanza from a poem entitled "Lucy" by William Wordsworth cited in Durrant (1969:70). The poet compares a beautiful girl called Lucy with a violet referring to her as:

"A violet by a mossy stone

Half hidden from the eye".

Wordsworth does not mean the literal meaning of "violet" but rather he makes this comparison to a flower that lies among dirty mossy stones due to her living among bad people. Another example of a literary metaphor comes from by Shakespeare who compares life to a player on the stage. Consider the following lines:

**Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage.**

In these lines, Shakespeare does not literally mean “life is a poor player”, which would seem ill-informed. The term “a poor player” as used here would need something other than a literal translation. As these examples show, metaphors are often used to convey difficult concepts, to substitute one thing by another, and to help convey the intended idea (AL-Darraji 2007).

Arabic metaphors are similarly complicated and hard to render into English. They require strengthening and the addition of more detail in order to be understood. Consider the following example:

و غادر محمد المسجد بينما كانت دماء شرايينه أصواتا تتوسل بلهفة وتهتف ضارعة يا الله

**(“Mohammed left the Mosque, and as he did so, the blood in his veins became
(a mass of imploring voices, calling out woefully: ‘Oh God’”).**

In this example, the Arabic metaphor أصواتا (‘voices’) is strengthened by using the phrase ‘a mass of [...] voices’ and the verb “became” is also added. These two changes ensure that the translation of this metaphor is made recognisable and intelligible to native English speakers (Dickins et al. 2002).

As can be seen from my analysis above, metaphors present some problems to inexperienced translators and translation students. They pose a serious difficulty because they are culturally bound. The best solution, then, is to reduce them to their communicative import in the process of translation. This is also Newmark’s (1988a:96) perspective when he stresses: “Metaphor is at the center of all problems

of translation theory, semantics and linguistics [...] that linguists will treat it less trivially than they have up to now, bearing in mind that it will not lend itself to logical notation”.

2.7 Idioms

Having touched upon proverbs and metaphors, it would finally be helpful to shed some light on idioms, to give the reader an idea of how these three concepts compare. In spite of the difficulties that exist when discussing the question of what metaphors actually are, the problematic topic of idioms can also not be avoided when considering the definition of metaphors. Idioms may be understood as expressions that cannot be realized simply by knowing the surface meaning of the words in the expression. They are individual words that have a different meaning when they are combined together and they, according to Baker (1995:63), “often carry meanings which cannot be deduced from their individual components”.

In spite of there having been many attempts to define idioms, there is still a heated debate about what the term “idiom” means exactly. In this respect, Langlotz (2006:2) stresses that: “the colorful linguistic spectrum of expressions called ‘idioms’ directly reflects the considerable difficulties linguists face in finding an appropriate definition and classification of these linguistic phenomena and to explain their grammatical behavior”. However, I can say that the most workable definition of an idiom is that of the German scholar, Strassler (1982:79), who argues that:

An idiom is a concatenation of more than one lexeme whose meaning is not derived from the meanings of its constituents and which does not consist of a verb plus an adverbial particle or preposition. The concatenation as such then constitutes a lexeme in its own right and should be entered as such in the lexicon.

Whereas Strassler sees idioms as a series of lexeme which obtain their intended meaning from a combination of constituents, Heacock (2006) consider them as expressions whose meaning differs completely from the meanings of each individual. They also cannot be changed. i.e. they have a rigid structure. Idioms are more likely to be used in spoken language than in written language.

Wayane (2003:252) expresses a similar notion of the definition of idioms to Heacock. In this respect, he suggests that idioms are, “an expression whose meaning cannot be predicted from the meanings of its parts”. This really can present some difficulties for translation students and translators who are not aware of the right meaning of idioms, since they cannot be comprehended by providing a translation of each word separately. Feber (2008:24) also supports this point of view by stressing that, “their intended meaning is often completely different than their literal meaning. This can lead to great confusion for anyone who is not familiar with the true meaning of an idiom he has encountered”.

A clear example of what has been emphasized above is the following Arabic idiom, which demonstrates the difficulty of rendering the Arabic idiom into English due to the difference between the two cultures. When we translate the Arabic idiom, which says:

روح جتك ریح خماس into English, we substitute the source colloquial idiom of swearing “جتك” with an equivalent offensive word in the TL, “got”, in order to succeed in the translation process. The translation of the Arabic idiom into English will be then as follows: “**you got lost**”. In spite of providing an equivalent English idiomatic expression here, it still does not give the exact meaning of the Arabic one. The Arabic word “ريح خماس” refers to a very hot, sandy, dry and dusty wind that occurs in some Arabic countries including Libya during the summer time. The vexation that people experience when that wind blows has expanded to include our feeling towards an undesirable person (Parkinson 2008).

In fact, it is very difficult to find an exact equivalent of an idiom in another language. This is because an idiom is culturally specific. For instance, the English ‘yours faithfully’, and ‘yours sincerely’ have no exact equivalent in Arabic. As a replacement for these two expressions in Arabic, we use “وتفضلو بقبول فائق الاحترام” although there is no relation between them. The reason behind this is its connection with a culture-specific environment which makes it easier said than done to translate equivalently (Baker 2005).

Further examples of English idioms and the way that they are rendered into Arabic are analysed below.

"Break a leg"

If this idiom is translated word-by-word into Arabic, it becomes intelligible, as:

يكسر رجلاً

The meaning is lost. The translator will lose the intended meaning of an idiom if it is translated word-by-word, as Baker (2005: 66) points out, “a translator who is not familiar with the idiom in question may easily accept the literal interpretation and miss the play on idiom”. However, the intended meaning of this idiom is that someone is in trouble. Thus, the Arabic equivalent could be:

حظاً طيباً

Another example might support our claim would be:

"Under the weather"

This idiom has nothing to do with 'weather' - it simply means that *'to feel sick or poorly'*.

Heacock (2006:2) gives the example of an idiom which is call to account. He explains, “call to account” slightly formal to be forced to accept responsibility for something. Davis published top-secret government information, but he was never called to account for this”. Therefore, idioms cannot be taken with their literal meaning; rather, they should be taken as a whole to express something other than their literal meaning.

From our discussions of the definitions of proverbs, metaphors and idioms, it can be deduced that a proverb is a saying that conveys wisdom to people. It is also a familiar statement of frequently agreed upon fact or decision. For example, “do not put all the eggs in one basket”, which means do not put all your hopes on one thing. A metaphor is where some aspect of the real world is used to describe something

similar. It is a symbolic language where an expression is used to replace another thing to express similarity between them. For instance, “he is like a fox”, which means that person is very artful or sly. Finally an idiom is a group of words that can form another different meaning from the one it has, if the meaning of each word is taken individually. In other words, its intended meaning cannot be gathered from its surface constituent elements (Kaiman 2005).

2.8 Evaluation of Some Works on the Translation of Proverbs

The research of Horace Grady Moore in 1955 is about the dramatic and rhetorical functions of proverbial materials in Shakespearean plays. Moore shed some light on the antiquity of proverbs and he discussed a lot of issues regarding definitions of proverbs in general. He examined some of these definitions and provided some examples. Moore has divided his work into two chapters. The first chapter discusses important issues regarding proverbs including the characterisation of proverbs into comedies, tragedies and histories. He also discussed in this chapter persuasion in terms of comedies, histories and tragedies. In his analysis, he uses some plays of Shakespeare. With the comedies, he analysed *Love’s Labour’s Lost*, *As You Like It*, and *Twelfth Night*. With the tragedies, he discussed *Hamlet*, *Othello*, *King Lear*, and *Macbeth*. Finally, in terms of history, in his analysis of proverbs he uses *Richard III*, *Henry IV*, and *Henry V*. In this chapter he also discussed ‘Persuasion’. He also listed them in terms of comedies, histories and tragedies. In the second chapter, he provided a detailed analysis of what he calls ‘stylization’ and ‘recapitulation’, and these also discussed in terms of comedies, histories and tragedies.

The nature of Moore's study is to examine the function of proverbial materials in drama, which relies heavily on proverbs, which according to Horace can be the case with comedies, tragedies, and histories too. Moore's work is analytical and tends to examine the nature of proverbs in plays rather than providing the intended meaning of these proverbs. However, my analysis of proverbs searches deeply into the origin of a proverb and how and when we can use them in the everyday life. Horace concluded his work by saying:

The comedies average about one hundred and fifteen sententiae per play; the histories, about ninety-seven; and the tragedies, about ninety-six. The three most sententious persons in the comedies speak an average of thirty-two proverbial locutions; the three in the histories, an average of thirty-seven; and the four in the tragedies, an average of thirty-seven. The later plays contain slightly fewer rhetorical figures, schemes, and devices, but they are used with greater skill and dramatic appropriateness. Proverbs in the later plays are more often given new phrasing to suit the situation, and they are more frequently "embedded" in the dialogue. The use of sententiae for persuasion reaches a climax in *Othello*; and perhaps with *Macbeth* Shakespeare attains to his highest artistry in the use of language (Horace 1955:378).

While Moore's study is mainly concerned with the proverbs in Shakespeare's plays, Walton focused intensively on some of the proverbs found in John Bunyan's works. The work of George William Walton in (1976) is about the function of proverbs in certain works by John Bunyan. Walton has divided his work into two volumes. In the first volume, he talked about Bunyan's place in literary studies, the definition and nature of the proverb. He also explored the sources of Bunyan's knowledge of proverbs and their functions. He also highlighted early prose and poetry and, as he explained, the pre-imprisonment works before and after *Grace Abounding*. In

addition, he provided a detailed explanation of *The Pilgrim's Progress*, and its associated proverbs and events, proverbs and objects, and the association of proverbs and characters. In volume two of his work, he provides many lists such as the list of the proverbs employed by Bunyan. He examined them in terms of order of publication, and the order of M. P. Tilley's dictionary. He also included a list of tables of the frequency with which proverbs occur in the pre-imprisonment works, arranged according to publication date. The list also mentions the frequency with which proverbs occur in the post-imprisonment works. Also, Bunyan's works which have been put under investigation were listed in volume two. The final list mentions the abbreviated titles of Bunyan's works in footnotes and tables.

Walton's study is a critique of Bunyan's work, *The Pilgrim's Progress*, which relies heavily on proverbs for symbolism which, according to George, seems abnormal, as other works on proverbs are usually confined to the proverb's function, dialogue and description. In his work, George concluded that: first, proverbs may be valuable to the modern reader in understanding their potential significance in literary composition. Second, Bunyan does not speak to us by all words, or all proverbs, despite the fact that the proverb may be a distilled philosophy based on common experience. According to George, "Bunyan did not conclude that whatever might be supported by a proverb was necessarily true." Third, George discovered from his study that there is a correlation between Bunyan's use of proverbs and the popularity of his writings, and he noted from his study that the proverb was the most important reason for the popularity of Bunyan's fiction. His conclusion is not accurate and fails to provide the correct use and application of proverbs in general, differing from

Bunyan's point of view, who suggests proverbs rely on symbolism. In addition, his study is more descriptive than analytical.

Having considered some of the analytical works on the proverbs in the work of Shakespear and Bunyan, let us now consider how proverbs play an important role in education in general. The Chinese researcher, Pan, discussed in his PhD dissertation how context plays a role in the translation of educational proverbs.

The work of CHOU-WEE PAN in 1987 is about the study of vocabulary education in proverbs. Pan divided his work into six chapters. In the first chapter, he highlighted the introductory remarks of the research, the setting of the canonical proverbs, and the structure of the proverbs. The second chapter analyses the relationships of children and parents, and students and teachers. The third chapter discusses some types of students in terms of their skills and knowledge, etc. The fourth chapter discusses styles of teaching proverbs. The fifth one discusses the teaching content, i.e. knowledge, skill, perceptiveness, and planning ability in proverbs. The sixth and final chapter in this work discusses the outcomes and incentives of the researcher in this work. The nature and aim of this work was to test how and why proverbs have been recognized as an educational text used in wisdom tradition, and how authors can compose proverbs so that they affect the readers/audience. Yet the main objective of this work was to examine the vocabulary of education as it is provided in the canonical form of proverbs, to investigate and analyze the meaning of words that are related to each other, and to make distinctions between them. The study not only gives information about how this proverb vocabulary is understood, but also assists by giving a clear image of the

way in which proverbs were written. In his work, Pan concluded that most meanings of these educational proverbs are very different from their original meanings in the context of education. It was argued by CHOU-WEE PAN that these proverbs in this context have lost their initial ethical-neutral characters. This conclusion is good because he raised some issues that had not been widely discussed previously, that people use such proverbs without seeing the reasons behind using these proverbs. In addition, his study is more analytical than descriptive which is good. My study differs from his as although it is also analytical, it explores in-depth the reasons for the use of these proverbs as will be seen in our data analysis Chapter Five.

The work of Abushaala, (1990) as we shall see, concerned showing readers proverbs that start with definite and indefinite articles, or proverbs beginning with an anaphora or cataphora, which is not very helpful in the translation of proverbs. This is because he does not provide a suitable way of communicating these Libyan proverbs to the English-speaking public.

Abushaala's PhD thesis in 1990 talks about the comparative study of the world of animals as depicted by Libyan and English proverbs. He has separated his work into seven chapters. In the first chapter, he highlights some introductory remarks. In Chapter Two, he writes about the origin of proverbs, where the proverbs, according to him, come from religious beliefs, poetry and poets, folktales, and other sources. The structure of proverbs and other classifications are included in his work in Chapter Three. In Chapter Four, Abushaala argues about the contents of proverbs: the contents of proverbs according to him are (a) domestic animals, which include camels, horses, donkeys, sheep and goats, and dogs; (b) wild animals such as

wolves, which he analyses in terms of their wariness, aggression, wisdom, breeding, speed, usefulness, hunger, innocence, stupidity, and meanness. In the second section of Chapter Four, Abushaala talks about animals that are less prominently featured such as domestic animals, e.g. cats, cattle, cocks, ducks, geese, hens, mules, rabbits, and turkeys; wild animals such as bears, foxes, gazelles, hedgehogs, hyenas, jerboas, lions, monkeys and mice; reptiles such as chameleons, snakes and tortoises; insects such as ants, bees, beetles, cockroaches, fleas, flies, hornets, lice, locusts, spiders, ticks and worms; birds such as bustards, crows, falcons, owls, ostriches, pigeons, quails, sparrows and starlings; and aquatics and amphibians like fish, octopuses, and frogs. In Chapter Five, he talks about the animal qualities in Libyan proverbs. The nature of this study is to provide the reader with some cultural background to proverbs. However, in his study, Abushaala does not provide a satisfactory notion of the background to proverbs. He resorted to analyzing proverbs in terms of cohesive devices such as proverbs beginning with particles, proverbs beginning with a particle of negation, proverbs beginning with a pronoun, and definite and indefinite nouns. Most of the thesis is in a descriptive form and describes the Libyan proverbs in terms of what is stated shortly above and in terms of tenses. That is to say, proverbs with the verb in the perfect, imperative and imperfect forms. This work may be useful in determining proverbs grammatically; however, it does not explain the importance of proverbs and how and where they should be used. Proverbs should be thoroughly scrutinized to examine them not only in terms of grammatical features, but also their context and environment.

Ersözlu provides a more satisfactory solution than Abushaala in the translation of proverbs. She argues that a translator has to have a sound knowledge of the culture that he/she wants to translate into, which we will discuss below.

Elif Ersözlu's research in 2000 is about translation strategies for proverbs. The nature of her study is to analyze and discuss the notion of how Turkish proverbs can be rendered into another culture. She explores in-depth the ways of rendering them satisfactorily into another language, English. Her work is more or less similar to my own since she looks in-depth at the origins of proverbs and ways of translating them to be communicative. However, she generally focuses on grammatical problems, and particularly, on problems that occur in intercultural communication, i.e. how to render Turkish proverbs into English properly. Elif concludes her detailed work as follows. Any solution should be a compromise, and this compromise should be the result of the intentional decision by the translator him/ herself. She also concludes that translators should have a strong knowledge of the culture that they want to translate into, e.g. English. Finally, she also argues that Turkish proverbs should keep the same function, or at least as much of this function as possible, in the TT as the proverb had in the ST. This reminds us of Eugene Nida's dynamic equivalence. However, it does not seem a complete answer because so many proverbs do not have the same function in the other culture. It would therefore be appropriate for translators to thoroughly explore the context and the situation of these proverbs in order for them to be more communicative as we will see in our analysis of the standard Arabic proverbs (SAPs) later in this chapter.

After five years of surveys and research on the translation of Sudanese proverbs, Slawa Ahmed (2005) came to the conclusion that some Sudanese and English proverbs have the same functions in both cultures, specifically those proverbs related to women and women's rights. Her research is about the educational and

social values expressed by proverbs in two cultures: knowledge and use of proverbs in Sudan and England. It is divided into eight chapters. The first chapter includes introductory remarks, the second chapter talks about definitions and source of the proverbs. The third chapter highlights methods and materials used in this study. The fourth chapter is about Sudan as a country in terms of land, map, society, people, traditions and its social culture. In the fifth chapter, Ahmed writes about the meaning and functions of Sudanese proverbs, where these proverbs can be used in many social life occasions such as marriage, company and friendship, poverty and wealth, contentment and patience, family, blood relationships and relatives, and neighborhood and relationships. In her sixth chapter, Ahmed highlights the role of Sudanese proverbs in social life, where these proverbs play many roles in Sudanese society. The roles can be educational, social, statutory, advisory, as well as having a consultation role. The seventh chapter is reserved for a detailed comparison between English and Sudanese proverbs. The last chapter is a conclusion and includes recommendations for future research. The two main aims of this study were: to revive the cultural heritage of the people of Sudan, and to compare Sudanese proverbs with another nation, English. Ahmed resorted to analyzing the proverbs on the basis of an ethnographic approach, and she carried out focused fieldwork in both places, England and Sudan. Her fieldwork looked at many issues regarding peoples' daily life. Salwa concluded her work by suggesting that English and Sudanese societies focus on the significance of education and keeping good credits with neighbors. She comes to the conclusion that both English and Sudanese proverbs view women as inferior and mentally deficient. According to her point of view, Sudanese proverbs focus more on fidelity to parents and the extended family than English ones, teaching children to respect people who are older than them, and

finally, Sudanese people consult their families more about some issues of their lives than English people do. In spite of the fact that Salwa found differences in her comparison between Sudanese and English proverbs, she discovered many similarities in terms of attitudes and reactions between English and Sudanese people.

2.9 Conclusion

This research differs from the above researchers' contributions to the translation of proverbs. My work looks in-depth at the micro errors that are made by students and attempts to provide suitable solutions. What is more, it provides the largest unit of a text, which is context of situation, where it is used to convey the intended meaning of these proverbs to an English speaking public. The MSAPs will not be comprehended by them unless we provide their context of situation as we will see in our analysis of data later in this work. Having discussed general issues regarding translation, language and culture, the difference between proverbs, metaphors and idioms, and having evaluated previous works on the translation of proverbs, the next chapter (Chapter Three) will evaluate and discuss the strengths and weaknesses of some approaches to translation. MSAPs will be used as tools to investigate how these approaches are and are not helpful in the translation of these proverbs.

CHAPTER THREE: APPROACHES TO TRANSLATION

“Lacking any theoretical guide and following rhetoric-school practice in the conversion of foreign text, the translator was likely to construe literally as long as he could; he overcame the inevitable problems by gloss, paraphrase, extended explanation, or even further departures from the text” (Steiner 1975:8).

3.1 Introduction

The translation of cultural signs remains a challenging task for translators. As shown in Chapter Two, translators need to be not only bilingual, but also bicultural, i.e. to understand more than one culture, in order to faithfully convey the intended meaning of the source culture to the target culture recipients. We can truthfully say, however, that it is not an easy task for translators to be bicultural. To become so, they need to have experience of living in the target culture in order to comprehend its traditions, habits, and its heritage in order to be able to translate on the basis of a very rich cultural background.

It is not always possible for translators to spend time living in the target culture because they may not have the time to spend there, or may be prevented by other circumstances. In this case, translation theories and approaches can be of great assistance to them, even if they have no previous experience of the target culture to allow them to translate according to others’ backgrounds and norms. However,

many translators and translation trainees face difficulties in reconciling the theory and practice of translation, with the result that they resort to their own ideas and strategies in an attempt to narrow the cultural gap between the source culture and the target one.

In order to translate a text well, translators are advised to return to these approaches and translate in accordance with these theories. One of the proponents of applying translation theories to texts is Nord (2005:1). She stresses:

Translation-oriented text analysis should not only ensure full comprehension and correct interpretation of the text or explain its linguistic and textual structures and their relationship with the system and norms of the SL. It should also provide a reliable foundation for each and every decision which the translator has to make in a particular translation process.

Based on Nord's argument, translators and translation trainees should select the translation approach appropriate for the text they are working on in order to ensure their translations are based on an underlying translation theory.

This chapter will present a number of translation approaches which have been developed by scholars and a detailed clarification will be offered here of a relevant selection of the best known theories of translation. The first approach to be discussed is Catford's (1965), followed by Nida's (1969), and finally a detailed study of the text-linguistics theories of Beaugrande de and Dressler (1981). These translation theories were chosen because they are the most appropriate to the translation of the specific research focus here, namely MSAPs. These approaches lay down guidelines regarding the translation of cultural signs. As well as examining

their general usefulness to academic translation studies, the shortcomings of these three theories will also be discussed. It is also worth stressing that the meaning and usage of the MSAPs which are used in our discussion below will be fully explained in our data analysis chapter later in this work.

3.2 Catford's Theory of Translation (1965)

The linguist and translator J.C. Catford is one of the proponents of applying linguistic theory to translation. In the introduction to his book, Catford (1965:1) stresses: "Translation is an operation performed on languages: a process of substituting a text in one language for a text in another. Clearly, then, any theory of translation must draw upon a theory of language - a general linguistic theory".

Catford's linguistic theory is essentially adopted from Halliday's scale and category grammar (1961). Halliday created a well-organized systematic foundation for explaining language as a part of human language experience and suggested that any action made by a human, even the speech of children, is a possible key for discovering the real nature of language and linguistics (Halliday 2003). It may be reasonable to argue that Catford built his own theory on Halliday's approach since this tends to apply linguistic methods to the analysis of literary texts. Halliday justified the use of linguistic models in text analysis, by arguing that texts, especially literary ones, include grammatical, phonological and phonetic scales, making it appropriate to apply the linguistic method to literary texts (Halliday 2002).

Thus, Catford found that it is possible to apply linguistic theory to the translation process. He distinguishes between textual equivalence, i.e. the meaning of a text, and formal correspondence, i.e. the deep structural meaning of the text. According to him, translation takes place on the basis of textual equivalence, i.e. the surface structure of the text, when the SL items and the TL items essentially replicate each other. In the preface to his only book, *A Linguistic Theory of Translation*, Catford argues:

Since translation has to do with language, the analysis and description of translation processes must make considerable use of categories set up for the description of languages. It must, in other words, draw upon a theory of language - a general linguistic theory. (ibid.:vii)

In his book, he discusses many issues regarding the translation process, such as full versus partial translation, total versus restricted translation, rank of translation, grammar versus lexical translation, and translation shifts. But before going on to address each of these issues separately, let us see what constitutes translation in his opinion. He defines this as: “The replacement of textual material in one language (SL) by equivalent textual material in another language (target language)” (ibid.: 20). Catford thus emphasizes the linguistic view of translation and the need for translation tools. In his definition, he does not write ‘equivalent text’ but ‘textual material’ because he intended to apply linguistic theory to the translation process.

3.2.1 Full versus Partial Translation

By full translation, Catford means that every unit of a text, starting from the text as a whole down to the smallest unit of a text, which is a ‘word’, must be rendered

entirely from the SL into the TL. Partial translation, then, is the act of rendering the whole text from one language into another while leaving some units of the ST untranslated. According to Sánchez (2009:52):

In respect of the extent of SL text subjected to the rendering process, he made a distinction between full versus partial translation. For full translation he meant that the whole SL text is subjected to the rendering process, whereas a partial translation is one in which some parts of the SL text are left in the original form and are integrated in the TL text.

In full translation, a translator renders all of the SL text units, including grammatical, lexical, graphic and phonic levels, and replaces them with the target-text equivalent units: grammatical, lexical, graphic and phonic.

This type of translation is only helpful in non-literary texts, where you can render the whole text in full without any barriers. Take, for instance, the following non-literary sentence in Arabic and its English translation:

ذهب الولد إلى السوق

The boy went to the supermarket

In the above sentence, all of the SL units were rendered by their equivalents in the TL, and that included grammatical, lexical, graphic and phonic levels. To put it differently, the whole sentence is submitted to the translation process.

It is argued here that full translation is not useful in the translation of cultural signs, including those found in the MSAPs, because it is not possible for a translator to

render some of the lexical items in these texts. Consider the following Arabic proverb:

لا عطر بعد عروس

If the above Arabic proverb is rendered fully, it will distort the intended meaning of the proverb. The translation would be as follows:

No perfume after a bride!

Partial translation, on the other hand, can be fairly useful in the translation of literary texts, because this approach retains some untranslatable units of the SL text in the process of translation. For instance, the above MSAP can be rendered partially as follows:

No perfume after ʿarūs

ʿarūs was the name of a person from pre-Islamic era.

3.2.2 Total Versus Restricted Translation

According to Catford, total translation requires the “replacement of SL grammar and lexis by equivalent TL grammar and lexis with consequential replacement of SL phonology/graphology by (non-equivalent) TL phonology/graphology” (ibid.: 22). It has been argued by Catford himself, however, that this category of translation tends to be misleading because this process entails the total replacement of SL grammar and lexis, but not the replacement by TL equivalents. In total translation, Catford ignored the use of contextual translation for the reason that there is no similar contextual translation in spite of the fact that translation on the phonological and

graphological levels is a possibility here. To put it differently, it is unusual to replace the contextual units of the SL by their equivalents in the TL without at the same time replacing the SL grammatical and lexical units by providing the TL grammatical and lexical units (Sharma 2005). For instance:

هذا الولد الذي قابلته

This is the boy I met him

Here, no attention was paid to any grammatical or lexical unit when translating the sentence, but the translation lacks the contextual translation of where the meeting has taken place.

Restricted translation, on the other hand, is the:

replacement of SL textual material by equivalent TL textual material, at only one level, that is translation performed only at the phonological or at the graphological level, or at only one of the two levels of grammar and lexis” (ibid.: 22).

That is to say, a translator should replace one of the two things, either phonology and graphology or grammar and lexis. In restricted translation, it is impossible to replace all of the SL contextual units by TL contextual units. To make this point clearer, let us consider the notion of phonological translation. This is the substitution of the SL phonology by equivalent TL phonology with no replacements with the exception of any lexical or grammatical changes that resulted from phonological translation. For example, the English plural noun cats can come out as the singular

cat in phonological translation in a TL that has no final consonant clusters (Catford 1965). With regard to phonological translation, Oller and Cobo-Lewis (2002:255) postulate that this ability: “makes it possible for speakers to hear a word in one language and to render that word, not its meaning, but its phonological form in the other language”.

Graphological translation is the substitution of the SL language graphology by equivalent TL language graphology with no replacements except for accidental ones. Catford (1965) argues that phonological and graphological translation must also be included in the translation theory because it sheds light on the conditions of the translation process. Nevertheless, some people may confuse graphology with transliteration, due to the similarity between these two processes. However, in transliteration a translator replaces every SL letter by an equivalent TL letter on the basis of an established set of rules. The first rule of transliteration is that the SL letters do not need to be the same as the TL letters since these are replaced by the SL phonological units. Secondly, SL phonological units are rendered into the TL phonological units. The last rule of transliteration is that the TL phonological units are transformed in the TL letters or other graphological units (Kumar 2008).

Last but not least, restricted translation includes not only phonological and graphological translation, but also translation at grammatical and lexical levels which can be more difficult to cope with. Many translators can become confused at this level which entails the replacement of SL grammatical units by equivalent TL grammatical units only, but no replacement at the lexical level. Replacement at the lexical level, on the other hand, means the replacing the SL lexical units by

equivalent TL lexical units, without replacement of grammatical units. In other words, in the process of translating of a proverb, a translator either replaces grammar or lexis. To apply Catford's argument about restricted translation in terms of grammar or lexis to the MSAPs would look strange and unsatisfactory due to the fact that one cannot render grammar without lexis while translating a proverb or any other text. Consider the following Arabic proverb in relation to this argument:

أجوع من كلبة حومل

Grammatical translation: /ier/ /جوع/ /من/ /كلبة حومل/.

Lexical translation: /hungry/ /أ/ /than Hawmal's dog/.

At the grammatical translation level, when the Arabic proverb is rendered in terms of grammar, only the comparative adjectival ending /ier/ is translated because there are no other grammatical units in this proverb. At the lexical translation level, only the words are rendered and the comparative Arabic syllable /أ/ remains untranslated. Translation of this kind does not convey the intended meaning of any text, whether cultural or scientific since it has made the proverb look odd i.e, incomprehensible and does not satisfy the needs of the TL recipients.

To summarize this discussion, restricted translation deals with four main levels of a text: phonological, graphological, lexical, and grammatical. At the phonological level, the SL phonological units are replaced by TL equivalents on the basis of their relationship in terms of phonic qualities. At the graphological level, the SL graphology is replaced by equivalent TL graphology on the basis of the graphic qualities. As the example of the Arabic proverb translated above shows, at the

lexical level, the SL lexical items are replaced by TL lexical items on the basis of being related to the same situation, but without replacing grammatical features. Finally, the grammatical level deals with the replacement of SL grammar items by equivalent TL grammatical items but with no replacement of the lexical ones, on the basis of their relationship to the same basic situation (Megrab 2002).

3.2.3 Rank Translation

Following the Hallidayan scale of grammar, Catford suggested two types of rank translation: rank-bound and unbounded translation. In rank-bound translation, the TL equivalents are bound to only one rank on the grammatical scale. It usually operates like a hierarchy moving from the lowest rank i.e. morpheme, via the rank of word and clause to the highest rank level, which is a sentence. In unbounded translation, the translation process operates freely and shifts along from one rank to another, moving up and down the scale. Unbounded translation often takes place at sentence level (Malmkjaer 2005).

Rank-bound and unbounded translations are always associated with terms which are commonly used in translation such as free, literal and word-for-word. In free translation, unbounded rank is helpful for the reason that unbounded translation can allow a translator to move up and down the scale from one level to another without any constraints, changing, for example, from the clause to the sentence level or vice versa. Literal and word-for-word translation, on the other hand, belongs to the rank-bound category because it operates on only one scale, for example on the rank of word or morpheme. In literal translation, the process can start with word-for-word rendering, but some changes and adjustments need to be made at the grammatical

level. It also allows for the insertion of words which are not in the ST. The following example illustrates how word-for-word, literal, and free translation processes can be accomplished. Rendering the English proverb ‘Curiosity killed the cat’ in terms of word-for-word translation in Arabic, it becomes: ‘الههم قتل القطه’. If rendered literally, it would be ‘الههم قتال’. Conversely, in this instance, I believe that applying a free translation process would be the perfect way to render such cultural signs. Free translation provides the nearest equivalent Arabic expression in order to achieve an effective translation for the TL recipients, which would be:

‘من كثر همه ، قصر أجله ‘.

Curiosity killed the cat!

Word-for-word translation: ‘الههم قتل القطه’

Literal translation: ‘الههم قتال’

Free translation: ‘من كثر همه، قصر أجله ‘

The example above clarifies the notion of word-for-word and literal translation, which both belong to the category of rank-bound translation. In the word-for-word translation, each word of the English saying is rendered faithfully without any changes at any level. In the literal translation, the word ‘قتال’ is added although it is not there in the SL proverb. Free translation, which falls under the category of unbounded translation, is important for dealing with the English saying above as it allows the translator to move freely from one scale to another in order to achieve an effective translation for the target recipients, readers of Arabic. Unbounded translation can therefore be helpful when rendering certain cultural signs, as the example above shows.

3.2.4 Translation Shifts

This section will explore one of the most sensitive and significant issues in the field of translation, namely 'shifts'. According to Malmkjaer (1998:226), the term translation shift:

is used in the literature to refer to changes which occur or may occur in the process of translating. Since translating is a type of language use, the notion of shift belongs to the domain of linguistic performance, as opposed to that of theories of competence. Hence, shifts of translation can be distinguished from the systemic difference which exists between source and target languages and cultures.

From Malmkjaer's perspective, then, shifts can be distinguished from systemic differences meaning that a SL item at one linguistic level has its translation equivalent in the TL item but at a different level. Shifts, therefore, are not items of competence.

There are many types of 'shifts' in translation. Catford narrowed down his theory of shifts into two major types: level shifts, which operate at tense level; and category shifts, which can also be divided into rank-bound and unbounded translation. He describes shifts as: "departures from formal correspondence in the process going from the SL to the TL" (Catford 1965:73). In this way, he limits his theory of shifts to operating at the levels of textual equivalence and formal correspondence, i.e. class shifts, structure shifts, and unit shifts.

Popovic (1970) further broadens Catford's shifts to include all the general categories of text and style. However, he himself has shown that shift (in relation to the style level) is complex for translators, commenting: "A direct transfer of specific stylistic features from the original to the translation is hindered by the organic character of the components participating in the process" (ibid.: 83). As I see it, Popovic's argumentation regarding applying the stylistic shift to the translation process seems impossible because stylistic differences between ST and TT may prevent certain components from being changed. In spite of his argument about stylistic shifts, he nevertheless generally supports the notion of shifts in the translation process at all levels, explaining: "An analysis of the shifts of expression, applied to all levels of the text, will bring to light the general system of the translation, with its dominant and subordinate elements" (ibid.: 85).

'Shifts' are one of the most controversial issues in the field of translation. Shifts or changes only occur between two distant and unrelated languages such as Arabic and English. English, for example, differs from Arabic in that its word order is generally subject, verb, and object. Arabic, on the other hand, usually begins with verb, subject, and then object. All these shifts are discussed briefly below.

3.2.4.1 Level Shifts

The concept of level shifts means an SL text at one linguistic level has a TL translation equivalent at another level. In this case, the most common translation level shifts possible are the shifts from grammar to lexis and vice versa (Catford 1965). Consider the following translation of the Arabic proverb: 'رجع بخفي حنين'

- **He came back with the shoes of Ḥunayn.**

- **He has come back with the shoes of Ḥunayn.**

- **He had come back with the shoes of Ḥunayn.**

The past tense refers to a specific action. For instance, the simple past refers to an action or event that ended in the past. The present perfect tense refers to an action or event that started in the past and ended in the present. The past perfect tense refers to an action or event that started and ended in the past. It can be argued that all three of these tenses (simple past, present perfect, and past perfect) have only one translation equivalent in Arabic, which is رجع بخفي حنين since neither the present perfect or the past perfect exist in Arabic. Therefore, they are rendered into Arabic at the simple past level, which is the most common tense used to refer to something that has occurred in the past. Thus, translators and translation trainees working from Arabic to English may have more freedom in choosing the suitable tense while translating for the reasons mentioned above.

3.2.4.2 Category Shifts

These are departures from formal correspondence in the translation process (Catford 1965). It is true to say that sometimes there is a sentence equivalent in the process of translating from Arabic into English. A clear example of this claim can be seen in the Arabic proverb اذهب الى حيث القت رحلها ام قشعم, which can be translated as **‘Go to where Um-Qash ‘am threw its saddle’**. However, equivalence may shift up and down the rank scale, usually being established at ranks lower than a proverb.

Rank-bound translation is total translation in which TL equivalents are restricted to only one rank which is deliberately limited to that of morpheme or word. This, of course, leads to a poor translation, i.e. the TL translation is not related to the SL

proverb. For example, according to the claim above “**It is raining cats and dogs**” would be rendered as: إنها تمطر قططا وكلابا, which does not make any sense in Arabic.

Unbounded translation in the case of category shifts is usually called free translation, in which TL equivalents are moved or shifted from one rank into another. This usually operates at the higher level of the clause or group. Thus the unbounded translation of the above saying would be: انها تمطر بغزارة.

3.2.4.3 Unit Shifts

These are regarded as the most widespread shifts, and can occur at all ranks of grammar. For example, given that the original grammatical order in Arabic is predicate + subject + complement whereas in English, this is subject + predicate + complement, it is clear that shifts from predicate into subject require structural shifts. Let us consider the following Arabic proverb and its English translation:

يجري بليق ويندم (+P+S+C) (P + S + C)

Bulyiq runs and is disparaged (S + P + C)

It is obvious from this example that there is a structural shift between Arabic and English, and that a translator may reasonably be expected to note these differences in grammatical elements which have shifted due to the disparities between the grammatical structure of SL and TL.

3.2.4.4 Class Shifts

A class is defined as “that grouping of members of a given unit which is defined by operation in the structure of the unit next above” (Catford 1965:78). Class shifts will be illustrated by some Arabic sentences as well as Catford’s original French examples. This is because, in French, class shifts tend to be more obvious than in any other language.

Class shifts can occur when an SL item is a member of a different class to the original item. It is clear that structural shifts usually require class shifts, though this may be demonstrable “at a secondary degree of delicacy” (ibid.: 78-79). Consider the following sentences:

The city is beautiful. (noun N + qualifier Q)

المدينة جميلة (modifier M + head H)

The translation equivalent of the English ‘**beautiful**’ operating at Q is the Arabic adjective ‘جميلة’ operating at M, where both are exponents of the class of ‘adjective’. However, two sub-classes may be seen as those operating at Q and those which operate at M in a noun group structure. Consider the following example:

The city is beautiful (H+Q)

المدينة جميلة (M+H)

Since the English item ‘beautiful’ is a Q-adjective and the Arabic ‘جميلة’ is an M-adjective, it is thus clear that shifts from Q into M require class shifts.

Translating from English to French, the class shifts are more obvious as Catford's example demonstrates:

a medical student

un étudiant en médecine

The translation equivalent of 'medical' operating at M is the adverbial phrase '**en médecine**' operating at Q, and the equivalent of the lexical adjective '**medical**' is the noun '**médecine**'.

As argued previously, the concept of translation shift is important for translators because when they face problems these can relate to both structure and category. However, shifts are not a very helpful concept when dealing with the translation of cultural signs such as Arabic proverbs. Catford's theory may consider a rather limited approach because when moving from one grammatical system into another, for example from Arabic into English, this creates a lexical rather than a meaningful translation. If an Arabic proverb is rendered literally this will distort the intended meaning and create an illogical translation. In crude terms, Catford's theory is old-fashioned.

3.3 Nida's Theory of Translation (1969)

Most works about translation nowadays depend at least partially on the theory of Eugene Nida, a missionary and Bible translator. He went beyond the boundaries of the sentence and distanced himself from the early literal and word-for-word forms of translation. Nida calls for 'naturalness', to produce the dynamic equivalent of a text rather than the formal one. In his definition of naturalness in translation, he

comments, “Translating consists in reproducing in the receptor language the closest natural equivalent of the S-L message, first in terms of meaning and secondly in terms of style” (Nida and Taber 2003:12).

By this, the authors mean that when translating the TL must be as close as possible to the ST in terms of effect or naturalness. Nida uses his own terminology when dealing with translation and does not write of TT readers but of text receivers. In addition, the translator, according to him, is a text analyst, i.e. he/she should analyse the text, transfer it, and then restructure it, as discussed below. Moreover, he does not mention formal and dynamic translation, but instead writes of equivalence.

Nida was a missionary and had to face the problem of how to render the Bible effectively for the Eskimos. He faced difficulties in translating the expression The Lamb of God to them because since they inhabit a snowy area, they were unable to comprehend the meaning of the word ‘lamb’. As a result, Nida reproduced the expression, and searched for the nearest equivalent, a creature which would be familiar to the Eskimos. As a result he substituted seal for lamb in order to achieve the natural equivalent in environment. Snell-Hornby (1995:19) comments on Nida’s creative solution in dealing with this case:

A literal translation (“formal equivalence”) would create problems in a culture, such as that of Eskimos, where the lamb is an unfamiliar animal and symbolizes nothing. The “dynamic equivalent” in this case would be “Seal of God”, the seal being naturally associated with innocence in the Eskimo culture.

Nida's decision to use "Seal of God" (i.e. 'فقمة الله' in Arabic), for "Lamb of God" (خروف الله) was meant to convey the intended meaning and to produce an effective translation for the target receivers, thus serving the needs of the Eskimos. However, it could be argued that this distorts the words of God and detracts from their sacred status.

Nida proposed three basic concepts relating to achieving equivalence, namely analysis, transfer and restructuring. To apply these three concepts to the process of translation, a translator is expected to analyze the meaning of the SL text transforming this into an unsophisticated structure, to transfer it at a simple level, and finally restructure it to the level in the TL text which is judged to be adequate for the target readers that the translator intends to reach.

Now let us apply these three components to the translation of an Arabic saying:

‘من كثر همه قصر أجله‘

The process to be applied here is:

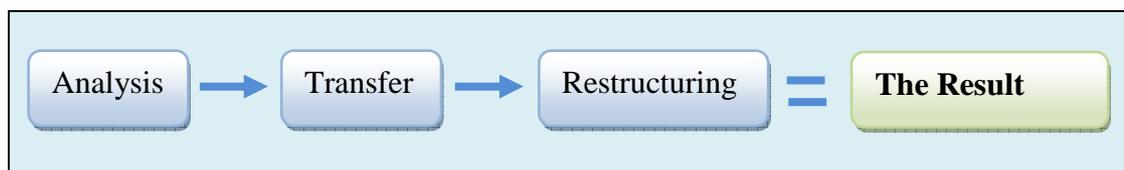


Figure 0.1: The Process of the SL Text Analysis

ANALYSIS = worrying reduces a person's life span.

TRANSFER = *the process of transferring meaning from SL (Arabic) to TL (English) in the mind of the translator.*

RESTRUCTURING = *choosing to decide and to distinguish between available equivalent sayings in the TL (English).*

THE RESULT = *Curiosity killed the cat: Cat is used as a warning in situations when, for example someone is asking too many questions about something which others would prefer not to talk about.*

In my opinion, it may be difficult for translators to deal with this process because it requires him/her to ‘anticipate’ what he/she is going to face while moving from analysis to transfer or from transfer to restructuring. The process relies on a translator being fully aware of the target culture in order to make decisions about the most suitable equivalent translation in the TL.

Nida’s argument that a text should be analysed before translation is supported by scholars like Nord (2005: 1) who comments:

Most writers on translation theory agree that before embarking upon any translation the translator should analyse the text comprehensively, since this appears to be the only way of ensuring that the ST has been wholly and correctly understood.

However different texts require different analysis approaches as Catford and Beaugrande and Dressler demonstrate. From Nida’s point of view, analysis should include two elements in order to make a suitable translation for the SL and to assist translators in achieving a natural TL translation. These are back transformation and componential analysis of meaning and their purpose is, as Nida states, to aim at: “discovering the KERNELS underlying the ST and the clearest understanding of the

meaning, in preparation for the transfer” (2003:197). These two sub-types of analysis are examined in further detail below.

3.3.1 Componential Analysis (CA)

Componential analysis means the study of words that share some aspects of meaning. Take for example the words ‘shiver’ and ‘quake’. These two words can contribute to the meaning of ‘vibrating’ or ‘shaking’. However, in terms of their components, these words provide different shades of meaning: the first one, shiver, has the sense of a small shaking, whereas the second, quake, can have the meaning of a very serious movement of the earth. In spite of the fact that shiver and shake can both share one meaning which is shaking, the word ‘quake’ can be used for both inanimate and animate subjects whereas ‘shiver’ can only be used for an animate subject. Componential analysis of meaning can serve two aims: first, to find out semantic components via the words, and secondly to label them (Yang and Xu 2001).

In my opinion, componential analysis of meaning is quite important in the field of translation because when a cultural sign is translated from a SL into a TL, there may be problems in determining the exact semantic word that the SL writer intends to express. Analysis of this kind can therefore be very helpful when translating certain cultural terminologies, signs and words. Componential analysis can be a very important and supportive tool, especially when a SL and a TL item have a similar meaning, but different equivalents. Take, for example, the word ‘spring’. It has multiple meanings, including to jump suddenly (‘قفز فجأة’); a season (‘أحد فصول السنة’); to move rapidly upwards or forwards (‘يقفز صعودا أو إلى الأمام’); to appear suddenly

(‘يظهر فجأة’); a fountain (‘نافورة’); a well (‘بئر’); to escape or release from prison (‘هروب من السجن’), etc. The number of different meanings of this word can seriously confuse a translator and may lead him/her to a wrong choice of the semantic meaning that the SL is intended to express. Translators can become familiar with the exact semantic meaning of the SL text by using componential analysis and according to Nida (1975) “In order to determine the diagnostic feature of the meanings [...] one may conveniently employ a number of positive-negative or causal questions or statements designed to call attention to the distinctive differences” (ibid.: 70). An example of this system of analyzing cultural terminologies and words by applying the positive (+) and the negative (-) formula is demonstrated below, using an example taken from Megrab (2003) which relates to the word ‘uncle’:

Components	Paternal uncle	Maternal uncle	Role
Uncle	+	+	-
عم	+	-	+
خال	-	+	-

Table 0-1: Description of Cultural Terminologies and Words by Applying + and - Formula

The above table shows the role that is played by the uncle in both Arabic and British cultures. Uncle in English can mean both the mother’s brother, and the father’s brother, although according to Megrab (2003) neither have a strong influence on their niece or nephew in British culture. As a result, there are two positives and one minus for their role in the first row. On the other hand, in Arab culture, the brother of one’s father plays an incredibly important and positive role for his nephews and nieces, whereas the brother of one’s mother has a lesser influence due to cultural and other norms in Arab society.

By analysing words in terms of their positive (+) and negative (-) roles as shown above, useful results can be achieved. This is a very sound technique for bringing together a number of components or words that share a meaning and then putting them under scrutiny to examine their differences, thus making it easier for the translator to choose a suitable TL component to fit the SL component semantically.

Newmark (1988b) also supports the notion of using componential analysis when classifying words in terms of shared features and drawing a distinction between them to establish what makes a word different from others semantically. However, he makes a clear distinction between linguistic componential analysis and componential analysis in translation. According to him, linguistic componential analysis means:

Analyzing or splitting up the various senses of a word into sense-components which may or may not be universals; in translation, the basic process is to compare a SL word with a TL word which has a similar meaning, but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components (ibid.: 114).

When using componential analysis on cultural words he advises: “You should include at least one descriptive and one functional components” (ibid.: 119).

To conclude, componential analysis has some shortcomings since the translation is likely to suffer from a lack of economy in words since the TL text translation may include commentary or explanatory words that do not exist in the SL text, and become longer than the original.

3.3.2 Back Transformation

This technique can make the process of transformation from SL into TL less vague and much clearer. Back transformation means dividing a text into four basic components, i.e. nouns, verbs, abstracts and linked verbs. Nouns are the components which take part in an action, such as ‘a man’, ‘a flat’ or ‘a cat’. Verbs are the elements that are about performing an action in an event, such as ‘go’, ‘talk’, ‘walk’, or ‘jump’. Abstracts can be words such as ‘much’, ‘more’ and ‘many’ which can be described as quantitative verbs, or can be words indicating intensity such as ‘so’, ‘too much’, ‘very’, ‘exceedingly’ and the like. Abstracts can also include words that refer to an action that is done in the present progressive time such as ‘now’, or can be words that refer to time and place such as ‘here’, ‘at this moment’, and the like. Linking words will be the words that link a sentence to a sentence or a phrase to a phrase such as ‘by’, ‘and’, ‘at’, ‘or’ and ‘because’.

These four components can be sorted within a text according to the context in which they operate. In other words, the meaning of these four components can be recognized according to the context. Consider the following example taken from Nida and Taber (2003:48):

- She sings beautifully.
- The beauty of her singing
- Her singing is beautiful.
- Her beautiful singing

Focusing on these examples, we can say that the pronouns are ‘she’ and ‘he’, while ‘sings’ and ‘singing’ are treated as verb objects, and the abstract events are ‘beautifully’ and ‘beautiful’.

It is also worth mentioning that usually, but not always, there are some words that have more than one semantic feature, especially those words that have two morphemes. For example, the word 'dealer' has two types of morphemes: free and bound. The free morpheme is /deal/, while the bound morpheme is /er/. However, the word 'dealer' will be determined as a noun and a verb. If it is treated as a noun, it is going to be as a verb like 'the person who deals'. The sentence 'He is a good dealer' will be treated as a noun that refers to the fact that he is dealing very well.

To sum up, Nida's techniques of transfer, componential analysis, and back transformation all emphasise that when translating a text, it should be reduced to its simplest form, and analysed in order to make the translation process easier. The components that Nida uses here are available in Chomsky's theory of Transformational Generative Grammar (TGG) which can be applied to componential analysis or back transformation. Nida is highly imaginative whereas Catford seems to be more practical. Catford's theory is limited to linguistic features which may not be sufficient to provide a genuine translation product. Nida however included both the linguistic features and culture but this is still not enough to provide a high quality translation. The next section will examine the distinction between formal and dynamic equivalence, and will discuss the benefits as well as the shortcomings of these two types of approach.

3.3.3 Equivalence in Translation

Before discussing formal and dynamic equivalences, it is advisable to highlight the notion of equivalence generally in translation. Most translation theorists and trainees strive to reproduce the original SL text and recreate it in the TT while preserving as much as possible the form, content, and the exact intended meaning. Needless to

say, equivalence in translation in terms of its application to texts is easier said than done. Kenny (2009:96) stresses that: “Equivalence is a central concept in translation theory, but it is also a controversial one”. Kittel et al. (2004:XXVII) note that this controversy is due to the fact that: “It is defined and applied in different ways, and its usefulness is often fundamentally questioned”. Two types of problems which arise when defining the concept of equivalence are considered here: the first focuses on semantic equivalence when translating from SL into TL, whilst the second explores the notion of equivalence in texts that have cultural and literary dimensions (Bassnett 1991).

A translator rarely achieves exact translation equivalence between SL and TL. However, he/she is supposed to search for a way to achieve as far as possible a suitable degree of regularity, systematic action and standardization in the TT (Sidiropoulou 2004). Although translators face problems in providing sameness equivalence in translation between SL and TL, Bassnett argues: “Equivalence in translation [...] should not be approached as a search for sameness, since sameness cannot even exist between two TL versions of the same text” (ibid.: 29). Segar also supports Bassnett’s point of view, stating that:

Equivalence between the two documents involved in translation can also be stipulated at different levels and there is further diversity in the evaluation of what is considered successful equivalence (cited in Partington 1998:49).

These authors convincingly argue that there is no need for a very high degree of similarity between SL and TL in order to achieve equivalent translation between the

two versions. Having highlighted some notions of equivalence, let us now examine formal and dynamic equivalences, and how they operate in the field of translation in general, and in translating Arabic cultural signs in particular.

3.3.3.1 Formal Equivalence

It can be said that formal equivalence is the closest match in terms of form and content. In other words, it is a challenge to accomplish sameness between the ST and TT in terms of meaning and style, which requires interpretation or exploration of the SL text. This is not a word-for-word translation, but a literal type of translation which Nida refers to as gloss-translation because it assists readers to grasp the information in the SL text, allowing them to comprehend the text easily. Formal equivalence can be usefully applied to political, religious, and formal translation, and according to Bassnett (1991:26), this “focuses attention on the message itself, in both form and content”. Kelly (1979) analyzed formal equivalence and found that such a type of equivalence can be used in the translation process only according to the expressive objectives of the SL. In this regard he adds:

Formal equivalence depends on one-to-one matching of small segments, on the assumption that the centre of gravity of text and translation lies in the significant for terminological or artistic reasons” (ibid.: 131).

As pointed out before, formal equivalence refers to form and content. With regard to form this is: “characterized by a recall from memory and a verbalization of TL forms which correspond to the respective SL forms” (Lörscher 1992:410). Nevertheless, after scrutinizing different types of translation, Nida (2003) stresses that formal equivalence is oriented towards the ST message:

Such a formal-equivalence (or F-E) translation is basically source-oriented; that is, it is designed to reveal as much as possible of the form and content of the original message. In doing so, an F-E translation attempts to reproduce several formal elements, including: (1) grammatical units, (2) consistency in word usage, and (3) meanings in terms of the source context (ibid.: 165).

This suggests that with regards to formal equivalence, Nida believes the aim should be to recreate some cultural signs literally in order to convey their meaning to the recipients.

As explained previously, formal equivalence refers to the rendering of the SL text into the TL text in terms of meaning and style. We will now provide some examples of how formal equivalence translation can be applied in order to demonstrate that this type is not as useful as dynamic equivalence when translating certain Arabic expressions. This is due to the fact that this type just focuses on the changes that occur at word and structure levels, i.e. form and content. Consider the following expressions:

- Man proposes, and God disposes.**
- Birds of a feather flock together.**
- Put your trust in God, but keep your powder dry.**
- To add fuel to the fire.**

When formal equivalence is applied to expressions 1-4 when translating them into Arabic, it distorts the message of the original SL, producing nonsense for Arab readers as follows:

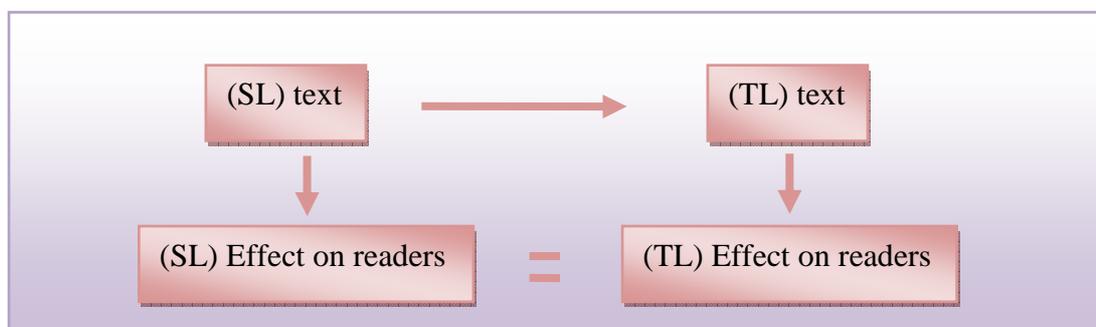
- الرجل يقترح ، والإله يدبر
- طيور الريش تحتشد مع بعضها

- ضع ثقته في الله، ولكن اجعل قوتك متينة
- ضع الوقود على النار

As the translation of the expressions from English into Arabic shows when formal equivalence is applied, the results are for the most part nonsensical, demonstrating that formal equivalence is not that helpful an approach for translating texts that contain cultural references and local colour. Furthermore, Nida and Taber (1982) acknowledge that the formal equivalence approach misrepresents the meaning of the SL, commenting: “Formal correspondence distorts the grammatical and stylistic patterns of the receptor language, and hence distorts the message, so as to cause the receptor to misunderstand or to labour unduly hard” (ibid.: 201). The next section focuses on dynamic equivalence in order to see if it might prove be more helpful than formal equivalence in terms of conveying the message of the original text.

3.3.3.2 Dynamic Equivalence

This produces the closest match of effect between SL and TL because it is an attempt to achieve the same effect on the TL readers as that experienced by the SL readers from the original text. In this dynamic approach, a translator has the freedom to change SL words by adding or glossing over words and clauses, on the condition that he/she retains the intended meaning of the original text working within its framework. The following diagram shows how the dynamic equivalence operates:



0.2: Dynamic Equivalence Operation

When the SL is translated into the TL it should convey the same effect that the SL readers are believed to have experienced. In this approach, a translator is faithful not in rendering words and clauses, but rather in rendering effect; and that effect works according to the cultural context in which those readers. Baker is also supportive of this point of view, adding: “It is also important to bear in mind that the use of common T-L patterns which are familiar to the target reader plays an important role in keeping the communication channels open” (1992:57). By this she means that it stresses use of common T-L patterns. In addition, Nord (2005) endorses this approach for literary translation, suggesting that a TL text should be in tune with the SL one in terms of overall similarity and describes this as corresponding translation which “is intended to achieve a homologous effect by reproducing in the TC literary context the function the ST has in its own SC literary context” (ibid.: 73). Lörcher’s (1992: 410) approach, sense-oriented translating, which focuses on segments, is similar to this type of equivalence:

A further possibility of finding T-L text segments which correspond to S-L ones is sense-oriented translating. The sense combined with an SL text segment is made explicit by the translator and thus “separated” from it. On the basis of the sense thus constituted, the translator searches for adequate TL signs.

In a similar fashion, Kim (2004:16-17) encourages the translator to seek out a receptor language or TL expression that is analogous to the SL expression in terms of effect, directing him/her to “search for the meaning of the text and then to use the resources of the receptor language to the best advantage in expressing that meaning”.

To clarify this point, consider the following Arabic proverb: العلم نور. Translators and translation trainees should attempt to use the resources of the TL, in other words they have to analyse the Arabic saying, transfer it, and restructure its meaning before making a judgment to differentiate between the various forms of sayings and proverbs, which are available in the TL, English, in order to arrive at a suitable saying that will have a similar effect to that which the readers of the Arabic original were deemed to experience. The translation of العلم نور will then be '**Knowledge is power**' as this is the best dynamic equivalence for native speakers of English.

The attempt to achieve equivalent effect, then, does not mean a literal or word-for-word translation because the fact still remains that there may not be an exact equivalent of a SL word in the TL. Translators should therefore bear in mind that they act as a bridge or channel between the SL writer's mind and the TL text recipients. Needless to say, literal and word-for-word translation is a difficult mission, and translators have to take the easier path, by using dynamic equivalence, to ensure that the TL text reads like the SL original document. One can deduce, then, that neither literal nor word-for-word translation can serve the translation goal of faithfulness, especially in texts that have local color. The most important objective in such texts is to give the TL cultural text a sense of naturalness to the point that it reads like the original SL text.

The scholars mentioned above support the dynamic equivalence approach either directly or indirectly, stressing that translation can include both faithfulness and freedom in rendering meaning, so as to achieve the most natural and closest match between SL and TL. This is precisely what Nida (1964) means by a dynamic

equivalence translation describing it as “the closest natural equivalent to the S-L message” (ibid.:166). He maintains that:

This type of definition contains three essential terms: (1) equivalent, which points toward the S-L message, (2) natural, which points toward the receptor language, and (3) closest, which binds the two orientations together on the basis of the highest degree of approximation (ibid.:166).

Newmark’s communicative translation (1988a) and dynamic equivalence are two sides of the same coin for like dynamic equivalence, communicative translation also endeavours to create an effect on the TL readers that is closest to that experienced by the SL recipients. Newmark emphasizes that: “Communicative translation addresses itself solely to the second reader, who does not anticipate difficulties or obscurities, and would expect a generous transfer of foreign elements into his own culture as well as his language where necessary” (ibid.:39).

Having examined scholarly opinion regarding dynamic equivalence, this technique will now be applied to the four expressions discussed in section 3.3.4 to consider whether it does produce the closest match in terms of effect, the main aim of the dynamic approach:

- العبد في التفكير والله في التدبير
- الطيور على أشكالها تقع،
- اسعي يا عبدي وأنا معك
- زاد الطين بله

When the translator believes that he/she has rendered the same effect on the TL readers as that experienced by the readers of the original Arabic, then the main objective of dynamic equivalence has been achieved. However, regardless of the

theoretical approach adopted, formal or dynamic, the translator translates according to the text. Thus if it is political or formal, the formal approach is adopted; if the text conveys cultural local colour, the dynamic approach may be better as translation of the expressions above demonstrates. The dynamic equivalence approach is much better than the formal one because it conveys the same effect on the target readers, and this is significant.

It is evident, then, that most translation scholars support this type of translation, although each individual uses his/her own terms for describing it. However, from a logical point of view, searching for the available forms, and using the resources of the TL is a heavy burden to place on the shoulders of translators because it may be very hard to find a suitable equivalent in the TL, and they may not have an adequate cultural background to enable them to provide an expression that fits the source culture in terms of effect.

Taylor and Bekker (cited in Kim 2004:17) have also criticised this approach, arguing that:

Dynamic equivalence strategies focus so much on from where the message originates, to whom it is sent, or by whom it is received, that it may often be difficult to know what the message is which is shared.

The problem lies not only in this, as this approach also has its shortcomings. For example it is difficult to know what to do in cases when the SL text does not have an equivalent in the TL. Consider the following Arabic proverb:

يجري بلبيق و يُذم Bulayq runs and is disparaged.

Because of the considerable gap between the cultures in which Arabic and English are spoken, a translator will find it difficult to find a precise equivalent expression in

the target culture, if one exists. In order to overcome this the macro environment of the text (in terms of its cultural setting) must be considered, i.e. the proverb's situation and context in order to achieve not equivalence, but target reader satisfaction, as analysis of this proverb later in this work will demonstrate.

3.4 Newmark's Translation Process

Newmark is considered to be one of the pioneers of the theory of translation. As an ambitious translator, he wanted to establish a suitable approach for meeting all types of text challenges and problems, which need to be translated into a TL. Therefore, he formulated an approach that has contributed to the theory of translation. In his *A Textbook of Translation* (1988b), he describes translation as a craft, allowing us to deduce that he believes translation requires special skills and techniques like any other craft and that a translator should depend largely on his/her own capacity when attempting to render a ST into a TT. However, Newmark then emphasizes the importance not only of trying to convey the original meaning of a text itself, but also its communicative purpose in order for it to be comprehended by the native speakers of the TL. This suggests that Newmark was influenced by Nida and Taber (2003) who call for a dynamic method in the translation process, emphasising that the main aim of translation is to convey the intended meaning of the ST. In this context ,they explain:

“The new focus [...] has shifted from the form of the message to the response of the receptor. Therefore, what one must determine is the response of the receptor to the translated message. This response must then be compared with the way in which the original receptors presumably

reacted to the message when it was given in its original setting” (2003:1).

Consequently, Nida and Taber, and also Newmark, believe that the meaning of a text cannot be conveyed unless the message of the ST is provided in the TT. Their theories have a very obvious shortcoming in that the reduction of a TT into simple structures always proves distorting, and rendering those simple structures from one deep structure SL to another deep structure TL is probably impossible; Nida does not explain how this deep structure transfer occurs (Gentzler 1993).

Newmark, like Nida and Taber, believes that a translator has to transfer not only meanings, but also norms, culture, and traditions. Newmark (1988:5) himself acknowledges that his approach is not perfect:

There is often a tension between intrinsic and communicative, or, if you like, between semantic and pragmatic meaning. When do you translate *Il fait froid* as 'It's cold' and when as 'I'm cold', 'I'm freezing', 'I'm so cold', etc., when that is what it means in the context? All of which suggests that translation is impossible.

Newmark, then, questions the usefulness of certain theoretical approach to translation. Viaggio (2008:147) criticized Newmark's approach after discovering that it did not work well when he attempted to translate some of Shakespeare's sonnets into Spanish. He comments:

In Newmark's works there is much 'juicy meat' for the theoretical and the practitioner. Basically, I am in agreement with his theoretical poles, his main contribution, and a capital one, to our discipline, but even here I have my quibbles.

Amongst the many issues covered in Newmark's book (1988), he identifies eight types of translation, including semantic and communicative types of translation and dedicates Chapter Five to a carefully considered comparison between these translation types. The eight types of translation are explored below in sections 3.4.1-3.4.8 and these approaches will be assessed in terms of their suitability in providing a translation for MSAPs.

3.4.1 Word-for-word Translation

According to Massey (2008:304): "Translation word for word is an understandable habit when you're attempting composition in a new language. And you can even learn the use of important vocabulary by trying not to look up words that you think you need". In my opinion, translation does not simply imply looking up a meaning of a SL word in a bilingual dictionary and replacing it with an equivalent TL word as suggested by some scholars. Applying this approach to a text that includes cultural signs like MSAPs would prove unfruitful as it will make no sense in terms of meaning. In addition, this method is restricted because it does not give a translator freedom to move up and down linguistic scales according to the context, which is very important when rendering cultural texts. The following MSAP makes no sense when the word-for-word method is applied to it:

لا عطر بعد عروس

No perfume after 'arūs!

Thus, word-for-word translation causes misunderstanding of the ST.

3.4.2 Literal Translation

Literal translation can be described as: “The close adherence to the surface structures of the ST message both in terms of semantics and syntax” (Munday 2009:204) and is more or less similar to word-for-word translation. However, it maintains flexibility in terms of word order and grammatical structure. In literal translation, the meaning of the words is taken from a dictionary without consideration to the context, but the grammatical structure is respected. Consequently, literal translation often involves grammatical transposition: for example, the replacement of parts of speech in the ST by different ones in the TT. A good example in this context is the translation of the saying, ‘It is raining cats and dogs’, to 'الدنيا تمطر مطرا شديدا'. Whilst the ST has a dummy subject 'it', the TT has a subject 'الدنيا', and the complement 'raining cats and dogs', becomes the predicate and complement 'تمطر مطرا شديدا' in the translated version (Dickens et al. 2002). Thus, as a process, literal translation maintains flexibility toward the TT grammar.

3.4.3 Faithful translation

In faithful translation, translators are faithful not in rendering words or grammatical structures, but in rendering the intended meaning, or in Newmark’s (1988b:46) words: “A faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures”. It is thus faithful in rendering the ST author’s intentions. However, for our purposes these types are not as important as the semantic and communicative translation process which have provoked more controversy and have a number of similarities to approaches suggested by other scholars as the following sections will demonstrate.

3.4.4 Semantic translation

According to Abdul-Raof (2004:93): “A semantic translation attempts to render, as closely as the semantic and syntactic structures of the TL allow, the exact contextual meaning of the SL message”. Semantic translation is fairly similar to Nida’s formal equivalence in that it attempts to render the accurate cultural and contextual meaning of the ST. Consider the following idiomatic expression: ‘**to add fuel to the fire**’, which can be rendered by semantic translation as ‘صب البانزين على النار’. Although semantic translation maintains the contextual meaning, it distorts the stylistic features of the TL. Interestingly, it can be argued that semantic translation emphasizes the context of the message which may not be helpful in rendering texts that carry cultural signs as reflected in the semantic translation of this English expression. Munday (2001:46) notes that there have been unfavourable reactions to Newmark’s approach:

Newmark has been criticized for his strong prescriptivism, and the language of his evaluations still bears traces of what he himself calls the ‘pre-linguistics era’ of translation studies: translations are ‘smooth’ or ‘awkward’, while translation itself is an ‘art’ (if semantic) or a ‘craft’ (if communicative).

In spite of this criticism, it can be said that semantic translation is more flexible than faithful translation because it preserves the aesthetic features of the original text.

3.4.5 Adaptation

This is considered the freest model of translation and is used mostly for plays, poetry, comedies, plots, characters, etc. It is achieved by converting the ST culture into the TT culture, and rewriting the text. Newmark (1988b) notes that the practice of having a poem play literally translated and then rewritten by an established

dramatist has produced many poor adaptations but good adaptations have rescued period plays from obscurity.

3.4.6 Free Translation

In this form of translation, a translator is free to change words and word order, but he/she is not free to change the meaning. In other words, they are free to reproduce the content of the ST without the form. This is different to Nida's dynamic equivalence process because in dynamic translation, a translator simply provides the exact equivalent counterpart of the original. However, in free translation, a translator can paraphrase and add more, producing a TT which is much longer than the ST. Consider the following MSAP:

أسمع جعجة ولا أرى طحنا

If a free translation is applied to this, the content would be reproduced but not the form. Therefore, the proverb can be rendered freely into either one of the following English counterpart:

- Much ado about nothing!

3.4.7 Idiomatic Translation

According to Walker-Jones (2003:123), "Idiomatic translations attempt to understand the meaning of one's language's idioms and express the meaning in the idioms that are the special genius of the translation language". Idiomatic translation can be understood when word-for-word or literal translation is avoided and expressions are translated by providing equivalent ones in the TL. For instance, the English idiom 'to kick the bucket' would be intelligible as a phrase if rendered literally into Arabic as 'يركل الدلو', but incorrect. A better suggestion for this kind of

translation problem is to reproduce the SL idiomatic expression in the TL message as follows: 'لقي حنفته'. This is also Aldebyan's (2008:431) point of view when he stresses that: "Translators have to be creative in their translations; sometimes opting for coining new idioms or even terms is called for. This is in fact the way languages expand and new terms enter any given languages".

3.4.8 Communicative Translation

Some translation scholars including Newmark and Colina highlight the importance of this kind of translation process. As Newmark (1988a:4) explains: "Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership". Colina (2009:26) defines communicative translation as: "Consisting not only of communicative competence in both languages, but also including an element of interlingual and their cultural communicative". These definitions show that communicative translation is quite similar to Nida's dynamic equivalence. Newmark acknowledges House's (1977) 'overt' and 'covert' translation in terms of his theory of semantic and communicative translation. In addition, he argues that communicative translation is identical to Nida's dynamic approach. However, Newmark has been criticized for his prescriptivism. The evaluations he makes still bear traces of the 'pre-linguistic era' of translation studies. He focuses on translation being either semantic (and therefore, being an art) or communicative (and then being a craft) (Munday 2001).

Since Newmark's semantic and communicative translation process is more or less identical to Nida's formal and dynamic translation approach, it is not a suitable tool

to use to render MSAPs, as previous criticism of Nida's translation process made clear.

3.5 Text Linguistics Approach (1981)

Different kinds of texts can cause translation problems because each one has its own specific features which call for the translator to adopt a specific approach. However, any translator would do well to engage with the text linguistics model of Beaugrande and Dressler (1981), which covers the seven standards of textuality and contains an explanation for each component of a text, from the most essential linguistic feature of a text, namely cohesion, to such extra-linguistic features as situationality and intertextuality. The text linguistics model, then, focuses not only on the words, sentences and clauses in a text, but also on the text as a whole. Its main aim is to transfer the general meaning and purpose of a SL text to those who would like to read it in the TL.

It is vital, then, for any translator to be familiar with these seven standards of textuality in order to be in tune with the different components of any type of text. This section will discuss these seven standards of textuality, assessing them in terms of their capacity to assist in translating MSAPs. They are: cohesion, coherence, intentionality, acceptability, informativity, situationality, and finally intertextuality. Beaugrande and Dressler (1981:3) who are considered to be the original proponents of the standards of textuality, define a 'text' as: "a COMMUNICATIVE OCCURRENCE which meets seven standards of TEXTUALITY". They also clarify that: "If any of these standards is not considered to have been satisfied, the text will

not be communicative. Hence, non-communicative texts are treated as non-texts” (ibid.: 3).

3.5.1 Cohesion

This deals with the ways in which the surface components of the text are connected i.e. the words we see and read in a text. It is concerned with word sequence, grammatical components, together with conjunctions and other connective words. All of the functions that can be used to refer to relations between these surface elements are considered to be cohesion. In Arabic proverbs, the most prominent element when discussing cohesion is repetition since as Baker notes (cited in Munday 2001:97): “Arabic prefers lexical repetition to variation”. Repetition in Arabic is welcomed and creates an aesthetic dimension to make the message of the Arabic proverb clear. On the contrary, it is less welcome in the TL, English, and translators are advised to avoid this in the translation process. Consider the following Arabic proverb:

بيدي لا بيدك يا عمرو

When this Arabic proverb is rendered literally into English, the translation is: “By my hand, not by your hand, amr”, which sounds strange to readers in the TL. In order to produce a logical communicative equivalent in English, the repeated Arabic word بيدك can be rendered by the possessive pronoun ‘yours’ because English, in this case, can make use of the possessive pronoun in order to avoid repetition. An effective equivalent translation for the above Arabic proverb will therefore be:

“It is by my hand, not yours, amr!”

A further translation problem in the case of MSAPs is reference which plays a decisive role in English, but does not distort meaning whether it is used or not in Arabic. Consider for instance the following proverb:

أجراً من أسامه

In Arabic, regardless of whether or not we include the referent هو (he), the proverb has an acceptable grammatical structure. English requires the addition of the reference 'he' before the verb in the translated Arabic proverb, which then reads:

He is braver than Usāmah!

The reference ('**he**') must be inserted in the English TT, even though it is absent in the ST, because, unlike English, Arabic is distinguished by its flexibility meaning it omit the reference هو without loss of the intended meaning of the proverb. Inserting the reference '**he**' ensures that the TT is correct in terms of cohesion and communicates the intended meaning to native speakers of English.

Another issue that can be placed under the heading of cohesion problems is subject-verb agreement. As previously noted, Arabic has a preference for arranging its grammatical structure thus: verb (V) + subject (S) and object (O), whereas English normally prefers: subject (S) + verb (V) + object (O). This contrast between the two languages causes a serious problem when translating MSAPs. For example the following Arabic proverb is structured as V+S+O:

ذهب الحمار يطلب قرنين فعاد مصلوم الأذنين

The verb ذهب (**went**) is placed at the beginning of the sentence, whilst the subject الحمار ('**the donkey**') follows immediately after the verb and literal translation into English is incorrect. In this case, the grammatical structure of the proverb must be

restructured as S+V+O in order to render an effective and sensible meaning to English readers. The translation into English will then be as follows:

The donkey went looking for horns; he came back with no ears!

As these examples show, cohesion in the translation of MSAPs contributes towards examining the concept of the difference between languages at this level and to providing an adequate translation from the SL into the TL. This is an important issue in translation, especially when there are considerable cultural and linguistic disparities between languages.

3.5.2 Coherence

Beaugrande and Dressler clarify that this is concerned with: “The ways in which the components of the TEXTUAL WORLD, i.e. the configuration of CONCEPTS and RELATIONS which underlie the surface text, are mutually accessible and relevant” (ibid.: 4). Similarly, Bell (1991:165) refers to coherence as: “The configuration and sequencing of the CONCEPTS and RELATIONS of the TEXTUAL WORLD which underlie and are realized by the surface text”. In this context a ‘concept’ can be understood as the construction of the knowledge that can be activated in the mind, whereas ‘relations’ are the connections between concepts that emerge in the textual world (Beaugrande de and Dressler 1981).

The following MSAP can serve to help clarify this point:

يجري بلييق و يُذم

In this case بلييق (**Bulyiq**) would be the object concept whilst يُذم (**is disparaged**) is the action concept. Because بلييق is the agent of the action, the relation would be agent-of. Coherence consists of multiple relations and so translators are required to make the relations in the TL text match those which appear in the SL text. The TT

coherence relationship should be recreated to be in tune with that of the ST because if this is not maintained, the meaning will be non-communicative. The process of translation then may require translators to make some insertions in the TT in order to be maintain communicative coherence. Thus the appropriate translation of the above Arabic proverb would be:

Bulayq runs, and is disparaged!.

In this instance, it is essential for the translator to add ‘but’ when translating the MSAP into English, in order to produce a coherent translation in line with readers’ expectations which enable the target readers to comprehend the MSAP on the basis of coherence.

Another significant type of relation that merits discussion here is the cause-effect relation which is can be seen in the following Arabic proverb:

من شارك السلطان في عز الدنيا ، شاركه في ذل الآخرة

**Whoever shares in the glory of the Sultan in this world,
is going to share his shame in the next world.**

In this case, analysis of the example shows that the cause-effect relation can be expressed as follows:

Cause: sharing in the glory of the Sultan in this world

Effect: sharing his shame in the next world.

From the examples presented above, it can be deduced that cohesion is related to the surface grammatical features, whereas coherence is a deep structural process which relates to the overall unity and coherence of the text. However, both share some common characteristics. Translators and translation trainees should not ignore these two standards when they translate. Nor should they ignore the other five standards as they are all mutually related. We have to look now at ‘the author-oriented’ concept. The next section explores the notion of intentionality, and how this is involved in the translation of MSAPs.

3.5.3 Intentionality

Beaugrande and Dressler (1981:7) argue that intentionality as a standard concerns “the text producer’s attitude that the set of occurrences should constitute a cohesive and coherent text instrumental in fulfilling the producer’s intentions, e.g. to distribute knowledge or to attain a GOAL specified in a PLAN”.

For translators, intentionality means that they should convey the intended meaning to the target readers, no matter whether the TT remains faithful or not to the ST in terms of literal translation. This is because certain texts do not convey the intended meaning if rendered literally. In this case a translator has to intervene partially to modify the SL text in order to ensure it conveys its true intended meaning. Consider for instance the following proverb:

بعت جاري ولم أبع داري

I sold my neighbor, not home!

If rendered literally دار would be translated as ‘a room’. However, in order to convey to the target readers the intended meaning of this word in the context of this MSAP, an improved translation would be ‘a house’. The role of the translator in this

instance, then, is to intervene partially in this proverb, acting as the author and making the necessary change. This hybrid structure does not confuse readers of the TT as they tend to be tolerant towards such intervention on the part of the translator. The communicative purpose of the ST is achieved since the substitution here of one item (**a house**) by another (**a room**) does not affect this. This is what is meant by intentionality in translation: the translator, acting as the author of the TT, has to intervene to adjust the TT to be in line with the expectations of TL readers. The next standard, acceptability, is closely linked to intentionality for whereas intentionality is a writer-oriented standard, acceptability is reader-oriented.

3.5.4 Acceptability

As stated above, as a reader-oriented standard, acceptability concerns: “The text receiver’s attitude that the set of occurrences should constitute a cohesive and coherent text having some use or relevance for the receiver, e.g. to acquire knowledge or provide co-operation in a plan” (Beaugrande and Dressler *ibid.*:7) Neubert and Shreve (1992:73) indicate the crucial importance of acceptability in the translation process, explaining that:

The author’s original goals in writing the text cannot be achieved if the reader cannot figure out what the text is supposed to do. For a text to be achieved as a piece of purposeful linguistic communication, it must be seen and accepted as a text.

According to the standard of acceptability, the target readers of the translated MSAP or of any other translated text have to perceive the TT as being as natural as the ST. If, for example, a ST is narrative, the TT should be transferred as narrative, an instructive ST should be rendered as an instructive TT etc. in order to be acceptable

to the target readers. The role of the translator here is to produce the right degree of acceptability to the target readers.

It is useful in this context to consider the results of a questionnaire devised by Furuno (2005) which was aimed at establishing whether target readers felt more comfortable with acceptability or adequacy in a TT. His results showed that the overwhelming majority (fifty-seven per cent) of those surveyed favoured acceptability and appreciated the readability that was produced from applying this standard of textuality to the translated versions. In contrast, only approximately five per cent of the respondents valued adequacy in the TT.

It can be argued, then, that the function of ‘acceptability’ as a standard operates precisely like Nida’s dynamic equivalence: a translator has to modify the translated version for it to be acceptable to and readable by the target readers. To do this, a translator has to see through the surface lexical words of the SL text and recreate a suitable communicative meaning that will be acceptable to the intended readers. Consider the following Arabic proverb:

أسمع جعجعة ولا أرى طحنا

The proverb conveys the idea of making a great deal of noise when doing a task but ultimately failing to fulfill this. It is a metaphorical MSAP, which refers to a mill making a loud noise which attempting to grind grain and turn it into flour but producing nothing. Nevertheless, this MSAP is not readable for or acceptable to TL readers if the standard of adequacy alone is applied, and it is rendered literally as follows:

I hear the sound of grinding? but cannot see any flour!

A more readable translation for the above Arabic proverb might be:

Much ado about nothing!

or

Empty vessels make the most sound!

The translator, then, is encouraged to prioritize acceptability in the translation process rather than adequacy. He/she is required to modify the level of acceptability in keeping with the social norms and traditions of the target readers. Producing a natural-sounding equivalent to an MSAP provides an effective and readable text for readers as the point to be accepted by them has been clarified. When a translator is considered to be author of the TT, he/she is expected to make some contribution to the TL version of the MSAP to ensure that it is recognized by target readers, and this is what is meant by referring to acceptability as a reader-oriented standard.

3.5.5 Informativity

While intentionality is writer-oriented (focusing on the writer's role), and acceptability is reader-oriented (focusing on the reader's role), informativity is a text-oriented standard which is concerned with the extent to which the occurrences of the text in question are expected or unexpected, known or unknown. If a text carries unknown or unexpected information which is new to target readers, this makes it more desirable and more interesting to them than texts in which the information is already known or expected. The more new information a text contains, the more desirable and satisfying it will be to readers. On the other hand, texts consisting of information which is highly predictable or present facts that are well known to readers tend to be boring to read, for instance, 'Water is a liquid', 'The sun rises in the east', or 'All human beings are mortal'. Such texts can be

dismissed by readers as annoying and pointless. Gramly and Pätzold (2004:146)

summarize this idea thus:

Texts about well known things are easy to produce and understand, but can also easily bore the readers. Texts that give a lot of new information, on the other hand, are more difficult to understand, though they are likely to be of greater interest to readers.

Neubert and Shreve (1992:89) make a similar point regarding informativity levels of different texts, indicating that:

A communication situation is a context where information transfer occurs. We say that texts are informative if they provide a knowledge or understanding which did not exist before. If a text tells us nothing new, its information content is low.

Focusing on the impact of different levels of information in texts, Nida (2003: 157) comments: “A largely informative translation may [...] be designed to elicit an emotional response of pleasure from the reader or listener”.

The insertion of metaphorical devices in some MSAPs can serve to catch the attention of readers, making them achieve a higher degree of informativity. Consider for example the following metaphorical MSAP:

يَعْلَمُ مِنْ أَيْنَ تُؤْكَلُ الْكَتْفُ

If rendered literally into English this MSAP does not appear to convey any new information:

He knows from where a shoulder [of lamb] should be eaten!

However, if it is rendered according to its meaning, this will help to raise the degree of informativity to target readers. Readers need to know that in Arab culture a shoulder of lamb is considered the most mouth-watering part of the animal. However this cut of meat is also very awkward to eat unless someone knows how to eat it, i.e. by starting at the bottom and working upwards. So this metaphorical proverb is used to denote someone who knows how to do his/her job properly. The insertion of this new information to the above Arabic proverb makes it unexpected and therefore attracts readers to read it with interest.

3.5.6 Situationality

Neubert and Shreve (1992:85) make the highly pertinent points that: “Texts are always situated in discrete communicative and social settings. The situationality of texts is a major component of their textuality”. Occupying sixth place among the standards of textuality, situationality is a decisive factor in translating texts, for the reason that it is used as a tool to facilitate the meaning of whatever a text is to be.

The translation of MSAPs into English can present the dilemma of how to render them into a distant culture like that of the UK. It may be impossible to render them satisfactorily without making their macro surroundings known to the English-speaking reader. Thus, the suggested solution is to situate each MSAP within its surroundings in an attempt to render it adequately, as can be demonstrated in the case of the following example:

على أهلها جنت براقش

This can be rendered literally into English as ‘**Barāqish brought harm to her people**’. However this expression cannot be understood unless its macro surroundings are revealed. It concerns a dog called Barāqish who followed her

owners, after they fled from their enemies and hid in some trees. As the enemy were searching for them, Barāqish barked, allowing the pursuers to follow this sound until they traced it to where the dog was with her owners. The enemy then executed them all. Providing this information is of great assistance to TL speakers, helping them to figure out the message that this proverb intends to convey. This illustrates that translators should not ignore the macro features when translating MSAPs, especially given that they may not have a counterpart in the target culture due to differences of an environmental, socio-cultural or religious nature.

3.5.7 Intertextuality

While situationality is concerned with the elements that may lie behind a text, intertextuality is concerned with what Neubert and Shreve (1992:117) refer to as: “The relationship between a given text and other relevant texts encountered in prior experience”. Allen Graham (2000:1) explains that texts “are viewed by modern theorists as lacking in any kind of independent meaning”, which implies that there is no such thing as a stand-alone text, since any text draws upon pre-existing knowledge and information. This “linguistic Big Bang, the deconstruction of ‘Text’ into texts and intertexts where these two terms ultimately become synonymous”. It can be logically argued that it is intertextuality that makes a text strong and communicative by using both old and familiar ideas and information within a new and therefore original context. It also forces one to acknowledge that texts cannot be comprehended completely without reference to other texts and an independent text cannot be created without including it in previous knowledge and experience to enhance reader understanding.

Bassnett (2007:134) also comments on the implications of this approach, noting that: “We still need to be reminded that single events and single literatures cannot be

understood without reference to other events and single literatures, because the way in which we approach the subjects that we study and teach still tends towards isolationism". All of these scholars echo ideas originally penned by Barthes who was one of the first theorists to explore the implications of intertextuality in terms of the role of the author (cited in Graham 2000:13):

We know now that a text is not a line of words releasing a single 'the logical' meaning (the 'message' of the Author-God) but a multidimensional space in which a variety of writings, none of them original, blend and clash. The text is a tissue of quotations drawn from the innumerable centres of culture [...] the writer can only imitate a gesture that is always anterior.

Given this, it would be appropriate to translate according to other related texts which means translators must build their knowledge and experience, working from a strong basis of knowledge about other related texts.

Not surprisingly, intertextuality plays a vital role in Modern Arabic Literature. To cite one single representative example of how literary works by Arab writers are read in relation to other foreign texts, Allen (2006:3) highlights the work of Najib Mahfuz whose novels:

would have been placed, indeed were placed, into an intertextual framework that was grounded heavily, or perhaps exclusively, in the development of the various European traditions of fiction.

On the basis of these comments on intertextuality, it is clear from the translation of the MSAPs that they are an extension of another dependable source that Arabs can

draw upon, specifically the Holy Qur'an, which is considered the most important source of reference for Muslims in the Arab-speaking world and beyond. Take for example the following Arabic proverb:

‘أشأم من داحس’

‘People augur an evil omen from him/her more than Daḥis’

It helps to understand this proverb if it is related to another text with a similar significance. Thus, verses eighteen and nineteen of the Surat Yasin in the Holy Quran have a strong connection with the Arabic proverb above, for they demonstrate that the notion of good and bad omens is inherent in Arab culture. The verses read:

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ -18- قَالُوا طَائِرُكُم مَّعَكُمْ أَئِن ذُكِّرْتُم بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ -19-

These verses have been translated into English as:

The (people) said: “For us, we augur an evil omen from you: if ye desist not, we will certainly stone you, and a grievous punishment indeed will be inflicted on you by us”. They said: “Your evil omens are with yourselves: (Deem ye this an evil omen). If ye are admonished? Nay, but ye are a people transgressing all bounds!” (Yusuf Ali Translation).

Thus, it is evident that this seventh standard of textuality is of great significance to the translation of cultural signs, including MSAPs, since it helps greatly in clarifying the intended meaning of what are often vague and difficult texts. Moreover, the seven standards of textuality reinforce the requirements which translators should meet in order to convey the content of the ST in an acceptable way to the target readers. In addition, they can be of assistance in helping translators to achieve a

perfect translation product. It can be argued that these seven standards are the outcome of translation studies throughout the ages and that they include all the relevant points previously made by translation scholars.

After assessing a range of representative translation theories and approaches, it was concluded that of all the literature reviewed here, the text linguistics model proved to be the most useful when it was applied to the translation of various MSAPs. Consequently, it is strongly recommended that this model, which could be considered to be the product of all the other translation theories, should be applied when translating any type of modern Arabic text, especially those which are particularly rich in cultural references or local colour.

3.6 Conclusion

After an analysis of the translation approaches suggested by Catford, Newmark, Nida, and Beaugrande and Dressler and attempting to apply these to the translation of a sample of MSAPs, it appears that no specific approach in itself can completely resolve the problems encountered by translators when translating these MSAPs. It is suggested, then, that a possible solution is to take what is useful from each approach in order to reach a satisfactory translation that conveys the intended meaning of these proverbs to the native English-speaking public. Following this review of previous literature and assessment of its potential practical utility for translators of MSAPs, the next chapter will explore the concepts of micro and macro levels and will identify the positive and negative aspects they represent in evaluation.

CHAPTER FOUR: PROBLEMS OF TRANSLATION AT MICRO AND MACRO LEVELS

Translation starts with a 'translation unit' (which is not to be understood in a strictly scientific sense, but as an intuitive entity consisting of a word or small group of words that translators deal with at the micro-textual level – in our experience the intuitive nature of the definition has not caused problems for trainees). It is read. Its meaning is inferred from the text as a meaning hypothesis. This hypothesis is then checked for plausibility on the basis of the translator's existing linguistic and extra-linguistic knowledge (Dancette 1994:108).

4.1 Introduction

As our analysis of approaches to translation demonstrated in Chapter Three, since the 1960s a number of scholars have focused their attention on the translation process, contributing to the development of procedures and techniques that can assist translators and translation trainees to overcome the obstacles they face in producing a natural translation performance and when dealing with cultural signs in particular.

The quality of a translated text may be evaluated for a number of reasons including judging the appropriateness of the TT for its readers and use; assessing language competence, and establishing levels of intercultural awareness. This chapter examines previous research regarding translation errors and their evaluation, and

how this evaluation of the TT can be used to greatly improve the accuracy of the translation process performance by translation trainees and students. With these reasons in mind, the chapter will start by analysing and evaluating those translation problems which occur at the micro level including syntax, semantics and stylistics, and will then proceed to discuss macro level problems focusing on situation, context and setting.

This chapter also lays the foundations for my own study which analyses and evaluates the performance of a sample of Libyan students at the University of Garyounis using a framework which assesses their translation of a number of MSAPs in terms of micro and macro level errors. This type of scrutiny of the work of translation students using a micro and macro level framework to analyse, criticise, and evaluate their performance can be used to help formulate strategies for dealing with the deficits which they face when they attempt to render texts from their own language into another TL and to assist them to avoid such errors in the future. Nord (2005:181) stresses the importance of translation teachers using translation criticism to identify, classify and evaluate translation errors “in order to develop methods of error prevention and error therapy”.

Although translation scholars have developed a number of methods which can be used to assess performance by translators, according to Hatim and Mason (1997:197) there is still work to be done in this area:

The assessment of translator performance is an activity which, despite being widespread, is under-researched

and under-discussed. Universities, specialized university schools of translating and interpreting, selectors of translators and interpreters for government service and international institutions, all set tests or competitions in which performance is measured in some way. Yet in comparison with the proliferation of publications on the teaching of translating - and an emergent literature on interpreter training - little is published on the ubiquitous activity of testing evaluation.

Hatim and Mason, then, support the need for research on the assessment and evaluation of translations made by translation trainees. The above quotation also draws attention to the fact that it is essential to analyse and assess the quality of translators' performance and in this respect, House (1997:1) makes an important point when he states that: "Evaluating the quality of a translation presupposes a theory of translation. Thus different views of translation lead to different concepts of translational quality, and hence different ways of assessing it". In addition, in the commercial context, evaluation can be an important factor both when choosing from potential translation alternatives or when amending choices within the text as global message (Adab 2000). Sagar (cited in McAlester 2000:234) raises a further important consideration when he stresses that: "A translation has to be assessed [...] in terms of the adequacy of a text for its intended purpose and the cost effectiveness of the method of production".

On the one hand, then, it is useful to assess student translations in order to provide remedies for the errors they make when they translate, in the hopes that this will help them to avoid such mistakes in further translation attempts. They would otherwise face many difficulties. It should be stressed that this approach also has

advantages over previous attempts to evaluate translation solely in terms of accomplishing a perfect translation which can be read satisfactorily by the target readers. On the other hand, research into evaluating student translations, then, can be of broader importance in relation to the development of concepts of translation quality.

Regardless of any procedures that have to be followed, the target reader has to receive a text that looks like the ST. He/she will not take into account whether the TT they are reading has been rendered by a professional or a trainee. What he/she expects is a TT equivalent of the ST. This equivalence should be at the level of the linguistic surface features as well as the contextual and environmental aspects of a text. As Nord (1992:39) confirms:

When the target recipient receives a text B as a 'translation' of a text A, he/she expects a certain resemblance to exist between A and B; and this expectation is based on a (culture-specific) concept of translation specifying what kind of relationship should exist between a text that is called a translation and the other text it is said to be a translation of.

In addition, selecting the functional approach for translation practice will have a significant impact on the teaching of translation or translator training for two reasons. Firstly, the linguistic characteristics of a given text are determined by the situation in which the text is used. For instance, in translation classes, teachers often ask students to translate the ST without specifying the situation for which the translation is needed. Consequently, translation students and translation trainees make grammatical mistakes even in their mother tongue language that they never make in spontaneous intralingual communication. Experience has shown that when

a prospective communicative situation is clearly defined, linguistic mistakes are less common. Thus, a language task which defines the intended functions of the TT can be expected to decrease the linguistic mistakes in student translations. Secondly, by contrasting the target situation, which is described in the translation assignment with the functional analysis of the ST in its own communicative situation, potential translation difficulties can be spotted in advance. This process enables translation students and translation trainees to enhance their translation strategies for the solution of a translation problem in a way that is aimed at translating the ST as one unit and not as a series of individual units such as words or sentences (Nord 1994).

The translation errors made by students are evaluated by comparing, analyzing and judging the source MSAPs with their translations. This process will show if the students' translated proverbs have managed to maintain the same quality and convey the effect and intended meaning of the ST proverbs. Before discussing the notion of micro and macro level errors which will be used to analyse the student translations of the MSAPs, it would be useful to explore the notion of translation errors and how they may be evaluated.

4.2 Translation error assessment

In this context, translation error assessment is a process that explores in-depth the mistakes which are made by translation students and translation trainees. In general terms, the concept of translation error assessment has a long history, with Sels (2009:62) tracing this back to at least the fourteenth century when translation was undertaken of Greek manuscripts into Slavonic.

A translation error is obviously an error that can be traced back to the moment of translation from Greek into Slavonic, as opposed to secondary mistakes, which occurred in the course of textual transmission. However, when all the manuscripts contain the same error, the difference between a primary (translator's) error and a secondary (copyist's) mistake cannot always be easily made.

Many scholars in the field of translation studies have highlighted the significance of evaluating translation errors and assessment. King (1997:251) makes an important point about the way in which translation evaluation is carried out, noting that:

Translations are evaluated every day, by examiners grading students or job candidates [...] Yet there is no general accepted standard way of carrying out an evaluation: most frequently, what is involved is an intuitive judgement, based on knowledge of the languages in question and, perhaps, previous experience of translation.

King's point is an insightful observation. When a translation is submitted to evaluation, this should not be based on intuition alone but rather there should be based on a framework developed from relevant studies which have focused on how translations may be analysed and examined with the aim of reducing errors in future translation processes.

McAlester (2000:230-231) echoes King's sentiments, pointing to the lack of systematic procedures in place for evaluating the quality of translation in the academic context and amongst accrediting bodies:

One could reasonably expect that the methods used by university departments and accrediting bodies in evaluating translation quality would show considerable agreement as to the most suitable procedures employed. One could also expect these to be defined in explicit terms; and to be based on the findings of a solid body of research on the subject. In actual fact, we find that methods vary considerably between one accrediting body and another, between one university and another, even between different departments of the same university, indeed even between colleagues in the same departments.

Having analysed translation performance in terms of register, pragmatic and semiotic errors, Hatim and Mason (1997) found themselves at an impasse where it was not possible to establish a specific set of rules to show how such errors could be evaluated. They came to the conclusion that there is: “An urgent need to broaden the discussion of translation errors and to invoke more context-sensitive models when identifying, classifying and remedying them” (ibid.: 178). A range of models based on a variety of approaches have been developed by various researchers in an attempt to respond to the need for improved error evaluation classification which is of great assistance in the field of translation evaluation. Senders and Moray (1991:81-82) argue that it is crucially important for evaluators of translations to be able to describe and classify because: “There is an intimate relation between the way errors are classified, the way their occurrence is explained, and what can be done to reduce their frequency or their consequences”. The following section identifies some of the approaches which have been taken to error classification in this field.

According to Nord (1997) translation errors can be classified into four types. The first of these she labels as pragmatic translation errors and this type of error is caused by inadequate solutions to pragmatic translation problems such as the need for the orientation of the TT receptor. The second type concerns cultural translation problems and these are generally the result of inadequate decision-making regarding the reproduction or adaptation of culturally specific conventions. The third type consists of linguistic translation errors, which are caused by inadequate decision-making in translation when the focus is on language structures. These often appear as a consequence of deficiencies in the translator's competence in the SL or TL. The fourth and final type, text-specific translation errors, are related to text-specific translation problems like the corresponding translation problems, and can usually be evaluated from a functional or pragmatic point of view.

Unlike Nord, Chan Sin-Wai (2004:249) offers a translation-error classification system which is based on just two major categories: "Those violating the norms of the TL, such as grammatical mistakes, wrong usage, inappropriate register, etc. and those misrepresenting the ST, such as textual omission, mistranslations, and unjustified additions".

Gile (2009:118) claims to have developed a different type of conceptual framework for error analysis in translation that focuses more on extralinguistic knowledge and methodological issues rather than on surface linguistic features or psycholinguistic aspects. She argues that her model is based on the fact that: "The vast majority of errors found in translations can be ascribed to insufficient pre-existing linguistic or

extralinguistic knowledge [...] or to faulty implementation of a few translation steps”.

A different way of looking at error classification is to distinguish between binary and non-binary mistakes and this approach is favoured by a number of translation studies’ scholars and teaching practitioners including Pym (1992), (Hatim 2001) and Kussmaul (1995). Pym (1992) explains the concept of binary and non-binary errors and the implications that this has for evaluating translations thus:

A binary error opposes a wrong answer to the right answer; non-binarism requires that the TT actually selected be opposed to at least one further TT, which could also have been selected, and then to possible wrong answers. For binarism, there is only right and wrong; for non-binarism there are at least two right answers and then the wrong ones (ibid.:282).

It is clear that this approach also has implications for the teaching of translation (Hatim 2001). An approach based on binarism emphasises that there is only right OR wrong; that is to say, there are no other possible alternative answers. A non-binary approach encourages comparison of alternative versions and more fruitful discussion of errors. A non-binary approach to teaching translation is favoured by Kussmaul because, according to him: “It provides us with more objective standards than the binary language teaching approach” (1995:129). More will be said about the binary/non-binary approach to teaching and evaluation later since this forms the conceptual basis for the error assessment methodology used in this study.

Although it is important to analyse students' translation performance in attempting to help them avoid repeated errors in the field of translation, Farahzad (1992:271) notes that there is a need for further research in this area:

Today translation course are offered at many universities and institutions worldwide; course syllabuses are designed to help train efficient translators in a wide variety of fields, and there are excellent textbooks for such courses. Yet little work has been done in the field of assessing students' (or trainee's) achievements at the end of the courses, presumably because improvement is taken for granted.

As mentioned previously, using concepts from translation theory can be of assistance in evaluating and assessing student translation errors which occur at micro and macro levels of the translated text. It is also the case that theories and translation approaches often originate from and are informed by consideration of translation errors and difficulties in an attempt to provide suitable solutions to translation problems.

In addition, in order to produce satisfactory translation, it could be argued that it is important to tackle the shortcomings of both translation students and translation teachers. Lörcher (2010) argues that the first step in dealing with this matter is to ensure translation students are sensitized to the inadequacies of those translations which are produced mostly by an exchange of signs (sign-oriented) as opposed to those which are sense-oriented. Normally, one of the main causes of the failure to produce sensible equivalence of ST is that foreign language learners approach their translation in a sign-oriented way, failing to actively monitor the sense of what they write in their translations. When translation students are asked to read their own

translations, they often find it hard to believe that they have produced a text in their own language containing a high number of grammatical and stylistic errors, which they would not usually make in their mother tongue. These shortcomings in the TL texts are caused by students' sign-oriented approach to translation which prevents any checking of the sense of the TL language text they have produced. It is, therefore, a good step forward to advocate a sense-oriented translating approach which encourages translation students and teachers to focus more on ensuring that the translated text they produce makes sense as a piece of TL text.

Corder (1981:10-11) emphasizes that systematic error analysis is of value to three different groups:

First to the teacher, in that they tell him, if he undertakes a systematic analysis, how far towards the goal the learner has progressed and, consequently, what remains for him to learn. Second, they provide to the researcher evidence of how language is learnt or acquired, what strategies or procedures the learner is employing in his discovery of the language. Thirdly (and in a sense this is their most important aspect) they are indispensable to the learner himself, because we can regard the making of errors as a device the learner uses in order to learn.

Mauriello (1992:67) also emphasises the usefulness of translation analysis for students on the grounds that it will help them to “acquire a good habit, namely that of defining a translation strategy for each text to be translated, before actually getting down to the task”. This means training translation students to conduct a systematic examination of any type of ST before rendering this into the TL, and also

asking them later to analyze the nature of the errors committed in this translation task.

It is argued in this study that the use of a cultural-based text type i.e. MSAPs will be particularly revealing in terms of error analysis. It is worth noting here that in my experience that the translation of cultural-based text types has a tendency to produce more serious mistakes than is the case for scientific or other types of text. Newmark (1998:190) explains that the seriousness of these translation errors is aggravated by the particular nature of such cultural texts because: “The individual words and the style of language used, as opposed to the facts, are more important in literary than in most non-literary texts”. Therefore using MSAPs will facilitate an investigation of students’ translation performance which will compare their translations in the TT to the ST in order to identify their errors. The results will be used to provide feedback to students on ways to help them to improve their future efforts.

Despite the fact that a number of scholars have advocated the notion of translation error analysis in theory, it seems that in practice none of them have been able to provide a wholly adequate framework which is suitable for the purposes of analysing the errors of trainees, amateurs and translation students when they translate from SL into TL. However, in this respect, Kussmaul’s (1995:149) suggested method for analyzing such errors appears to be the most workable and effective one in the translation field so it is worth examining this here in some detail. Kussmaul argues that there are essentially two aspects of text analysis: pragmatic and semantic analysis. In both cases he favours adopting a functional approach because in his opinion: “The function of a translation is dependent on the

knowledge, expectations, values and norms of the target readers, who are again influenced by the situation they are in and by their culture”.

He also highlights the importance of attempting to produce a systematic classification of the errors committed by translation students since this will prove useful in assisting students to clarify those particular areas which they need to concentrate on. At the same time, the results of this analysis can be used by the teacher who will be able to work out which aspects and areas that he/she should focus on in the translation curriculum. Thus, for example, if most of the students are observed to have errors related to word meaning, he/she may consider spending more time on semantic analysis (Kussmaul 1995). Error analysis can prove beneficial not only to students of translation but can also help trainee translators and practitioners diagnose their own shortcomings in particular areas, for example that of rendering cultural texts such as the MSAPs.

Micro and macro level assessment of errors has been used in this study to analyse the translations of a sample of Libyan students at Garyounis University in Benghazi. At the level of micro assessment, much of the focus will be on syntactic, semantic and stylistic errors, given that they are considered the types of errors that are committed most frequently by translation students, occurring when students attempt to render ST from their own language, Arabic, into the TL, English. Assessment of macro level errors, on the other hand, deals with the extra-linguistic features found in the MSAPs, and with intended meaning.

As Wilss (1996) has noted, a translator is required to spend a significant amount of time dealing with micro contextual problems. This is because many STs contain phenomena such as semantic vagueness, syntactic complexity, prepositional phrases, adjective and noun collections, lexical gaps, metaphorical expressions, wordplay, string compounds, etc. In this case, it becomes obvious that the solutions found to micro problems can be generalized to a limited extent. To deal with problems at the macro contextual level, on the other hand, the translator requires a strategy that is oriented to the totality of the ST. In other words, a translator needs to have a very clear idea of the nature of the content of the SL text, its communicative purpose, and intended target readership.

4.3 Micro Level Translation Errors

The importance of culture-related factors in translation has already been established in Chapter Two, and in the following sections of this chapter, the emphasis shifts to focus on the differences between English and Arabic in terms of their respective linguistic textual features. According to Nord (1992:46):

The structural differences between two languages in lexis, sentence structure and suprasegmental features give rise to certain translation problems which occur in every translation involving this pair of languages, no matter which of the two serves as SL and which serves as TL [...] contrastive grammar and some approaches to a kind of 'didactic translational grammar' (See Raabe 1979) provide valuable help in solving these problems.

This discussion begins by considering the micro level translation errors i.e. those which are the result of structural differences between SL and TL at the level of

syntax, semantics and style. The findings of this chapter with regards to these differences will form part of the analysis of the student translation of the MSAPs, which will be presented in Chapter Five. The overwhelming majority of translation students and translation trainees do not succeed in reproducing the exact equivalent surface features of the SL in the TL. This is especially true when they render from one language into another that is unrelated in terms of syntax. The most severe mistakes are likely to take place when students are asked to translate from their own mother tongue into a foreign language. In the case of this study the SL is Arabic and the TL English. Kussmaul (1995:143-144) notes that syntactic errors are one of the most frequent types of error committed by students, taking the form of: “use of tenses, prepositions, word order, idioms, collocations etc.” and these are addressed first.

4.3.1 Syntactic translation errors

Before classifying the types of syntactic translation errors which are likely to be made by students, it is worth considering exactly what is meant in this context by syntax. Matthews (1981:1) notes that the literal meaning of the term is ‘arrangement’ or ‘setting out together’ and that “Traditionally, it refers to the branch of grammar dealing with the ways in which words, with or without appropriate inflections, are arranged to show connections of meaning within the sentence”. Like Chomsky, Matthews’ definitions of syntax refer to the study of the relationship between the elements that join a text and formulate them as a sequence that combines words together. According to Luraghi and Parodi (2008:1), syntax can be thought of as: “The architecture of sentences or the principles governing the way in which words and constructions are combined to form sentences”.

It is generally agreed that syntactic problems can create significant problems in the process of translating between Arabic and English because the grammatical structures of these two languages are completely different from each other and the components of a sentence in the Arabic language often differ very greatly from the elements which are in the English one in terms of sentence structure, clauses, prepositions, gender, numbers, etc. Darwish (2010:66) provides a good example of the impact of these differences: “In a language such as Arabic, cohesion is generally achieved syntactically, using explicit grammatical cohesive devices. English in contrast relies mostly on semantic relations to achieve cohesion”. Darwish further notes that this has particular implications for the translator: “To achieve optimality in translation, the translator must learn to apply a variety of techniques in the translation process that take into account these differences” (ibid.:66).

With regard specifically to the difficulties of translating between Arabic and English, Ghazala (1995:32) comments: “The most serious mistake which students should be warned against in the first place is their wrong presupposition that English grammar is identical with Arabic grammar, and, hence, can translate each other in a straightforward way”. As the analysis of data regarding the process of translating MSAPs in Chapter Five will demonstrate, certain grammatical elements cause particular problems for students because they seem unaware of differences in syntax between SL and TL. This leads to translations which at the very least cause puzzlement and at worst appear nonsensical to the English-speaking target readership.

Sentence structure is one of the areas of syntax that proves difficult for students. According to Crystal (1997:347), a sentence can be defined as “the largest structural unit in terms of which the grammar of a language is organized” and word order within the sentence is one aspect in which Arabic and English differ from each other very considerably. Arabic is considered a verbal language, meaning that its word order typically follows the pattern: Verb + Subject + Object (V+S+O). English, however, is considered to be a nominal language in terms of its sentence order normally proceeds in the order of: Subject + Verb + Object (S+V+O). It is not surprising then that as Aldebyan (2008:7) observes: “Forcing the word order of Arabic on English will result in grammatical structures which would obviously lead to a distorted message”.

To illustrate this point, let us consider the following MSAP:

يجري بُليق ويذم

Here the proverb starts with a verb, **يجري** (**runs**), followed by the subject **بُليق**, Bulaiyq (is the name of a mare), and with the object last **يذم** (**is disparaged**). If an attempt is made to render the above proverb into English, the word order would have to change completely from V+S+O to S+V+O. Consider the following example:

Bulaiyq runs and is disparaged!

If students may fail to notice this difference in word order between the two languages their translations will look abnormal to the target receptors.

The expression of number is another area of syntax in which Arabic and English differ significantly. Unlike English which has the categories of singular and plural,

referring to one and more than one, Arabic has three ways of expressing the number of things and names: singular, dual, and plural. Dual means that there is the concept of 'two only' as explained by Cowan (1958:17):

In colloquial Arabic the dual is almost confined to periods of time and the dual parts of the body but in written Arabic it must be used to express two things of a kind. The nominative dual ending is **أَنْ** /āni/ and the accusative and genitive ending **يُنْ** /ayni/ is added to the singular of the word after removal of the case ending.

This means that when students render a MSAP containing a dual form into English they should be aware that there is no counterpart in English. If not, it will cause a wrong syntactic translation, and that it may or may not be necessary to convey the precision expressed in the Arabic SL in the English TT. With reference to the MSAP referred to above this contains a dual form in the word **خفي** which means 'two shoes':

رجع بخفي حنين

In English, however, it would sound unusual in this context to specify 'two shoes' and preferred usage would be simply 'shoes' or 'a pair of shoes'. (In other instances, 'both shoes' might be an appropriate translation). As a result, in this case it would be preferable not to render the dual form of the ST by adding 'two' in the TT. An appropriate translation of this proverb would be: 'He came back with the shoes of Hunyin'. Consequently, when rendering a MSAP that contains a dual into English, the translator should take into account the uses of the dual form as distinct from the plural.

Another complex issue concerning syntactic translation problems involves the usage of tenses. English has a large range of verbal tenses, while in Arabic there are two main aspects of a verb: complete or incomplete action. Arabic does not express the time of an action in exactly the same way that English does (Abu-Chacra 2007). Arabic tenses are best regarded as different aspects of observing an event in terms of an opposition between a stated fact (complete) and an event that is continuing or in preparation (incomplete). English has many tenses to express the past (simple past, present perfect, past perfect, and past perfect continuous) whereas Arabic has only the past simple tense to express all actions which occurred in the past. The fact that English has more grammatical categories for tenses than Arabic means that a degree of arrangement is required in order to match up the very formalised tense and aspect structure peculiar to the respective languages (Shamaa 1978). This divergence between the two languages can pose considerable challenges for translation students.

As mentioned previously there are differences in sentence structure between Arabic and English and this also applies to the placing of adjectives. Whereas in English, the adjective precedes the noun, in Arabic, the Arabic adjective cannot precede the noun to which it refers. Consider the following phrase:

فتاة جميلة

Rules of Arabic word order mean that the adjective **جميلة (beautiful)** must follow the noun which in this case is **فتاة (a girl)**. Students must remember that when translating into English that the noun+adjective pattern of Arabic (i.e. **a girl beautiful**) must be reversed to follow the adjective+noun syntax of English (i.e. **a beautiful girl**). The problems of translating adjectives become even more complex when more than one

adjective is involved since English structure allows for a series of adjectives in one sentence but does not.

4.3.2 Semantic translation errors

Semantics, according to Saeed (2003:3), “is the study of meaning communicated through language”. Crystal (1980:315) identifies a range of linguistic features covered by the broad heading of semantics including synonymy, collocation, polysemy and monosemy and other important aspects of a text, all of which have the potential to affect translation quality. According to Newmark (1988a: 39): “Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original”.

4.3.2.1 Problems posed by Synonymy in Translation

A synonym, according to Merriam-Webster’s dictionary (1984:24a) is “One of two or more words in the English language which have the same or very nearly the same essential meaning”. Nilsen (1975:141) argues that technically speaking, there are two kinds of synonymy: “One kind is transformational, which results from grammatical changes in the sentence. The other kind is lexical, which results from a use of different words”. It is the second type which is of principal interest here because translation students are more likely be confused by individual words, rather than on the grammatical level in synonymy. This is because they will face the problem of whether they have chosen the exact right word or not. However, it can reasonably be assumed that this problem could be resolved by considering the context of in which the word appears. Desai (1991:128) supports this idea by stating

that: “the resolution of [...] semantic ambiguity has to be dependent on the domain specific knowledge”.

Ghazala (1995) further distinguishes between two types of synonymy. The first type, an absolute synonym, means that lexical items are completely identical in meaning. The second type, near or close synonyms, are words that are related to one another in meaning. In his analysis of equivalence in semantics and style, Bell (1991:6) argues that absolute synonymy does not exist, even between words and expressions in the same language. Certainly synonymy between ST and TT words can often be difficult to achieve. For example, In some Arabic dialects, the phenomenon is even clearer. For instance, ‘لغة’ is only used to refer to a language that is often used in writing. Both English and Arabic, therefore, qualify as ‘لغة’. The word ‘لهجة’, on the other hand, can only apply to languages that are not usually written. We can deduce, then, that Sudanese colloquial Arabic, and a language such as Dinka, which is spoken by approximately two million people in the Southern part of Sudan, are both classified as ‘لهجة’ (Dickens et al.: 2002). As noted above, students translating from English may fail to translate a word properly due to the fact that one word can sometimes have multiple meanings. As Nilsen (1975:20) explains:

In writing there might be confusion caused by homographs which are words written with the same characters but having different meanings and different origins. [When] homographs are pronounced the same, it is appropriate to also call them homophones. The nouns ‘bank’ as in “I’m putting my money in the bank,” and “She was sitting on the river bank,” are both homographs and homophones because they are written and pronounced the same.

In certain instances, translation students may find it confusing to determine whether they have selected the appropriate word or not. Let us take as an example the English word 'spring' which has multiple meanings. The following sentence displays the range of usage of this word in different contexts, with each occurrence having its own distinct meaning:

I saw a spring near a spring in the spring. It springs like a spring.

Thus the challenge lies in this instance in choosing the appropriate word to establish the intended meaning which can only be inferred from the context in which the word is used. A student trying to translate the above English expressions would have to take the context into account in order to produce the following translation:

لقد رأيت غزالا بالقرب من الينبوع في فصل الربيع، وقفزاته تبدو مثل النابض

Kussmaul (1995:56) notes the importance for translators of choosing lexical items: "To pick out the meaning of a polysemous word which fits into context is certainly the first step to a good translation. The next step would be finding an adequate equivalent". As the above example demonstrates, picking out the correct semantic equivalent according to context plays an important role in specifying a suitable equivalent for a word. However many translation students may still struggle to produce an appropriate equivalent word according to its context.

The data analysis in Chapter Five will address both absolute and lexical types of synonymy since translation students might face complications attempting to differentiate between words that seem to have the same meaning, even though in fact they are not exactly the same. Based on the above discussion, one might conclude then, by saying that synonymy and related phenomena such as homographs

and homophones, are another potential source of difficulty in not only the translation process, but also in communicating the intended meaning for the reason that translation students recognise what is called ‘the general meaning’ of a word, and they render it according to that general meaning, when they need to pay more attention to the particular context in which it appears.

4.3.2.2 Collocation

Collocation is one of the core features of language which falls within the domain of semantic errors that students of translation might be liable to make and needs to be given due attention when studying translation from Arabic into English and vice versa in both theory and practice. According to Dickins (2002:71):“The term ‘to collocate’ means ‘to typically occur in close proximity with’; hence a ‘collocation’ is an occurrence of one word in close proximity with another”. Bell (1991:97) sees collocation as a sequence of words that combine together to make sense. He states that collocation is: “The basic formal relationship in lexis: the chain (or syntagmatic) relationship between items”. Collocations occur in different kinds of discourse such as in the media, everyday speaking, in politics and economic issues. Abdul-Raof (2001:28) notes that certain words “occur and co-exist only in conjunction with their mates in a special linguistic environment”. For example, the Arabic word ‘يَعْوِي’ (‘to howl’) is usually collocated with ‘ذئب’ (‘a wolf’); ‘يَبْحُ’ (‘bark’) with ‘كلب’ (‘dog’) and ‘فَتَّاكُ’ (‘lethal’) with ‘سلاح’ (‘weapons’) and so on. In spite of the fact that collocation is semantically transparent, many collocations cannot be rendered from SL into TL literally. Seretan (2011:116) adds, “The choice of the “right word” to use in the TL is often a subtle process, with crucial implications on the translation quality”. The task of translators is to acquire a very thorough knowledge of the TL that they wish

to render to; otherwise, a lack of competence may cause significant translation mistakes.

The problem of collocation is that it operates with two or more lexical items that take place together in different contexts in one language. The English collocation, for instance, 'jump to a conclusion' is a symbolic connection between jump, which means to skip, and conclusion, which means an end of something. However, when these collocated metaphors are rendered into Arabic, they create epistemic dissonance in the TL. Darwish (2010) reports that some Arab journalists have translated this English metaphorical collocation as 'يقفز الى النتائج', which literally means 'to jump to the results', a meaningless phrase since 'يقفز' ('jump') and 'نتائج' ('results') do not collocate to produce a suitable metaphor in Arabic.

It can be said that collocations play a vital role in language, adding aesthetic dimensions to it. The challenge here is to ensure that the Arabic text contains the same aesthetic features as the English text. For instance, there are English collocations that do not have their identical counterparts in Arabic in terms of reflections, such as 'peaceful death' ('موت هادئ'), 'great pleasure' ('سعاده غامرة'), 'bad news', ('أخبار سيئة'), etc. In this case, the suggested Arabic equivalents cannot be viewed entirely as collocations. Rather, they can be thought of as semi-collocations or simply translations (Ghazala 1995). Very clear evidence of Ghazala's claims can be found in the Arabic collocation expression, 'مدخن مدمن' made up of two words each of which has its own meaning. However, when they are put together as a sequence they give a collocational meaning that these words cannot render

separately. The intended meaning can be conveyed by providing its nearest English language collocation equivalent namely 'heavy smoker'.

If translators do not have a thorough knowledge of English collocations, they are liable to create odd-sounding or possibly nonsensical expressions when translating from Arabic into English. For example, students may produce a nonsensical translation of the Arabic collocation 'يلقي محاضرة' into English if they render it too literally as 'throw a lecture', which does not exist in the TL. Translation students are advised to make small changes to the translated collocation phrases in order to match the expectations of the TL readership. Consequently, it would be appropriate if the above Arabic collocation 'يلقي محاضرة' were translated into English as, 'to give a lecture' in order to meet the TL requirements and to reflect the usual linguistic structure used.

Baker (2011:54) provides an interesting account of her attempt to render the English legal collocation 'Law and Order' into Arabic, and illustrates how linguistic differences can reflect underlying cultural concerns: "Law and order is a common collocation in English; in Arabic a more typical collocation would be al-qānūn wa al-taqālid ('law and convention/tradition'). The English collocation reflects the high value that English speakers place on order, and the Arabic collocation reflects the high respect accorded by Arabs to the concept of traditions".

Kussmaul (1995:17) cautions translators to be:

More aware of the fact that collocations differ between languages. It should be the task of contrastive linguistics to provide methods and the task of lexicography to provide material for this problem area. The biggest problem, however, is that a translator without sufficient linguistic sensitivity will not notice these things at all. The role of an effective translator, therefore, is to notice these differences and to know how to deal with them.

4.4 Problems at Stylistic Level in Translation

Style is another important consideration in the translation process which students should not ignore since stylistic changes in the discourse may affect the meaning for the TT receivers. Farahzad (1992:278) points out that as is the case for cohesion, stylistic elements including the choice of words, the grammatical structures used, etc. are spread throughout the text forming an integral part of this. When the ST is fairly neutral in style, this poses fewer problems than in cases when the preservation of style is important e.g. in literary texts. According to Crystal and Davy, cited in Jeffries and McIntyre (2010:1), style “can vary according to such factors as, for example, genre, context, historical period and author”. Ghazala (1995:201) therefore stresses the significance of style in translation as follows: “Style [needs] special attention and is regarded as a part and parcel of meaning: if we attend to it, we attend to meaning in full, but if we ignore it, we ignore one part of meaning”.

Another point which merits discussion here is the fact that Arabic language style can be affected by influence from European languages since many Arabic-speaking intellectuals move continuously back and forth between Arabic and English, and a great part of their reading is in translations from English which are often done using computer programmes. These influences can be divided into two types. The first

type is composed of direct calques in which one sees finds component by component translation into the TL of phrases and idioms from the SL. Obvious examples of calques can be found in phrases such as الحرب الباردة (the Cold War), بريطانيا العظمى (Great Britain), لعب دورا (to play a role) and أخذَه بِمَحْمَلِ الجَدِيَّةِ (to take seriously). The second type of interference is referred to as distributional changes, and because constructions similar to those of English are favoured by the translator, this results in an overall shift of style. This is usually caused by a heavy volume of literal translation, when the translator chooses from the available structures in Arabic those constructions that are similar to the original. Thus the inexperienced translator has a tendency to render verbs into verbs, and nouns into nouns which can cause an increase in the ratio of verbs and nouns. He/she may also translate adverbs into adverbials such as تدريجياً (gradually), بجدية (seriously), and prepositional phrases such as بالتفصيل (in detail), and برفق (tenderly) (Bateson 1967).

The syntactic structure of a given language signifies its linguistic patterns; the constituents of these patterns are lexical items of different grammatical functions, for example, nouns, adjectives, particles, verbs, etc. In spite of the fact that a range of words can be employed to provide effective and inspiring styles, it can be then that certain stylistic and syntactic properties are language-specific and may not be shared by another language. Therefore, style and syntax can stand side by side in order to achieve the desired communicative goal whose meaning would not have been accomplished through an ordinary simple syntactic pattern. Abdul-Raof (2004) argues that meaning and style are inextricably linked to form a meaningful text. In his book, Arabic Stylistics (2001), Abdul-Raof further supports the claim that syntax and style are intricately linked to each other, and one cannot provide a

good style of language unless he/she considers the syntactic features of a given language. In this regard he (2001:145) says:

In our stylistic analysis of Arabic, we need to account for the various types of sentence structures employed in a given text. We need to see the sentence structure choices a given writer makes, i.e., whether the writer uses basic or derived sentences, verbal or nominal sentences, passive or periphrastic passive sentences, compound or complex sentences, parenthetical or interrogative sentences.

Not surprisingly, then, one of the stylistic features that can cause problems in the process of translation from Arabic into English and vice versa is passivisation. Nida and Taber (2003:204) offer the following definition of the passive voice as a linguistic feature, referring to it as: “That grammatical form of a verb and/or a clause in which the grammatical subject expresses the semantic goal and the semantic agent is expressed either by an agent complement or by nothing; opposed to the active voice”. Nida and Taber (2003:204) further note that “Many languages have no passive voice, and in translating a passive voice into such languages implicit agents must be made explicit”.

In order to make their definition of passive voice clearer, consider the following sentences:

Active: Someone stole the car.

Passive: The car was stolen by someone.

The above example shows how the passive voice operates: the object in the active sentence, namely, ‘the car’, becomes the subject following the passivisation process,

and the grammatical structure of the verb ‘was stolen’ agrees with the subject ‘the car’, the verb also having been changed into the past participle in order to be viewed as the passive voice. Unlike English, however, the passive voice in Arabic can be structured simply by making a change in the internal vowels within a particular verb as Holes (2004:317) explains:

The passive of a verb in MSA is regularly formed by a change in its internal vowelings, for example, Pattern I qatala ‘he killed’, qutila ‘he was killed’, Pattern X staqbala ‘he greeted, met’, stuqbila ‘he was greeted, met’. Patterns V and VII of some verbs are also used with passive, pseudopassive, or reflexive meanings, often in particular extended or metaphorical usages, for example, takawwana ‘to be formed out of’, ‘consist of’, ta’arrada ‘to be exposed to, expose oneself (e.g., to a danger); nfataha ‘to become or get opened, to open oneself (e.g., to outside influence); and nsahaba ‘to be pulled out, to withdraw (of troops)’.

However, passivisation in MSA can be used in two different ways: if an action is already known and, in contrast, if the doer of an action is not known. A clear example of the usage of the passive voice in a sentence in which the doer of an action is already known can be seen in the Quranic verses:

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

‘Fasting is prescribed to you as it was prescribed to those before you’. (AL-Baqara Chapter)

In this instance for Muslim readers, there is no need to mention that Allah is the agent who has prescribed fasting since this is already clear.

The other kind of passive voice is one common to both English and Arabic which is used to state an action where the agent is unknown. For instance, 'السيارة سُرِّقَتْ' ('**the car was stolen**'). Here, the passive voice is employed since the doer of this action is not known. Nevertheless, it is the case that Arabic always prefers the active rather than the passive voice to identify the doer of an action if the agent is specified. In this regard, Haywood and Nahmad (2005:143) argue: "It is not correct to use the passive in Arabic when the doer of the act is mentioned, particularly if a human being is mentioned in this capacity. Thus, "Hassan was struck by Zaid" must be turned into "Zaid struck Hassan", or "Zaid was the one who struck Hassan". Thus although the passive and active voice are used in both Arabic and English, the role of the translator is to assess those instances in which he/she must use the passive voice. As the examples described above show, if the translator judges incorrectly at the stylistic level, at best the result will sound unnatural, at worst it will create comprehension difficulties for the target readership.

Another issue that can be raised under the general heading of style is 'repetition' which at its most basic involves using the same words in a sentence or a phrase in order to express an idea. According to Tannen (2007:101), repetition is the utterance of words that do not happen in isolation to express an idea. In this regard she postulates:

Utterances do not occur in isolation. They echo each other in a "tenacious array of cohesive grammatical forms and semantic values," and intertwine in a "network of multifarious compelling affinities." One cannot therefore understand the full meaning of any conversational utterance without considering its relation to other

utterances --- both synchronically, in its discourse environment, and diachronically, in prior text.

However in Arabic, repetition plays a vital role at a number of linguistic levels, and is one of the significant features of much Arabic rhetorical discourse. Dickins et al. (2002:112) conclude: “As with lexical item repetition, it will be seen that English tends to go for variation in phrases, while Arabic frequently prefers repetition”. However since repetition is much less welcome in the English language, this aspect of style can cause translation problems for students when they attempt to render texts from Arabic into English.

The key difficulty tends to be that when the repetition which occurs naturally in Arabic is translated into English it can create an unnatural-sounding result since repetition in English is generally avoided as a matter of stylistic performance. Let us consider the following MSAP:

بيدي لا بيدك يا عمرو،

In this example, the words يد (a hand), and ب (by), are repeated in order to express an idea that cannot be expressed unless these words are repeated in order to reinforce its significance. However, when the above MSAP is rendered literally into English, it sounds redundant and tedious:

‘It is not by my hand, ‘amr, but by your hand!’

when it could be rendered more naturally as:

‘It is not by my hand, ‘amr, but yours’

The translators’ duty is to take responsibility for producing a translation that sounds natural and comfortable for the TT receivers without abusing the norms of style as Muhawi (2004: 80) underlines:

For the translator the assumption of responsibility to an audience therefore connotes the production of a text that reads comfortably and sounds ‘natural’ without either violating the norms [...] as generally recognised within the target community or destroying the features that endow the original text with its particular quality.

Although Mutawi was originally referring specifically to the translation of folk tales, his point has much broader implications and translators should aim whenever possible to keep the stylistic features which would be expected by Arabic or English readers as appropriate.

4.5 Macro Level Translation Errors

4.5.1 Situation

Greenall (2006:72) notes that there has been a shift in emphasis in theoretical approaches to translation, commenting that:

Since traditional translation theory most often relies on traditional linguistic theory, which views language as a more or less rigidly coded system, it most often assumes a set of more or less fixed meanings over and beyond the actual complexity of the text, claiming, explicitly or implicitly, that it is on this level that translation takes or should take place.

Modern translation theory, however, focuses in addition on the role of situation in rendering texts from one language to another, especially those which are loaded with cultural connotations like the MSAPs. Drawing on the work of scholars in the field of translation studies has demonstrated clearly here that translation consists of much more than rendering mere surface linguistic features such as grammar, words,

clauses and sentences. Of course, as Teich (2003) notes, when confusion exists in the case of specific textual features, it may be necessary to explicitly and linguistically process a corpus: for instance, to tokenise it, to tag it in terms of parts of speech, to chunk it in terms of syntactic units. However, beyond this process, translation is concerned with texts which are an integral part of the world around us, being invariably embedded in an extra-linguistic situation. Consequently, translation can be considered a sociocultural activity that requires on the part of the translator not only linguistic competence in both SL and TL but also assumes a broad base of factual knowledge as well as familiarity with the daily norms and conventions of the source and target cultures (Snell-Hornby 1992). As Leppihalme (1997) argues, the ST and the TT should be seen as if from a helicopter, getting an overview of the cultural and situational contexts in order to provide a strong basis of understanding of a text by the target receptors, and then focusing on the text itself.

Many scholars have highlighted the significance of the role of situation in the process of translation as will be shown below, beginning with Malinowski (1922) and right the way through to Greenall (2006) who supports the application of this method to the process of translation. This concept can be traced back to the Polish anthropologist Malinowski (1884-1942), who is known as the father of Social Anthropology. He was faced with the issue of needing to convey his ideas to the people who lived in the Pacific Ocean islands. However, he found that it was impossible for him to convey these concepts without making reference to them. Therefore, he established his model of Context of Situation to illustrate his concepts regarding the isolated culture of a group of South Pacific islanders to native speakers of English. More is said about context of situation later in section 4.5.2.

Ellingworth (1997) faced similar problems to Malinowski when attempting to translate concepts which appear in sacred texts from the Bible. Ellingworth expanded Nida's dynamic approach as a means of ensuring that it was possible to not only to transfer the semantic features of a ST to the TT, but also to convey the specific setting and context that existed in the case of each text. Referring to the strategies that he devised when working with these sensitive texts, he came to the conclusion that:

The best solution is probably to convey, as far as possible, the entire semantic content in their translation, and to provide as fully as necessary in reader's helps (a generic expression referring not only to footnotes, but also including introductions, glossaries, maps, diagrams etc.) supplementary information about the source situation which is absent from, or runs counter to, the receptors' situation and consequent presuppositions (ibid.: 202).

Pym (2010:1) also advocates taking a similar approach to translating such texts, explaining that "According to the situation, you might consider things like using the English term and inserting information to explain, or adding a footnote".

Ellingworth further stresses that there is no text, be it original or translation, that is an end in itself since it must ultimately relate to what is called the reality behind the text. From this perspective he adds: "Beyond the text and the translation lies a common reality. The task of the translator [...] is to discover that reality and let it speak" (ibid.: 205).

Bassnett (2002), for her part, touched upon the importance of transferring all of the extra-linguistic features of a text in the translation process. By doing so, she then maintains the importance of the role of macro features in the translation process. She insists:

Beyond the notion stressed by the narrowly linguistic approach, that translation involves the transfer of ‘meaning’ contained in one set of language signs into another set of language signs through competent use of the dictionary and grammar, the process involves a whole set of extra-linguistic criteria also (ibid.:21).

When she refers to ‘extra-linguistic criteria’, Bassnett means the macro surroundings of a text which translators should not ignore since they can be of great assistance when rendering sensitive texts.

It is clear that Biguenet and Schulte (1989) were completely convinced of the contribution of macro level features to the process of translation, concluding that: “In the translation process, thinking grows out of the situation within a text; it is not brought to the text from the outside” (ibid.: xii). Drawing on their conclusion, it can be argued that the translation process operates by exploring the extra features that do not appear in the text but lie behind it. These extra features must be considered together with the surface features of a text in order to discover the original message that it is attempting to convey to readers.

Some strong evidence of the significance of the macro setting in the translation process appears in Megrab’s (1997) account of his attempt to translate the Hadith,

i.e. the Prophet Mohammed's (PBUH) collected sayings and deeds. He found that it was impossible to render the meaning of a particular Hadith without taking into consideration and referring to its 'situation of occurrence' or context. He postulates that the intended meaning of the phrase 'أعقلها وتوكل' refers to 'doing one's own duty before relying on others' and explains how he reached this conclusion:

This Hadith is about one of the Prophet's Companions who was visiting him. The Prophet asked him whether he had tied [up] his camel, to which the Companion replied, "I left it untied because I rely on Allah". The Prophet's immediate reaction was, "Tie it [up] first and then rely on Allah" (ibid.: 235).

Translation according to situation, then, can be of significant help in decoding the complexity and intended meaning of a text. The next section will discuss the role of context in the translation process, another important issue regarding the text.

4.5.2 Context of situation

The aim of this section is to explore the notion of context and the important role that it plays in the translation of MSAPs since it is knowing how these are applied in everyday life and used in different contexts and situations that helps the translator to better understand their intended meaning. As the previous section demonstrated, many translation scholars have defended the viewpoint that target readers can more easily understand culturally sensitive or specific texts, such as MSAPs, if they are accompanied by references and/or footnotes. Context can be seen as a valuable extension of situation: when the proverbs' situation is known, context shows the flexibility that exists in the usage of these MSAPs in different situations and can be used to enhance understanding of their possible meanings.

As defined by Halliday and Hassan (1989:46), the context of situation is: “The immediate environment in which a text is actually functioning”. Halliday and Hassan argue that readers are unable to understand any type of text without knowing its setting, that is having information about “why certain things have been said or written on this particular occasion, and what else might have been said or written that was not” (ibid.). They explain the crucial importance of context of situation thus:

Because of the close link between text and context, readers and listeners make predictions; they read and listen, with expectations for what is coming next. When someone is reading or listening in order to learn, the ability to predict in this way takes on a particular importance, as without it the whole process is slowed down. The whole point of a passage may be missed if the reader or listener does not bring to it appropriate assumptions derived from the context of situation.

A number of scholars have highlighted the importance of context and the decisive role it plays not only in assisting our understanding of texts in general but also how it should influence the communicator or translator’s awareness of what Uwajeh (2007:164) refers to as ‘communication context variables’, that is the circumstances that are significant to a given communication act including translation which provide answers to the seven wh-questions i.e. who, where, what, why, when, which and whom.¹

¹ According to Neubert and Shreve (1992) when appraising the situation a translator need only ask two key questions i.e. who wants the text, and what do they need it for? After that, the translator can then apply specific operations to the text, thus initiating the actual work of

Following his analysis of cultural context which illustrates some of the restrictions that can prevent people from understanding each other, Wendt (2003:95) came to the conclusion that context plays an important role in determining the intentions of the producer and receiver of a text. He states:

Contexts are ‘causes’ for interpretations and [...] perceived contexts are always interpreted contexts (products of interpretation). From this it follows that concrete, social and communicative contexts have to be regarded as ‘causes’ for the construction of meaningful realities and for checking their viability. ‘Understanding’ has then to be described as the mental constructing of hypothetical, sense-making relations between signals from an already interpreted reality.

Nida’s (2001) model identified nine different types of functions that context can play in assisting comprehension of a text. Since not all of these are relevant to this study, the focus in the following sub-sections will be on those elements which are of particular significance to this analysis of MSAPs.

4.5.2.1 Syntagmatic Context

In the first of these functions identified by Nida, the context provides the distinctiveness of meaning e.g. the word ‘run’ (يجري), in a context such as ‘The boy was running’ or ‘The horse was running’. Although the movement of the feet may be different for bipeds and quadrupeds, the process referred to is similar: a repeated occurrence in which no foot is in touch with the supporting surface. The word ‘run’ can also occur in other contexts with different meanings, for instance: ‘The clock is

translation. These three elements, which are situation, process and result, are part of a specific kind of textual process.

running’ or ‘The machine is running’. These different kinds of syntagmatic contexts characterise the ways in which people learn the meanings of their active and passive vocabulary. Usually, people have a flexible understanding of vocabulary and they comprehend the meaning of each different word according to the context in which it appears and is used.

4.5.2.2 Pragmatic context

This type of context can help to determine the meanings of words by contrasting and comparing them with the meaning of related words which belong to the same pragmatic set. For example, words such as talk, whisper, babble, murmur, sing, hum and stutter all belong to the domain of noises produced by the speech organs. Another pragmatic set might be formed of types of words related to physical movement such as march, dance, walk, hop, skip and jump and distinctions can be drawn between them accordingly in terms of certain distinctive features. For example, ‘march’ usually means moving in time with other persons, whereas ‘dance’ involves a number of different movements of hands and feet. The investigation of meaningful distinctions between words within a single domain can help greatly in accurately discovering the right manner to represent the meaning of the SL text.

4.5.2.3 Contexts that involve Cultural Values

For Nida, this category refers to the deliberate choice of different terms which reflect particular cultural values within a specific society and he notes that this may be connected with naming individuals or groups in ways intended to maintain their prestige. For instance, the usage of the expression ‘a black person’ would represent the desire to steer away from expressions that are now deemed to be culturally

unacceptable like 'coloured' or offensive on the grounds of racism, like 'nigger'. Another example which can be cited would be the alterations which have occurred to job titles, sometimes to reflect specific social changes e.g. 'fireman' to 'firefighter', or to avoid demeaning the activities related to certain professions e.g. 'roadsweeper' to 'street scene operative'.

There is also a broader background against which the text has to be explained, namely the context of culture. Focusing on translation problems which have been caused by cultural differences between languages, Nord (1992:37) emphasizes:

Cultural translation problems are a result of the difference in culture-specific (verbal) habits, expectations, norms and conventions concerning verbal and other behaviour, such as text-type conventions, general norms of style, norms of measuring, formal conventions of marking certain elements in a text, etc.

The context of culture means any specific context of situation that has brought a text into being. This is not a casual jumble of characteristics, but is a complete package of things that naturally go together in the culture. People do these specific things on specific occasions and connect specific meanings and values to them; and that is what culture means. For instance, school provides a very good example of what it is called the interface between the context of situation and the context of culture. For any text in school - teacher talk in the classroom, student notes, a passage from a textbook - there is always a context of situation. For example, the lesson, with its concept of what is to be accomplished; the relationship of teacher to students, or author to reader; the routine of question-and-answer, and so on. However, these

texts in their turn are instances of, and receive their meaning from, the school which is an organisation within the culture: the notion of education as distinct from logical knowledge; the concept of the syllabus and of school ‘subjects’; the complex role structures of teaching staff, school principals, consultants, departments of education; and the unspoken assumptions about learning and the place of language within it. All these aspects make up the context of culture, and they determine, to some extent, the way a text is interpreted in its context of situation (Halliday and Hassan 1989).

According to Halliday and Hassan (1989:47) a separate linguistic model which specifically addresses the context of culture has yet to be developed but they recommend that when describing the context of situation: “It is helpful to build in some indication of the cultural background, and the assumptions that have to be made if the text is to be interpreted - or produced - in the [intended] way”.

In terms of desirable attributes for translators, cross-cultural awareness should also be involved in the context of understanding cultural values according to Grosman (1994: 51) who notes that: “Cross-cultural awareness [...] constitutes an indispensable body of knowledge about the possibilities and relevance of differences between cultures and literatures which must be integrated into the training of students of translation”.

4.5.2.4 Radical Shift Contexts

Occasionally, radical shifts in usage are employed in certain contexts so as to draw attention. For example, the word ‘delicious’ does not have any connection with the concept of ‘taste’ in a phrase such as: ‘That’s a delicious idea’. The majority of proverbs, whether they are Arabic or in any other language, occur in contexts from

which it can be elicited that they are not intended to be understood literally or rendered by a word-for-word translation. One example is an African proverb that says: ‘People who hunt elephants never sleep cold’. The main significance of this proverb is not that they benefit from firewood left by elephants that break down trees to feed on the leaves, rather it is about undertaking a difficult job so as to have several additional benefits. Therefore, a translator has to be prepared to be aware of such radical shifts.

4.5.2.5 The Intertextual Context

Nida (1999:80) identifies another important contextual aspect to be considered when translating in addition to those already discussed, namely “the contexts that are prior to the formation of the ST”. In this type, the intended meaning of a text usually depends on or is inextricably linked to other texts as a procedure of intertextuality. For example, the inclusion of the expression ‘To be or not to be’ immediately suggests Shakespeare’s Hamlet.

4.5.2.6 The Audience of a Discourse as a Context

The specific audience of a discourse can also serve as a context to emphasise the meaning. For instance, in the New Testament, there is a story known as the Parable of the Prodigal Son concerning a Father and his two sons (Luke 15). Here, there are two audiences: the repentant people who have committed sins gladly listen to Jesus; and then there are the Hypocrites who doubted Jesus and were contemptuous towards outcasts. This difference in the audience is mirrored to a certain extent in the behaviour and experiences of the younger son and his older brother. Differences in circumstances in the discourse can be used as a context to assist translation choices.

This type of context, as suggested by Nida (2001), would concern the differences in circumstances reflected within a discourse as contexts for different language registers. For example, the translator would need to bear in mind that close friends would naturally use informal language between each other when they speak; however, as a plot expands a change in register between people can be an extremely meaningful device.

4.5.2.7 Phonetic Symbolism as a Context

Phonetic symbolism forms the final area examined by Nida who argues that this can act as a powerful device for strengthening the meaning of a text. Consider the effective use of phonetic symbolism in the first and third sentences of *The Fall of the House of Usher*:

During the whole of a dull, dark, and soundless day in the autumn of the year, when the clouds hung oppressively low in the heavens, I had been passing alone, on horseback, through a singularly dreary tract of country, and at length found myself, as the shades of evening drew on, within view of the melancholy House of Usher [...] I looked upon the scene before me—upon the mere house, and the simple landscape features of the domain—upon the bleak walls—upon the vacant eye-like windows—upon the few rank sedges—and upon a few while trunks of decayed trees—with an utter depression of soul which I can compare to no earthly sensation more properly than to the after-dream of the reveller upon opium—the bitter lapse into everyday life—the hideous dropping of the veil.

A high number of s-like sounds and the repeated usage of nasal consonants, as well as the frequency of ‘d’ and ‘r’ can be observed.

Context can also provide useful clues to meanings when translating MSAPs as the following example shows. The proverb:

صام صام وأفطر على بصلة،

can be translated into English as:

‘He fasted and then he broke his fast by eating an onion!’.

This proverb refers to someone who waited for a long time in the expectation of getting something worthwhile, but ultimately failed to get what he had aimed for. In the proverb’s intended meaning, the onion represents a paltry reward which was not worth the effort of fasting. This proverb can be used in many instances, for example as a comment on a bachelor making a poor match, having been a long time single, only to marry an unsuitable girl. It can also be used in the case of someone enduring personal hardship to buy a car, and then finding out that the car did not work well. So, according to the context, a proverb can be used and be understood even if it cannot be translated literally. In this regard, Nida (2001:38) supports our claim by stating that:

Most proverbs also occur in contexts that show that they should not be understood literally. The West African proverb about “People who hunt elephants never sleep cold” is not about the benefits of firewood left by elephants that break down trees to feed on the leaves, but about undertaking a difficult task so as to have many supplementary benefits.

4.6 Conclusion

This chapter focused in detail on identifying and categorising the most commonly made translation problems. A review of relevant work by translation and linguistics scholars established the benefits of error analysis and provided a rationale for

systematic evaluation of errors by students of translation in order to help them to improve their performance. It also highlighted the vital role which this can play for teachers needing to identify aspects that need consideration when teaching translation. The chapter also provided a detailed account of micro and macro level translation errors, and discussed various types of problems and potential solutions under a range of headings relating to syntactic, semantic and stylistic domains. MSAPs were used throughout to as illustrative examples. It has been concluded that the translation of MSAPs needs to be given careful attention due to their sensitivity as cultural signs, and the differences which exist between source and target culture and language. Having highlighted the types of translation errors that can occur at the micro and macro levels of a text, the next chapter will be devoted to an account of the study into micro and macro level error analysis conducted at Benghazi University.

CHAPTER FIVE: DATA ANALYSIS

5.1 Introduction

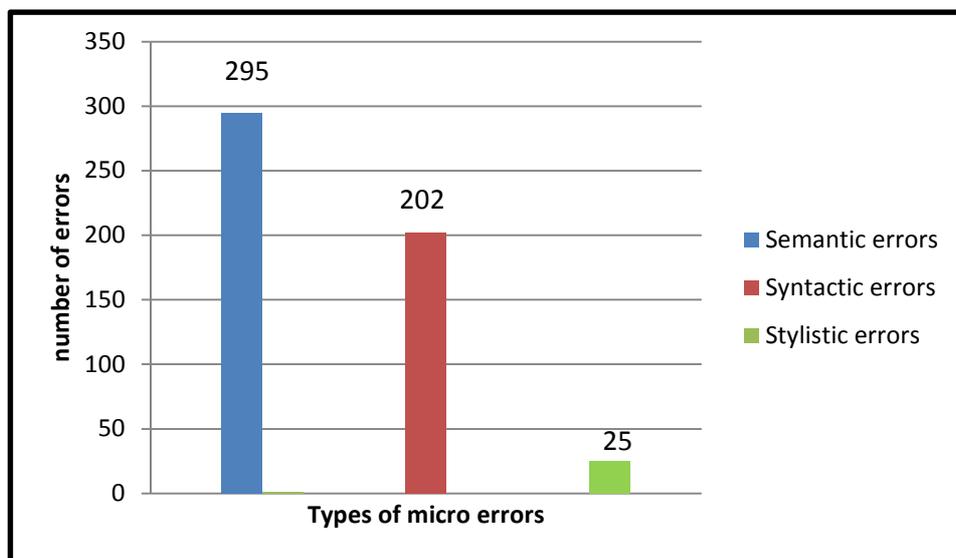
The main concern of this chapter is to present the results of the Benghazi University study which examined the micro and macro level errors made by a randomly chosen sample of translation students when rendering a selection of MSAPs into English. The study was conducted for two reasons: first, to assess the students' errors when they rendered these proverbs and to evaluate how these errors affected the task of conveying the intended meaning into the TL English; and second, to show how the macro level process is helpful in conveying the intended meaning of these MSAPs to an English native speaker readership. The student translations will be assessed and evaluated by applying the framework relating to micro and macro level errors presented in Chapter Four. The meaning of the MSAPs will be discussed according to their situation and context in order to ensure that they are understood by native speakers of English and the macro level errors in the student translations of these proverbs will be examined.

5.2 Micro Level Errors

Following the explanation of the methodology and description of the study participants in Chapter One (section 1.8), the analysis of the micro level errors in the corpus of data derived from the participants' translations will now be presented. This analysis will focus on semantic, syntactic and stylistic levels. In each case,

before proceed to the discussion of errors, the relevant statistical data will firstly be presented in a graphical format.

Figure 5.1 shows that the total number of errors made by the participants in their attempts to translate the sample of MSAPs was 522. Of these errors, 295 were semantic, 202 were syntactic, and finally, only 25 were stylistic.



0.1: Micro category level errors

As shown in Figure 5.1, the overwhelming majority of errors were semantic (56%), followed by syntactic (39%), with stylistic errors constituting the smallest percentage of errors, at about 5%. These errors will be analyzed in more detail in the following sections.

5.2.1 Semantic level errors

This section analyses the types of semantic errors that were made by the participants. Semantic translation errors are those made at the lexical level, comprising synonymy, compound noun errors, and non-equivalent semantic errors. Error analysis of the student translations revealed the total number of semantic errors made was 295. These results, broken down into the three separate types of error, are presented below in pie chart format (Figure 5.2).

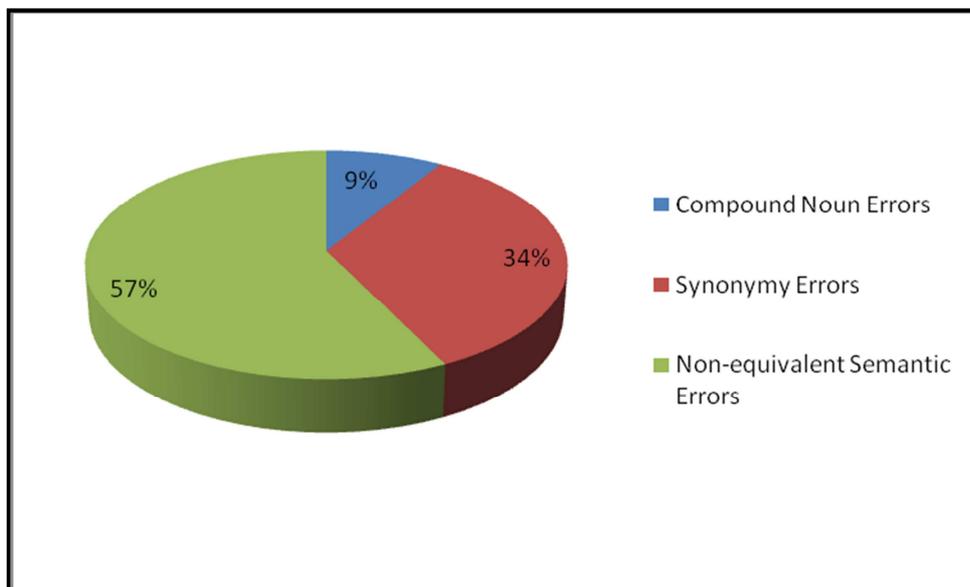


Figure 0.2: Errors at the semantic level

It can be deduced from Figure 5.2 that the most predominant errors at the semantic level came under the non-equivalent semantic error category, representing some 57% (= 169) of errors at this level. Synonymy came second with 34% (= 100 errors) while there were a relatively small number of errors, only 9% (= 26 errors) made in the category of compound noun errors. An interesting point to note here is that the largest number of errors were of the non-equivalent semantic type, confirming that the majority of students rendered the MSAPs literally without taking context into

account. This appears to be caused by the fact that they resorted to a bilingual dictionary, and simply used the first word from those listed in the dictionary entry. In general terms, the students' performance in translation from their mother tongue, Arabic, into English is low in accuracy. It suggests a lack of awareness of the need to not only comprehend words, but also the context in which they are used and the TL culture, in order to reflect the communicative value of the MSAPs. In terms of implications for teaching, students need to be shown how to render proverbs as a whole unit, rather than rendering each word of the MSAP separately. The words in a proverb are intrinsically related to each other and bound by coherent and cohesive devices. Consequently, word-for-word translation will lead to incorrect or unsatisfactory translation of the intended meaning of the MSAP. In addition, the students' inability to make an appropriate choice from the dictionary of an English equivalent for the SL word points to the need to remedy weaknesses in dictionary skills.

As mentioned in Chapter Three, semantic awareness is a sensitive issues in the process of translation. Students are assumed to have some knowledge of the concept of synonymy in both Arabic and English and an ability to choose appropriately between lexical options. This skill is of key importance in the translation process, especially when rendering cultural signs such as the MSAPs. However, semantic errors were found to constitute the highest proportion of all translation errors committed at the micro level (Figure 5.1) with students failing to produce TL equivalents of SL terms. The results relating to three types of semantic errors, namely synonymy, compound noun and non-equivalent semantic errors will be addressed separately, beginning with synonymy.

5.2.1.1 Synonymy Category Errors

Figure 5.3 shows the student translation errors at the synonymy level as a percentage of the total errors committed in the semantic error category (some 295), showing it accounts for some 25%. Synonymy category errors can affect the intended meaning if the wrong word is chosen by the translator.

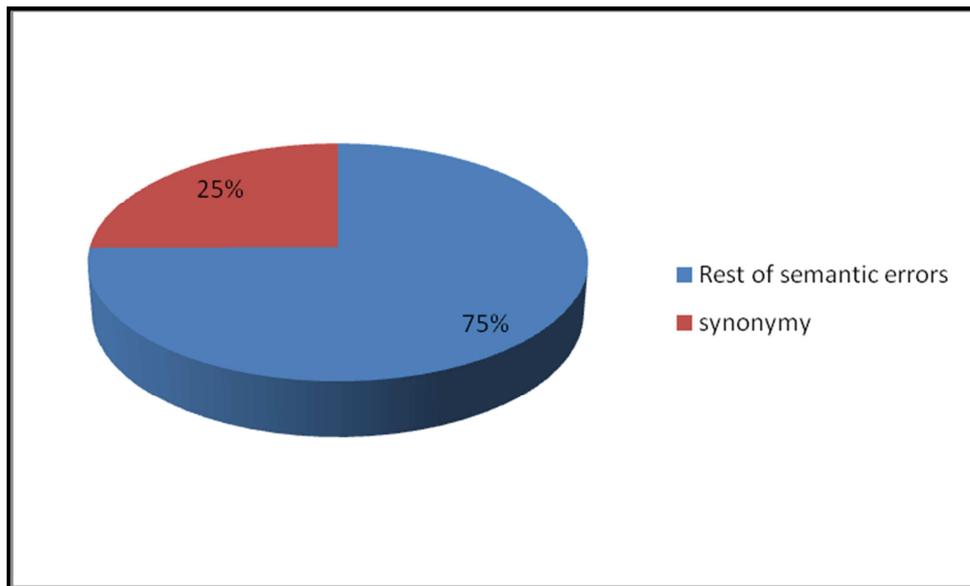


Figure 0.3: Synonymy category errors

As Figure 5.3 shows errors at the synonymy level accounted for a quarter of the mistakes made in the semantic category, and this problem also seems to stem from students use of bilingual dictionaries in order to render an Arabic word into English as they can easily select the wrong word from the range given in the dictionary. This sample of fourth-year students at Benghazi University find it is hard to determine the English synonym for the Arabic word, being unable to distinguish often subtle differences when translating from their mother tongue, Arabic, to English, which is considered their second language. It must be remembered that these students have

not had the opportunity to study abroad improving their knowledge in English-speaking countries, having studied English and basic translation techniques in classes at the University of Benghazi. This may help to account for the fact that the majority of them struggled to find appropriate English synonymous equivalents of the SL words in their translation. Not surprisingly, this lack of ability and knowledge affects the quality of the translation.

The most problematic issue that students face here, and the one that really causes serious translation errors, is their choice between more than one word of equivalent meaning in the TT. In more general terms, selection of the exact or near synonymous equivalence at the lexical level constitutes a major problem for both students and professional translators and requires use of a range of language resources as Sanchez explains (2009:79):

The translator needs to look at the use of the two words in both languages: in which contexts these words normally appear; how often these words are used with a particular meaning when they refer to a particular context or situation; how native speakers use them in general, and so on.

Malone (1988:29) refers to the problem which synonymy poses for translators as divergence and explains:

Divergence crops up as a problem for translation with notorious frequency, because there is almost never any advance guarantee that the ST will contain sufficient cues as to whether B or C is the better rendition of A in a given case. This problem arises simply because B and C do not pertain to the SL in the first place and so are normally of no concern to the source author, who

virtually by definition of the medium must make do with A alone.

This divergence can be seen in the student translations of MSAP 1:

أشأم من داحس

Only about 20% of the students rendered the Arabic word أشأم as ‘**ominous**’:

-As ominous as owl

-As ominous as Dahes (= 2 students)

-Ominous than Dahes

However, two other versions were “**foreboding**” and “**bad luck**”.

When translating MSAP 1, the students were confused as to which synonym to choose from their bilingual dictionaries, which provided a series of possible English equivalents for أشأم. The strategy adopted by some students was to use these as tools to convey the meaning of the Arabic term as it was too challenging to determine which was correct given the relatively limited English vocabulary, which in some cases is restricted to using commonplace non-literary words to express their attitudes. As a result, they failed to produce the exact equivalent English word. Other students appeared to have simply picked the first word they saw in their bilingual dictionary and used this without taking the context into consideration. MSAP 1 can be rendered into English as:

He is more pessimistic than Dahis.

The word ominous that the students provided is more or less right, but it does not convey the intended exact equivalent synonymy. ‘**Pessimistic**’ would be a better choice for the reason that this is more widely used among native speakers of English than the word ‘**ominous**’.

Another synonymy error can be found in the translation of MSAP 2:

أعمى يقود أعمى

Some 40% of the students rendered 'يقود' as 'drive', a term now commonly associated with the expression 'يقود سيارة' ('to drive a car'). However, the appropriate choice was 'lead' rather than the English word 'drive' which can be applied to cars or animals but is rarely used in connection with humans. This demonstrates the need for students to make use of context for the purposes of control. Newmark (1991:87) argues: "All words can be translated independently of their context and text; and this type of isolated translation normally serves as a 'control' or yardstick of their contextual meaning". All the remaining 60% of the students selected the word 'lead' as being equivalent to 'يقود'. This semantic choice is effective and serves its purpose here, producing an appropriate version of MSAP 2 as the English idiom:

The blind leading the blind.

A minority of the students who took into consideration the situation and context, provided the proverb's dynamic equivalence but still maintained the use of the exact equivalent verb, suggesting:

If one blind man leads another blind man, they both fall into the ditch.

Since the English idiom 'The blind leading the blind' is used in the context of one inexperienced person helping another to do something (e.g. If I attempted to explain how this machine works, I am afraid it would be a case of the blind leading the blind) this is an appropriate rendering of MSAP2 (Kirkpatrick 1982.)

It is worth noting here that Modern Standard Arabic words often constitute a source of confusion for translation students because they may be more used to the Arabic

terms they use in everyday life. Therefore, when a student sees a Classical Arabic word that is no longer used, or used very infrequently, he/she may resort to picking its meaning from the first word that appears in a bilingual dictionary. Let us take MSAP 4 as an example:

يجري بلييق ويذم

The underlined Arabic word has been translated into English by some students as 'vituperate' with one rendering it as '**vilify**'. However, neither of these words is clear which has impacted on the overall meaning. Nevertheless, '**vilify**' could be used although uncommon but not '**vituperate**' if structure is to be maintained. Generally speaking, These terms are not widely used by native English speakers so students resorted to using the Arabic-English dictionary which gives the meaning of 'ذم' as '**to vituperate**'. As noted previously translators should not depend entirely on bilingual dictionaries to translate, but need to take into account the target readership, meaning that it is preferable to use the term 'disparaged' as an equivalent to 'يذم'. The proverb can thus be translated into English as:

Bulayq races and wins, but is still disparaged!

.

This literal translation of the proverb is still difficult to understand unless the macro level (context and situation) is taken into account as discussed in section 5.3 and it may require further modification to make it understandable for the English-speaking public.

Another example of the students' inability to find a suitable TL word due to their lack of comprehension of the SL word, which they would not have come across in

day-to-day conversations, can be found in their failure to provide an appropriate translation of the word 'مصلوم' in MSAP9:

ذهب الحمار يطلب قرنين فعاد مصلوم الأذنين

Thus, they resorted to using semantic terms such as 'cut' or 'without' which are inaccurate although capturing something of the sense of the ST.

From their translation of 'مصلوم', it seemed that the students did not know this archaic Arabic word which is synonymous with 'مقطوع', which is widely used in the media these days as well as in the Libyan dialect. Translating 'مصلوم' into English as 'maimed' is more acceptable. Therefore, an appropriate literal rendering of this proverb would be as follows:

The donkey went seeking horns, but came back with maimed ears!

A possible English idiomatic expression equivalent is discussed later.

Bassnett (2002: 59) stresses the need for translators to have a comprehensive knowledge of their own mother tongue: "The translator is far more than a competent linguist, and translation involves both a scholarly and sensitive appraisal of the SL text and an awareness of the place the translation is intended to occupy in the TL system".

Synonymy category errors suggest deficiencies in students' knowledge, even though they are in the fourth year although as previously stated this may have resulted from the fact that they have not taken courses in an English-speaking country or have limited engagement with British culture. These deficiencies are evident in their attempts to translate the word 'جزاء' in MSAP 5 which reads as follows:

هذا جزاء مجير أم عامر

Some 20% of the students rendered 'جزاء' into English as 'requital' perhaps due to a dictionary error. In addition, the word 'مجير' was rendered by 10.5% of the students as 'saver', also an odd-sounding term derived from 'to save' when English would tend to prefer 'saviour' as the related noun. Here again, synonymy errors appeared to be linked to the students' inability to conduct a control check which would be expected in the case of professional translators. Only 4% of the students managed to supply 'punishment' as a more suitable equivalent to 'جزاء'. Hence in its literal form the Arabic proverb can be rendered as follows:

This is the punishment of Um-amir's rescuer.²

Students also struggled with an item in MSAP 7, namely:

على أهلها جنت براقش

A few students rendered the underlined word into English as 'hurt'. Whilst this translation is not wholly incomprehensible, it does not provide the exact intended meaning of the Arabic word 'جنى' which means 'brought harm'. They did not pick the right or exact synonym so it clearly does not convey the exact meaning of the ST or the full force of the word 'to wrong'. It seems that they did not take the situation and context of the proverb into account although they have been asked to do so. This was provided with each of the MSAPs in the sample in order to help them translate appropriately. A more suitable translation of the Arabic proverb, therefore, would be 'Barāquish wronged its people'. (A possible communicative translation is provided later which helps to explain why 'wronged' in this context is better than 'hurt').

² MSAP 4 can be compared to the *Hadith* that reads 'اتق شر من احسنت اليه', meaning that you should not give any favour to those who do not deserve it.

Non-equivalent semantic errors that may affect the quality of translation during the translation process can be shown in student attempts to render the SL word ‘حديث’ in MSAP 10:

‘حديث خرافة’.

Almost one in three of the students translated this as ‘**speech**’ whilst 20% rendered it as ‘**talk**’, with examples also of the use of ‘**discourse**’ and the grammatically incorrect use of the verb ‘**speak**’. All these examples reflect only one part of the meaning of ‘حديث’ in the context of this proverb. None of the three nouns employed is wholly acceptable; rather, it is preferable to use ‘**tale**’ instead. The context of this proverb allows the translator to deduce that Khurāfah does not give ‘**a speech**’, or ‘**a talk**’ and that the most appropriate literal translation of MSAP 10 into the TL would be ‘**Khurāfah’s Tale**’. An English equivalent of this proverb is suggested later when macro level errors are explored in categories.

Students often resorted to the strategy of literal translation rather than translation on the basis of cultural context. Consider MSAP 14:

أسمع جعجعة ولا أرى طحنا

I hear the sound of grinding, but do not see any flour!

One study participant rendered the underlined SL word as ‘**shouting**’, suggesting that he/she resorted to a bilingual dictionary to look up the meaning of ‘جعجعة’ without taking the context into account, i.e. this word refers to the sound of grain being milled. It is thus advisable to encourage students to give careful consideration to the context and situation in addition to consulting dictionaries. In this case, 25% of the students did take the context into account and had the ability to apply dynamic equivalence, providing suitable equivalences for the Arabic proverb using a number

of appropriate English idiomatic phrases or proverbs as discussed later. By adopting this flexible approach, students demonstrated their ability to judge “the degree to which the receptor of the message in the receptor language responds to it in substantially the same manner as the receptor in the SL” (Nida 1969:24), taking into account

the context and surrounding in the interpretation of the meaning (i.e. free translation).

Although students practice some translation approaches as part of their fourth year studies,

they still did not follow Newmark’s (1988a: 167) advice when he suggests that “The translator recognizes that theoretically and cognitively, no two words out of context have the same meaning”. For example, with regard to MSAP 16:

أجراً من أسامة

those students who attempted to render the word ‘جريء’ into English produced various meanings, possibly because as in the previous case, they attempted to figure out the meaning of the word from the dictionary independently without checking the context. Some 40% of the participants rendered ‘جريء’ into English as ‘**dare**’, ‘**couragous**’, ‘**encourage**’ or ‘**stronger**’, and ‘أسامة’ as ‘**lion**’. This is because the students chose easily recognisable lexical items which are very commonly used at this particular stage of their study. Word selection is a major problem when students are required to look for the nearest synonymous equivalence at the word level, as this can only be accomplished if they consider the textual elements of the proverb. MSAP 16 can then be rendered literally into English as ‘**He is braver than Usāmah!**’. While most students succeeded in decoding the language, the intended

meaning remains vague to the TL readership and may benefit from a commentary that explains its situation and context.

It is to such semantic failures that we may also ascribe the students' translation of MSAP 18:

‘أكبر من لبيد’

Disappointingly, some 60% of the students rendered the underlined SL word into English as ‘**big**’ because of their over-reliance on, firstly, solely choosing the meaning from dictionaries and, secondly, choosing one-syllable words that they memorized from lessons at preparatory schools. This indicates that students' competence is poor as they are unable to understand that ‘**big**’ not only means of considerable size or extent, or of considerable seriousness or importance (Oxford Dictionaries Online, 2012). In this proverb, ‘أكبر’ does not mean ‘**big**’ but rather means ‘**older**’. Only one student succeeded in providing an accurate translation, which is: ‘**He is older than Lābid**’. It seems that, unlike the others, this particular student did not take the meaning in isolation but was aware of how to place the proverb in a cohesive communicative unit, which enabled him/her to provide a correct translation.

Again, in the case of ‘أحذر من ذنب’، 50% of the students translated the underlined word as ‘**careful**’, which is not wrong, but tends to be informal, and is widely used in everyday conversations rather than used in English academic writing. The word ‘**careful**’ was selected because, from an early stage in their studies, students learn the more common translation of ‘حذر’ as ‘**careful**’. A more appropriate word for this

proverb would be ‘**cautious**’ because it is more formal than ‘careful’. Therefore, the literal translation would be as follows: ‘**He is more cautious than a wolf!**’.

5.2.1.2 Compound Noun Errors

Compound noun errors occur when students attempt to translate compound nouns. As Miller explains (1971:11) in English: “A compound noun consists of two nouns (or of a noun and a verb-noun) the first of which is an attribute of the second. The two nouns may be written either as two distinct words, or as two words joined by a hyphen, or as a single word”. Before proceeding further to explain this type of structure in Arabic, let us first examine the following pie chart (Figure 5.4), which represents the proportion of compound noun errors out of the total number of 295 semantic errors.

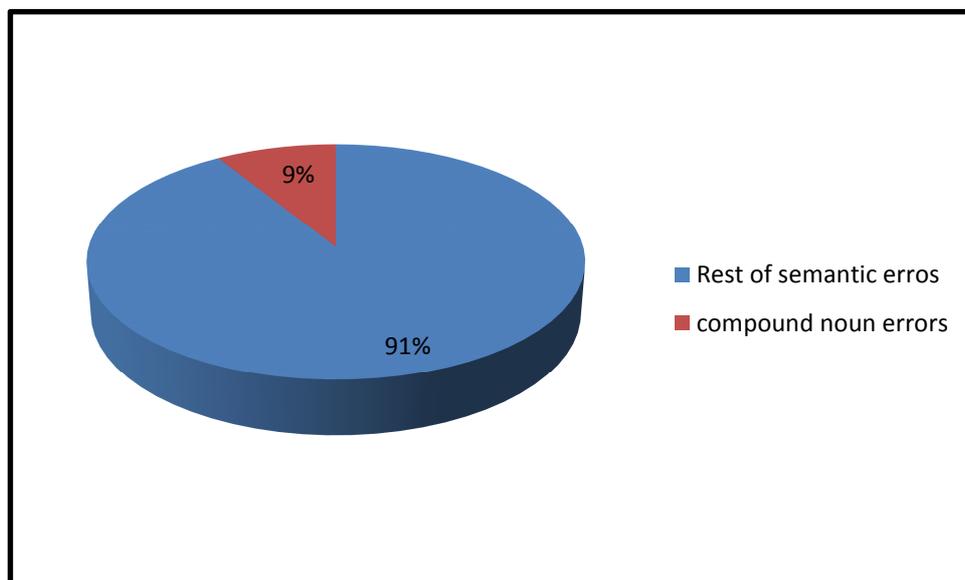


Figure 0.4: Compound noun errors

Figure 5.4 shows that compound noun errors accounted for only 26 out of the total of 295 semantic errors made by the students in the sample, i.e. some 9%. This low percentage of errors has resulted from the fact that the MSAPs which were used in

this study contain very little narrowing content. If we look at the proverbs, which are used in this study, we will find that there only five proverbs of the twenty selected proverbs that carry such narrowing semantic categories.

In their attempt to render the underlined compound Arabic noun in MSAP 5, some 10% of the students applied a word-for-word translation that distorts the communicative value:

‘هذا جزاء مجير أم عامر’

This was rendered literally as ‘**mother of Amer**’ and it would seem that these students were unaware that in ancient Arab culture the compound noun ‘أم عامر’ was used to refer to a hyena, pointing yet again to the fact that translators need good knowledge of their own culture as well as the target culture.

A similar lack of knowledge created problems with translating the compound noun in MSAP 13 with 20% of the students failing to render ‘أم قشعم’ appropriately into English:

‘أذهب الى حيث ألفت رحلها أم قشعم’.

Once again, this occurred because these participants either did not read, or failed to understand, the contextual statement provided under each proverb. Consider their translation which was ‘**mother of Kasham**’ or the American-sounding ‘**mom of Kasham**’. In their struggle to render this proverb, participants made a significant error, which means any communicative value of the meaning of the proverb is lost: they failed to notice that the two nouns, ‘أم’ and ‘قشعم’, make up a compound noun which was the name of a legendary she-camel. They thus translated each single name separately with the confusing results shown above.

It is worth noting that Arabic names of this type can be confusing because translators may think they are two words and render each separately. Ryding (2005:97) explains that compound nouns of this type relate to Arabic's use of teknonymics that is referring to a father or mother by a name derived from their child's given name. Thus "It is not uncommon for an Arabic mother to acquire a female teknonym or matronymic once she has had a child". The analysis of the above compound sentences shows that matronymic errors can occasionally significantly affect intended meaning.

Names generally can prove problematic if translators are unaware of a cultural reference being made as in the example of MSAP 19:

أبصر من زرقاء اليمامة،

Outside the context of this proverb, 'زرقاء' means 'blue' whereas here it is part of a female's name 'زرقاء اليمامة' and should simply be transliterated as '**Zarqa Alyamamah**', which proved confusing for a number of students. Having discussed the problems that students encounter when they translate compound nouns, let us now consider another category of semantic error, which is equally problematic: non-equivalent semantic errors.

5.2.1.3 Non-equivalent semantic errors

Figure 5.5 shows the proportion of non-equivalent semantic errors in the semantic level errors category as a whole.

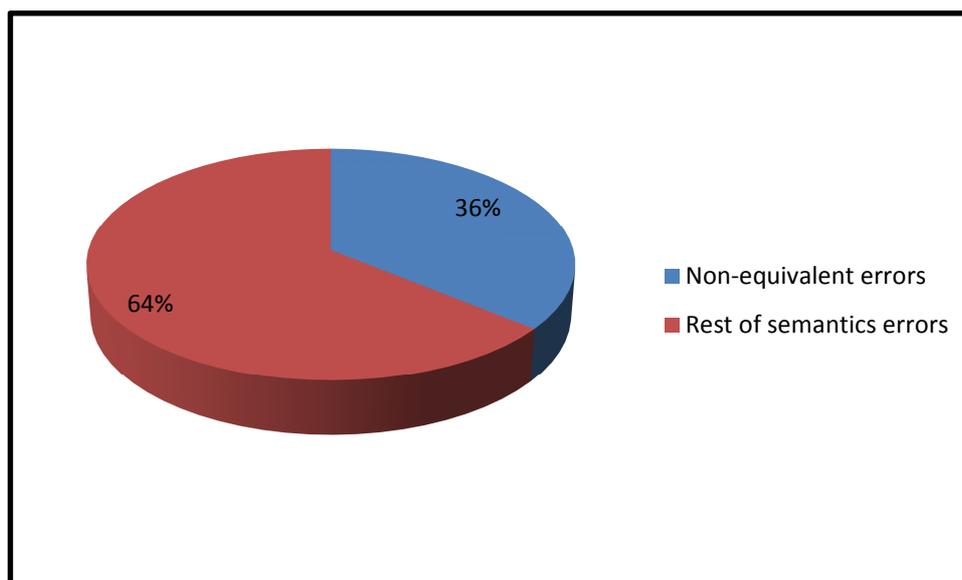


Figure 0.5: Non-equivalent semantic errors

Figure 5.5 shows that the overwhelming majority of semantic errors made by fourth-year students at Benghazi University were non-equivalent semantic errors, which comprise 36% of the total number of semantic errors.

Student translations of the MSAPs into English involved a number of errors that not only make the meaning of the proverb unclear, but misrepresent its contents. Thus, in MSAP1:

‘أشأم من داحس’

students experienced problems with their translation of ‘شوم’, with 20% of the study participants rendering this into English as ‘face’, ‘dare’ or ‘miserable’, or even transliterating this as ‘Asham’ in the case of one of the students. This comes as no great shock due to the fact that they used an Arabic-English dictionary, and they were translating from their mother tongue into English. In an article entitled “Problems of Translation in Cross-Cultural Research” Lee Sechrest et al. (1972: 44) refer to this kind of translation problem as ‘vocabulary equivalence’, classifying it as a ‘difficult procedure’. They state: “It is not easy to know which terms to select for

the translation. The problem is to reflect in the term chosen the obvious meaning and the important nuances of the original term”. According to Pokorn (2000:66) Venuti believes that: “The TL should be the translator’s mother tongue, since he qualifies the language and culture the translator is supposed to translate into as ‘domestic’, and the SL culture as ‘foreign’”. Ironically, as several examples have shown thus far, many students have chosen the wrong word in the TL as a result of their inadequate knowledge of the meaning of the SL, Arabic, which in this case is the domestic language. Consider MSAP 5:

‘هذا جزاء مجير أم عامر’.

The translation of the underlined words shows that the incorrect translation of words in a proverb can have a negative effect on its intended meaning as reflected in 30% of the student translations. Examples include:

- **This is repayment coping with Am Amer.**
- **Anyone save his friend he will kill him.**
- **She is really wicked hyena**
- **This is the bill to be paid for hyena.**

In their translation of the above proverb, participants were confused between the terms ‘**repayment**’ and ‘**bill to be paid**’ when they attempted to translate ‘جزاء’. What students failed to understand was that they rendered it as ‘**repayment**’ and ‘**bill to be paid**’ because of the similarities in meaning in Arabic. The terms ‘**repayment**’ and ‘**bill to be paid**’ are used as a device to convey the meaning of ‘**reward**’. They use these words because ‘جزاء’ can have more than one meaning in Arabic, and both translate differently into English. A literal translation of MSAP would be:

This is the punishment of the hyena’s rescuer!

which, of course, could not be understood unless its situation of occurrence is provided or an English idiomatic equivalent found.

The quantity of semantic errors suggests this is a fundamental difficulty for students reflected in their attempt to render 'رحلها' into English in MSAP 13 which reads:

أذهب الى حيث ألقت رحلها أم قشعم

Some students rendered this noun as 'luggage' which, although not completely wrong, is not the exact synonymous equivalent to the Arabic 'رحلها'. Their selection of this word was probably due to the fact that they associated what the camel carries on its back i.e the 'saddle' with 'luggage'. Clearly, the generic term 'luggage' is easy to understand and is commonly used in the examples cited in the syllabus at their stage of study, rather than 'saddle', which is a specialized word normally only used in particular contexts, including equestrian equipment. However, the appropriate rendering of 'رحلها' here is 'saddle' because it refers to the seat used by the camel's rider, whereas 'luggage' refers to things that are carried when someone travels. In its literal form, then, the proverb should be rendered correctly as 'Go to where 'Um-Qasham threw her saddle!'. The proverb is still vague and it does not convey the message behind it to the native English speaker readership because the situation and context is not taken into account. However, the majority of the students took the situation and context into account and were able to give an equivalent in English: 'Go to hell', an idiomatic expression which is widely used in day-to-day life in English-speaking countries.

To further illustrate this kind of error, let us look at a few more examples. The problem can be more serious when it comes to errors which change the meaning of a

word in a given proverb and render it incomprehensible. Consider, for instance, the student translations of the underlined word in MSAP 9:

ذهب الحمار يطلب قرنين فعاد مصلوم الأذنين

As previously noted, judging by their attempts some students have difficulty in translating certain archaic Arabic words satisfactorily into English. The majority of students dealt with the underlined word 'مصلوم' either by omitting it entirely:

- **Go donkey invite two horn if back.**
- **Donkey went looking for hors returned two ears.**
- **The donkey went asking two horns returned two ears.**

or by supplying inappropriate words.

- **The donkey go to request two horns but he came back by chopped ears.**

In three cases, the word was simply transliterated into English thus:

- **Went the donkey ask two horns returned masloom ears.**
- **The donkey went asking horns masloom back sherp.**
- **As a donkey sought asking for horns instead it came back with masloom ears.**

The meaning of the proverb, therefore, is lost and in effect is not translated at all.

Omitting the translation of the main verb 'مصلوم' significantly affects the meaning of the proverb³, whilst transliterating it renders the proverb meaningless. Using inappropriate verbs distorts the intended meaning of the proverb. The participants here clearly do not grasp the meaning of the underlined word or the proverb itself. The students are clearly unaware of the meaning of this archaic Arabic verb, being

³ Wakabayashi (2008:225) cautions translators about using omission as a strategy when he states: "There are certain types of text in which any editing on the part of the translator is unacceptable [...] the translator must adhere strictly to the original without disambiguating, adding, or omitting elements".

more accustomed to the synonymous MSA verb 'مقطوع' which is used widely these days in the media. However, two students provided an intelligible translation with the first rendering the whole proverb correctly, and the second providing the nearest equivalent idiom in English that largely captures the meaning of the Arabic proverb:

- **As a donkey went seeking horns, came back maimed ears.**

- **Catch not at the shadow and lose the substance.**

The student here has succeeded in rendering the main verb in the translation 'مصلوم' into English as 'maimed', but overall still failed to convey the full sense.

The confusion experienced by the students, which resulted from the selection of wrong words which then led to the production of incorrect meaning, is due to the students' misunderstanding of the context of the proverb itself. This led to an incorrect translation of MSAP 9. This further highlights the students' failure to successfully recognize terminology from their mother tongue, Arabic, making it impossible to translate this into English. Such errors can have an effect on the intended meaning of the proverb. Consider MSAP 7:

'.على أهلها جنت براقش'.

Forty per cent of the students produced incorrect English versions of the underlined word in the proverb. Typical translations were as follows:

- **To her family harvest Baraqesh.**

- **On her people Barakesh's heaven.**

- **The bitch killed her family.**

These translations were produced by students because their mother tongue's ideologies interfered with the process of translation into the TL, English. The word 'جنت' in the original Arabic proverb means 'brought harm'. Students resorted to rendering it with the idea that 'جنى' means 'harvest', given that it can also have this

meaning in Arabic. Such lexical errors are caused by literal translation from Arabic into English.

After in-depth analysis of a corpus of 73 English essays written by Lebanese sophomore students who were studying at the American University of Beirut, Diab (1997:82) noted that his Lebanese students appeared to make “more errors in the areas where they felt English and Arabic were rather similar (articles, prepositions, choice of diction)”. This seems to be the case also for participants in the current study. Abdullah and Shoumali (2010:182) argue that: “Arab students usually link and prepare their ideas in their native language and then translate them into English”. Students render the proverb literally, ignoring the importance of context, which either leads to vagueness or to translated proverbs which are not intelligible to the native speaker readership.

Many of the study participants demonstrated a low level of awareness of the TL and target culture, as analysis of translation of MSAP 7 shows. They need to be aware that proverbs are sensitive texts, which cannot simply be rendered satisfactorily into another language by translating them literally or word-for-word.

Further evidence of the interference of the students’ own native language in the translation of the TL can be seen in translation of MSAP 12:

‘بعت جاري ولم ابع داري’.

The meaning of the underlined Arabic word was misunderstood by 50% of the students who rendered it into English as ‘**room**’. The Arabic noun ‘دار’ is another archaic word which means ‘**house**’ or ‘**home**’ rather than a ‘**room**’. This lexical error suggests interference from their Libyan dialect in their translations. This

lexical error suggests that participants are not familiar with the meaning of this word since the more common contemporary word in usage in the Libyan dialect would be 'غرفة'. This error was made due to them not reading the whole proverb before beginning the process of translation. The act of reading a text before translating it has two benefits: first, to comprehend what it is about; and second, to analyze it from the point of view of a translator (Newmark 1988a).

This points, then, to the fact that translation of the Arabic proverbs seems difficult, if not impossible. Students are required to look for the right word according to the proverb's context before they start the process of translation. Although most errors, as we have seen, resulted from the interference of the participants' mother language in the translation process to the TL, English, the incorrect interpretation of certain semantic rules can also create translation errors. It is noticeable that students not only failed to produce the right words, but also, it seems, had difficulty in translating the preposition 'من', as we can see in MSAP 18:

'أكبر من لبد'.

In the translation of this proverb, some students confused 'than' and 'from' due to the fact that the Arabic preposition 'من' can be rendered in English by both these words and produced:

- **Old from Labeled.**

- **Bigger from Labeled.**

Ryding's (2005: 378) explanation regarding the usage of 'من' proves illuminating in this context:

The preposition *min* indicates direction away from, or point of departure when used spatiotemporally. In addition, it is used to denote source, material, or quantity. It is also used in expressions of comparisons, with a comparative adjective where English would use the word “**than**”.

In this instance students needed to spot that ‘*من*’ is used in an expression of comparison which requires the structure in English of comparative adjective + *than*, a structure which commonly features in proverbs in both languages. Here it appears in MSAPs 1, 15, 16, 17,18,19 and 20 and this error appears frequently. Very few students were able to provide a correct translation, as follows:

- Older than Labid!

In his study, Diab (ibid.: 76) also found that participants experienced problems when attempting to render English prepositions into Arabic. He noted some 247 errors, and argued that these errors resulted from the numerous prepositions which exist in English. He concluded that: “When students are not sure which preposition to use in a certain sentence, they often compare that sentence with its Arabic preposition in English”.

It is then clearly evident from the results of this study that lexical errors were made as a result of three key factors: firstly, the students’ failure to understand the meaning of a SL word; secondly, their inability to select an appropriate TL word for the context, or thirdly due to the interference of Arabic as their mother tongue. Given that these are the principal causes of semantic errors, language teachers at Benghazi University need to reduce these errors by focusing students’ attention on the TL and culture. Benghazi University would be well advised to enable students to travel to the UK in order to assist them in acquiring a good knowledge of English

language and culture as this would greatly help them to develop their competence and performance in English.

The following section shifts focus to address the types of grammatical errors that students made in the process of translating the MSAPs.

5.2.2 Syntactic Level Errors

This section deals with errors that occur at the level of grammar. Analysis showed that participants experience major difficulties with certain English grammatical rules, and hence fail to form constructions correctly. In this initial section, the focus will be on the discussion of subject-verb agreement errors. Errors that occur in relation to the use of tenses, adjectives and, finally, article errors, will be discussed below. Figure 5.6 represents a breakdown into categories of the various types of syntax errors made by the fourth-year students at Benghazi University taking part in this study.

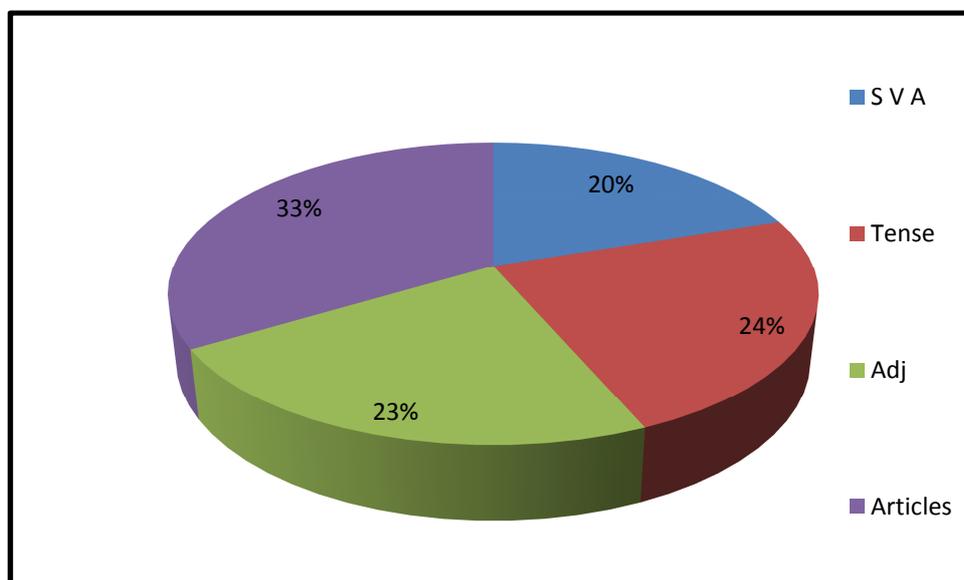


Figure 0.6: Errors at the syntactic level

It can be seen that the majority of errors at syntax level were in relation to the use of articles and prepositions. One difficulty relates to the correct positioning of articles

and prepositions in a sentence which is exacerbated when the text is written by students whose mother language is not English. Errors in tenses constitute a further 24% of the total number of errors in this category which is a considerable amount. On the other hand, adjectival errors, including the formation of comparatives, comprise only 23% of the total since this poses fewer difficulties. Problems with subject-verb agreement represent the smallest proportion of the syntactic level errors at only 20% because the majority of participants at this level easily identified the differences in word order between Arabic and English.

It was anticipated that students would make fewer errors at the syntactic level due to their expected knowledge of English syntactic rules by this advanced stage of their studies in fourth year. Despite this assumption, it was discovered that most of them were still confused when translating tenses from Arabic into English, and also experienced problems with translation of comparisons and with subject-verb agreement. They seemed to believe that the Arabic language has the same structure in subject-verb agreement as English. They also faced problems in their usage of articles, prepositions and auxiliary verbs.

Syntactic translation errors, such as those with subject-verb agreement, tenses, prepositions, and articles, are caused when students render the grammatical features of the MSAPs incorrectly into the TL, producing odd-sounding or incorrect expression which sounds unnatural to a native speaker. It should be stressed here that generally syntactic errors do not greatly affect the intended meaning of a proverb, rather, they merely produce 'broken' proverbs. Following assessment and

evaluation of the corpus of student translations their mistakes have been categorised as follows:

- *Errors at tense level.*
- *Errors in the usage of comparative adjectives.*
- *Errors in the use of articles, adverbs, prepositions and auxiliaries.*
- *Errors in subject-verb agreement.*

The commentary starts with the first section of syntactic errors, which is that of tense errors.

5.2.2.1 Errors at tense level

Tense errors occur when students fail to use the correct tense in their translation. Figure 5.7 summarizes the frequency of errors at tense level and shows that from a total of 202 syntactic errors, only 48 errors at the tense level were identified. This equates to 24% or roughly a quarter of the total number of syntax errors.

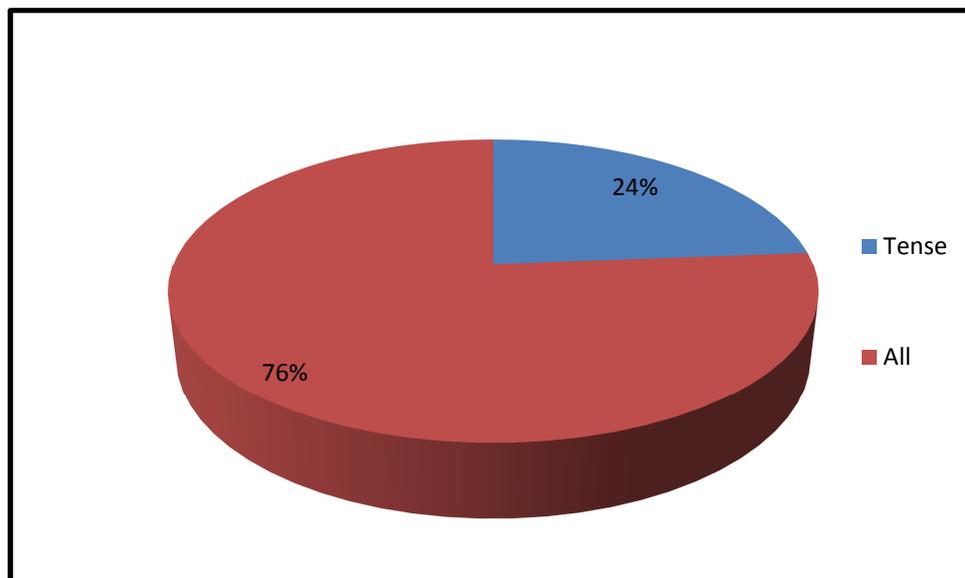


Figure 0.7: Errors at tense level

Tenses errors are considered the most significant syntactic error due to the fact that tense is so important in language. Analysis of student translations of the MSAPs suggested that students found it very hard to distinguish between tenses in proverbs which is perhaps understandable given the mismatch between the range of tenses in SL and TL. However it is more surprising that 50% of the students translating MSAP 2 (أعمى يقود أعمى) failed to produce the required verbal form of 'leads' (third person singular) in English as shown in the following examples:

- **The blind lead another blind.**

- **Blind lead a blind.**

- **Glimmer lead glimmer.**

The same can be said of a student who attempted to render MSAP 11 (بيدي لا بيدك) (يا عمرو), as 'commit'.

- **She commit suicide.**

It is unclear in this case if the student intended to write 'commits' (present tense) or 'committed' (past tense), both of which might have been possible in terms of syntax. About 15% of the students produced an odd formation combining two verbs, as in the following sentence:

- **A blind is drive a blind.**

In the final example, the students appear to have attempted to use the progressive form which required the use of the auxiliary verb 'is' with the present participle 'driving'. Tense wise, this is perhaps understandable since in Arabic because the verb 'يقود' gives the sense of present continuity rather than of actions that are repeated or habitual. However, all three types of verb formation errors are of a fairly basic nature.

Only three out of the twenty students were identified as having used appropriate grammatical structures such as:

- The blind is leading the blind.

The failure to use the correct verbal form appears to be a worryingly persistent feature with 40% of students incorrectly rendering the verbal forms in MSAPs 3 and 4 as follows:

‘يعلم من أين تؤكل الكتف’

He know from where the shoulder to be eaten.

‘يجري بلييق ويذم’

Bulek run and he was dispraised.

Tense errors can also be observed in student translations of MSAPs 9, 12 and 13:

‘ذهب الحمار يطلب قرنين فعاد مصلوم الأذنين’

- The donkey goes to request two horns but he come back by ears.

- The donkey goes to request two horns but he come back by chopped ears.

- The donkey goes to request two horns came back without ears.

‘بعت جاري ولم أبع داري’

- I sell my neighbour but I did not by my home.

‘أذهب الى حيث ألفت رحلها أم قشع’

- Go to where Oum Kasham throw her packsaddle.

In these examples the students are confusing the Arabic simple past tense and the simple present tense. For instance, the Arabic simple past verbs ‘ذهب’ (‘went’); ‘عاد’ (‘came back’); ‘بعت’ (‘sold’); and ‘ألفت’ (‘threw’) were translated by 35% of the students as the simple present tense in English. The opposite problem – use of the simple past tense when the simple present is more appropriate – was noted in one student translation of MSAP 17:

’أنى يلتقي سهيل والسهي’.

- In what ways Sohail and Soha met.

These examples show that students failed to render these tense aspects because they rely heavily on lexical translation and have a misconception concerning how to render aspects of verbs into English. Khuwailah and Shoumali (2010:180) also came to the same conclusion when they analysed data consisting of 300 essays, 150 words of which were written in Arabic and 150 in English. They found that the mistakes made by the 150 student participants were of two types: “First, those having low-level syntactic or morphological mistakes such as subject-verb agreement mistakes, including mistakes with irregular past tense forms. Second, there were high-level mistakes in using appropriate tense choices to express time concepts”. This reflects the teaching strategies that Benghazi University follows. Based on my experience, language teachers encourage students to translate sentences in texts without encouraging them to structure the translated texts grammatically. In addition, there is no specific syllabus in Libyan universities to teach students grammar in translation. Therefore, it is recommended that teachers pay much more attention on the grammatical aspects of student translations.

5.2.2.2 Errors in the usage of comparative adjectives

Figure 5.8 indicates that of the total number of grammatical errors made, 23% were categorised as relating to aspects of comparison. This relatively low figure may be explained by two reasons: firstly, only seven of the Arabic proverbs feature a comparative element, namely MSAPs 1, 15, 16, 17, 18, 19 and 20; and secondly, comparative adjectives were studied by students during their second year which should have assisted them greatly in rendering such expressions accurately into English without any grammatical errors related to the use of adjectives.

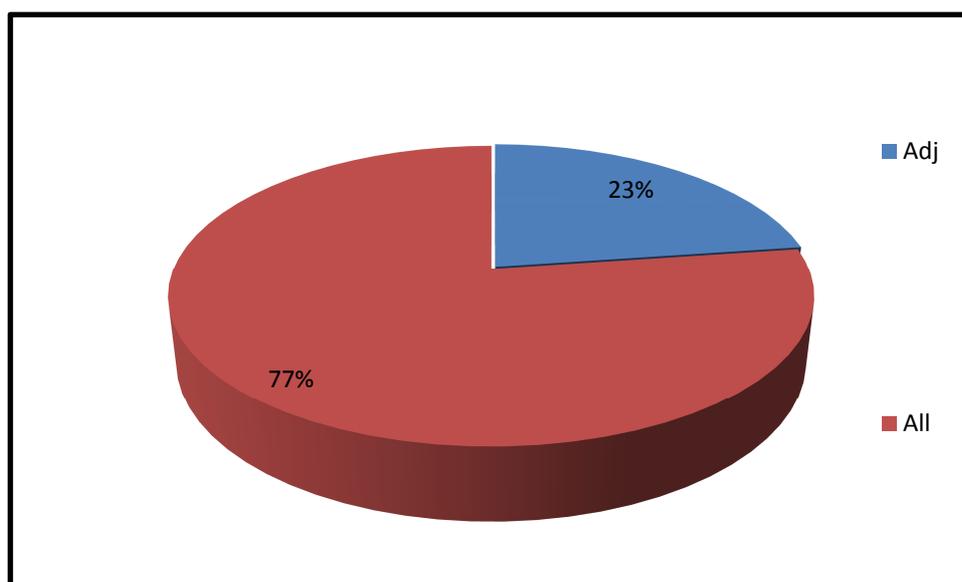


Figure 0.8: Errors in the usage of comparative adjectives

Comparative adjectives play a vital role in the Arabic language in order to compare two things and as noted previously, the word ‘من’ is an important component of expressions of comparison. Bouchentouf (2009:69) advises learners of Arabic to remember that: “It is essential that you include the preposition min right after every comparative adjective”.

It seems that participants often experienced similar difficulties when translating a proverb featuring a comparative element into English. Let us consider their attempts at MSAPs 1, 15, 16, 18 and 20:

‘أشأم من داحس’

- **Pessimistic than Dahes.**

- **As ominous as Dahes.**

‘أحمق من عجل’

- **More foolisher than Ejel.**

- 'أجراً من أسامه' -

More brave than Osama.

- As strong as Osama.

، 'أكبر من لبد'

- More big than Labeled.

- As bigger as Labeled.

أحذر من ذنب،

- Be careful from the wolf.

The participants' above translation attempts were incorrect but perfectly understandable to native speakers of English. However, students in their attempts ignored comparative. Allen explains (2010:65): "The comparative of many adjectives is made by adding the ending -er to the adjective: a cheaper hat. For other adjectives, the comparative has to be formed by using the word more with the regular adjective: a more expensive hat". The simple adjectival rule states that if an adjective is monosyllabic the suffix /-er/ is normally added to the end of the adjective to construct the comparative adjective. Thus 'brave' becomes 'braver', 'old' becomes 'older' etc. In the case of bisyllabic or polysyllabic adjectives, however, 'more' is normally added to produce the comparative form e.g. 'more foolish' and 'more pessimistic'.

In addition, they do not seem to realize that the 'as... as' rule is used to compare two things where there is no difference between them, while the Arabic proverb does not refer to equality, but rather has a comparative intention. The 'as...as' is a recurrent feature of English idioms and is known as a simile. There are dozens of examples,

many of which would be correctly used as equivalent of my examples here e.g., 'as old as the hills' and, 'as brave as a lion'.

5.2.2.3 Errors in the use of articles and prepositions

Another problem that can be identified in the student translations of the proverbs is the misuse of articles and prepositions. Figure 5.8 shows that the proportion of article and preposition errors is higher than that of adjective and tense errors, comprising some 34% of the total errors at syntax level.

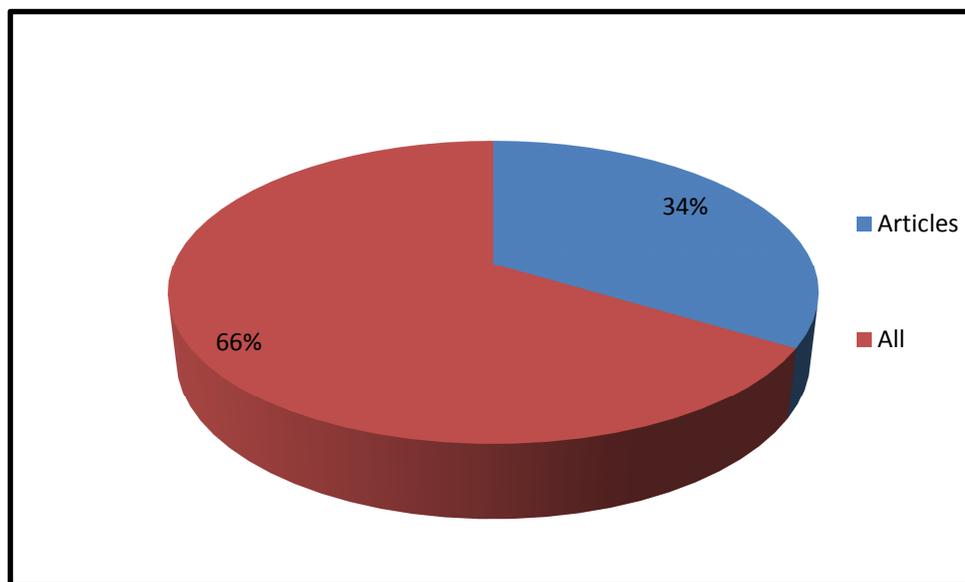


Figure 0.9: Errors in the use of articles and prepositions

Grammatical errors in the translated Arabic proverbs are very common with participants misusing articles, prepositions and auxiliaries. The translation of definite and indefinite articles is difficult to resolve and most of the students failed to provide a correct translation of these proverbs, for example, the definite article 'the' is often used instead of the indefinite article, 'a' or 'an'. In general, the students tended to neglect articles in their translated proverbs and relied solely on semantic content, ignoring the syntactic structure as shown in the rendering of MSAP 2

(أعمى يقود أعمى) as:

- Blind leads blind.

In total, 20% of the students translated the proverb perfectly. However, many inserted the article ‘**the**’ at the beginning, but did not make use of another definite article at the end of the proverb. In the ST there is no definite Arabic ‘أل’ and, therefore, in the translation students should use an indefinite article. For example:

The blind lead blind.

From my personal point of view, since the original does not carry the definite article, it is best rendered into English as indefinite in order to transfer the Arabic proverb as a whole semantic and syntactic unit. Therefore, the above proverb is best translated into English as:

The blind leading the blind.

In addition, we can identify errors regarding both articles and prepositions in MSAP 5 (هذا جزاء مجير أم عامر). Some participants included prepositions, whereas others resorted to omitting both articles and prepositions so that they rendered lexical items without grammatical categories. The following examples were typical of 20% of the student translations in these instances:

- **That’s punishment mojer Om Amer.**
- **This is repayment coping with Am Amer.**
- **This recompenses Mojeer Om Amer.**

The above translations are incorrect because of the omission of both the definite article ‘**the**’ and the preposition ‘**of**’. This may have resulted from the unenthusiastic transfer of these proverbs from Arabic into English. Only 35% of the students gave a correct translation, as follows:

- **This is the punishment of Om Amer’s rescuer.**

Consider the following example of transfer from Arabic into English of MSAP 10: (حديث خرافة) which is unacceptable since the definite article ‘**the**’ and the preposition ‘**of**’ have been omitted:

- Speech Kurafa.

Students in this instances have two options: they can either put the proper noun ‘**Khurāfah**’ as the subject owning his ‘speech’ by adding the apostrophe /’s/ or add the definite article ‘**the**’ immediately before the word ‘**speech**’ followed by ‘**of**’. Hence, the translated proverb would be as follows:

- Khurāfah’s speech!.

- The speech of Khurāfah!.

Such errors reflect a significant area of difficulty that participants face when dealing with English language articles and prepositions, even though they have taken English grammar courses throughout their first, second, third and fourth years in English Departments at Benghazi University.

In the case of MSAP 7, participants used the prepositions ‘to’ and ‘above’ instead of ‘on’. The following examples show two attempts to render the Arabic preposition ‘على’ in MSAP 7 which reads: ‘على أهلها جنت براقش’:

- To her family harvest Barakesh.

- Above her family, Barakesh brought hurt.

The Arabic preposition ‘على’ is sometimes translated into English as ‘on’. The English preposition ‘above’ can also be rendered into Arabic as ‘فوق’, and is considered a preposition of place or directions, used to refer to something which is higher than something else, e.g. ‘**The picture is hung above the table**’. The preposition ‘to’ is used when verbs show motion such as: ‘**I go to school**’. The incorrect choice between prepositions in the proverb above resulted from the

translation process from Arabic: for example, 'على' can be translated as 'above' only in some cases and is widely used in day-to-day Libyan dialect.

All in all, it was observed that the students presented weak translations when it came to the use of articles and prepositions. However, in spite of displaying poor translation skills at this level, it can nonetheless be said that such errors, i.e. articles and prepositions, do not generally affect in any way the core meaning of the proverbs. Students are thus advised to use correct grammatical structures when translating text from their mother tongue, Arabic, into the TL, English. Having explained these significant issues, let us now move on to another important issue in translation, namely, subject-verb agreements.

5.2.2.4 Errors in subject-verb agreement

Figure 5.9 below shows that the percentage of errors in subject-verb agreement is 20% of the total errors (202) at syntactic level. This percentage is perhaps to be expected since the participants are in their fourth year, and have been learning the English language since they were at primary school, meaning that they should be well aware of the fact that the word order of English sentences is different to that of Arabic. This fact is likely to affect the percentage, making it lower compared to the other syntax errors. Diab (ibid.:74) reported similar findings with the sample of Lebanese students in his study of written expression in English and Arabic: "Arab students make few subject-verb agreement errors in their essays".

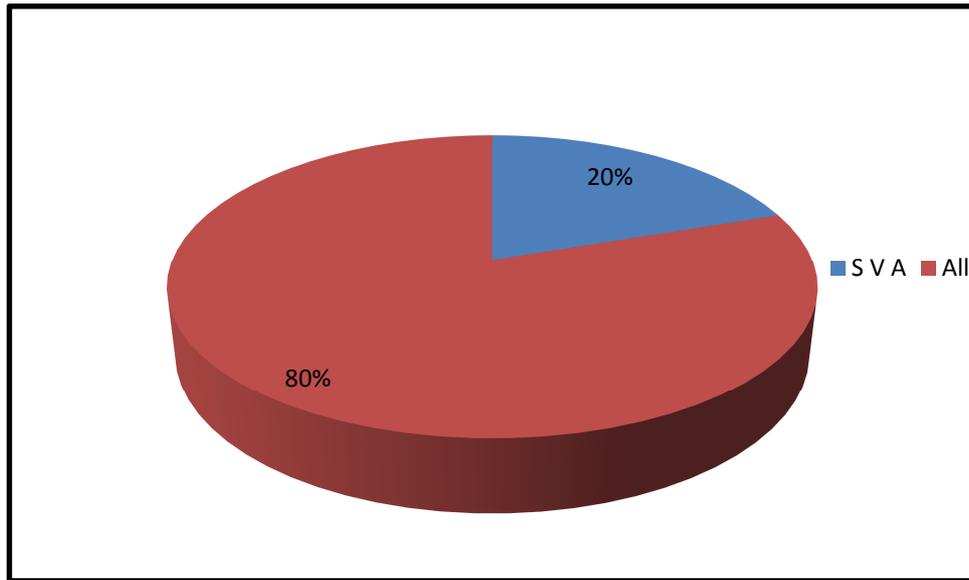


Figure 0.10: Errors in subject-verb agreements

As mentioned previously word order is totally different in English and Arabic. English sentences usually begin with the subject followed by a verb (SV). However, as Ingham notes (1994:38), “Classical Arabic is often considered as VSO while some modern dialects are classed as SVO”. Since the students who translated these proverbs are Libyan Arabs, there is evidence that their Arabic expression does sometimes interfere with their English translations of the proverbs in terms of word order. Their translations demonstrate that most of the participants resorted to reconstructing Arabic word order patterns in their translations of the MSAPs to English. Consider, for example, their misuse of subject-verb agreement rules, in the following examples:

- **Know from where eaten shoulder.**
- **Teach from where eat shoulder.**
- **get together Suhail and Suha.**
- **run Baleek and Vituperate.**

- **Drain Baleek and run down.**
- **run baliq and yotham.**
- **Sold my nieghbour and didn't sell my room.**
- **Spok a lot but no deeds.**
- **went the donkey ask two horns returned masloom ears.**
- **Speach Kurapha.**

This of course happens because the students think in terms of Arabic sentence structures, in which the verb precedes a subject, and produce sentences accordingly, which leads to translation errors. From the above examples, it can be deduced that study participants also resorted to applying the Arabic grammatical rule of V+S agreement, to render the MSAPs into English., producing phrases like '**Run Baleek**' which combines an error in word order with incorrect agreement of subject with verb. In his study which tested 20 Malaysian students' ability to translate from Malawi into English, Izahar (2010: 72) found that they also experienced difficulty with regard to the subject-verb agreement, committing similar errors to those made by participants the Benghazi University study. He argued that this was due to "interlingual errors caused by the interference of the learner's mother tongue" and recommended that: "teachers should include the differences between grammar rules in the students' L1 and L2 so that they are aware that there are such differences and later they will avoid making such errors".

The examples discussed above make it clear that students turned what are expected to be nominalised sentences into verbal ones. In addition, they made many syntactic errors with articles, tenses and comparative adjectives. When translating the MSAPs into English it would be more appropriate to transform them into nominal sentences

in the way that some of the students managed to do in their translations, as in the examples below:

- **He knows from where the shoulder should be eaten.**
- **Suhail and Suha will not meet anymore. -**
- **Buleik runs and is disparaged.**
- **He knows how to eat a lamb's shoulder.**
- **I sold my neighbour not room.**
- **I hear a clamour, and don not see the flour.**
- **The donkey went seeking horns, came back without ears.**

Although it could be argued that grammatical errors may not necessarily affect the intended meaning of a translated proverb, students need to be made aware that it is still important to consider grammar when constructing a sentence in the TL which is both semantically and syntactically well-structured. Translation teachers at Benghazi University should not turn a blind eye to the focus on grammar in translation.

5.2.3 Stylistic Level Errors

The emphasis in this section now moves to a consideration of the types of stylistic errors which were found in the students' translations. These include stylistic structures such as the use of the passive voice, and also cohesive features such as repetition. Figure 5.11 below shows the percentage of stylistic errors made when translating the sample of MSAPs. Of the total number of errors at the micro level, errors related to style accounted for some 25 mistakes. Of the 25 errors in this category, 15 were concerned with the use of the passive voice, whilst the remaining ten related to repetition. Therefore, the proportion of passivisation errors made by

study participants was 60%, with repetition errors accounting for the remaining 40%, as shown in the following pie chart.

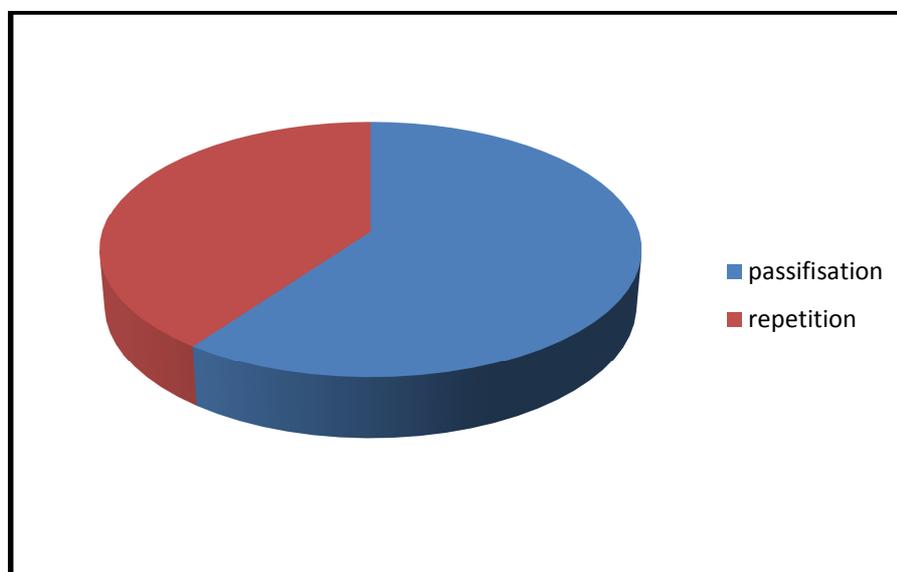


Figure 0.11: Errors at stylistic level

Each language has its own particular manner of stylistic expression with its own distinctive features and, depending on the TL and SL in question, these differences can be very striking in terms of the use of active/passive structures and cohesive devices. Within each language, moreover, different types of texts will have their own specific stylistic attributes. Thus it can be observed that proverbs and sayings have their own form of expression which may differ quite markedly between languages and producing a stylistically appropriate translation presents a major challenge to even experienced professional translators so it was anticipated that this element of the test would pose a number of difficulties for the student participants. Their relatively limited translation skills were especially apparent when they needed to deal with MSAPs containing repetition or including passive forms. Analysis of

the participants' errors clearly showed that they faced serious difficulties in creating appropriate text structures as the following sections will demonstrate.

We can identify two major stylistic feature errors in the translation of these MSAPs.

These are in the areas of repetition and passivisation.

5.2.3.1 Repetition

One of the most obvious stylistic differences and structural disparities between Arabic and English is the much higher level of repetition of various kinds which is present generally in Arabic discourse. The overwhelming majority of the translation students struggled to apply appropriate strategies to cope with this stylistic feature because in basic terms, the SL, Arabic, likes lexical repetition, whereas the TL, English, does not. As Abu-Zahra notes (2001:3): "Lexical repetition is abundant in Arabic narrative discourse making it difficult to translate into English".

Moreover repetition in Arabic serves a number of purposes. It is used to contribute to the aesthetic qualities of a text and can serve as a rhetorical device. It often incorporated into text as a means of asserting an opinion which forms part of an argument. Beyond these purposes, as Dickins et al. (2002:109) observe, the repetition of lexical items in Arabic "functions not just as a stylistic feature, but as a text-building device contributing to the cohesion of the text" Participants who attempted to render these proverbs from Arabic into English seemed to have little awareness that the TL does not tolerate repetition to the same extent as the SL. A clear example of this claim can be observed in the texts which they produced in response to MSAP 11: 'بيدي لايبيدك ياعمرو'.

In this instance, repetition in the original text is used as a stylistic device to emphasize the message of the proverb and is integral to it. However, a similarly

repetitive structure is best avoided in the English translation since it gives it an awkwardness and unnaturalness not present in the ST. Since fifty per cent of the participants translated their MSAPs into English by applying a word-for-word translation approach, this means that interlingual interference at the structural level is clearly visible in their English versions of the Arabic proverb. Typically, students opted to render the ST literally as:

- It is by my hand not by your hand Amro.

However, those students who used the contextual information preferred to use Nida's dynamic equivalence to produce versions that attempt to explain the intended meaning of the proverb, as follows:

- She commits suicide.

- I will kill myself.

- Prefers not to be killed by Amro.

- She killed herself.

- The Queen suicide.

As the first example shows, half of the students tended to construct a TL sentence which followed the stylistic pattern of the Arabic original, thus producing a version which seems dull and monotonous and has none of the literary flavour of the ST. Abu-Zahra (2001:4) observed that when a professional translator was asked to render Arabic fictional narrative, , into English, even this practitioner struggled when dealing with lexical repetition:

This rendition is a literal translation [...] and shows the translator's lack of translation strategies as well. The translation, consequently, sounds redundant, and presents a good proof that literal translation is not the ideal strategy to handle repetition when translating fictional narrative into English.

However, translating this proverb according to the norms of English discourse and avoiding Arabic stylistic features can help greatly to convey the same effect as in the Arabic proverb. Two students found a solution which effectively rendered the meaning without repetition:

- It's by my hand, not yours Amro.

In this case avoiding the repetition of *by* and *hand* gives a much more satisfactory effect to the TL reader. Consequently, translation students should be made aware of the stylistic features and disparities between Arabic and English. Furthermore, they should be encouraged to develop strategies which allow them to avoid the repetition which is a typical feature of the ST when rendering this into English. As the next section shows, the passive voice is another stylistic feature which can pose problems for translators.

5.2.3.2 Passive Voice Errors

Although the passive voice would usually be considered under the heading of grammar, in the case of Arabic it is useful to examine this topic in the category of style since this is another linguistic aspect which reveals significant differences between Arabic and English stylistics with the former language preferring active sentences to passive ones. English, on the other hand, frequently forms sentences using the passive voice.

Passive voice translation was, therefore, another challenging aspect of the translation exercise for the study participants. This is because, as Baker (1992:106) explains, translating an Arabic passive into English or vice versa may affect the intended meaning:

Rendering a passive structure by an active structure, or conversely an active structure by a passive structure in translation can affect the amount of information given in the clause, the linear arrangement of semantic elements such as agent and affected entity, and the focus of the message.

Perhaps not surprisingly, this is what occurred when students attempted to translate MSAP 4 'يجري بليق و يُذم', since many of the participants were not conscious that changing a passive Arabic sentence into an active English one at best distorts the meaning and at worst renders the text incomprehensible. In fact, 40% of the students chose to render the passive Arabic voice as an active one in English which led to a change in the meaning. For example, the Arabic passive verb 'يُذم' means 'is disparaged', i.e. Bulyiq is not the doer of the action, but rather it is others who are disparaging him. The students referred to above translated the Arabic passive into an English active rendering this as '**disparages**' or the non-existent '**dispraises**'. This would mean that Bulyiq is the doer of the action of disparaging, which is wrong. Consider their translations of the Arabic proverb into English:

- **Balege run and his disparities.**
- **run Buleik and vituperate.**
- **Drain Baleek and run down.**
- **to out run Buleik and eject blame.**
- **run buleik and yotham.**

Another 40% of the students made the same error. However, they changed the Arabic passive verb into a past form of the verb in the English translation of MSAP 4, as follows:

- **Baleek runs and dispraised.**
- **Balyeek run and vituperated.**
- **Balik runs good not welcomed.**

Of the twenty participants, only one student provided a solution in his/her translation of of this proverb which avoided using an active verb. Consider this translation:

- Although Bulaik races and wins, yet is disparaged.

As this analysis of some of the errors related to stylistic feature has shown, students drew on the linguistic resources of their native Arabic to translate into English which created stylistic problems, distorting the meaning of the ST and failing to convey this to the target readership. Translation students need to be reminded that translation is not only a translation of lexis, but also needs to address issues of grammar and style in order to produce effective translation texts for the target readership.

This part of the chapter has discussed the errors made by students when translating the MSAPs in terms of rendering their surface features such as semantics, syntax, and style. However, the remaining sections of this chapter will focus on translation issues which arose at the macro level, examining the extent to which study participants attempted to convey the context and situation of the MSAPs in order to help facilitate the comprehension of the intended meaning of these proverbs to the English target readership.

5.3 Macro Level Errors

This section will focus on the students' attempts to provide and translate the situation and context of the selected MSAPs. The situation and context for each proverb for each MSAP was provided for them in Arabic in order to help them to translate accordingly. Some clearly read the context and situation carefully and translated the proverbs correctly, whilst others were able to provide dynamic equivalence in the TL (English) for some of the proverbs. However, some students were unable to produce either a correct translation of the context of situation or an appropriate dynamic equivalence. Some other translations were unsatisfactory because students left elements of the proverb untranslated, simply transliterating unknown words from the Arabic ST into English. In the macro level section, the students' translation attempts are simply classified according to the following scheme:

YES means that the students translated the situation and context of the MSAP correctly.

YES BUT means that the student translated the situation of the MSAP but did not mention the context.

NO means that the student translated the situation of the MSAP but the translation is not comprehensible.

NO BUT means that the student did not translate the situation of the MSAP but provided a dynamic equivalence in the TL, English.

MD (= *missing data*) means the student left the situation and context untranslated.

Most of these MSAPs cannot be understood unless their macro surroundings i.e. their situation of occurrence and context is provided. As previously mentioned, this approach to translation can be traced back to the anthropologist Bronislaw Malinowski (1932) and his attempts to solve the difficulty of rendering cultural signs from the South Pacific Trobriand Islanders, a culture which was very different from his own Western culture (House 1997:37). In this section the situation and context of each MSAP will be explained since they can be difficult or impossible to comprehend without some contextual and situational information, as could be appreciated in the micro level errors analysis section.

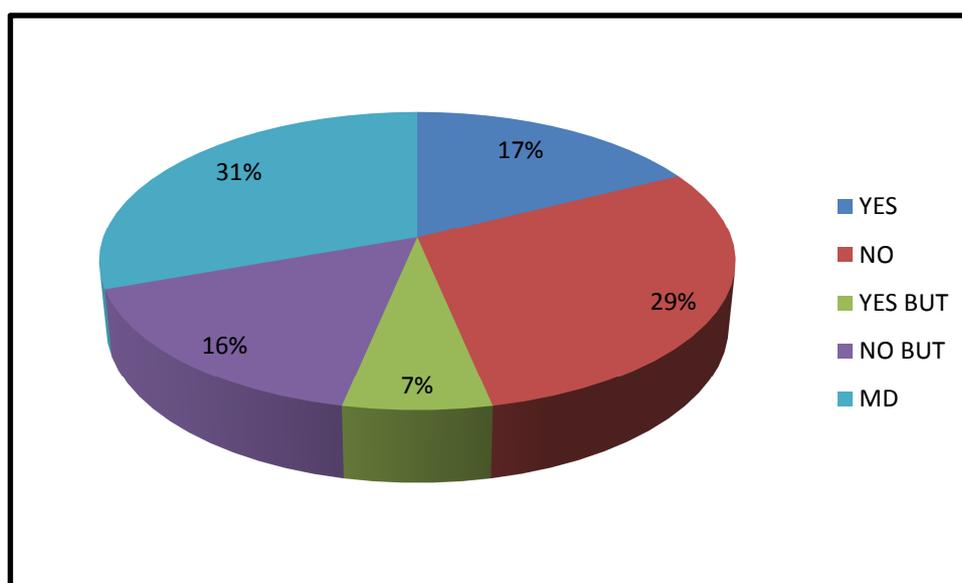


Figure 0.12: Errors at the macro level

Figure 5.12 shows the breakdown of errors according to the macro level categories outlined in the scheme above, from a total number of 400 translation attempts.

YES: 70

NO: 117

YES BUT: 26

NO BUT: 65

MD: 122.

As the chart indicates, nearly a third of the errors (31%) were classed as missing data (MD), having been left untranslated. A slightly smaller percentage (29%) fell into the NO category. The students who provided a correct translation (YES) amounted to 17%. The NO BUT category applied to 16%, and YES BUT 7%. Each individual category has been analysed and discussed in further detail under separate headings below.

Participants generally made efforts to produce suitable translations at the macro level and tried to provide a suitable context of situation for each MSAP. Errors of grammar and expression were not assessed at the macro level, the key issue being whether the student succeeded in conveying the situation and context. In each case, a fairly literal translation of the MSAP is provided followed by some explanatory details concerning the origins of the MSAP or other relevant information. Where possible an English proverb or saying which functions as a dynamic equivalence has also been suggested.

Proverb One (MSAP 1):

أشأم من داحس

He is more pessimistic than Daḥis!

In their attempt to render the situation of the proverb, the majority of the students gave a comprehensible account of the context of situation of the proverb, although a small number produced explanations of the situation of context that were largely

incomprehensible due to poor expression in English, as shown in the following example:

was dahes mare for kais run example in because war for him longed betwwen dabyan forty years.

However, it is very hard to understand the meaning of the translated proverb as shown above. This is because this minority of students did not take into account the differences between Arabic and English in terms of subject-verb agreements, semantic translation. They just picked up the first example of the translation of a particular word from a bilingual dictionary, and also ignored the stylistic features of the proverb. This of course happens when students find themselves translating a standard Arabic passage from their mother tongue into English. So, they became confused when restructuring into an English content and as a result the meaning of the proverb is not clear. The proverb will be comprehended if we provide the situation correctly, as follows:

The mare, Daḥis, was owned by Qais bin Zuhair and caused a war between two tribes, the Dubians and the Abs, which lasted for forty years. Thus anyone who is thought to be ill-fated and a bringer of bad luck is likened to Daḥis. (My translation).

The situation and context of this proverb go inline with story of *Jonah*, a prophet who thought to be cursed. Not only Jonah brought bad luck to others, but also he is well-known of spoiling plans. He was supposed to be a prophet sent to preach goodness, but because of his short temper, he gave up easily and sailed away. When a storm attacked his ship, people new that it was a curse, and decided to draw the lots, and the chosen one will be thron to calm the storm. Not only once, but three

times Jonah was chosen and he was thrown in the sea to be swollen by a whale. He remained in the belly of the whale for three days before he was vomited on a dry land. Finally, the prophet Jonah realised the message and started preaching tirelessly (Hendrickson (1987).

The story is yet comparable with another story in the Holly Qur'an- Chapter of Younis. In this Chapter, the prophet Younis, as a punishment from Allah for not being dedicated to his words, he was swallowed by a whale. Because of his prayers inside the belly of the whale, he was vomited out to a dry land. Having learned the lesson, Younis started preaching the word of Allah devotedly.

Proverb Two (MSAP 2):

أعمى يقود أعمى

The blind leading the blind!

The majority of the students failed to produce the correct context of situation for this proverb. This of course is because of the syntax and semantic tricks which are in the proverb. Consider their translation:

clobber this such the person was reckless person.

Such an example indicates that students used the wrong selection of lexical categories as well as syntax confusion. The finding is consistent with previous results of Ghazala (1995) (See Section 4.3.1). This makes the context of situation not sufficiently clear. This example indicates that students were confused by syntax and also made a poor selection from lexical categories. As a result, the context of situation remains unclear. If an explanation of this kind were provided, target

readers would struggle to comprehend the proverb unless a footnote was provided for the purpose of clarification of its intended meaning.

Therefore, we can provide the proverb's setting as follows:

This proverb is used in a context in which one individual offers advice, or tries to provide practical assistance help to another, even though he/she has no knowledge or experience of the issue in question.

Having provided this brief and comprehensible explanation of the proverb, it becomes clearer to the English-speaking target readership, and the message of the proverb may now be understood. One can, therefore, deduce that the translation process is based on context, which guides translators to translate by following the original message faithfully.

Proverb Three (MSAP 3):

يعلم من أين تؤكل الكتف

He knows how a shoulder of lamb should be eaten!

In their attempt to render the context of situation of this proverb, Some students could not render the context of situation of this proverb as they experienced difficulties in clarifying the exact meaning of the Arabic noun phrase ('the shoulder') ie. 'الكتف'. In the example below:

Arabs say shoulder from bottom because if you taste from above hard to taste.

Here we notice that the students knew the intended meaning in Arabic, but nonetheless they failed to render it into English. This may be because they were translating texts that are loaded with cultural meaning. Therefore, the context of situation of the proverb can be rendered as:

Arab custom dictates that a shoulder of lamb or mutton should be eaten by starting at the bottom and working upwards. Otherwise, this task proves difficult. Therefore this proverb is used to refer to an individual who knows how to do his/her job well.

Traditionally speaking, a shoulder is considered one of the most delicious parts of a sheep. Some Bedouin Arabs find it awkward to eat from the top and, therefore, Arabs use it as a proverb.

In this case, two students were able to provide dynamic equivalence instead, their suggestions being:

- **He knows his job.**
- **He knows which side of the bread is buttered.**

The first phrase neatly captured the essence of MSAP3. In the second case, this is not an exact equivalence. The phrase “He knows which side his bread is buttered on” which the student appears to be referring to, is normally used in the context when an individual is aware of where his/her best interests lie, and does not really convey the meaning of being experienced at one’s job. In this case, the students did take the context into consideration and had the ability to apply dynamic equivalence, providing suitable equivalences for the Arabic proverb using a number of appropriate English idiomatic phrases. By doing so, students demonstrated their ability to achieve equivalence. Dynamic equivalence here would be the degree to which the receptor of the message in the target language responds to it in considerably the same manner as the receptor in the source language (Nida 1969).

Proverb Four (MSAP 4):

يجري بلييق ويذم

Bulyiq races and wins, but is still disparaged!

Here the majority of the students succeeded in producing a correct translation because the situation of this proverb was provided in simple Arabic language, so they did not find it difficult to render it into English because they may have had good background knowledge of this proverb. Focusing on the intended meaning of this proverb, research did not produce any obvious counterpart in English. In cases where there is no obvious equivalence in the TL, translators are obviously not allowed to simply disregard the proverb so the suggested solution is convey the message of the saying to the target English-speaking readership by explaining it according to its context of use This finding is agreement with Malinowski's (1884-1942), (See Chapter Four section 4.5.1), which showed that it was not possible to communicate these concepts without making reference to them. The question can then be asked: what if a proverb does not have any equivalence in the target language? Should translators neglect it? The solution suggested here is to return a proverb into its environment, i.e. into the environment where the proverb came from. Thus the message of a proverb may be conveyed to the target English-speaking readership by explaining it according to its context, as follows:

Bulyiq was a legendary mare who used to take part in races and win but was, nonetheless, criticized. This proverb is used in reference to a person who, despite doing well, is not recognized for his/her achievements.

The situation of occurrence of this proverb has become clearer now that there are neither grammatical nor lexical mistakes.

Proverb Five (MSAP 5):

هذا جزاء مجير أم عامر

This is the punishment of Umm-Amir's rescuer!

In their attempt to translate the situation of this proverb into English, the majority of the students failed to translate it properly, so the communicative value is distorted as discussed in section 5.2. Consider an example of their attempts:

Am Amer surname for hyena gossip some people where chase to kill it so scared the hyena entered a tent for an Arabic man who fed it. when the sleep one night predational him.

When the translation of the above proverb is presented in this form, it will not be comprehensible to the target readers. The majority of the students failed to explain the situation of this proverb adequately in English, so the communicative value is distorted. The following example represents a fairly typical attempt at explaining the Umm-Amer story:

Our suggestion is to provide the story of the hyena correctly, as follows:

It is said that hunters were chasing a hyena (known colloquially as Umm-Amir) in order to kill it but it managed to escape, and exhausted and hungry, it sought shelter in the tent of a Bedouin Arab. He reprimanded the hunters, and then gave the hyena refuge in his tent, feeding it until it was full. One night, however, as the Bedouin was sleeping, the hyena killed and ate him as if he were his prey.

Here, when the situation of occurrence is given, the proverb's meaning becomes clearer. This confirms the importance of the macro level in translation in order to explain those proverbs that do not have any counterpart in the other culture. From the above, it is suggested that, for the Arabic proverbs that do not have an equivalence in the other language, to provide the target readers with as much as

information about the setting of a given proverb. Thus, the message of an Arabic proverb is conveyed to them through an adequate explanation.

Proverb Six (MSAP 6):

كل شاة تعلق برجليها

Every sheep is hanged by its hock!

The majority of the students did not translate the context of situation of this proverb and simply rendered the proverb by means of literal translation which led to a structural deformity in English as '**Every sheep attach from its legs**'. In literal translation, the focus on the grammatical structure and word order are respected, but it does not serve to convey the intended meaning of the MSAP. Dickins *et al.* (2002:16) explain that in the case of literal translation:

The standard grammar and word order of English are respected; however, everything which might be transferred on a simple word-by-word basis from the Arabic is so transferred. For most purposes, literal translation can be regarded as the practical extreme of SL bias.

Because the students ignored the importance of situationality, their translation of the proverb lacked a context and would prove unacceptable to native speakers of the TL since it would prove incomprehensible. This is because it is very hard to render the proverb without its situation of occurrence. . Therefore, the following has been provided as a situation of occurrence of the Arabic proverb:

This means that No-one is responsible for the sins and shortcomings of others.

Proverb Seven (MSAP 7):

على أهلها جنت براقش

Barāqish wronged her own people

In this proverb, the students' responses to the translation ranged between MD and NO, i.e. they left items untranslated or they did not perform well in the translation process. The following translation is typical of the kind of discourse produced by the students:

Barāqish is a dog called Barāqish gossip it was from folk was escape and the army was chase them so they hiding between the trees with the dog when it baying continuity the root of the baying untill the catch them kill them.

It is evident that when translating, students are overly influenced by Arabic and produce English sentences which are structured according to the rules of their mother tongue. This often creates a meaningless translation. As argued by Abdullah and Shoumali (2010:182) argue that: "Arab students usually link and prepare their ideas in their native language and then translate them into English". The situation of occurrence facilitates the target readers' ability to cope with these proverbs, especially the ones which do not have an obvious English counterpart. Therefore, the proverb would be easier to understand if we were to provide the following explanation:

When her owners fled their home to escape from their enemies, their dog Barāqish followed them to the thicket of trees where they were hiding. Alerted by the sound of Barāqish barking, the enemy pursuers tracked down the source of the sound until they found the dog and her owners. The enemy then proceeded to executed them all.

This proverb is used to refer to those who commit actions which bring harm not only themselves but the people who are around them.

Simply translating the proverb literally produces an incomprehensible text because the situation of occurrence and context was not taken into account. Many of the study participants demonstrated a low level of awareness of the TL and target culture, as analysis of translation of MSAP 7 shows. When an appropriate explanation is provided, a possible communicative translation of MSAP 7 can be suggested in the other culture, English, which is, ‘to **dig one’s own grave**’, or in Arabic: ‘**كمن يحفر قبره بنفسه**’. Therefore, when the macro level background is known, this enables the English-speaking target readers to understand the intended message which lies behind this proverb.

Proverb Eight (MSAP 8):

عسى غد لغيرك

Tomorrow may never come!

You should not postpone until tomorrow what should be done today, because you may not have the chance to do it on the following day.

Virtually all of the participants demonstrated competence in translating the context of this proverb. This is because this particular proverb is used widely in everyday contexts, and so students were more familiar with it than some of the others. Consequently, they were easily able to suggest several possible communicative equivalences in English, namely:

Make hay while the sun shines.

Procrastination is the thief of time.

Never put off until tomorrow what can be done today.

Of the three suggestions the first differs in its emphasis, stressing that because tomorrow may not come, today should be enjoyed whereas as the other two are more ominous in their overtones, urging action now, as it may be too late to leave things until tomorrow. Those students who used the contextual information preferred to use Nida's dynamic equivalence to produce versions that attempt to explain the intended meaning of the proverb. Kim (2004:16-17) supports the translator to seek out a receptor language or TL expression that is analogous to the SL expression in terms of *effect*, directing him/her to "search for the meaning of the text and then to use the resources of the receptor language to the best advantage in expressing that meaning". (See chapter three for dynamic equivalence, section 3.3.5.

Proverb Nine (MSAP 9):

ذهب الحمار يطلب قرنين فعاد مصلوم الأذنين

The donkey went in search of horns, and came back with maimed ears

This proverb refers to the person who is never satisfied with their lot, and is so busy searching for what s/he cannot get, that s/he loses what s/he already had.

It is apparent that participants had difficulty in rendering the situation of occurrence of this proverb. Several suggested the following as its counterpart:

Catch not at the shadow and lose the substance.

Although there is a very strong connection between the SL and TL this is not a precise equivalence. The literary tone of the English here perhaps means this was provided in a reference work as it is not a commonplace English saying and the target English-speaking readership may easily fail to understand this proverb without being given its macro surroundings (See section 5.2).

Students provided this equivalence because they had read and understood the situation beneath the proverb which was provided in Arabic. However they largely failed to explain the story in English. They have therefore resorted to providing its equivalent in English in order to avoid making the errors that might appear during the process of translation. Most students attempted to give a suitable translation for the situation of occurrence but some struggled to render this into English due to the fact that the proverb features some terminology which is archaic/literary in nature. Despite the linguistic errors, the following version shows that the student has grasped the key concept which the proverb tried to convey:

this says on the people who wish for something not for him and loosing what were for them.

However, providing a translation of the situational content distorts the communicative value that the situation of occurrence carries. It is consequently not possible for the target readers to comprehend its meaning, and therefore, it would be appropriate to insert a footnote explaining the meaning of the proverb.

Proverb Ten (MSAP 10):

حديث خرافة

Khurāfah's Tale!

According to his family and tribe, the Arab Khurāfah was put under a spell by the Jinn or evil spirits. When he came back to his tribe, and told them what has happened, they did not believe him although he was telling the truth. Thus if someone is believed to be telling lies or making up stories, this is dismissed as

'Khurāfah's tale'. This proverb is cited when someone is being accused of not telling the truth.

The majority of the student translations are of little value due to the fact that they relied heavily on bilingual dictionaries and as a result most of their translations are out of context because of their inaccurate selection of lexis as this example shows:

Kurafa is a name of man Arab think demons exposure him when he came to his folk telling them what he saw they lied him.

This appears to be caused by the fact that they resorted to use a bilingual dictionary. The students' performance in translation from their mother tongue into English is weak in accuracy. It shows a lack of awareness of the need to not only comprehend words, but also the context in which they are used and the TL culture, in order to reflect the communicative value of the proverb.

Others alternatives given show that the students had grasped the intended meaning although without any mention of the proverb's context, their rendering into English appeared vague, leaving target readers wondering about the significance of Khurāfah:

he is giving false information

the man tells fairy story

One of the students wrote:

A man cried a wolf.

He/she is clearly thinking about the English expression:

To cry wolf!

Whilst there are certain elements of meaning in common here, it is not an exact equivalent as the origins of the phrase reveal. One day, a shepherd boy came running into his village, crying that a wolf was attacking the sheep. The villagers all ran to the pasture in order to chase off the wolf only to discover that the shepherd boy had been lying in order to have a laugh at their expense. He repeated this trick several times. Sometime later, a real wolf attacked the sheep and the horrified shepherd boy ran to the villagers to raise the alarm about the real wolf attacking their sheep. This time, however, the villagers ignored him, thinking he was lying as usual and he was left to face the wolf alone. In Khurāfah's case, his claims, however unbelievable, were true all along.

Proverb Eleven (MSAP 11):

بيدي لا بيدك يا عمرو

It is by my own hand, 'amr, not yours!

The Queen of the Arabian Peninsula (historically known as Al-Jazeera), who was the daughter of Al-Zabba, was captured by 'amr during the course of a war. Rather than allowing herself to be kept prisoner or killed by Amr, she preferred to commit suicide by imbibing poison from a ring that she owned. This proverb is cited when someone opts to do something that his/her enemy would like to do, in order to prevent them from taking pleasure in doing it.

Some 80% of the students did not manage to convey the intended meaning of this proverb in their translation process, either neglecting to translate the situation of occurrence or failing to translate appropriately in order to convey its communicative value. Consider an example of their attempts at translating it:

it was by Aljazeera queen Alzabaa's daughter she fill in Amros captor and she was holding a ring which it put into it toxin which she prefer to suck it that Amro kill her.

The problems here may be related to the fact that the proverb's situation of occurrence includes some Arabic lexical items that students find difficult to render into English . The confusion experienced by the students, which resulted from their weak background of translating cultural texts which then led to the production of incorrect meaning, is because of the students' misunderstanding of the context of the proverb itself. This led to an incorrect translation of MSAP 11. This further highlights the students' failure to successfully recognize terminology from their mother tongue, Arabic, making it impossible to translate this into English. Little attention is paid in their university course to teaching them how to render texts which carry cultural signs. This can be deduced from their attempts to render the proverb's situation by providing alternative sentences that simply explain the intended meaning of the proverb, as follows:

She commits suicide.

She killed herself.

This strategy can, of course, serve as a useful way of conveying elements of the meaning of a proverb but the meaning still remains incomplete. Target readers need to know the context for the suicide in order to make the meaning clearer. This confirms the importance of translating proverbs according to context, especially in the case of ones which do not have their counterparts in the TL.

Proverb Twelve (MSAP 12):

بعت جاري ولم أبع داري

I sold my neighbour not my house!

This proverb refers to a situation in which someone was happy living in his house, but unhappy about his neighbor bad behaviour. As a result, he sold his house in order to get rid of his neighbour.

Around 50% of the participants could not provide a correct interpretation for the macro level of this proverb. As with other proverbs, the semantic errors and grammatical structure caused by the variety of synonymous words and complex Arabic sentences prevented the participants from offering an appropriate interpretation for the macro level of this proverb. This result is in agreement with Kussmaul's (1995), where he stresses importance for translators of choosing lexical items (See Chapter Four section 4.3.2.1). It is not surprising, then, that about 40% of them provided alternative sentences that would serve to convey the intended meaning of the proverb. They use these devices in order to avoid being exposed to the complexity of rendering the real situation and context of this proverb. Consider an example of their attempts to provide alternative sentences:

sold his room, and left his neighbour.

I sold my room.

means I don't want him anymore.

In their attempt to translate the setting of the proverb, students confused 'داري', ('**my house**') with '**room**' because of semantic similarities (See section 5.2). A few students successfully interpreted the phrase and provided a potential English counterpart which they rendered as:

Good fences make good neighbors.

This demonstrates that students do not have problems with understanding the setting of a proverb in Arabic but they can become confused by their failure to render the semantic and syntactic features of the proverb properly. When the situation is considered, it can now easily be understood by the English native-speaker readership. This confirms that MSAPs are very difficult to comprehend unless appropriate footnotes are added to provide guidance for readers.

Proverb Thirteen (MSAP 13):

أذهب إلى حيث ألقت رحلها أم قشعم

Go to where Um-Qasham threw her saddle!

This proverb did not cause any serious problems for the students because it is widely used in everyday parlance and easy to comprehend. However, a literal translation of MSAP 13 would be of very limited use to native speakers of English who do not have any idea about Um-Qasham and what she did in order to become part of a proverb. Around 50% of the students provided ‘*Go to hell*’ as its English counterpart. A brief explanation of its macro level context would make it comprehensible:

Um-Qasham was the name of a she-camel who is believed to have thrown her saddle into the fire.

The proverb’s intended meaning is often deduced from its macro level, that is to say the situation and context, and these are considered to be a very important tool whereby the meaning is conveyed to the target English-speaking readership as suggested by Neubert and Shreve (1992) (See chapter three section 3.5.6).

Proverb Fourteen (MSAP 14):

أسمع جعجعة ولا أرى طحنا

I hear the sound of grinding, but do not see any flour!

This proverb is used to refer to someone who promises much but does not fulfil his promise.

Some of the students did not appreciate the meaning of this proverb. Even though they had read its situation of occurrence, most of them still failed to produce some Arabic semantic words. What they do is mere *transliteration*. Consider their examples:

Taken flour is flour, Jajaa is the sound of quern. this proverb exemplify to who promise and not excute.

Taken he is flour Jaja is she phanata the mill flobber. this such to who promise and not excute.

This type of semantic error was not frequent among the students' interpretations. Only a few of them made such errors because of their lack of knowledge of the semantic meaning of 'جعجعه' and 'طحنا' because they are archaic Arabic words rarely used nowadays and they resorted to transliterating these terms using English letters, which makes it impossible for the proverb to be comprehended by native speakers of English. Conversely, a further 40% of the students, rendered the intended meaning of the proverb effectively using other sentences to explain their meaning in English. In other words, dynamic equivalence.

-Much ado about nothing.

-Many noises but no achievements.

-Deeds not words. Actions speak louder than words

This demonstrates that the students had a sound knowledge of the proverb after they had read its situation of occurrence and that after initially struggling to convey the proverb's real story into English, they resorted to their own alternative strategies to overcome this shortcoming. The students' process of translation were inline with Nida's (1969) dynamic equivalence (See Chapter three section 3.3). In other words, they could not give its equivalent unless they knew its macro level.

Proverb Fifteen (MSAP 15):

أحمق من عجل

He is more foolish than 'ijl!

Around 80% of the students either did not provide a correct translation of the situation of occurrence of this proverb or left it untranslated. Consider their attempts:

-Ejel is name of man chieftair what is named your mare? stand up his named one-eye.

- Dajal is name for a man. The asked him what's the name of your horse, he stand and knock out the eye.

- Ejel is name man say what is name his horse? excition it is eyes and says it is name.

When translating the situation of the MSAP 15, the students were confused as to which word to choose from their bilingual dictionaries, which provided a series of possible English equivalents for (فقا). i.e 'gouged out' The strategy adopted by some students was to construct some words to convey the situation of the Arabic proverb as it was too challenging to provide correct translation. As a result, they failed to produce the intended situation of this proverb. The reason for this is their lack of

experience in translating cultural signs, a situation that causes problems, especially given that translation teachers in the university pay little attention to the translation of texts which have cultural signs. Therefore, it is challenging for them to understand these proverbs, especially when they contain some archaic Arabic words. A more suitable translation of the proverb's situation would be:

ʿijl is a man from one of the Arab tribes. He was asked about his mare's name. He gouged out one of his eyes (i.e. ʿijl 's eyes) and replied, 'I named her the one-eyed'. This proverb is used to refer to foolish people.

Providing a correct translation of the situation of a proverb is something like using the correct procedure in communicating the meaning of the proverb, rather than indicating the proverb without its macro level. More precisely, translating the proverb literally without any footnote prevents the native speaker of English from understanding the proverb's intended meaning. Accordingly, the awareness of the macro level is of considerable help for conveying the meaning of the proverb to the target English-speaking readership.

Proverb Sixteen (MSAP 16):

أجرأ من أسامه

He is braver than Usāmah!

With this proverb, around 70% of the participants failed to translate its macro level, not because the content involves compound or complex sentences, but rather, because there is some Arabic vocabulary that students found hard to render into English due to the fact that these words are synonymous, and hard to choose the exact synonymous word. This, of course, led them to randomly choosing any one of

the adjectives given in the dictionary, without being able to judge whether they were suitable for the context of the proverb or not. This result was inline with Malone's (1988) results that showed the problem which synonymy poses for translators as divergence because there is never any advance guarantee that the source text will contain sufficient cues as to whether B or C is the better rendition of A in a given case (See 5.2.1.1). Consider an example of their translations:

- **Osama is name of the lion names clobber this is such the strong and bold.**
- **Osama is noun from nouns the lion. hitting this example to brave.**

As their translations show, the students' inaccurate semantic choices have affected the quality of their translations. A very clear translation of the macro level of this proverb is determined by a well-organized structure and an appropriate choice of words as follows:

Usāmah is one of the names for a lion in Arabic. As the lion is considered to be one of the most fearless animals in the world, this proverb is used to refer to someone who is a brave person.

With the benefit of a correct and well-organised translation for the macro level, it is easy for the target English-speaking readership to understand the proverb, and once the situation of occurrence is taken into account, it is very easy for anyone to deduce that the righteous are as brave as a lion. It can be argued, then, that explaining the macro level context of these proverbs contributes a great deal when conveying their meaning to the TL reader.

Proverb Seventeen (MSAP 17):

أنى يلتقي سهيل وسهى

How can Suhayl and Suhā ever meet?

Although the content of the communicative value of this proverb only requires two or three simple sentences to explain the intended meaning of the Arabic proverb, the overwhelming majority of the students nonetheless demonstrated an inability or failure to translate it correctly. This is perhaps due to the situation of occurrence containing astronomical words, an area in which students had limited experience . However, it can practically be assumed that this problem was resolved by participants when they read the context of in which the word appears. This finding was in agreement with Desai (1991) result from previous work (See Section 4.3.2.1). This can be deduced from their translation attempts, in which they failed to provide the real situation of occurrence, but were able to provide sentences that served to explain its intended meaning, as follows:

-It is hard to make them be friends.

-They don't like each other.

-Castles in the air.

Even though students' attempts help to convey the meaning, it would be better still if they could have provided a reference to relevance of the two names. Because these proverbs are very subtle, it would be useful to provide the target English readers with a detailed explanation of these proverbs in order that they may comprehend them completely as:

Suhā is a small star at the North Pole whilst Suhayl is a star at the South Pole, so it is impossible for them ever to meet together. This proverb is cited when things are

impossible to achieve. In other words, this proverb is applied to refer to people who are diametrically opposed to each other.

Having provided the macro level of the proverb, as translators, we can be assured that the underlying intended meaning has been explained to the target reader, who may be intrigued by the names referred to in the proverb.

Proverb Eighteen (MSAP 18):

أكبر من لبيد

He is older than Lābid!

Lābed was the name of one of the seven eagles chosen by Luqmān Ḥakīm, a wise person. Lābed is said to have, lived the longest. This proverb is cited with reference to the person who lives too long to a great old age.

In this proverb, the majority of the students generally did a good job in providing the real situation of occurrence. Although they made errors in terms of making incorrect word selection (see Micro Analysis section 4.3) due to the fact they did not read the situation of occurrence and translate properly, they understood that this proverb refers to people who live longer than average. Therefore, they rendered the situation appropriately. There was only one student who failed to produce a perfect English translation for the content, and he chose to provide alternative sentences such as **‘he is a very old man’**. It seems that this minority of students made errors in the translation process. This is because they confused **‘bigger’** with **‘older’**. Generally speaking, the word **‘bigger’** is used to refer to something which has a greater size than another thing, whereas **‘older’** is used to refer to a person who is greater in age than another. Consequently, if a wrong choice of words is made to convey the

situation of the proverb this completely changes its meaning. This finding was inline with Bell's (1991) claim with the exception that he argues that synonymy does not exist. However, '**older**' here is used as absolute synonymy for the Arabic, 'أكبر', rather than '**big**'. It can be argued, however, that the wrong selection of words made by some participants is due to the interlingual transfer of Arabic words into English and this, of course, negatively affects the communicative quality of the proverb's message. English equivalent might be '**as old as Methuselah**' in reference to Biblical character.

Proverb Nineteen (MSAP 19):

أبصر من زرقاء اليمامة

He is more visionary than Zaraqā Alyamāmah!

Unlike other proverbs, this proverb caused serious translation problems and there were many errors. The reason for this lies in the difficulty of translating archaic Arabic words which are very subtle. This cannot be done by students but require professional translators. The following example is typical of the students' modest attempts:

She is woman from Jadis tribe that she can see from distance of three days so she became the proverb in the discerning person.

The student's translation of the proverb's background situation reflects a poor knowledge of semantic choices that makes it look poorly and inappropriately translated. Students made a considerable number of wrong selections from the range

of words that could have been used to express the meaning exactly. An appropriate translation attempt for the situation could be as follows:

Zarqāh Alyamāmah was an Arab seer from the Jūdys tribe who was believed to have the power to predict things before they happened. This proverb is used to refer to someone with the power to predict the future.

Proverb Twenty (MSAP 20):

أحذر من ذئب،

He is more cautious than a wolf!

Arabs claim that the wolf is ever alert because even when asleep, he only closes one eye, leaving the other open in order to protect himself from any harm. This proverb is cited for those who are always on their guard.

Most of the participants, around 70%, could not provide a well-structured translation. Without a doubt, the literal meaning of some archaic Arabic terms put students at a complete loss and they became confused about how to translate these. The participants rendered only the literal meaning of the situation, and some expressions will be incomprehensible if rendered literally into English. This is because they are totally engaged with Arabic stylistic features. Participants thus failed to identify the appropriate translation for specific archaic Arabic terms, and hence, the meaning was lost. Let us consider some of their efforts at contextual statements:

- **Think arab he put one eye open, and other eye closed.**
- **Claim the Arab grow up from its precise if between its eyes if sleep make someone sleeping and other gaping custodain.**

- Arab think from its caution makes its eyes one of it close and sleep and make the other eye open and look out.

Such types of error indicates the students' failure to translate single archaic words, and shows the inadequacy of their translation abilities.

5.4 Conclusion

Tables 5.1 and 5.12 summarize the errors which occurred at both micro and macro levels. They demonstrate serious disparities between themselves . In terms of their performance, the students' corpus shows very poor knowledge in choosing and structuring English sentences. Their level of competence is still very weak although some of them make a good attempt. This, of course, affects the communicative value of the translation. The most significant observation can be inferred from the student translations at the macro level, namely that most of them ignore the translation according to the macro level. That is to say, most of the students translate proverbs in terms of micro levels without paying any attention to the proverbs' macro levels.i.e, they translated the proverbs, however, they did not translate thier situations of occurrences. In terms of the proverbs, one can deduce that some have their equivalences in the target culture, English whilst others do not. The solution suggested here is to provide the micro as well as the macro level of the proverb in order to convey its intended meaning to the target readers. This can remind us of the fact that there are major differences between the two cultures. However, the translation of these proverbs according to their macro level context is of great assistance in conveying their message into English; and in bridging that wide cultural gap.

CHAPTER SIX: CONCLUSION, FINDINGS AND RECOMMENDATIONS

6.1 Conclusion

Translation plays a vital role in enabling cultures to flourish for, thanks to this process, many previously unknown cultures are able to emerge and become familiar to other peoples and nations. The links between language, culture and translation were investigated in the first chapter of this thesis which provided an overview of the history of translation in addition to comparing and analysing a number of definitions of this term. Focusing on the notion of equivalence, it was noted that Nida's (1969) definition of translation was similar to Newmark's communicative translation approach, since both came to the conclusion that a SL text should be replaced by the TL equivalent. It was deduced from analysis of these definitions that although the term 'equivalence' is frequently employed by different scholars, for each of them it takes on a slightly different meaning. Thus, in the work of Catford and Bassnett, equivalence operates on surface textual features, whereas Nida and Newmark view this concept as serving to communicate the intended meaning to the TL reader.

In addition, it was argued that language and culture are inextricably linked. Culture determines how objects are understood in different contexts, and affects the ways in which language is used within that culture. Dealing with such complexity constitutes a major challenge for translators as they must understand cultural references in order

to produce a comprehensible translated text. They are, thus, required not only to be fluent in both SL and TL but also to have a sound knowledge of both SL and TL cultures and particularly to be aware of the differences between these when they attempt to render from one language into another.

Since this study focuses on the translation of a sample of proverbs, the various meanings of this linguistic phenomenon and its role in Arab culture throughout the ages were explored. It was concluded that, despite numerous attempts, there is as yet no wholly adequate definition of a proverb. It was also noted that since the pre-Islamic era, Arabs have made use of proverbs as problem-solving strategies, seeing them as evidence of wisdom. The practical usefulness of these proverbs in assisting people to dealing with everyday problems was also observed. Given the confusion which exists with regard to metaphors, idioms and proverbs, the differences amongst them were identified and it was concluded that a proverb is a brief, succinct saying which conveys wisdom to people.

Four key approaches to translation were discussed, those proposed by Catford (1965), Nida (1969), Newmark (1988) and Beaugrande and Dressler (1981). The work of these translation pioneers were selected because they are considered to have made major contributions to the field of translation studies. Analysis of these approaches indicated that each presents particular deficiencies when applied to the translation of MSAPs. Therefore to form a theoretical model for this study, relevant points were explored from the work of Catford, Nida, Newmark and Beaugrande and Dressler in order to form a solid basis from which to convey the communicative values of these proverbs. It was decided to apply the situationality approach of

Beaugrande and Dressler (1981) and the textual features approach of Catford (1965) to the translation of the sample of MSAP chosen for the study. Incorporating useful points from each approach proved highly successful and greatly assisted in rendering these proverbs into English.

Analysis highlighted that Catford's theory of translation is very restricted because when moving from one grammatical system to another, a translator will face lexical problems. If Catford's approach were applied to texts which are loaded with cultural signs, this would create an illogical translation and thereby distort the meaning of the MSAP.

Nida used his own terminology in his work on translation (for example, instead of 'target readers' he uses 'target receivers'), moved beyond the borders of the sentence, and attempted to find the intended meaning behind the limits of a sentence. However, this approach is still unsatisfactory because it is very hard for translators to find a suitable dynamic equivalent proverb in the TL due to a large gap between the two cultures and languages involved, i.e. Arabic and English.

Newmark's theory of translation differs somewhat from that of Catford. He describes translation as a 'craft'. Analysing Newmark's theory of translation revealed Catford's (1981) communicative translation and Nida's 'dynamic equivalence approach' as two sides of the same coin. This is because communicative translation encourages creation of the closest effect on TL readers to that achieved with SL recipients. Since their theories of translation are more or less identical to each other, approaches OF Nida and Newmark are not judged compatible tools to

render these MSAPs because these proverbs were created within Arab culture, which is quite far distanced from the target language culture, English. Hence, analysis of these approaches (in Chapter Three) showed that there are identical versions of many of the MSAPs in English; and also was argued later in study of macro levels.

The text linguistic approach is distinguished from the above translation theories because it proposes an explanation for every single component of a text using the seven standards of textuality, which are applied in the text linguistic model to his/her translation process. These seven standards of textuality can be considered to be the product of other translation methods because each of these elements has been studied previously by scholars of translation. In this study, the sixth standard of textuality, i.e. situationality, was applied when translating these proverbs.

Problems of translation at micro and macro levels were also investigated in this study together with methods for evaluating translation errors in relation to appropriateness for target readership and assessment of language competence which principally drew on work by Nord (2005), House (1997) and King (1997), who are interested in improving the skills of translation students. Different methods which have been developed for classifying errors were also presented including Nord's (2005) model based on four types: cultural, pragmatic, linguistic and text-specific translation errors.

Observation of the students' attempts at translating the MSAPs, led me to divide these into two types of errors: micro and macro. A classification framework was

developed to facilitate the identification of different types of syntactic, semantic and stylistic errors. At the syntactic level, four subtypes of errors were observed i.e. subject-verb agreement, tense usage, adjectival formation and omission/addition of articles. Some three subtypes were identified at the semantic level, namely synonymy, compound nouns and non-equivalent semantic errors. With regard to stylistic errors, only two subtypes of errors were made by the students, i.e. passive voice errors and repetition errors.

The results of the study using a sample of fourth-year Benghazi University students showed that in the case of micro level errors, errors relating to semantics topped the list of errors (295 errors). The most predominant errors at the semantic level were the non-equivalent semantic errors which made translations difficult to comprehend. It is believed that this high number of errors is due to the register of words in the MSAPs which was very high, meaning students had to resort to using bilingual dictionaries in order to translate from their mother tongue Arabic into English.

6.2 Findings

On the basis of analysis of the student corpus data, it is concluded that some of the MSAPs do not have their equivalence in the TL, English, because of the large gap between the two languages and cultures. It was found that the macro level plays a crucial role in translating MSAPs into English and that students who fail to address the macro level produced poor translations of these proverbs. Without taking the macro level into consideration, it is thought likely that target readers would not have understood these proverbs. Providing footnotes to these MSAPs greatly helped to communicate their meanings, especially those which do not have an English

counterpart. Students encountered a number of other difficulties in translating the sample of MSAPs: The MSAPs contained some archaic Arabic words which students did not understand, causing them to omit such words in their translations which made them inappropriate.

Incorrect selection of vocabulary led to inaccuracies in translation due to the students' misunderstanding of the context for a given proverb. Hence, misunderstanding led to incorrect translation.

For some students, their mother tongue ideologies interfered with the way they translated into the TL, English due to the fact they were translating MSAPs literally from Arabic into English, which caused poor results. This was because they did not take the importance of the context into account, and thus their translation proved to be unintelligible.

Students not only failed to produce corrected semantic translations but also faced difficulties when translating certain Arabic prepositions into English due to the fact they did not read the Arabic proverb as a whole unit first and then start translation, but translated each word separately.

Some 25% of the total number of semantic errors was caused by problems with synonymy with interlingual interference accounting for many of the errors. Two causes are advanced for this. First, students may have found it very difficult to specify the right synonymous word for the Arabic proverb; and second, they faced difficulties in determining the exact synonymous word in the TL, due to their

insufficient knowledge of English language skills in spite of the fact that they were in the final year of university. Thus, we found that the majority of the students could not give an accurate synonymous word in the TL, English.

The third and final category under the semantic level errors was 'compound noun errors' which constituted just 8% (26 of the total 295 semantic errors) because there were only three proverbs that had compound nouns.. That is to say:

'هذا جزاء مجير أم عامر' (This is the punishment of Umm-ʿAmir's rescuer).

'اذهب الى حيث ألقت رحلها أم قشغم' (Go to where Um-Qasham threw her saddle).

'أبصر من زرقاء اليمامة' (He is more visionary than Zarqa' Alyamamah).

Error-making at this level results from a failure to take into account the fact that they are nouns that consist of two nouns and nouns cannot be translated. Participants translated word-for-word, translating each name separately, which led to errors.

Syntactic level errors constituted the second major type of error at the micro level with students facing particular problems with subject-verb agreement (20%), distinguishing between tenses (24%), comparative adjectives (23%), and articles (33%). Students confused their choice of the second and third second person in their translation. In addition, they failed to render tense aspects, relying heavily on lexical translation without considering the translation of grammatical aspects as well as prepositions and articles. They presented poor translation when it came to the usage of articles and prepositions in the translation process. It was also apparent from the translated samples that participants turned nominal sentences into verbal sentences due to the difference in word between SL and TL.

The third major division of micro level error was stylistic with two subtypes of errors being identified: use of passive voice and repetition. It was ascertained that participants faced problems with passivation, being unaware that changing a passive Arabic sentence into an active one in English could distort the meaning of a proverb. It was discovered that students tended to construct their English translation in Arabic style leading to repetition, making their translated versions into English were dull and monotonous.

At the macro level, students made numerous errors during the process of attempting to produce the context of situation for the MSAPs. The situation of each proverb was provided in order for them to be able to translate them accordingly. Some provided very good translations, some provided the dynamic equivalence, and others did not provide either a correct translation of the situation or the context of a given proverb. A classification system was established to evaluate student attempts as follows:

YES = students translated the situation and context of the proverb correctly.

YES BUT = students translated the situation but they did not mention the context.

NO = students translated the MSAPs but their translations were not satisfactory.

NO BUT = students did not translate the proverbs but provided their dynamic equivalent translation in the TL, English.

MD (missed data) = the students left the situation and context untranslated when they had neither the ability to translate MSAPs or provide their dynamic equivalence.

It was found that the majority of errors (30.5%) were of MD type i.e. with text left untranslated, followed by NO (29.25%). This shows the students' inability to translate the MSAPs because the register of these proverbs was very high. This shows that only a few students coped with the high register of these proverbs.

Based on the findings of the study, this thesis has contributed to research into the different approaches to translation, and has investigated the range of students' ability in the translation of MSAPs. It also investigated how fourth-year students at Benghazi University rendered a sample of MSAPs in terms of their surface features and their situation of occurrence. This study also attempted to demonstrate how far the macro level of the Arabic proverb is valuable in rendering Archaic Standard Arabic Proverbs into English, and hence has promoted a better understanding of these standard Arabic proverbs to Western cultures and native speakers of English. It has also explored how setting theory can be applied to translation and in some way may help translators and translation students when they fail to find equivalence in the target culture.

This research could help students, translators, and translation trainees to determine the difficulties involved in the translation of proverbs from one language into another, especially those, which do not have their equivalent in the target language. In addition, this research demonstrated that some Arabic proverbs cannot be translated because of the differences between Arabic and English cultures. The study has contributed to the discourse analysis of proverbs by providing a micro and macro analysis of the chosen proverbs, provided a new method in the translation of MSAPs. It also contributed in decreasing the Modern Standard Arabic Proverbs'

vagueness, particularly to the English native speaking public. Finally, it encouraged the application of macro levels to proverbs.

6.3 Recommendations

As in the case of any research, this work cannot provide the whole answer to the translation problems of proverbs. Consequently, teachers and researchers are advised to investigate the challenges that students of translation face when translating cultural texts. This can be achieved by supporting students' progress in developing strategies to translate texts that have cultural contexts like the MSAPs.

Teachers should provide students who are being trained to translate into English with the necessary dictionary skills (both bilingual and monolingual SL and TL) and linguistic research skills. Another suggestion for teachers is to make students more aware of the need to have high level competence in their mother tongue, so that their translation skills are improved.

In addition, further research using a different set of proverbs is advised. For example, if proverbs of Libyan dialects were used, instead of the Modern Arabic Proverbs which are used mainly in formal conversation as well as within various forms of Arabic media, students might understand these proverbs more easily than the MSAPs. The reason behind is that students use Libyan proverbs in their everyday conversation rather than MSAPs. It is therefore advised that researchers use Libyan dialects proverbs to see how students render these into English in terms of their macro levels, i.e. situation and context. This is because the register in Libyan dialects is lower than that of the register of the standard Arabic.

When students of translation face problems of a cultural mismatch, it is recommended that they deal with the macro levels, i.e. situation and context, in order to convey the actual intended meaning. Therefore, students of translation should use the macro level analysis as an effective tool to communicate their message to native English-speaking public, and to clarify the ambiguity in texts, which are normally loaded with cultural signs such as the MSAPs.

Finally, this study could have included a larger sample of students of translation, or another sample such as postgraduates studying for a Masters degrees in translation. This would give a clearer idea of how the level of students' proficiency affects the way they approach translation.

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