

# **A TAXONOMY OF PROBLEMS IN ARABIC-ENGLISH TRANSLATION: A SYSTEMIC FUNCTIONAL LINGUISTICS APPROACH**

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# Keywords

Problems

Student Translators (STs)

Novice Translators (NTs)

Translators of Published texts (Ts)

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Arabic

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Ideational

Interpersonal

Textual

Extra-textual

Translation Teaching



## Abstract

Working with Arab students pursuing a degree in English Language and Translation at the Taiz University, Republic of Yemen, has brought to the researcher's attention a number of errors or problems encountered in Arabic to English translation. This study aims to investigate the problems encountered by student translators (STs), novice translators (NTs) as well as more experienced translators (Ts) while translating from Arabic into English. The study starts with the assumption that Arabic and English belong to different families of languages and thus there is rarely a word-for-word equivalence in both languages.

The present study is cross-sectional in nature. It is based on empirical data collected from several categories of translators. In other words, the data was collected from fourth-year students in the department of English and Translation in the Faculty of Arts, Taiz University, as well as five NTs who have previously graduated from this department and are currently working in a number of accredited translation offices in Taiz. The study also investigates the challenges faced by Ts. For this purpose, a novel, a tourist brochure, an editorial, and three academic abstracts all translated by established publishing houses and translation centres in and outside Yemen are examined. These texts are analyzed to determine to what extent the problems faced by STs and NTs reoccur in published translations produced by Ts.

For its conceptual framework, the study adopts an eclectic approach that does not stick rigidly to a particular paradigm but rather draws upon multiple linguistic and translation theories. However, it is mainly based on Halliday's Systemic Functional Grammar (SFG) and the problems have been classified along his taxonomy of meaning metafunctions into ideational, interpersonal and textual. Extra-textual problems are also analyzed. Several SFG-based translation models such as Hatim and Mason's (1990) sociometric model, House's (1977, 1997) translation quality assessment model, Hervey et al. (1992) register analysis model and Baker's (1990) equivalence model are also employed in the study to help the researcher examine the problems encountered in Arabic-English translation within those four categories. In addition,

Nord's functional model to translation which is based on Skopos theory is also taken into consideration although to a minimum extent.

In addition to the analysis of translations produced by various categories of translators, the study uses several triangulation research tools such as questionnaire, Thinking Aloud Protocols (TAPs), retrospective interviews, and classroom observation. These tools are employed to assist the researcher to identify the possible causes for the problems the STs, NTs, and Ts experience from the perspective of the participants themselves. The current translation programme at Taiz University is also analyzed to determine to what extent it contributes to the poor performance of the student translators and would-be translators.

The study concludes that STs, NTs and even Ts encounter several problems at the ideational, interpersonal and textual levels. They also encounter problems at the extra-textual stratum. The study attributes these problems to structural and cultural differences between the two languages, the reliance on the dictionary rather than the meaning in use of lexical items, the differences in the cohesion and coherence systems of Arabic and English, the negligence of the role of context in translation as well as unfamiliarity with text-typologies and genre conventions. In other words, participants follow a bottom-up approach in translation and come close to the source text translating it literally. This approach is very damaging because it ignores the fact that the three metafunctions might be realized differently in the two languages.

Furthermore, the study concludes that the manner in which translation is taught at Taiz University as well as the syllabus contribute mainly to the lack of translation competence of the student translators and would-be translators. The programme is inadequate and it needs urgent review and improvements. The present syllabus does not keep abreast with the latest theoretical and practical developments in the discipline of translation as well as neighbouring disciplines such as contrastive linguistics, text-analysis, discourse analysis, corpus linguistics and the like. As for methodology, the study concludes that it is the transmissionist (teacher-centred) teaching

approach rather than the transformational (learner-centred) which is commonly used in teaching translation. As a result, the read-and-translate approach dominates the scene and no tasks, activities, or projects are given to the STs.

The study provides some recommendations, which if implemented, can be useful in enabling Yemeni and Arab universities to improve the competence among student translators in order to improve translation teaching at academic level.

A major contribution of this study is the description and classification of translation problems in Arabic-English translation on the basis of meaning systems. Unlike traditional descriptive error analysis, which is widely used to analyze the translation product, SFG-based text analysis provides a systematic description of translation problems which allows a precise articulation of the nature of problems that would otherwise be explained simply as translations which “sound unnatural or awkward” (Kim 2008; Yallop 1999). As far as the researcher knows, no study in the Arab world has yet tackled translation problems from this perspective. Other studies have tackled deviated forms produced by students or translators using an error analysis technique rather than a holistic approach based on solid theoretical knowledge.

In other words, while most other studies focused on specific ‘errors’ and error analysis and ended at that, the present study does not only look at ‘errors’ as ‘difference’ (from contrastive analysis) but rather from several perspectives. It is also more comprehensive by triangulating several sources of data and pooling them together for a more informed understanding.

## Declaration

This is to certify that the work titled **A TAXONOMY OF PROBLEMS IN ARABIC–ENGLISH TRANSLATION: A SYSTEMIC FUNCTIONAL LINGUISTICS APPROACH** is original and has been carried out by Mr. Tawffeek Abdou Saeed Mohammed under the direct supervision and direction of Professor Felix Banda. This dissertation has not been submitted, in part or full, for any other degree or diploma in this or any other university. The dissertation conforms to the standards of the University of the Western Cape.

Tawffeek Abdou Saeed Mohammed

Signed: .....



Supervisor: Professor Felix Banda

Signed: .....

**Date:**.....

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## **Dedication**

I dedicate this thesis to:



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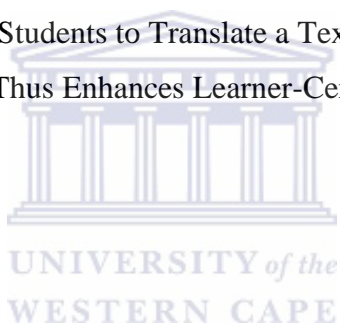
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## Abbreviations

CAT	computer assisted translation
NT(s)	novice translator(s)
SFG	systemic functional grammar
SL	source language
ST	source text
STs	student translators <sup>1</sup>
TAPs	thinking aloud protocols
TL	target language
TP	translation problem
Ts	translators of the published translated texts
TT	target text






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<sup>1</sup>When 'student translators' or 'translators' are used in generic sense (i.e., they do not refer to the participants of the study), the whole expression, rather than the abbreviation is used.

## Chart of Arabic Consonants<sup>2</sup>

ء	°	ر	r	غ	gh
ب	b	ز	z	ف	f
ت	t	س	s	ق	q
ث	th	ش	sh	ك	k
ج	j	ص	ṣ	ل	l
ح	ḥ	ض	ḍ	م	m
خ	kh	ط	ṭ	ن	n
د	d	ظ	ẓ	ه	h
ذ	dh	ع	ʿ	و	w
ي	y				

## Chart of Arabic Vowels

Short	 a	 i	 u
Long	أ ā	ي ī	و ū

<sup>2</sup> For the standardization of the diacritic marks required when transliterating Arabic, the researcher has used Jaghb Unicode.

# Chapter One

## Background Information and Situating the Study

### 1.0 Introduction

Since the beginning of human civilization, translation has played a tremendous role in the transmission of human knowledge between different nations, cultures and languages. Similarly, the act of interpreting is perhaps as old as man's ability to speak. However, it will be more precise to say that it is only in the aftermath of the global crisis taking place after the World War I that these two professions developed into their present shape. Consecutive interpretation was used exclusively until about 1945, whereas simultaneous interpretation was used for the first time at the trial of war criminals at Nuremberg (See Gabr 2002:9-10).

However, the second half of the 20<sup>th</sup> century marked the most significant turning point in the field of translation. During this period, translation became an independent, institutionalized, and 'interdisciplinary' field which benefited greatly "from outer stimuli (machine translation) as well as from allied and less related disciplines such as literature and linguistics, mathematics, functionalism, cultural studies, and cognitive theory" (Bernardo 2007:83-84).

Currently, translation and interpretation are practiced in every bilingual or multilingual society. Even a monolingual society practices them to keep abreast with other monolingual societies. The translation activity could therefore have one or more specific purposes. The main aim of translation, however, is to serve as a means of cross-cultural bilingual communication. During the past few decades this activity has flourished even more due to a number of factors such as the rising international trade, increased migration, globalization, the acknowledgment of linguistic minorities in a multiracial or multicultural society, etc. The growth of the mass media and sophisticated technology has given an added impelling force to this. Thus, translation plays an increasingly important role in cross-cultural transmission of knowledge by attempting to convey the concepts and ideas of one speech community or culture to another as faithfully and naturally as possible.

## 1.1 Translation and the Arabic Language

The early Arabic translation started during the Syriac era in the 2<sup>nd</sup> century CE when a large part of the Paganism heritage was translated into Arabic (Bloomshark 1921:10-12 in Addidaoui 2000:83). Such translations were more literal and faithful to the text. According to Addidaoui (2000:83), Jarjas was one of the best Syriac translators; his famous Syriac translation of Aristotle's *In The World* was very faithful and close to the original.

The emergence of Islam in the 7<sup>th</sup> century CE paved the way to a new epoch of translation. The Prophet, Muḥammad, (peace be upon him) made use of translators and considered them a cornerstone to the dissemination of the Islamic Call all over the globe. Zayd b. Thābit (may Allah be pleased with him), a Companion of the Prophet and one of the most renowned translators of his time, “played a crucial role in translating letters sent by the Prophet to the foreign kings of Persia, Syria, Rome and the Jews, and also letters sent by those kings to the Prophet” (Zakhir 2008)<sup>1</sup>.

The accession of the Abbasid Caliphate (750-1250 CE), marked a new turning point in the history of translation. This period witnessed the emergence of the Greco-Arabic Translation Movement, during which “almost all non-literary and non-historical secular Greek books that were available throughout the Eastern Byzantine Empire and the Near East were translated into Arabic” (Gutas 1998:1). This acquisition and adaptation of knowledge by Arabs played a vital role in the rediscovery of Aristotle in the 12<sup>th</sup> century, and ultimately the Renaissance in Europe. The translation of literary works was also not undermined. In 750 CE, the most important work of Indian narrative literature, namely, *Pancatantra*, was translated into Arabic by Ibn al-Muqaffā titled *Kalīlah and Dimnā*. This book, according to the German translator Philipp Wolff, (in Winternitz et al. 1985:333) “inspired the entire mankind and which was held in respect by kings and princes and to which they lent their attention”. As for the significance of the Arabic translation of the manuscript, (Winternitz et al. 1985:333) point out that it was “the source from which have sprung up numerous translations in European and Asian languages”.

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<sup>1</sup><http://www.translationdirectory.com/articles/article1695.php>.



During this period two different methods were adopted. The first method is the literal translation associated with Yuḥannā Ibn al-Baṭrīq and Ibn Naʿīmah Al-Ḥimṣī. According to this method, every Greek word was translated by an Arabic equivalent. In the case where an equivalent word did not exist, the Greek word was imported into Arabic. The second method, on the other hand, is the sense-for-sense method of Ḥunayn Ibn Ishāq Al-Jawāhirī known in the West as Joannitius, which aims to create a fluent target text that preserves the meaning of the original (Baker 1997:320-321).

By the 13<sup>th</sup> century CE, Arabic became a great language of literature and science. Unfortunately, this was short lived. The period from the 14th-19th century CE represented the decline of the Arab-Islamic Empire and the language passed through a corresponding period of stagnation (Dhaif 1966; Al-Magalah 1998).

The 19<sup>th</sup> century marked the second stage of contact between Arabic and foreign languages. During this period, Arabic responded well to Western languages and cultures. A considerable number of pioneer translators contributed to some extent in translating materials in various fields of knowledge. Some of them include Rifāʿa Al-Taḥṭāwī (1801–1873), Aḥmad Fāris Al-Shudayq (1801–1887), Al-Bustānī (1819–1883), Ibrahīm al-Yazijī and Khalīl Muṭrān. Thus, Arabic regained its status as a vehicle of modern expression in all spheres of knowledge.

## **1.2 The Current Translation Situation in the Arab World**

Although the 20<sup>th</sup> century has been called the “age of translation” (Lonsdale1996:25), this has not been the case in the Arab world. It can be called “another period of translation decline” in the Arab world, because translation has been marginalized as a discipline and as a practice. The present situation of translation in the Arab world is not satisfactory at all and is characterized by chaos and randomness. In a survey conducted by the Arab League Educational Scientific and Cultural Organization (ALESCO), the total number of translations produced in the Arab World for a decade (1970-1980) is 2840, distributed as follows:

Country	No. of translated books
Jordan	22
United Arab Emirates	2
Tunisia	40
Algeria	16
Saudi Arabia	7
Sudan	9
Syria	442
Iraq	238
Oman	5
Palestine	5
Qatar	3
Kuwait	95
Lebanon	152
Libya	44
Egypt	1758
Morocco	2
Total	2840

**Table 1.1 Number of books translated into Arabic in the Arab World during the period (1970-1980).**

The survey classified those translated works according to their subject matters as follows:

Subject matter	Number
General knowledge	22
Philosophy	165
Theology	235
Social sciences	560
Linguistics	20
Theoretical sciences	224
Applied sciences	184
Fine Arts	93
Literature	1022
History and Geography	315
Total	2840

**Table 1.2 Distribution of the Translations by Field.**

Ever since, the situation has not improved much and the translation movement in the Arab world is still weak in comparison with its counterparts in Europe. A report released by UNESCO<sup>2</sup> showed that the Arab world, with its large population of 250 million, translates 475 books annually. However, in a country like Spain, with a population which does not

<sup>2</sup>[http://www.moheet.com/show\\_news.aspx?nid=130413&pg=37](http://www.moheet.com/show_news.aspx?nid=130413&pg=37)

exceed 38 million, 10 000 titles are translated each year. This concurs with the Arab Human Development report (2003:67) which indicated that “the aggregate total of translated books from the Al-Ma'mūn era to the present day amounts to 10,000 books - equivalent to what Spain translates in a single year” (Shawki Galal in Arabic 1999:87). The report also pointed out that the average number of translated books per annum in the Arab world is 4.4 per million. By contrast, it is 400 books in Israel, 519 books in Hungary and 920 books in Spain. These reports show that the Arab movement of translation, which reached its peak during the Abbasid dynasty, will agonize unless Arab universities, scholars, and organizations exert serious and great efforts to save it.

### **1.3 Teaching Arabic-English Translation**

The increasing need for translators and interpreters in this age of globalization and knowledge outbreak encouraged “the founding or extension of courses in an increasing number of countries (Belgium, Canada, Australia, Denmark, UK, Spain...)” (Kelly 2005:8). The translation and interpretation courses reached about 250 in the 1990s “and despite the apparent saturation in some parts of the world, the figure certainly has not fallen since then, as countries such as Portugal, South Korea, or Poland set up their own programmes” (Pym 1998 in Kelly 2005:8).

Unlike teaching translation in European languages which dates back to the 1960s, teaching Arabic-English translation, whether at Arab or Western universities, is more recent. The increasing need for training qualified translators aspiring to work as Arabic-English translators or in jobs involving Arabic-English translation prompted a number of universities in the United Kingdom, America, and the Arab World to establish translation programmes. Dickins (2006:364) echoed the significance of teaching Arabic-English translation, saying: “Interest in the Arab World in Arabic-English translation is significant, and seems likely to continue to grow over the next few years. Part of this interest is practical; Arabic-English translation is required throughout the Arab World and is in intense demand in certain Arab states, such as those of the Gulf”.

Another aspect of interest in Arabic-English translation is academic. According to Dickins (2006:364), “Arabic-English translation felt by many universities to be an area of activity that

combines practical applicability with intrinsic academic merit”. Translation does not only deal with differences between two languages but it also tackles two cultures and thus it “can be regarded as of rather academic interest than the more traditional area of Applied Linguistics” (Dickins 2006:364).

A third aspect of interest in Arabic-English translation is triggered by political reasons. The terrorist attacks of September 11, 2001 brought prosperity for Arabic-English translation. The West paid a lot of attention to books published in the Middle East concerning terrorism, Arab-Euro-American relations, religions ...etc. For instance, the Associated Press<sup>3</sup> had this to say:

The FBI has acknowledged it needs more experienced translators of all languages but especially Middle Eastern. CIA officials say they need native Arabic speakers familiar with foreign cultures to blend in overseas. The armed forces also need Arabic speakers who understand military jargon and are in good enough shape to keep up with troops. (The Associated Press 2003)

This great need for Arabic-English translators was taken into account by a number of British universities that started to offer Arabic-English translation programmes such as the University of Salford, which started its Bachelor of Arts degree in Arabic-English translation in 2000. In addition, other UK universities such as Durham, Heriot-Watt, Leeds, the School of Oriental and African Studies of the University of London and Westminster teach Arabic-English translation at the post-graduate level (Dickins 2006).

Therefore, it is not a matter of exaggeration to say that a systematic teaching of Arabic-English translation was born in England. At the Arab Universities, translation as an independent discipline has not been afforded the place of pride it deserves among other disciplines yet. Translation is taught at undergraduate level at many Arab universities within the departments of languages. It “has so far been unfortunately marginalized in the syllabi of English departments all over the Arab World” (Ghazalah 2004:215). Such departments view translation as “a sleight-of-hand subject, a noman’s field” (Ghazalah 2004:215). Shaheen (1997:82-83) describes undergraduate translation training in the Arab World as faulty. Their

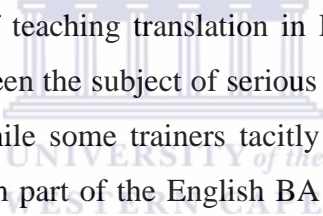
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<sup>3</sup>[http://abcnews.go.com/wire/World/ap20031119\\_102.html](http://abcnews.go.com/wire/World/ap20031119_102.html)

graduates cannot be classified as translators in the very sense of the word because of their low standards in English and the lack of qualified teachers. He states that materials, testing and grading systems are ad hoc, teaching methods disorganized, proper text-books are not always available, the time devoted to translation classes is insufficient, and the grading system is subjective.

Gabr (2002) shares Shaheen's sentiments of translation teaching in Egypt. Although translation is taught in 13 state-run universities in the departments of English at the undergraduate level as a compulsory subject, the teaching materials and approaches are arbitrary and based on personal initiatives of teachers. Besides, such materials do not meet the needs of the market.

In the Western part of the Arab World, teaching translation is not at all different. In Morocco, for instance, Alaoui (2008) observes:



The learning outcomes of teaching translation in English departments at Moroccan universities have hardly been the subject of serious debate among translation teachers and researchers alike. While some trainers tacitly believe that the course is taught simply because it has been part of the English BA curriculum since the inception of the university in Morocco, others claim that the course trains students to pursue a professional career in translation.

Alaoui (2008) concludes that the translation programmes at Moroccan universities have academic, rather than professional goals.

Apart from the translation programmes, the attitude of a considerable number of translators, instructors, and students towards translation is unfair. Translation is viewed as a simple task which any bilingual person can do. This wrong notion is countered by the fact that although bilingualism or "true bilingualism" in Thiery's (1978:145) words is very important for the translator, it does not guarantee good translation. This is in line with Butzkamm (1973) in (Shaheen 1991:99) who points out:

...a person who is fluent in the oral written use of two languages is not necessarily an effective translator. This reservation is in line with the hypothesis discussed by

bilingual research according to which somebody who disposes of a coordinate bilingual is less qualified for translation than somebody who belongs to the groups of compound bilinguals, i.e., who is only imperfectly bilingual.

Translation is also wrongly viewed as a dictionary-based work. While the use of dictionaries, traditional or electronic, is essential to translators, their use is not the main focus in the process of translation. Dictionaries may be very useful to provide the denotative meaning of a lexical item, but they may also fail miserably to give the reflective, associative, attitudinal or allusive connotative meanings of lexical items. Dictionaries can do little in the translation of deviant collocation, frozen expression, allegories, cultural terms and neologisms. Which Arabic-English dictionary, for example, can give English equivalents for *al-ḥayā*, *al-ghayth*, *al-daymah*, *al-muzna*, *al-ḥaṭl*, *al-jūd*, *al-ḥamīm*, *al-wadaq* etc., which are all different degrees of rain (*maṭar*) in Arabic? Which Arabic-English dictionary can give the difference between lexical doublets that are used frequently and widely in Arabic? Can English-Arabic dictionaries give the true meaning of *did* and *didn't* in Cummings's tricky line "He sang his didn't, he danced his did"? Or the very sarcastic word *ḥafīz* of the prince of Arab poets, Aḥmad Shawqī, "*wa l-kalb ḥāfīz*" (lit. The dog is *ḥāfīz*)? If this is the case with lexical items, the case is even more serious with grammatical, stylistic, textual, and intertextual problems. Dictionaries, for example, cannot give English equivalents to all present and absent pronouns of Arabic or Arabic equivalents for all the English modal verbs.

Another extreme attitude towards translation comes from those who consider translation as a matter of creativity and personal talent and thus they do not pay attention to systematic thinking. Translation is a science and an art and thus creativity and systematization are both necessary to make a good translator.

#### **1.4 Teaching Foreign Languages and Translation in Yemen**

In 1990 the Northern and Southern parts of Yemen were reunified after decades of separation. This political and historical transformation brought with it great social, industrial and educational changes and enabled Yemen to participate actively in the international community.

Foreign languages have become essential for Yemen, as for any Arab country, for modernization requires good knowledge of foreign languages to facilitate the flow of scientific information, know-how and expertise from the West to the East (Al-Makaleh 1998:1). Undoubtedly, English has increasingly become the international language of the new world order (Banda 2003). It “achieves a genuinely global status because it develops a special role that is recognized in every country” (Crystal 2003:3). Although some linguists such as Pennycook (1994, 2007) and Philipson (1992) have criticised the use of the terms English as an international or global language, it is nevertheless true that a number of interlocking factors have led to the popularity of English as a lingua franca. It is the language of economic, travel, science and technology, information exchange, international relations...etc. Harmer (2003) rightly observes that English will remain a vital linguistic tool for many business people, academics, tourists, and citizens of the world who wish to communicate easily across nationalities for many years to come.

In the Yemeni context, the importance of English is recognized nationally. In the 1980s the British council in Sana'a claimed that English is on its way to becoming the second language of the country although competence in it is not widespread and for effective communication one still needs to know Arabic (Al-Makaleh 1998:1). English is currently taught officially at all public and private schools<sup>4</sup>, at universities, at higher and military institutes which shows the growing awareness of the importance of this language. All Yemeni public and private universities are also running English language programmes in different faculties. English language programmes at Yemeni universities run over a period of four years. In such programmes, courses related to linguistics and literature are offered in addition to a number of required courses.

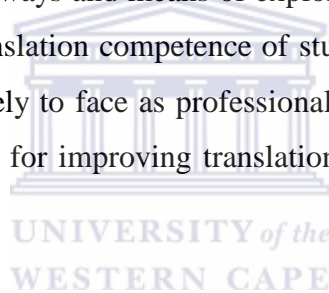
Despite the great significance given to foreign languages in the Yemeni context, Arabic-English translation teaching has not yet attained its rightful place in the English language programmes at Yemeni universities and is still in its infancy. Despite the urgent need for qualified translators in Yemen as well as in the Arab World, little has been done by universities to address this problem (Abdrabou 2003; Gabr 2002 and Alaoui 2008). Taiz University in the Republic of Yemen is a case in point. Students, who join the faculties of Education, Arts or Languages, study not more than four translation courses. That is to say,

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<sup>4</sup>English is taught right from the first grade in all private schools and in the seventh grade of all public schools.

that translation courses constitute less than 7% of the entire programme for English majors. This contradicts the proclaimed policy and mission of these departments that English is primarily needed for literary, research, and professional purposes. Such departments are supposed to prepare competent bilinguals who are expected to attract policy-makers and the public reader to literatures in English – particularly in science and technology – via translation and/or interpretation.

Presently, there is no separate programme or degree for translation in Yemeni universities such as a Bachelor, or a Master in Translation. Graduates of the departments of English work as professional interpreters or translators and are mostly taught linguistics and literature subjects. They are in dire need of a cost-effective course that equips the learners with the necessary theoretical and practical knowledge that can help them in their career as translators in the future. It is high time to take down-to-earth steps to reverse the process of institutional failure in this respect and devise ways and means of exploiting the rich resource of literature to promote the linguistic and translation competence of student translators, enabling them to handle the problems they are likely to face as professionals. This cannot be achieved unless universities place proper policies for improving translation programmes at the very front of their visions.



In this study, the researcher focuses on the problems Arab STs, NTs and Ts encounter during the translation process. The researcher discusses his observations based on a study of certain texts they have translated from Arabic into English.

### **1.5 Statement of the Problem**

Working with Arab students pursuing a degree in the English Language and Translation at Taiz University has brought the researcher in close contact with a number of problems in Arabic-English translation. Moreover, when reviewing, and at times supervising the work of some of the translators, the researcher noticed that the translations of many of them were of poor quality. In other words, many of them were incompetent as translators, and lacked the basic skills required by a professional translator. There is, therefore, a dire need to investigate these problems to help students and translators avoid them and to be aware of their negative impact on communication. There is also a need to investigate the pedagogical approaches



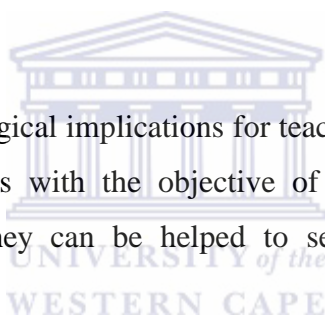
used in translation teaching in Yemen and the materials used to provide insights into how they can be improved.

## **1.6 Aims and Objectives of the Study**

Firstly, this study aims to examine the ideational, interpersonal, textual, and extra-textual problems Arab STs, NTs and Ts experience while translating authentic<sup>5</sup> Arabic texts into English.

Secondly, the study hopes to identify the causes of such problems. The objective is to establish whether certain types of errors/problems are caused by the source language (SL) or the target language (TL) in order to develop better instructional materials and classroom techniques.

Finally, it will discuss the pedagogical implications for teaching Arabic-English translation to Yemeni and other Arab students with the objective of drawing their attention to these identified problems and how they can be helped to separate the two languages while translating texts.



## **1.7 Research Questions**

The study seeks to answer the following questions.

1. What are the most frequent ideational problems STs, NTs and Ts experience in the translation process from Arabic into English and to what extent do they lead to a breakdown in communication?
2. What are the most frequent interpersonal problems that they face while translating authentic Arabic texts into English and to what degree do they affect the communicative force of the target text?
3. What are the textual or extra-textual problems they face?

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<sup>5</sup>According to McDonough and Shaw (1993:43), authenticity is “a term which loosely implies as close an approximation as possible to the world outside the classroom, in the selection both of language material and of the activities and methods used for practice in the classroom”.

4. What could be the main causes behind such problems?
5. What pedagogical implications can be drawn for instructors or trainers to help student translators deal with such problems and thus produce better translations?

## **1.8 Rationale**

Nearly every day, UNESCO in Sana'a receives complaints about translation offices guilty of translation errors (UNESCO's translation department 2006)<sup>6</sup>. The translators working in such offices are English graduates from the Faculty of Languages, the Faculty of Arts and the Faculty of Education with at least a Bachelor's degree. Their errors call for a careful study to identify which aspects of translation competence they lack. Such a study will help improve translation teaching in the Yemeni and Arab context where language teaching and translation teaching go hand in hand.

Secondly, there is an urgent need to study the translation materials used in the Department of English and Translation in Taiz University to determine their design and the pedagogical approaches used in order to suggest ways of improving them to achieve improved results. In the Yemeni context, what is found, at least, in the available literature, is either theoretical arguments of what is good or bad about translation or advice, mostly from the practitioners, of how it should, or should not be applied. This study is a modest attempt to theoretically and experimentally address the subject.

## **1.9 Scope and Limitations**


- (a) This study limits itself to the Taiz Governorate and Taiz University in the Republic of Yemen and investigates the specific ideational, interpersonal, textual, and extra-textual difficulties STs, NTs, and Ts encounter while translating authentic texts from Arabic into English.

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<sup>6</sup><http://www.global-translation-services.com/weblog/2006/04/01.html>

- (b) Although the study is concerned with problems Arab STs and NTs in the aforementioned Governorate and University, its applicability is not only restricted to this context. Arab students at other Arab universities can also benefit from it. Thus, Taiz University, in this case, is used as a microcosm of Yemeni and Arab universities, because Taiz University, as in the case of other universities, admits students and would-be translators from more or less similar socio-cultural backgrounds.
- (c) The study investigates the different types of problems with specific reference to the translation of the elicitation texts given to STs and NTs (see Appendix 1) as well as four published translations (i.e., a novel, a tourist brochure, an editorial and two academic abstracts) . In other words, these texts provide an empirical basis for a discussion on the problems involving translating authentic Arabic texts into English.

### **1.10 Methodology**



The study used the fourth year STs at the Department of English and Translation, Faculty of Arts, Taiz University because they are advanced STs and by the time of the administration of the tasks, they had already studied 4 translation courses. The total number of the students was thirty-five and they were divided into seven groups. The study also used five novice translators (NTs) who were based at the five language and translation institutes in Taiz Governorate and accredited by the Ministry of Technical and Vocational Training in Yemen. All of them had graduated from the Department of English at Taiz University and had been working as translators for at least two years.

This study used Elicitation Tasks as the main tool for collecting data. Nine short texts representing several text types/genres were selected for translation. The texts were selected from the translation materials used by instructors of the Department during the academic year 2007/2008. STs did the tasks in normal classroom conditions and they had access to different bilingual and monolingual dictionaries.

In case of NTs, the researcher had to approach them individually at their own institutes and they carried out the tasks as if they were doing a normal commercial translation.

All the texts were of average difficulty and their selection was motivated by the fact that those areas are given much attention in the translation programmes at the Yemeni and Arab Universities. Besides, these are the common genres student graduates, NTs and Ts are likely to deal with in a professional setting.

In addition to elicitation tasks, the study made use of several other tools as follows:

- 1- STs' Questionnaires: The researcher distributed a questionnaire to further obtain feedback from the STs themselves not only about the problems they have experienced and their possible causes, but also on the translation training programme at their department and their academic background.
- 2- Thinking Aloud Protocols (TAPs): The application of TAPs helped the researcher to identify the problems that NTs have experienced and whether such problems are due to their deficiencies in linguistic, translation, or any other competencies or sub-competencies. After the completion of the tasks, the NTs were invited to participate in retrospective interviews aimed at identifying the possible causes of the problems they have encountered in their translations.
- 3- Analysis of the Current Translation Programme: The document analyzed the current translation programme in general and the teaching materials used in particular. This analysis is important to assess issues on syllabus design in terms of how it addresses the STs' needs and to which degree they promote his translation competencies.
- 4- Observation of classroom interaction: The researcher attended the lecturers as a participant observer. This allowed the researcher to gain further information regarding classroom practice and the teaching methods instructors use in teaching translation. The classroom observation was conducted as a complementary tool to the questionnaire and the programme analysis with a view to finding out what practices work for or against facilitating STs' acquisition of translation competence.
- 5- Analysis of Published Translations:

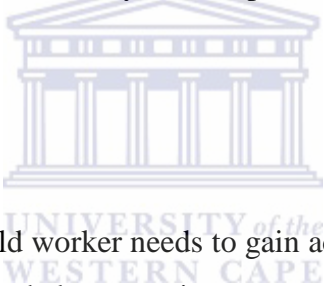
In order to check that the problems encountered by STs and NTs are serious and are likely to face even experienced translators, the researcher analyzed the translations of a number of published translated texts. Najīb al-Kaylani's *ʿUmar yaẓhur fī l-Quds* (i.e., *Omar Appears in Jerusalem*), has been selected because this novel has been translated by a team of translators in a well-known publishing house namely, Dār Ibn Ḥazm. A tourist brochures, an editorial and an academic abstracts published by Yemeni Ministry of

Tourism, The Investment Magazine and Taiz University respectively have also been investigated.

Halliday's SFG is regarded to be the main conceptual model of this study. Several SFG-based translation models such as Hatim and Mason's sociometric model, House's translation quality assessment model, Hervey's et al. register analysis model and Baker's equivalence model were also employed in the study to help the researcher identify the problems encountered in Arabic-English translation. In addition, Nord's functional model to translation which is based on Skopos theory was also taken into consideration although to a minimum extent.

The problems were divided along the ideational, interpersonal and textual metafunctions. The extra-textual problems were also dealt with separately (For more details on the analytical framework and the methodology of the study, see chapters 3 and 4 respectively).

### **1.11 Ethical Procedures**



In any qualitative research, the field worker needs to gain access to the school, the classroom, or the field. Access to the school and classroom is not something that can be taken for granted (Eisner 1991:171). Therefore, in order to gain access to the field, the researcher sought permission from Taiz University to allow him to meet the Student Translators (STs), conduct his elicitation tasks and questionnaires, and do classroom observation. The researcher approached both the Dean of the Faculty of Arts and the Chairman of the Department of English to help him to access the data he needed.

The researcher also obtained permission from the in-house translation units or departments concerned to allow him to interview Novice Translators (NTs) and to conduct his elicitation tasks at these institutions.

The researcher clarified the purpose of the study and the way it would be conducted. Care was taken to avoid any forced response, and those who did not want to participate were not forced to do so.

## 1.12 Organization of the Study

This study includes eight chapters with each chapter focusing on a particular aspect as follows:

Chapter one deals with the introduction, background to the problem, statement of the problem, and the rationale of the study. In addition to that, it includes the aims and objectives of the study, the research questions, the ethical statement as well as the structure of the study. Chapter two reviews the theoretical aspects of translation and some basic trends to translation and their application in translation teaching. Part of the chapter explores the concept of competence in translation studies and the various sub-competencies the STs and would be translators require. This chapter also covers the previous studies on translation errors/problems in the Arab context.

In chapter three, the researcher presents the conceptual framework for this study. The framework is an eclectic conceptual approach based mainly on Halliday's Systemic Functional Grammar (SFG) and other discourse-based translation models such as Hatim and Mason's sociometric model, House's translation quality assessment model, Hervey's et al. register analysis model and Baker's approach to text and Pragmatic Level Analysis. The chapter also deals with Nord's functional model to translation which is based on Skopos theory.

Chapter four presents the methodology used in the study. The chapter covers issues on the research design, description of the sample, and the research tools. The chapter also covers the procedures followed for collecting the data, namely, elicitation translation tasks, Thinking Aloud Protocols (TAPs), STs' questionnaires, classroom observations, and the analysis of a number of published translations carried out by translation departments of established publishing houses, universities, ministries and magazines. Additionally, the chapter gives details of the eclectic analytical framework followed in the study.

Chapter five deals with the morphological, syntactic, semantic, and pragmatic problems the STs and NTs have encountered during the elicitation tasks. The problems are classified based on Halliday's Systemic Functional Grammar (SFG) and the functional-based translation approaches presented in the theoretical framework across the three meaning metafunctions, namely, the ideational metafunction, the interpersonal metafunction, and the textual

metafunction. Moreover, part of the chapter focuses on the extra-textual problems in Arabic-English translation.

Chapter six explores the possible causes for the problems from the perspectives of the STs and NTs themselves. The chapter analyzes the STs' questionnaire, the Thinking Aloud Protocols of the NTs, and the retrospective interviews conducted after the completion of the tasks as well as the classroom observation and the teaching materials currently taught at the Department of English Language and Translation at Taiz University.

Chapter seven discusses the ideational, interpersonal, textual, and extra-textual problems in a number of published translations. The translations have been produced by more experienced translators based at established publishing houses. The published translations are analyzed to determine whether the problems reoccur in their case or are restricted only to the inexperienced translators.

Chapter eight gives a summary and conclusion of the whole study and relates the findings to the field of translation pedagogy. It also suggests the pedagogical implications of the taxonomy of the problems presented in the study and recommends a modular approach for teaching Arabic-English Translation in the context of Yemeni and Arab universities. The chapter also recommends some future lines of research.

## **Chapter Two**

### **Models of Translation and Translation Pedagogy: Literature Review and Theoretical Underpinnings**

#### **2.0 Introduction**

The researcher has noted in chapter 1 that chapters 2 and 3 deal with the theoretical underpinnings and the analytical framework respectively. This chapter begins by surveying some studies on translation in the Arab social contexts. Next, the chapter deals with the two basic theoretical concepts of equivalence and skopos which represent two different schools of thought in translation studies.

Finally, the chapter deals with major trends in translation studies and their application in translation teaching. It should be stated that the literature on translation and translation pedagogy is far too vast to be covered adequately in a single study, let alone in a single section or chapter. Some books, articles, and ideas are, therefore, not consulted. Instead, the study attempts to consult the works that are considered important to it.

#### **2.1 Studies on Translation**

There is a bulk of literature on pedagogical implications of translation for education and professional translators but the researcher mostly deals with some of those studies devoted to the Arab contexts.

##### **2.1.1 Studies on Translation as Product**

Although translation is widely practiced in ELT in Yemen and other Arab countries for a long time, there are few studies that address the problems faced by students/translation trainees at the university levels or by professional translators too.



Saeed and Fareh (2006) investigate the problems that translators and Arab learners of English encounter in translating Arabic sentences containing the Arabic discourse Marker '*fa*' into English. Several types of texts were surveyed in order to identify the salient functions that this marker has in Arabic discourse. Five major functions were identified: Explanatory, Consequential, Causal, Sequential and Adversative. A translation task was designed to establish how this marker is translated into English. The subjects were 50 English-major Arab students studying at the University of Sharjah. The study concludes that the subjects very often did not distinguish between the causal and the resultative functions of '*fa*' and this may account for the subjects' use of 'because' instead of 'so'. The study also concludes that the sequential '*fa*' was frequently rendered as 'and', with the result of changing the logical relationship holding between the two clauses (Saeed and Fareh 2006:29).

Gabr (2001) observes that Arab translators, whether freelance or translator trainees, face problems in Arabic-English translation and vice versa at the textual and structural levels. He attributes such problems partly to the preference of sentence-based approach by most translators and translation teachers. In addition, most of these translators seem to be unaware of the differences between the two languages and between different text types in terms of their textual and structural features. Two texts translated from Arabic into English and one text from English into Arabic were analyzed. The study concludes that Arab translators experience problems at the textual and the structural level in both languages and different text types. It is also shown that such problems vary according to language and text type.

Bakir and Lazim's (2006) study deals with some stylistic problems confronting Arab students in Arabic-English Translation. Thirty students of the Department of English Language and Translation, Faculty of Foreign Languages and Literature were tested. The study classifies the student's errors into: literal vs. free translation, mistranslation, in-exact rendering and inadequate translation. However, the author themselves point out that his study does not "deal with every problematic area faced by students in Arabic into English translation, as this, would necessarily require more extensive work".<sup>1</sup>

Shunaq (1999) discusses some of the main problems that translators encounter while translating Arabic texts into English. He deals with problems related to syntax; number and

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<sup>1</sup> <http://www.albaglobal.com/article677.html>.

gender; relative nouns/pronouns/clauses; text type; emotiveness; monitoring and managing; lexical non-equivalence; cultural expressions and synonymy. He also mentions, in passing, other problems such as indeterminacy of meaning (due to ellipsis, pronominal ambiguity, etc.); the translation of metaphors, clichés, idioms, word-collocations, conjunctions, parallelism, syntactic processes of restructuring (such as deletion, insertion, permutation, and substitution), etc. Shunag (1999:2) puts it clearly that he did not attempt to provide any strict categorization of translation problems to avoid categorical overlap.

Apart from very few problems at the text level, Shunag's study focuses mostly on problems at the sentence level and the examples provided as instances of the problems have been provided by the author and they are not instances of authentic translation problems faced by translation students or translators.

Hatab (2007) deals with the quality of translation during the three Gulf wars from 1990-2003. The study specifically deals with the problems faced by translators of political texts during times of war when translating speeches from Arabic into English and vice versa. The study concludes that translators of political speeches during times of war face problems at the lexical, pragmatic, and cultural levels.

Al-sayyid (1995) conducts a study to compare and assess some problems in translating the Divine Names of Allah in the Qur'ān and concludes that some of the major problems of Arabic-English translation are over-translation, under-translation and untranslatability.

Obeidat (1998) studies the stylistic aspects in Arabic and English translated literary texts. A text of one thousand words was randomly chosen from Maḥfūz's *The Thief and the Dog* and Charles Dickens's *Great Expectations* and compared with the translated text to identify the differences in the stylistic choices of vocabulary and of grammatical categories between Arabic and English. The study concludes that unlike Arabic which tends to use co-ordinated T-units as a stylistic character of its prose writing style, English tends to use more complex T-units. As for the textual level, English uses more explicit connectors inter- and intrasententially compared to implicit connectors and more evaluativeness favored by Arabic style of prose writing. In so far as problems at the discourse level are concerned, Obeidat (1998:466) points out that "discoursal problems/errors and misinterpretation of units of discourse at all levels; sentence, paragraph, texts... constitute a very rich area for research.

The role cultural factors play in constructing and interpreting discourse at all levels is also an area researches might find interesting to be investigated”.

### **2.1.2 Studies on Translation as Process in the Arab World**

The above section has dealt with several studies which are mainly concerned with the study of the end product of students/translators. A considerable number of translation programmes, on the other hand, has started to focus more on the translation process and the functioning of the translator’s mind while translating. In spite of the importance of process for training, process-oriented studies have not received enough attention in the Arab world and they are thus very few. An example of these studies is that of Atari (2005) who conducts an empirical study on the strategies employed by a sample of undergraduate Saudi translator trainees. The study employs the Think-Aloud Protocol (i.e. the subjects’ verbal reports of their mind processes during translating) as a technique for collecting the data. The researcher concludes that the strategies of ST and TT monitoring at the word or sentence level are employed most frequently (i.e. language-based strategies). Other important strategies, namely, text contextualization, inferencing and reasoning are the least frequently used (i.e., knowledge-based strategies). Hence, he recommends the need to train translator trainees in the use of these strategies as well as the recognition and utilization of larger textual elements.

Aly (2008) investigates the strategies followed by the Egyptian EFL students in the translation process. 12 students in three different years (first, third and fourth) in the English language section at Benha Faculty of Education were selected as subjects for his study. A translation test was developed and face-validated by a jury of three experts in the field. The text consisted of ten Arabic sentences to be translated from Arabic into English and two English paragraphs to be translated into Arabic. Students were also asked to verbalize everything that came to mind while performing the translation task. The study concludes that EFL students use literal translation as a strategy of translation and when they encounter a translation problem they use several strategies such as using bilingual and monolingual dictionaries, or avoidance strategies. The study also concludes that the problems in translation into Arabic are less serious and difficult than those in the translation into English.

Although the present study, as most of the studies stated above, deals partially with the end-product of translation, it is different from them in its scope, methodology as well as the

approach followed to classify the problems in Arabic-English translation. In so far as the directionality is concerned, all the previous studies except the one on the Qur'ān tackle the problems that translators or students of English as a foreign language face while translating from English into Arabic. The present study, on the other hand, deals with problems of translation from Arabic into English. In terms of its scope, the study covers several classes of translators including STs, NTs and Ts. Unlike the studies mentioned above, the present study also discusses the problems of translation along the lines of text-types and genres (see below) in this chapter. It assumes that a translator is “something near to a ‘Jack of all trades’” (Carrove 1999:59) and thus he/she comes across several text-types and genres daily and thus is likely to face several problems some of which may be common to all text-types and others text-specific. Besides, the present study is not only empirical, but is also based on a solid theoretical ground that integrates a number of linguistic and translation models. The following section of this chapter as well as chapter four explore these theoretical and analytical models.

## 2.2 Theoretical Aspects of Translation

The emergence of translation studies as a distinctive field in the late 1970s led to a massive theoretical tradition. This tradition was the outcome of the influence of several other fields of studies on translation. Translation, therefore, is an interdisciplinary field (Snell-Hornby et al. 1994) that has influenced and been influenced by other fields. Venuti (1998:8) concurs with Snell-Hornby et al. (1994) and describes the multidimensionality of translation saying:

... translation studies can only be described as emergent, not quite a discipline in its own right, more an interdiscipline that straddles a range of fields depending on its particular institutional setting: linguistics, foreign languages, comparative literature, anthropology, among others.

In this section the researcher reviews some of the key theoretical concepts in translation studies in some detail. Following the example of Edwin Gentzler (2001:70), the focus is on the theory of equivalence and skopos theory as they represent the two most important shifts in translation studies during the last two decades. The review of translation theories in general and the theories of equivalence and skopos in particular is relevant to this study which is concerned with translation problems and their pedagogical implications. In fact, the

main objectives behind the use of theory, as Newmark (1988:9) points out are “first to identify and define a translation problem; second, to indicate all the factors that have to be taken into account in solving the problem; third, to list all the possible translation procedures; finally, to recommend the most suitable translation procedure, plus the appropriate translation”.

### **2.2.1 The Concept of Equivalence**

Equivalence is a key term in translation studies. It has been a matter of heated debate and discussion among philosophers, linguists, and translation theorists. Their debate has produced a number of dichotomies. Only those related to the present study are discussed under this heading. In fact, the coinage of the term dates back to the 1950s and the 1960s when theoreticians began to attempt to have more systematic analysis of translation, an analysis, which can replace the traditional analysis of literal vs. free translation (Munday 2001:35).

Jackobson in his “On Linguistic aspects of Translation” mentions three different types of translation, namely intralingual, interlingual, and intersemiotics. The second is of special interest to this study as it refers to the transfer of a text from one written language to another. He pays particular attention to the problem of equivalence in meaning between words in different languages and concludes: “There is ordinarily no full equivalence between code-units” (Jackobson 1959:114). For him, translation involves two equivalent messages in two different codes (Jackobson 1959:114). But how can the messages be equivalent in source text and target text, when the codes are different? Munday (2001:37) observes that Jackobson approaches the problem of equivalence with the following now famous definition: ‘equivalence in difference’. In Jackobson’s discussion, the problem of meaning and equivalence thus focuses on differences in the structure and terminology of languages rather than on any inability of one language to render a written text in another language.

Another contribution to the theory of equivalence comes from Nida (1969) who argues that equivalence can be formal or dynamic. As he was interested in Biblical texts, he emphasizes that translating in the context of Bible “consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style” (Nida and Taber 1969:12). Nida cites the Biblical phrase ‘Lamb of God’ which was rendered into ‘Seal of God’ in an Eskimo Language because the lamb

does not symbolize innocence in the socio-cultural context of Eskimos. Thus, the translator working within the framework of dynamic equivalence will try his or her best to “relate the receptor to modes of behaviour relevant within the context of his own culture” (Nida 1964:159); he will be less concerned with matching the target language (TL) message with the source language (SL) message which is typical of formal equivalence.

Catford (1965) adopts a different approach to translation equivalence. Under the influence of the linguistic works of Firth and Halliday, he adopts a more linguistic-based approach to translation. He argues that defining the nature and conditions of translation equivalence is one of the main tasks of translation theory. To him (Catford 1965:27), translation is “the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)”. He differentiates between textual equivalence and formal correspondence. The former is “any TL text or portion of text which is observed on a particular occasion to be the equivalent of a given SL text or portion of text” and the latter is “any TL category (unit, class, structure, element of structure, etc. which can be said to occupy, as nearly as possible, the same ‘place’ in the “economy” of the TL as the given SL category occupies in the SL” (Catford 1965:27). That is to say, an adverb, for example, should be translated by an adverb. Catford (1965) was bitterly criticized for his linguistic theory of translation. According to Shuttleworth and Cowei (1997:50), “Catford has treated the concept of equivalence to be essentially quantifiable and translation as simply a matter of replicating each SL item with the most suitable TL equivalent” (in Hatim 2001:16). Snell-Hornby (1988) argues that his definition of textual equivalence is ‘circular’, the dependence of his theory on bilingual informants ‘hopelessly inadequate’, and his example sentences ‘isolated and even absurdly simplistic’ (Snell-Hornby 1988:19-20). From Snell-Hornby’s point of view translation equivalence is an illusion. She does not believe that linguistics is the only cornerstone in the process of translation, since translating involves different cultures and different situations at the same time and they cannot be symmetric in all languages but they may differ from one language to another.

Apart from the dichotomies of equivalence and for pedagogical purposes, Baker (1992/2006) suggests a more detailed distinction on the concept of equivalence at the following levels:

1. Equivalence that may occur at word level and above word level. In fact, when a translator starts analyzing the ST, he or she looks at words as single units in order to find a direct

‘equivalent’ term in the target language. When considering a certain word, the translator should pay attention to a number of criteria such as number, gender, case, tense...etc.

2. Equivalence at the grammatical level, which may occur due to the difference in grammatical categories across languages. This diversity may cause remarkable change in the way the message is carried across. The absence of particular grammatical devices in the SL may force the translator either to add or to omit information in the TL. Baker deals with a number of grammatical devices which might cause problems in translation such as number, tense and aspect, voice, gender, and the like.
3. Textual Equivalence involves the equivalence between a SL text and a TL text in terms of information and cohesion of the text.
4. Pragmatic Equivalence refers to implicatures and strategies of avoidance during the translation process. Implicature refers to what is implied rather than what is explicitly expressed. The translator needs to work out implied meanings in translation in order to get the SL message across. In other words, the role of the translator is to reproduce the author’s intention in another language or culture in such a way that it enables the target culture reader to understand it clearly.

In his textual approach of equivalence, Hatim (2001:28) points out that translation equivalence may be achieved at any or all of the following levels:

- SL and TL words having similar orthographic or phonological features (formal equivalence);
- SL and TL words referring to the same thing in the real world (referential or denotative equivalence);
- SL and TL words triggering the same or similar association in the minds of the speakers of two languages (connotative equivalence);
- SL and TL words being used in the same or similar contexts in their respective languages (text-normative equivalence);
- SL and TL words having the same effect on their respective readers (pragmatic or dynamic equivalence).

A more recent contribution to the concept of equivalence comes from Halliday (2001). In his interesting paper “Towards a Theory of Good Translation”, Halliday (2001:17) emphasizes

the significance of context and register variables (see chapter three) in translation and adopts ‘a principle of hierarchy of values’ the translators should follow:

Equivalence at different strata carries differential values; ... in most cases the value that is placed on it goes up the higher the stratum—semantic equivalence is valued more highly than lexicogrammatical, and contextual equivalence perhaps most highly of all; but ...these relative values can always be varied, and in any given instance of translation one can reassess them in the light of the task.

Equivalence, therefore, for Halliday should be at the level of register and takes into account the linguistic and extralinguistic levels as well as the language metafunctions (i.e. ideational, interpersonal and textual). Each of these levels and metafunctions has a value on his scale. He (2001:17) comes to the conclusion that a “good” translation is a text which is equivalent in respect of those linguistic features which are given more significance in the given translation context and perhaps also in respect of the value which is allotted to the source text.

In their quest for what the researcher may call “ideal equivalence”, student translators as well as translators are likely to make many errors and encounter several problems. They must be cautioned that languages do not always use identical elements to express the same reality. It is the role of translation instructors to make them aware of the concept of equivalence which “is usually intended in a relative sense – that of closest approximation to source text meaning” (Hatim and Mason 1990:8). Translation is, therefore, not a process of mechanical substitution of source language words with similar words in the target language. Halliday (1967 in Newmark 1991:65) puts it clearly that translation is a process of three stages:

... (a) item for item equivalence; (b) reconsideration in the light of the linguistic environment and beyond this (it is almost an afterthought) to a consideration of the situation; (c) reconsideration in the light of the grammatical features of the target language where source language no longer provides any information.

Thus, translation is a communicative act which requires the use of “the common target patterns which are familiar to the target reader” for this use “plays an important role in keeping the communication channels open” (Baker 1992:57). Hence, instead of sticking



literally to the text, translators can add, delete or change forms to produce the communicative effect.

### **2.2.2 Skopos Theory**

The skopos theory was introduced to translation studies by Katharina Reiss (1989) and Hans Vermeer (1989). It was then adopted and developed by a number of scholars worldwide, including Justa Holz-Mänttäri, Christiane Nord and others. This theory is a far cry from source-oriented theories of translation. In other words, the emergence of this theory in translation studies comes as a reaction to the theory of equivalence stated in the above section. Nord (1997:35-36) critically describes the term equivalence as “a static, result-oriented concept describing a relationship of ‘equal communicative value’ between two texts or, on lower rank, between words, phrases, sentences, syntactic structures and so on. In this context, ‘value’ refers to meaning, stylistic connotations or communicative effect”. It is only when the translator manages to match the purposes of the source text and the target text, equivalence may be achieved. Equivalence, therefore, is reduced to functional equivalence Nord (1997:36).

Skopos theory is, therefore, a target-oriented approach to translation that concentrates on the situation and the goal of the translation as well as the receptors (i.e., the target-text audience). These criteria determine what is the implicit information that need to be explicit in the translation. In other words, it is the function of a translation that determines the translation strategies which shall be employed.

Vermeer’s (1983, 1989 in Anderman 2007:55) points out that in skopos theory:

A translation is inevitably undertaken for a purpose laid down by a client or the translators themselves, and is always accompanied, implicitly or explicitly, by a set of specifications as to how the source text should be translated whether it needs to be translated faithfully, paraphrased or completely re-edited.

In case of translating an Islamic book, for example, the Islamic foundation in charge of translation which can be the client will identify the skopos or purpose behind the translation of the book. If the book is translated to be used by Muslims for their Friday sermons or non-

seasonal preaching or for scholarship purposes, the translation should be literal and may be stuffed with annotations or explanatory and footnotes to conform with the liturgical norms of the source text. However, if the translation skopos of the book is to promulgate or disseminate Islamic call (*da'wah*) among the non-Muslims, the translation should be straightforward, smooth and easy to grasp. Therefore, translation skopos does not imply the full negligence of the source text. Vermeer (2000:237) states explicitly that although skopos theory is target oriented, this is not always the case:

The skopos theory thus in no way claims that a translated text should *ipso facto* conform to the target culture behaviour or expectations, that a translation must always “adapt” to the target culture. This is just one possibility: the theory equally well accommodates the opposite type of translation, deliberately marked, with the intention of expressing source-culture features by target-culture means. Everything between these two extremes is likewise possible, including hybrid cases.

In addition to its skopos rule, the theory is backed by two ancillary subordinate rules: coherence and fidelity. By coherence is meant that “the target texts must be comprehensible to receivers in the target language culture and the communicative situation in which the target texts is to be used” (Su-zhen and MA Jing 2008:34). The fidelity rule, however, refers to “an inter-textual coherence between the source texts and target texts, which is similar to the fidelity to the source texts” (Su-zhen and MA Jing 2008:34).

Nord (1997:125) introduces the term loyalty and differentiates it from fidelity or faithfulness in translation. By doing that, she establishes the pillars of her functionalist approach: “function plus loyalty” (Nord 1997:126). For her, loyalty, unlike fidelity or faithfulness, which deals with a relationship between a source text and a target text (its translation), takes into account the relationship between the translator and the different partners involved in the translation interaction (initiator, translator, audience, etc.) as well as the context. In her own words, she states: “In this context, loyalty means that the target-text purpose should be compatible with the original author’s intentions” (Nord 1997:125). Loyalty may not be a problem in certain text types such as commercial advertisement where ‘conventional’ intentions can be obvious. However, the problem becomes serious in case of ancient texts in which the intention of the addressor cannot be elicited due to lack of information about the original situation or in certain cases the source-text situation and target text situations are

different (Nord 1997:125-126). In such cases, documentary rather than instrumental translation is the only way to avoid the dilemma (Nord 1997:126). In other words, the translator has to preserve the exoticism of the original rather than adapt the original setting to the target culture.

The skopos theory came under severe criticism. Nord mentions ten specific criticisms and responds to them from her SL point of view (Nord 1997:109-22). Although space does not suffice to discuss all these criticisms and Nord's defence in details, it would be useful to list them down:

- 1- Not all actions have an intention.
- 2- Not all translations have a purpose.
- 3- Functional approaches transgress the limits of translation proper.
- 4- Skopos theory is not an original theory.
- 5- Functionalism is not based on empirical findings.
- 6- Functionalism produces mercenary experts.
- 7- Functionalism does not respect the original.
- 8- Functionalism is a theory of adaptation.
- 9- Functionalism does not work in literary translation.
- 10- Functionalism is marked by cultural relativism.

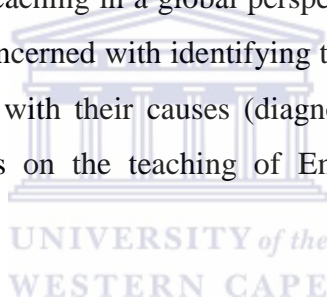
However, despite these criticisms, skopos theory offers an important insight to translation students and translators, namely that the translator should always pay attention to the purpose and audience of the translation and translate accordingly. Determining the original author's purpose before considering the skopos of the translation is very important.

In brief, these two competing theories of translation are valid on their own and neither of them can be entirely ignored. They do provide some insights and guidelines for translating which can be effectively utilized by the translator in the actual processes of translation. The two theories provide student translators and translators with a greater repertoire of ideas and perspectives upon which they can draw when encountering a translation problem and attempting to generate a solution.

## 2.3 Major Trends in Translation Studies and Translation Teaching

In the previous section, the researcher has discussed the two basic theories of translation and has shown how they can assist student translators and translators to solve translation problems. Such theories should therefore be included in the training programme to help student translators and translators not only to translate but also to translate in a confident manner (Kusssmaul 1995:32). Applying translation theory in teaching can ultimately lead to the promotion of translation competence. The researcher agrees with Hermans (2002:14) that “translating is not an innate skill, it has to be learned and negotiated, both cognitively and normatively. Translating always takes place in the context of certain historical conceptions of what constitutes translation”.

It would be more useful, therefore, to review some major trends in the application of translation theory to translation teaching in a global perspective. This review is also relevant to this study which is not only concerned with identifying the problems that STs, NTs and Ts experience (symptoms) but also with their causes (diagnosis) as well as the pedagogical implications of these difficulties on the teaching of English-Arabic and Arabic-English translating(therapy).



A major contribution to the application of translation theory in translation pedagogy has been achieved by Chau (1984b) who classifies theories of translation into grammatical, cultural, and interpretive models. He opts for the term ‘model’ rather than ‘theory’ and following Crystal’s (1971:114) definition, he views the term as “intermediate between the very general concept of ‘theory’ and the highly specific concept of ‘hypothesis’”. Each model of translation includes two methods which can function as “specific means of application of a particular modal based on particular views or attitudes to the process of translating” (Chau 1984b:120). This classification of Chau is very important for its pedagogical implications and it is still valid in real translation teaching situations.

Although the study is mainly concerned with the interpretive model, especially those methods associated with systemic functional grammar (SFG), the researcher also surveys other models. According to Pérez (2005:1) “It is argued translation trainees should be exposed to a variety of approaches to translation which are inspired by and connect to different theoretical

schools so that students are in this way taught to be flexible in their approach to texts and will also learn theory in practical application”.

In other words, although the study “incorporates Halliday’s grammatical proposals and go beyond discrete units of language below sentence level” (Pérez 2005:4), other models cannot be ignored. They still play a role in actual translation teaching. Besides, SFG incorporates insights from other models (e.g. the cultural model) and never renounces them completely.

Hence, Chau’s (1984) classification of translation models is discussed and updated. Some recent methods within the interpretive model such as the text-typology method, the genre-based method and the context-based method are reviewed. In addition, the corpus-based model which is currently leaving its most noticeable imprint in discourse analysis, text linguistics and translation teaching (Mair and Hundt 2000:2-3) is also covered.

### **2.3.1 The Grammatical Model of Translation**

This model is based on the assumption that translation is a linguistic operation and it utilizes a macrolinguistic view of translation. Translation, according to this model, is compared with lexical and syntactic transfer processes. In other words, the model views language as grammar and translation is merely the substitution of the grammar and vocabulary of a particular language for those of another language. A translator, therefore, should give priority to grammatical structures, rather than to the paramount element of meaning. It is obvious, then, that such a model is doomed to fail miserably while translating a sentence/text between two languages which differ drastically in terms of grammar such as Arabic and English. Chau differentiates between two methods of this model as follows:

#### **2.3.1.1 The Traditional Grammar Method**

According to Chau (1984b:122), this method, which flourished as an adaptation of the grammar-translation method of teaching a foreign language, treats translation as “the search for the correct target language equivalent lexicon/sentence via grammar”. It seems that this method can be used while teaching elementary classes of translation. Students, whose knowledge of translation is very little and scanty, could be asked to translate literally or to replace a part of speech in the source language with an equivalent part of speech in the target

language. Translation teachers can use this method to show the similarities as well as the differences between the source and target languages in terms of parts of speech and sentence patterns. In Arabic-English translation classes, for instance, differences in the use of prepositions, articles, nouns, verbs and tense systems could be highlighted. Shaheen (1997:33) believes that:

It is essential to demonstrate to students differences of grammatical categories between Arabic and English. Arabic verbs cannot necessarily be translated into equivalent verbs into English. For example, the verb *ghaḍiba* can best be rendered by an adjective preceded by the verb *to be* as *was angry*.

Similarly, the noun *surʿat* in (1a)

(1a) <i>awṣā</i>	<i>al-muʿtamar</i>	<i>bi- surʿat</i>	<i>tanfīz</i>	<i>al-mashrūʿ</i>
Recommended	the conference	in quickly	implementing	the project

can be best rendered as an *adjective* in English as in (1b)

(1b) The conference recommended the *early* implementation of the project.

Thus, while modern educationists have severely criticised the grammar-translation method, the traditional grammar translation method remains valid in teaching elementary courses of translation. According to Chau (1984b:126), it “never dies. It fulfils a need in the training process”.

### 2.3.1.2 The Formal Linguistic Method

This method of translation teaching flourished with the emergence of structural linguistics in the 1960s. Unlike the perspective method of traditional grammar which believes in the universality of the meanings of parts of speech, the formal linguistic method holds the view that exact or symmetric equivalence between languages does not exist. The opponents of this method pay much attention to highlighting structural differences between languages in terms of gender, number, cohesive devices, etc. (Shaheen 1997).

Translation teachers, who follow this method in their instruction, are very interested in contrastive grammar. For them, the aim of translating is the replacement of the source

language structure by the target language structure. This can be helpful to beginner students, but teachers should be careful to explain the structural differences between the two languages involved. The impression that translation is a matter of formal replacement is the main reason behind the inaccurate sentences of students as is clear in (3b).

(3a) °*Alī ṭālib*.

°Alī student

(3b) °Alī student.

A serious drawback of this method lies in the fact that it does not pay attention to the cultural problems that may arise due to the differences in the world-views and social systems. Any misunderstanding of such differences may seriously affect the communication and understanding of the target text (Nida 1964; Nida and Taber 1969; Catford 1965; Chau 1983; 1984b and Shaheen 1997). In a word, the promoters of the method are very keen to produce a literal translation rather than a pragmatic or a contextual translation.

This method, according to Chau (1984b) is antimentalistic as it places more emphasis on grammatical structures but leaves meaning out of account. Form should contribute to meaning rather than ignore it. Another drawback of the method resides in its preference for the sentence rather than the text as a unit of translation and its operation on the level of language rather than parole.

### **2.3.2 The Cultural Model**

This model of translation views language as a manifestation of culture and sees translation as a means to describe the world views or the culture of one group to the audience of another culture. It is based on the linguistic relativity hypothesis of Sapir-Whorf, which postulates that “the varying cultural concepts and categories inherent in different languages affect the cognitive classification of the experienced world in such a way that speakers of different languages think and behave differently because of it” (Sapir-Whorf 1956 in May 2010:29). However, some proponents of this model do not follow Sapir-Whorf’s view per se. For them, although translation is an intercultural operation which may encounter serious problems, it is ultimately a possible task. Chau (1984b) describes two methods of the cultural model of translation.

- 1- The Ethnographical Semantic Method
- 2- The Dynamic Equivalence Method.

### **2.3.2.1 The Ethnographical Semantic Method**

Unlike the formal linguistic method, the ethnographical semantic method puts emphasis on meaning and considers it a culture-bound which cannot be separated from language itself. It aims to explain the cultural background as well as the anthropological significance of source text. However, while some ethnographical semanticists believe that languages have little in common and thus cultural gaps are inevitable and not always bridgeable, others think that cross-cultural translation is difficult but possible. That is to say, cultural gaps can be minimized to a certain extent. As opposed to such views, the liberal ethnographical semanticists such as Casagrande (1954) hold the view that an ethnographical semantic translation aims to explicate the cultural background as well as the anthropological significance of source text and the differences in meanings between “apparently equivalent elements of messages in the two languages” (Casagrande 1954:336 in Shuttleworth and Cowie 2007:52). To achieve this, techniques such as componential analysis, explanatory annotations or the inclusion of explanation in the translation itself can be used.

Translation teachers following this method focus on contrasts between various cultures; they try their best to sensitize the students to the culture-bound elements inherent in each lexical item. Comparison of kinship systems and colour terms in different languages are also common semantic tasks. The white colour, for example, has different shades in Arabic: *abyad*, *yaqiq*, *lahiq*, *wāḍiḥ wa nāṣiḥ*, and *hijān wa khāliṣ*. A white man could be described as *amhak* or *azhar* or *aqhab* or *aghfar* (al-Tha<sup>c</sup>ālībī 1988:97-98). In this method, words and sentences are selected by teachers as translation units (Chau 1984; Shaheen 1997).

### **2.3.2.2 The Dynamic Equivalence Method**

This method was introduced by Nida (1964) in his seminal work *Towards a Science of Translating*. In a dynamically equivalent translation, “the message of the original text” is “transported into the receptor language that the response of the receptor is essentially like that of the original receptors” (Nida and Taber 1969:202).



This method differs from the ethnographical semantic one in that it believes in the universality of languages and that they have a lot in common. This belief is echoed by Nida and Taber (1969:1) “anything that can be said in one language can be said in another, unless the form is an essential element of the message”. Besides, while the ethnographical semantics method operates on the level of language, the dynamic equivalent method operates on the level of parole as it involves the readers in the translation process.

Translation teachers who adopt this method in their classes use the sentence and word as translation units as is the case with the ethnographical semantic method.

### **2.3.3 The Interpretive Model**

The birth of this model comes as a result of the emergence of text linguistics and the advent of the so-called “pragmatic turn” (Helbig 1986) in linguistic studies in the 1970s. The focus of attention has been shifted from the use of morphemes, words, or isolated sentences as units for studying language to the macro-level unit of text.

Such discipline, according to (Belhaaj 2009:7), seems to be guided by the principle of “*transphrastic textuality hypothesis*” which is based on the following assumptions (a) The linguistic units beyond clause and sentence categories should be characterized; (b) Text is an area where both linguistic and extralinguistic elements mutually interrelate; (c) Notions such as phonemicity, grammaticality, and semanticity may just be too narrow and less realistic to capture communicative events than the notions of textness, texture, or textuality.

The definition of *text* which constitutes the unit of analysis in text linguistics and the main focus of other related fields such as pragmatics, stylistics, and sociolinguistics is a matter of debate due to its comprehensive nature and the variety of disciplines interested in it (Beene et al. 1985; Belhaaj 2009). However, it would be useful considering some of its important definitions which can be relevant to translation studies. Halliday’s and Hasan (1976:1-2) define it as “a unit of language. It is not a grammatical unit like a clause or a sentence... A text is best regarded as a semantic unit: a unit not of form but of meaning”. It is texture which makes a text unified and thus it “distinguishes text from non-text” (Egins 2004:24). A text acquires its texture through the interaction of coherence, or the text’s relationship to its extra-textual context, and cohesion, the way the elements within a text bind it together as a “unified

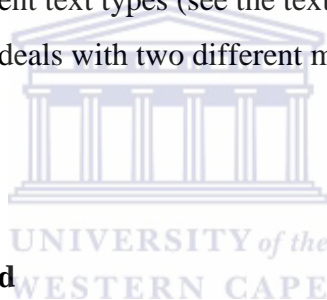
whole”. De Beaugrande and Dressler’s (1981:3) define a text as “communicative occurrence which meets seven standards of Textuality”. These standards are cohesion, coherence, intentionality, acceptability, informativity, situationality and intertextuality.

Unlike the grammatical and cultural ones, the text-based interpretive model of translation has the following characteristics (Shaheen 1997:42-43).

- 1- Being based on text linguistics, the interpretive model considers the text rather than the word or the sentence, as the unit of translation;
- 2- Translation is no longer regarded as a process of decoding and encoding. That is to say, the role of the translator is not to decode the source text and to encode it in the target language. A translator is a text interpreter who is supposed to reconstruct and recontextualize the source text and to convey it to the readers of the target language.
- 3- Meaning is approached in relation to co-text and context;
- 4- Texts are classified into different text types (see the text analysis method below).

Within this model, Chau (1984b) deals with two different methods:

- 1- The text analysis method
- 2- The Hermeneutic Method



### 2.3.3.1 The Hermeneutic Method

This method was introduced by Steiner (1975/1992) to describe the process of literary translation. Unlike the previous methods, this method is not based on linguistic or other related disciplines, but on the *Existential Hermeneutics*, a German school of philosophy. According to Steiner, the Hermeneutic *motions* of the translation process consist of four moves. The first move is called *trust or faith*, in which the translator assumes that the source text contains “a sense to be extracted and retrieved... into and via his speech” Steiner (1975/1992:372). The second phase is that of *aggression or penetration*, in which the translator “invades, extracts and brings home” (Steiner 1975/1992:314) the meaning of the source text. The third move is known as *incorporation*, in which “Acts of translation add to our means” (Steiner 1975/1992:315). That is, the translation of a particular text is likely to introduce or embody new elements into the target linguistic and cultural system. The last phase is *compensation*, in which the translator tries to make recompense to “the act of blunder” (Shuttleworth and Cowie 2007:69) that has taken place. Translation cannot be successful unless it compensates.

Several theoretical implications of this trend can be useful to translators. Chau (1984:74-76) mentions the following:

- a- There is no truly 'objective' understanding;
- b- Prejudices are unavoidable and can be positive;
- c- There is no final or definitive reading;
- d- The interpreter cannot but change the meaning of the source language;
- e- No translation can represent its source text fully;
- f- Understanding is not always explicable;

From a pedagogical point of view, this method is not very practical especially while teaching beginners. It may be "less systematic and less readily digestible than the other methods" Chau (1984a:155). However, it should not be undermined in teaching translation. Its focus on the pragmatic, cultural, and emotional context makes it welcome in the field of translation teaching. It would be better, therefore, if the method is used as a complementary method to the previous ones. Students, for example, can be trained at an advanced stage "to criticize texts and recreate them" although such a task can be very challenging for both teachers as well as for students, "since there is no single fixed criterion for measuring the reconstructed meaning of the source language text, and consequently no way whether that particular rendering echoes the original" (Shaheen 1997:48).

### **2.3.3.2 The Text Analysis Method**

Connor (1994) points out that text analysis dates back to the Prague School of Linguistics whose major contribution to text analysis was the theme-rheme notion, which describes the pattern of information flow or thematic organization in sentences and its relation to text coherence. However, the text analysis method of translation does not only depend on text linguistic theories but also on other adjacent disciplines. Pragmatics, sociolinguistics, psycholinguistics, stylistics, literary criticism, communication theory, which witnessed their prime in the 1970s, have affected this method in one way or another. The major concern of this method lies in the assumption that context has a paramount role in the interpretation of a text. Meaning is not studied in isolation but in relation to co-text (i.e., the textual surrounding of a linguistic item) and context (viz. the extra-textual surrounding which is relevant to the interpretation of a text).

The text analysis method considers the text as the unit of translation. It views translating as an interaction process taking place “between author, translator, and TLT in a real-life situation” (Shaheen 1997:44). It attempts to classify texts into different text-types with a view to finding suitable methods of translation for each type (see below). Such a classification was mainly based on register analysis of field, tenor, and mode. In other words, texts may vary according to subject matter, degree of formality, and whether they are spoken or written. The use of register as a classificatory means is still valid in translation studies in almost all academic institutions affiliated with translators training especially at advanced stages.

Teachers use this method to train their students “to be sensitive to language use, to background ‘clue hunting’ and to write in different styles and different text types” (Shaheen 1997:45).

### **2.3.3.3 The Text-Typology Method**

Text-typology is another major concern of text linguistics. Although it is considered by some translation theorists as a feature of the interpretive model (Chau 1984b), it is considered by others as an independent and fully-fledged model of translating (Shaheen 1997; Hatim and Mason 1990). In this study, the text-type method is discussed under the interpretive model as it represents a new development of the text analysis school. Like the text analysis method, the text is the unit of translation. A teacher who adopts this method in teaching translation introduces his student to key textual notions such as structure, texture, and context. The structure of a text refers to its compositional components. Not all text types have unified structure formats. The concept of texture refers to the aspects of text organization. (i.e., the way in which various elements of discourse hang together to form a coherent stretch of language and how text responds to their context. It is the text texture, which in Halliday and Hasan’s (1976:2) words “distinguished it (i.e., a text) from something that is not a text... the texture is provided by cohesive relations”. In fact, different theories on text-typology have been proposed. However, with the advent of the pragmatic turn, functionalism has been set as a criterion for text-typology. According to this trend, a text is a communicative occurrence and the intention of the addressor is an essential part of the communicative situation. Reiss’s (1971) typology is an example of a functional-oriented text typology. It is based on Bühler’s (1979) statement that “language serves simultaneously to *represent* (objectively), *express* (subjectively) and *appeal* (persuasively)” (Reiss 1971:25). Her typology of texts includes:

- 1- The content-focused (i.e., informative) type, which “would include press releases and comments, news reports, commercial and correspondence, inventories of merchandise, operating instructions, directions of use, patents specifications, treaties, official documents, educational works, non-fiction books of all sorts, essays, reports, theses, and specialized literature in the humanities, the natural sciences and other technical fields” (Reiss 1971:27).
- 2- The form-focused (i.e., expressive) type, which includes “literary prose (anecdotes, short stories, novellas, romances) and poetry in all its forms (from the didactic to balladry to the purely sentimental)” (Reiss 1971:35).
- 3- The appeal-focused or operative type, which includes “all texts in which the element of appeal is dominant, with advertising, publicity, preaching, propaganda, polemic, demagogy or satire providing either the purpose of linguistic means of expression” (Reiss 1971:39).

Werlich (1976) develops another model in which he differentiates between five text-types as follows:

- 1- Description which refers to the type of textual communication in which the encoder more or less selectively deals with factual phenomena in space;
- 2- Narration is the type of textual communication in which the encoder more or less selectively deals with factual and/or conceptual phenomena in time;
- 3- Exposition is the type of textual communication in which the encoder chooses for presenting either constituent elements which can be synthesized into a composite concept (manifested in a ‘term’ or a mental construct (manifested in a ‘text’) or those constituent elements into which concepts, or mental constructs of phenomena can be analyzed;
- 4- Argumentation is the type of textual communication in which the encoder proposes relations between concepts of phenomena. The encoder makes his propositions in explicit or implicit opposition to deviant or alternative propositions;
- 5- Instruction is the type of textual communication in which the encoder tells himself (in sender-directed instruction) or others (in receiver-directed instruction) what to do. He uses linguistic communication in order to plan the future behavior of himself or others (Werlich 1976:39-40 in Shaheen 1997:57).

It is clear from the above text-typology models that hybridizations between texts may not be inevitable. Hatim (1984, 2001) and Hatim and Mason (1990) address this problem of overlapping in text-typology and reduce Werlic's text-typology into three basic types:

- 1- Argumentation, in which concepts and/or beliefs are evaluated. Two basic forms of argumentation may be distinguished:
  - a- Counter-argumentation, in which a thesis is cited, then opposed.
  - b- Through-argumentation, in which a thesis is cited, then extensively defended.
- 2- Exposition, in which concepts, objects or events are presented in a non-evaluative manner. Three basic forms of exposition may be distinguished:
  - a- Description, focusing on objects spatially viewed.
  - b- Narration, focusing on events temporally viewed.
  - c- Conceptual exposition, focusing on the detached analysis of concepts and yielding a number of text forms.
- 3- Instruction, in which the focus is on the formation of future behavior (e.g. Treaties, Resolutions, Contracts, etc.) (Hatim 2001:179).

Although Reiss's model dates back to the 1970s, it remains a valid model of translation, translation criticism, and translation teaching (Von 2008:199). Her text-typology is based on the assumption that each text-type requires a suitable translation method. While translating an informative text, for instance, priority must be given to 'semantic equivalence' and then to connotative meanings and aesthetic values. In case of an expressive text, the aesthetic elements must be considered first and then the semantic content. However, the focus of the translator of operative text is to achieve extralinguistic equivalence effect such as persuasiveness and the form and content are ancillary aspects (Hatim and Munday 2004: 284). It is therefore useful to acquaint students with various types of text as well as with suitable translation methods for each type. However, this does not mean that other text typologies are not valid. Hatim and Mason's typology, for instance, is revolutionary in the context of Arabic-English translation. But their model is quite complicated and more useful to advanced students of translation. Hatim's (1997) *English-Arabic/Arabic-English Translation: A Practical Guide* is a direct application of Hatim and Mason's (1990) typology. In short, a 'stitch in time saves nine' as the saying goes, and each of the text-typologies reviewed above can be very useful and practical for the student translators if used at the proper time for the proper level.

### 2.3.3.4 Genre-based Method of Translation

In general, the relationship between genre and text-type has not been given much attention. Very often the two terms are used interchangeably (Dickins et al. 2002:176; Paltridge 2002:73). However, teachers as well as translators should be able to differentiate between the two terms. In case of genre, texts are characterized based on external criteria and viewed by the discourse community as being representative of the particular genre. Paltridge (2000:87) lists such criteria in the form of a series of questions as follows.

What is the text about?

What is the purpose of the text?

What is the setting of the text? (e.g., in a text book, a newspaper, etc.)

What is the tone of the text? (e.g., formal, informal, etc)

Who is the author of the text?

What is his/her educational background?

What is his/her academic status?

What is his/her social status?

What is his/her purpose in writing the text?

Who is the intended audience of the text?

What is the relationship between the author and the intended audience of the text?

What rules or expressions limit how the text might be written?

What shared cultural knowledge is assumed by the text?

What shared values and understandings are implied in the text?

What text type/s seem to be mostly represented in the text?

What other texts does this text assume you have knowledge of?

How is the language of the text influenced by each of these factors?

Text types, on the other hand, denotes rhetorical or functional modes such as exposition, argumentation, persuasion “that are similar in terms of internal discourse pattern, irrespective of genre” (Paltridge 2002:73).

In translation studies, genre is defined by Trosborg (2002:12) as the overall purpose of the interaction. It is a “category, to which, in a given culture, a given text is seen to belong, and within which the text is seen to share a type of communicative purpose and effect with other” (Dickins et al. 2002:175). In other words, genres are conventionalized forms of text, spoken

or written which are associated with communicative goals of particular social occasions. Thus, both genre and text type, although different, represent complementary perspectives on text and both are significant in teaching a language and translation (Paltridge 2002:73; Dickins et al. 2002, 2005).

Genres, according to (Dickins et al. 2002:178-179), should not be classified based on subject matter alone but also on other factors such as the speaker/writer's attitude, whether explicit or implicit, to treatment of subject matter. On the basis of these criteria, Dickins et al. (2002:178-179) produce a detailed classifications of genres into five categories, each of which, they argue, corresponds to a traditional Western categorization.

The first category is the literary genre which includes a number of subgenres such as poetry, fiction, drama, short story, allegory...etc. Although these genres have their own style, they share some common features. The second category includes religious genres whose subject matter "implies the existence of a spiritual world that is not fictive, but has its own external realities and truth" (Dickins et al. 2002:178-179). Examples of religious genres are sermons, lessons, invocations, prayers, anthems, hymns, homilies, litanies, and the like. The third category is that of philosophical genres comprising pure mathematics, metaphysics etc. These genres are concerned with a 'world' of ideas and based on some standard of reasoning and rationality (Dickins et al. 2002:179). The fourth category comprises empirical genres, which "deal with the world as it is experienced by observers" (Dickins et al. 2002:179). Scientific, technological, and many scholarly texts are examples of this category.

The fifth category includes persuasive genres which aim to convince listeners or readers to behave in a prescribed way. Subgenres like brochures, rules and regulations, editorials, opinion columns, advertisements etc. all have something in common (i.e., persuading an audience to embark on a course of action).

In brief, genre plays a vital role in translation and thus translation teachers should try their best to familiarize students with various genres and in extension to enhance the student's genre competence. As the translation of genre can be difficult especially for non-proficient translators, it would be very useful to attract the attention of students to several genre types while teaching productive skills such as writing and reading. This can be very feasible in the Arab context, where students do a number of modules in reading and writing in the first two



years of their undergraduate studies. James (1989:40 in Hatim 2001:142) discusses the genre teaching in the context of teaching English for special purposes, pointing out that activities such as reading and writing in such fields as science and technology, on the one hand, and technical translation, on the other, should be better streamlined. At a later stage, students may be asked to analyze a particular genre thoroughly to establish the aboutness of the text, its purpose, setting or situationality of the ST and TT, the participants and their social status, the target audience, the socio-linguistic context, etc. Exposing students to various genre types can also enhance thematic knowledge and textual competence. In addition, as genre can be culture-specific, teachers should sensitize their students to cultural differences between genres in the SL and TL to develop their bicultural competence. Formal aspects of genre should not be undermined either and they should be explained to students. Some genres may be language-specific such as the classical Arabic literary form of *Maqāmāt*<sup>2</sup>, which no longer exists in modern Arabic literature. *Maqāmāt* have no equivalent in Western literature. According to (Irwin 1999:179):

There is nothing very like the *maqāmāt* genre in Western literature. The individual *maqāmah*'s should not be read as short stories, as they are insufficiently and inconsistently plotted. Language and the display of language skills take precedence over story-telling in each of the episodes.

Therefore, a translator of *Maqāmāt* into English has no choice but to retain the phonological aspects of the ST to some extent in the TT. In brief, the use of genre as a didactic tool can play a significant role to develop the translation competence, which is the ultimate goal of translator training programmes.

### 2.3.3.5 The Context-based Text Typology Method

To avoid the limitations of the text-typology method and the genre-based one, a recent text typology has been proposed by Matthiessen et al. (2008). Based on context, texts have been divided into several socio-semantic functional categories (e.g. expounding, exploring, reporting, recreating, etc.). Matthiessen et al. (2008)'s text-typology is presented below

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<sup>2</sup>*Maqāmāt* is an Arabic literary genre in which entertaining anecdotes are written in *saj'* (rhymed prose) and presented in a narrative context.

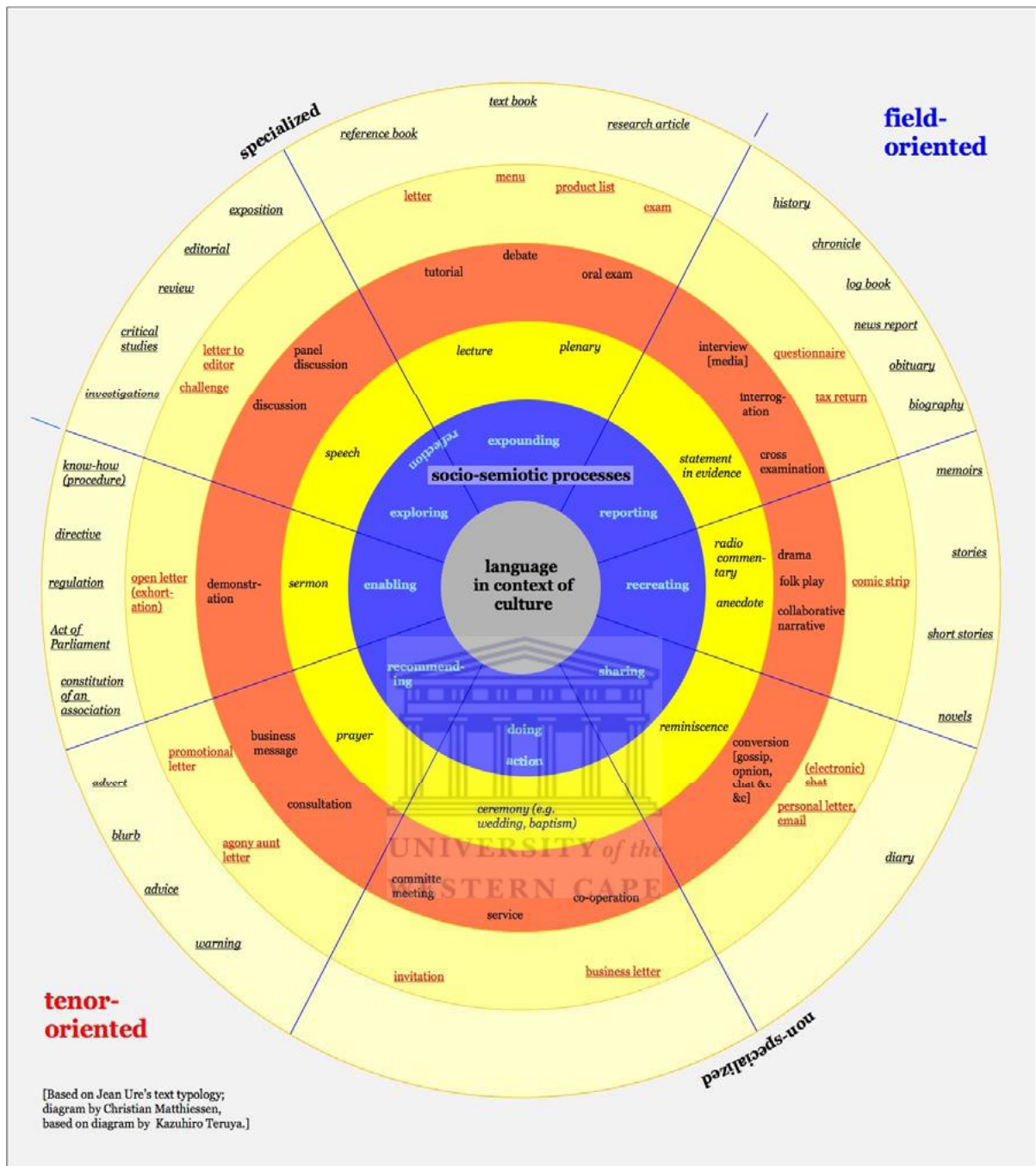


Figure 2.1 Context-based Text-typology (Matthiessen et al. 2008:191)

The typology suggested by Matthiessen et al. (2008) combines both text-types and genres and seems very practical to be adopted in translation studies. It is based on the view that:

a text is understood as functioning in a context, where context is said to operate at two levels: at the level of *register*, where *field* (social activity), *tenor* (the interpersonal relationships among people using language) and *mode* (the part played by language in

building communication) all have consequences for the choices made in the linguistic system; and at the level of *genre*, where *social purpose* in using language also has consequences for linguistic choices made. For any given instance of language use, a genre is selected (be that a report, a narrative, a trade encounter, and so on) and particular choices are made with respect to field, tenor, and mode, all of which are realized in language choices (Christie 1991:142).

Although he humbly describes himself as an ‘outsider’ to the field of translation, Matthiessen approaches “translation as a functional linguist — more specifically, a systemic functional one— with an interest in issues relating to multilinguality” (Matthiessen 2001:27).

In fact, the application of this detailed method in translation teaching is very systematic and yields a comprehensive treatment of translation problems from an SFG perspective. This is why this recent typology is recommended as part and parcel of the modular approach suggested by the researcher in chapter eight. Besides, Matthiessen’s contributions to SFG in general and translation studies in particular are employed by the researcher in his analytical framework as well as in his analysis.

From this account so far, the researcher can argue that although Chau’s (1984) classification of the translation theories used in translation pedagogy models are practical to a great extent, it undermines several common trends in translation theory and pedagogy, partially because new trends have recently become very dominant. In addition to the genre-based and context-based text typologies which have been discussed as methods within the interpretive model, the corpus-based translation model, which entuses all the previous models will be dealt with in the following section. However, due to space limitation, the researcher will not go into detail and will focus on the important aspects in this model which are relevant to the study.

### **2.3.4 Corpus-based Translation Model**

Like other models/methods, the corpus-based translation model aims to promote the translation competence of the future translator. In fact, it is complementary to all the previous ones. It particularly targets the instrumental professional competence that plays a significant

role in the acquisition of transfer competence, recognized by the PACTE<sup>3</sup> group (2003:102) and Neubert (2000:6) as the central competence that integrates all the others.

The use of computer-assisted tools in translation is not new and they served as precursors to the emergence of more advanced translation technology. In the beginning, the use of these tools was not enthusiastically welcomed in the field on the pretext that “it was precisely these computer facilities that threatened to change the image of translation from an art to a technique” (Carrove1999:84) but at the advent of the last decade of the 20<sup>th</sup> century, a lot of scholars adopted computer assisted translation (CAT) in their classrooms with zest and zeal. It is generally accepted among translators and linguists that apart from the failure of such tools to produce accurate translations as in the case of human translators, their role in translation pedagogy cannot be denied.

CAT can be effectively utilized by translation students and translators and thus they are aids at their hands rather than alternatives for them. In other words, it is the translator who dominates the translation scene and the computer tools, or “translation workbenches” are means at the hand of the translators to be used when necessity calls. Examples of CAT tools are translation memories (TM), which was defined by EAGLE<sup>4</sup> (1996) as “a multilingual text archive containing segmented, aligned, parsed, and classified multilingual text, allowing storage and retrieval of aligned multilingual text segments against various search conditions” (Carl 2000:127-136; Chan 2004:251). In other words, (TMs) can automatically store translations in such a way that the translated text/sentence/terminology can be retrieved and reused by the translators entirely (full match) or partially (fuzzy match). One of the world’s largest translation memories is *My Memory*, which is available online <http://mymemory.translated.net>. This translation memory imports millions of translated pages in order to extract new memory segments. Any translator can also contribute to it via the internet provided their translations are standard. A search for the translation of the idiom ‘It rains cats and dogs’, into Arabic produces one exact match and several fuzzy matches as in Appendix 2.

An advanced phase of the integration between CAT and translation pedagogy, however, began in the 1990s when Baker, who is rightly regarded the pioneer of the corpus-model to

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<sup>3</sup>PACTE stands for Process of Acquisition of Translation Competence and Evaluation.

<sup>4</sup>EAGLE stands for Expert Advisory Groups for Language Engineering Standards.

translation, established the agenda for corpus-based translation studies and began to collect several corpora of translated texts with a purpose to identify the distinctive patterns of translation and the potential translation universals (Granger et al. 2003:18-19). Baker (1993: 243) rightly predicts that “the availability of large corpora of both original and translated text, together with the development of a corpus-driven methodology will enable scholars to uncover the nature of translated texts as a mediated communicative event”. The model is then adopted by a considerable number of scholars (Kenny 1999; L’Homme 1999; Munday 1998; Zanettin 1998, and Otman 1991), among others .The model has become a fully-fledged new paradigm in translation studies (Bendazzoli and Sandrelli 2009:1). Different types of corpora have been designed to meet several pedagogical needs. In the context of the present study, the following types are relevant:

1- Monolingual comparable corpus consists of texts originally written in a particular language and similar texts translated into the source language from different languages (Baker 1995, 1996; Laviosa 1997; Zanettin 1998). Such corpora can be very helpful as it helps students investigate “the linguistic nature of translated text, independently of the source language” (Zanettin 1998:1). In this age of globalization comparable documents are a lot and they are easily accessible. For instance, it is very easy to find stories which are written in an original language and translated in many other languages. Resnik and Smith (2003) and Munteanu and Marcu (2005) point out that monolingual data in both the source and target languages can be effectively employed to find document or sentence pairs that appear to be parallel and thus they can be utilized as additional training data.

An example of a monolingual comparable corpus is given in Appendix 3 in which column 1 shows an excerpt of the reference translation of an Arabic document, and columns 2 and 3 show comparable texts.

Although these comparable documents are not exact translations of the source text, it is likely to find out some phrases which are equivalent to phrases in the source text. These corpora may also include certain usages which are unfamiliar to students and thus they may come across them and start using them. Although it can be used as a reference tool, as complement to dictionaries and grammar, a monolingual corpus unlike the dictionary, leaves it to the user to figure out how an expression is used in context from the data, thereby increasing the probability of learning (Hulstijn 1992; Aston 1999). Besides, an investigation of this hands-on comparable corpus provides a rich learning environment as it leaves lasting impressions

on students. The corpus given in Appendix 3 can be used as a reference tool which provides them with valuable information unlike dictionaries. Consider, for example, *signature* in text 2 and text 3 which has been used as an adjective that qualifies ‘part of the mosque’. In this context, it is synonymous to *integral*. A search for the word *signature* in a dictionary may not give its meaning in this context.

Thus, a corpus can tell students things which the dictionaries cannot through drawing their attention to the context in which a lexical item is used. The corpus above can also help the students/translators to evaluate or to produce a better translation of an expression. The collocation *vicious state* in the Arabic reference translation does not look as standard as its counterparts in the two other texts. Hence, if the student/translator consults such a corpus, he/she might come up with a suitable match. A consultation of a bigger corpus (e.g. *the British National Corpus* (BNC)) can provide the student/translator with a large number of collocations in one click. A search for *signature* and *vicious* in (BNC), for instance, produced the following results respectively (see Appendix 4). Going through the results from the corpus can enhance incidental and unpredictable learning by acquiring new collocations which though they look unfamiliar, they “may be noticed and explored by the user who is prepared to go off at a tangent to follow them up” (Bernardini 1997 in Aston 1999).

2- Bilingual comparable corpus includes sets of texts which belong to genres sociolinguistically similar in the two languages. That is, texts are selected based on similarity of topic, communicative function, variabilities (Zanettin 1998; Aston, 1999) from different sources (e.g. online or scanned materials). The emergence of this type of corpus is an extension to the traditional use of parallel texts in translation (Hartmann 1980; Snell-Hornby (1988) which are “typically unrelated except by the analyst’s recognition that the original circumstances that led to the creation of the two [sets of] texts have produced accidental similarities” (Hartmann 1980:38 in Zanettin 1998:2). An example of a bilingual comparable corpus is given in Appendix 5.

A corpus like this can be used to establish a ‘translator training workshop’ which can help improve students’ understanding of the source texts and enhance their ability to produce natural and native-like versions in the target language. It proves more useful in case of highly domain-specific translation tasks such as medical translation, legal translation, etc. A bilingual comparable corpus can be used by students/translators in their attempt to identify

the prototypical features of a particular text, features of register and text structure (Gavioli 1996; Zanettin 1998; Aston 1999).

3- Parallel corpus consists of texts in language A and their translations into two or more languages. They can be directional (i.e., they have texts in one language along with their translations in another language or languages) or bidirectional (i.e., they include source texts in language A and their aligned translations in language B, and source texts in language B and their aligned translations in language A) (Aston 1999:289). The use of parallel corpus can help the students/translators determine the equivalence of particular expressions. Aligning the texts in a corpus gives them the chance to examine different translations of a particular expression and perceive general patterns (Zanettin 1998). In addition to its use to achieve a great degree of precision in terms of terminology and phraseology, parallel corpora especially with one source text and many translations “can offer a systematic translation strategy for linguistic structures which have no direct equivalents in the target language” (Mcenery and Xiao 2005). More importantly, a parallel corpus has been recently used to tackle some pragmatic issues such as “... REFERENCE RESOLUTION, the interpretation and generation of SPEECH ACTS, the interpretation and generation of DISCOURSE STRUCTURE AND COHERENCE RELATIONS, and ABDUCTION” (Jurafsky 2004:578). According to Samy and González-Ledesma (2007:3304), it is commonly used in disambiguation in general and in word sense disambiguation in particular. To apply this type of corpus to the pragmatics of translation, they have used a UN parallel corpus to investigate, compare, and contrast discourse markers of hypothesis, co-argumentation, cause, consequence, concession, generalization, topicalization, reformulation, enumeration, synthesis, etc. in Arabic, English and Spanish. A snapshot of the corpus is given in Appendix 6.

The data presented in this corpus can be used to investigate the differences and similarities between these languages and the specific strategies adopted by each of them to encode the discursive structure (Samy and González-Ledesma 2007:3305). It can also be of great help to translation students and translators in the sense that it provides them with key issues related to discursive markers, their various functions, and suitable strategies to translate them.

A parallel corpus can also be used to investigate a broad array of translation problems. Bowker (2002:19) observes that a translation teacher can use parallel corpora to document

the translations of students to detect their translation problems or to guide teaching practices. He adds that a teacher can pick up a text of a particular genre, collect the translations of the text by students, align them with the help of a concordance to see whether certain problems affect the class as a whole or individual students alone. In case of specialized translation courses, a teacher can make use of a corpus of domain-specific translations (e.g. medical) to investigate whether the problems that students experience are genre-specific or recur in other genres. Besides, a longitudinality of the translations of a group of students can help the teacher gauge the progress of students over a semester or a whole programme and examine which problems seem to have been resolved and which are still posing some problems (Bowker 2002:20).

Apart from the particular uses of the corpuses given above, corpus-based translation models have, to a great extent, changed the roles of teacher and students and contribute to their autonomy. The teacher is no longer the sole authority and the ultimate source of all the data, but a guide to translation students who are no longer deemed as *tabula rasa* but are actively involved in seeking knowledge. Whenever there is a task, a teacher can refer to a corpus and encourages students to make use of it to do the task and search for solutions for any problems they may face. Even if they do not find an exact solution to a particular problem, they benefit a lot from their query in the corpus (Aston 1999; Zanettin 2001; Vaezian 2009). This enhances learner-centred learning and motivates students to look for translation problems without the need to rely upon the teacher totally. Thus, it stands to reason to say that a corpus can minimize the pressures on the teachers in the sense that they are not required to translate the text word-for-word in the classrooms, solve all problems that learners experience or provide answers to their questions on the spur of the moment. A corpus can also be a great aid to translation teachers especially at the beginning of their careers in that it bridges the gap in their experience. Some teachers, for instance, are more interested in business translation and they find it difficult to teach literary or legal texts and so forth. Thus, a corpus of specialized texts might enable translation teachers to “venture into teaching translation courses they may not have full mastery over and experience a cooperative learning environment with their students. This is especially useful for young translation teachers with limited experience of translation of various text types and genres” (Vaezian 2009).

Needless to say, translator training is an interdisciplinary field that has developed alongside linguistics, translation studies as a discipline, cultural studies, educational and computational



approaches. Thus, translation teachers should provide their students and would be translators with as many translation models and methods as possible without any prejudice. Each of the models reviewed above can play a role and can contribute to the promotion of the translation competence of the future translators.

## **2.4 Conclusions**

The aim of the present chapter has been to survey the relevant literature on translation in general and translation pedagogy in particular. The chapter has started with surveying some of the previous studies that have been conducted in the Arab World to tackle translation problems and their pedagogical implications. Both process-oriented and product-oriented studies have been briefly outlined. The chapter has also illustrated in some detail the two key theories in translation studies, namely, equivalence and skopos. The two theories, though representing two different shifts, provide student translators and translators with a greater repertoire of ideas and perspectives upon which they may draw when encountering a translation problem and attempting to generate a solution. The chapter has also explored some basic models to translation pedagogy, including the grammatical, cultural, interpretive as well as the corpus-based models. It is believed that the integration of those models in translation programmes will familiarize student translators and would be translators with different trends in the discipline of translation studies and thus facilitate translators' quality assurance.

## **Chapter Three**

### **Conceptual and Analytical Framework SFG-based and Functional-based Translation Models: Towards an Eclectic Approach**

#### **3.0 Introduction**

This chapter is an extension of the literature review, part of which has been presented in chapter two. In this chapter the researcher particularly reviews the literature on the conceptual and analytical framework of the Systemic Functional Grammar (SFG) model as well as some SFG-based and functional-based translation models, which comprise an eclectic approach followed in this study.

In fact, most of the models the researcher reviews seem to be based on Halliday's Systemic Functional Grammar (SFG). The researcher uses them as a supplementary to SFG to develop an eclectic approach to determine a precise taxonomy to the problems STs, NTs, and Ts encounter in Arabic-English translation as well as their pedagogical and translational implications. The chapter starts with a brief critique of Halliday's SFG and then proceeds to survey the SFL-based and functional-based translation models and concludes with the corpus of linguistic problems in Arabic-English Translation.

#### **3.1 Halliday's Model of Language and Discourse**

Halliday's Systemic Functional Grammar (SFG) is a social approach to language that views language as a meaning resource that enables people to interact with each other in particular situational and cultural contexts. Halliday (1994:15) observes that SFG "is a theory of grammar that is oriented towards the discourse semantics. In other words, if we

say we are interpreting the grammar functionally, it means that we are foregrounding its role as a resource for construing meaning”. SFG, according to Mathewson (1995), views language as resource of several levels, namely, context, semantics, lexicogrammar and phonology/graphology. The context level is an extra-linguistic level and it includes both context of situation and context of culture. The context of situation refers to what is going on in the specific situation in which the text occurs and it can be analyzed through register analysis of field, tenor, and mode. Field refers to what is being written about. It “reconstructs the aspects of what is being done by the participant by using language as his medium” (Setiajid 2006). Tenor refers to the social relationship of the addressor or text producer to the addressee or text receiver. Mode refers to the form or channel of communication. The other three levels are linguistic as they are systems within the language. The semantics and lexicogrammatical levels are content levels and the latter realizes the former. In extension, the lexicogrammatical level is realized in the level of phonology/graphology.

**Semantics:** Resource for meaning. This level is the gateway to the linguistic system; for instance, it enables us to act by means of meaning, that is, by adopting semantic strategies, and it enables us to reflect on the world by turning it into meaning, that is, by semanticizing it. The stratal role of semantics is thus that of an interface – an interface between systems that lie outside language and systems at the stratum of lexicogrammar. Since meaning is interpreted as a resource, it is a functional/rhetorical/communicative phenomenon rather than a formal/philosophical one and this is reflected in two ways in the conception of semantics: (i) it is multifunctional: it is not concerned only with representational meaning; and (ii) it is a semantics of text (discourse), not only of propositions. The latter follows from the observation that text (rather than words or sentences) is the process of communication.

**Lexicogrammar:** Resource for wording meanings, that is, for realizing (expressing) them by means of structures and ‘words’ (more strictly, grammatical and lexical items), or wordings. Lexicogrammar includes lexis (vocabulary) as

well as grammar in one unified system; lexis is interpreted as the most specific (delicate) part of grammar. Grammar includes morphology as well as syntax; the two are not stratally distinct (Matthiessen 1995:5).

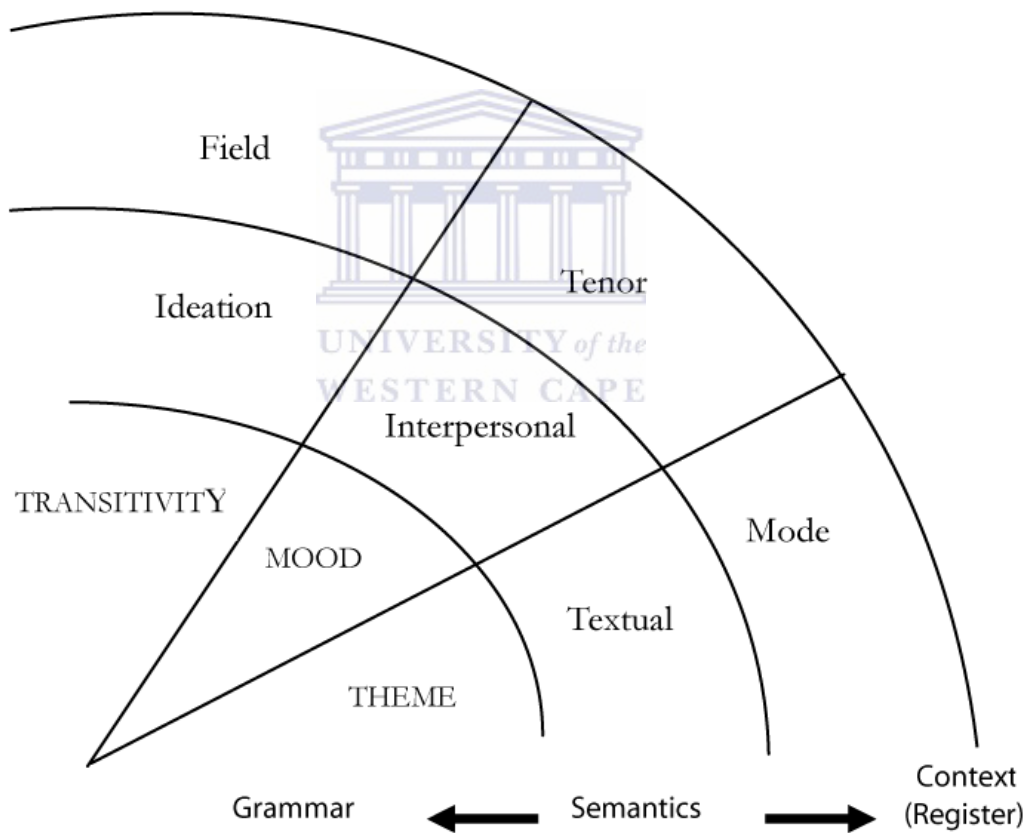
According to Halliday (1994:35) a distinctive meaning is construed through three strands of meaning or metafunctions: ideational; interpersonal; and textual. They represent different aspects of the world and different modes of meaning of clauses. The ideational metafunction is about the natural world and is concerned with clauses as representations. The interpersonal metafunction is concerned with clauses as exchanges. In other words, it deals with the social world, the relationship between text producer and text receiver. The textual metafunction, however, deals with the verbal world and it is concerned with the clauses as messages. They comprise the discourse semantics of a text and they are realized by the lexicogrammar. Besides, each metafunction is associated with one register variable as follows (Egins 1994:78):

- the field of a text is associated with ideational meaning, which is realized through transitivity patterns (verb types, active or passive structures, participants in the process, etc.)
- the tenor of a text corresponds to interpersonal meaning, which is realized through the patterns of modality (modal verbs and adverbs such as hopefully, should, possibly, and any evaluative lexis such as beautiful, dreadful).
- the mode of a text is associated with textual meaning, which is realized through the thematic and information structures (mainly the order and structuring of elements in a clause) and cohesion (the way the text hangs together lexically, including the use of pronouns, ellipsis, collocations, repetition, etc.) (Munday 2001:91).

Thus, transitivity, mode, and theme are three systems with bundles of choices. The notion of system in SFG is parallel to Ferdinand de Saussure's paradigmatic relations. As Halliday (1994:15) points out:

One of the things that distinguish systemic grammar is that it gives priority to paradigmatic relations: it interprets language not as a set of structures but as a network of systems, or interrelated sets of options for making meaning. Such options are not defined by reference to structure; they are purely abstract features, and structure comes in as the means whereby they are put into effect, or ‘realized’.

In brief, each metafunction is realized through a particular system and they are associated with the situational aspects of register (Halliday 1978, 1994). Kim (2007:7) diagrammatically presents this correlation as in Figure 3.1



**Figure 3.1 Grammar, Semantics and Context**

Nida, a famous American Bible translator and translation scholar, explains the significance of Halliday’s sociosemiotic approach to translation saying:

Perhaps the most pervasive and crucial contribution to understanding translation process is to be found in sociosemiotics, the discipline that treats all systems of signs used by human societies. The great advantage of sociosemiotics over other interlingual communication is that it deals with all type of signs and codes, especially with languages as the most comprehensive and complex of all systems of signs employed by humans. No holistic approach to translating can exclude semiotics as a fundamental discipline in encoding and decoding sign (in Setiajid 2006).

As the SFG focuses on meaning, the researcher believes that it can be used successfully in the analysis of the problems faced by STs, NTs and Ts in the translation process. SFG provides solid theoretical and systematic knowledge that enables the researcher to describe and categorize errors or problems in target texts based on the three semantic metafunctions. It can be argued that the ideational metafunction may be considered the most significant in translation simply because translation equivalence is often defined in ideational terms, to such a degree that, if a target text is not equivalent to the source text at the ideational level, the text is said to be lost in the translation . However, this is not always the case. Sometimes the interpersonal metafunction may be even more vital to a translation than the exact preservation of the propositional content (Halliday 2001:16). Similarly, the textual metafunction can sometimes be more important in translation than the ideational one.

Besides, SFG views translation not only as a linguistic activity but also as a cultural one because, as the researcher has stated earlier in the chapter, it is concerned with the text in its context of situation (i.e., the immediate and specific material and social situation in which the text is being used) and its context of culture (i.e., the general ‘belief and value system’, or ‘cultural paradigm’, or ‘ideology’ in which it functions (Miller 2005:2) in (Manfredi 2008:39).

Thus, SFG is the basic model to be used in this study as it provides the researcher with an analytical framework to classify the problems associated with Arabic-English

translation. This framework can provide a precise taxonomy of the extra-textual and intra-textual translation problems. To put it very clearly, the model helps the researcher to classify the problems at the ideational, interpersonal, textual and extra-textual levels. SFG also provides an array of possible translation strategies that aim to produce a ‘functionally equivalent’ target text (TT ) (Manfredi 2008:47).

Yallop (1999 in Kim 2007:30) explains the significance of SFG in the analysis of translation errors or problems when translating from Korean into English:

(But) translators should try not to be content with vague notions about what “sounds natural” or what “feels right” in a language. They should look for the systematic patterning that explains why one expression sounds natural and another does not. It is the assumption of SFG that it should be possible to find such explanations, even if they are not obvious or easy to formulate.

In this study, SFG is also used to help the researcher to discover systematically the causes of the unnaturalness of certain expressions. Besides, SFG is used in the study as part of the modular remedial approach recommended by the researcher in chapter eight. It serves as the basis of an advanced remedial module on in-depth translation-oriented textual analysis which is expected to help the student translators to consciously produce a target text that is equivalent to a great extent to the source text. In case the equivalence is difficult to be sought, the translation-oriented textual analysis may help the translator render or adapt the source text to meet the demands of the target text skopos. Besides, a detailed text SFG-based text-analysis approach does not only emphasize the quality of the end-product, but also how the process is administrated (Trosborg 2002).

The present study has further made use of a number of SFG-based translation approaches or models to categorize comprehensively the ideational, interpersonal, textual, and extra-textual problems in Arabic-English translation across genres. Of these models, Hatim and Mason (1990, 1997), Baker (1992), Hervey et al. (1992), House (1977, 1997) and Nord (1991, 1997) are highly significant to the present study.

### 3.2 House's Model of Translation Quality Assessment

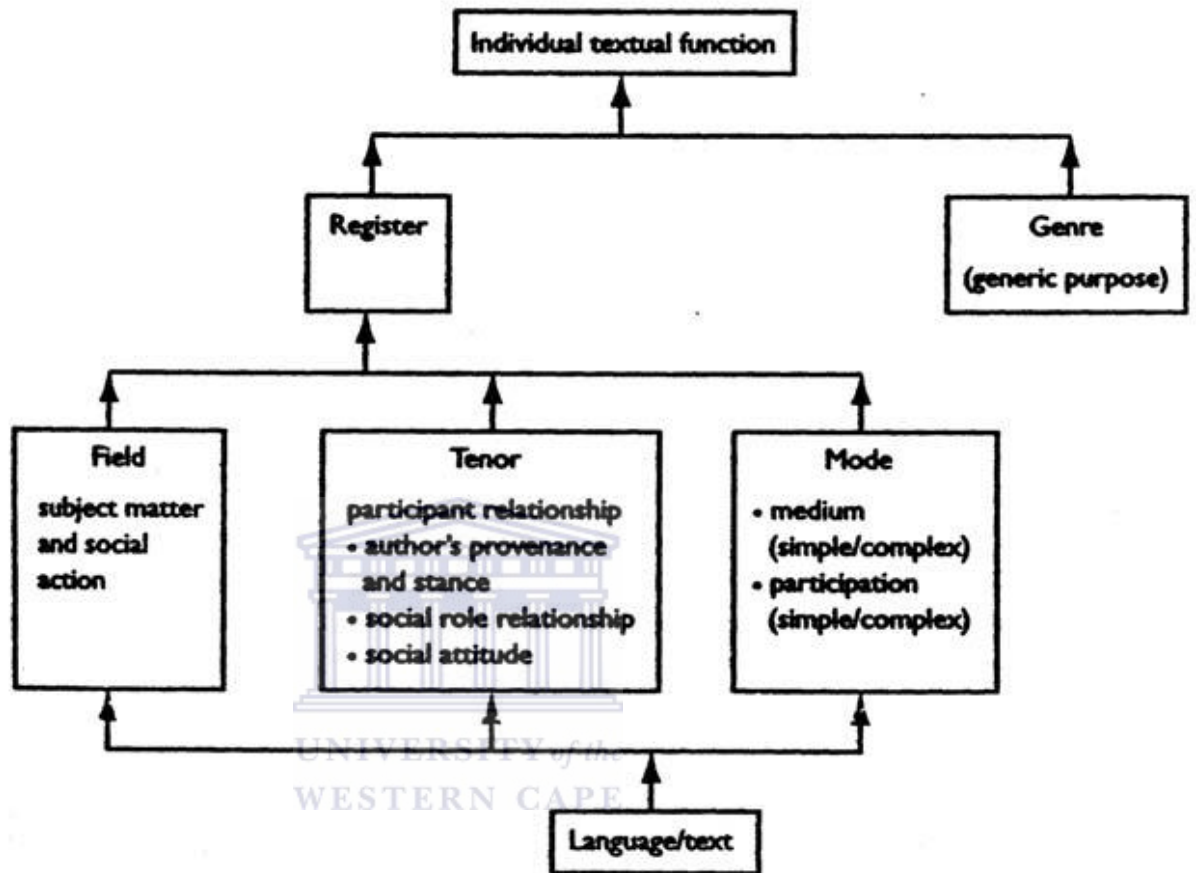
Juliane House is perhaps the first translation scholar to employ Halliday's SFG in translation studies. Her model is based on the concept of register analysis. In (1997), she updated her (1977) work and presented what she called a detailed qualitative descriptive explanatory approach to translation quality assessment. The fact that her model is to some extent in line with the functional approach of translation proposed by Reiss (1971) and Nord (1991, 1997) cannot be denied (see chapter two for details). However, House's point of disagreement with such approach lies in the fact that "it relativizes the importance of the meaning of the source text in favour of the primacy of target culture norms and purpose" (Williams 2004:13).

House rejects the 'more target-audience oriented notion of translation appropriateness' as 'fundamentally misguided' and thus proposes a model that is based on the comparative analysis between source text (ST) and target text (TT). Through this comparison, errors or mismatches or shortcomings in the translation can be identified. House's (1977) model has been criticised for its complexity and the absence of poetic-aesthetic texts in her case studies and this is what perhaps induced her to revisit it. Her later 'revisited' model (1997) as Munday (2003:92) says "incorporates some of her earlier categories into an openly Hallidayan register analysis of field, tenor and mode". The model involves a systematic comparison of the textual 'profile' of the ST and TT (House 1997:43 in Munday 2001:92). Munday adds that the comparative model draws on various taxonomies, but this can be reduced to a register analysis of both ST and TT according to their realization through lexical, syntactic and textual means". According to (House 1997:44-5), textual means refers to:

- (1) theme-dynamics: thematic structure and cohesion
- (2) clausal linkage: additive (and, in addition), adversative (but, however, etc.)
- (3) iconic linkage: parallelism of structure.



House's scheme for analysing and comparing source text and target text is shown in the Figure 3.2



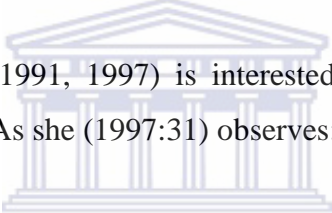
**Figure 3.2 Scheme for Analyzing and Comparing Original and Translation Texts  
(House 1997:108)**

Hatim (2001:92) speaks highly of House's model. The model, in his words, "represents a well-established approach to translation strategy seen in terms of linguistics and equivalence". Based on the concept of equivalence, House (1981:29-30) defines translation as "the replacement of a text in the source language by a semantically and pragmatically equivalent text in the target language". For House (2001), "equivalence cannot be linked to formal, syntactic and lexical similarities alone because any linguistic items in two different languages are multiply ambiguous, and because language cuts up reality in different ways". The aim of translation is to arrive at an equivalent pragmatic

meaning, for its primary task is to convey the intention of the source language text. In other words, a pragmatic meaning overrides semantic meaning.

House (1981) suggests a typology of translation errors consisting of covertly erroneous and overtly erroneous translations. The former type includes mismatches along the situational dimensions; the latter includes errors which result from a mismatch of denotative meaning of the ST and the TT elements. Overt errors are classified into two categories. The first category deals with the denotative errors which can be subdivided into: omissions, additions, substitutions consisting of either wrong selections or wrong combinations of source language text elements. The second category of overt errors or breaches of the target language system is subdivided into cases of ungrammaticality and cases of dubious acceptability or 'breaches of the 'norm of usage'.

Therefore, House, like Nord (1991, 1997) is interested in a textological approach to translation quality assessment. As she (1997:31) observes:



The importance of the textual aspects of meaning has often been neglected in evaluations of translations, although the necessity of achieving connectivity between successive sentences in another language while at the same time retaining the semantic meaning conveyed in the original is important, especially in covert translation.

In this study, the researcher has used House's model in his analysis of pragmatic problems of translation and the extra-textual problems (i.e., the context of situation). The application of the whole model is time-consuming and thus practically difficult to apply with a large number of participants.

### 3.3 Hatim and Mason's Model of Translation

The Hallidayan model of SFG is also applied to translation studies by Hatim and Mason in their works *Discourse and Translator* (1990), *Communication Across Cultures* (1997) and *The Translator as Communicator* (1997). Hatim and Mason do not only deal with the textual function but also with the ideational and interpersonal metafunctions.

According to Hatim and Mason (1990:3), translation is “a communicative process which takes place within a social context” and all texts are viewed as “evidence of a communicative transaction taking place within a social framework” (Hatim and Mason 1990:2). The model suggested by them transcends House's model of register analysis to other contextual dimensions. For them, in any text, whether it is literary or technical, a number of interdependent contextual factors play a vital role in establishing meaning. These dimensions are the communicative, pragmatic, and sociometric. It is through the interaction of these three dimensions the message of a text is constituted. In other words, the meaning of a text is the product of a negotiation process between producer and receiver. As they (1990:65) point out, the meaning of text is not “a static entity, independent of human processing activity once it has been encoded, is, we believe, the key to an understanding of translating, teaching translating and judging translations”.

The three dimensions suggested by Hatim and Mason (1990) can be summarized as follows:

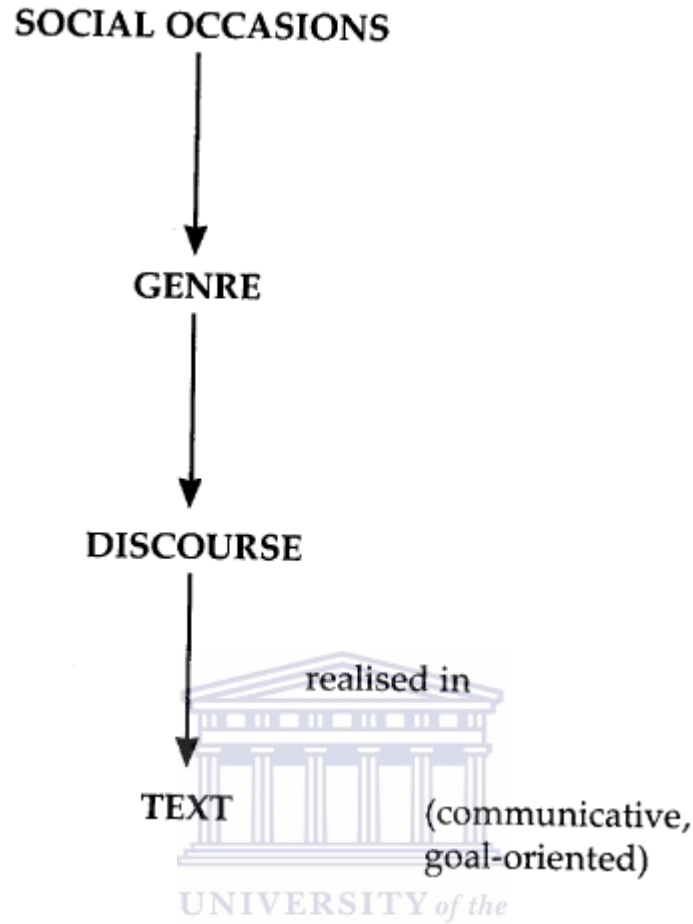
1. The communicative dimension is concerned with the description of two types of language variation: user-related and use-related variation. The user-related variation includes geographical, temporal, social standard dialects and idiolects. The use-related variation or register, however, deals with variables such as field of discourse (i.e., the social function of a particular text such as ‘a legal contract’, ‘a religious sermon’, ‘a diplomatic speech’, etc., mode of discourse which refers to the medium through which communication occurs (e.g. telephone conversation, business letter, newspaper article) and tenor of discourse which refers to the relationship between the

addressor and addressee and can be analyzed by degree of formality such as (formal, informal, casual, etc.).

2. The pragmatic dimension is concerned with intentionality of a text. It deals with factors such as speech acts (Austin 1965; Serele 1969, 1976); implicatures (Grice (1975) maxims, presuppositions, etc.).
3. The semiotic dimension approaches texts as signs or semiotic units. Texts are classified and structured on the basis of semiotic categories such as 'genre', 'discourse', and 'text'. Genres are "conventionalized forms of texts' which reflect the functions and goals involved in particular social occasions as well as the purposes of participants in them" (Kress 1985:19 in Hatim and Mason 1990:69). Genres can be literary, empirical or hybrid and genre membership can influence the translation decision (Hatim and Mason 1990:69).

Following Foucault (1972) and Kress (1985), Hatim and Mason (1990:70) use the term 'discourse' to mean the mode of expression. In other words, discourse reflects the attitude of the addressor towards his or her subject. Examples of discourse modes are the evaluative, the committed discourse of pressure groups, the discourse of powers of those who are in authority, etc.

For Hatim and Mason (1990:73), texts are viewed as "the basic units of semiotic analysis. They concatenate to form discourses which are perceived within given genres". Genres, discourses and texts, Hatim and Mason argue, constitute a hierarchical relationship as the Figure 3.3 shows:



**Figure 3.3 Genre, Discourse and Text (Hatim and Mason 1990:74)**

An important element of the sociomantic dimension tackled by Hatim and Mason is intertextuality which “provides an ideal testing ground for basic semiotic notions in practical pursuit such as translating and interpreting” (Hatim and Mason 1990:121). Texts do not exist in isolation from other texts. In other words, a text may be related to other texts in other cultures and thus a reader needs to know such cultural relation or background to understand the intentionality or the nuances of the intended meaning. Allusions, quotations, and references are all categories of intertextual relations. Hatim and Mason add that for the previous dimensions of context to be expressed, means of texture should be employed. By texture Hatim and Mason (1990:192) mean the “property which ensures that a text ‘hangs together’, both linguistically and conceptually”. It deals with the lexicogrammatical devices that make a text both cohesive and coherent as well as other aspects of message construction such as idiom, and diction. A translator should

exploit texture and intertextuality to reconstruct contextual variables and their rhetorical purpose. It is after reconstructing the message of the source text a translator has to transfer it into the target language taking into account the textual conventions in the target language.

In short, the model combines communicative, pragmatic and semiotic principles to explain their role in the development of the text and the achievement of communication. The translator is put at the center of the communicative activity and he or she serves as a negotiator between two or more cultures with different perceptions of the world, ideologies, traditions, myths and so on. These major principles related to the translator's work are shown in Figure 3.4 below:

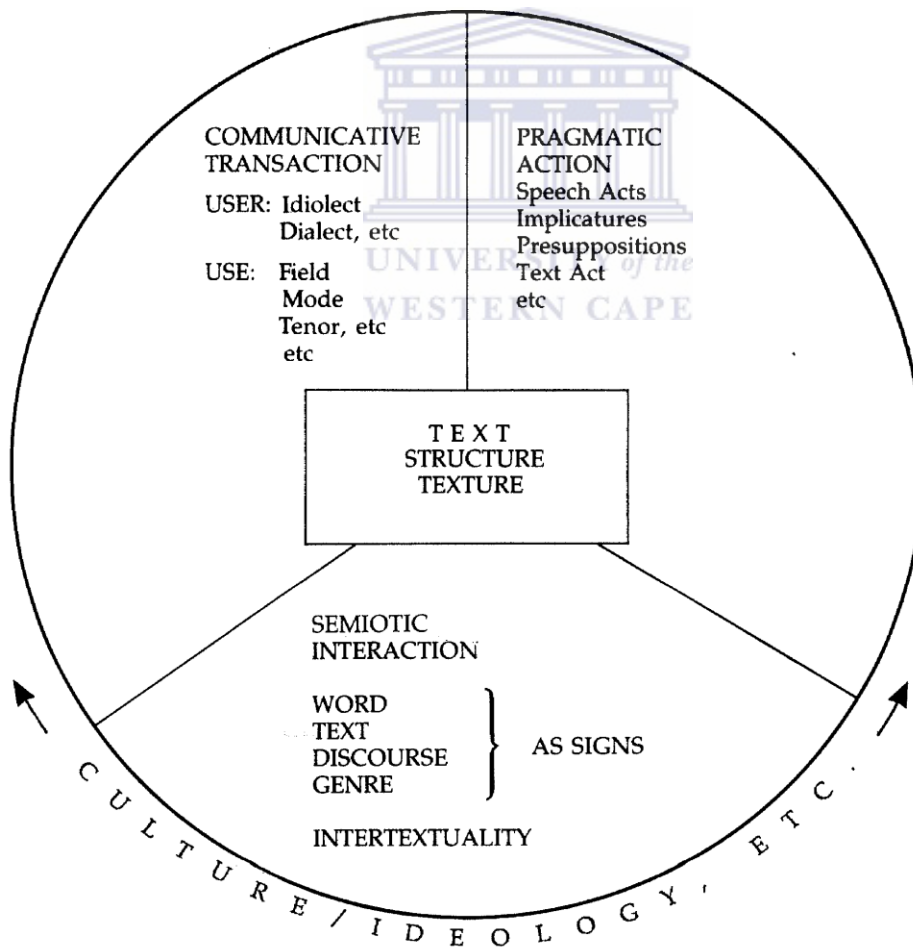


Figure 3.4 Hatim and Mason's Model of Translation (1990:58)

Hatim and Mason's theory therefore deals with a large number of notions that cannot all be practically used in considering the problems faced by STs, NTs and Ts. However, the researcher has considered a lot of communicative, pragmatic, and semiotic elements suggested in the model in the examination of the translations and in the analysis of the problems in Arabic-English translation. This model, in addition to the text-typology method to translation teaching stated in chapter two, are also used in the remedial modular approach recommended by the researcher in chapter eight.

### **3.4 Baker's Text and Pragmatic Level Analysis**

In her *In Other Words: A Course book on Translation*, Baker (1992) proposes a bottom-up approach to translation based on the concept of translation equivalence. She deals with equivalence at the levels of word, above-word, grammar, text, and pragmatics. Baker's choice of the concept of equivalence is based on the assumption that most translators are familiar with it. In her words, the term is used "with the proviso that although equivalence can usually be obtained to some extent, it is influenced by a variety of linguistic and cultural factors and is therefore always relative" (Baker 1992:6).

As opposed to the current trend in linguistics and translation, she opts for the bottom-up approach for pedagogical reasons. At the same time, she does not undermine the theoretical validity of top-down approaches of Snell-Hornby (1988) and Hatim and Mason (1990, 1997). In her view, for those who have no previous training in linguistics, it is better to deal with micro-level first and then with macro-level. A student is not expected to "appreciate translation decisions made at the level of text without a reasonable understanding of how the lower levels, the individual words, phrases and grammatical structures control and shape the overall meaning of the text" (Baker 1992:6).

Baker has applied Halliday's SFG in her treatment of the textual function, especially "thematic structure and cohesion and the incorporation of the pragmatic level" (Munday 2001:95). Despite her awareness that Halliday's model of thematic analysis is English-

oriented, she argues that the model is flexible and can be applied to languages other than English for “theme is in first position, come what may” (Munday 2001:96). Baker puts special emphasis on relative markedness of the thematic structures. Another aspect of textual function tackled by Baker is that of cohesive devices or “the network of lexical, grammatical and other relations which provide links between various parts of a text” (Baker 1992:180).

Moreover, Baker considers various aspects of equivalence at the pragmatic level. She (1992:217) defines pragmatics as “the study of language in use. It is the study of meaning, not as generated by the linguistic system but as conveyed and manipulated by participants in a communicative situation”. She expounds upon the concepts of coherence, presupposition, and implicature. While cohesion is the network of surface relations which joins words and expressions to other words and expressions in a text, coherence is the network of conceptual relations which underlie the surface text. The hearer’s or receiver’s expectations and experience of the world determine whether the text gains coherence or not (Baker 1992:218-219). According to Baker (1992:259), presuppositions or pragmatic inferences are also related to coherence. To retrieve his or her message, the addressor assumes that the addressee has linguistic and extra-linguistic knowledge.

Another form of pragmatic inference tackled by Baker is implicature or “what the speaker means or implies than what s/he says” (Baker 1992:223). In her treatment of the concept of implicature, she is based on Grice’s (1975) four maxims of quality, quantity, relevance, and manner.

Baker’s register-based approach to translation assigns several epithets to the arguable concept of translation equivalence and thus adds to the superfluity of equivalence-based studies but the model is criticized for its failure to provide “an operatable checklist against which degrees of equivalence can be established at the various ranks she proposes” (Zequan 2003). Yet, the approach could act as a basis in training the translator. It includes a considerable number of pedagogically-inspired learning nuggets



that can help student translators overcome translation problems at various levels. The treatment of the concept of equivalence, in general, and the various aspects of pragmatic equivalence, in particular, are very significant. Such aspects are sometimes lost in translation and they go unnoticed by a lot of professional translators let alone student translators and novice translators.

The researcher has employed Baker's approach in his consideration of the problems faced by Arabic STs, NTs and Ts in the translation process, especially in so far as textual and pragmatic problems are concerned. The approach is also used to establish one component of the modular remedial approach to translation recommended by the researcher in chapter eight.

### **3.5 Hervey and Higgins' Model of Translation Analysis**

In their seminal work *Thinking French Translation*, Hervey and Higgins (1992) adopt an approach to translation analysis. The approach employs more comprehensive models of register and is thus based on more solid theoretical underpinnings (Hatim 2001:177). Like Baker's approach, it can also be called a multi-equivalence approach to translation pedagogy as it tackles the notion of equivalence in a bottom-up way. The approach does not only deal with equivalences at lower levels such as the word and above-word levels, but also at the phonic or graphic and prosodic levels. It also pays attention to equivalences at higher levels such as the grammatical (i.e., morphological and sentential), the semantics, discursal, and intertextual as well as register levels.

Describing the tenets of their approach, Hervey and Higgins (1992:2) state:

The course has a progressive structure, with an overall movement from general genre-independent issues to specific genre-dependent ones. The approach tackles “translation issues relating to key linguistic notions: semantics (denotative and

connotative meaning, and metaphor), and the formal properties of text (considered on six levels of textual variables from the phonic to the intertextual).

The approach follows a schema of textual levels, which includes a number of elements about the text a student translator or a translator needs to consider as shown in Figure 3.5:



## Schema of Textual Filters

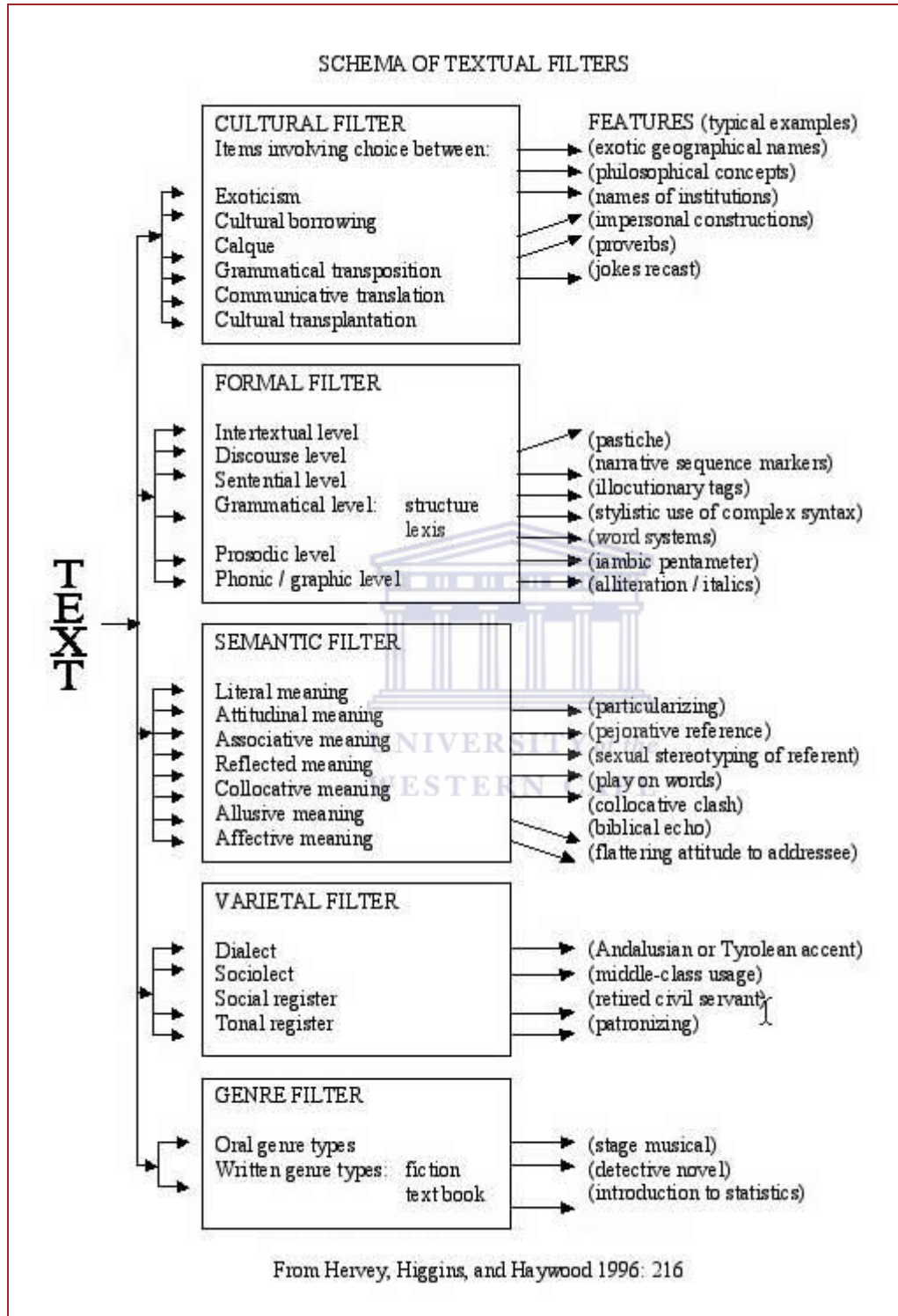


Figure: 3.5 Schema of Textual Filters (Hervey et al. 1996:216)

What is unique of this approach is its wide applicability to a considerable number of translation directionalities. In other words, the approach that was first used for teaching translation method between French and English has been widely used by *Routledge* in its series *Thinking Translation*, which presently includes: *Thinking Arabic Translation* (2002), *Thinking German Translation* (1995), *Thinking Spanish Translation* (1995), *Thinking Russian Translation* (2002), and *Thinking Italian Translation* (2000).

This approach is also very applicable to the present study. Its schemas of textual filters especially the formal filter, the semantic filter, and the varietal one are used in this study to uncover some of the ideational, interpersonal, textual, and extratextual translation problems.

### 3.6 Nord's Model of Text-Analysis in Translation

In her updated model of text analysis in translation, Nord (1997) adopts a ST analysis model which can be applied to all text types. According to her textual-functional model, a translation of a text cannot be an equivalent to its source text (ST). It does not imply the replacement of certain linguistic elements of the source language by their counterpart linguistic elements in the target language: rather, it is the production of a functional target text that maintains a relationship with a particular source text specified according to the translation skopos. Her model is functional in nature as it attempts to highlight “three aspects of functionalist approaches that are particularly useful in translation” (Nord 1997:59).

- 1- The importance of translation brief;
- 2- The role of ST analysis;
- 3- The functional hierarchy of translation problems.

#### 1- Translation brief

According to Nord (1997:59-62), the translation brief should compare the following elements in both ST and TT:

- The intended text functions;
- The addressees (senders and recipients);
- The time and place of text repetition;
- The medium (speech and writing);
- The motive behind writing the ST and translating it.

It is not necessary to include all this information in the TT and priority should be given to the elements the translator sees important.

## 2- The analysis of the ST

The second step in Nord's model is the analysis of the ST which includes a number of intra-textual factors as follows:

- Subject matter ;
- Content, including connotation and linking devices (cohesion);
- Presupposition;
- Text composition, including microstructure and macrostructure and thematic organization of sentences and clauses;
- Non-verbal elements such as illustrations, italics, facial expression, etc;
- Lexical aspects, including dialect, register and specific terminology;
- Sentence structure;
- Suprasegmental features, including prosody, intonation, stress, rhythm and stylistic punctuation (Nord 1997:62-67).

## 3- The hierarchy of translation problems

As for the functional hierarchy of translation problems, Nord (1997:67) objects to the bottom-up approach to translating because it views translation as “a code-switching operation where lexical or syntactic equivalences play the most important part”. She argues that translation problems should be tackled in a top-down way from the pragmatic level to the linguistic text-surface structure. That is to say, a functional translation ranks translation problems as follows:

- a- The pragmatic level which aims at establishing the intended function of the translation, or whether the translation is documentary or instrumental.

- b- The functional element that should be maintained in the TT are identified on the basis of the analysis of translation brief.
- c- The translation type determines the style of translation, that is, translation should conform to source-culture or target culture conventions.
- d- The differences in language system come into play and the problems of the TT can be analyzed at a lower linguistic level, as in the ST analysis in (2).

Nord (1997:68) calls for a systematic approach to the general problems of translation based on a consistent theoretical model and she claims that “the functionalist approach could provide such a framework for professional translator training”.

However, Nord’s model is criticized for the priority it gives to communicative situation and its some-what negligence to the linguistic structure of a text. In other words, Nord’s model sees that student translators and translators should mainly focus on the communicative situation, whereas the linguistic structure of the text is secondary.

In short, the two guidelines of Nord’s text analysis model (i.e., the action-oriented concept of Textuality and the functional concept of translation) can be very significant in the didactics of translation. The researcher has made use of the model in the analysis of some of the problems encountered by STs, NTs and Ts in Arabic-English translation. The model is particularly useful for its translation-oriented source-text analysis which is used eclectically with other models in establishing a recommended module for text-analysis in Arabic-English translation. It is, however, highly important to ensure that student translators do not misconceptualize the term ‘translation skopos’ as the production of a functional translation at the cost of linguistic elements. Apart from Nord’s criticism to the concept of ‘equivalence’, Skopos is complementary to equivalence rather than an alternative.

Thus, it seems that almost all the models surveyed above are based on Halliday’s SFG. Even Nord’s functional model of text analysis is linked to Halliday’s model of language and discourse “in that the organization of text-above sentence level is investigated”

(Munday 2001:89). A careful investigation of all these models show that they have a lot in common and they revolve around several aspects or parameters that should be considered by student translators as well as translators at various levels.

Among parameters raised by Baker (1992), Hatim and Mason (1990), Hervey and Higgins (1992), House (1977, 1997), and Nord (1990, 1997), the researcher may highlight the following:

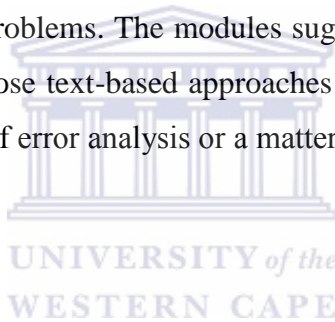
1. The semiotic dimension, which includes text-typology, the type of communication (spoken or written), medium, field, textual function etc.
2. The pragmatic dimension which includes presuppositions, implicatures, speech acts, etc.
3. The cultural dimension which deals with all features in the ST that are source-culture oriented and are likely to be lost in translation or to involve a degree of cultural transposition, exoticism, cultural transplantation in translation.
4. The semantic dimension which analyzes textual features related to denotative and connotative meanings as well as other lexical properties such as idioms, proverbial expressions, collocations, etc.
5. The formal dimension which analyzes textual features at the levels of prosody, grammar and discourse.
6. The varietal dimension, which deals with textual features related to dialect (user-related) and register (use-related).

The researcher has taken all these dimensions into account in the analysis of the translation problems that the STs, NTs, and Ts have encountered at the ideational, interpersonal and textual semantic functions as well as the extra-textual level. By doing so, the researcher has analyzed the translation quality assessment not on the basis of “subjective, one-sided or dogmatic judgements” but on “intersubjectively verifiable evaluative criteria on the basis of large-scale empirical studies” (House 2009:225).

The approach followed in the present study, therefore, is based on the work and ideas of several theorists. It mainly draws on Halliday’s register analysis theory, as implemented

by a number of linguistic and translation scholars (e.g. Halliday and Matthiessen 1997; Halliday and Matthiessen 2004; Butt et al. 1995; Martin and Rose 2003; Eggins 1994; Hatim and Mason 1990; Baker, 1992; House 1977, 1997; Hervey et al. 1992; Nord 1991, 1997). The approach also makes use of theoretical implications from speech act theory, Grice's maxims of cooperative principles as well as semantic theory. The researcher has opted for eclecticism "to bring in theoretical aspects that contribute to a deeper understanding of the text regardless of a strict adherence to one particular theory" (Trosborg 2002:10).

The eclectic approach suggested is not only used to analyze the problems of translation but is also employed in addition to the theoretical models to translation teaching reviewed in chapter two to design some remedial courses that may serve to help student translators and translators to avoid such problems. The modules suggested are tailored to meet their expectations on the basis of those text-based approaches to translation and thus they are not sophisticated applications of error analysis or a matter of "hit or miss" (Carrove 1999: 1).



### **3.7 Conclusion**

The present chapter has discussed the theoretical and conceptual framework of the study. Some linguistic and translation models have been explored to establish an eclectic approach to the analysis of translations and uncovering the problems experienced by STs, NTs, and Ts. Among these models is Halliday's SFG, which has paved the way to several discourse-based translation models such as Hatim and Mason's sociometric model, House's translation quality assessment model, Hervey's et al. register analysis model and Baker's text and pragmatic level analysis. Nord's functional model to translation which is based on skopos theory has also been discussed. It is believed that eclecticism that does not stick rigidly to a single paradigm or theory but selects the most relevant elements to the topic under investigation provides a more precise approach to the analysis of the



translation problems faced by STs, NTs, and Ts at the ideational, interpersonal, textual, and extra-textual levels.



# Chapter Four

## Methodology

### 4.0 Introduction

In this chapter, the researcher clarifies the methodology followed in this study. The researcher explains the research design and justifies its relevance to the study. Then the researcher describes the tools used for data collection, the data collection procedures, and the method of analysis. The researcher further gives contextual information for the texts given for elicitation and the published translated texts. The researcher also points out the corpus of problems in Arabic-English translation.



### 4.1 Research Design

This study was conducted primarily with a qualitative approach. According to Hoepfl (1997):

Qualitative researchers have a special responsibility to their subjects and their readers. Since there are no statistical tests for significance in qualitative studies, the researcher bears the burden of discovering and interpreting the importance of what is observed, and of establishing a plausible connection between what is observed and the conclusions drawn in the research report.

This paradigm is relevant to the study since the researcher is examining the problems STs, NTs as well as Ts experience in Arabic-English translation as well as their translational and pedagogical implications. In addition, this approach recognizes the researcher's subjectivity and considers his viewpoint a central and crucial factor of the research.

Although the greater part of the analysis is interpretive, it would be more useful to quantify some data, particularly the data the researcher collected from the questionnaire which is partly used as a triangulation tool in the study as the researcher explains later. Thus, the

researcher used the quantitative method to complement the qualitative method since no single research method can provide a full understanding of a phenomenon as each one poses limitations to the type of understanding that can be obtained (Rose 2001; Saleh 2009). According to Sandelowski (2003 in Domyei 2007:164), methods are combined for two main purposes: (a) to achieve a fuller understanding of a target phenomenon and (b) to verify one set of findings against the other. Domyei (2007:164) adds a third practical purpose: “to reach audiences that would not be sympathetic to one of the approaches if applied alone”. Thus, the two methods were merged in the study for the same reasons.

#### **4.2 Sample Size and Sampling Techniques**

The researcher selected the fourth year students at the Department of English Language and Translation, Faculty of Arts, Taiz University who were about to graduate and obtain a B.A. degree in English Language and Translation. They were selected as subjects for this study based on their sound language skills. In addition, they have been studying English for ten years. At the time of conducting the elicitation tasks, the students had finished four obligatory modules (168 credit hours) in Arabic-English translation and vice-versa. For the detailed syllabus of each year, please refer to Appendix 7.

Fourth year students were also chosen as they “definitely have their sights set on the market; they can compare what they have been taught as undergraduates with what is actually required of them by the market” (Gabr 2002).

However, student translators (STs) are not the only participants in the study. The study is cross-sectional in its design. Novice translators (NTs) who were working as accredited translators in different translation institutes in Taiz Governorate were also selected. They were all graduates from the Department of English Language at Taiz University and have been working as translators for at least two years. A total number of 5 NTs participated in the study and they represent the five private institutes that render translation services in Taiz. Following Alves (2005 in Oliveira and Pagano 2006:608) the researcher defines NTs as those who “have about one year experience in translation and little practical experience as professional”.

The socio-linguistic background of the students as well as the novice translators is represented in Table 3.1

	Student Translators (STs)	Novice Translators (NTs)
Age	21-25	+25
Academic Level	Fourth year	Post-Graduate Diploma
Language Competence	Advanced	Advanced

**Table 3.1 Socio-Linguistic Background of Participants**

### 4.3 Data Collection

The study made use of the following data collection techniques:

#### 4.3.1 Translation Elicitation Task

**Purpose:** To identify problems Arab STs and NTs face, the researcher used Corder's (1981) elicitation technique, which involves direct translation from the native language to the target language. The researcher instructed all the participants to translate ten authentic texts from Arabic into English. This technique can provide useful information about the student's linguistic competence. As Phu (2005:126) points out "under the constraints put on the informant, he/she is forced to make a choice within a severely restricted area of his/her phonological, lexical, or syntactic competence". However, the elicitation tasks served a greater purpose in this study and were used to test a wider area of problems including syntactic, semantic, discourse, and intertextual as well as pragmatic problems.

#### **Procedures:**

In August 2008, the Higher Degree Committee of the University of the Western Cape, South Africa, accepted the study. The researcher approached the STs and introduced himself and the nature of the study. The researcher then consulted them about their willingness to participate in the elicitation tasks and asked them to sign consent forms (see Appendix 8). To allow them sufficient time to do the elicitation tasks, the researcher met them once a week and gave them one text. In total, the tasks were conducted over a full semester. Besides, the selected texts were of suitable length to fit within the three-hour duration of the lecture.

With reference to the students' academic performance of the previous year, the researcher observed that they were academically on par. Based on this observation and the fact that group work is the most preferred method used by student translators at Taiz University, the researcher divided the students into seven groups of five students each. Group work was also employed in the study because it is based on the transformational approach to learning process and it can be very beneficial to students. It is a student and learning-centred context that focuses on collaborative study and exploration of the translation process. The role of the teacher, however, is to act as a guide where procedures that bridge class work and extramural practice are required (Davies 2004:14).

In other words, group work is a popular method that can lead to social interactions which allow students “to work toward a common goal, by sharing information and solving the same problems” (Zeng and Lu-chen 2002:59).

The texts were carefully selected to represent several text types/genres. To ensure that the texts were suitable for the students, they were chosen from the translation materials used by instructors in the Department. Table 3.2 shows the type of texts selected for elicitation as well as the distribution of their administration timing throughout the semester.

	Date	Title	Text-Typology
Week 1	06.10.2008	Introductory class	
Week 2	13.10.2008	Terrorism everywhere	Expository
Week3	20.10.2008	Arab Nationalism	Argumentative
Week 4	27.10.2008	Death	Argumentative
Week 5	03.11.2008	A Tale of Two villages	Exposition
Week 6	10.11.2008	Business text	Instructive
Week 7	17.11.2008	A certificate retraction	Instructive
Week 8	20.11.2008	Iraqi-Kuwaiti crisis repercussions in the UN	Hybrid
Week 9	24.11.2008	The memory code	Expository
Week 10	01.12.2008	Rain Forest	Hybrid
Week11	08.12.2008	Machine Translation	Hybrid

**Table 4.2 Distribution of the elicitation texts**

The STs had access to different bilingual and monolingual dictionaries. Before the start of each task, the researcher explained to the students the function of the source text and its potential readership.

In the case of NTs, the researcher approached them individually at their place of work and they completed the tasks as if they were doing a normal commercial translation.

#### 4.3.1.1 Contextual Information of the Texts

As the researcher has already pointed out, all the selected texts were taken from teaching materials used during the academic year 2008. Since these texts may have been selected from different sources to be used for teaching purposes, it would be useful to give a brief overview of their contextual information. As table 4.2 shows, the first elicitation task given to STs and NTs is a short introduction to an interview that originally appeared in *News Week* (Arabic version, 2002, issue no. 87). The interview focuses on the Islamic group called Abū Sayyāf (i.e., the father of the sword) and the invitation of the Philippines' president to American special forces to assist her country to combat it.

The second task deals with Arab nationalism, a dominant and ever-debatable concept in the Arab World. Part of the text is a famous enthusiastic quotation by the famous ex-president of Egypt, Jamāl °Abd al-Nāṣir. Towards the end, the text turns out to be very critical of Arab nationalism and its opponents.

The third text has been extracted from a very famous philosophical and religious book, namely, *Lā taḥzan "Do not be Sad"* by °Ā'id Al-Qarnī, a renowned Saudi Muslim scholar. The text deals with the inevitability of death.

The fourth text narrates a true story of conflict between two villages in Afghanistan. The original source of the text is unknown. The two villages have been at daggers since the beginning of fighting between the Northern Alliance and the Taliban. The text narrates their peaceful past, their tense present, and their optimism for a better future.

The fifth text is a short business letter in the form of a complaint by the addresser due to the delay of receiving a previous order.

The sixth text is an instructional legal text, which has been originally taken from Hatim et al. (1995:98). It is a certificate of retraction after a revocable divorce.

The seventh text is a diplomatic text that has been originally extracted from Edzard (1996:44) and it tackles the Iraqi-Kuwait crisis of 1991 and its repercussions in the United Nations.

The last three texts are technical in nature and deal with ‘memory code’, ‘rain forests’ and ‘machine translation’. The text on the memory code has been originally taken from *Majallat al-‘Ulūm* (vol. 24, issues 6 and 7, 2008). The text describes the attempt of neurologists to unravel the way the brain makes memories. The machine translation text has also been extracted from *Majallat al-‘Ulūm* (vol. 22, issues 6 and 7, 2006). The text is mostly argumentative. It argues the failure of machine translation to excel human performance in spite of the tremendous advances in the field of artificial intelligence. The text on the Rain Forest, although it is an exposition, the narrative touch is very clear from the narration of the catastrophic change that took place in one of the world’s famous cloud forest, namely, Montverdi.

Thus, the texts represent the different text types suggested by Reiss (1971) and Hatim (1997). However, due to the hybridization of text types and the assumption that “...‘text-type’ is used so variously that we shall stick to ‘genre’, because the element of ‘event’ in its definition ensures that the definable qualities of a text are seen as together constituting the outcome of an attempt to realize a particular communicative purpose” (Dickins et al. 2002:176), the researcher has taken that into account and has selected the texts to represent several genres: literary, religious, philosophical, empirical, and persuasive. All the texts are of average difficulty and their selection is motivated by the fact that those areas are given much attention in the translation programmes at the Yemeni and Arab Universities. Besides, these are the common genres graduates and translators are likely to encounter in a professional setting.

The researcher briefed the participants before the start of each task with the following:

*This elicitation task consists of the translation of a text originally published on (date) in (publisher if available). Translate it into English.* Appendix 1 reproduces the full version of all the elicitation tasks in order to supply the contextual information needed during the analysis.

#### 4.3.1.2 Analysis of the Elicitation Test

Adab (2000:215-216) argues that there are three different aims behind the evaluation of a target text: to assess the suitability of the text for its intended reader and use; to evaluate language competence (usually L2), to determine levels of intercultural awareness; or to identify levels and types of translation competence.

In this study, the researcher evaluated the translated texts in line with the same criteria. In other words, the researcher examined the problems STs and NTs experience due to deficiencies in their linguistic, cultural, or transfer competencies. The researcher analyzed the translations based on a multifaceted conceptual framework drawing on insights from Halliday's systemic functional grammar (SFG) (1994), Halliday and Matthiessen (2004), Butt et al. (2000), Eggins (1994), and Martin and Rose (2003). In a SFG approach, texts are divided into clauses. A clause is the minimum meaning unit; it includes a verbal group functioning as a process. Clauses are further divided into functional constituents for each metafunction. At the ideational level of a clause, problems in translating any of its three functional constituents: Participant, Process, and Circumstance were identified. For the interpersonal functions, all the problems related to subject and finite relations were identified. Likewise, theme-rheme and subordination-coordination relations were identified for the analysis of the textual function or thematic meaning (for detailed descriptions of these concepts see Butt et al. 2000; Halliday and Matthiessen 2004; Halliday 1994). All problematic clauses complex were also identified by the researcher. In fact, the application of SFG gives more systematic interpretation "why one expression sounds natural and another does not. It is the assumption of SFG that it should be possible to find such explanations, even if they are not obvious or easy to formulate" (Yallop 1999 in Kim 2007a:30).

As the researcher has elaborated in chapter three, the study is also based on a number of translation models that applied SFG to Translation such as House (1977/1997), Baker (1991), and Hatim and Mason (1990/1997), Hervey et al. (1992), and Nord (1997). Such models and approaches provided the researcher with "a flexible toolkit approach" (Munday 2001:101) that can be employed in the analysis of the challenges that STs, NTs and Ts face. Thus the analysis of the problems of translation in this study is based on an eclectic approach based on a solid theoretical background.



While analyzing the translations, the researcher used the following procedures:

- 1- Writing the source text in which a problem under investigation occurs and italicizing it.
- 2- Transliterating the text.
- 3- Giving the STs/NTs' translations of the same text i.e. the target text with special focus on the problematic part under investigation.
- 4- Giving the translation of the text if the text is translated or suggesting a more apt translation in case of the texts which are not translated.
- 5- Giving a critical appreciation of the STs/NTs' translation.

Therefore, the focus is on the translation problems in Arabic-English translation based on samples only from authentic translated texts not from samples artificially composed. Despite the fact that a considerable number of theoreticians consider text to be the translation unit, the researcher, in some cases, considers the sentence as a unit of translation as long as it meets the three criteria of a textual integrity suggested by Zhu (1999), namely, as syntactic bearer, information carrier, and stylistic marker. By the same token, Baker (1992), in spite of her agreement with the top-down approach of Snell-Hornby (1988) and Hatim and Mason (1990), opts for the down-top approach of translation unit because "it is much easier to follow for those who have had no previous training in linguistics" Baker (1992:6).

In addition to the elicitation tasks, the study used other methods of triangulation as a way of working with different types of data as follows:

#### **4.3.2 Student Translators (STs') Questionnaire**

After the completion of all the tasks, the researcher gave a questionnaire to STs to obtain information from them concerning the translations they have produced and the problems they have encountered during this process. As Phu (2005:128) points out "the students' explanations in the questionnaire would reveal a number of factors to help account for the process of making errors from the perspective of a learner and overcome the often-cited lack of objectivity in the process of analysis". For the same reason, the researcher decided to distribute a questionnaire to further obtain feedback from the students themselves not only about the problems they have experienced and their possible causes but also on the translation training programme at their department and their academic background. The questionnaire was used as an alternative for the Think-Aloud Protocols, which could not be used in the case

of the STs for three practical reasons: (a) it is very difficult to conduct the Think-Aloud Protocol with large groups of STs, (b) It is generally agreed that TAPs are better used with semi-professional subjects (Kiraly1990; Kussmaul1989a and 1995) and (c) STs themselves did not welcome the idea.

On completion of the elicitation tasks and the researcher's examination of the STs' translated texts, the researcher gave the students copies of their translations and invited them to participate in the questionnaire. The questionnaire consists of 21 statements (see Appendix 9) and is divided into two main parts: first, the possible causes of the translation problems and second, the translation programme currently used in the Department of English Language and Translation. STs were asked to circle the most appropriate number under the five levels of agreement (from *Strongly agree* to *Strongly disagree*). The last question is an open-ended optional question which aims to trigger more comments from students which have not been raised in the questionnaire.

#### **4.3.3. Think Aloud Protocols (TAPs)**

The researcher asked the NTs to do the Think-Aloud Protocols to establish the cognitive processes that are likely to take place during the process of translation. The researcher approached the NTs at their institutes and observed them in their working environment. This was done to ensure a stress-free environment to do their translation. As it is strange to talk to oneself, the researcher held a "warming-up phase" (Kussmaul 1995:179) to give the NTs a chance to get used to such behaviour. The NTs were asked to verbalize whatever comes to mind during the translation process. The researcher videotaped all the sessions and analyzed the novice translators' verbal reports. The NTs were also given access to all the tools available in their institutes such as monolingual and bilingual dictionaries, encyclopaedias, computer databases, and electronic resources.

As Krings (1986:267) observes, TAPs merge introspection and external observation to produce insights into a range of features of the translation process such as the subjects' understanding of translational problems, their consultation of reference works, their semantic analysis of ST items, the way in which they compare possible TL equivalents, and so forth.

The application of TAPs helped the researcher to identify the problems that NTs have experienced and whether such problems are due to their deficiencies in linguistic, translation, or any other competencies or sub-competencies.

After the completion of the tasks, the NTs were invited to participate in retrospective interviews aimed at identifying the possible causes of the problems they have encountered in their translations.

#### **4.3.4 The Current Translation Programme**

This method is complementary to the questionnaire. The document analyzed the current translation programme in general and the teaching materials used in particular. This analysis is important to assess issues on syllabus design in terms of how it addresses the trainee's needs and to which degree they promote his translation competencies. The researcher collected the teaching materials at the Faculty of Arts at Taiz University during the academic year 2008-2009. The purpose for collecting these materials was to determine the extent to which in-house materials deal with the widespread methodological trends in the teaching of Arabic-English Translation: the subject matter approach, the text-typology approach (Hatim 1997) and the multi-level equivalence approach (Dickins 2006); Baker (1992) as well as their relevance to both market needs and the translator's competencies.

In addition, the analysis examined the extent to which the present teaching materials or the general massive education plan (i.e., the curriculum) is in line with systematic approaches to curriculum design which take into account the social and market needs in its formulations of objectives or intended outcomes, the students' profile and needs, the academic staff, teaching and learning activities, the grading of materials from general to specific or from the most difficult to the less difficult, assessment and evaluation, implementation of the course and quality enhancement (Kelly 2005; Gabr 2000; Gabr 2001; Ghazalah 2004).

#### **4.3.5 Observation of Classroom Interaction**

The researcher also attended some translation lectures as a participant observer. This allowed the researcher to gain further information regarding classroom practice and the teaching methods instructors use in translation teaching. This tool helped the researcher to

assess the teaching methods used and their impact on the STs and would be translators' translational competence.

#### 4.3.6 Assessing a Published Translation

Because the study aims to reach a general taxonomy of translation problems in Arabic-English translation, the researcher found it necessary to investigate the occurrence of problems in published translated works. In other words, to check whether the problems experienced STs and NTs are serious and are likely to be faced by experienced translators, the researcher analyzed some published translations by established publishing houses and translation centres. For this purpose, a novel, a tourist brochure, an editorial and two academic abstracts were selected. The following section gives an overview of these texts.

##### 4.3.6.1 The Selected Source Texts

The novel selected for analysis is Al-Kaylānī's *ʿUmar Yaẓhur fī l-Quds (Omar Appears in Jerusalem)*. It has been translated by the translation department of Dār Ibn Ḥazm, i.e., "Ibn Ḥazm Publishing House" in Beirut, Lebanon. The novelist is one of the most productive in the Middle East. Najīb Maḥfūz, the Egyptian Noble Prize Winner observes:

Najīb al-Kaylānī is the real theorist of Islamic literature. His critical articles, novels and short stories depict the characteristics of a very important literary theory. A clear evidence of his excellence in this field resides in his own studies on *Aspects of Islamic Literatures, Islam and Literary Movements, Islamic Literature between Theory and Practice, An Introduction to Islamic Literature* and *My Own Experience in Islamic Short Stories (al-Muṣawwir, October, 1989, the researcher's translation)*.<sup>1</sup>

It is because of his stature that a lot of his novels have been translated into English, French, Turkish, Russian, Urdu, Chinese, Persian, Bahasa Indonesia, Italian and Swedish.

The novel has created a lot of controversy and debate among Muslim scholars because of its characterizations. It is a matter of consensus among modern Muslim scholars that the visualization of Prophets or the Companions of the prophets in movies, documentary films,

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<sup>1</sup>[http://www.gharbiaonline.com/news\\_Details.aspx?Kind=4&News\\_ID=8349](http://www.gharbiaonline.com/news_Details.aspx?Kind=4&News_ID=8349)

and the like is forbidden (see al-Nadwah, issue 823, October 2010).<sup>2</sup> But *Omar Appears in Jerusalem* challenges these restrictions and all its events revolve around the character of the second Caliph of Islam, the first advocate of co-existence between Muslims, Christians, and Jews in the Holy city of Jerusalem. As Hu (2000) points out:

Translation of fiction is much more complicated than the translation of other genres, as it deals not only with bilingual, but also bi-cultural and bi-social transference, including the entire complex of emotions, associations, and ideas, which intricately relate different nations' languages to their lifestyles and traditions.

*Omar Appears in Jerusalem* is not an exception. It is deeply rooted in Arab and Islamic culture. It bridges the gap between the ancient Muslim civilization of the 7<sup>th</sup> century and the modern Arab-Muslim civilization of the 20<sup>th</sup> century. The Holy Qur<sup>ʿ</sup>ān, *ḥadīth*, the current events in the Middle East, and the life of ʿUmar b. Al-Khaṭṭāb are pillars on which the structure of this novel is built. The novel is full of historical allusions, Qur<sup>ʿ</sup>ānic verses, and *ḥadīth*. All these aspects of intertextuality need to be handled with great care by a translator. In addition, the novel is full of poetic expressions and emotiveness which need to be recreated to have an equivalent effect in its translated version.

Because of these factors, the translators have faced many challenges at the ideational, interpersonal and textual metafunctions. In this chapter, the researcher attempts to highlight these problems and analyze their nature to determine what prevents the translated version from being an effective translation.

The second text selected for analysis in this chapter is a tourist guide on the famous and ancient Yemeni citadel of al-Qāhirah, situated in the province of Taiz. Yemen is a country of an ancient civilization; it is the land of the Queen of Sheba, the country that has several ancient cities protected by UNESCO, the vibrant place that attracts millions of tourists from all over the globe and the country that is known to be the origin of all Arabs. It is no doubt then, that tourism is the backbone of the Yemeni economy even in this time when a lot of oil and gas resources have been discovered. Yemen has invested greatly in the tourism sector to make it a sought after tourist destination. As a means of promotion, translation into several

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<sup>2</sup>For the complete religious ruling (*fatwā*) see <http://www.nj-mlaeb.com/vb/showthread.php?p=1060993967>

languages of tourist brochures, advertisements, TV documentaries, etc. is a very productive activity. The basic aim behind such translations is “to persuade, lure, woo, and seduce millions of human beings, and, in so doing, convert them from potential into actual clients” (Dann 1996:2). However, the translations are not reader-friendly. Although the tourist guide under discussion has been translated by the General Tourism Development Authority to cater for foreign visitors and is thus expected to be of high quality, this is not the case. This reminds the researcher of Snell-Hornby’s (1999:95) observation that elementary errors are unfortunately still a common feature of multilingual tourist brochures, making it obvious that translation is still not given professional attention given to other aspects of the tourist trade. This observation concurs with other studies which show that translated tourist materials can be very problematic (see Sulaiman 2009:104; Chesterman 1997:129-130; Neubert and Shreve 1992:104-109 among others).

The third text is an editorial taken from *Majallat al-Istithmār*, ‘Investment Journal’ (issue 24, May 2008). It tackles the plight of corruption in Yemen and the role of the Supreme Committee for Combating Corruption to curb its social consequences. *The Investment Magazine* is widely circulated in Yemen and Gulf States and it is mainly concerned with investment and economic-related issues.

The last two texts are academic abstracts: one of them deals with the New Conservatives in the United States of America. It appeared in the *al-Thawābit*, (vol. 49 July-September, 2007), a widely circulated Yemeni academic journal. The paper tackles the great influence of the New Conservatives on Bush’s regime and their dominance of American foreign policy as well as the factors enabling them to wield such powerful influence. The other academic abstract deals with legislations pertaining to infancy from an Islamic perspective and was published in the first issue (July 2008) of *Educational and Psychological Sciences Journal (EPSJ)*, an academic journal published by Taiz University. Abstracts are expository texts which are characterized by seriousness, objectivity, and succinctness. Hatim (1997:77) acknowledges the differences between abstracting in Arabic and English. In terms of formality, Arabic abstracts tend to be less formal. Furthermore Arabic abstracts are characterized by “evaluativeness, loose structure and emotive dictions” Hatim (1997:77). These differences are thus expected to create some problems for translators. Chipper (2009) argues that translators of academic texts in general encounter linguistic and non-linguistic

translation problems such as terminology, run-on sentences, faulty punctuation, idiosyncratic expressions, time pressure, etc.

It is clear from the above summary that the texts were selected because of the following assumptions:

- 1- Texts should represent different text-types (Hatim and Mason (1990), Matthiessen et al. (2008); Reiss (1971).
- 2- Texts are translated by established publishing houses and academic institutions in Yemen and in other Arab countries.
- 3- The selection of the texts was also motivated by the theoretical findings that fiction, tourism, academic discourse, and editorials are some text types that translators often find difficult to comprehend and translate.

The analysis of these published translations helped the researcher to determine whether the problems encountered by the translators of those texts are similar to those encountered by the STs and NTs. This was also useful for verification and triangulation of information and helped the researcher devise a precise taxonomy of translation problems applicable to different kinds of texts and to different categories of translators. The assessment included the following preliminary steps: a) comparison of the ST and the TT; b) evaluation of the TT in relation to the ST and (c) suggesting a better or improved alternative.

In short, these tools enabled the researcher to do a comprehensive intra-textual and extra-textual analysis of the participants' translations to diagnose the problems that STs, NTs, and Ts have encountered.

#### **4.4 Conclusion**

Chapter four has explained the methodology followed in this study. It has started with explaining the research design giving reasons for its relevance to the study. Then, the tools and instruments used for data collection and method of analysis have been described.

The researcher has explained why the qualitative research design was mainly employed in the study. Furthermore, the researcher has explicated the significance of using quantitative

research methods in addition to the qualitative ones in this study. Next, the researcher has described the sample and the sampling techniques.

The study used several data collection techniques including elicitation translation tasks, analysis of published translations, classroom observations, questionnaires, Thinking Aloud Protocols, and syllabus analysis. The elicitation tasks were conducted to determine the problems encountered by STs and NTs. The published translation texts were used to establish whether these problems also occur in the translations rendered by Ts at established publishing houses and translation centres. Several tools were also used to identify the causes of such problems. STs questionnaires and NTs' (TAPs) were particularly conducted for purposes of verification and triangulation of information. Classroom observation was also used to get further information regarding classroom practice and teaching methods. Furthermore, the translation syllabus was analyzed to ascertain the extent to which the current syllabus contributes to the poor performance of the STs, NTs, and Ts.





## Chapter Five

### Taxonomy of Problems in Arabic-English Translation: STs and NTs Intra-textual and Extra-textual Problems

#### 5.0 Introduction

In this chapter, the researcher deals with the morphological, syntactic, semantic, and pragmatic problems Arab Student Translators (STs) and Novice Translators (NTs) experience during the translation process. The researcher classifies problems based on Halliday's Systemic Functional Grammar (SFG) and the functional-based translation approaches presented in the theoretical framework across the three meaning metafunctions, namely, the ideational, interpersonal, and the textual metafunction. The researcher also discusses the logico-semantic metafunction problems under the textual metafunction because Halliday (1994) "includes conjunction – the explicit signaling of logico-semantic relations between clauses-in the textual metafunction, which would mean that it should correlate with mode" (Ghadessy 1999:105). For its focus on linguistic context, context of situation, and context of culture, SFG can prove very useful for the study of the "complex linguistic, sociocultural and ideological practice" of translation (Hatim and Munday 2004:330). A good translation according to Halliday (2001:17) is "a text which is a translation (i.e., is equivalent) in respect of those linguistic features which are most valued in the given translation context". Thus, SFG can enable the researcher to identify the problems the STs and NTs experience at the three metafunctional levels as well as the stratification and rank vectors. The researcher gives instances of these problems and analyzes them qualitatively.

#### 5.1 Problems of Translation at the Ideational Metafunction

"The **ideational** metafunction is concerned with "ideation" -- the grammatical resources for *construing* our experience of the world around us and inside us" (Matthiessen and Halliday

1997, **emphasis in the original**). Under this category, transitivity and lexico-semantic problems will be discussed.

### **5.1.1 Transitivity Problems**

According to Butt et al. (2000:52) the experiential metafunction of language is represented in grammar by clauses which consist of smaller experiential groups patterned to signify who did what to whom under what circumstances. The STs as well as the NTs have experienced problems while translating some constituent functions of the experiential metafunction as is shown below:

#### **5.1.1.1 Problems in Translating Premodifications**

At the ideational metafunction, a clause is divided into a participant(s), a process, and a circumstance. The participant(s) in a process are realized in the grammar by nominal groups. The structure of premodification in a nominal group can be reflected by one of four groups: deictics, numeratives, epithets, and classifiers. Premodifications in a participant have posed some problems to the STs and NTs as follows:

##### **5.1.1.1(a) Problems in Translating Deictics**

Among the different categories of deictics, articles have posed several problems for the STs and NTs. Three types of problems recur:

##### **5.1.1.1(a.i) Overuse of Articles**

In the process of translating the elicitation tasks, the STs and NTs have sometimes overused the articles, as shown in the following examples<sup>1</sup>:

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<sup>1</sup>In each case (xa) is used to refer to the original text, (xb) to the STs' or NT's translation and (xc) to the alternative translation given by the researcher or a professional translator (if the text is available in translation). If the same text is used to explain a specific problem both STs and NTs encounter, (xb<sub>1</sub>) and (xb<sub>2</sub>) are used to refer to the translations of both respectively. In each case, the original text is also followed by a literal translation.

(1a) has been translated as (1b) but (1c) is more appropriate.

1a *fa fī l-waqt alladhī taqallaṣ fīhi l-ḍabāb ujbirat l-tuyūr wa*  
And in the time which decreases in it the fog forced the birds and  
*al-khafāfīsh °alā l-ṭayrān*  
the bats on the flying

1b At the time of decreasing the fog, the birds and the bats were forced to fly...

1c...birds and bats have been forced to fly...

The use of *the* in (1b) is unwarranted because the author gives a general remark about birds and bats.

The NTs have also faced the same problem in (2b).

2a *tatahāwā l-kutub wa l-aṭbāq wa l-ḥullī min °alā l-rufūf*  
Fall the books and the plates and the trinkets from on the shelves

2b *The* books, plates and jewelry on the shelves went up.

2c Books, plates, and trinkets.... UNIVERSITY of the WESTERN CAPE

In this context, the writer does not refer to specific books, plates or trinkets and thus the use of the demonstrative deictic *the* is unwarranted.

#### 5.1.1.1(a.ii) Underuse of Articles

The STs and NTs have underused the articles in several instances. They have translated, for example, (3a) as (3b), while (3c) is more grammatically appropriate.

3a *lāḥazū taghyīr fī...*  
Noticed they change in

3b they notice change.

3c they noticed *a* change.

The STs have incorrectly underused the indefinite article *a* that functions as a non-specific pointer in (3b).

The same problem recurs in the translations of the NTs as shown in (4b).

4a *wa ḥadhdhara yasārīyū l-Fīlibīn min Fitnām jadīdah*  
And warned leftists the Philippines from Vietnam new

4b The Philippines left party warned of new Vietnam.

4c ...the Pilipino leftists have warned of a new Vietnam.

In (4b), the indefinite article *a* should be used to modify the non-specific or non-particular noun *Vietnam* but has been inappropriately underused by the NT.

#### 5.1.1.1(a.iii) Wrong Use of Articles

Sometimes the STs and NTs have incorrectly used articles as reflected in (5b) and (6b) respectively.

5a *ka wathīqah min wathā'iq majlis al-amn*  
As a document from documents council the security

5b ...as a document of *a* Security Council documents.

5c ...as a document of the Security Council.

The use of *a* in (5b) is wrong. The addressor in this context refers to the specific Security Council affiliated to the United Nations and thus the demonstrative deictic *the* should be used.

6a *an tafqid ghābah yaksūhā l-ḍabāb, ...*  
That you lose forest covers it the fog

6b Lose a forest surrounded by *a* fog, you will lose a whole family of kinds...

6c Lose a forest covered with fog, lose a whole family of species.

In (6b), the NT has incorrectly used the indefinite article *a* before the uncountable noun *fog*.

Thus, both the STs and NTs have experienced problems in rendering articles which may be attributed to the structural differences between Arabic and English. While English has two articles, Arabic has only one article i.e., *al* which like *the* is used to express definiteness. Its absence, however, is a sign of indefiniteness. However, the cause for such problems may not be solely attributed to this factor. Tan (2004:5) points out that people at large “de-emphasize the role of articles, thinking that it is immaterial to the meaning of a sentence... The fact, however, is that, under circumstances, the choices or use of an article will affect the meaning of a sentence”.

#### 5.1.1.1(b) Wrong Word Order of Premodifiers

Sometimes more than one premodifier can occur before the noun head. In such a case, the normal order can be – deictic numerative epithet classifier (Butt et al. 2000:53). This sequence of premodifiers can be problematic to both STs and NTs as is clear from (7a) which has been translated by some STs and NTs as (7b<sub>1</sub>) and (7b<sub>2</sub>) respectively.

7a *quwwāt Amrīkiyyah khāṣṣah*  
Forces American special

7b<sub>1</sub> *American special forces.*

7b<sub>2</sub> *American private forces.*

7c *Special American troops.*

In (7b<sub>1</sub>) and (7b<sub>2</sub>), the classifier precedes the epithet which is wrong. The problem is more serious when more than two modifiers appear in a clause. This problem may also be attributed to the fact that Arabic, unlike English, does not restrict the order of modifiers in a clause.

#### 5.1.1.1(c) Wrong Translation of the Plural Nouns

One of the problems that the STs and NTs have encountered while translating noun heads is that

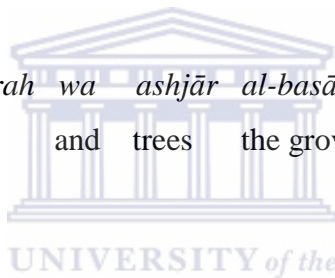
some nouns are either singular or plural in Arabic but only singular in English. The STs, for instance, have translated (8a) as (8b) but (8c) is more accurate.

- 8a ...*al-‘atād*                      *al-ḥāsūbī*  
     The equipment (plural)    the computerized
- 8b    computer *equipments*
- 8c    computer equipment

The STs have rendered *al-‘atād*, that is always plural in Arabic, as *equipments*, which is wrong. *Equipment* is an uncountable singular noun in English and thus it does not have a plural form.

Similarly, the NT has translated (9a) as (9b) while (9c) is more accurate.

- 9a    *yazra‘ūn*    *ḥuqūl*    *al-dhurrah*    *wa*    *ashjār*    *al-basāṭīn*    *‘alā*    *l-sufūḥ*  
     They grow    fields    the corn    and    trees    the groves    on    the mountain foot  
     *al-dunyā*  
     the lower



- 9b ...growing the fields of corn and the garden trees on the low *foots* (of the mountain).
- 9c... growing the fields of corn ...at the *foot* of the mountain.

In (9c), the NT has rendered *al-sufūḥ* as *foots*, which is incorrect in this context. In English it is more idiomatic to say ‘the foot of the mountain’ as in (9c).

### 5.1.1.2 Process Problems

Process is typically realized in English and Arabic grammar by verbal groups which “models the experience of eventness – whatever is happening, acting, doing, sensing, saying or simply being” (Butt et al. 2001:55). The STs and NTs have experienced some problems while translating the process as follows:

### 5.1.1.2(a) Tense Problem

Processes can be regarded as “phenomena that unfold in time and hence have a tense system” (Matthiessen and Halliday 1997). The STs and NTs have faced several problems in the rendition of the tense systems as is clear from the examples below:

#### 5.1.1.2(a.i) Using Present Perfect for Past Tense and Vice Versa

The translation of the present perfect can be very confusing. The STs, for instance, have translated (10a) as (10b), while (10c) is more appropriate.

10a *‘Āsha qarāwiyyū Sīnjādārah wa Ghurbāndārah bi-salām nisbī ‘alā*  
Lived villagers Singadarah and Gorbandarah with peace relative on  
*l-jabal al-ajrad nafsih wa l-wāqi‘<sup>c</sup> shimāl Kābūl mundhu zaman*  
the mountain barren itself and the situated north Kabul since time  
*ajdād ajdādihim.*  
grandfathers grandfathers their

10b Singadarah and Gorbandarah villagers *lived* peacefully on the barren mountain itself since the age of their forefathers.

10c The villagers of Sinjadarah and Gorbandarah *have lived* in relative peace...since the time of their great grandfathers.

What the addressor wants to convey is that the villagers of the two villages (i.e., Sinjadarah and Gorbandarah) have lived in relative peace during the time of their forefathers and they have continued to live in harmony for years and perhaps for centuries. However, the use of the simple past in (10b) implies that the two villages lived peacefully in a specific time period which came to an end. Thus, it is more apt to use the present perfect in this context rather than the simple past tense.

The wrong use of the simple past and present perfect is also found in (11a), which has been translated by NTs as (11b), but (11c) is more grammatically appropriate.

11a *wa qad jalaba aḥad shuyūkh al-qaryah al-risālah ʿabra*  
 And indeed brought one Shaykhs (elders) the village the letter across  
*khaff al-muwājahah ba<sup>c</sup>da yawmayn min bid<sup>o</sup> al-qasf wa*  
 line the confrontation after two days from start the bombing and  
*sallamahā li l-mullā Bīgh...*  
 submitted to the Mullā Beigh

11b...One of the village's shaykhs *has brought* this note across the confrontation land after two days of the beginning of the shells.

11c...One of the village's shaykhs *brought* the note over the front lines and submitted it to *Mullā Beigh* two days after the beginning of the bombardment.

The use of the present perfect (has brought) instead of the simple past (brought) in (11b) has shifted the implicature of the text. The letter was brought by a village's shaykhs and submitted to Mullā Beigh at a specific time (i.e., two days after the start of the bombing) and thus the use of the material process verb *brought* in the simple past is more appropriate in this context.

### 5.1.1.2(a.ii) Wrong Use of the Progressive Aspect with Stative Verbs

Some verbs are stative in that they describe a state or condition as opposed to material verbs which are dynamic. These verbs are rarely used in the present continuous. The STs and NTs, however, have sometimes used stative verbs in the progressive, as is clear from the following examples:

(12a) has been translated as (12b), whereas (12c) is more correct.

12a *wa mā tadrī nafs mādhā taksib ghadan ...*  
 And never knows soul what earns tomorrow  
 12b No soul *is knowing* what will earn tomorrow...



12c No soul *knows* ...

In (12b), the STs have incorrectly used the progressive with the mental process verb *know*. Likewise, *see* is also a stative verb which the NT has incorrectly used in (13b).

13a *lākinnanī arā fī kull ʿayn min ʿuyūnikum arā l-qawmiyyah*  
But I see in every eye from eyes your I see the nationalism  
*al-ʿArabiyyah taṭṭaliq*  
the Arab coming forth

13b...but I am *seeing* the Arab Nationalism shining of your eyes.

13c...but I *see* Arab Nationalism in your eyes.

Here, the NT has incorrectly used the progressive aspect with the perception mental process verb *see*. The clause can be best rendered as (13c).

### 5.1.1.2(a.iii) Use of the Future Perfect Progressive

Another problem the STs and NTs have experienced is the use of the future perfect progressive in English. (13a) has been translated by STs and as STs as (14b<sub>1</sub>) and (14b<sub>2</sub>) respectively, but (14c) is more accurate.

14a *wa lākin bi- ḥulūl dhālik al-waqt fa inna l-ʿadīd min*  
And but by the coming that the time then certainly the several from  
*al-anwāʿ yumkin an takūn qad uzīḥat jāniban*  
the species perhaps maybe have indeed put aside

14b<sub>1</sub>...but at that time many kinds *may go aside*.

14b<sub>2</sub>...At that time, a lot of types *may be removed away*.

14c ...but by that time, many species *will/may have fallen by the wayside*.

Here, the text intends that some species will be extinct before ecologists even realize the extent of the great damage that has afflicted Monteverdi. Thus, the use of the future perfect as in (13c) is more apt in this context as it implies the completion of the action.

### 5.1.1.2(a.iv) Shift of Tense in Projected Clauses

While reporting what someone else said or thought at a different time from the present, the STs as well as NTs have experienced difficulty in rendering the tense. The STs, for instance, have translated (15a) as (15b), but (15c) sounds more accurate.

15a *fa fī l-qaryah al-mujāwirah akhbaranā ʿashrat rijāl ākharīn*  
 And in the village the nearby told us ten men other  
*bi-annahum jāhizūn li-l-inḍimām ilaynā*  
 that they ready to joining to us

15b In the next village, someone told us that ten other men *are* ready to join to us.

15c In a nearby village ten more men told us they *were* ready to join us.

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In spite of the fact that there is no shift in mood choice between (15b) and (15c) and both are declarative, the tense choice undergoes a radical change. The tense choice should be made “in relation to the context of the report, not of the original speech events” (Thompson 2004:210). It is, therefore, more appropriate to use the simple past rather than the present in the projected clause.

NTs have also incorrectly used the wrong tense in projected clauses as is obvious from (16b).

16a *wa ḥaythu ṣadara min-hu dhālik fa qad afhamtuhu*  
 And as came from him that then indeed made him understand  
*bi-anna zawjatahu al-madhkūrah qad ʿādat ilā ʿiṣmatih*  
 with that wife his aforementioned indeed returned to power his

*l-sharʿiyyah*

the legal

16b...I told him that his mentioned wife *has returned* to his contract.

16c...I informed him that his abovementioned wife *returned/had returned* to his matrimonial life.

Since the reported speech is in the past, either the past, or past perfect, rather than the present perfect should be used in the projected clause, but the NT has erroneously used the present perfect.

### 5.1.1.2(b) Overuse of Nominalization

Nominalization can be defined as the change of a process into a nominal. It is a transitivity feature that backgrounds “the process itself-its tense and modality are not indicated-and usually not specifying its participants, so that who is doing what to whom is left implicit” (Fairclough 1993:179). Sometimes, the STs and NTs have inappropriately nominalized a clause where an event or happening can be appropriately packaged as a process rather than a participant, as is clear from the following examples:

(17a) has been translated as (17b) but (17c) is more suitable.

17a *lākin maʿa istimrār al-qaṣf al-Amrīkī hunāk dalāʿil ʿalā anna*  
But with continuation the bombing the American there evidences on that  
*l-daʿm al-shaʿbī li- Ṭāliban fī Ghurbāndārah wa ghayrihā ʿalā imtidād*  
the support the people for Taliban in Gorbandarrah and others on along  
*Afghānistān bi-lā shakk ākhidh fī l-tabakhhur*  
Afghanistan without doubts taking in the evaporating

17b But with the continuation of the American bombing, there are indications that the folk support to Taliban in Gorbandarrah and in other villages along Afghanistan is becoming evaporation.

17c But there are clues that as American bombing continues, grass-roots support for the Taliban in Ghurbāndārah and similar villages throughout Afghanistan is undoubtedly evaporating.

The excessive use of nominalization in (17b) is inappropriate in this context. It would be more appropriate to keep the process of the clause, instead of using the thing as an established fact. Although it is not wrong to use nominalization here, it weakens the clarity of the translated text.

The inappropriate use of nominalization has also appeared in the translations of the NTs. (18a), for instance, has been translated as (18b), while (18c) is more apt.

18a *wa sa'akūn mumtannan lakum law tafaddaltum bi-tawzīc hādhihi*  
And I will grateful to you if you kindly with distributing this  
*l-risālah ka-wathīqah min wathā'iq majlis al-amn*  
the letter as document from documents council the security

18b I will be so grateful for the *distribution of this letter as a document of the security council.*

18c I will be grateful if *you would have this letter circulated* as a document of the Security Council.

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In (18b), the NT has attempted to maintain a high degree of nominalization, which is a feature of a diplomatic Arabic text. This excessive use of nominalization has made the translation appear mystifying. It would be more apt to specify the participant of the clause and to make the process more prominent and thus to explicitly indicate who is doing what to whom as in (18c).

### 5.1.1.3 Post-Modification Problems

A post-modification's function is to qualify the thing in more details. It is functionally labeled as a QUALIFIER and it gives more detail about the thing by means of a clause or a prepositional phrase. A post-modification clause does not have an independent status as a clause because it functions as a qualifier within a group and it is called an embedded clause. While translating post-modification from Arabic into English, the STs and NTs have faced certain problems in

translating embedded clauses in general and defining relative clauses in particular<sup>2</sup>. (19a), for example, has been translated as (19b) but (19c) is more correct.

19a *wa yatazaḥḥzah a‘dā’ ‘Abd al-Qayyūm al-sābiqīn li- tawfīr makān*  
 And budge enemies ‘Abd al-Qayyūm the former to provide place  
*al-ṣadārah qurb miṣbāḥ al-kīrūsīn al-waḥīd fī wasaṭ al-ghurfah*  
 the central near lamp the kerosene the single in middle the room

19b The former foes of Abdul-Qayoam moved to give him the best place *which is near the only light in the middle of the room...*

19c ‘Abd al-Qayyūm’s former enemies budge to give him pride of place *by the single kerosene lamp in the middle of the room.*

In (19b), the use of the relative clause is unwarranted. The second embedded clause ‘near ...’ is enough to retain the communicative force of the original. In other words, while the use of the prepositional embedded clause ‘near...’ sounds natural, the overuse of the relative clause ‘which is ...’ to qualify ‘the pride of place’ looks odd in this context.

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Similarly, the NTs have also encountered problems in translating embedded relative clauses. (20a), for instance, has been translated as (20b), which is not as accurate as (20c).

20a *qāla al-shaykh ‘Alī al-Ṭanṭāwī fī samā‘ātih wa mushāhadātih annahu*  
 Said the Sheik ‘Alī al-Ṭanṭāwī in his hearings and his watchings that he  
*kāna fī arḍ al-Shām rajul lahu sayyārah lūrī*  
 was in land the Sham man for him car lorry

20b Sheik ...said that there was a man in Al-Sham *who has a van...*

20c Sheik ...related that there was a man *with a truck* in al-Shām ...

The use of the embedded relative clause ‘who has a van’ to qualify *al-Shām* rather than *man* is wrong in (20b). The use of a prepositional embedded clause as in (20c) can be more apt here.

<sup>2</sup>Not all relative clauses are embedded clauses. Examples of such clauses will be discussed later under the logico-semantic problems.

#### 5.1.1.4 Problems in Translating Circumstance

The function of a circumstance in a clause is to clarify the process in some way. It may locate the process in time or space or suggest how the process occurs (Butt et al. 2000:56). English, as well as Arabic, construct a model of circumstance in two ways: the adverbial groups and the prepositional phrase. In fact, prepositions, whether they occur in the circumstance or in the process (i.e., in phrasal verbs) can be very challenging for the translators. The STs and NTs have experienced problems in translating prepositions<sup>3</sup> in the elicitation tasks. In some cases, they have underused and overused prepositions. In other cases, they have used the wrong prepositions. (21a), for example, has been translated as (21b) but (21c) is more accurate.

- 21a *fa dakhala fī l-na<sup>c</sup>sh wa taghattā bi- l-shurā<sup>c</sup>*  
Then he entered in the coffin and covered himself with the sheet
- 21b entered *in* the coffin.
- 21c...entered the coffin/got into the coffin.

In (21b), the preposition *in* has been overused. As opposed to (21a), in which the use of the preposition *fī*, the equivalent of *in*, can be used after the verb *dakhala*, *entered* does not need a preposition in this context. *Enter into*, however, can be used as a phrasal verb in the sense of ‘taking part’ or engage (e.g. ‘enter into a contract’, but not in the sense of ‘having a shelter inside something’).

The NTs have also faced several problems with the use of prepositions. Consider, for example, (22a), which has been translated as (22b), which is wrong.

- 22a *wa qad ittahama sīnātūr ‘alā l-aqall Ūriyū bi- l-khiyānah*  
And indeed accused senator at least Ūriyū with the treason
- 22b At least one senator had accused Arui *with* disloyalty.
- 22c One senator, at least, accused Orio *of* treason.

<sup>3</sup>Prepositions whether they occur in the circumstance or part of the process (i.e., in phrasal verbs), pose the same problems in Arabic-English translation.

The use of *with* after *accused* is wrong in (22b). *Accused of* is a more accurate and idiomatic phrasal verb.

It is clear from the analysis given in this section that the STs and NTs have experienced several stratification and rank problems and have used many words, phrases, and syntactic forms, which are either wrong or inappropriate. In most cases their choice was guided by the structures of Arabic expressions. Had the translators paid equal attention to what is natural in such contexts in English, these incorrect or infelicitous expressions could have been easily avoided.

In short, it is not enough to identify whether there is a grammatical form or structure in the target language that is equivalent to that in the source language. It is also necessary to discover whether they are used in the same environment. If the formally equivalent expression of the target language is not used in that language the way it is used in the source language, the translator has to establish what exactly can be used in its place. A translator should never undervalue the significance of those structural forms even if they do not lead to the shift in ideational metafunction. Structure does matter in translation. Its function, according to Berg (2009:23) is “the gluing together of small units to form larger ones”. It is parallel to “the concrete that is used to build houses from bricks” Berg (2009:23).

### **5.1.2. Lexical problems**

The STs as well as the NTs have faced several lexical problems as follows:

#### **5.1.2.1 Inappropriate Use of a Generalization Translation**

By inappropriate generalization translation is meant the translation of a specific term in the source text by a hyponym in the target language while a plausible equivalent is available. For example, (23a) has been translated as (23b) but (23c) is more apt.

23a *hजारat al-salāḥī mawāḥinahā*  
Deserted toads native land its

23b...their *homeland*.

23c...their *habitats*.

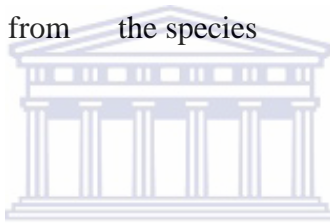
The STs have translated *mawāḥinahā* as *homes/homeland* which are not as specific as *habitats*. *Habitats* is more communicative in this context as it refers solely to the natural surroundings in which an organism or biological population (the reptiles in this context) normally lives or dwells.

Another example of a generalization translation is given in (24b).

24a *takhsar ā'ilah kāmilah min al-anwā<sup>c</sup>*  
Lose family full from the species

24b...*types/kinds*.

24c...*species*.



Here, the NT has translated *anwā<sup>c</sup>* that means species as *types* or *kinds*. In a biological context, *species* is more apt and communicative as it refers to animals that belong to a fundamental category of taxonomic classification. The text deals with reptiles that are subjected to extinction because of lack of rain in Monteverdi and thus it is more specific than the generic term *type*.

### 5.1.2.2 Inappropriate Use of Particularized Translation

As opposed to instances of generalization, the STs and NTs have sometimes inappropriately particularized some lexical items as in (25b)

25a *urji<sup>c</sup>uhā ilā 'iṣmaḥī*  
I return her to bond of marriage my

25b I return her to *my home*.

25c I return her to *my matrimonial power*.

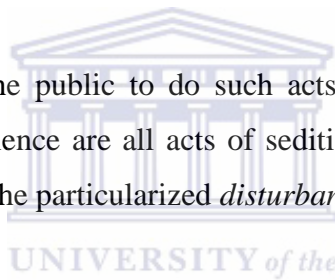


In this context, *‘iṣmat* does not refer to the return of a revocably divorced woman to the house of her husband only. It is an umbrella term that includes all the authorities given to husband according to the marriage contract including the right to divorce. So *‘iṣmat* can be best rendered as *matrimonial power* as in (25c).

Similarly, the NTs have also encountered the same problem as is clear in (26b).

- 26a...*al-qaḍā’ al-tāmm ‘alā a‘māl al-fitnah*  
 ...Eradication the complete on acts the sedition  
 26b...completely eliminating the *disturbance*.  
 26c...complete eradication of *the acts of sedition*.

Causing disturbance or inciting the public to do such acts against the authorities as well as insurgency, violence, and disobedience are all acts of sedition and mutiny and thus *sedition* is more accurate in this context than the particularized *disturbance*.



### 5.1.2.3 Inappropriate Translation of Semantic Repetition

Arabic is very fond of using semantic repetition. Synonyms or near-synonyms are frequently repeated in Arabic. The STs have encountered difficulties while translating semantic repetition, especially when the words or phrases used are related but with distinguished meanings. (27a) has been translated as (27b) but (27c) is more appropriate.

- 27a *wa mā aḥsan al-kalimah al-rā’iqah al-rā’i‘ah*  
 And how beautiful the word the lucid the felicitous  
 27b How *beautiful* is the word...  
 27c How *lucid and felicitous* are the words said by ‘Alī?

Here, the speaker has quoted a speech by °Alī (May Allah be pleased with him) in which the latter gives an analogy between our life and the Hereafter. The words of °Alī are described as *lucid* and *felicitous* because they are easily understood and well-chosen. It is better to maintain the semantically related words in this context, rather than merging them.

The NTs have also inappropriately rendered Arabic semantic repetition into English as is clear in (28b).

28a...*fa akhadhahu l-hala<sup>c</sup> wa l-jaza<sup>c</sup> wa l-khawf*  
 Then took him panic and despondency and fear

28b The second man was *frightened / scared*.

28c He was overtaken by *fear, despondency, and panic*.

The NT has merged the three different Arabic words *hala<sup>c</sup>*, *jaza<sup>c</sup>*, and *khawf* as one. These words represent different degrees of fear. *Hala<sup>c</sup>* is the highest degree of *jaza<sup>c</sup>*, which according to Ibn Manẓūr refers to fear and sadness. *Al-jaza<sup>c</sup>*, therefore, can be explained as the feeling of someone who comes across a scary accident, which suddenly leads him to a state of depression and hopelessness. In other words, *al-jaza<sup>c</sup>* is equivalent to what psychologists call *panic*. It would, therefore, be better if the use of near-synonyms in the Arabic text is maintained as in (28c). When the second man saw the supposedly dead person waving his hand, he was not only afraid but despondent and panic-struck by the sheer horror of the moment.

Similarly, the NTs have encountered the same problem as shown in (29b).

29a *ya<sup>c</sup>taqid hā<sup>3</sup>ulā<sup>3</sup> anna l-anẓimah allatī tunshid al-qawmiyyah*  
 Believe those that the regime which craves the nationalism  
*al-<sup>c</sup>Arabiyyah qad ja<sup>c</sup>alat min-hā qamīṣ<sup>3</sup> °Uthmān li- tad<sup>c</sup>īm*  
 the Arab indeed made from it shirt °Uthmān for supporting  
*ḥukmihā wa sulṭānihā wa ta<sup>c</sup>zīz fardiyyatihā wa*  
 rule their and authority and reinforcing individualism their and

*diktātūriyyatihā*

dictatorship their

29b They thought that people who appeal for Arab Nationalism use it as ‘Uthman’s shirt to support its *rule, individuality* and *dictatorship*.

29c...to support their *reign and authority* and to impose their individuality and totalitarianism.

The NT has merged the near-synonymous doublets *ḥukmah wa sulṭānah* into *rule* in (29b). In a political speech like this, maintaining the semantic repetition, which serves an emphatic function in the text is more accurate. The doublet can be translated as in (29c).

#### 5.1.2.4 Problems in Translating Connotative Meaning

SFG broadens the concept of semantics to include pragmatics. It considers meaning in use. That is to say, it does not only deal with the overt meaning (i.e., denotative), but also goes beyond that to the covert meaning (i.e., connotative). Connotative meaning is concerned with the communicative value an expression contains by virtue of what it refers to, over and above its purely denotative meaning. A translator should pay attention to the subtle nuances of meaning and its different layers: “referential content, emotional coloring, cultural association, social and personal connotations” (Dickins et al. 2002:67). The STs and NTs have encountered some problems in translating connotative meaning as follows:

##### 5.1.2.4(a) Loss of Attitudinal Meaning

Attitudinal meaning is that part of the overall meaning of an expression which includes a widespread attitude to the referent. In addition to the conceptual meaning a lexical item has, it hints at some attitude to the referent. This attitude is something the translator must retain. However, it is lost in the translation of the STs as shown in (30b)

30a...*min shurūr hādhā l-niṣām al-āthim*

From the evils this the regime the wicked

30b...from the evils of *this system*.

30c...get rid of the evils of *this wicked regime*.

Although *system* can be used to refer to ‘government system’ in any country, it does not hint at the negative attitude of the Kuwaiti speaker to the Iraqi ruling system of Saddam Hussein that occupied Kuwait in 1991. *Regime*, which “has a bad connotation, suggesting parallels with infamous dictatorships, like the Nazi and Soviet regimes” Reeb (2010), can be more appropriate in this context. Likewise, *āthim* has been deleted in the translation which has led to another type of loss in attitudinal meaning. What the Kuwaiti addressor is trying to tell the addressees is that the Iraqi regime is evil by nature, as it has committed heinous crimes not only against the Kuwaiti and Iraqi peoples but the Islamic nation at large. *Āthim* could, therefore, be translated as *wicked* which can reflect the severe criticism the addressor launches at the Iraqi regime and bears all the bad connotations he wants to convey.

In the case of the NTs, the same problem recurs in (31).

31a...*fī hādhā l-shahr al-faḍīl*  
In this the month the preeminent

31b...in this *holy* month.

31c...in this *preeminent* month.

In this context, the addressor describes the month of Ramaḍān as *faḍīl* i.e., preeminent. It is outstanding and superior to all the other *Islamic* months and cannot be compared with them. However, the NT translated *faḍīl* as *holy*, which, though one of the attributes of Ramaḍān, does not reflect the attitudinal meaning of the Arabic term. *Preeminent* can be more suitable in this context as it reflects the superiority of the month of Ramaḍān over all the other months and preserves the attitudinal meaning of the original.

#### 5.1.2.4(b) Loss of Associative Meaning

Associative meaning is that part of the overall meaning of an expression which consists of expectations that are rightly or wrongly associated with the referent of the expression (Dickins et al. 2002:68). The associative meaning can be lost in translation. (32a), for instance, has been translated as (32b), while (32c) preserves the associative meaning better.

32a...*khilāl al-ʿudwān al-Amrīkī al-aṭlasī al-Ṣahyūnī*

During the aggression the American the Atlantic the Zionist

32b During the American Atlantic Zionist aggression.

32c during the American, Atlantic, *Zionist* attack.

The STs and NTs have translated the word *Ṣahyūnī* as *Zionist*. However, the use of the term in the Arab World as depicted in this statement and in most of the international documents issued by Arabs is remarkable. While the associations of *Zionism* in English is positive, it is not so in Arabic. Whereas *Zionism*, for an English audience, is just a political movement that seeks the re-establishment of a homeland for the Jewish community in Palestine, the Arabic *Ṣahyūnī* carries very negative associations. It denotes racial discrimination and is not only restricted to Israel but to any racial regime. It would be better to add a footnote to explain the implications of the term.

#### 5.1.2.4(c) Loss of Affective Meaning

Affective meaning refers to the level of meaning which conveys the language user's feelings towards the addressee. The STs have encountered difficulty while translating affective meaning. (33a), for example, has been translated as (33b), but (33c) is more suitable.

33a *saʿakūn mumtannan lakum law tafaddaltum bi-tawzīʿ hādhihi*

I will be grateful to you if you please in circulating this

*l-risālah ka-wathīqah min wathāʿiq majlis al-amm*

the letter as a document from documents council the security

33b I will be grateful to you if you *distribute this letter*.

33c I will be grateful if you *kindly get this letter circulated*.

Although (33b) and (33c) may be identical in terms of their basic denotative meanings, they are distinctly different in terms of their affective meanings. The translation provided by STs and NTs in (33b) carries affective overtones of familiarity and does not reflect the same overtones of respect the original text implies. The addressor wants the addressee to get the document circulated as one of the Security Council documents rather than to circulate it themselves. (33c) seems to be very formal and maintains the power relations of the original text.

#### 5.1.2.4(d) Loss of Reflective Meaning

Reflective meaning is an aspect of polysymy. A lexical item or an expression does, in addition to its basic denotative meaning, calls to mind another meaning of the same word or expression. This shade of meaning is likely to be lost in translation as is noticed in (34b).

34a...*wa ʿalā l-naʿsh shirāʿ li-waqt al-ḥājah*

And on the coffin sheet for time the necessity

34b...there was a *sail* on the coffin.

34c On the coffin was a *linen sheet*...

The word *shirāʿ* in Arabic may refer to the sail or canvass of a ship. It may also be used to refer to a linen sheet that can be used as a shelter (Ibn Manzūr)<sup>4</sup> and the person who sells them is called *al-sharrāʿ*. In (34b), the STs and NTs alike have used a meaning that is inappropriate in this context. A coffin may be covered with a sheet rather than a sail.

It is clear from the above examples that the STs and the NTs have not paid attention to the implicatures or “what the speaker means or implies rather than what s\he says” (Baker 1992:223). This affects the calculability of implicatures in the target text (Baker 1992:229).

<sup>4</sup><http://www.baheth.info/all.jsp?term=شراع>

### 5.1.2.5 Problems Related to Cultural Presuppositions

Ke Ping (1999:133) argues that cultural presupposition refers to underlying assumptions, beliefs, and ideas that are deeply rooted in culture and thus deserve special attention from translators as they can considerably and systematically affect their interpretation of facts and events in the source text without even realizing it. In the same vein, Baker (1992:21) states that a SL lexical item may express an idea, which is totally unknown to the reader in the target culture. It can be abstract or concrete. It may be a religious belief, a social custom or even an item of food. The translation of such culture-specific concepts, beliefs or references poses a problem to translators. The STs and NTs have experienced the following problems:

#### 5.1.2.5(a) Loss of Allusion in Translation

Allusive meaning occurs when an expression evokes an associated reference in such a way that the meaning of the reference becomes part of the overall meaning of the expression. Translating allusions can be very challenging to the STs and NTs. (35a), for instance, has been translated as (35b), but (35c) recalls the allusive meaning better.

35a...*ta<sup>c</sup>arraḍat ilā ghazw mushābih li- ghazw Hūlākū li- Baghdād*

Exposed it to invasion similar to invasion Hulako to Baghdad

35b Our country which was exposed to the Zionist Atlantic imperialistic attack was also exposed to another invasion similar to *Holaco's invasion* of Iraq on 1258.

35c Our country, which was exposed to imperialist NATO Zionist aggression, was exposed to an attack similar to Hulagu's on Baghdad in 1258.

Here, the statement holds a resemblance between the American-NATO-Zionist invasion of Iraq in 1991 and that of Hulagu on Baghdad in 1258. In fact, we do not expect all the readers to be familiar with Hulagu's invasion of Baghdad. Besides, even if they are familiar with the invasion, they are not aware of the image the addressor wants to exhibit in this context. The allusion does not merely recall the fall of Baghdad at the hand of the Mogul-leader, Hulagu, but also hints that

Iraq today lives in an atmosphere it has never experienced since the fall of Baghdad. Also, that the Americans and their alliance are trying to copy Hulagu in his savage invasion when the waters of the Tigris became red due to the dead bodies thrown into the river, and black because of the burnt books which the invaders dumped in it. Thus, the STs have not detected such associations in (35b). They have not explained the allusion and were perhaps under the impression that the target readers have the same presupposition and share the same linguistic and extralinguistic knowledge of the receivers of the ST. It would be more communicative in this context to explain the significance of this historical allusion to bridge the gap and make it accessible to the target culture reader.

The NTs have also faced the same problem in (36b).

36a...*qamīṣ* °*Uthmān*

Shirt Othman

36b...*Othman's shirt*

36c...like °*Uthmān's bloody shirt*.



*Qamīṣ* °*Uthmān*, in this text, recalls one of the major battles in the history of Islam. After the murder of the third Caliph in Islam, °*Uthmān* (May Allah be pleased with him) 15 centuries ago, Mu°āwiyah, the ruler of Damascus at that time, carried °*Uthmān's* bloody shirt as a battle flag vowing to avenge his murder. He did so as to find grass-roots support to become the Caliph. Ever since, the allusive expression “waving the shirt of °*Uthmān*”, has been used to describe self-aggrandizement in the guise of revenge. In this context, some Arab regimes have used Arab Nationalism as a pretext to aggrandize their authority and totalitarianism. Thus, this historical allusion has been lost in (36b). Here again, the target readers may not possess the same background information about °*Uthmān* because they are not likely to share the same presupposition or ‘pragmatic inference’ Baker (1992:259) of world knowledge. It would be more useful to translate the allusion with an explicit lexical item such as *pretext* and to add a footnote to explain its significance and to give the target audience an idea about it.



### 5.1.2.5(b) Problems in Translating Culture-Specific Terms

The STs and NTs have also experienced difficulty while translating a culture-specific lexical item. Consider, for example, (37a), which the STs and NTs have translated as (37b<sub>1</sub>) and (37b<sub>2</sub>) but (37c) is more accessible.

37a *wa ḥaythu annahā mā zālat fī l-‘iddah al-shar‘iyyah.*

And as that she is still in the ‘iddah the legal.

37b<sub>1</sub> She is still in *the legal period*.

37b<sub>2</sub> She is still in *the waiting period*.

37c She is still within *the three-month waiting period (‘iddah)*.

Both the STs and NT have rendered ‘iddah as ‘legal period’ and ‘waiting period’ respectively which do not make much sense to the target reader. ‘Iddah is a culture-specific term that needs to be explained as it may not be part of the target reader’s “presupposition pool” (Schaffner 2002:19). It would be more appropriate to explain in a footnote that there are two kinds of divorce in Islam: *al-ṭalāq al-raj‘ī* (revocable) and *al-ṭalāq al-bā’in* (irrevocable). The former stipulates that matrimonial life may be resumed within three menstrual cycles for women who menstruate and three months for those who don’t (*al-‘iddah*) without the need for a new marriage contract. The latter, on the other hand, occurs when the divorce extends beyond the three-month/cycle ‘iddah period or after the issuing of three separate divorce utterances. In short, ‘iddah is the legally prescribed waiting period the divorced woman should observe before resuming matrimonial life or remarriage.

### 5.1.2.5(c) Intertextuality Problems

The understanding of a certain text may depend on our knowledge of other texts. According to Hatim and Mason (1990:119), “In identifying what is appropriate in particular discourses and genres, one is automatically appealing to one’s knowledge of other texts”. They add that from the translator’s perspective, intertextuality is an area where there is cross-fertilization between

semiotics and pragmatics (Hatim and Mason 1990:119). These intertextual features usually go unnoticed in translation. Consider, for instance, (38a), which has been rendered by the STs and NTs as (38b<sub>1</sub>) and (38b<sub>2</sub>), respectively.

38a *rijs min ʿamal al-shayṭān*

Abomination from the work the Satan

38b<sub>1</sub>...*devil's work.*

38b<sub>2</sub>...*abominable acts.*

38c...*an abomination of Satan's handwork.*

*Rijs min ʿamal al-shayṭān* is borrowed from the Holy Qurʿān, *Sūrah al-Māʿidah* (verse 90). In this verse, four things are categorically prohibited: intoxicants, gambling, (dedication of) stones, and (divination by) arrows and they are described as abominations, the handiwork of Satan. Thus if Muslims want to prosper, they must turn away from them. Similarly, in this context, nationalism, democracy, liberalism and socialism are compared to the previous acts. They are abominations and devilish handiworks Arabs should avoid to prosper and gain God's satisfaction. All these intertextual features are not likely to be part of the target reader's knowledge and thus the above explication is needed.

#### 5.1.2.6 Problems in Translating Collocations

A collocation refers to the occurrence of one lexical item in close proximity with another. As man is known by the company he keeps, words are also known by the words with which they co-exist. In fact, translating collocations has posed some difficulties to the STs and NTs. (39a), for example, has been translated as (39b), but (39c) is more standard and communicative.

39a...*dhikrayāt mufhamah*

Memories vivid

39b *strong remembrance*

39c *vivid memories.*

By *dhikrayāt muḥamah*, the writer wants to tell the reader that a man who was exposed to an earthquake still has memories that are filled with the vigor and freshness of the experience. Such memories produce lucid, powerful, long-lasting and meticulous images in the mind. Thus, *vivid memories* capture the meaning better and it is more standard collocation than *strong remembrance* suggested by the STs in (39b).

Another inappropriate translation of collocations by the STs appears in (40b).

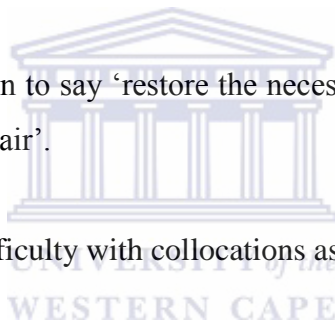
40a *i<sup>ʿ</sup>ādat al-ruḥūbah ilā l-hawā<sup>ʿ</sup>*

Restore the moisture to the air

40b...to return the humidity to the air.

40c...restore moisture to air.

In English, it is standard collocation to say ‘restore the necessary moisture to the air or the skin’ but not ‘return wet/humidity to the air’.



The NTs have also experienced difficulty with collocations as is clear in (41b).

41a *al-da<sup>ʿ</sup>m al-sha<sup>ʿ</sup>bī li- Ṭālibān*

The support the people for Taliban

41b *The support of the people.*

41c *the grassroots support.*

In (41b), the NT has avoided the translation of the collocation *al-da<sup>ʿ</sup>m al-sha<sup>ʿ</sup>bī* and tended to paraphrase the text. *Grassroots support* can be an equivalent translation to the Arabic collocation, particularly in this context in which the writer describes the popular political and military support of Afghans to the Taliban.

Similarly, (42a) has been translated as (42b) while (42c) is better.

42a *tahtazz al-ʿarḍ tartajif, taʿlū wa tankhafid*  
Shakes the earth tremble goes up and goes down

42b The earth *shakes, goes up and down*.

42c The earth *shakes, trembles; buckles and heaves*.

In (42b), the NT has merged the two words *tahtazz* and *tartajif* as *shakes* perhaps on the assumption that the two words are synonymous and thus the Arabic collocation has been lost in the translation. A possible translation could be ‘shakes and trembles’. In the same vein, it is more apt to say that ‘earth buckles and heaves’ during an earthquake rather than ‘it goes up and down’.

### 5.1.2.7 Inappropriate Translation of Idioms and Proverbs

According to the *New Oxford Dictionary of English* (2000:908), “idioms are a group of words established by usage as having a meaning not deducible from those of the individual words”. In this sense, the problem of translating idioms is more complex than the problem of translating ordinary phrases. While translating the former, one has to keep in view the appropriateness of the chosen words in the target language, whereas in translating the latter, one has to find an overall expression in the target language. In so far as fixedness is concerned, idioms differ at both syntactic and semantic levels. According to Baker (1992:63) idioms tend to meet five conditions “... except for effect, writers cannot usually (1) change the order of words (2) delete a word (3) add a word (4) replace a word with another (5) change the grammatical structure”.

The STs have experienced difficulty while translating idioms as is clear from the following examples:

(43a) has been translated as (43b) but (43c) is more idiomatic.

43a *sāwara ʿulamāʾ al-bīʿah al-shakk... fī anna hunāk shayʾ*  
Entered scientists the environment the doubt... in that there something

‘*alā ghayr mā yurām*

not normal

43b The environmental scientists *doubted that there is something not normal...*

43c Ecologists *suspected something amiss.*

The STs have inappropriately paraphrased the Arabic idiom in (43a). ‘To suspect something amiss’ is an exact equivalent to the Arabic idiom and both are used when something is wrong or out of order.

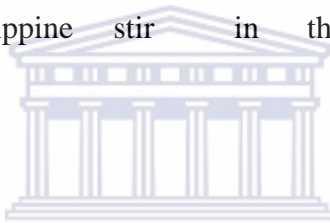
Another example is given in (44b).

44a *athārat raʿīsat al-Fīlibīn jadalān fī l-awsāt al-siyāsiyyah*

Raised president the Philippine stir in the middle the political

44b...*caused a political crisis.*

44c...*created quite a stir.*



In this context, the Philippine president ‘created a stir’ rather than a *crisis* by calling American forces to her county to fight the Islamic group called Abū Sayyāf. In other words, her invitation did not create a political crisis as the translation of the STs in (44b) suggests but shocked and alarmed politicians and caused a lot of interest and excitement in political circles.

The NTs have encountered the same problem in the following instance. (45a) has been translated as (45b), while (45c) is more idiomatic.

45a...*yaqtātūn qūtahum*

Eat their food

45b...*get their living.*

45c...*eke out a living.*

The Arabic idiom *yaktatūn qūtahum* has a near-equivalent idiom in English, i.e., *eke out a living*. Both are used when somebody makes a living with great effort or strain. Hence, (45c) is more idiomatically appropriate than (45b).

Similarly, (46a) has been translated as (46b) but (46c) is more idiomatic.

46a *sabaqa*            *l-sayf*            *al-‘adhī*  
came before    the sword    the blame

46b *There is still time.*

46c...*the die is not cast.*

It is more idiomatic to say ‘the die is not cast’ to restore moisture rather than ‘there is still time to restore it’. This idiom is used in the same context of the Arabic idiom, that is, when a decision is still revocable. Another possible idiomatic alternative could be ‘it is not a day after the fair’. It should be noted, however, that the Arabic idiom is deeply rooted in culture and thus although the two English idioms suggested above relay the denotative meaning of the original, the idiosyncrasies of SL culture are lost in translation.<sup>5</sup>

#### 5.1.2.8 Problems in Translating Allegorical Expressions

Allegory is a superordinate term that comprises all figures of rhetoric in language, including mainly metaphors, similes, puns, metonyms, personification, wordplay, symbolism, irony, synecdoche, antimetabole, anadiplosis, etc. (Nash 1980; Wales 1989 and Ghazalah 1996). Translating allegories can be very difficult as translators should consider the aesthetic and rhetorical aspects related to them. While translating allegorical expressions, the STs as well as NTs have produced translated texts that lack the literary impact of the source language allegories because they have not used equal or even approximately equal English expressions. For example, (47a) has been translated as (47b) whereas (47c) is more apt.

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<sup>5</sup>The proverb literally means (the swinging of the sword had overrun the advice) and it has its origin in the story of someone who had been put to death by sword just before he was proven to be innocent.

47a...*fa saqāṭa ʿalā umm raʿsih fa māta*

Then fell down on mother head his and died

47b...fell from the car *on the top of his head* and died.

47c...fell out of the truck on his *dura mater*<sup>6</sup> dying instantly.

In (47b), the STs have translated the metaphorical expression *ʿalā umm raʿsih* as ‘on the top of his head’. However, ‘dura mater’ is an exact equivalent for the Arabic allegorical expression *umm raʿsih* i.e., ‘the mother of his brain’. Because of the sheer horror of the moment, the second man stumbled back and fell from the lorry on the hard mother of his brain and died on the spot. ‘On the top of his head’ does not catch the literary impact of the original. It is worth mentioning that ‘dura mater’, itself, is an Arabic-loan expression.

Similarly, the NTs have also encountered the same problem when translating the metaphorical expression as is obvious in (48a).

48a...*al-daʿm al-shaʿbī li- Ṭālibān ākhidh fī l-tabakkhur*

The support the people for Taliban is taking in the evaporating

48b...supporting Taliban by Grandarah and other regions is *deteriorated*.

48c...the grassroots support for the Taliban ...is *evaporating*.

In this context, the support of the Afghan people for the Taliban is compared to an evaporated liquid. This similitude shows the gradual disappearance of grassroots support for the Taliban. The NT has not identified this analogy and translated *al-tabakkhur* as deteriorated which is not as figurative as the Arabic word. *Evaporating* is more apt in this context and bears the same literary force of the original.

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<sup>6</sup>Dura mater is the outermost of the three layers of the meninges surrounding the brain and spinal cord. It is derived from the Latin “dura mater” meaning “hard mother”, (translated from Arabic *umm al-dimāgh al-safiqah*. (The Universal Dictionary, 1988:479) and Wikipedia, the free encyclopedia [http://en.wikipedia.org/wiki/Dura\\_mater](http://en.wikipedia.org/wiki/Dura_mater).

In short, the STs and NTs have faced several grammatical and lexical-semantic problems that have affected the ideational metafunction of the translated texts. These problems have arisen because the STs and NTs have not considered the rank and stratification differences between the two languages. The ideational metafunction is not always realized in the same way in the two languages. While seeking equivalence at the grammatical level, student translators and translators should take into account differences in structure or “the syntagmatic ordering in language: patterns, or regularities, in what goes together with what ...” (Halliday 1978:40-41). In so far as lexical problems are concerned, student translators and translators should be aware that equivalence is relative. It is ‘contingent’, or ‘with respect’: i.e., “with respect to the **function** of the given item within some **context** or other” (Halliday 1992:16, emphasis in the original).

## 5.2 Problems at the Interpersonal Metafunction

The interpersonal metafunction deals with “the interaction between speaker and addressee(s) -- the grammatical resources for enacting social roles in general, and speech roles in particular, in dialogic interaction; i.e. for establishing, changing, and maintaining interpersonal relations” (Matthiessen and Halliday 1997). Problems at the interpersonal metafunction are not as prevalent as ideational problems. The scarcity of interpersonal problems may be attributed to the nature of the texts under investigation. In fact, most of the texts mostly use declarative clauses with different types of processes but very few modal finites. However, this does not mean that the texts are devoid of interpersonal roles or the translated texts have not included interpersonal problems. The STs as well as the NTs have faced the following problems:

### 5.2.1 Use of the Modal Verbs

Halliday (1994) in Martin and Rose (2003:48) states that modality is a resource that sets up a semantic space between yes and no, a cline running between positive and negative poles. Sometimes the STs have translated the modal verb in such a way that the translation has led to a



shift of interpersonal meaning. (49a), for example, has been translated as (49b) but (49c) preserves the interpersonal meaning better.

49a *wa yaqūl Lūtūn, “ikhsar ghābah yaktanifuhā al-ḍabāb fa takhsar*  
And said Loton, “lose forest envisaged with the fog then lose  
*‘ā’ilah kāmīlah min al-anwā’ baḍuhā qad yakūn farīd min naw’ih”*  
specie whole from the kinds some may be rare from kind its”

49b Loton says, “losing a covered forest with fog, losing whole family from different kinds, some of which is unique.

49c “Lose a cloud forest and you will lose a whole family of species, some of which may be unique,” says Loton.

The finite of the clause *baḍuhā qad yakūn farīd min naw’ih* calls for an indication of modality of probability or possibility and it should be rendered as such in English. However, the STs have incorrectly translated it as a factual statement by using *is* as the finite of the clause in (49b). In other words the modality of the original that has been used to negotiate information (Martin and Rose 2003:48) has been rendered as an assertive fact in (49b), while it should be rendered as an argument that allows an element of doubt. This shift of modality creates a wrong message in the TT.

Similarly, the NT has translated (50a) as (50b), but (50c) is more appropriate.

50a...*inna ‘adāwāt al-‘aqd al-mādī yanbaghī an tantahī qarīb*  
Certainly enmities the decade the last must end soon

50b The hostility of the last decade *should* be ended soon.

50c...the enmities of the last decade *must be* ended soon.

In (50a), *yanbaghī* implies certainty or logical necessity and compulsion. Thus, *must* is more appropriate in this context than *should* which, although it expresses an obligation, such obligation may not be fulfilled (Leech and Svartvik 1994:164). In other words arguing that

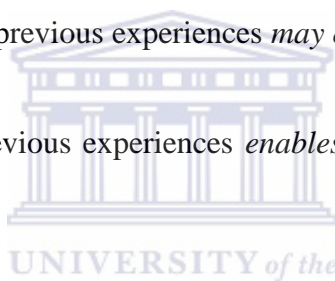
‘something must be the case’ is more assertive than ‘something should be the case’ because modality in the former occupies a higher position in the scale of positive polarity than the latter (Martin and Rose 2003:49). For the speaker, all Afghans are obliged to reconcile and get rid of all the enmities of the last decade.

Another example is given in (51b).

51a *wa hādhihi l-qābiliyyah li -l-ta'allum min al-khibrāt*  
 And this the capability for the learning from the experiences  
*al-sābiqah tuṭīḥ li- jamī' al-ḥayawānāt an tatakayyaf ma'ā 'ālam*  
 the previous enable for all the animals to adapt with world  
*mu'qqad wa dā'im al-taghyr*  
 complex and ever-changing

51b This capability to learn from previous experiences *may enable* the animals to adapt with changing and complex world.

51c This ability to learn from previous experiences *enables* all animals to adapt to a complex and ever-changing world.



While the Arabic clause expresses a factual statement, the NT has used the modal *may* which suggests possibility and uncertainty.

### 5.2.2 Degree of Formality

Regarding the interpersonal metafunction, the level of formality is to be preserved to a great extent. The translation should reflect the style of the original (i.e., frozen, formal, consultative, etc.). However, the degree of formality may be lost in translation. The STs as well as the NTs have sometimes experienced difficulty to preserve the degree of formality in their translation. Consider, for instance, (52a), which has been translated as (52b) but (52c) preserves the formality of the original better.

52a *wa ba<sup>c</sup>da l-ta<sup>c</sup>arruf al-shar<sup>c</sup>ī <sup>c</sup>alayh min qibal al-mukallaḥīn*

And after the identification the legal on him from way the capable

*shar<sup>c</sup>an... qarrara qā'il innanī kuntu qad ṭallaqtu zawjatī wa*

legally... decided he saying indeed I had indeed divorced my wife and

*madkhūlatī al-shar<sup>c</sup>iyyah ṭalqah raj<sup>c</sup>iyyah bi- mūjib ḥujjat*

consummated my the legal divorce revocable with accordance certificate

*al-ṭalāq raqam ... tāriḥ al-ṣādirah <sup>c</sup>an maḥkamah...al-shar<sup>c</sup>iyyah*

the divorce number... date ... the issued from court... the religious

52b After he had been identified by Mr. so and so, he confessed that he divorced his ex-wife a returning divorce on...in a divorce document no...issued from the legislation court.

52c...and after legal identification by the legally capable... and ..., he resolved, stating:

I revocably divorced my wife with whom I had legally consummated the marriage...in accordance with Divorce Certificate No...dated...issued by the Religious Court of ...<sup>7</sup>

In (52b), the NT has failed to retain the frozen style of the original which is marked by social distance between the sender (a judge) and the receiver (a person who has divorced his wife revocably). Legal language whether in English or in Arabic is characterized by the use of special diction which can be very technical and even more archaic. *Madkhūlatī al-shar<sup>c</sup>iyyah*, for instance, has died out in normal speech but it is commonly used in legalese and thus it should be preserved in translation but the NT has omitted it in (52b). Similarly, the NT has rendered *ṭalqah raj<sup>c</sup>iyyah* as ‘return divorce’, which is less formal than ‘revocable divorce’.

Another deviation of the formality of the style lies in the attempt of the NT to divide the lengthy sentences of the original into smaller chunks which is not appropriate feature of legalese in English. English, like Arabic, tends to use long sentences “to place all information on a particular topic in one complete unit in order to reduce the ambiguity that may arise if the conditions of a provision are placed in separate sentences” (Altay 2002). Another typical feature of the text is the abundant use of the conjunction *wa*, which should be retained in translation by using its equivalent *and*. This overuse of conjunctions looks odd in other genres in English but they,

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<sup>7</sup>Hatim et al. (1995:98-99).

according to Tiersma (1999:61) are used five times as often in legal writing as in other prose styles. Moreover, the text is crammed with the use of grammatical metaphors some of which are difficult to translate using an equivalent grammatical metaphor in English. The expression *zawjatī wa madkhūlatī al-shar‘iyyah* which the NT has translated as *ex-wife* would have been better rendered in English if the grammatical metaphor *madkhūlatī al-shar‘iyyah* has been reworded in “a less metaphorical, more congruent form” (Halliday 2004:87) as “with whom I have consummated the marriage”.

In short, the STs and NTs have also encountered problems while translating the interpersonal features of the Arabic texts into English. The degree of formality and the use of modality are the basic problems found in their translations. The tendency of the STs and NTs to be literal has contributed to the violation of the formality of the texts. As for the modality, the lack of a modal system in Arabic and the array of meanings that a single modal can express (Saeed 2009:93) render this grammatical category a challenge to the STs and NTs.

### **5.3 Problems at the Textual Metafunction**

The STs and NTs have also faced several problems at the textual metafunction which deals with the logical organizations of the ideational and the interpersonal meanings of the text. These textual problems can be divided into two sub-categories: cohesion problems including logico-semantic problems and coherence problems.

#### **5.3.1. Cohesion Problems**

Following Halliday and Hasan (1976), cohesion is the transparent linking of sentences (and larger sections of text) by explicit discourse connectives like ‘then’, ‘so’, ‘however’ and so on or other cohesive devices such as root repetition, lexical items repetition, theme-rheme elements as well as main-subordinate elements (Dickins 2002:128). When translating the texts given for the elicitation tasks, the STs and NTs have faced a number of cohesion-related difficulties as follows:

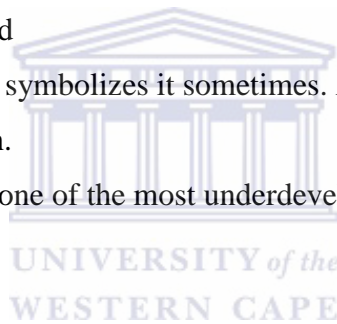
### 5.3.1.1 Wrong Use of Grammatical Anaphora

By grammatical anaphora is meant the replacement of previously used words and phrases by expressions referring back to them. The STs have experienced difficulty in using grammatical anaphora in their translation, especially when the clauses are long. (53a), for example, has been translated as (53b), but (53c) is more accurate.

53a *Inna l-tarjamah al-āliyyah aw MT kamā yurmaz ilayhā*  
Surely the translation the machine or MT as symbolize to it  
*aḥyānan hiya min akthar furū<sup>c</sup> ḥaql al-dhakā<sup>3</sup>*  
sometimes it is from the most branches field the intelligence  
*al-ṣīnā<sup>c</sup>ī takhallufan*  
the artificial underdeveloped

53b Mechanical translation or MT symbolizes it sometimes. *It* is the most failure branches of the industrial intelligence domain.

53c Machine Translation or MT is one of the most underdeveloped fields of artificial intelligence.



There are several aspects of oddity in (53b) but the focus here is on the wrong use of anaphora. The STs have wrongly used *it* to refer to Machine Translation but no anaphora is needed. Being unaware of the differences in the cohesive systems of English and Arabic, the STs have rendered the Arabic text literally and thus produced an awkward translation.

The NTs have also wrongly used the anaphoric reference as (53b) shows.

54a *i<sup>c</sup>tabrat duwal <sup>c</sup>Arabiyyah ukhrā al-afkār al-qawmiyyah*  
Considered countries Arab others the ideas the national,  
*wa l-dīmūqrāṭiyyah wa l-ishtirākiyyah wa l-lībrāliyyah afkār*  
and the democratic and the socialist and the liberalist ideas  
*mustawradah fa ḥārabathā wa da<sup>c</sup>amat khuṣūmahā wa*

imported then fought them... and supported opponents its and  
*waṣafathā bi- l-kufr*  
 described them with blasphemy

54b...some Arab countries consider the Arab Nationalism, democracy, socialism and imperialism devilish work so they...they call *it* polytheism.

54c...some Arab countries have considered the national, democratic, socialist and imperialist thought acts of the devil so they... described *them* as blasphemy.

In (54b), the attached pronoun *hā* functions as an anaphoric reference to the national, democratic, socialist, and liberalist thoughts as a whole and thus *them* rather than *it* should be used in (54b).

### 5.3.1.2 Inappropriate Translation of Rhetorical Anaphora

A rhetorical anaphora can be defined as the use of a word or phrase at the start of successive clauses for a rhetorical purpose. This repetition of words or phrase in Arabic as Dickins et al. (2002:129) observe, may have two other functions: (i) it may enable the writer to talk about closely related ideas and in this sense it serves the same purpose as lexical variation does in English; (ii) it may function as a ‘text-building’ cohesive device. The translation of rhetorical anaphora that serves the second function has been very challenging to the STs and NTs as is seen in (55a), which has been translated as (55b).

55a *inna al-qawmiyyah al-‘arabiyyah laysat Jamal ‘Abd al-Nāṣir*  
 Surely the nationalism the Arab is not Jamāl ‘Abd al-Nāṣir  
*wa laysat Shukrī al-Qawtalī wa laysat za‘īm min al-zu‘amā’*  
 and is not Shukrī al-Qawtalī and is not a leader from the leaders

55b *Arabic Nationalism is not Gamal Abdul-Nassar nor Shukri Al-Qautaly and not one of the leaders.*

55c *Arab Nationalism is not Jamāl ‘Abd al-Nāṣir. It is not Shukrī al-Qawtalī. It is not any specific leader...*

In this text, the ex-president of Egypt addresses a rally of Arabs about Arab Nationalism in a very enthusiastic, emotional, and persuasive tone and thus he uses a lot of rhetorical anaphora as a means of text-building. Such anaphors should be maintained in the target text as far as possible. However, neither the STs nor the NTs have been able to capture this feature. *Laysat* which has been used three times in the original has been relayed only once in the translation. This has undervalued the emotional force and the persuasion function of the original. The text could be best rendered as (55c).

### 5.3.1.3 Inappropriate Translation of Root Repetition

Arabic uses root repetition for rhetorical and cohesion purposes too. In some cases, Arabic just uses a particular lexical item in both its singular and plural forms separated by the preposition *min* (lit. from). The attempt of the STs and NT to render the expressions literally has led to unnatural usage in the target language. Consider, for instance, (56a), which has been translated by STs as (56b<sub>1</sub>) and NTs as (56b<sub>2</sub>).

56a *wa laysat za<sup>c</sup>īm min al-zu<sup>c</sup>amā<sup>2</sup>*  
 And is not a leader from the leaders

56b<sub>1</sub> It is not one *leader of many leaders*.

56b<sub>2</sub> It is not a *leader of leaders*.

56c It is not *any specific leader*.

Both translators of (56b<sub>1</sub>) and (56b<sub>2</sub>) have tried to retain the root repetition of the original. (56b<sub>1</sub>) looks very unnatural due to the literal tendency of the STs. (56b<sub>2</sub>), on the other hand, although it looks acceptable at first glance, it is not equivalent to the original and it evokes a different meaning and thus it flouts the Grecian quality maxim (Grice 1975) and the ideational meaning. In other words, the translation of this type of root repetition needs to be modulated in the target text as in (56c).

At times, the STs and NTs have avoided the translation of root repetition which can be rendered effectively in the target text as in (57b).

57a *‘indamā tantahī hādihi l-ḥarb al-jadīdah al-gharībah wa- llatī lā*  
 When ends this the war the new the strange and which no  
*ghālib fihā wa lā maghlūb*  
 vanquisher in it and no vanquished

57b deleted<sup>8</sup>

57c...when this new strange war, in which there is neither a defeater nor a defeated, comes to an end.

*Lā ghālib wa lā maghlūb* can be translated as ‘neither a defeater nor a defeated’ which catches the root repetition of the Arabic text and can retain its emotional and rhetorical purpose.

#### 5.3.1.4 Inappropriate Translation of Semantic Parallelism

Although both Arabic and English use semantic parallelism, this feature is more distinct in Arabic than in English. Therefore, it is not always necessary to maintain the Arabic semantic parallelism in the translated text. However, the STs have sometimes translated semantic parallelism literally which makes the translation very exotic as in (58b).

58a *wa hākadhā kataba Allah an yakūn ajal hādhā bi- hādihi al-ṭarīqah*  
 And like that wrote Allah that be end this in this the way  
*wa an yakūn al-mawt bi- hādihi l-wasīlah*  
 and be that the death in this the means

58b Thus Allah decided *the end of this man to be by this way and death to be by this means.*

58c Thus, Allah has ordained the death of this man in this way.

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<sup>8</sup>Most of the STs and NTs have not translated the root repetition in the text and preferred to delete it.



In (58b), the tendency of the STs to be literal and to maintain the Arabic semantic parallelism makes the text look very redundant and odd. To say ‘this is the way somebody dies’ is synonymous to ‘this is the means by which he dies’. It is more apt therefore not to repeat the semantic parallelism in this context.

The NTs have also faced the same problem in (59b).

59a ‘*alā l-insān an yatahayya’ wa an yatajahhaz*

On the human to prepare and to be ready

59b a man has to *get ready, be prepared*.

59c...a man should *get ready*...

‘Get ready’ and ‘be prepared’ are almost the same and their repetition in (59b) is unwarranted.

### 5.3.1.5 Thematic Structure Problems

In so far as thematic structure is concerned, the basic problems are:

#### 5.3.1.5(a) Translating a Foregrounded Subordinate Clause at the Rheme Position

One of the theme-rheme problems that the STs and NTs have faced is the translation of a foregrounded subordinate clause at the rheme position. Subordination in Arabic and English is a type of syntactic cohesion between clauses that do not bear equal status at both the syntactic and propositional levels. That is to say, from a syntactic point of view, a subordinate clause cannot stand as a separate sentence and from a propositional perspective, it has a less important informational content; it is either used for modification and amplification purposes, or forms part of the dominant proposition expressed by the main clause.

In both Arabic and English, subordinate clauses at the rheme position are usually expected to “convey information which is both backgrounded and relatively unpredictable” (Dickins et al.

2002:122). But this is not always the case because a subordinate clause at the rheme position may convey information that is not only unpredictable but also foregrounded. The translation of such type of clauses has posed a problem to the STs and NTs as is obvious from the following examples:

60a *Inna l-tarjamah al-āliyyah aw MT kamā yurmaz ilayhā*  
 Surely the translation the machine or MT as referred to it  
*aḥyānan hiya min akthar furūʿ ḥaql al-dhakāʾ*  
 sometimes it is from the most branches field the intelligence  
*al-iṣṭināʿī takhallufan idh yakfī wurūd ism ʿalam fī*  
 the artificial underdeveloped since suffice mentioning noun proper in  
*l-naṣṣ aw baʿd taʿbīrat muṣāgha bi- ʿināyah li- taḍlīl barāmij*  
 the text or some expressions crafted with care to mislead software  
*al-tarjamah bi- shakl tāmm*  
 the translation in shape complete

60b The automatic translation or MT, as indicated sometimes, is the most underdeveloped branch of artificial intelligence field, *when* it is enough the mention a name in the text , or some phrases formed carefully, to mislead the automatic translation programmes totally.

60c Machine translation, or MT as it is commonly known, is one of the most underdeveloped fields of artificial intelligence. A proper name or a few well-formed phrases are sufficient to mislead the MT software completely.

Here, the subordinate clause at the rheme position (*idh yakfī ...*) is not only unpredictable but also foregrounded. It gives clear evidence of the failure of MT to cope with the capabilities of human translators. In (60b), the STs have inappropriately backgrounded the clause with ‘when’ which hardly makes sense in this context. It would be more appropriate if the subordinate clause at the rheme position is relayed as a separate clause in English as in (60c).

Similarly, the NTs have also encountered the same problem as shown in (61a) which has been translated as (61b) while (61c) is more natural and acceptable.

61a *Wa bi-ṣiffah ʿāmmah, fa inna al-tarjamah al-āliyyah lam tashhad illā taqaddum mutaqaṭṭiʿ khilāl sinīhā al-khamsīn bal inna baʿd al-nuqqād yarawna samāḥah lā tastiḥiqquhā al-tarjamah al-āliyyah ḥattā fī hadhā al-tashkhīṣ*  
 And in general speaking, then surely the translation the machine did not witness save progress discontinuous during years its the fifty but surely some the critics see generosity not deserve it the translation the machine even in this the diagnosis

61b...but in general the automatic translation did not witness an advance in 50 years. *However*, the critics think that MT does not deserve even this diagnosis.

61c In general, *while* MT has witnessed halting progress in 50 years, some critics think that diagnosis is extremely generous.

In (61a), the subordinate clause ‘*bal inna baʿd...*’ occurs at the rheme position but it does convey foregrounded information. In other words, the clause plays a vital role in the text’s development. This is very obvious from the following paragraph in which the writer cites some evidences that justify the critics’ view. In (61c), the status of the clauses has been swapped (i.e., the subordinate clause has been converted into the English main clause), which is a common strategy adopted when translating such clauses (Dickins et al. 2002).

### 5.3.1.5(b) Problems in Translating Arabic Coordinated Clauses which are not Equally Foregrounded

In fact, Arabic uses coordinating conjunction extensively in a text. The use of coordination implies that the propositions given by the relevant clauses are foregrounded and equal. However, it may happen that a coordination clause serves a propositionally-backgrounded function (Dickins et al. 2002). This type of clauses could be problematic in translation. Both STs and NTs have faced this problem. (62a) for example, has been translated as (62b) but (62c) is more acceptable.

62a *wa istamarra nuzūl al-ghayth wa hādhā l-rajul al-thānī*  
 And continued the fall the beneficial rain and this the man the second  
*yazunn annahu waḥdahu fī zahr al-sayyārah wa faj'atan yukhrij*  
 thinks that he alone in back the car and suddenly takes out  
*hadhā l-rajul yadahu min al-na<sup>c</sup>sh*  
 this the man hand his from the coffin

62b<sub>1</sub> The rain continued to fall and the second man is thinking he is alone on the back of the car, suddenly the man got his hand out.

62b<sub>2</sub> The rain continued. The later man thought that he is alone. Then all of a sudden that man got his hand out to check whether it is stopped or still raining.

62c While it continued to rain, the second passenger thought he was alone in the truck and all of a sudden the man in the coffin .....

Although *wa istamarra nuzūl al-ghayth* and *wa hādhā al-rajul...* are coordinated clauses, they are not equally foregrounded. In both (62b<sub>1</sub>) and (62b<sub>2</sub>), the STs and NTs have foregrounded the two clauses in their translations on the misconception that they hold equal status. In this context, the fact that it continued to rain is well-known to the reader. Therefore, introducing the clause with the subordinating conjunction *while* as in (62c) looks more natural in English.

### 5.3.1.6 Logico-Semantic Metafunction Problems

The STs and NTs have sometimes translated clauses in such a way that the logical metafunction between clauses is disturbed. That is, the relation between clauses is illogical. According to Halliday and Matthiessen (2004:373), two dimensions within clauses should be considered: logical dependency and logico-semantic relations. The former is concerned with whether a clause is dependent on or dominates another and the latter is concerned with the conjunctive relations between clauses. Problems at the logico-semantic metafunction can be categorized under two sub-headings:

### 5.3.1.6(a) Logical Dependency Problems

A common logical dependency problem encountered by STs and NTs is the inappropriate use of parataxis. Parataxis and hypostasis is one of the pairs that “have come to play a major role in Halliday’s later model of grammar- and especially in the framework that he uses for analyzing text-sentences in *IFG*” (Fawcett 2000:26). Parataxis simply means “putting” the clauses “side-by-side with no obvious cohesive links” (Fawcett 1997:96). The STs and NTs have sometimes unjustifiably underused cohesive devices. In other words, they tend to use parataxis where hypostasis is necessary. (63a), for instance, has been translated as (63b) whereas (63c) is more acceptable.

63a *wa min al-ḡalām yaḡhur shakhṣ bi- ʿimāmah wa ka- annahu*  
 And from the dark appears a person with a turban and as if it is  
*taʿkīd ʿalā tanabbuʿāt Bīgh. Innahu ʿAbd al-Qayyūm wa aḡad*  
 confirmation on predictions Beigh. It is ʿAbd al-Qayyūm... and one  
*mawālīd al-qaryah wa bi- ṣuḡbatih zawjatah wa ibnahu*  
 natives the village and with companionship his wife his and son his  
*dhū al-sanawāt al-arbaʿah li- l-inḡimām li- taḡāluf al-shimāl. Wa*  
 of the years the four for joining for alliance the north. And  
*yataḡaḡaḡ aʿdā ʿAbd al-Qayyūm al-sābiqīn li- tawfīr*  
 to move enemies ʿAbd Al-Qayyūm the former for providing  
*makān al-ṣadārah lahu qurb miṣḡāh al-kīrosīn al-waḡīd fī*  
 place the central for him near lamp the kerosene the single in  
*wasat al-ghurfah wa yajlib lahu khādīm al-shāyʿ wa l-khubz*  
 middle the room and bring to him a servant the tea and the bread  
*wa yaqūl...*  
 and says...

63b From darkness someone appears by turban. It was emphasis for Beigh’s predications. He is Abdul-Qauoam; he is 25 years old. He came with his wife and his daughter ...they came to

enter the alliance north. The enemies of Abdul Al-Qauoam budge to ensure a place for him near alone gaslight in the middle of the room. The servant brings him tea and bread.

63c As a confirmation to Beigh's predictions, a person with a turban appeared from the darkness. It is °Abd al-Qayyūm, a 25-year-old and one of the locals who came with his wife and four-year-old child to join the Northern Alliance. His former enemies shift on their cushions to give him pride of place beside the single kerosene lamp in the middle of the room; a servant brings him tea and bread.

As is obvious from the text there are eight connectives in (63a). The STs' version, on the other hand, is almost devoid of any connectives. They have split the text and underused the connectives including (*and*) throughout. This inappropriate use of parataxis disturbs the logical dependency relation between the clauses and it gives the impression that all clauses are equal syntactically (i.e., all are dominant clauses) and informationally (i.e., all are foregrounded) while some clauses are dependent on others. An appropriate translation would read as (63c), where one hypotactic connective and three paratactic ones have been used.

#### **5.3.1.6(b) Logico-Semantic Problems**

Two basic logico-semantic relations exist between clauses: expansion and projection (Halliday and Matthiessen: 2004:377). In case of expansion, one clause expands on the meaning of another in various ways. It may elaborate, extend, or enhance the other clause(s). In projection<sup>9</sup>, on the other hand, "one clause projects another in the sense that it indicates that the other clause is a 'second-order' use of language; i.e., that, in the prototypical cases what is said in the projected clause has already been said somewhere else" (Thompson 2004:203). Examining the clauses in combination in the translations of the STs and NTs has highlighted the following problems:

#### **5.3.1.6(b.i) Elaboration Expansion Problems**

(64a) has been translated by the STs as (64b) but (64c) is more accurate.

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<sup>9</sup>The common problem in translating projection is the inappropriate use of the tense in the projected clause which has been discussed under process problem .

- 64a *wa tamma i<sup>c</sup>lān al-<sup>c</sup>uljūm Bīfu Berīglēnes wa- lladhī kānat*  
 And completed announcement the toad *Beefo beriglenes* and which was  
*Montverdī tatafarrad bi-hi munqariḍ*  
 Montverdi unique in it extinct
- 64b And it was announced that the bright toad was extincting *which Montverdi was unique with.*
- 64c The golden toad (Bufo Periglenes), *which was unique to Montverdi*, has been declared extinct.

In (64a), the expanding logico-semantic relation between clauses is one of elaboration. Although *kānat Montverdi tafarrad bi-hi* does not add any essentially new element to the message, it gives more information about the golden toad. Although the STs have retained the relationship, they have used the hypotactic elaboration clause or the non-defining relative clause incorrectly. While the non-defining clause should immediately follow the participant (i.e., the golden toad) and thus it represents a kind of interpolation, suspending the dominant clause temporarily, the STs have translated it in such a way that the elaboration seems to refer to the whole of the preceding clause. It would be more acceptable had the STs maintained the elaboration relation as in (64c) or rendered it paratactically as in (64d).

64d The golden toad (Bufo Periglenes) has been declared extinct; it was unique to Montverdi.

The NTs have also experienced problems in translating such clauses as is clear from (65a), which has been translated as (65b), but (65c) is more acceptable.

- 65a *wa ya<sup>c</sup>taqid al-<sup>c</sup>ulamā<sup>?</sup> bi- anna l-kathīr min al-zawāḥiḥ qad*  
 And think the scientists with that the lot from the reptiles indeed  
*farrat min mawāṭinihā al-qadīmah min-mā addā ilā ḍumūr <sup>c</sup>āmm*  
 escaped from homelands the old from which lead to shrink general  
*fī a<sup>c</sup>dād al-zawāḥiḥ al-qāṭinah fī-hā*  
 in numbers the reptiles the living in it

65b The scientists doubted that some reptiles have escaped from their old homes *that* caused general decreasing in the number of reptiles which inhabit in.

65c Scientists suspect that some reptiles have fled their original habitats, *which* lead to a general collapse of the reptiles in Montverdi.

In (65b), the elaboration expanding relations between clauses of the original have been inappropriately rendered. While the use of a hypotactic elaborating clause is a possible solution to maintain the logico-semantic relation of the original, the STs have used the relative pronoun *that* which cannot be used when the elaboration refers to the whole preceding clause. Thus, the logico-semantic relation of the original can be maintained by using a non-defining relative clause beginning with *which* or through the use of a non-finite clause as in (65d).

(65d) Scientists suspect that some reptiles have escaped their old habitats, leading to a general collapse of the reptiles in Montverdi.

### 5.3.1.6(b.ii) Extending Logico-Semantic Problems

Extending logico-semantic relations in Arabic clauses have caused some problems to the STs and NTs. The overuse of ‘and’, for example, has created several problems for them. This is partly because English and Arabic have different connective systems. Arabic, for example, tend to have long sentences connected by a basic connective such as *wa*, *thumma* and *fa* or by a secondary connective like *ḥaythu*. While translating such connectives, the STs and NTs have sometimes overused these connectives by translating them literally and thus the translations seem very exotic to the target readers as is clear from the following examples:

66a *wa yaqūl inna al-sayf lam yasbiq al-‘adhī li- i‘ādat*  
And he says surely the sword did not precede the blame to restore  
*al-ḍabab fa ibtā’ izālat al-ghābāt ‘alā imtidād al-sawāḥil wa*  
the fog and slowing removing the forests along the coasts and



*i<sup>°</sup>ādat zirā<sup>°</sup>at al-manāṭiq allatī tamma tanzīfuhā bi- ashjār*  
 re- planting the areas which completed clearing them with trees  
*muthmirah yumkin an yusā<sup>°</sup>id fī i<sup>°</sup>ādat al-ruṭūbah ilā l-hawā<sup>°</sup> wa*  
 fruitful can to help in returning the moisture to the air and  
*sa yataṭallab al-amr sanawāt min al-<sup>°</sup>amal qabl an ya<sup>°</sup>lam*  
 will require the matter years from the work before to know  
*al-<sup>°</sup>ulamā<sup>°</sup> bi l-ḍabṭ madā fadāḥat mā sayakūn <sup>°</sup>alayh al-ḍarar*  
 the scientists exactly extent great what will be on it the damage  
*bi- Montverdi. Wa lā-kin bi- ḥulūl dhālik al-waqt yumkin an takūn*  
 on Montverdi. But by the coming that the time may have been  
*fa inna l-<sup>°</sup>adīd min al-anwā<sup>°</sup> qad uzīḥat jāniban*  
 then surely the several from the species indeed brushed aside

66b {And} he says the time is not over to get back the fog. The slowing of removing the forests along of beaches {and} the replacing the areas which had been cleaned with fruitful trees may help to return the humidity to the air. {And} this thing will require long years of work before the scientists know exactly the level of damage that caused in Montverdi but by that time a lot of kinds could go aside.

66c Time is not over, he says, to restore the clouds. Decreasing deforestation along the coastal areas {and} replanting cleared areas with fruit trees could help to restore moisture to the air. However, it will take years of work before scientists realize how severe the damage will be to Montverdi. By that time, several species may have fallen by the wayside.

In so far as conjunctions are concerned, the STs have replaced each *wa* in Arabic with *and* in English which clashes with the English discourse and thus the translation seems exotic to the target reader. For the cohesion of the text, only the second *and* in (66b) should be retained.

The NTs have also overused *and* in their translations. Consider, for instance, (67a) which was translated as (67b) but (67c) looks more natural in English.

67a *wa lammā akhraja yadahu akhadha yulawwiḥu bi- hā fa*  
 And when took out hand his he started to wave with it then

<sup>o</sup>akhadha hādhā al-rākib al-thānī al-hala<sup>c</sup> wa l-jaza<sup>c</sup>  
 took this the passenger the second the horror and the despondency  
 wa l-khawf wa zanna anna hādhā al-mayyit qad <sup>c</sup>āda  
 and the fear and he thought that this the deceased indeed returned  
 ḥayyan fa nasā nafsah wa saqata min al-sayyarah fa waqa<sup>c</sup>a  
 alive and forget himself and fell from the car and fell  
<sup>c</sup>alā umm ra<sup>o</sup>sih fa māta  
 on mother head his then died

67b When he sent his hand out he started waving. The second passenger felt frightened {and} he thought that the dead man came back alive {and} he forget himself {and} fell down from the car {and} died.

67c Out of terror, the man forgets himself, fell from the truck {and} smashed his brain, dying on the spot.<sup>10</sup>

In (67b), the NT has inappropriately replaced all the *wa*'s of the original with *ands*. However, (67c) preserves the logico-semantic of the original through the use of *and* and the non-finite clause which can be paraphrased by a finite clause with *and* i.e., 'dying on the spot'.

### 5.3.1.6(b.iii) Enhancing Problems

An enhancing clause identifies an aspect of the dominant clause such as time, reason, condition, etc. In function, it can be similar to adjuncts. The STs and NTs have also faced some problems while translating clauses that enhance others. (68a), for example, has been translated as (68b) but (68c) is more accurate.

68a lam taṣīlanā al-sila<sup>c</sup> al-maṭlūbah ma<sup>c</sup>a annakum afadtumūnā  
 Did not arrive us the items the ordered although you (plural) informed us  
 bi- khitābikum al-mu<sup>o</sup>arrakh ...bi- wusūl ṭalabīnā raqam ...wa qad  
 in letter your the dated ... about arrival order our no... and indeed

<sup>10</sup> *And* in this context can also function as an enhancing conjunction too.

*awshaka al-shahr al-ḥālī ‘alā l-intihā’*  
 about the month the present to end

68b The goods requested did not arrive yet, *while* you said in your letter dated ... that our order was sent and this month is about to end.

68c *Although* our order no. x was acknowledged in your letter dated ... and it is almost month-end, the products have not arrived yet.

In (68a), the first clause expands on the meaning of the second through enhancement. That is, the first clause adds specification concerning the concessive aspect of the dominant clause. Thus, this relation may be signaled by a conjunction such as ‘although’. However, in (68b) the STs have used ‘while’ that can function as a hypotactic extension, rather than a hypotactic enhancement conjunction.

The NTs have also encountered the same problem as shown in (69b).

69a *athārat ra’īsah al-Fīlibīn jādalan al-shahr al-mādī*  
 Created the president (fem.) the Philippines stir the month the last  
*bi- da’watihā quwwāt Amrīkiyyah khāṣṣah bilādihā li- muḥārabat*  
 by inviting it forces American special to country her to fight  
*al-jamā’ah al-Islāmiyyah al-ma’rūfah bi- Abī Sayyāf*  
 the group the Islamic the known with Abū Sayyāf

69b The President of Philippines-Ghloria Mcbaghal Aryio has created a crisis, *calling* the special American forces to her country the Islamic Al-Mojahdeen groups-Abu Saef.

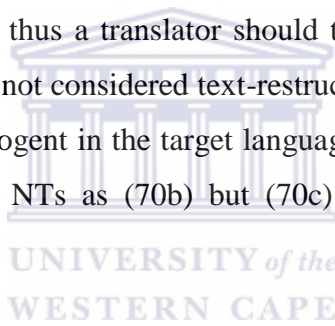
69c The president of the Philippines, Gloria Makababal, caused quite a stir last month *when* she invited the American special forces to her country to fight the Islamic terrorist group known as Abū Sayyāf.

The logico-semantic relation that exists between the two clauses of Arabic is one of enhancement as the second clause adds specification concerning the reason behind the process of the dominant clause. Therefore, this relation can be retained by using a conjunction such as ‘when’ or a

corresponding, adverbial clause such as ‘by inviting...’. Although the use of a non-definite clause can be used as an enhancement device, its use by the NT in (69b) is not clearly enhancing since the relationship cannot be paraphrased as ‘after’ and/or ‘because’ in this context.

### 5.3.2 Coherence Problems

As a matter of fact, the problems discussed in the previous section under cohesion as well as the problems tackled under the sub-heading of presupposition, implicatures, and allusions in the ideational metafunction all affect the coherence of the translated text(s). To avoid repetition, the researcher discusses only the problems relating to text-restructuring in this section. Text-restructuring is mainly concerned with the organization of textual chunks to ‘hang together’ and ‘to read more cogently’ (Dickins et al. 2002). The way languages organize their ideas may differ from one language to another and thus a translator should take these differences into account. The STs and NTs, however, have not considered text-restructuring and thus they have produced literal translations which are less cogent in the target language as is obvious in (70a), which has been translated by both STs and NTs as (70b) but (70c) is more apt in so far as textual-restructuring is concerned.



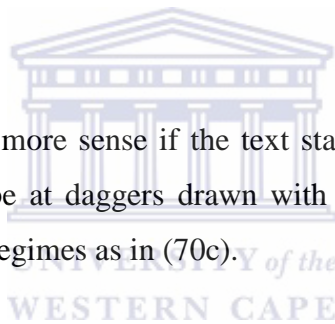
70a *Wa ʿalā l-naqīd fa qad iʿtabarat duwal ʿArabiyyah ukhrā*  
 And on the contrary and indeed considered countries Arab others  
*l-afkār al-qawmiyyah wa l-dīmūqrāṭiyyah wa l-ishtirākiyyah wa*  
 the ideas the national and the democratic and the socialist and  
*l-librāliyyah afkār mustawradah rijs min ʿamal al-shayṭān fa*  
 the liberalist ideas imported evil from acts the Satan thus  
*ḥārabathā wa daʿamat khuṣūmahā wa waṣafathā*  
 fought them and supported enemies their and described them  
*bi- l-kufr*  
 with blasphemy/unbelief

70b By contrast, other countries regarded the ideas of nationalism, democracy, socialism and liberalism as imported ideas and deeds of devil or Satan. So they fought it, supported its enemies and called it disbelief.

70c By contrast, some other Arab countries considered nationalism, democracy, socialism, and liberalism as imported ideas and thus Satanic deeds. They described them as blasphemous ideologies and fought them by funding their opponents.

The text is very logical and cogent in Arabic. It represents the prejudices some Arab countries have against nationalism and other modern ideologies such as socialism, liberalism, and democracy. It lists the practical set of measures taken by those countries to fight such ideologies on a bottom-up basis. That is, they did not only fight them but also supported their foes and above all accused them of being godless and blasphemous ideologies which must be fought for God's cause by all Muslims.

However, in English it will make more sense if the text starts with the convincing reason that provokes those Arab regimes to be at daggers drawn with Arab Nationalism followed by the practical measures taken by those regimes as in (70c).



## **5.4 Extra-Textual Problems**

The extra-textual problems includes both register and genre problems in translation.

### **5.4.1 Context of Situation**

According to SFG, context of situation determines the meaning of a text and thus translation can be regarded as a process of re-establishing situational context in the target language. A translator therefore should try his/her best to preserve the register in translation. Following Halliday et al. (1964), Hatim and Mason (1990), House (1977/1997) and Baker (1992) distinguish field, tenor and mode as the three basic aspects of register. Undermining these factors will lead to the change of meaning of the source text.

Consider, for instance, (71a), which has been translated by the STs and NTs as (71b<sub>1</sub>) and (71b<sub>2</sub>) respectively.

71a. *yuqaddir muṭawwirū barmajiyāt al-tarjamah al-āliyyah anna ṭarā'iq*  
 Estimate developers software the translation the machine that methods  
*al-quwwah al-sāḥiqah fī l-ḥawsabah wa hiya ṭarā'iq li- taḥdīd*  
 the brute-force in the computing and they methods to determine  
*iḥtimāl muṭābaqah kalimah aw 'ibārah mā fī iḥdā*  
 probability correspondence a word or a phrase whatever in one  
*l-lughāt li- kalimah aw 'ibārah fī lughah ukhrā sa tuqarrib*  
 the languages for a word or a phrase in language another will bring close  
*fī ākhir al-maṭāf al-tarjamah al-āliyyah min al-adā' al-basharī.*  
 in the end the translation the machine from the performance the human.  
*Inna l-tazāyud al-mustamirr fī qudrat al-ʿatād*  
 Surely the increasing the continuous in ability the hardware  
*al-ḥāsūbī qad makkana al-ḥāsūb min al-taffawuq ʿalā*  
 the computing indeed enabled the computer from the excellence on  
*asāṭīn al-shaṭranj...*  
 grandmaster the chess

71b<sub>1</sub> The mechanical translation developers estimate that the crushing power methods in computers and that methods to limit the possibility of identical word or certain phrase in one language to word or phrase in another approach at last the mechanical translation from mankind performance. The continuous increase in the ability of the hard entity, the programming Khawarizmey today gives the computer to be more excellent than the kings of chess.

71b<sub>2</sub> New researches have made this field alive. Computer programmers think that computing will be amazing in translation. This computing, as they think, would be able to translate a word or a phrase from the source into the target language identically, which will make MT approaches human translation. The increasing ability of the hardware, altherism today is able to be superior than chess players.

71c Developers of MT software estimate that brute-force computational methods— which measure the probability that a word or phrase in one language is equivalent to the word or phrase in another—will eventually bring MT closer to human performance. The continuing increasing power of hardware and software algorithms today has enabled the computer to excel the chess grandmaster.

(71a) is a very formal technical text. The field determines the ideational meaning and it can be realized through the frames and chains of the text. Lexical items such as *al-tarjamah al āliyyah*, *barmajiyyāt*, *al-quwwah al-sāḥiqah fī l-hawsabah*, *al-‘atād al-hāsūbī*, *al-khawarizmiyyāt al-barmajiyyah* enable us to get an overview of the aboutness of the text. It can be said that the text exhibits a MT frame, comprising all the lexical items mentioned above as chains. However, neither the STs nor the NTs have successfully translated the frame and chains relations of the original. In (71b<sub>1</sub>), ‘Mechanical translation, crushing power methods, hard entity and the programming Khawarizmey’ are hardly chains of the MT frame in English. Similarly, although (71b<sub>2</sub>) is more appropriate than (71b<sub>1</sub>), there are several breaches of the field of the original. The NT has mistranslated and sometimes avoided the technical and sub-technical lexical items of the original. The frame-chain of the original can be better preserved by using ‘brute-force computing methods, hardware and software algorithms, etc’

As for the tenor of the original, the sender of the text is *Majallat al-‘Ulūm*, a prestigious well-known non-profit science magazine published in Kuwait and distributed in 20 Arab countries. Its readership is well-educated and mainly Arab science graduates. The addressor-addressee relationship is somewhat symmetrical. The translated text also functions to inform well-educated and science graduates in the target language about the latest development in the field of MT and thus the addressor-addressee relationship is expected to be symmetrical “as the TT receivers’ knowledge” of MT is as detailed as that of the ST receivers” (Trosborg 2002:46). In (71b<sub>1</sub>) and (71b<sub>2</sub>), the tenor of the original is radically shifted. The two translations are hardly acceptable for a common reader in the target language, let alone a semi-expert who is familiar with the field. Yet, the researcher does not mean that register can always be preserved in translation. Although the field of the original can be perfectly preserved in the translation, the mode needs to be

adjusted. The addressor in the original has sometimes used very formal flowery language, which, if reserved literally in the translation will render the text pompous. Consider, for example, the expressions *adkhalat muqārabah baḥthiyyah jadīdah al-ḥayāh thāniyah fī awṣāl al-tarjamah al-āliyyah* which has been translated by STs as ‘A new researching approach has entered a second life in the joints of the mechanical translation.’ and has been completely avoided by the NT. By using many elaborate adjectives, figurative language and idioms, the source text caters for the Arab readers and meets their mode of thinking. The English translation, on the other hand, is expected to be factually accurate and to be rendered in plain and clear language with little pomposity. This change in register is sometimes justified. Both Gut and House put it, “the register appropriate in a given situation will vary between languages...As a corollary, register shifts would have to occur in the process of translation” (Fawcet 1997:83).

#### 5.4.2 Genre Membership

Hatim and Mason (1990:49) include genre as part of the mode. Here, the researcher, following (Trosborg 2002:12) treats genre as superordinate to register aspects. It refers to the overall purpose of the interaction rather than to one of its components. In other words, it is the configuration of three features of register. The possible configurations of the register variables in a particular culture at a given time constitute genre potentials (Eggins 1994:26-36). The clash in genre potentials between Arabic and English may lead to a difference in genre representation. Besides, a particular genre in a particular language may or may not have a corresponding equivalent genre in another. While translating, a translator may translate a text into another language in such a way that it looks exotic and it does not represent the genre in the target language. The STs and NTs have usually failed to render the genre membership properly. For instance, the religious text (see Appendix 1) targets both Muslim and non-Muslim prominent scholars as well as educated readers. It is written in a sermon-like style which aims to persuade people of the inevitability of death. Actually, the text, in its grandeur style, is similar to the classical Arabic genre of *Maqāmah*, which is characterized by the use of rhymed prose (*sajʿ*), its poetic tone, use of parallelism, semantic as well as other types of repetition. The translator has to preserve some of these features but not to the extent that the translation looks deviant from the



genre conventions in the target language. English, for instance, does not employ excessive use of rhyme or semantic repetitions or parallelism in such texts. A sentence-for-sentence rendering results in the preservation of numerous repetitions which according to (Wilt 2007:23) “poorly represent the genre and function of these texts, as well as impeding their readability”.

Similarly, a diplomatic text in Arabic exhibits a high degree of nominalization. It “reflects a remarkable degree of historical culture and religious conscience that has no parallel in other official languages in the United Nations system” (Edzard 1996:54). It is, therefore, the role of the translator to determine which features of the text should be maintained and which can be sacrificed to meet the norms of the target genre. But the STs and NTs have sometimes rendered the text literally preserving purposeless near-synonymy, pompous words, redundancy or excessive use of nominalization. This source language bias has led to a translation that deviates from the genre norms in the target language. The translated text can be described as a hybrid text exhibiting “features that somehow seem ‘out of place’ or ‘strange’ or ‘unusual’ for the target language” (Schäffner and Adab 1997:325).

It is clear from the above that genre conventions are culture-specific and thus translators should be familiar with the cross-cultural similarities and/or differences between them in order to produce appropriate TL text (Hatim and Mason 1990, 1997; Schäffner 2000, 2002; Schäffner and Wieseemann 2001).

## **5.5 Conclusion**

Chapter five has dealt with the morphological, syntactic, semantic and pragmatic problems faced by Arab STs and NTs during the translation process. The researcher has categorized the problems based on Halliday’s ideational, interpersonal and textual strands of meaning. The texts given for elicitation have provided an empirical basis for the discussion on the problems regarding Arabic-English translation.

The researcher has concluded that the STs and NTs have encountered problems at all these levels. In translating transitivity, for example, the STs and NTs have experienced problems in translating the participant, process and circumstances of clauses. The researcher has further identified problems in translating articles, plural noun heads, tense and aspect, embedded clauses, and prepositions in the analysis. In the same vein, the STs and NTs have also encountered difficulty in translating the pragmatic meaning (i.e., meaning in use). The translation of attitudinal meaning, associative, affective, reflective meaning has been very challenging to them. Similarly, a lot of culture-specific terms and allusions have been lost in their translations. In addition, the STs and NTs have also experienced difficulty in translating texts that are related to other texts (i.e., intertextual texts). Furthermore, the researcher has identified problems in their translations of collocations, idioms, and allegories.

Regarding the interpersonal metafunction, the STs and NTs have encountered difficulty to preserve the degree of formality of some texts. Modality has also presented some problems for them.

In so far as the textual metafunction is concerned, several cohesion-related problems have been identified in their translations. Of those problems anaphora, parallelism, morphological repetition, thematic structures and logico-semantic problems are common. They have also experienced problems in translating coherence in general and textual restructuring in particular. The STs and NTs have also faced several problems at the extra-textual level. The translation of the three elements of register (i.e., field, tenor, and mode) and the preservation of the genre membership in the target text are very thorny issues to them.

Needless to say, most of the problems have been found at the ideational metafunction. This finding is in line with Halliday (2001:17) who points out that “high value may be accorded to equivalence in the interpersonal or textual realms—but usually only when ideational equivalence can be taken for granted”. This point will be elaborated in chapter seven which deals with the recurrence of the problems discussed in this chapter in translations carried out by more experienced translators based at well-known publishing houses.

## **Chapter Six**

### **Causes of the Problems from the Participants' Perspectives**

#### **6.0 Introduction**

In chapter five, the researcher has dealt with the various problems that the STs and NTs have experienced at the ideational, interpersonal, and textual metafunctions levels. This chapter is designed to analyze the causes of those problems. For this purpose, the student translators (STs') questionnaire, the novice translators (NTs') TAPs, and the current translation programme at Taiz University are analyzed. As stated in chapter four, it will be more useful if the researcher is objective and tries to elicit data from the participants themselves. Along these lines, this chapter deals with the causes of the translation problems discussed in chapter five from the participant's perspectives. The current translation programme at Taiz University is also analyzed to determine the role it plays in the performance of STs and would-be translators. Thus, chapter six is not only used for triangulation purposes, but also to highlight the causes of the problems. It also allows for reflexivity as NTs and STs give their insights into the problems. It gives NTs and STs 'Voice' and 'Agency' in the study. This does away with one of the major criticisms leveled against text/discourse analysis for over-dependency on the analyst.

#### **6.1 The STs' Questionnaire**

The Questionnaire which is partly used as a triangulation tool in this study is divided into two parts. The first part deals with the possible causes for the problems the STs have faced during the translation process. The second part tries to shed some light on the current translation programme to examine the extent to which the current programme helps to develop the competencies of STs including the strategic sub-competence that enables them to solve the problems.

The responses of the 35 participants were categorized under five headings: those who strongly agree; those who mildly agree; those who are undecided; those who mildly disagree; and those who strongly disagree. The researcher calculated the number of responses for each item under each of these five headings and the respective percentages using the statistical software SPSS (Statistical Package for Social Sciences). The researcher also calculated the total number of responses under each category and the total percentage (see Appendix 10).

## Discussion of Results

**Table 2: The Causes of the Translation Problems Based on the Responses of the 35 STs in Percent (%)**

Possible Causes of the Problems	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
The English syntactic structure is different from Arabic syntactic structure.	62.9	11.4	5.7	5.7	14.3
The lexical item does not exist in the Arab Culture.	65.7	11.4	5.7	2.9	14.3
I do not examine the subtle nuances of particular lexical items	51.4	14.3	11.4	17.1	5.7
I was unaware of the socio-cultural background of the text	48.6	8.6	17.1	22.9	2.9
Arabic and English employ different cohesive systems which leads to negative transfer during translation	77.1	5.7	5.7	8.6	2.9
The course does not meet the needs of the students in terms of linguistic competence, cultural competence, research skills competence ...etc which negatively affect the students' performance.	65.7	14.3	8.6	8.6	2.9
Students are not introduced to problems commonly encountered in a text and they are not introduced to problem-solving translation strategies. (i.e., syntactic, semantic and pragmatic strategies.)	68.6	8.6	5.7	17.1	
Translation is viewed as a creative act and thus linguistic theories are not always considered.	22.9	22.9	28.6	17.1	8.6

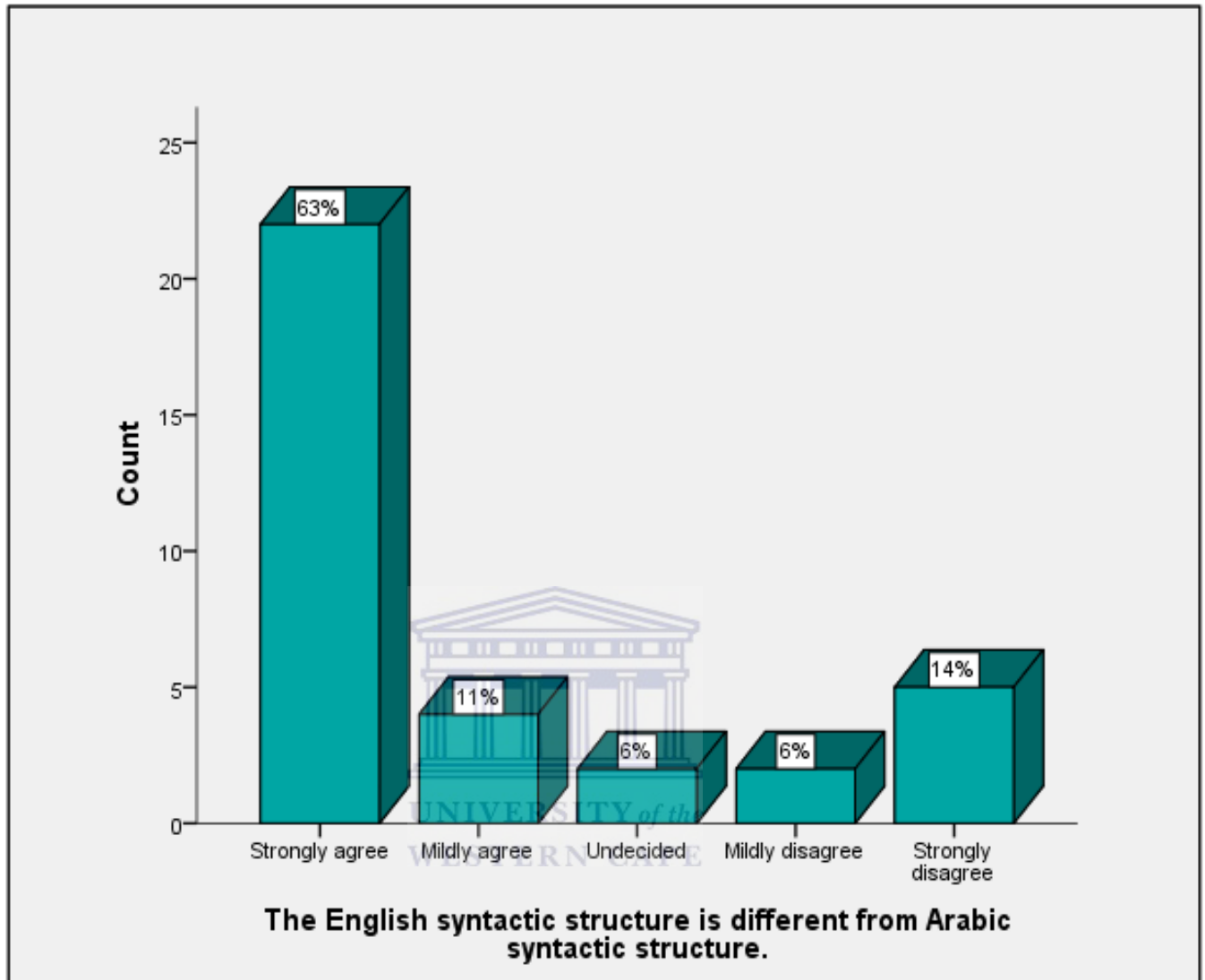
There is no coordination between translation theory and practice	57.1	20.0	8.6	5.7	8.6
Students are not introduced to translation-oriented text analysis in the programme	74.3	2.9	20.0	2.9	-
Students are not introduced to different genres and text types which may cause text-specific problems.	74.3	5.7	17.1	2.9	-
An effective training in mother-tongue competence is not offered to help students be more sensitive to the way they use their own language and as a therapy to errors made by them while comprehending the ST.	48.6	11.4	14.3	17.1	8.6

**Table 6.1 shows the causes of the problems in Arabic-English translation from the viewpoints of the STs.**

A possible cause for the translation problems at the grammatical level could be attributed to interference. That is, the English syntactic structure is different from the Arabic syntactic structure. The majority of respondents (74.3%) agreed with this view while 20% disagreed and 5.7% were undecided. This overwhelming response shows that the difference in syntactic structure is one of the causes of negative transfer and poor translation. The STs sometimes translate the Arabic text literally and thus produce expressions that are not acceptable in English<sup>1</sup>. This finding can be graphically illustrated as follows:

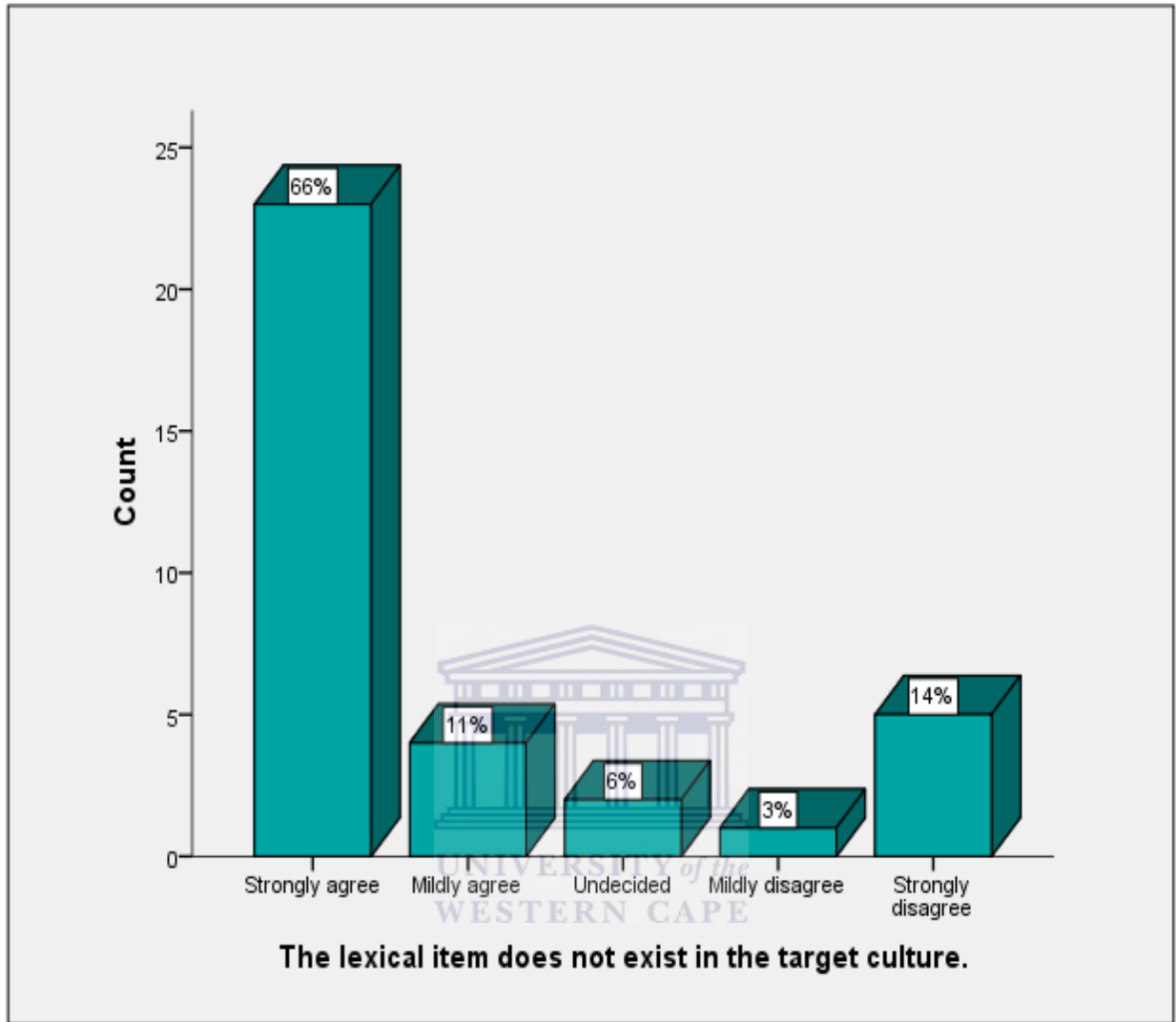
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<sup>1</sup>By English, the researcher refers to standard British English.



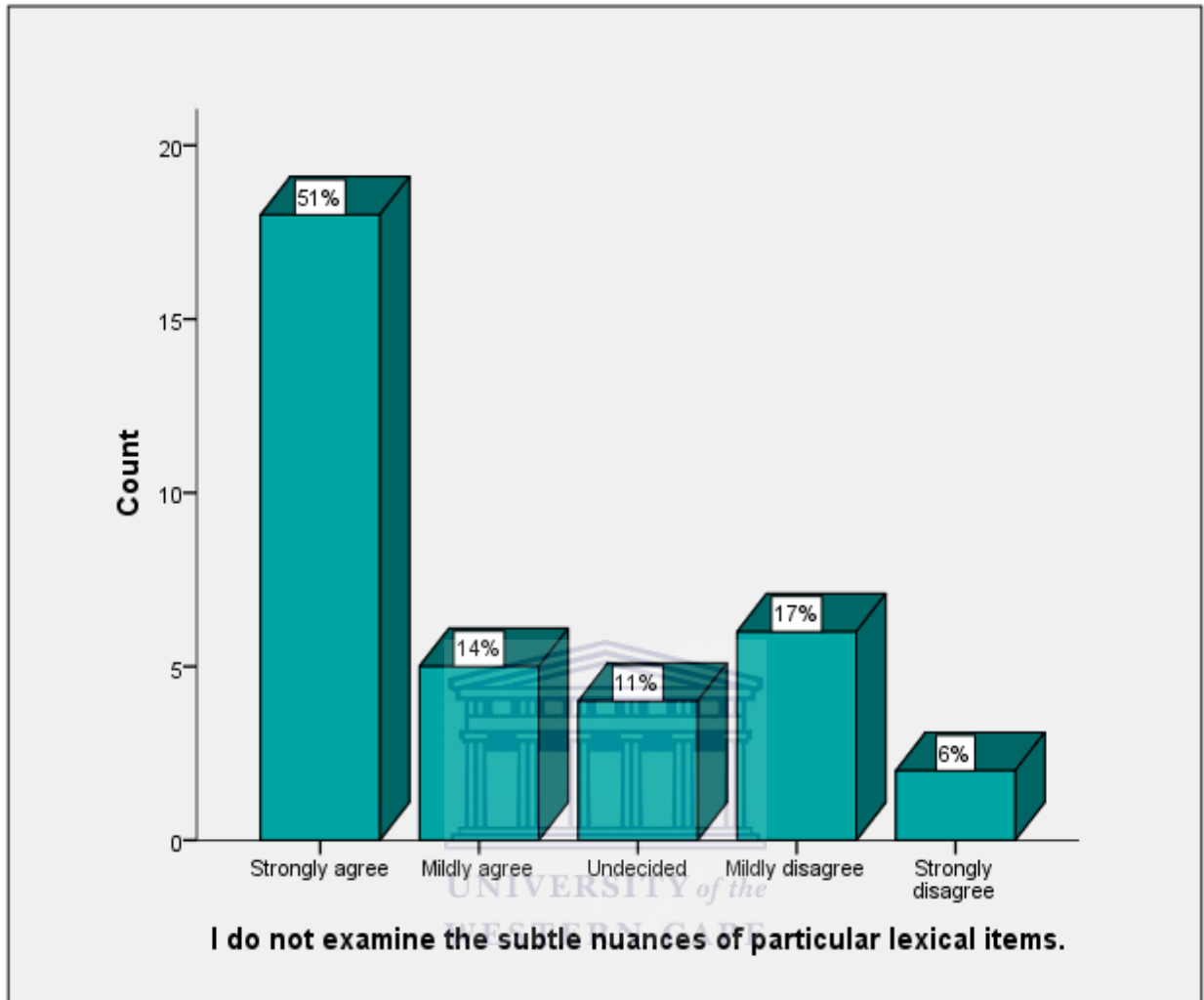
**Figure 6.1**

Another problem identified in the translations of STs is finding equivalents to source language lexical items. In response to the statement that the lexical item does not exist in the target culture, 77.1% agreed, while 17.1% disagreed. On the other hand, 5.7% were undecided. In essence, the majority of respondents agreed that the difficulty in translating some lexical items may be attributed to the lexical gaps between the two languages resulting from lexical non-equivalence. Apart from cultural differences which is discussed below, lexical items in English, for instance, may have slightly different shades of meaning and may not have precise equivalents in Arabic (Shunaq 2009:9). This finding can be graphically represented as follows:



**Figure 6.2**

Another possible cause for lexical problems could be the negligence of STs to examine the subtle nuances of particular lexical items. They sometimes choose the dictionary or denotative meaning without paying any heed to meaning in use (i.e., its connotative associations, technical aspects, etc.). 65.7% of the STs agreed with this, while 22.8% disagreed, and 11.4% were unsure. Thus, the majority agreed that this is a serious cause of translation problems. This finding can be graphically illustrated as follows:



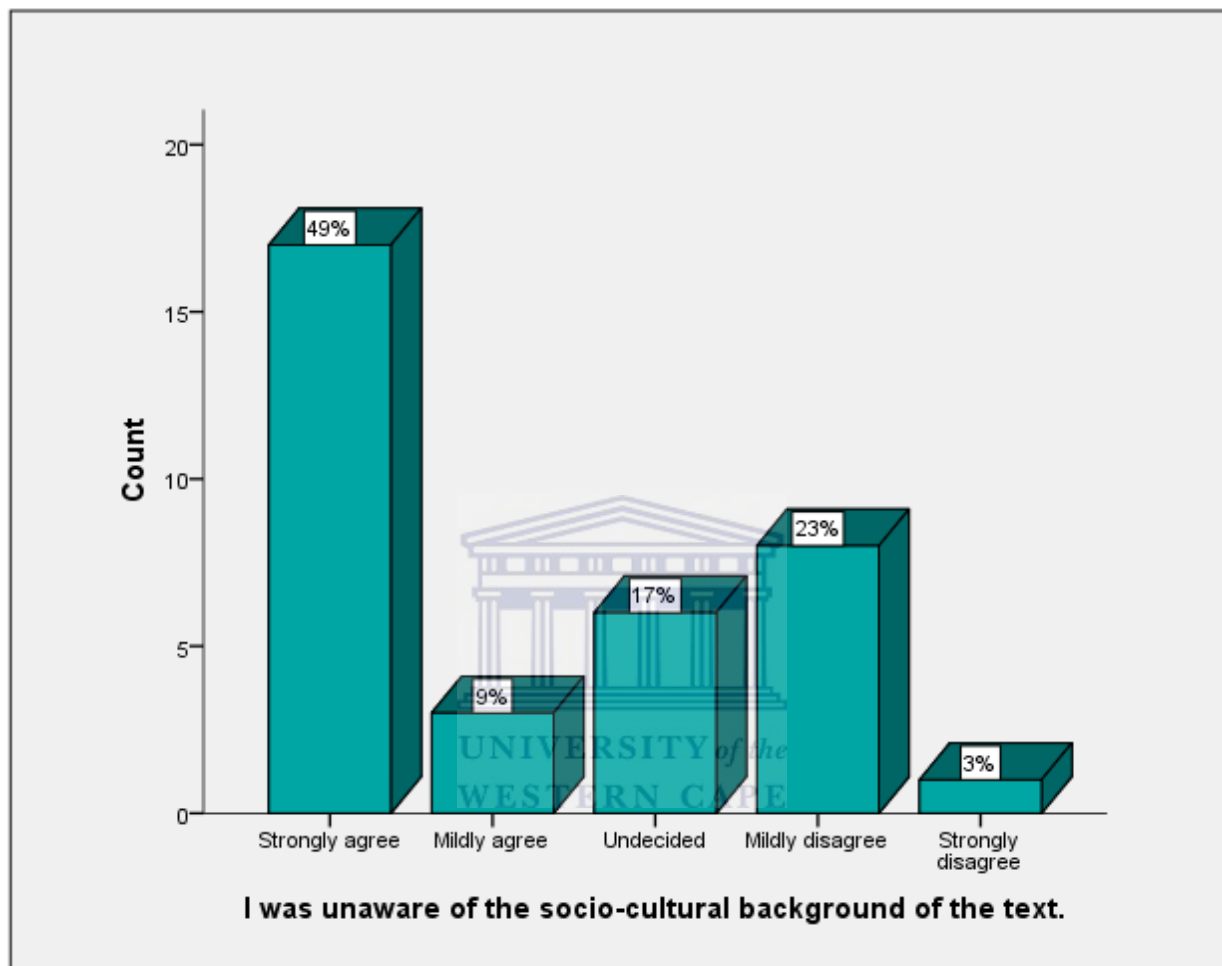
**Figure 6.3**

The meaning in use approach views language as a purposive act and thus it takes into account the intention of the source text author and the desired communicative effect of the utterance. Thus, student translators, and translators are required to investigate the use of a particular lexical item in context otherwise associative, reflective, and attitudinal nuances of meaning will be lost in translation.

Besides, translators whether students or professionals, need to understand that translation is not merely a linguistic activity but also a socio-cultural one bridging two diverse cultures. It follows then that any unfamiliarity with the socio-cultural background of the text will lead to translation problems. While 57.2% of the respondents agreed that the socio-cultural background is a cause



of translation problems, only 25.8% thought the opposite and 17.1% were neutral. This finding can be graphically illustrated below:



**Figure 6.4**

Most of the metaphors, proverbs, idioms, allusions, culture-specific terms, etc. have been lost in translation as the researcher has stated in chapter five because the STs have translated them literally. According to (Lee 2006:376), "...translation does not simply connect a language with another language or a text with another text, but creates a dynamic relationship between various entities of writers and readers, including the ST writers and readers and the TT writers and readers". Although the researcher has provided STs with a translation brief, including some guidelines of the socio-cultural background of the ST and the potential TT readers before

embarking on translation, they have not taken that into account in the translation of the elicitation tasks.

Another frequently recurring problem in the translations of STs is the translation of cohesion and coherence. The STs' tendency to translate literally is the cause for the textual problems of cohesion and textual restructuring. In response to the statement that Arabic and English employ different cohesive systems which leads to negative transfer during translation, 82.8% agreed of which 77.1% strongly agreed. 11.5%, on the other hand, disagreed and only 5.7% were undecided. This finding can be graphically represented as follows:

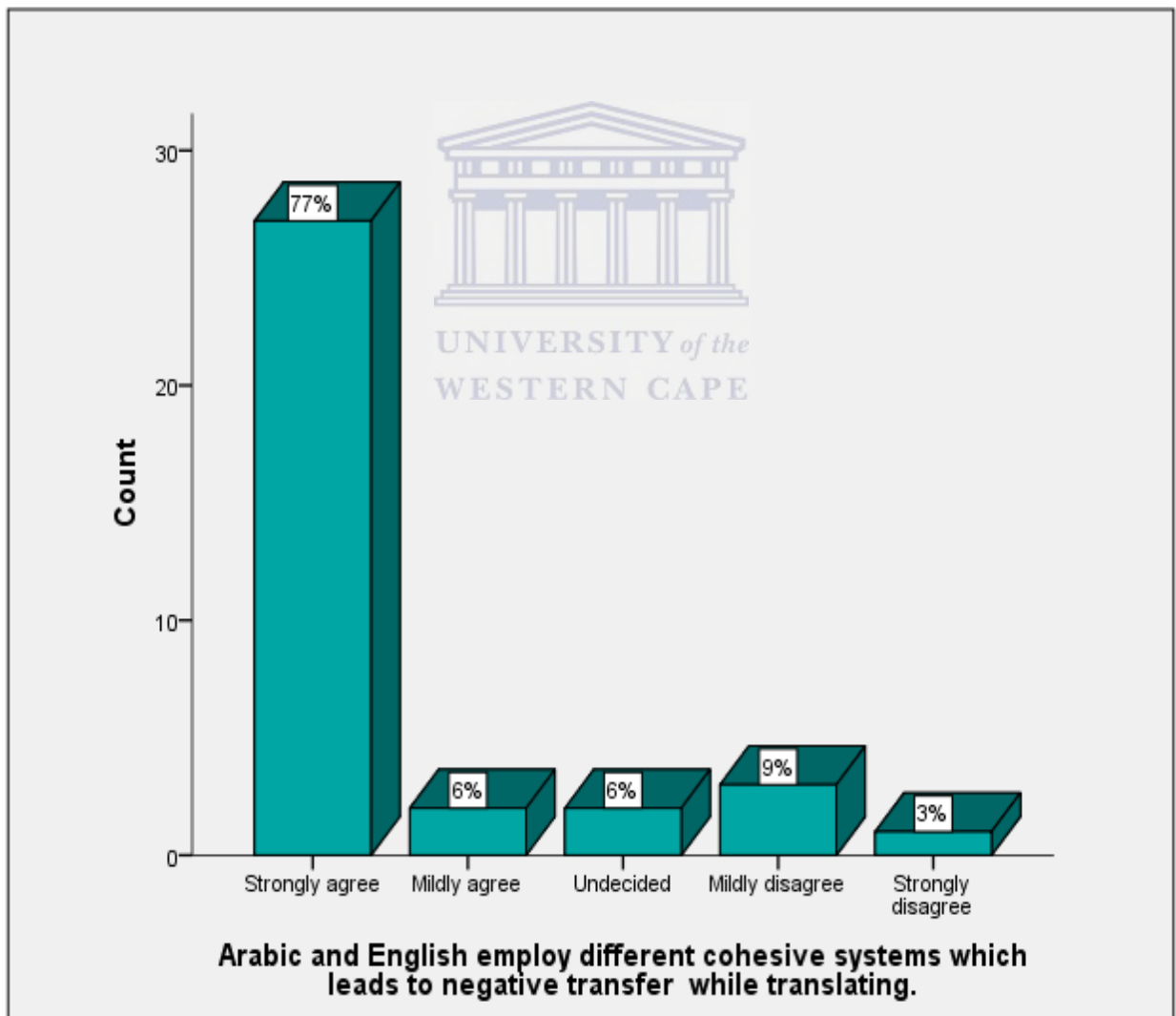
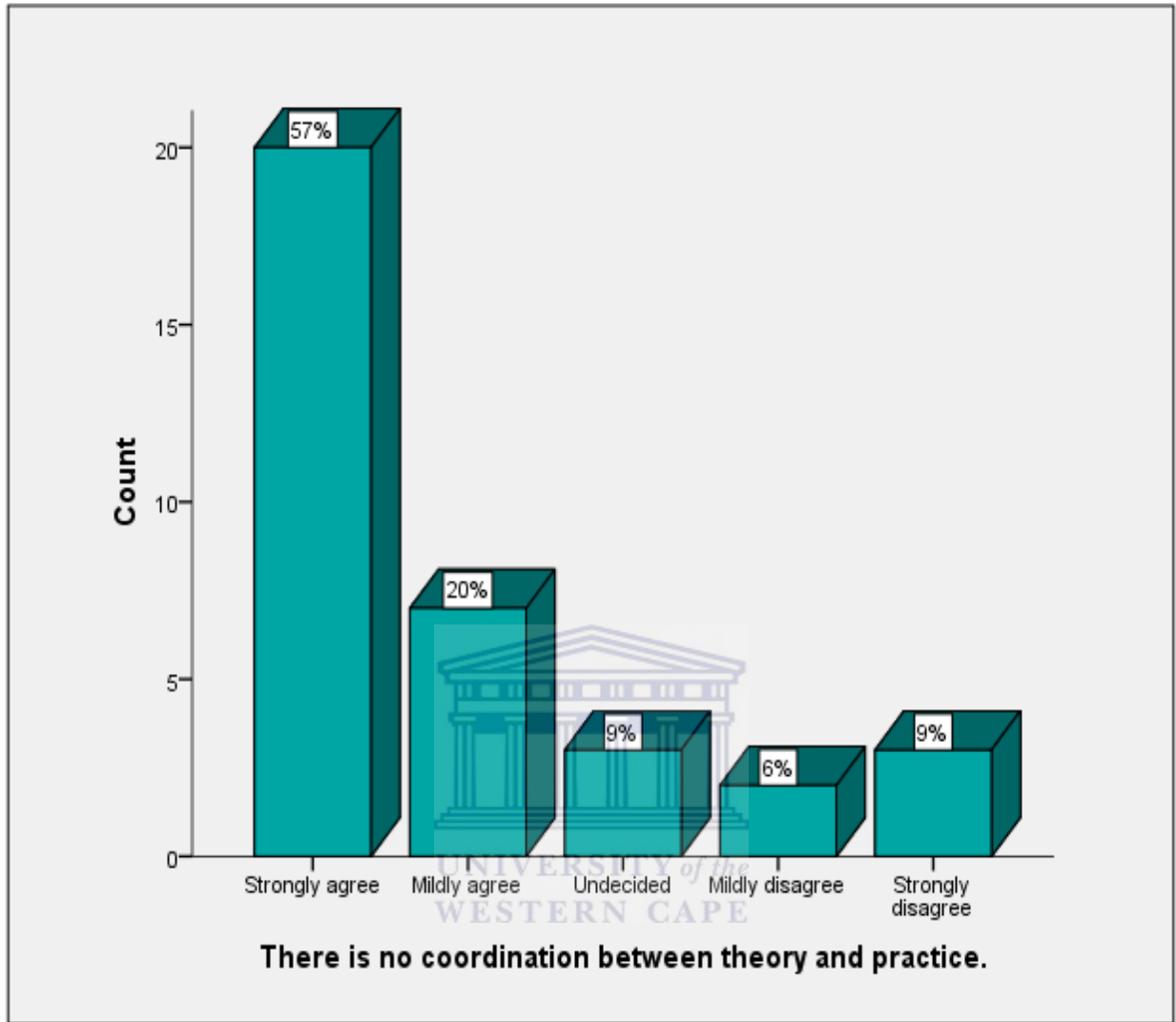


Figure 6.5

English and Arabic have different cohesive patterns. While Arabic cohesion is context-based, generalized, repetition-oriented, additive, and abounds in parallelism, English cohesion is described as text-based, specified, change-oriented, and non-additive (Mohamed and Omer 2000:45; Mehamsadait 1988:3). This overwhelming result shows that STs do not take these differences in the cohesive systems between the two languages into account. They, instead, stick to the source texts and render them literally, which does not only lead to a lack of cohesion in the TT but also distorts the coherence and logical arrangements of ideas in the TT.

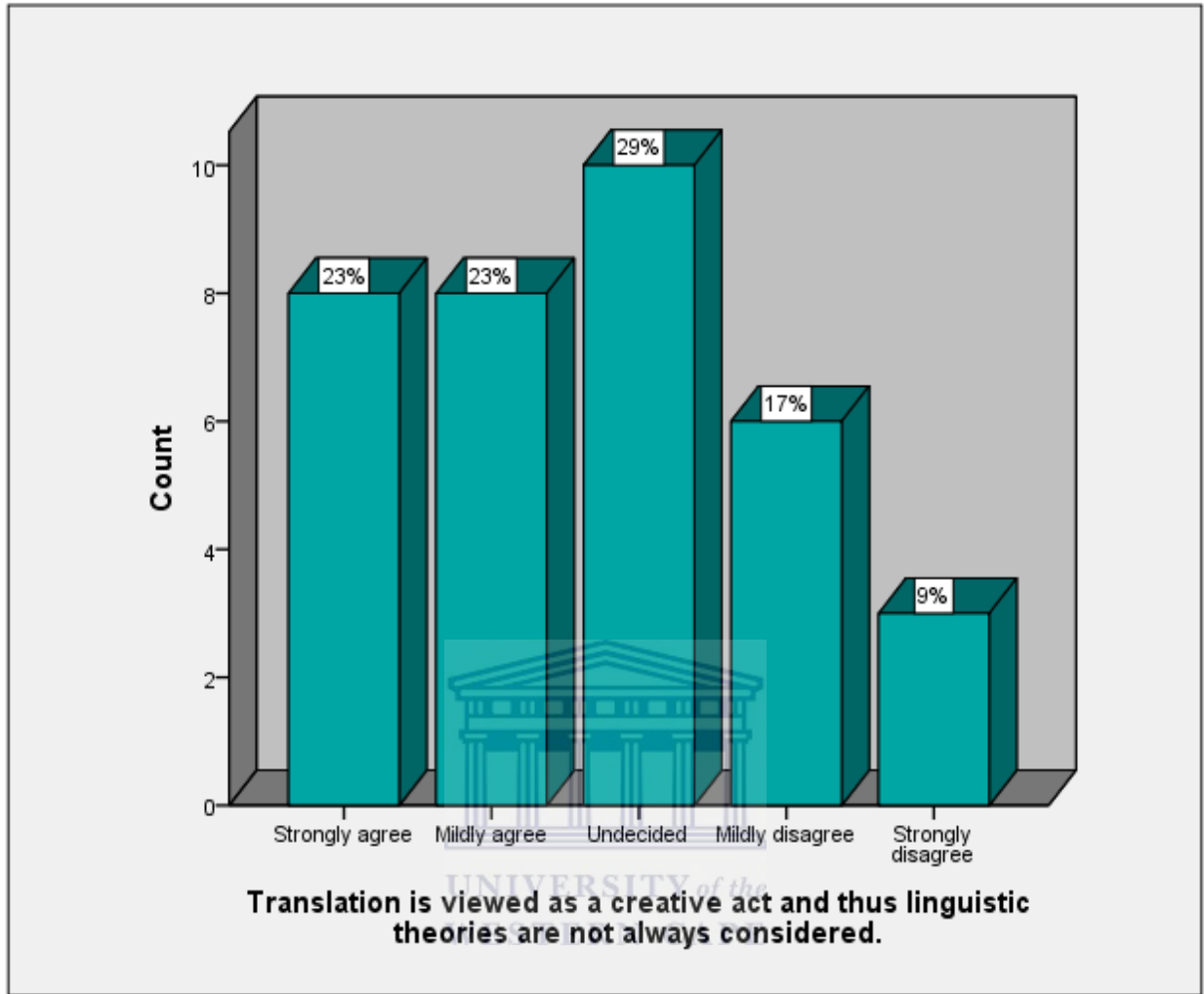
Another possible reason for the translation problems STs have faced could also be that the STs are unfamiliar with the translation theories which “should formulate a set of strategies for approaching problems and for coordinating the different aspects entailed” (Schaffner 2002:49). In response to the statement that there is no coordination between theory and practice, 77.1% agreed, 14.3% disagreed and 8.6% did not respond. This finding can be graphically illustrated as follows:





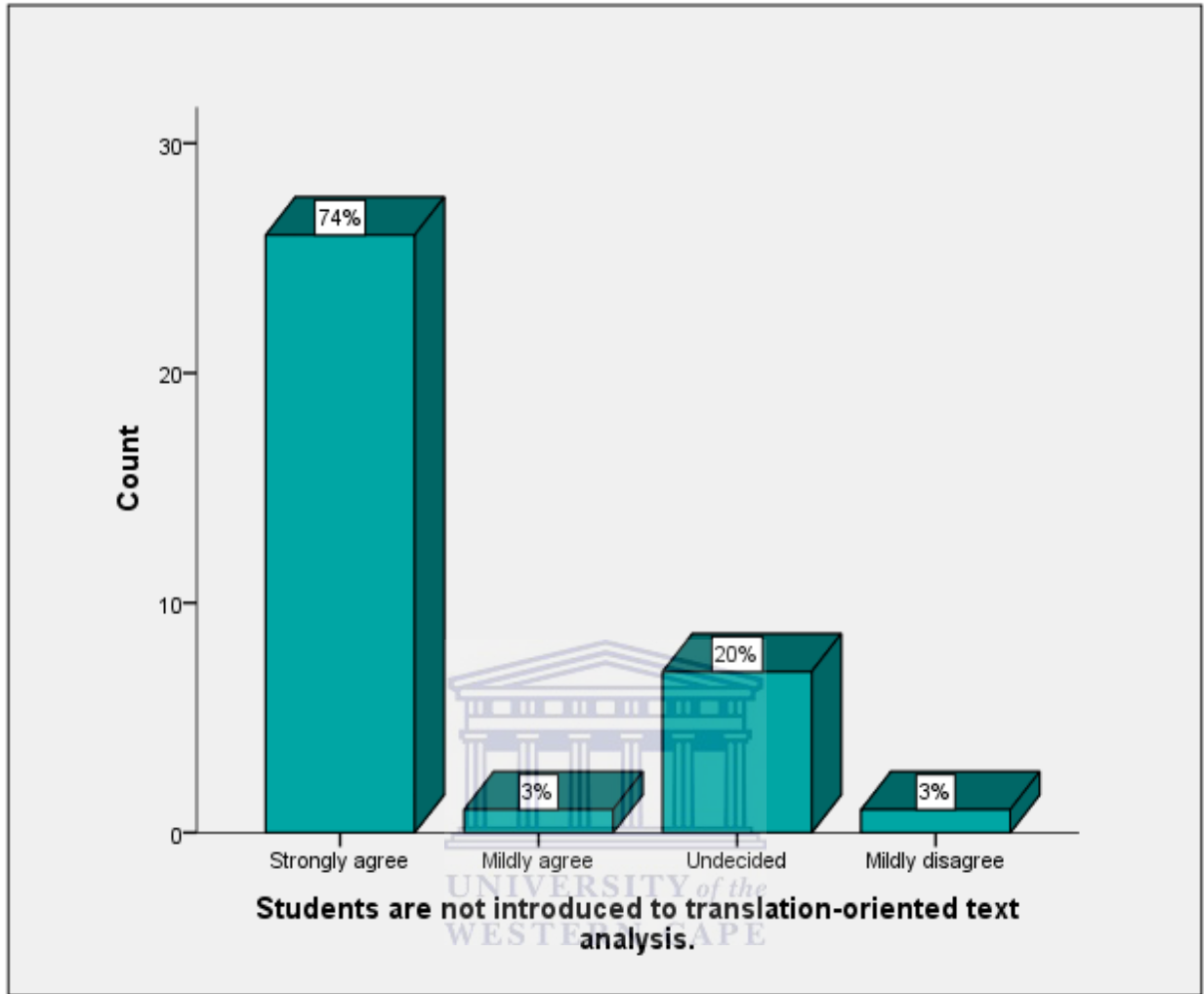
**Figure 6.6**

This shows that STs do not always consider translation theories during the translation process. In response to the statement that translation is viewed as a creative act and thus linguistic theories are not always considered, 45.8% agreed, 25.7% disagreed and 28.6% remained undecided. This shows that almost half of the respondents considered translation as a matter of creativity which has nothing to do with linguistic theories. On the other hand, more than a quarter doubted whether it is a matter of creativity or a linguistic act, and about another quarter believed that it is not a creative act but rather a scientific act based on linguistic theories. The following graph explains this finding.



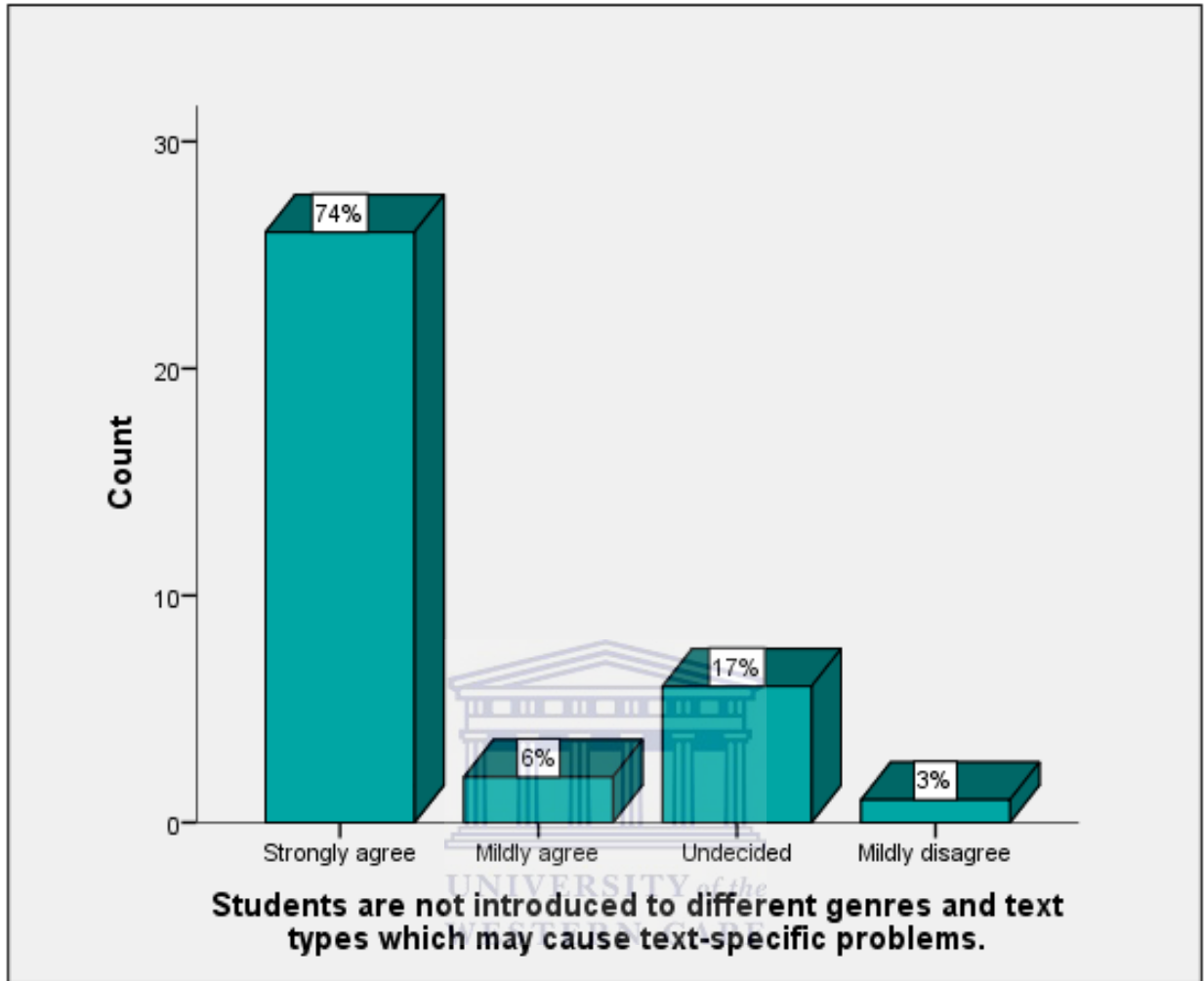
**Figure 6.7**

Another cause of the problems could be that STs are unfamiliar with text analysis. In response to the statement that students are not introduced to translation-oriented text-analysis, 77.2% agreed, 20% were undecided and 2.9% only mildly disagreed. This finding, which is represented below, is very striking. In fact, ST analysis is very significant in the translation process. According to Erdmann et al. (1994:4), it is a phase that aims to identify and highlight “specific textual features which might be expected to present translation problems in order to steer translation decisions”.



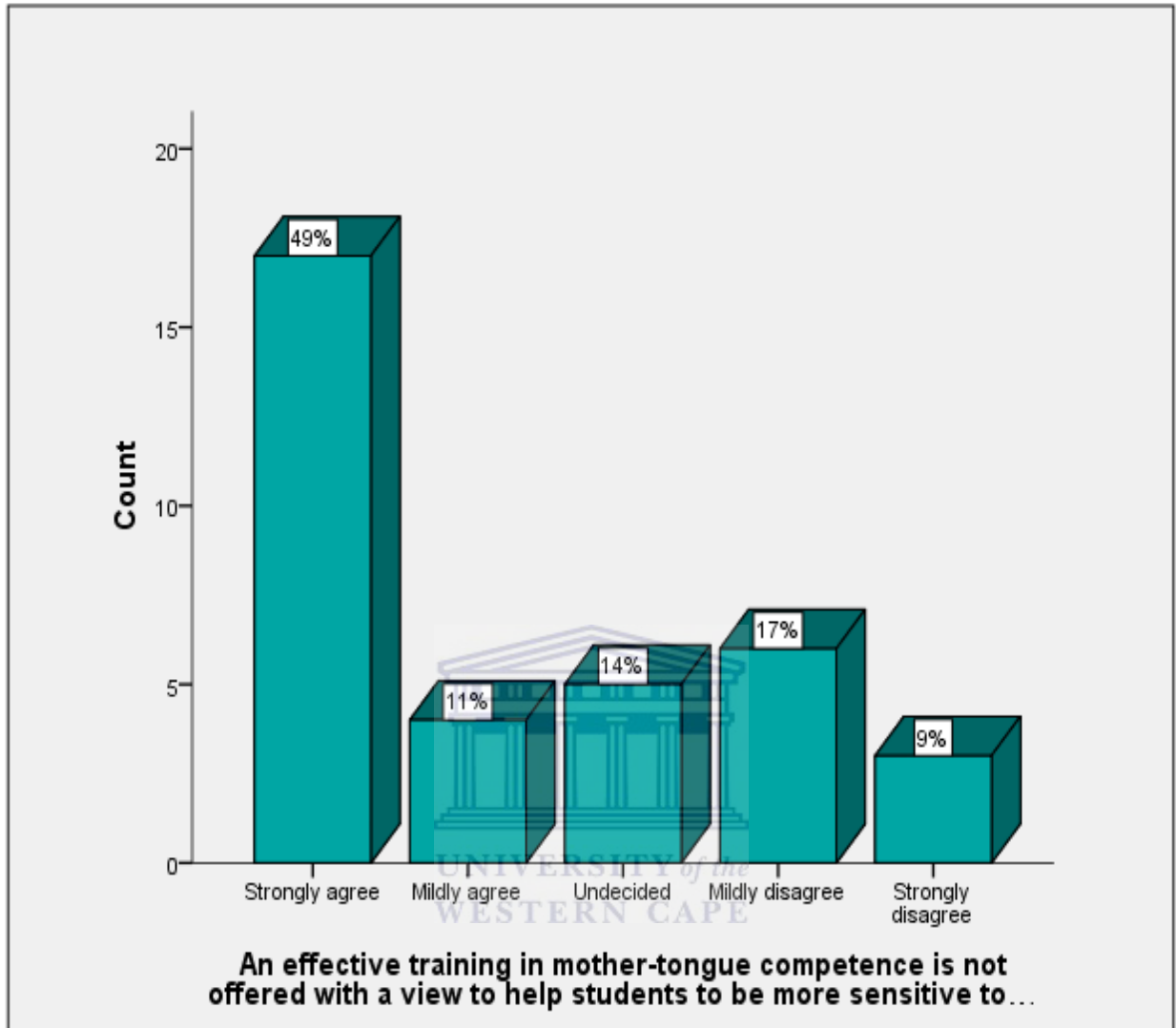
**Figure 6.8**

STs have also faced some problems related to text-type and genre conventions. This may be attributed to the fact that STs are not introduced to text-typology and genre analysis. Text typologies can be very useful to STs as well as practicing translators “if they help to make translation decisions that produce target texts which meet target reader expectations” (Neubert and Shreve 1991:126). In response to the statement that STs are not introduced to text-typologies, 80% agreed, 2.9% disagreed and 17.1% remained neutral. This is a clear indication that STs do not consider the text-type and genre conventions during translation. Translating genre can be very acute when the text is inaccessible to the readers of the target culture and some genres defy translation and so remain unknown in spite of their long histories (Bassnett 2006:91-93). The STs responses can be graphically presented as follows:



**Figure 6.9**

Certain problems might also have arisen due to the STs' lack of proficiency in their mother tongue. 59% of the respondents agreed with this statement, 25.7% disagreed and 14.3% did not answer. This can be graphically illustrated as follows:



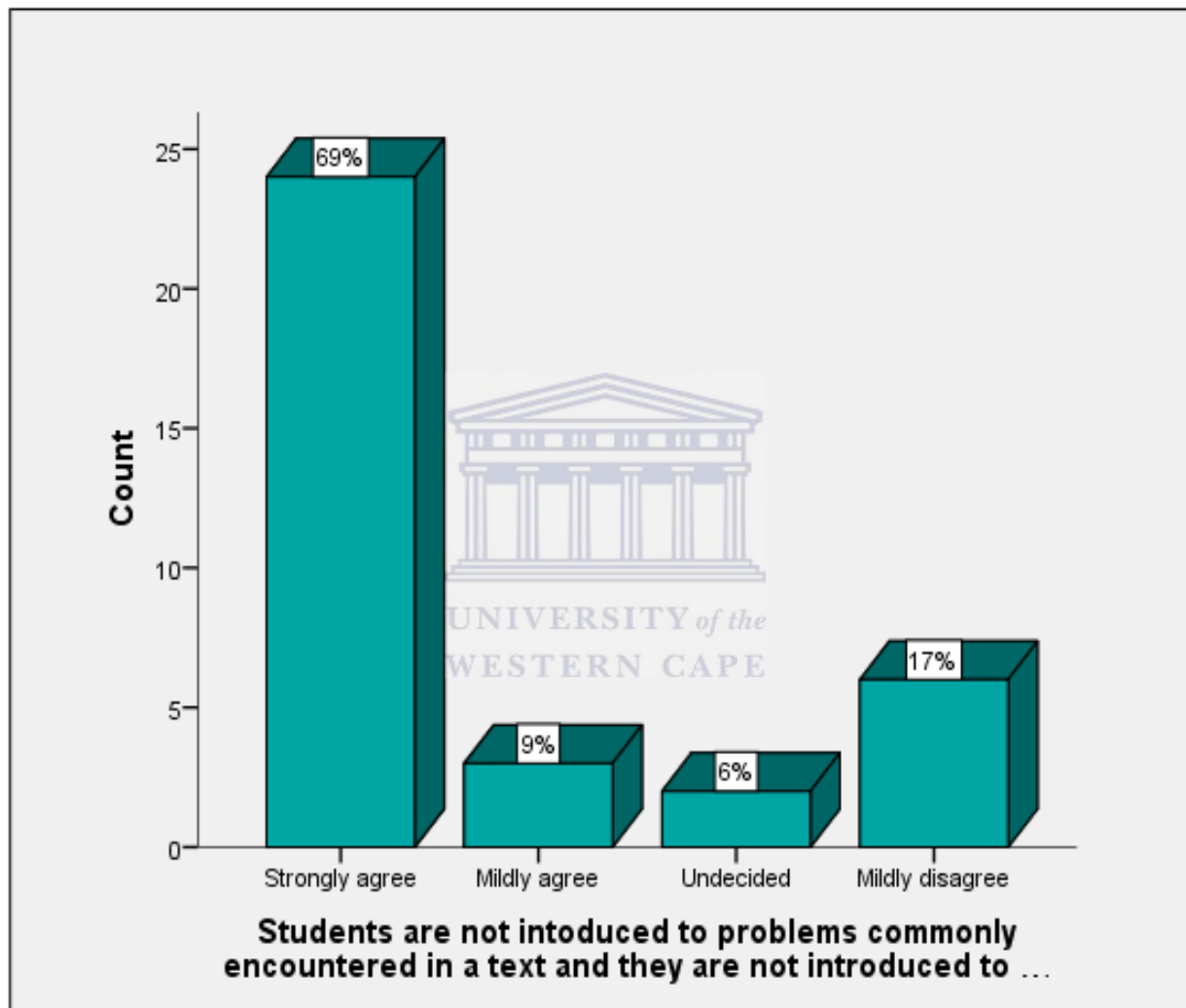
**Figure 6.10**

This is an obvious indication that the mother tongue competence of the would-be translators should form part of the translation programme.

It should be noted, however, that the problems STs, NTs, and even Ts have encountered (see chapter seven), may be attributed to the fact that neither the teachers nor the syllabus nor the institution attempts to promote the translation competencies and sub-competencies urgently required by the prospective translators. Although a separate section is devoted to the analysis of the entire translation programme, for convenience, some of these points are discussed here. Translation, for example, is never viewed as a problem-solving activity and as a result STs are

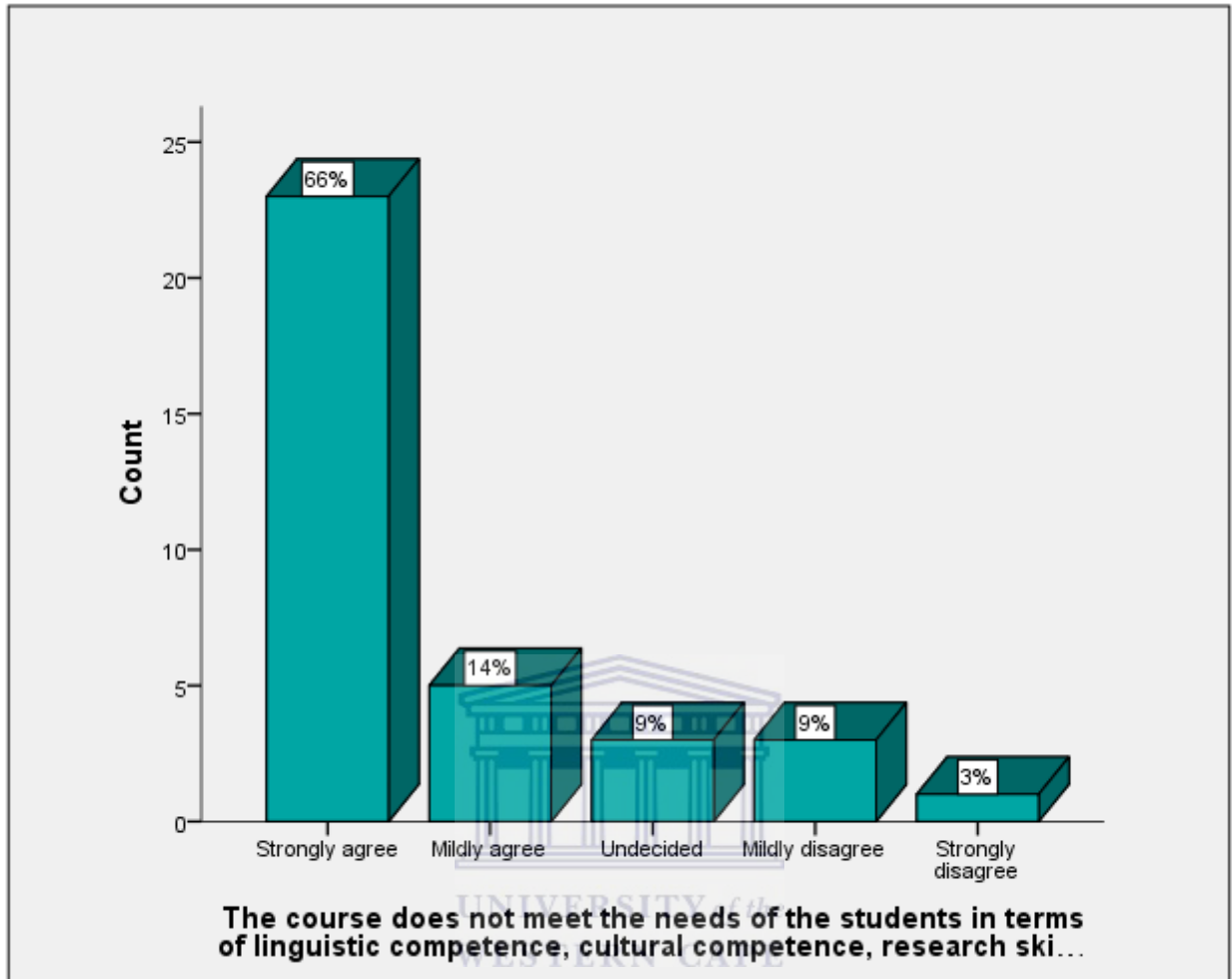


not systematically introduced to the cultural and linguistic problems of translation. In response to the statement that students are not introduced to recurring problems in texts or problem-solving translation strategies, 77.2% of the respondents agreed, 17.1% disagreed and 5.7% did not answer. This finding can be graphically represented as follows:



**Figure 6.11**

This overwhelming result clearly indicates that STs are not solely to be blamed, but the training programme is also lacking as it does not introduce them to these problems and to possible strategies to solve them. More broadly, although the programme needs to develop the translation competence of the student translators and would-be translators, 80% of the respondents agreed that it did not fulfill this goal and only 11.5% disagreed as the statistical graph below shows:



**Figure 6.12**

Thus STs have faced a lot of linguistic and cultural problems due to their linguistic and cultural competence deficiencies. STs are unfamiliar with the translation strategies which according to Chesterman (1997:87) have the following characteristics:

- (1) they apply to a process,
- (2) they involve text manipulation,
- (3) they are goal-oriented,
- (4) problem-centered,
- (5) potentially conscious and
- (6) they are intersubjective, meaning that they can be experienced and understood by someone other than the person using them.

In short, the STs attributed the difficulties they have faced during translation to cultural and linguistic differences, lack of intralingual competence, unfamiliarity with striking differences of

text-typologies, and genre conventions in the two languages. Thus, promoting the translation competence of the STs and providing them with various strategies to solve translation problems should be at the heart of the training programme.

## 6.2 Analysis of the NTs' Thinking Aloud Protocols

The researcher also used the Thinking Aloud Protocols (TAPs) of the Novice Translators (NTs) as a triangulation tool. They helped the researcher identify the possible causes of the problems NTs have faced while translating the elicitation texts as well as the strategies they have used in the translation process. By translation strategy is meant “a potentially conscious procedure for the solution of a problem which a translator/a student translator is faced with when translating a text” (Lorscher 1991:67). In the process of translation a student translator, a novice translator or even a professional translator is likely to identify a particular problem and thus he may provide a possible solution or devise a strategy to solve that problem. However, the strategy used can be the reason for the poor and problematic translation.

TAPs in the present study were used by four of the five novice translators who participated in the elicitation tasks. One of them was excluded due to his reluctance to participate. All these sessions were video-taped. The researcher's observation of the four NTs have shown that the translation process involves three general strategies: reading and comprehension of the source text (ST), searching, and reviewing or editing. All the NTs first read the text with a view to comprehending it. At this stage, they employed a number of strategies such as reading the ST, interpreting its content, conceptualizing possible equivalents to source language items and comparing language structures etc. The researcher noticed, however, that literal translation is the most prevalent strategy adopted by the four translators. They kept close to the structures of the ST at all levels. Consider, for instance, how the NT has rendered the lexico-grammatical features in (1)

- (1) *wa hādhihi l-qābiliyyah li-l-ta<sup>c</sup>allum min al-khibrāt al-sābiqah tuṭīḥ li-jamī<sup>c</sup> al-ḥayawānāt an tatakayyaf ma<sup>c</sup>ā<sup>c</sup> ālam mu<sup>c</sup>aqquad wa dā<sup>o</sup>īm al-taghyīr.*

The NT has adopted a number of strategies as is clear in the following chart

Text part	Strategies/sub-strategies
	NT reads the text.
الجزء الثاني فيه مشكلة "للتكيف مع"	NT identifies a translation problem (TP).
يعني adapt living	NT searches memory for TL equivalent and waits for words to emerge from consciousness.
Translation Adapt living with	NT reaches the wrong solution and adds the redundant <i>living</i> .
للتكيف مع عالم	NT rereads the text part.
	NT translates the syntactic structure literally.
إذا Adapt living with	NT mistranslates the verbal process and the following preposition.

Hence, the NT has searched his memory and translated the phrasal verb *yatakayyaf mā* literally and thus produced the wrong translation 'adapt living with'. This unwanted copying of the original text's patterns takes place at higher levels too. Consider, for instance, how the NT has translated (2).

- (2) *Inna l-tarjamah al-āliyyah aw MT kamā yurmaz ilayhā aḥyānan hiya min akthar furūḥ ḥaql al-dhakā' al-iṣṭinā'ī takhallufan idh yakfī wurūd ism 'alam fī l-naṣṣ aw ba'd ta'birat muṣāgha bi-'ināyah li-taḍlīl barāmij al-tarjamah bi-shakl tāmm.*

Text part	Strategies/ sub-strategies
إن الترجمة الآلية	NT reads some items of the text.
Electronic translation or machine translation	NT searches memory and gets two options
أفضل نقول Machine Translation	He selects the better option.
أو MT كما يرمز إليها أحياناً	NT reads another part NT avoids the translation
هي أكثر فروع حقل الذكاء الاصطناعي تخلفاً تخلفاً Backward/ retarded غير متقدم	NT reads part of the text NT identifies a TP NT Recalls memory and gets two options NT uses intralingual translation NT reaches right translation.
Is the most underdeveloped artificial field.	
إذ يكفي... لتضليل برامج الترجمة بشكل تام إذ هنا معناها As or When When it is enough to put proper nouns or a good/ or well-formed phrase to mislead the machine translation programme completely.	NT reads another clause. NT searches an equivalent to the cohesive device <i>idh</i> . NT inappropriately uses <i>when</i> the equivalent of the Arabic <i>idh</i> and thus produces inappropriate translation

It is clear then that the NT has faced a number of problems and has managed to overcome some of them (i.e., the meaning of *takhalluf* in this context). However, while translating the Arabic subordinate clause, he has translated it literally and has rendered the subordinate particle *idhā* as *when*. This word-for-word translation makes the translation appear awkward. As the researcher has stated in the previous chapter, it would have been better if the subordinate clause had been rendered as a main clause in this context.

Another example of inappropriate literal translation at the clause complex level is given in (3).

- (3) *Sīnjādārah allatī yaqtunuhā 2000 min al-ṭājīk al-ʿirqiyyīn yazraʿūna ḥuqūl al-dhurrah wa ashjār al-basātīn ʿalā al-sufūḥ al-dunyā muʾayyidah li-tahāluf al-shimāl bi shakl tāmm*

Text parts	Strategies/sub –strategies
<p>سينجاداره التي يقطنها 2000 من الطاجيك العرقين</p> <p>Sinjādārah, which /in which/where 2000 people live.</p> <p>الطاجيك العرقين</p> <p>Racial Tagics</p> <p>So</p> <p>Sinjadarah, where 2000 people of racial tagic live, grow</p> <p>هل يصلح يأتي فعلين أحدهما عند الآخر</p> <p>comma إذا لآزم استخدم</p> <p>Sinjādārah, where 2000 people of racial tagics live in, grow</p>	<p>NT reads the first clause.</p> <p>NT translates the clause literally deleting <i>tājīk al-<sup>c</sup>arqiyyīn</i></p> <p>NT realizes the deleted words</p> <p>NT provides a suitable translation</p> <p>NT reconsiders the whole clause and provides a translation</p> <p>NT identifies a TP. That is, <i>live</i> and <i>grow</i> cannot come one after the other in this context.</p> <p>NT uses the comma between <i>live in</i> and <i>grow</i>.</p> <p>NT reconsiders the whole clause in an attempt to translate it but he adds the preposition <i>in</i> after <i>where</i>, which is wrong.</p>
<p>حقول الذرة و أشجار البساتين</p> <p>The cornfields and tree garden</p> <p>على السفوح الدنيا</p> <p>On the low</p> <p>أيش سفوح</p> <p>Roots</p> <p>لا</p> <p>Versants</p> <p>لا</p> <p>foot إذا الأولى</p> <p>بس هنا جمع</p> <p>إذا</p> <p>On the low foots</p>	<p>NT reads another part of the text.</p> <p>NT provides an inappropriate literal translation</p> <p>NT reads another part</p> <p>NT identifies a TP (i.e., the meaning of <i>sufūh</i>)</p> <p>NT Provides a possible equivalent but changes his mind later.</p> <p>NT Recalls another equivalent and declines it.</p> <p>NT looks up the word in an e-dictionary</p> <p>NT selects the word <i>foot</i> which tops the list in e-dictionary as possible meaning for <i>sufūh</i>.</p> <p>NT reconsiders the use of <i>sufūh</i> in the ST as plural.</p> <p>NT provides an inappropriate translation.</p>
<p>تدعم</p> <p>Support</p> <p>Sinjadarah, where 2000 people of racial tagics live in, grow the cornfields and garden trees which supports the north alliance perfectly.</p>	<p>NT reads another part and translates it literally</p> <p>NT edits the whole text and provides a word-for-word translation that does not look target reader friendly.</p>

While translating lexical items, the NTs have also adopted the literal translation in addition to other strategies. (4), for example, has been translated as follows:

(4) *Kuntu qad ʔallaqtu zawjatī wa madkhūlatī al-sharʕiyyah ʔalqah rajʕiyyah*

Text part	Strategies/sub strategies
انني كنت قد طلقت زوجتي و مدخولتي الشرعية طلقه رجعية	NT reads the co-text of <i>madkhūlatī al-sharʕiyyah</i> .
زوجتي و مدخولتي الشرعية My legal wife لأن مدخولتي silent	NT identifies a TP. NT merges the two lexical items to avoid <i>madkhūlatī al-sharʕiyyah</i> . NT tries to explain the reason behind using avoidance strategy and then he keeps silent perhaps on the excuse that the lexical items are not socially acceptable in the eyes of the NT.
طلقة رجعية أعتقد نترجمها One divorce لا Retrovable لازم انظر إلى كلمة رجعي بس رجعي لا إذا Returnable divorce	NT identifies another lexical problem. NT suggests an equivalent by paraphrasing. NT changes his mind. NT gives another equivalent which does not exist in English. NT takes a decision of looking up the word <i>rajʕī</i> in a dictionary and then changes his mind. NT translates the lexical items literally and thus provides inappropriate translation.

At the textual level, the NTs' use of literal translation as a strategy to solve problems is also common. Regarding textual restructuring, the NT has followed the same chronological order of events of the SL even if it does not coincide with the norms of the TL. Consider for instance the text given in (5).

(5)...*wa arāʕ anna kull fard minkum yuʕmin bi-kull hādhā īmān ʕamīq wa ʕalā l-naqīd fa qad iʕtabarat duwal ʕArabiyyah ukhrā al-afkār al-qawmiyyah wa l-dīmūqrāṭiyyah wa l-ishtirākiyyah wa l-librāliyyah afkār mustawradah.. rijs min aʕmāl al-shayṭān fa ḥārabathā wa daʕamat khuṣumahā wa waṣafathā bi l-kufr. Wa yaʕtaqid hāʕulāʕ anna l-anṣimah allatī*

*tunshid al-qawmiyyah al-<sup>c</sup>Arabiyyah qad ja<sup>c</sup>alat minhā qamīṣ <sup>c</sup>Uthmān li-tad<sup>c</sup>īm ḥukmihā  
wa sulṭānihā wa ta<sup>c</sup>zīz fardiyyatihā wa diktātūriyyatihā*

Text Part	Strategies and sub-strategies
<p>و أرى أن كل فرد منكم يؤمن بكل هذا ايماناً عميقاً I see each person believes all these أيماناً عميقاً هذه مفعول مطلق سأقول Deeply or firmly لا معروفة deeply بس كيف أترجم ايماناً So believe all these deeply</p>	<p>NT reads part of the text. NT translates the part literally. NT identifies a TP (i.e. the meaning of <i>amīqan</i>).  NT provides synonyms. NT selects the correct equivalent.  NT identifies another problem (i.e., the absolute object). NT avoids the translation of the absolute object.</p>
<p>و على النقيض In contrast</p>	<p>NT reads another part and translates it directly.</p>
<p>فقد اعتبرت دولاً عربية أخرى Other Arab countries considered the national, democratic, socialist and liberal thoughts imported.</p>	<p>NT reads another part and translates its word-for-word.</p>
<p>رجساً من عمل الشيطان رجساً أيش معناها هنا Abominable Which is done by evil.</p>	<p>NT reads another part and identifies a TP (i.e., the meaning of <i>rijs</i>. NT looks up the word in an e-dictionary and selects <i>abominable</i> as an equivalent and continues to translate the text literally.</p>
<p>فحاربته و دعمت خصومها... من الذي حاربها... الأنظمة So they or the countries fought it and supported its أيش خصومها Enemies ووصفتها... على من تعود... على الأفكار And described it بالكفر Unbelief And described it by unbelief.</p>	<p>NT reads another part, reflects upon the anaphoric reference of the attached pronoun <i>hā</i> and finds out it refers to the countries. NT translates the text literally and mistranslates the Arabic anaphora. NT identifies another TP (i.e. the meaning of <i>khusūm</i> and directly retrieves a meaning. NT identifies a TP (i.e. the anaphoric reference of attached pronoun <i>hā</i> and mistranslates it.</p>
<p>و يعتقد هؤلاء أن الأنظمة And these people think that the countries التي تنشُد... ما معنى تنشُد معناها urge</p>	<p>NT reads a new part of the text and translates it literally.  NT identifies a TP (i.e. the meaning of <i>tunshid</i>) and retrieves its meaning successfully NT continues to translate literally.</p>



<p>So, these people think that the countries which urge Arabic nationalism          قد جعلت منها قميص عثمان          أيش يقصد بقمص عثمان ... وراها قصة          Made it °Uthmān’s thawb to support its regime and authority and to consolidate its individuality and dictatorship.</p>	<p>NT reads another part.          NT identifies a TP (viz. the translation of allusive meaning in <i>Qamīṣ ‘Uthmān</i>.          NT translates the part literally and continues to translate other parts literally.</p>
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Thus, during translation, the NT has stayed close to the ST and has translated it word-for-word. As a result, the text, which abounds in cohesive devices as well as intertextual aspects is lost in translation. The translation, therefore, in part, looks awkward at the ideational, interpersonal, and textual metafunctions.

In brief, literal translation is used as strategy at all linguistic levels: lexico-grammatical, semantic, and textual levels. This finding is in line with other studies that have been conducted on languages other than Arabic. Tirkone-condit et al. (2008:14), for example, conclude that literal translation is a strategy used by professionals as well as novice translators. Kwam (1996:293) in Tirkkonen-Condit et al. (2008:14) also concludes:

The stages of the translation process observed in translators at different levels of qualification present an interesting empirical research challenge. Only by solid empirical study can we test the hypothesis that interference in our sense can be witnessed at some stage of target text production in all translators, whether non-professional or professional, and can therefore be considered as an integral element of the translation process.

Literal translation is therefore unavoidable, but the translation should be subject to editing and revision. In other words, translators should “identify features of the draft translation that fall short of what is acceptable and make corrections and improvements” (Mossop 2001:83). They are required to take into account a number of editing and revising parameters including, smoothness, sub-language, typography, idiom, tailoring, facts, accuracy, completeness, logic, and layout (Mossop 2001).

The TAPs have shown that the NTs are unfamiliar with the syntactic, lexical, pragmatic, and textual/generic strategies that can enable them to solve translation problems. With a view to

triggering information that was not verbalized during the Think-Aloud Process, the researcher used retrospective interviews (see Appendix 11) as a supplementary tool. Supplementing TAPs with other methods of data collection (e.g. retrospective interviews or research software, such as the *Translog program* for logging keyboard activity) is a common method (Jääskeläinen 2002:109).

The researcher conducted the retrospective interviews with the NTs after the completion of the TAPs. The researcher showed them the taxonomy of the problems they have faced during the Think-Aloud tasks and asked them regarding the reasons for the problems they have personally experienced.

Here, the researcher gives a summary of some of the common points raised by the NTs to such an open-ended question. The most common causes of the lexico-grammatical and semantic problems the NTs have experienced at the ideational, interpersonal and textual metafunctions are interference, cultural differences and background, lack of comprehension of the ST, and the differences in the cohesive system, text-types and genre conventions between the two languages. All the NTs agreed that the training they received at their universities was inadequate and was not aimed to develop their translation competencies and sub-competencies. All the NTs pointed out that translation was taught to them not as a problem-solving activity but as an activity requiring a dictionary and “a smattering of a couple of languages” in Davies’s (2004:40) words. One of the NTs commented that he had never heard basic terms like *genre* and *text-typology* in his undergraduate studies.

The findings obtained from the TAPs, the retrospective interviews that follow as well as the STs’ questionnaire are also highlighted in the following section that deals with the current programme in general and the translation materials taught in particular.

### 6.3 The Translation Programme: Syllabus, Methodology and Teacher

In this section, the researcher examines the teaching materials currently used at Taiz University to establish the extent to which they help student translators and would be translators overcome the translation problems identified in the previous chapters and generally improve their translation competencies. The analysis is based on the researcher's classroom observation (see Appendix 12), the questionnaire given to STs (see Appendix 9), the retrospective interviews (see Appendix 11) following the TAPs of the NTs as well as the analysis of the materials. It is restricted to aspects that are closely related to the study since a detailed analysis is outside the scope of the study.

**Table 6.2: Responses of 35 STs at the Department of English Language and Translation, Taiz University in Percent (%)**

Issues related to the translation programme at Taiz University	Strongly agree	Mildly agree	Undecided	Mildly disagree	Strongly disagree
The four-year translation program offered to undergraduate students in the Department of English Language and Literature at your university is inadequate.	34.3	31.4	14.3	11.4	8.6
The credit hours allocated for the translation class are insufficient.	17.1	20.0	14.3	14.3	34.3
It is justifiable to include translation in a general course in English language and literature.	51.4	20.0	14.3	2.9	11.4
The teaching materials used are unsatisfactory.	40.0	22.9	28.6	2.9	5.7
The teaching methods used in translation class are very ineffective.	25.7	14.3	28.6	17.1	14.3
Teacher encourages students to translate a text collaboratively and thus enhances learner-centred training.	5.7	25.7	17.1	22.9	28.6
Computer-assisted translation tools are used in the programme at your college/university.	-	8.6	11.4	5.7	74.3
The programme is expected to train students to be translators after graduation.	65.7	5.7	8.6	14.3	5.7
The programme meets the expectations of the students.	5.7	2.9	8.6	22.9	60.0

**Table 6.2 shows the attitudes of the STs towards the current translation programme**

In fact, although the publically stated policy of language and translation departments at Yemeni universities is to train students to meet the market's increasing needs for translators, media correspondents, etc., the teaching staff at these departments generally agrees that the translation programmes are inadequate. Similarly, 65.7% of the STs who participated in the questionnaire agreed with the inadequacy of the programme while 20% disagreed and 12% remained undecided as the following graphs shows.

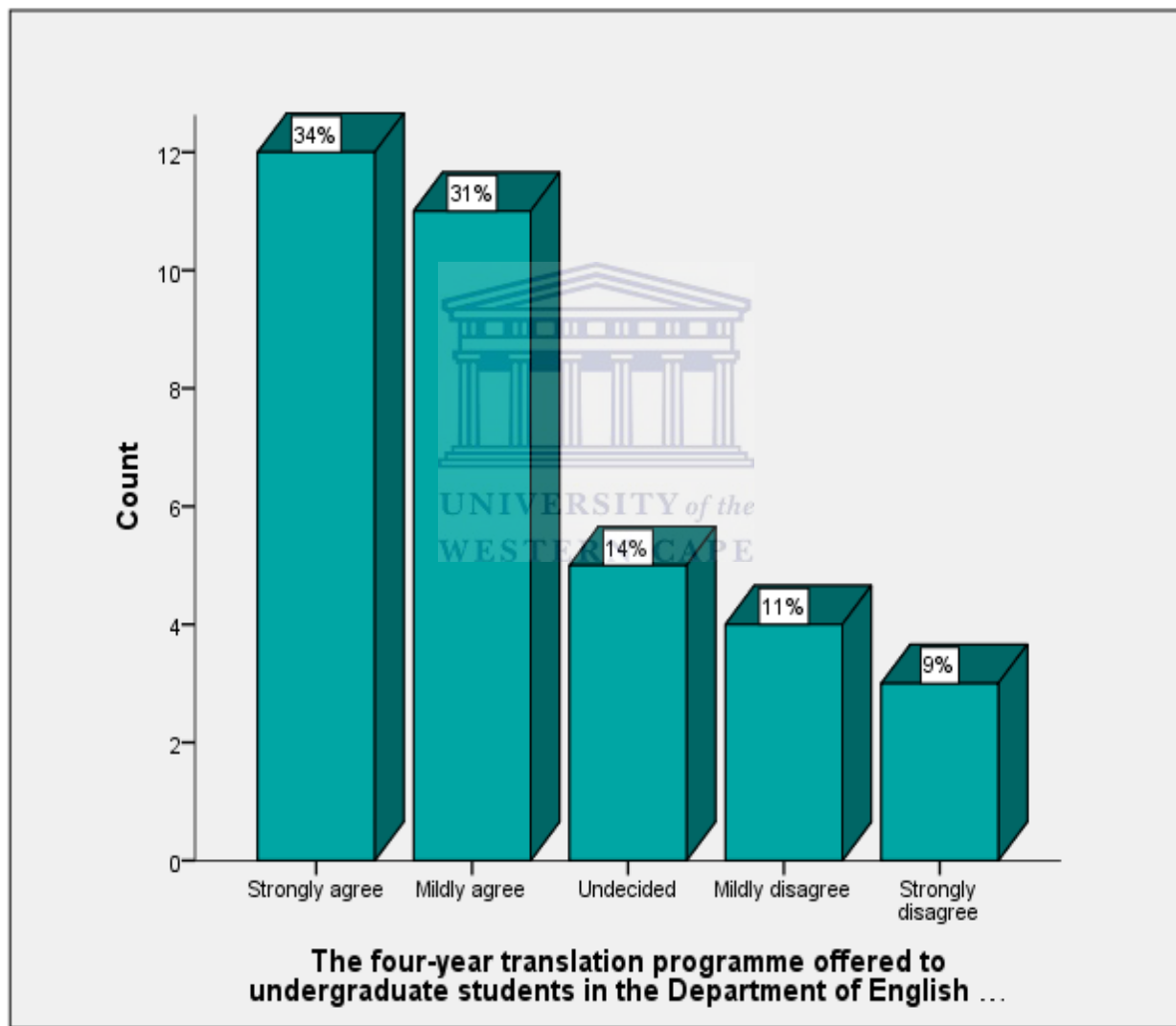
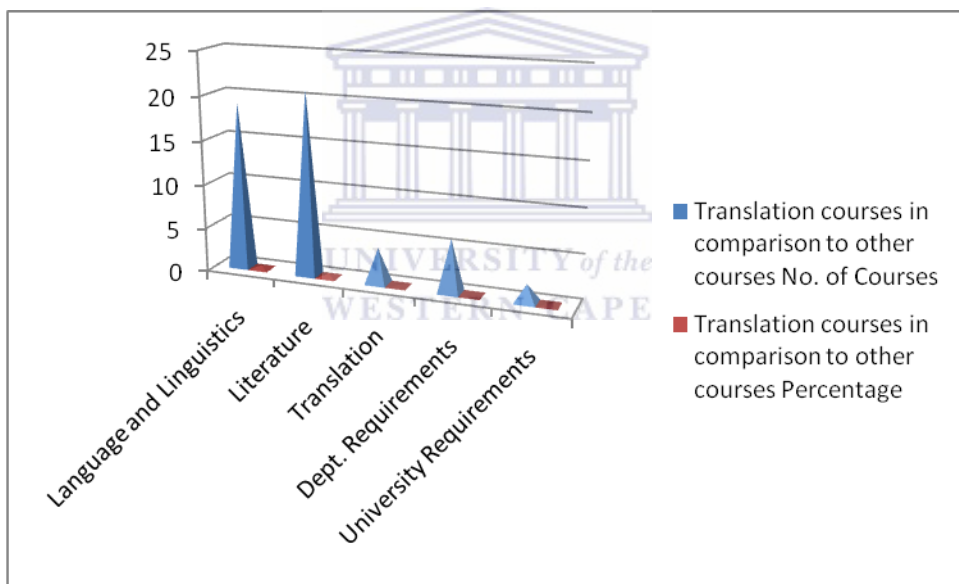


Figure 6.13

Besides, the NTs in their retrospective reports reiterated the same view. This means that the programme requires revision and urgent improvements. The same result was found in Syrian

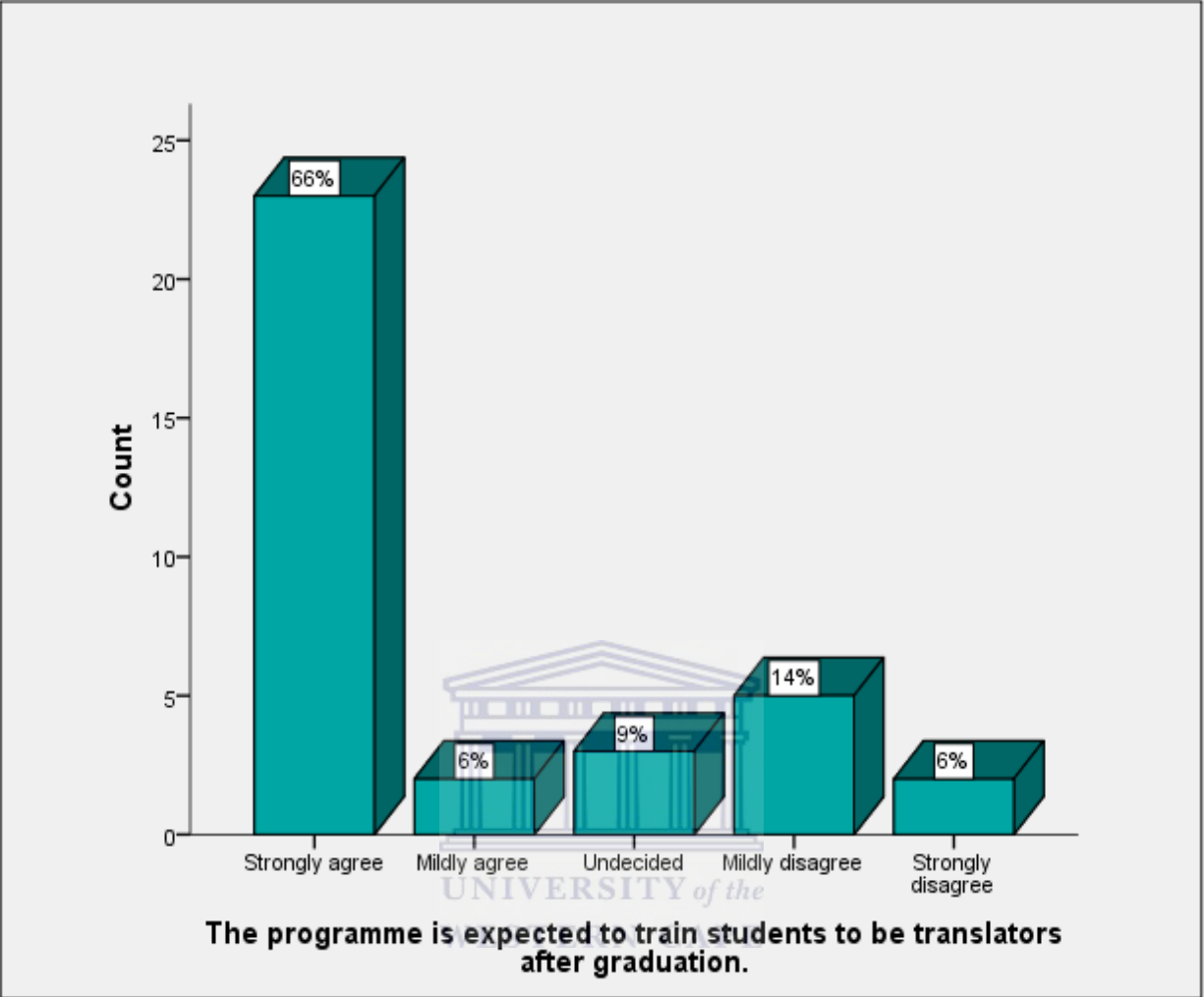
universities (Shaheen 1997), Egyptian universities (Gabr 2002), Moroccan universities (Alaoui 2008), Palestinian universities (Atawneh and Alaqra 2009) as well as Saudi universities (Ghazalah 2004).

In general, Syllabi offered at Yemeni and Arab universities are criticized for being stuffed courses full of literature, education, and more recently with theoretical linguistics courses (Kharma 1983:225). A cursory glance at the current syllabus offered at the Department of English Language and Translation at Taiz University shows that translation courses constitute 7.69% (see Appendix 7). Literature courses, on the other hand, constitute 40.38 % and non-translation oriented linguistics courses 36.53 %. The following graph shows the distribution of the courses in the current programme.



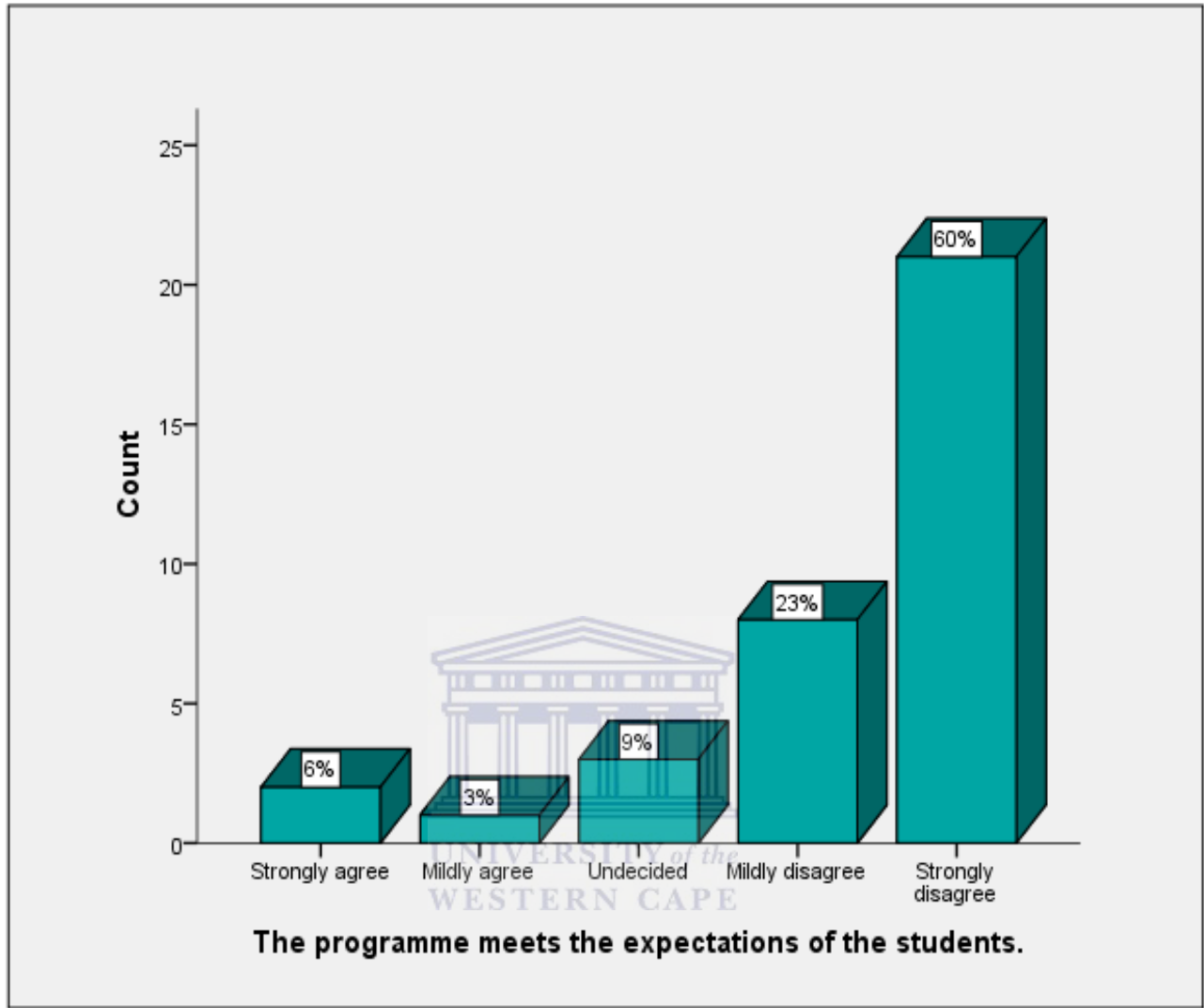
**Figure 6.14**

This is in contradiction of the general objective of translation teaching and the proclaimed policy of these departments. While 71.4% of the participants agreed that the programme is expected to train them to be translators after graduation, 20% disagreed and 8.6% did not answer. This can be graphically illustrated as follows:



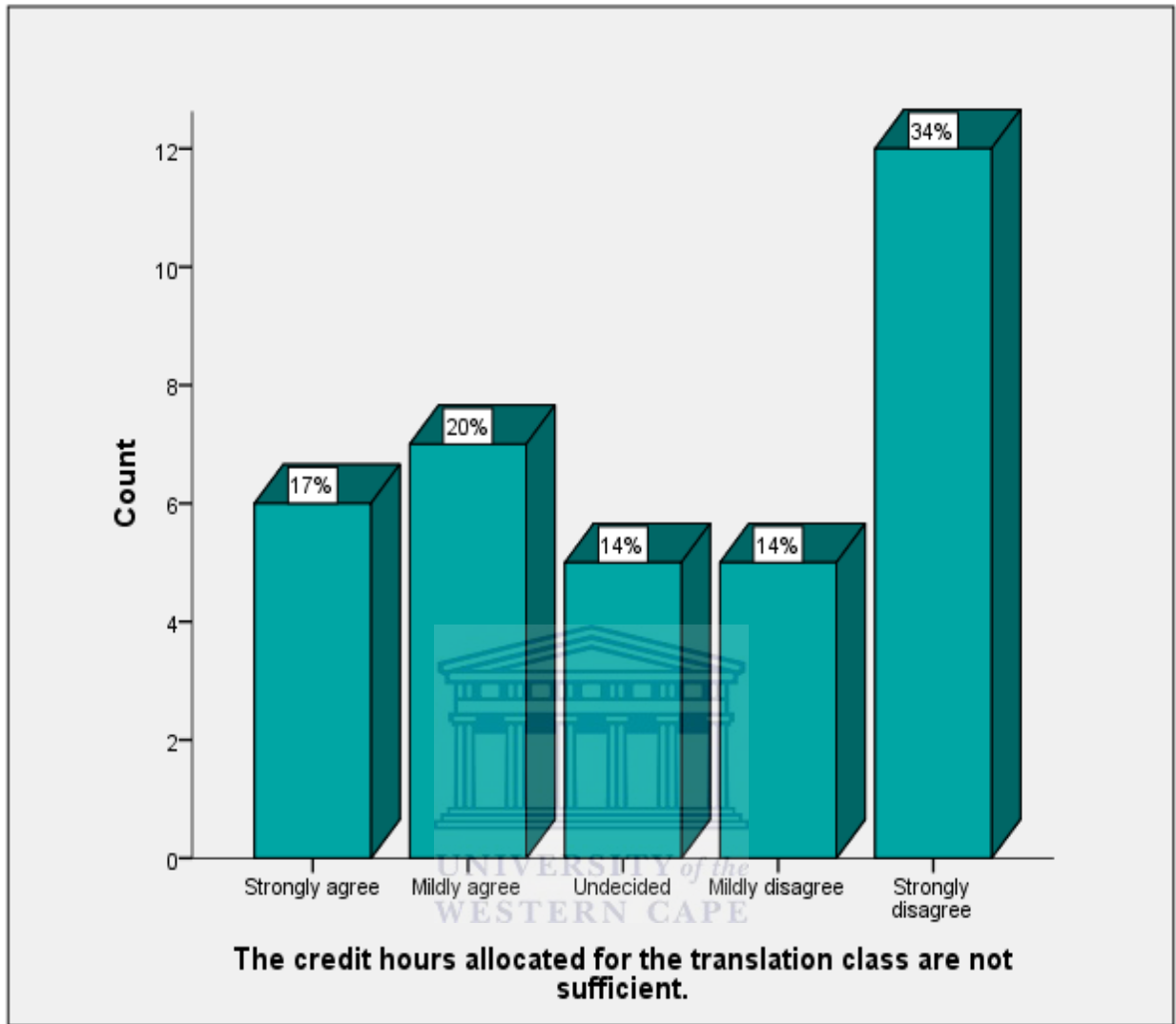
**Figure 6.15**

Unfortunately, as the following graph shows, 82.6% of the participants believed that it did not meet their expectations as opposed to 8.6% who disagreed.



**Figure 6.16**

Although the Department offers four translation courses in the second, third, and fourth years which are taught once a week for three hours, 37.1% of the respondents agreed that the time allocated for translation classes is insufficient, 48.6% disagreed, while 14.3% remained undecided. This finding can be represented statistically in the following graph:

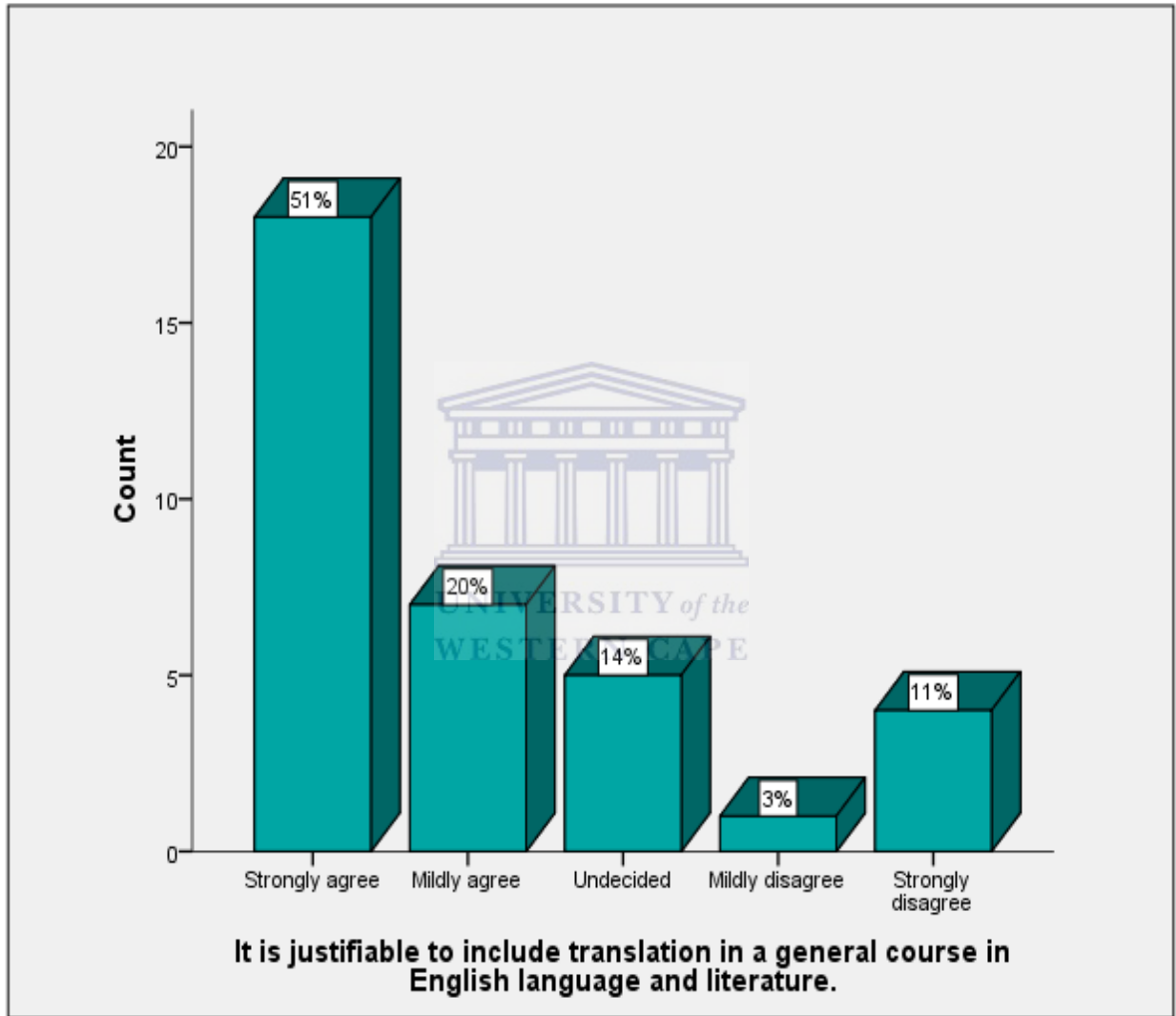


**Figure 6.17**

The researcher's observation, on the other hand, has shown that the time allocated is not enough. The three-credit-hour course which is offered over 14 weeks in the semester is insufficient to train students to become competent translators. Students feel they are overburdened with a lot of modules and this is perhaps the main reason for their disagreement. A weekly three-hour translation course can be enough if other courses in the programme (e.g. discourse analysis) are used to target translation activity. Hence, the addition of more credit hours and a number of translation and translation-oriented language modules may help promote the translation competencies of the student translators.



In this sense, translation can be successfully taught within the existing current language or other departments. In response to the statement that it is justifiable to include translation in a general course in English language and literature, 71.4% agreed, only 14.3% disagreed, and 14.3% remained undecided. The following graph shows this finding.

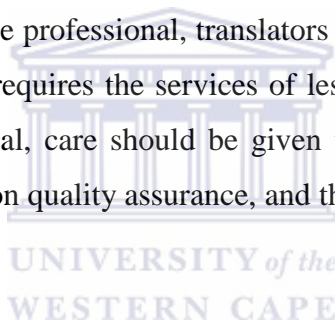


**Figure 6.18**

The majority of respondents, then, agreed that translation can form part of the English language and literature programmes as well as the other equivalent language departments. This conclusion is in line with the observation of several studies conducted in the Arab World and elsewhere. According to these studies, teaching translation in such departments can be useful for two

practical reasons. Firstly, many graduates of these departments may enter professions requiring some basic knowledge of translation. Secondly, language students may also engage in other jobs, such as translating, rather than remain in an occupation in direct harmony with their original field of specialization (Malmkjær 1998; Viennne 1998; Klein-Bradley and Franklin 1998 and Phu 2005). Beaugrande (2000)<sup>2</sup> concurs with this view. Among the five ways of translation training he suggests, establishing general-purpose translation courses within existing language departments “the least expensive and most gradual, allowing for translation to be introduced at multiple points without incisive organisational or administrative changes. Also, such courses are already in the curriculum of some departments, at least planned if not implemented”.

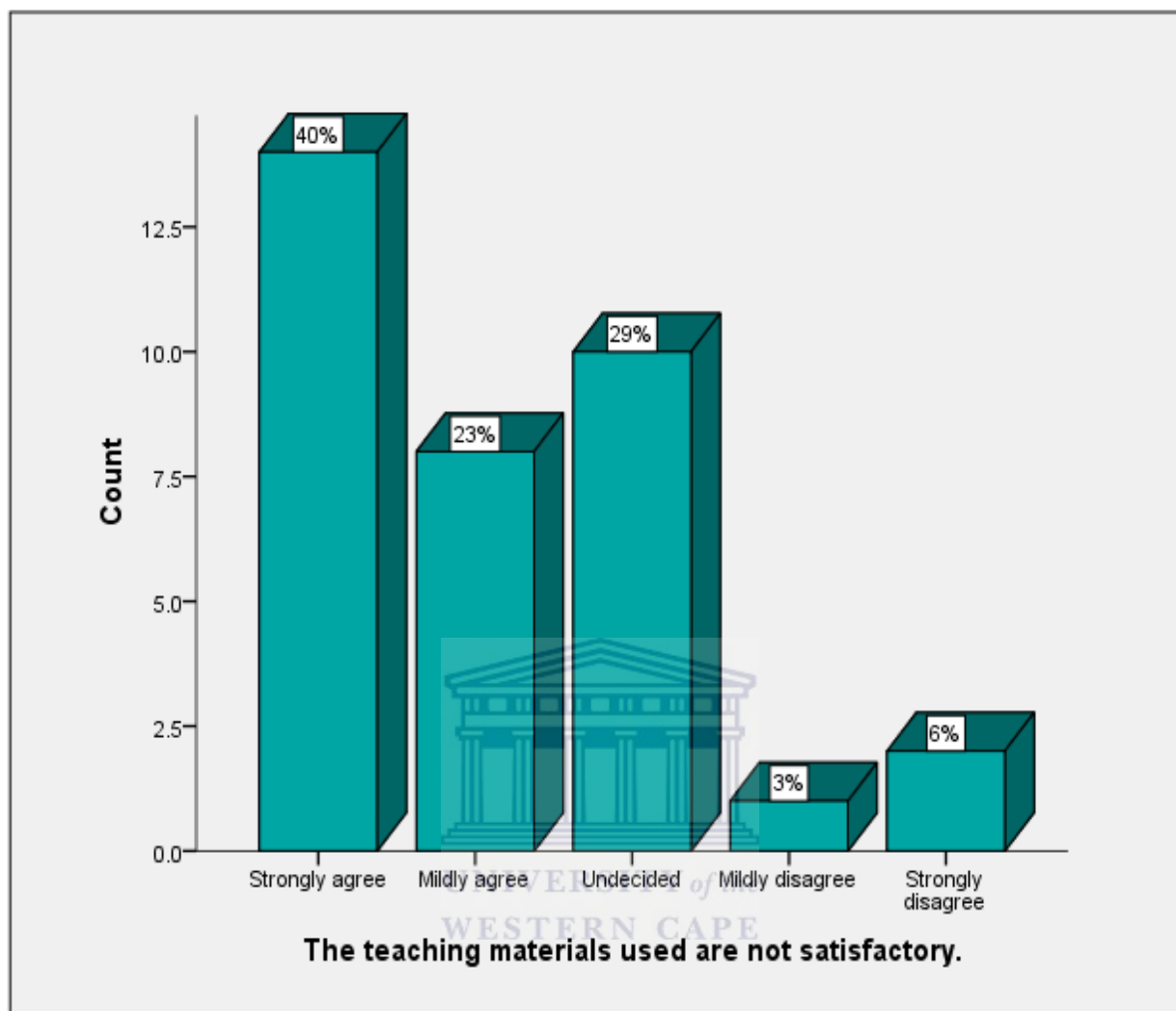
This is applicable to the current situation of translation training at a considerable number of Yemeni and Arab universities. But there remains a lot to be done before these departments are able to produce competent, let alone professional, translators who can energetically participate in the wider market till it no longer requires the services of less-qualified ones (Preložníková and Toft 2004:95). To achieve this goal, care should be given to the syllabus, teaching materials, methodology of teaching, translation quality assurance, and the utilization of linguistic courses in the training of the translators.



A cursory look at the translation syllabi in the English departments at Arab universities shows the ad hoc nature of these materials. The Department of English language and Translation at Taiz University is no exception. The course content is selected by the teacher based on the ‘everything-goes’ philosophy. In response to the statement that teaching materials are not satisfactory, 62.9% agreed, 8.6% disagreed, and 28.6% were doubtful. This result can be graphically shown below.

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<sup>2</sup><http://www.beaugrande.com/Translation%20in%20the%20UniversityS.htm>



**Figure 6.19**

This shows that STs are dissatisfied with the teaching materials. Unfortunately, most of the content is derived from commercial textbooks such as *الأسلوب and الترجمة أصولها و مبادئها و تطبيقاتها*<sup>3</sup> and *الصحيح في الترجمة*<sup>4</sup>. Ghazalah (2004:222) directs severe criticism at these books. The former, according to him, has “seriously harmful translations, bad grammar and strange translations of English grammatical terms into Arabic, as well as loose, inapplicable, and imprecise theoretical comments”. Although the title indicates that the book deals with the methodology and principles of translation, this is not the case. The latter is a collection of decontextualized translations of

<sup>3</sup>Translation: Foundations, Principles and Applications

<sup>4</sup>The Correct Style in Translation

sentences. Such textbooks are sometimes supplemented by randomly selected texts based on nothing but the taste of the instructors.

In addition, the course contents do not introduce student translators to translation theory and do not equip them with strategies to solve problems. Consider, for instance, the content of *Translation 2* currently taught at Taiz University. Although the objective of the translation module is “giving students, with the help of suitable examples, a theoretical understanding and also some practical experience of the problems and principles of translating a text from Arabic into English and from English into Arabic” (The Department Booklet, 2008), the content is not in line with the objective. Apart from the basic concepts of language, communication, translation, and translator, the handout does not pay any attention to the theoretical aspects of translation. It seems as if translation is a practical activity that needs some dictionaries and no theoretical grounding. The second chapter deals with the use of two types of dictionaries and general and linguistic analysis of texts. The chapter teaches the students to analyze the texts on the basis of three criteria: words, sentences and style type. All other units deal with texts that students are required to translate at home some of which will appear in the mid-term and final exams.



The researcher’s observation as well as the analysis of the teaching materials have also shown that text-types and genre conventions are not introduced to the students. Besides, 80% of the STs agreed with this observation and only 2.9% disagreed. This clearly shows that words and sentences, rather than texts are widely used as units of translation and thus it gives the students the impression that translation is just a code-switching of lexical and grammatical structures in the source language with their counterparts in the target language. Thus, the choice of materials should reflect that translation is a textual process, even if for pedagogical reasons the teacher has to start with smaller linguistic units such as words, phrases, and sentences.

Instead of reliance on the commercial textbooks mentioned earlier, some Yemeni universities have started to introduce a few problem-solution based textbooks. One of these works, Ghazalah’s (2006) *Translation as Problems and Solutions* is of special significance. The course, which has been piloted at some Arab Universities, systematically and gradually tackles the

grammatical, lexical, stylistic and phonological problems experienced by university students and trainee translators in English-Arabic translation. However, the weakness of the course is that it undermines theoretical presuppositions on the pretext that:

The theory is a dress which is to be worn by the SL translated word, expression, sentence or text, as well as by the TL translation. Practice has proved this to be unacceptable and impractical, because this dress may suit a text, but may not suit another of the same type. Also, there is the danger of making, or thinking of a text in terms of the presupposed theory so that a poor, wrongly directed translation can be the result. Above all, theories of translation have undergone, and are still undergoing considerable changes, and at times complete changes (Ghazalah 2006:26-27).

In fact, poor translation may result from the lack of coordination between theory and practice, rather than from reliance on theory. It is also generally accepted that a theory may not be applicable to all types of texts and may not remain valid for a long time. Many theories in different spheres of science have been refuted, but this is not an excuse to avoid the application of theories in teaching materials. Theories of translation, if well-coordinated, can provide student translators and translators with a range of strategies and solutions to choose from when they encounter problems. Another limitation of the course is that it neglects the pragmatic and textual problems that are likely to impede communication. Besides, the focus of the book is on problems encountered by students while translating from English into Arabic and thus the other side of the coin (i.e., translating from English-Arabic) needs to be investigated. In fact, student translators, novice translators and even professional translators encounter more serious problems while translating from their mother tongues into a foreign language.

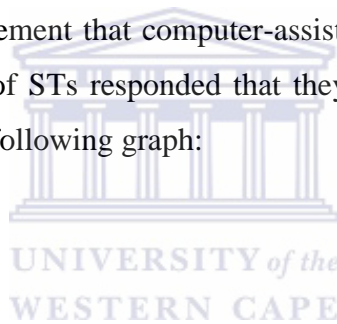
Similarly, modules 3 and 4 focus on the ability to translate literary essays, political speeches, newspapers editorials, technical texts (i.e., contracts, insurance policies, legal notices, scientific laws, bills and invoices, etc.) but the content of the materials is more focused on decontextualized proverbial and idiomatic statements and the best available literary texts. The materials cannot, therefore, be described as text-based or genre-based materials as the researcher has said above. If student translators are expected to become skilled translators, then the texts

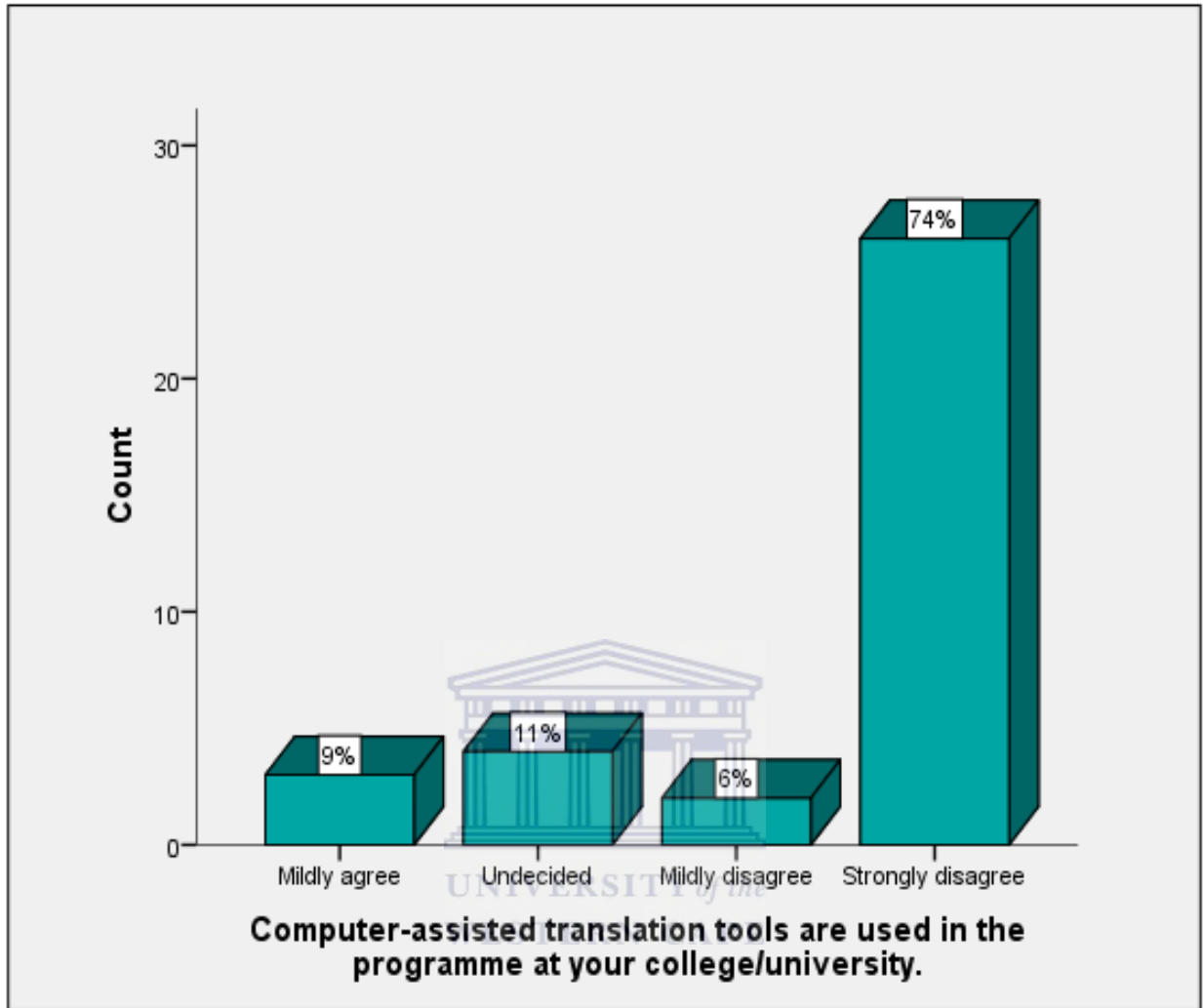
introduced in the materials should represent several text-types and genres and the problems contained in them should be introduced to students on a top-bottom basis along with suggested strategies to enable the would-be translators to overcome them. Translation, after all, is a problem-solving process in which translators encounter various problems and use a set of tools and resources to solve them (Levý 1967; Reiß 2000; Varantola 2003). To achieve this goal at this advanced stage of training, the students should be introduced to SFG-oriented approaches to translation. In the view of the present researcher, linguistics, in general and SFG in particular should form part of the training of translators. SFG can be very useful to the theory and practice of translation. The theory of equivalence, for instance, can be tackled more scientifically through SFG as stated in chapter two. SFG can be adopted as “an instrument of text analysis and of the production of a new text in the TL” (Manfredi 2008:35). Unfortunately, at Yemeni universities SFG is marginalized in linguistic modules, let alone translation modules. The current teaching materials do not attract the attention of the STs to linguistic theories, which “have a great deal to offer to the budding discipline of translation studies” (Baker 1992:4). To overcome this dilemma, the teaching materials should be based on modern linguistic theories and SFG should be the driving force behind them. It would be more revealing to adopt a register-oriented approach to translation training like the one followed in the widespread Routledge series of *Thinking Translation*. It would also be very useful to adopt a text-typology approach to translation because different text type “PLACE DIFFERENT SETS OF DEMANDS ON THE TRANSLATOR, WITH CERTAIN TYPES BEING OBVIOUSLY MORE DEMANDING THAN OTHERS” (Hatim 1997:13, **emphasis in the original**).

The researcher also believes that improving the translation courses is only part of the solution. Student translators should also be introduced to neighbouring and cognate disciplines to translation studies such as contrastive linguistics, corpus linguistics, discourse analysis, intercultural studies, etc. Unfortunately, as rightly stated by Chesterman (1998:6): “Although these are neighbouring disciplines, it nevertheless often appears that theoretical developments in one field are overlooked in the other, and that both would benefit from each other’s insights”. Although Chesterman refers to contrastive linguistics in this context, the statement is also true of other disciplines at least in the Yemeni and Arab universities. The syllabus as shown above is abound with literature, language skills and requirement courses, which, if some of them were

modified to target translation, they would guarantee the graduation of competent translators. For example, in the initial stage of training, there are 4 courses in Spoken English, 4 in Reading and Comprehension, 4 in writing, and 4 in English Grammar . However, there is not a single course in translation-oriented language learning that differs from general-purpose language courses “insofar as it aims to improve student’s mastery of English as a foreign language is to be seen not only as an end in itself, but also as a means to a further end, namely that of helping students to become better translators” (Cripps 2004:11). A course in contrastive linguistics that tackles the differences at the lexico-grammatical, semantic, as well as textual levels between the two languages is also absent from the syllabus.

Moreover, the syllabus completely ignores the developments taking place in the field of translation and language technology such as Corpus linguistics and Computer-assisted translation. In response to the statement that computer-assisted translation tools are used in the class, an overwhelming majority of STs responded that they are not familiar with them. Their responses can be illustrated in the following graph:





**Figure 6.20**

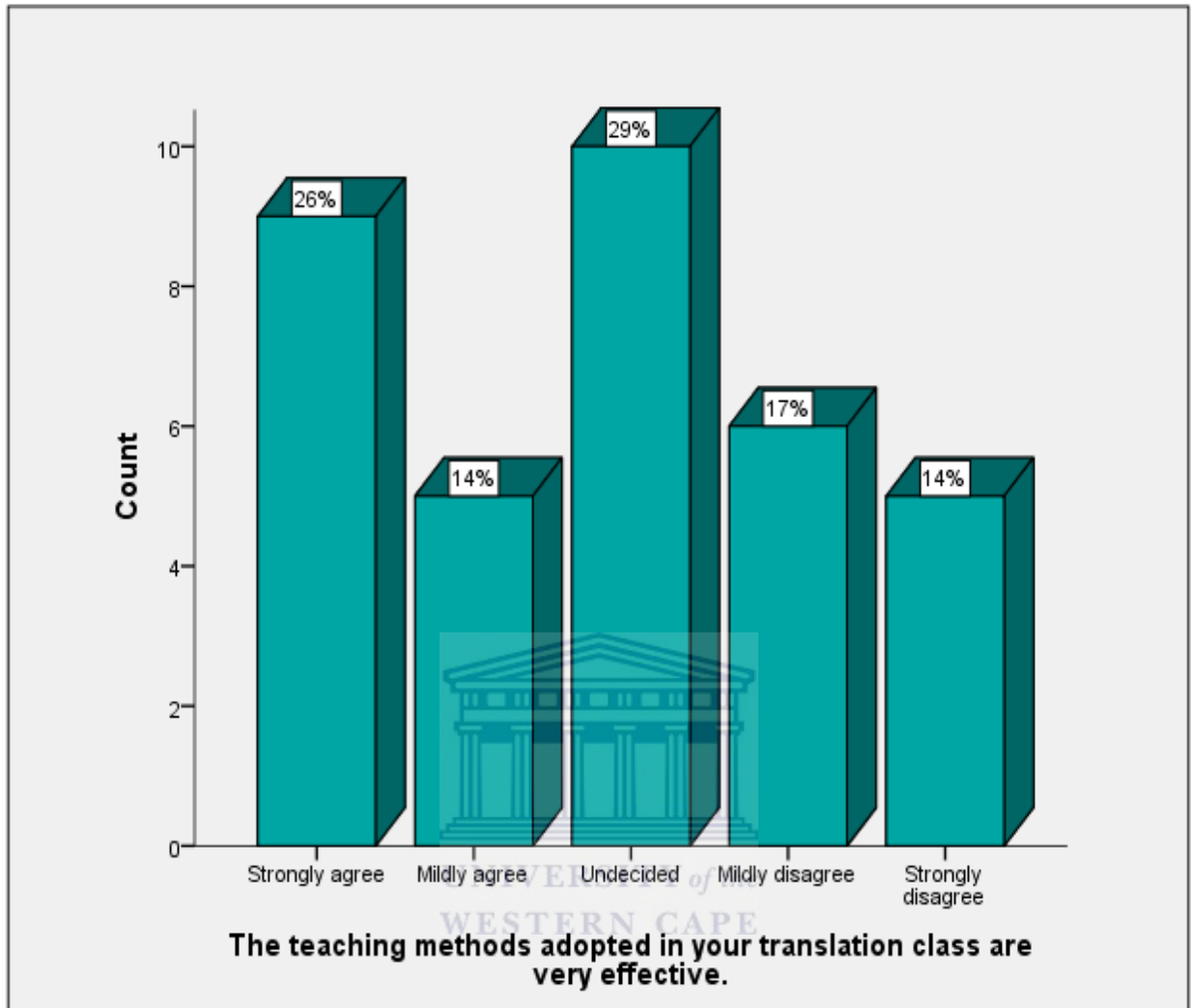
Even worse, the Department of English at Taiz University, unlike similar departments at other Yemeni and Middle Eastern universities, does not offer a single course in computer literacy aimed to develop the student translators' basic computer skills. As a result, the STs leave the university as computer illiterates.

It goes without saying that despite its shortcoming, the syllabus is not fully responsible for the dissatisfactory performance of the STs and NTs. Other interlocking aspects should be reformed too. The researcher concurs with Atawneh and Alaqra (2009:22) that "translation problems need careful consideration from teachers and educators at the level of materials, methodology of teaching and qualifications of teachers". A good syllabus in the absence of a qualified teacher



and an effective teaching methodology may not lead to good training. A Survey of the qualifications of translation teachers at the various faculties at Taiz University has shown that none of them had a degree or training in translation. Even the post-graduate programmes are run and taught by professors in Applied Linguistics or linguistic areas. This does not mean that Applied Linguistics professors are not qualified to teach translation courses as some would interpret it. In fact, the field of translation studies is abound with scholars who are based in cognate departments such as Linguistics (e.g. Catford, Bell, Newmark, Hatim and Mason) and Literature (e.g. Nida and Bassnett). Thus, in the Arab context, teachers based in cognate departments can teach translation courses if they have “language and translation skills, good knowledge of Arabic language, and long experience of teaching translation and/or translating” (Ghazalah 2004:223). However, not all teachers meet these conditions and the attitude of some of them towards translation is very discouraging. A teacher in the Department of English Language and Translation told the researcher that some teachers rush to teach translation courses as they are not time-consuming; they do not need a lot of preparation and they require minimum effort in the classroom.

As for the methodology of teaching, STs showed their dissatisfaction with the methodology. 40% of the participants agreed that the methods adopted in the class were ineffective, while 31.4% disagreed. The STs responses are shown below:



**Figure 6.21**

In other words, the participants tend to agree. This means that participants are not pleased with the current methods of teaching.

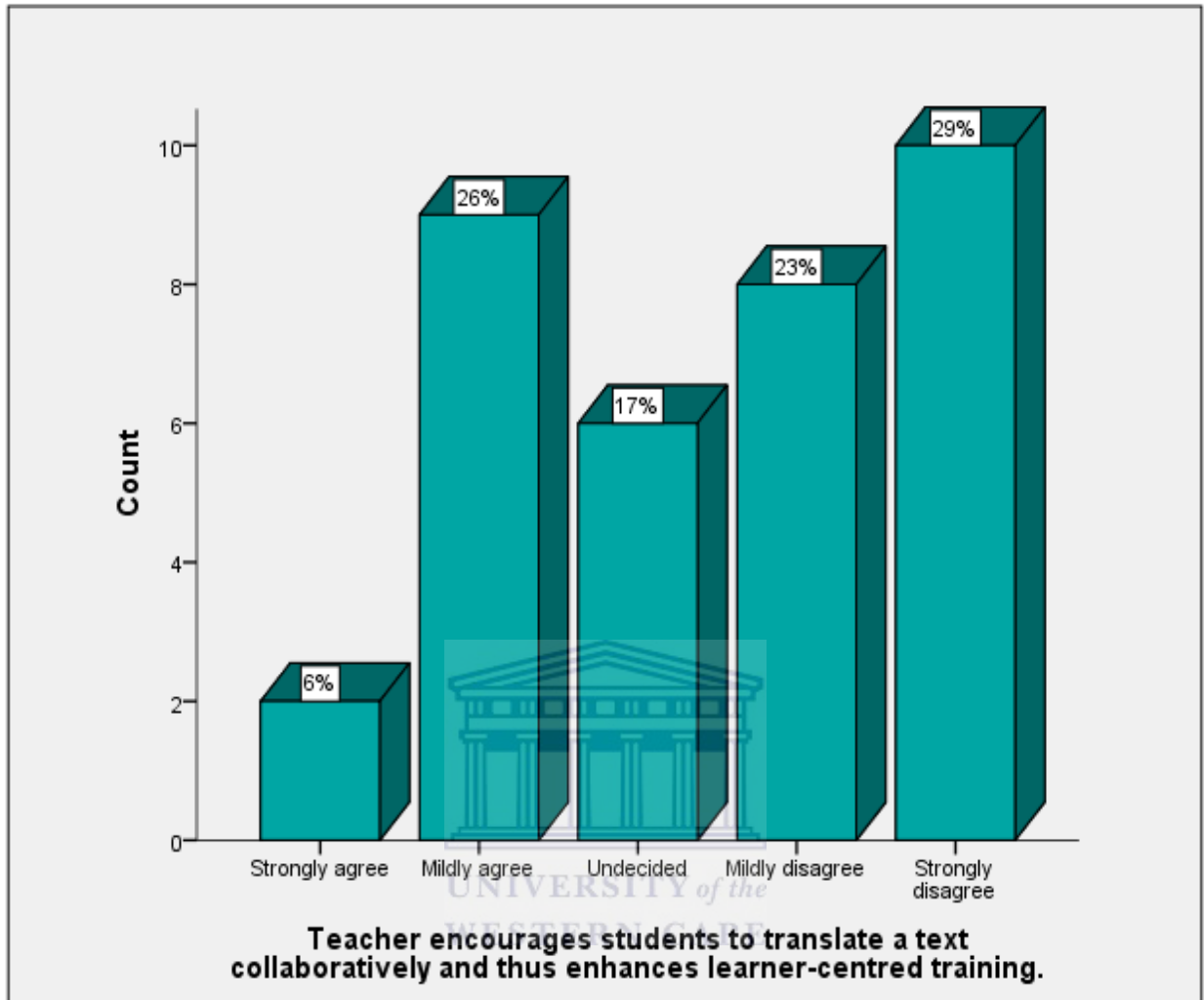
The researcher's classroom observation has also shown that the methodology used is very traditional and it does not help students to develop their translation competence. What House (1981:7-8) said is very applicable to the translation teaching situation at Taiz University:

The teacher of the course ... passes out a text (the reason for the selection of this text is usually not explained ...). This text is full of traps, which means that the teachers do not set out to train students in the complex and difficult art of translation, but to snare at them

and lead them into error. The text is then prepared ... for the following sessions and the whole group goes through the text sentence by sentence, with each sentence being read by a different student. The instructor asks for alternative translation solutions, corrects the suggested version and finally presents the sentence in its final “correct” form ... This procedure is naturally very frustrating for the students.

This approach to teaching translation is called by Davies (2004:3) the “read and translate” and she states that it is probably as obsolete and unproductive as the traditional grammar-translation method used in foreign language teaching.

The researcher’s observation has also shown that the teacher is the boss in the class and the source of all information. Student translators do not actively participate in the training process and they do not interact with each other in the classroom. Apart from the read and translate sessions, student translators are not involved in activities, tasks or projects that facilitate the mastery of the three-step translation process identified by Hatim and Mason (1990:21): comprehension of the source text, transfer of the meaning, and assessment of the target text. This observation is supported by STs of whom 51.5% disagreed that the teacher encourages collaborative participation, 31.4% agreed and 17.1% remained undecided.



**Figure 6.22**

Thus, the qualifications of teachers and methodology do matter. A translation teacher’s role in the class is not that of a passive lecturer or “the guardian of translator truth-keeper of correct translation” (Kiraly 1995:99). Only when he adopts other roles (i.e., a guide, a counselor, evaluator, a facilitator, and a motivator) can he help students to cross the six stepping stones suggested by (Davies 2004:37): “awareness-raising, exposure to translation problems and solutions, justifications of choices, producing a carefully rendered final product and developing a self-concept as translators in the students”.

In brief, teaching translation at Yemeni universities in general and Taiz University in particular is still in its formative years. The entire programme, including the number of courses, the credit

hours, the syllabus, the methodology, and the qualifications of teachers need to be reviewed. This finding is in line with critical voices of the current status of translation teaching at Arab universities from the Ocean to the Gulf. (see Shaheen 1997; Gabr 2002; Atawneh and Alaqra 2009; Ghazalah 2004).

## **6.4 Conclusion**

Chapter six has analyzed the questionnaires answered by the STs, the TAPs and the retrospective reports of the NTs and the analysis of the current translation programme at Taiz University to identify the causes of the problems and to yield confirming data to those obtained from the elicitation translation tasks. The questionnaire demonstrated that the main reasons for translation errors by STs relate to linguistic and cultural differences between the two languages, the reliance on the dictionary rather than the meaning in use of lexical items, the differences in the cohesion and coherence systems of Arabic and English, the negligence of the role of context in translation as well as their unfamiliarity with text-typologies and genre conventions. The TAPs of the NTs and retrospective interviews conducted after the think-aloud tasks have clearly shown that the previous causes contribute to translation problems at the ideational, interpersonal and textual aspects. Moreover, the TAPs have also shown that the NTs follow a bottom-up approach in translation and come close to the source text translating it literally. This approach is very damaging.

STs and NTs have also attributed their insufficiency in the translation competencies to the inadequacy of the translation programme at the Yemeni Universities. Based on their responses, the researcher's observation and the analysis of the current translation materials, it has been found that the programme is inadequate and it needs urgent review and improvements. Syllabi must keep abreast with the latest theoretical and practical development in the discipline of translation as well as neighboring disciplines such as contrastive linguistics, text-analysis, discourse analysis, corpus linguistics and the like. Translation should be approached as a problem-solving activity and STs should be acquainted with different strategies to solve such problems whenever they arise.

## Chapter Seven

### Intra-textual and Extra-textual Problems in Published Arabic-English Translations

#### 7.0 Introduction

This chapter traces the ideational, interpersonal, textual, and extratextual problems STs and NTs have experienced (see chapter five) in a number of published translated texts carried out by more experienced translators. An Arabic novel, a tourist brochure, an editorial, and two academic abstracts are analyzed to determine whether the problems encountered by STs and NTs reoccur in the case of the translators of these texts (Ts). Thus, the analysis of these published texts serves as a triangulation tool to confirm data. At the ideational level, the chapter examines whether the problems of transitivity (i.e., the participant, process, and circumstance) and the denotative and connotative lexical problems are also found in the translations under investigation. At the interpersonal metafunction, the chapter deals with the problems of formality and communicative functions. At the textual metafunction, the chapter focuses on the cohesion and coherence related problems. In fact, ideational problems receive more attention in the analysis because the ideational metafunction is typically considered to carry the highest value simply because translation equivalence is often defined in ideational terms, to such a degree that, if a TT does not match the ST from an ideational perspective, it is not even considered a translation (Halliday 2001:16; Manfredi 2008:42; Setiajid 2006:4).

The extra-linguistic problems of register and genre are also dealt with in the chapter. The researcher argues that these problems are likely to occur even in the translations of more experienced translators because the three metafunctions are achieved differently in the two languages.

## **7.1 Problems of Translation at the Ideational Metafunction**

As stated in chapter five, the **ideational** metafunction is concerned with ‘ideation’. It is concerned with how language captures reality and our experience of the world (Halliday 1994). Under the ideational metafunctions, the lexico-grammatical and the pragmatic problems the Ts of the published translations (Ts) have experienced are discussed. The Ts have encountered several problems at the ideational metafunction as follows:

### **7.1.1 Transitivity Problems**

According to Matthiessen and Halliday (1997:13), one of the major grammatical systems of the ideational metafunction “is TRANSITIVITY, the resource for construing our experience the flux of ‘goings-on’, as structural configurations; each consisting of a process, the participants involved in the process, and circumstances attendant on it”. Thus, this section deals with the problems the Ts have faced while translating these three elements of transitivity. It should be noted, however, that some of the transitivity problems may not greatly affect the ideational meaning but this does not mean that they should be neglected in translation. In SFG, a clause is a mixture of syntactic and semantic structure (Halliday 1994; Halliday and Matthiessen 2004) and both should be taken into account. In the context of translation, Halliday argues that although equivalence at the metafunction level should be sought, stratification as well as rank equivalence should not be ignored at all. Most of the problems discussed in this section can be regarded as rank and stratification problems.

Like STs and NTs, the Ts have encountered several transitivity problems in translating the participant, the process, and the circumstance of a clause.

#### **7.1.1.1 Problems in Translating the Participant of Clause**

While translating the participant, which can be a person, a place or an object and is realized in the grammar of a clause by a nominal group (Butt et al. 2000:52) the Ts have

faced several problems in translating the nominal head, its premodification(s) or postmodification(s) as is obvious from the following examples:

### 7.1.1.1(a) Premodification Problems

At the below-the-clause level of analysis, deictics in general and articles (i.e., the demonstrative and the non-specific pointers) in particular have posed several problems to the Ts. The three different problems the STs and NTs (see chapter five) have faced are also found in the published translations as the following examples show:

#### 7.1.1.1(a.i) Overuse of Articles

The Ts have sometimes overused articles, as is clear from the following examples<sup>1</sup>:

(1a) has been translated as (1b) but (1c) is more appropriate.

1a *wa za<sup>c</sup>ama al-mujrimūn wa tujjār al-mukhaddirāt*  
'and claimed the criminals and dealers of the drugs  
*wa l-luṣūṣ...* (1:188:12-13)  
and the thieves...'

1b *The* criminals, drug-dealers and thieves claimed that ... (1:128:31)

1c Criminals, drug dealers, and thieves claimed that...

The use of *the* in this context suggests definitability and uniqueness of the head. However, the use of the Arabic *al* in (1a) is generic. That is, the clause refers to an unlimited state. It can therefore be naturally interpreted generically as (1c). The use of *the* in (1b) makes the clause non-generic and thus leads to a change of the existential presupposition the addressees are expected to be able to identify. Another example is given in (2a), which has been translated as (2b) but (2c) is more apt.

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<sup>1</sup>In each case of the quoted expression the second number in the bracket indicates the text's page and the third refers to the line(s) in that text. In each case, a gloss is given followed by the translation given in published text and then by the alternative given by the researcher. The first number, however, refers to the text's number. That is, 1 refers to the novel, 2 to the tourist brochure, 3 to the editorial and 4a and 4b to the two academic abstracts.

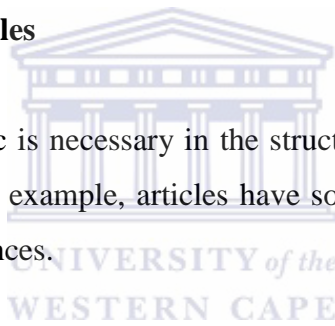


- 2a *kānat muntaja<sup>c</sup> siyāhī wa mutanazzah hādi<sup>o</sup> tatadaffaq fīhi al-anhār*  
 Was resort tourist and promenade quiet pour in it the rivers  
*al-mūnḥadirah min akhādīd al-jibāl.* (2:3-4:13-14)  
 the falling from ridges the mountain.
- 2b It was a tourist resort and a serene promenade, where *the* rivers were flowing in it...  
 (2:3:20-22)
- 2c It was a tourist resort and a quiet promenade in which rivers falling from the  
 mountain ridges were flowing...

Here again, the use of the demonstrative deictic *the* is unnecessary in (2b) because it is a general remark about rivers.

#### 7.1.1.1(a.ii) Underuse of Articles

Sometimes, the use of a deictic is necessary in the structure of the clause but they have been underused by the Ts. For example, articles have sometimes been underused in the translated texts in several instances.



(3a) has been translated as (3b) but (3c) is more correct.

- 3a... *tawfīr maqarr ra'īsī wa kādir mu'ahhal ...* (3:1:8)  
 Making available office main and cadre qualified
- 3b This is by erecting a headquarter and recruiting well qualified cadre. (3:1:12-13)
- 3c... recruiting *a* well-qualified cadre.

The articles *a*, which should precede the modifier preceding the noun head has been inappropriately underused in (3b).

Another example is given below. (4a) has been translated as (4b) but (4c) is more apt.

4a... *laqad mazziqa jasadahā khanjar majnūn* (1:226:16)  
'particle torn her body dagger mad'

4b...her body has been torn by mad dagger. (1:156:8-9)

4c...her body has been madly torn by *a* dagger.

In (4b), 'by mad dagger' cannot be equated with fixed expressions or frames such as 'by bicycle', 'by taxi', etc. where the article can be left out. In other words, 'dagger' does not belong to the category of restricted non-referential nouns that permits the deletion of the article.

### 7.1.1.1(a.iii) Wrong Use of Articles

In other cases, the article has been wrongly used as the following instances shows:

(5a) has been translated as (5b) but (5c) is more accurate.

5a... *ṣadāqah .. mu'āsharah .. 'alāqah min naw' mā bayna*  
'friendship intimacy relationship from the kind particular between  
*rajul wa imra'ah turīduh* (1:80:6-7)  
a man and a woman wants him'

5b... Friendship, *an* intimacy, a kind of *a* relationship between a man and a woman who wants him. (1:56:3-4)

5c...Friendship, intimacy, a kind of relationship between a man and a woman who wants him.

*Intimacy* is an abstract noun and does not need the non-specific pointer *a* as a determiner. Furthermore, 'kind of' belongs to the category of special modifiers called **determiners** or **markers** that may appear in front of a nominal group and thus requires no article.

Likewise, (6a) has been translated as (6b) but (6c) is more accurate.

6a *aṣḥaba* ‘*amālī* ‘*ibādah* (1:106:7)

‘become my job worship’

6b My job has become *a* worship. (1:73:23)

6c My job has become *an* act of worship.

*Worship* is uncountable, because it would not make sense to speak of having five or six worships, even though a practicing Muslim or Christian will need a lot of worship to obey God. Therefore, it is more appropriate to say ‘an act of worship’ rather than ‘a worship’ in English.

Another example is given in (7b).

7a *Fī* ‘*aṣr* *al-dawlah* *al-Ṣulayhiyyah* *allatī* *assasahā* *awwal* *man*

In era the state the Ṣulayḥid which founded it first who

*wahḥada* *l-Yaman*. (2:3:10)

united the Yemen

7b In the era of the Ṣulayḥid dynasty... who was the first one who united *the* Yemen. (2:3:17).

7c In the era of the Ṣulayḥid state established by ...who was the first to unite Yemen.

Most proper nouns, including most countries, do not take articles. Thus, the use of *the* before Yemen in (7b) is wrong.

#### 7.1.1.1(b) Problems in Translating Nouns

The head of nominal group which lies at its heart or nucleus is the **THING** element in the nominal group structure (Butt et al. 2000:52). One of the problems that Ts encounter while translating it from Arabic into English is that some nouns are either singular or plural in Arabic but only singular in English, as is clear in the following examples. It is especially true of abstract nouns. Consider, for instance, (8a) which has been translated as (8b) but (8c) is more appropriate.

8a ...*wa hum wali<sup>c</sup>ūn bi l-mādī wa l-buṭūlāt*  
 ‘and they fond of the past and the heroism  
*al-qadīmah* (1:62:12)  
 the old’

8b... and they’re fond of the past and old *heroisms*. (1:45:40)

8c... and they are fond of the past and old *heroism*.

*Heroism* denotes an abstract concept, which is non-countable in its primary sense. Although ‘heroism’ may have a secondary count sense denoting an event which constitutes an instance of the abstract concept, it is inappropriate in this context. Therefore, (8c) is more appropriate in this context. The meaning can also be best rendered had the translator used ‘heroic acts’.

(9a) has been translated as (9b) but (9c) is more accurate.

9a *aṣḥaḥ al-dīn kalimāt mujarradah wa naṣā’ih tulqā* (1:35:17)  
 ‘become the religion words mere and advice given’

9b Religion has become mere words and *advices* given. (1:25:38)

9c Religion has merely become *a word of advice* given to people.

While the word *naṣīḥah* in Arabic is countable and it can be pluralized as *naṣā’ih*, it is not so in English. Thus, *advices* in (9b) is incorrect. The plural in English may be used by positioning the word advice as a complement to nouns like words/pieces. Thus, grammatical differences in number between Arabic and English should be taken into account in translation because they often lead to informational change (Rojo 2009:191).

On the other hand, the Ts have sometimes singularized some nouns while they can be used in the plural as is clear in (10b).

10a *A<sup>c</sup>māl al-tanqīb fī ma<sup>c</sup>bad Awām* (2:i:7)\  
 Works the Excavation in temple Awam

10b *Excavation of Awam Temple.* (2:ii:10)

10c *Excavation works in Awam Temple.*

In this context, the source text describes several excavations taking place in Awam Temple of the ancient Queen of Sheba. Those excavations are carried out by several Italian, French, and German archeological missions. Thus, *excavations* is the equivalent plural of the Arabic *ʿamal al-tanqīb*.

### 7.1.1.1(c) Gender Distinction in Arabic and English

Number and gender are some of the problems that translators encounter during translation. While Arabic distinguishes between masculinity and femininity whatever the noun, animate or inanimate, English inanimate nouns are neither masculine nor feminine; they belong to the neutral gender. According to El-Sheikh (1977:22) in Shunaq (1999:4)

Compared to English, gender plays an extremely important part in the grammar of Arabic. It combines with number to form intricate concord systems which might link together, or set apart the various elements of larger linguistic units such as the phrase or the clause.

For instance, the names of professions are either masculine or feminine in Arabic but not in English. The Ts have faced certain difficulties in translating professional terms which are either masculine or feminine in Arabic but not so in English, as it is obvious from the following example:

(11a) has been translated as (11b) but (11c) is more appropriate.

11a *wa kadhālik ba<sup>ʿ</sup>d al-mumarriḏḏīn wa l-mumarriḏāt* (1:105:3)

‘and also some the male nurses and the female nurses’

11b...together with some *first-aid men, nurses...* (1:72:19-20)

11c...with some *male and female nurses...*

While *nurse* in English belongs to the category of common gender, Arabic has masculine and feminine gender for *nurse*. In (11b), the Ts have rendered *al-mumarridīn* (lit. the male nurses) as ‘first-aid men’. Since the information about gender category is considered to be relevant in (11a), it would be more appropriate to preserve the gender distinction of the source text and translate it as in (11c), where the lexical items ‘male and female’ have been added to specify gender (Rojo 2009:202). Although *nurse* is understood to be feminine in English, it has a masculine counterpart, that is, the male nurse.

#### 7.1.1.1(d) Post-Modification Problems

Post-modification of a nominal group can be defined as the grammatical part that comes after the head and it functions to qualify the thing in more detail (Butt et al. 2000:54). A common problem Arab translators experience while translating post-modification from Arabic into English is the translation of the defining relative clause functioning as an embedded clause as is obvious from the following examples:

UNIVERSITY of the

12 *kānat madīnat Ta'iz lam tūlad ba'd awa kānat tūjad makānahā*  
 Was city Taiz not born yet and was exist its place  
*qaryah ṣaghīrah asfal al-jabal al-shāmikh*  
 a village small below the mountain the lofty  
*tusamma °Adīnah (2:3:11-12)*  
 called °Adinah

12b...the city Taiz was not yet established. However, in its place there were a small village located under the huge *mountain, which was called “Oudainah”*. (2:3:18-20)

12c...Taiz had not established yet. In its place, under the huge mountain, was a small *village (which was) called °Adīnah*.

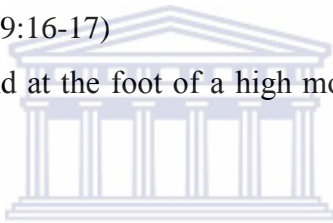
In (12b), the use of the relative embedded clause to qualify ‘the huge mountain’ rather than ‘the small village’ is wrong and it leads to the change of the informational content of the text. (12c) captures the sense of the original better.

Similarly, (13a) represents an instance in which the use of the relative clause in (13c) seems better.

13a *alam tujarribī l-wuqūf ladā aqdām jabal ʿālin hāmatahu*  
 ‘Don’t you try standing at feet mountain high its peak  
*tuʿāniq al-suḥub al-baʿīdah* (1:130:17-18)  
*embraces the clouds far away’*

13b Haven’t you tried to stand at the bottom of a high mountain. *Its height* is embracing the far-away clouds? (1:89:16-17)

13c Haven’t you tried to stand at the foot of a high mountain whose peak touches the clouds far away?



In (13b) the relative clause of the original text has been translated as an independent clause because of which the idea of height (high...height) has been unnecessarily repeated.

Another example showing the inappropriate use of embedded clauses is given in (14a) which has been translated as (14b) whereas (14c) is more acceptable.

14a *Kānat muntajaʿ siyāḥī wa mutanazzah hādiʿ tatadaffaq fīhi*  
 Was promenade tourist and park quiet flows in it  
*al-anhār al-munḥadirah min akhādīd al-jabal wa tarwī*  
 the rivers the falling from the ridges the mountains and irrigate  
*ghābat lī l-rummān* (2:3-4:13-14)  
 forest for the pomegranates

14b It was a tourist resort and a serene promenade, *where the rivers were flowing in it*, falling from the ridges of mountains. It was watering a land of pomegranate...(2:3:20-23).

14c It was a tourist resort and a serene promenade *in which* rivers, falling from the ridges of the mountain, were flowing and watering plantations of pomegranate.

In (14b), there are three embedded clauses but they have been either inappropriately or wrongly rendered. The use of the relative clause ‘where the rivers were flowing in it’ is wrong as *where* cannot be used with the preposition *in*. Thus, it is more apt to say ‘in which’ or to delete the relative pronoun. Similarly, the embedded clause *al-munḥadīrah min akhādīd al-jibāl* in (14a) has not been correctly embedded in the translation and it looks very odd. In other words, ‘falling from the ridges of the mountain and watering fields of pomegranate’ should come after ‘the rivers’ as in (15c).



#### **7.1.1.2 Process Problems**

In the grammar of the English clause, process is realized through a verbal group, which expresses eventness (Butt et al. 2000:55). While translating verbal groups the Ts have faced the following problems:

##### **7.1.1.2(a) Tense Problem**

A translator of Arabic texts into English faces certain problems in identifying the equivalent tense form of an Arabic verb in English. In fact, the most successful translation depends on the function of the Arabic form rather than the form itself. The following examples from the published translations explain some of these difficulties.



### 7.1.1.2(a.i) Wrong Use of the Progressive Aspect with Stative Verbs<sup>2</sup>

The Ts have wrongly used the progressive aspect in different contexts of the translated texts. (15a) has been translated as (15b) but (15c) is grammatically more accurate.

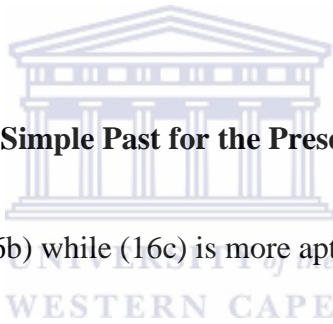
15a *nāzara ʿUmar fa hatafa ʿmādhā arā?* (1:58:12)

Looked Omar then he cried out what I see?

15b Omar looked and cried out, “What am I *seeing*?” (1:55:18)

15c Omar cried out, “What do I *see*?”

*See* is a stative verb encoding “a relatively stable state that persists over time” (Evans and Green, 2006:43) and thus it does not admit the progressive aspect. Thus, (15c) is more appropriate than (15b).



### 7.1.1.2(a.ii) Wrong Use of the Simple Past for the Present Perfect or Vice Versa

(16a) has been translated as (16b) while (16c) is more apt.

16a *Bi- wuṣūl al-raʿīs George Walker Būsh (al-ibn) ilā*

With arriving the president George Waker Bush (the son) to

*l-Bayt al-abyaḍ ka raʿīs li -l-wilāyāt al-muttaḥidah*

the house the white as president for The states the United

*al-Amrīkiyyah lāḥaḥa al-murāqibūn taḥawwulāt fī tawajjuhāt*

the American noticed the observers change in directions

*al-siyāsah al-kharijiyyah al-Amrikyah bi- ṣūrah ʿāmmah wa*

the political the external the American in picture general and

*tijāh al-qaḍiyyah al-Filistīniyyah wa l-buldān al-ʿArabiyyah*

towards the case the Palestinian and the countries the American

*bi- shakl khāṣṣ*

with form particular (4a:35:1-4)

<sup>2</sup>For the list of stative verbs which cannot be used in the progressive aspect see Quirk et al. (1972:96).

- 16b With the president George Walker Bush (Bush Junior) reaching the White House in 2001 as the President of the United States of America, the observers *noticed* the appearance of the changes in the addressing of the external or outside American policy in general, and towards the palastenine case and the Arabian countries, specially. (4a:3:1-6)
- 16c With the arrival of Bush, junior, at the White House as president of the USA, observers *have noticed* a radical change in American foreign policy in general and towards the Palestinian issue and Arab countries in particular.

The observers have noticed the radical change over a period of time and the effects of this change continued during Bush's rule and perhaps the American foreign policy in the Middle East is still going on the same track. Thus, (16c) preserves the tense of the original better. Another example of the inappropriate use of tense is taken from the tourist brochure as is clear in (17b).

- 17a *Fī shumūkh al-jabal wa dhill al-ghamām wa*  
 In loftiness the mountain and the shadow the clouds and  
*wa bahā' l-qamar wa suṭū' al-shams 'āshat qal'at*  
 and shining the moon and rising the sun lived citadel  
*al-Qāhirah al-zāhiyah bi-raw'at fannihā al-makānī* (2:3:5-7)  
 the Qāhirah the unique with marvelousness its artistic the location.

17b...the splendid Al-Qahirah citadel *lived* with its magnificent artistic location. (2:3:5-7)

17c With its strategic and artistic location, the splendid citadel of Al-Qāhirah *has lived*...

The ancient citadel of Al-Qāhirah *has lived and overcome* all difficulties over a thousand years and it is still there standing as a famous historical and military monument. Hence, the present perfect is better than the simple past in this context.

On the other hand, the Ts have sometimes translated the simple past as present perfect as follows:

(18a) has been translated as (18b) but (18c) is more suitable.

18a *alam taqūl bi- l-ams anna °Umar kāna fī ṣaff*  
Didn't you say with yesterday that Omar was in favour of  
*al-jamāhīr al-kādiḥah?* (1:141:18-19)  
the people the proletariat?

18b *Haven't* you said yesterday, that Omar was in the row of the struggling people?  
(1:96:18-19)

18c *Didn't* you say yesterday that °Umar was in favor of the proletariat?

The addressee reported at a specific time in the past, that is, yesterday that °Umar was always in favor of the deprived and the destitute. The simple past, therefore, is more apt in this context than the present perfect.

#### 7.1.1.2(a.iii) Shift of Tense in Projected Clauses

As stated earlier, clauses within the ideational metafunction can be related to one another through the two logico-semantic relations of projection or expansion. The Ts have faced some problems in translating projection whether it is a locution (i.e., something said) or an idea (i.e., something thought). Consider, for instance, the following example:

19a *Fa zanna l-qā'id al-Ayyūbī anna ismahā Ta'iz min*  
Then thought the leader the Ayobian that its name Taiz from  
*ṣadr al-bayt* (2:6:3)  
the beginning the verse

19b He thought that the name of “Oudaina” *is* “Taiz”. (2:5:19)

19c He thought that the name of “°Adīnah” *was* “Taiz”

In (19a), the projection is hypotactic and the verbal group of the projecting clause is past and thus the tense in the projected clause should change accordingly. In other words, the

projecting clause (i.e., he thought) projects a secondary time of speaking into the projected clause (Matthiessen 1996:455-456). Hence, the tense in the projected clause should be in the past or the present perfect as in (19c).

### 7.1.1.2(b) Overuse of Nominalization

The Ts, like STs and NTs have also inappropriately overused nominalization as is clear from (20a), which has been translated as (20b) but (20c) is more suitable in this context.

20a *Wa qad ʿazā al-murāqibūn hādhā al-taḥawwul al-muthīr*  
 And indeed attributed the observers this the change the radical  
*ilā iʿtimād al-raʿīs Būsh al-ibn fī iʿdād*  
 to dependence the president Bush the son in preparing  
*istrātijiyātuh wa tasyīr al-mafāṣil al-raʿisiyyah li*  
 strategies his and running the joints the main for  
*idāratih ʿalā majmūʿah min al-mufakkirīn wa*  
 administration his on group from the thinkers and  
*l-qiyādiyyīn...* (4a:35:7-8)  
 the leaders

20b The observers attribute the excitant changes to the dependence of the President Bush (Junior) to the preparation of his strategies and the leading of the main articulations of his administration, on a group of intellectuals and leaders...(4a:3:10-13).

20c Observers have attributed this radical change to the fact that Bush, junior, has depended on a group of intellectuals and leaders to ensure the smooth functioning of his administration...

Although both English and Arabic tend to use nominalizations in academic abstracts, nominalization occurs significantly less frequently in English and the participant-process relationship remains primary in sentence construction as well as in rhetorical effect in discourse (Maynard 1996:933). The attempt of the Ts to metaphorically render into a

nominal group or phrase what are originally “processes (congruently worded as verbs) and properties (congruently worded as adjectives)” (Halliday 1994:352) makes (20b) sounds unnatural. Hence, (20c) can be more apt in this context.

### 7.1.1.3 Problems in Translating Circumstances

The circumstances are realized in the grammar by prepositional phrases and adverbial groups (Butt et al. 2000:56). The Ts have faced several problems in translating Arabic prepositions into English. Those difficulties can be divided into three categories as follows: (a) overuse, (b) underuse, and (c) wrong use of prepositions.

#### 7.1.1.3(a) Overuse of Prepositions

One of the problems in translation is the overuse of a preposition. Consider, for example, (21a) which has been translated as (21b) but (21c) is more accurate.

21a *madfa<sup>c</sup> ākhar li iblāgh al-ahālī bi-mawā<sup>c</sup>id al-iftār*  
 canon another to tell the natives in times the breakfast  
*wa l-imsāk fī Ramaḍān (2:7:16)*  
 and the abstention in Ramadan

21b...to alarm the people *in* the time of breakfast and fasting in Ramadan. (2:7:12-13)

21c...to tell people the time of starting and breaking fast in Ramadan.

Here, the preposition *in* is overused. The target text does not require an equivalent preposition to the Arabic *bi* in this context.

Another example is given below.

22a *ana a<sup>c</sup>shaku ʿaṣr al-nubuwwah wa mā fīhi min rijāl wa*  
 ‘I like age the prophecy and what in it from men an  
*ṣirā<sup>c</sup> (1:19:5-6)*

conflict'

22b I adore the age of prophecy *with* its men and conflict. (1:15:7-8)

22c I like the age of prophethood, its men and conflict.

Here again, the deletion of *with*, the equivalent of *mā* makes the clause more natural.

### 7.1.1.3(b) Wrong use of Prepositions

(23a) has been translated as (23b), whereas (23c) is more correct.

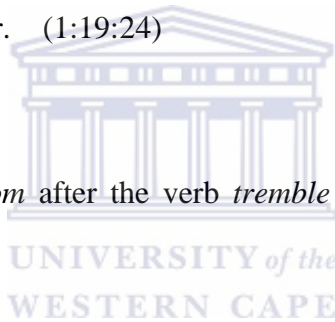
23a *ana artajif min al-khawf* (1:26:7)

I tremble from the fear

23b I was trembling *from* fear. (1:19:24)

23c I was trembling *with* fear.

The use of the preposition *from* after the verb *tremble* is wrong in (24b). 'Trembling with' is more idiomatic.



Similarly, the preposition is wrongly used in (24b).

24a *Basāṭa ḥukmuh min sharqī Ḍafār fī ‘Ummān ḥattā*

He extended his rule from east Dafar in Oman till

*l-Madīnah al-Munawwarah* (2:6:11-12)

the City the Enlightened

24b...he spreaded his rule from the east in Dhofar which is now *within* Omani sovereignty to al-Madinah Al-Munawwarah. (2:6:4-6)

24c...he expanded his rule from Dafar in Oman in the east to al-Madīnah al-Munawwarah.

The use of the preposition *within* is wrong. In English we can say ‘within the Omani boarders’ or ‘under the Omani sovereignty’ but not ‘within its sovereignty’. The use of *in* as in (24c) is more natural in this context.

### 7.1.1.3(c) Underuse of the Preposition

In some cases, the Ts of the texts have underused preposition as the following example shows:

25a...*wa alladhī qutila fī yawm min ayyām Ḥuzayrān*  
 ‘... and who was killed in day from days June  
*al-sawdā’* (1:9:2)  
 the black’

25b...who was killed, one of those black days in June. (1:8:18)

25c...who was killed *on* one of the black days in June.

In (25b), the translation of *fī* in (25a) has been omitted, but in (25b), the preposition *on* is needed. (25c) sounds better than (25b) in this context.

Thus, the Ts, like STs and NTs, have faced several transitivity problems. Although some of these problems do not seem to affect the ideational meaning of the text, they are very important from a systemic perspective. Grammatical constructions or “conventionalized pairings of form and function” (Goldberg 2006:3 in Lin and Peng 2006) “should be introduced in SFG and reflected in the transitivity network” Lin and Peng (2006:331). The researcher concurs with (Piriyasilpa 2009:2) that “the two levels of language (discourse and grammar) are related and work together to create unity as the text unfolds”.

### 7.1.2 Lexical Problems

At the ideational metafunction, the Ts of the texts have also encountered several lexical

problems as follows:

### 7.1.2.1 Inappropriate Use of Generalization Translation

As stated earlier, generalization translation is the use of a generic lexical item while a more appropriate specific equivalent exists. (26a), for example, has been translated as (26b) but (26c) is more accurate.

26a *Min -mā ja<sup>c</sup>alahumā yafirrān madh<sup>c</sup>ūrīn wa yalja<sup>ʿ</sup>ān ilā*  
Of that made them run away frightened and seek shelter to  
*biyārah qarībah* (1:22:4)  
Orange plantation near

26b...that made them run away frightened and taking homage by a nearby *plantation*.  
(1:17:2-3)

26c Being scared, they ran away and took shelter at a nearby *orangery*.

Here, *biyārah* in (26a) refers to a sheltered place, especially a greenhouse, used for the cultivation of orange citrus trees in the cool climates of Palestine, Syria, and Lebanon. Thus, the translation of it as *plantation* is an example of generalization. A plausible equivalent to *biyārah* in English is *orangery*<sup>3</sup> and thus (26c) is more apt in this context.

### 7.1.2.2 Inappropriate Translation of Semantic Repetition

Translating semantic repetition has also posed a problem to the Ts of the published texts as (27b) shows:

27a...*al-kalimāt barī<sup>ʿ</sup>ah min al-shakk wa l-rībah* (1:11:12)  
The words innocent from the doubt and the uncertainty

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<sup>3</sup>*Orangery* is defined in the architecture dictionary (<http://www.answers.com/topic/orangery>) as a building, or a part of a building, once found in especially stately homes, for cultivating orange trees and other ornamental trees in a cool climate where they would not otherwise grow; usually had large, tall windows along its southern exposure; now often used for social and exhibition purposes.



27b The words ... devoid from *doubt and lies*. (1:9:7)

27c His words are devoid of any *doubt and uncertainty*.

*Al-shakk* and *al-rībah* in Arabic are near-synonyms and the two words with *wa* form a more frequent collocation in Arabic. In (27b), the Ts have attempted to preserve the two lexical items using inappropriate distancing. Although distancing can be a proper strategy, *uncertainty* is more accurate than *lies* in this context. Besides, the doublet *doubt* and *uncertainty* can preserve the different shades of meanings of the Arabic doublet. According to Smith (2000) in Cline (2006):

Uncertainty is negative, whereas doubt is positive: Uncertainty is a mental state in which full assent is lacking, whereas doubt is a mental process in which the truth of a belief is actively called into question. Doubt therefore has an aggressive quality that pure uncertainty does not. To doubt is to actively question the truth of a proposition.

### 7.1.2.3 Problems in Translating Connotative Meaning

Connotation is a thoroughly pragmatic category of meaning (Allan 2006:1047), which pose several problems for the translator. The Ts of the published texts, for example, have encountered several difficulties in rendering it as the following section shows:

#### 7.1.2.3(a) Loss of Attitudinal Meaning

Like STs and NTs, the Ts have experienced difficulty in translating the attitudinal meaning or the widespread attitude to the referent or the addressee as is obvious from (28a), which has been translated as (28b) while (28c) preserves the meaning better.

28a *Yamudd yadahu ṭāliban al-ṣadaqāt wa l-<sup>c</sup>awn min aṣḥāb*  
He stretch his hand asking the charity and the help from the people  
*al-nakhwah* (1:34:8)  
the extreme generosity

28b...stretching out his hands asking for money and help from the *generous*. (1:25:2)

28c...stretching out his hand asking charity and help from the *elite*.

The expression *aṣḥāb al-nakhwah* in (28a) is very formal and bears overtones of respect. It refers to people of extreme liberty, generosity, and gallantry. In other words, they are people of nobility, munificence, solicitude, and zeal. In a sense, they are the *crème de la crème* or the elite group. Thus *generous* alone does not carry the attitude that the Arabic expression intends to convey. The meaning can be best rendered by ‘the elite’ or ‘people of magnanimity’.

### 7.1.2.3(b) Loss of Associative Meaning

In some cases, the associative meaning or the shades of meaning associated with the referent is lost in translation. Consider, for instance, (29a), which has been translated as (29b) but (29c) can be more apt.

29a *Akhadhū al-Quds al-qadīmah hiya l-ukhrā al-Quds*  
They took the Jerusalem the old it the other the Jerusalem  
*al-‘Arabiyyah fī nakbat “Hozayrān”*  
the Arab in *nakbat* June (1:14:2-3)

29b They’ve taken the old Jerusalem, the Arabic Jerusalem in that *disastrous* June. (1:11:15-16)

29c They have occupied the old Arabian Jerusalem during *the immense Catastrophe* (the *nakbat*) of June.

For non-Arab readers, who are not interested in the Arab-Israeli conflict, the 1948 and 1967 wars mean the defeat of Arabs and their losing the battle. However, the word *nakbat* bears several painful associations. It was not only a disaster in the ordinary sense of the word. It was an immense catastrophe that did not only lead to the defeat of Arab armies and their gross military losses. The word has several subtle nuances such as dispersion of the Palestinians, the loss of their homeland, the disintegration of society, the

loss of identity, the death of the national aspirations, the depression of Arab nationalism, etc. According to Ilan Pappé (2006:xvi), the term *nakbat* was adopted “as an attempt to counter the moral weight of the Jewish Holocaust (Shoa)”. It would be better, therefore, to foreignize the word *nakbat* and to explain its associative meanings in a footnote.

### 7.1.2.3(c) Loss of Affective Meaning

The affective meaning is concerned with the personal feelings or attitudes of the addressor. The Ts have also experienced difficulty in translating this kind of meaning as is clear from (30a) which has been translated as (30b) but (30c) preserves the meaning better.

30a *Isma<sup>c</sup> yā fatā* (1:25:9).

Listen O youth

30b Listen *lad!* (1:18:39)

30c Listen *young man!*



In (30b), *lad* does not convey the affective meaning of the Arabic word *fatā* in (30a). Although *lad* is synonymous to *young man* or *youngster* in so far as the denotative meaning is concerned, it is more affectionate and reflects overtones of familiarity. In this context, the Caliph is addressing a youngster whom he meets for the first time and discusses very crucial issues with. Thus, the Caliph has addressed him as *fatā* which reflects respect, strength, and mature thinking. In this sense, *youth*, *youngster* or *young man* can convey the meaning of the Arabic *fatā* better than *lad* as in (30b).

### 7.1.2.3(d) Loss of Reflective Meaning

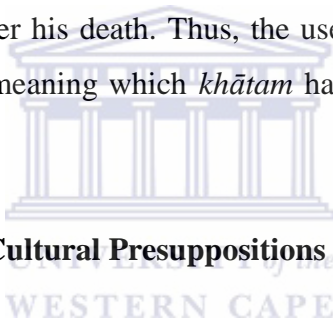
Reflective meaning occurs when one meaning of a particular lexical item affects the understanding and usage of all the other meanings of that lexical item. Reflective meanings have posed a challenge to the Ts as is clear in the following instance.

31a *Alā ta<sup>c</sup>lam anna rasūl Allah khātam*  
 Don't you know that the Messenger of God seal  
*al-nabiyyīn* (1:24:16)  
 the prophets

31b Do not you know that God's prophet is the *last* prophet. (1:18:22-23)

31c Do you not know that Muḥammad is the *Seal* of the Prophets.

In this context, *khātam* in (31a) partly means the last (i.e., the last of all prophets). However, the word does not only carry this particular denotative meaning but also calls to mind the more basic sense of *khatm* (lit. seal). As the seal completes a task or concludes a document, prophethood came to an end at the hand of the Prophet Muḥammad (peace be upon him) and there is no longer intermediation between God and his servants or worshippers after his death. Thus, the use of *last* in (31b) does not have the same reflective shades of meaning which *khātam* has and *Seal* can be better in this context.



#### 7.1.2.4 Problems Related to Cultural Presuppositions

A participant in a discourse has a presupposition pool (Brown and Yule 83:79; Trosborg 2002:19) containing information “constituted from general knowledge, from the situative context of discourse, and from the completed discourse itself” (Trosborg 2002:19). Under this heading, the researcher discusses problems associated with translation of allusions and culture-specific terms.

##### 7.1.2.4(a) Loss of Allusion in Translation

As stated in chapter five, the sources of allusions – history, literature, and religion – mayor may not be familiar to people beyond their cultures, which could pose a problem for translators. Take, for example, how the Ts have rendered the allusion of (32a) in (32b).

32a *Tamma li- muḥāfaẓat Ta'iz qarār fath al-qal'ah wa*  
 Completed to province Taiz decision opening the citadel and  
*ḍammihā ilā l-ma'ālim al-tārīkhiyyah al-athariyyah li-*  
 join it to the monuments the historical the archeological for  
*l-Yaman ba'da an balaghat min al-ʿumr mithl ʿumr nabī*  
 Yemen after that reached from the age like age Prophet  
*Allah Nūḥ ʿalayh al-salām (2:9:18-19)*  
 Allah Noah upon him the peace

32b...the governorate of Taiz took the decision and opened the citadel and joined it to the historical ancient monuments, after it reached the age of *the Prophet Noah*. (2:9:18-19).

32c The leadership of Taiz province has decided to re-open the citadel after it celebrated 950 years just like the *Prophet of Allah, Noah*.

In (32a), there is a religious reference to the Prophet, Noah (peace be upon him) whose story has been mentioned in the Qurʾān and the Bible. The reference is particularly to his long-life that lasted for 950 years. Thus, the writer in (32a) intends to say that al-Qāhirah Citadel is as old as Noah and thus it should be made clear to the target reader the significance of the reference. After all, readers are not a homogenous group and thus the reference may not be known to them.

Similarly, the text of *Omar Appears in Jerusalem* contains various Qurʾānic and historical references which have posed a problem to the translator. For example, (33a) has been translated as (33b) but (33c) is preferred.

33a *atadhkur ḥādith al-ifk? laqad warada*  
 ‘Do you remember the Slandorous Affair? indeed it mentioned  
*dhikruh fī l-Qurʾān.*  
 mentioning its in the Qur’an’ (1:159:12-13)

33b Do you remember “the story of *the false rumour*?” (1:108:34-35)

33c Do you remember the story of the Slandering Affair (*ifk*)? It was mentioned in the Qurʾān.

In (33a), there is a Qurʾānic reference to the story of *ifk* ‘The Slandering Affair’. This extremely painful event happened when the Prophet (peace be upon him) and his followers returned to Medina from the expedition against a Jewish tribe called Banī Muṣṭalīq. The Prophet (peace be upon him) was accompanied by his wife, ʿĀʾishah. It so happened that she lost her necklace somewhere and she went back in search of it. On her return she found that the army had already marched on to Medina. Unfortunately, her attendants thought that she was in the *hawdaj*<sup>5</sup>. In her helplessness, she sat down and cried till she fell asleep. Luckily, Ṣafwān b. Muʿaṭṭal, an Emigrant<sup>6</sup>, recognized her and carried her on his camel to Medina without saying a single word to her. The hypocrites of Medina headed by ʿAbd Allah b. Ubayy spread the rumour that ʿĀʾishah, the Prophet’s wife, was immoral and these rumours were further circulated by many others like him. It was only when the Qurʾān denied their claims and proved her to be chaste that the real story was clarified to the Muslims in Medina. One needs to explain this reference so that its relevance can be clear to the reader. A footnote is badly needed here.

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#### 7.1.2.4(b) Problems in Translating Culture-Specific Terms

Cultural terms are believed to pose the most difficulty in translation (Ghazalah 2004:79). The Ts of the published texts, like STs and NTs, have also experienced difficulty in rendering some culture-specific terms into English as the following examples indicate.

(34a) has been translated as (34b) but (34c) sounds better.

34a *Ana ibn imraʾat kānat taʾkul al-qadīd bi- Makkah* (1:118:3)

‘I the son woman she was eating the *qadīd* in Mecca’

34b I’m the son of a woman who used to eat *dried, cut meat* in Mecca. (1:81:33-34)

34c I am the son of a woman who used to eat *qadīd* in Mecca.

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<sup>5</sup>*Hawdaj* is a canopy that is put on the camel’s back in which the woman is screened from unrelated males while traveling.

<sup>6</sup>Emigrant (*muhājir*) here is used to refer to those Companions of the Prophet (peace be upon him) who migrated with him from Mecca to Medina.

*Qadīd* in Arabic denotes a type of dried meat preserved by salt or any preservative. That is, it is not fresh meat. The Ts could have used the Arabic name for this meat and added a footnote to explain it. The expression ‘dried cut meat’ does not create the impact *qadīd* has in the original text. The use of the term in this context reflects the humbleness of the Prophet (peace be upon him). That is to say, his mother was poor to the extent that she used to eat *qadīd* although she lived in a place with an abundance of meat. Besides, ‘dried meat’ in (34b) may also refer to *biltong* which is not necessarily eaten by poor people. It would be significant, therefore, to explain the subtle nuances of the *qadīd* in a footnote or inside the text.

Another example of the untranslatability of some culture-specific terms is given in (36a).

35a *Al-rahā'in min abnā' wujahā' al-qabā'il* (2:9:14)

The hostages from sons chiefs the tribes.

35b For the *hostages* who were the children of the tribes leaders (2:9:12).

35c...for the tribal leaders' sons taken as *hostages* (*rahā'in*).

The term *rahīnah* in (35a) denotatively refers to a *hostage*. However, the term is deeply rooted in Yemeni culture and its political system during the period 1918-1962. *Rahīnah* does not refer to any ordinary person in this context. Rather, it refers to the sons of the Yemeni Shaykhs and influential people who were taken hostage by the Imam as surety for their fathers' continued loyal support. Hence, taking hostages has been a system followed by the then-king of Yemen to stabilize his state. A footnote can make the meaning clearer because *hostage* is not the plausible equivalent of the Arabic *rahīnah*.

#### 7.1.2.4(c) Intertextuality Problems

As stated in chapter five, texts that abound with the use of intertextuality are likely to defy translation. Most of the texts under investigation are very rich in the use of the intertextuality and thus they have created a number of challenges to the Ts. The editorial,

for instance, deals with the serious problem of corruption and the writer has used a verse from the Holy Qur<sup>ān</sup> to support his argument. The text has been translated as (36b).

36a *Inna Allah lā yuḥibbu l-mufsidīn* (3:1:1)

Indeed Allah does not like the corrupt people

36b *God loves no corrupters.* (3:2:1)

In this context, the Qur<sup>ān</sup>ic verse has been intertextually used to point out how religiously detestable *fasād* is. *Mufsidīn* which is the plural of *mufsid* has been derived from the verb *fasada*. *Fasād* in the Qur<sup>ān</sup>ic sense is a cover term that refers to mischief on earth, corruption, social disorder, terrorism, etc. In other words, *fasād* is corruption on earth by violating the orders of God. Thus, bribery, blackmail, embezzlement, stealing public wealth, etc. are all types of *fasād*. Although translators may, consciously or unconsciously, identify many of the intertextual references, a complete and full understanding of all references even here, is impossible. This is true of the translation of intertextuality in this verse, where the Ts have failed to echo what the author wants to convey. *Corrupters* in (36b) is not equivalent to the Qur<sup>ān</sup>ic *mufsidīn*, which can be used as a hyponymy of several minor and major disgraceful acts. Since it is quite difficult to find a lexical item that can substitute the Arabic Qur<sup>ān</sup>ic term in English, it would be more apt for the translator to add a footnote to compensate for the loss of translation and thus to enable the source text to be more communicative in the other language and to reach a whole new audience (Desmet 2001:42).

### 7.1.2.5 Problems in Translating Collocations

The Ts of the texts under investigation have also faced some challenges in translating collocations into English as the following instances show:

37a *wa ra<sup>ʿ</sup>sī yadūr min qillat al-nawm* (1:82:15)

‘and head my whirl from little the sleep’

37b *My head was swimming from sleeplessness.* (1:57:22)



37c *My head was whirling* because of sleeplessness.

*yadūr min qillat al-nawm* in (37a) forms a good collocation in Arabic but ‘swimming from sleeplessness’ does not make much sense in English as ‘my head was whirling or spinning’.

Similarly, (38a) has been translated as (38b) but (38c) is more appropriate in terms of collocability.

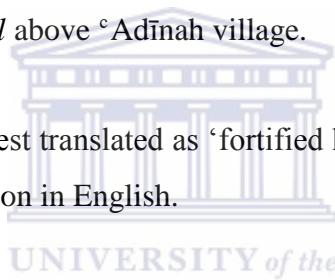
38a *Lamaḥa intiṣāb tilka l-rabwah al-ḥaṣīnah...*(2:4:4)

Noticed erecting that the hill the immune...

38b...recognized the rearing of this *immune hill* over the village of “Oudaina”. (2:4:4-5)

38c He beheld the *fortified hill* above °Adīnah village.

*Al-rabwah al-ḥaṣīnah* can be best translated as ‘fortified hill’. However, ‘immune hill’ in (38b) is not a standard collocation in English.



Thus, collocations can be very difficult to translate because certain collocational combinations may have a meaning different from that of its individual components (Baker 1992:53).

### 7.1.2.6 Inappropriate/Wrong Translation of Idioms and Proverbs

The Ts have also faced a problem in translating idioms and frozen expressions. The following instances highlight this point:

(39a) has been translated as (39b) but (39c) is idiomatically more appropriate.

39a *sa usqīhā al-°alqam* (1:87:16)

‘I will make her drinks the colocynt’

I will make her drink the colocynt.

39b I'll let her know what the taste of bitterness is. (1:61:1-2)

39c I will make her swallow a bitter pill.

The Ts have tried to paraphrase the Arabic idiom *sā usqīhā al-°alqam*, which actually means 'to make somebody have bitter experiences'. Though the idiom has no exact equivalent in English, 'to swallow a bitter pill' is closer to the Arabic text than 'to taste the bitterness'.

Another example of the problems experienced in translating idioms is given in (40a) which has been translated as (40b) but (40c) is more idiomatic English.

40a *Lidhā fa inna al-kurrah al-āna fī mal°ab mukhtalaf*  
Therefore then that the ball now in playground various  
*al-ajhizah al-ma°niyyah bi- mukāfaḥat al-fasād* (3:1:34)  
the assemblies the concerned in fighting the corruption

40b It has now become clear that it is the call of all agencies to combat corruption.  
(3:2:55)

40c The ball is in the anti-corruption agencies' court.

In spite of the fact that the idiom in (40a) has an equivalent idiom in English, the Ts have also resorted to paraphrasing it. "The ball is in your court", which is used when it is one's turn to take action and do something is a better translation in this context.

Another instance is given in (41a), which has been translated as (41b), but (41c) is more idiomatic.

41a *Fa akala al-akhḍar wa l-yābis.* (2:5:11-12)  
He ate the green and the dry.

41b He *destroyed everything.* (2:5:11)

41c He *wreaked havoc on everything.*

Although (41c) is not exactly equivalent to (41a), it is used in a similar context in English and thus can be more idiomatic than (41b).

### 7.1.2.7 Problems in Translating Allegorical Expressions

The poetic function, including allegorical expressions, is an integral part of the ideational component (Trosborg 2002:19). The source texts under investigation contain a lot of allegorical expressions; but the translated texts have missed their literary force as they have not used equal or even approximately equal English expressions, as is clear from the examples given below:

#### 7.1.2.7(a) Problems in Translating Metaphors and Similes<sup>7</sup>

(42a) has been translated as (42b) but (42c) is more apt.

42a *al-sākit*                    *‘an*     *al-ḥaqq*    *shāyṭān*    *akhras* (1:20:13-14)

‘The one silent    about    the truth    Satan    mute’

42b The one who keeps silent against what is right is a deaf devil. (1:16:5-6)

42c To refrain from stating the truth is satanic.

The allegorical expression given in (42a) could be literally translated as “He who keeps his mouth zipped on what is right is a dumb Satan”. This is a frequent saying that is sometimes attributed to the Prophet (peace be upon him), although its authenticity is questionable. A person who keeps his mouth shut and refuses to tell the truth is compared to a mute Satan. The translation given in (42b) does not convey the sense explained above. The attempt to present a one-to-one equivalent of this saying is problematic. (42c), however, carries this sense in English in a more natural and precise manner.

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<sup>7</sup> 7.1.2.7(a) and 7.1.2.7(b) have been discussed in detail in Mohammed (2005), the researcher’s MA thesis titled *Translating Literary Prose*, and they have been incorporated into this thesis for relevance.

Another example is given in (43a), which has been translated as (43b) but (43c) is more apt.

43a *al-kalimat al-ṭayyibah ka l-ghayth* (1:87:21)

‘the word the good like beneficial rain’

43b The good word is like drops of rain. (1:61:8-9)

43c A good word is like rain in a desert.

The Arabic allegorical expression *al-kalimah al-ṭayyibah* (lit. “delicious talk”) refers to a good, agreeable, decent, dignified language in general (Ghazalah 2004:54). (43a) draws an analogy between ‘the good word’ and *al-ghayth*. English has no ideal equivalent for this expression. Yet, its sense can be completely expressed, although without an allegory. *Al-ghayth* means a kind of rain which comes after a period of aridity and thus it is very useful. Perhaps its sense may be conveyed by the expression ‘rain in a desert’ which is rare as well as exceedingly beneficial.

#### 7.1.2.7(b) Translating Irony and Satire

Another painstaking problem facing translators in general and the Ts of the published texts in particular is the translation of irony. The definition of irony as a figure of speech in which what is said is not what is meant, is no longer comprehensive, as it does not accurately describe the diverse and complex techniques writers use to create irony (Mateo 1995). Irony is context-based and it cannot be recognized by a fixed set of linguistic or stylistic features (Mateo 1995). Rather, it springs from the relationship of a word expression or action with the whole text or context (Mateo 1995).

The translator of irony needs to know the sociocultural background of the original text. The same is true of humour and satire: the more distant the culture, the more difficult the understanding of its humour or satire. Besides, there is a need to understand the intentions and background assumptions and presuppositions implicit in the text.

In *Omar appears in Jerusalem*, there are several instances of irony which seem to be lost in translation. In one context, °Umar, the Caliph, finds Rachel and her lover, Elie, displaying their love in public. He gets furious saying:

44a *“laysa lā’iqan an yajlis zawj wa zawjatuh hākadhā amām*  
‘not proper to sit husband and wife his like this in front of  
*al-nās’* (1:20:6-7)  
the people’

The previous text has been translated as (44b) but (44c) looks more ironical.

44b He roared in agitation: “It’s not proper for a man and his wife, to sit like this in front of the people”. (1:15:25-27)

44c He shouted in anger, “It is not proper for HUSBAND AND WIFE to behave like this in front of people”.

In (44a), ‘husband and wife’ are not humorous *per se* but by reason of their semantic or syntactic use in a context and which will have to be defined “extrinsically” by their contextual linkages and semantic relationships (Mateo 1995). Here, °Umar innocently thinks that Elie and Rachel are husband and wife though they are lovers. His reaction is based on the values of his religion and his knowledge of the norms of his society in which even husband and wife-let alone lovers-are not allowed to display their love in public. °Umar’s reaction becomes even more ironical (from the reader’s point of view) when he does not keep silent on the ‘alleged misbehaviour’ of Rachel and Elie; he picks up a stick and attacks them. When they go to the police and file a complaint against him, the policeman reacts to °Umar’s behaviour in a satirical manner, as is obvious from (45a).

45a *inḥanā al-shurṭī amām °Umar fī ibtisamah mākirah wa*  
‘he leaned the policeman in front of Omar in smile cunning and  
*qāl: “ma°dhiratan ayyuhā al-shaykh al-jalīl ...yajjib*  
he said: “sorry O! the *shaykh* the respectable ...must  
*an taṣḥabanā ilā markaz al-shurṭah”* (1:27:18-20)

accompany us to station the police”

(45a) is translated as (45b) but (45c) captures the ironic spirit of the original text more clearly.

45b The policeman leaned in front of Omar smiling and said, “I beg your pardon, old respectable sheik: You have to accompany us to the police station”. (1:20:28-30)

45c The policeman leaned in front of °Umar smiling cunningly and said, “I beg your pardon, **RESPECTABLE SHAYKH**: You have to accompany us to the police station.

The policeman pretends to show respect to °Umar, but actually he derides him. The use of the expression ‘respectable sheik’ in a contemptuous manner can be made obvious only when spoken with an exaggerated intonation in English. In translation, it could be italicized or printed in bold letters to be more eye-catching.

## 7.2 Problems at the Interpersonal Metafunction

*Interpersonal metafunction* is mainly concerned with how language establishes interpersonal relations between the addressor and addressee. In other words, this metafunction is concerned with the communicative features of the text. Hatim and Mason (1990) and Scaffner (2002) emphasize the significance of communicative functions in translation. They distinguish between interactional tenor and functional tenor. The former involves the sender-receiver relation and the latter is concerned with communicative functions realized through speech acts (Trosborg 2002:20). At the interpersonal metafunction, the Ts have experienced the following challenges:

### 7.2.1 Problems in Translating Communicative Functions

The communicative functions expressing the intention of a text may also pose some

problems for translators. Consider, for instance, how the Ts have rendered the preface to the tourist brochure (see Appendix 13 for the entire text (46a) and its translation (46b)).

In (46a), the addressor aims to describe the achievements fulfilled in the tourist sector in general and the renovation of al-Qāhirah Castle, in Taiz, in particular. Therefore, the text describes a factual state of affairs. In other words, the dominant communicative function in the text is the expressive function. The writer speaks highly of those achievements and his positive attitudes to them is conveyed by the use of adjectives such as *ḥādī qāfilat al-tanmiyah*, *al-tanmiyah al-shāmilah*, *al-sa<sup>c</sup>īdah*, *yamininā al-ḥabīb*, *al-durar muḍiyyah*, *al-shāhid al-tārīkhi Islāmī*, etc. However, the translated text could not retain the communicative function properly. *Ḥādī qāfilat al-tanmiyah*, for instance, which conveys the excessive appreciation of the addressor to the President of the Republic, has been inappropriately rendered as ‘the caravan of development cameleer’. This translation hardly makes sense in English. It can, however, best be rendered as ‘the pioneer of wide-ranging development’. Some expressive parts of the source text have been deleted in the target text as well. *Munjazat al-tarmīm al-rā<sup>c</sup>i<sup>c</sup>ah fī madrasat al-<sup>c</sup>Āmiriyyah*, *al-shāhid al-tārīkhi al-Islami al-<sup>c</sup>aẓīm*, which overflows with expressive expressions, has been translated as ‘Reparation of historical al-<sup>c</sup>Āmiriyyah School’ instead of ‘the wonderful restoration achievements at the great historic Islamic monument of al-<sup>c</sup>Āmiriyyah.’ The expressive function of the ST is also marked by the use of politeness expressions such as *fakhāmat al-akh al-ra<sup>c</sup>īs*, *al-akh al-qāḍī Aḥmad al-Hijrī muḥāfiẓ muḥāfaẓat Ta<sup>c</sup>izz*. However, the Ts have translated it literally and thus the TT appears very exotic. Furthermore, the writer of the ST has also used the expression *ta<sup>c</sup>qubuhu...inshā Allah*, which can function to express a degree of likelihood, but the Ts have translated the text as “this booklet, which GTDA publishes and other publicity publications in respect of this citadel...”. The translation is partly odd because no modal verb is used to express possibility. Since the writer in the ST is not fully committed to the truth value of his statements, the function could be better preserved as ‘...this brochure, which GTDA is currently publishing. Other promotional publications on the Citadel *will hopefully be* released soon’.

The use of the modal to replace the verb *ta<sup>c</sup>qubuhu* in the TT serves to function as a shield behind which the writer hides. In other words, the modal verb serves the function of the verb *ta<sup>c</sup>qubuhu* in the source text, “and makes what would otherwise have been representative appear as tentative statements” (Trosborg 2002:36).

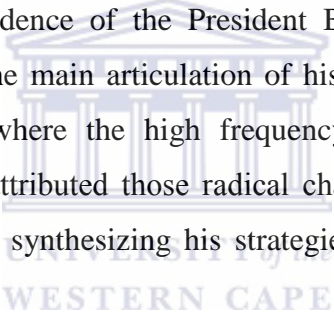
It is obvious then that not only the expressive function has been disturbed in the translation but also the representative function. In (46b), the target text reader has not been told that *al-<sup>c</sup>Amiriyyah* is not only a historic monument but also an Islamic monument where Islamic studies have been taught for centuries. Besides, since the text targets the English-speaking tourists from all over the globe the representative or informative communicative function should be the focus of attention. However, the target text is not as informative as the source text. The tourist will not be aware of the extraordinary significance of *awam* or *bran* temples’ unless they are explained explicitly to them. Thus, *a<sup>c</sup>māl al-tanqīb fī ma<sup>c</sup>bad<sup>c</sup> awām (maḥram Bilqīs)* could be rendered as the ‘excavation works at the two temples of the Queen of Sheba, Awam and Bran’ rather than ‘excavation of Awam Temple’. The former is more apt than the latter because it explains to the reader which temples they are. Although the Queen of Sheba is mentioned in the Bible and the Qur’ān and is thus known to a considerable number of people, a lot of readers do not even know that Sheba was the Queen of Yemen and her temples and throne have been discovered there. Thus, metalinguistic statements of such references in the text such as ‘excavation works at the two temples of the Queen of Sheba, Awam and Bran’ or in footnotes or endnotes can help to preserve the representative function in the target text.

### **7.2.2 Degree of Formality**

The degree of formality can be determined by the structure of the text, the grammatical complexity, the lexical choices and the degree of interaction with the reader (Trosborg 2002:37). A translator, therefore, needs to examine all those factors and render the text into the target language taking into account the differences between the two languages. In fact, preserving the degree of formality in translation can be very difficult to translators.



All the Ts of the texts under investigation have encountered problems in translating formality. Consider, for example, (47a), which has been translated as (47b), but (47c) is more apt (see Appendix 14 for the entire text, its transliteration and translation).

While the source text is formal, objective, and serious, the translation does not reflect this. Although the Ts have maintained the objectivity and conciseness of the text by translating literally and coming very close to the ST, which is an acceptable strategy in translating this type of genre, they have sacrificed the formality aspects of the texts. Their attempt to render literally the highly-formal syntactic characteristics of the ST such as nominalization and complex noun phrases makes the translation appear unnatural. Although the high frequency of these features is also indicative of a formal style in English, they need to be neutralized. Consider, for instance, ‘The observers attribute the excitant changes to the dependence of the President Bush to the preparation of his strategies and the leading of the main articulation of his administration, on a group of intellectuals and leaders...’, where the high frequency of nominalization could be rendered as “Observers have attributed those radical changes to the fact that Bush, in running his administration and synthesizing his strategies, has depended on a team of intellectuals and leaders...”. 

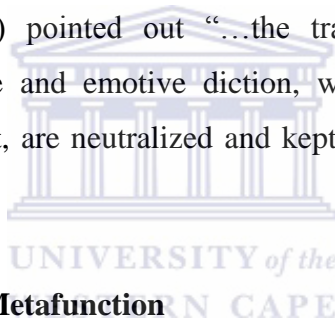
Another aspect of formality in a detached Arabic text like the above, lies in its high degree of evaluativeness. The Ts have attempted to retain the same degree of evaluativeness while neutralizing it can be more apt. For instance, *hādhihi l-asʿilah allatī sa uḥāwil al-ijābah ʿalayhā ʿalā ṣafaḥāt hadhā l-juhd al-mutawāḍīʿ* has been translated as ‘the study seeks for the answer of ...’. This, however, could be simply translated as “The humble study seeks to answer the following questions...” and thus there is no need to translate *ʿala ṣafaḥāt hadhā l-juhd al-mutawāḍīʿ* (lit. on the pages of this humble effort).

Emotiveness is also an aspect of formality in Arabic abstracts that needs to be neutralized in the translation. *Tayyārāt yamīniyyah mutashaddidah*, for example, has been translated as ‘strict rightism currents’, which hardly makes sense in English. *Tayyārāt* in this

context can be denotatively translated as ‘factions or groups’ rather than the use of the emotive *current*, which does not suit the context here. Likewise, *mutashaddidah* is highly emotive and does not mean *strict* in this context but it has some negative connotations and thus it can be translated as *radical*.

The text is also characterized by the abundant use of semantic repetition or synonyms, which though it reflects the formality of the ST its retention in the TT makes it exotic and less formal. For example, *wa yas<sup>c</sup>awna bi-mā yutāḥu lahum min wasā’il wa asālīb* has been translated as ‘with all the *medium and ways* available with them’, where both *medium* and *ways* can be merged into *ways*.

Thus, the level of formality may be lowered while translating an Arabic abstract into English. As Hatim (1997:77) pointed out “...the translator must make sure that evaluativeness, loose structure and emotive diction, which are features likely to be predominant in the Arabic text, are neutralized and kept within limits acceptable to the English target reader.”



### 7.3 Problems at the Textual Metafunction

*The textual metafunction* is concerned with the overall organization of the clause and the text. It is concerned with “the presentation of ideational and interpersonal meanings as information that can be shared by speaker and listener in text unfolding in context” (Matthiessen and Halliday 1997). An important way to create a unified whole in a text is through the construction of cohesion and coherence as the text unfolds (Halliday and Hasan 1976; Butt et al. 2000; Martin and Rose 2003; Piriyaasilpa 2009). However, the Ts, like STs and NTs, have encountered a number of problems while translating cohesion and coherence as follows:

#### 7.3.1 Cohesion problems

Cohesion can be defined as the linguistic devices that help the addressor signal the experiential and interpersonal of the text and thus it is a textual aspect (Thompson

2004:179). Under this sub-heading, the researcher deals with problems involving the translation of anaphora, morphological repetition, parallelism and the like.

### 7.3.1(a) Wrong Use of Grammatical Anaphora

Most cohesive, endophoric references are anaphoric or pointing backwards (Thompson 2004:7). The Ts have sometimes encountered problems in translating this kind of grammatical anaphora as is obvious in (48b).

48a *kānat muntaja<sup>c</sup> siyāḥī wa mutanazzah hādi<sup>3</sup> tatadaffaq fīhi*  
 Was resort tourist and promenade quiet pour in it  
*al-anhār al-mūnḥadirah min akhādīd al-jibāl wa tarwī*  
 the rivers the falling from ridges the mountain and irrigate  
*ghābat li- l-rummān* (2:3-4:13-14)  
 forests for the pomegranates

48b It was a tourist resort and a serene promenade, where the rivers were flowing in *it*, falling from the ridges of the mountains. It was watering a land of pomegranate. (2:3:20-22).

48c It was a natural resort and a serene promenade in which rivers falling from the ridges of the mountains were flowing and (they were) watering plantations of pomegranate.

In (48b) the use of *it* after *in* in ‘where the rivers were flowing in it’ is not accurate. Besides, the translator has inappropriately used the grammatical anaphors in ‘it was watering a land of pomegranate’. Here, the reference is to *rivers* and thus *they* rather than *it* can be used. It will, however, be more appropriate if ‘they were’ has been ellipsised.

Another example of the inappropriate use of grammatical anaphors is given below.

49a *alam tujarrib al-wuqūf ladā aqdām jabal ‘ālin hāmatuh*  
 ‘Don’t you try the standing at feet mountain high its peak

*tu<sup>c</sup>āniq al-suḥub al-ba<sup>c</sup>īdah* (1:130:17-18)

embraces the clouds far away'

49b Haven't you tried to stand at the bottom of a high mountain. *Its* height is embracing the far-away clouds? (1:89:16-17)

49c Haven't you tried to stand at the foot of a high mountain whose peak touches the clouds far away?

In (49b), the use of the possessive pronoun *its* is not appropriate. It would be more cohesively apt if the grammatical anaphora is replaced by the relative pronoun *whose* as in (49c).

### 7.3.1(b) Inappropriate Translation of Rhetorical Anaphora

Rhetorical anaphora has also posed a difficulty for the Ts. Consider, for example, (50a) which has been translated as (50b) but (50c) is more apt.

50a...*wa akhadha yaqūl bi-ṣawt yukhālīṭuh al-bukā<sup>?</sup>: “inna*

And he started say with a voice mixed with the weeping: “indeed

*l-<sup>c</sup>ayn latadma<sup>c</sup>... wa inna l-qalb layakhsha<sup>c</sup>... wa*

the eye shed tears...and surely, the heart deeply moves ... and

*innā li- firaqihī lamaḥzūnūn. <sup>c</sup>Alā mithlih tabkī*

indeed we for separation his we are sad... On like him cry

*al-bawākī* (1:253:1-2)

the crying people

50b He started to say in a voice mingling with crying: “The eye is wet with tears; the heart is deeply moved; our sorrow is great for his departure. It is for men like him that people should cry”. (1:174- 34-37).

50c “Verily the eyes shed tears and the heart is afflicted and we are indeed saddened at being separated from him. It is for men like him people should weep”. <sup>c</sup>Umar said in a voice mingled with crying.

Here, the Caliph is very sad, emotional and afflicted, because of the death of ʿAbd al-Wahhāb and thus he has used several grammatical anaphors as a means of text-building. In (50a), the rhetorical anaphors aim to emphasize the intensity of the tragedy and thus they should be preserved in the target text to a great extent. However, in (50b), the emphatic particles have not been used. This is why (50c), which maintains the emotional force and the persuasive tone of the original, is better in this context.

### 7.3.1(c) Inappropriate Translation of Root Repetition

Arabic is highly agglutinative and it tends to use a lot of polyptoton for emphatic or ironic or humorous reasons. This translation of polyptoton or root repetition can be very challenging to the Ts as is clear from the following example:

51a *Lākin hunāka naw<sup>c</sup> min al-yaʿs qad furīḍa*  
 But there is kind from the despair indeed imposed  
*ʿalaynā farḍan (1:8:3)*  
 upon us by force

51b...but there's some kind of despair that is imposed on us. (1:7:23)

51c...but there is some kind of despair that has been *forcefully* imposed upon us.

In (51a) the root repetition has been used for cohesive and emphatic purposes and thus the emphatic nature of the text should be retained to a great extent in the target text. Although the translator has attempted to produce an acceptable translation, he has failed to maintain the emphasis of the original. Taking into account, the stylistic differences between the highly derivational Arabic and the highly inflectional English, the emphasis of the original can be maintained by using the adjunct *forcefully* for English “cannot accomplish such repetition without making” the translator “sound dull-witted” (Hottel-Burkhart 2000:101).

Another example of the inappropriate translation of root repetition is given below.

52a...*ḥiṣnahā*      *al-ḥaṣīn*      (2:3:6)

Its fortress      the well-protected

52b...inaccessible fortress.      (2:3:8)

52c...fortified fortress.

Here, the noun-adjective root repetition serves an obvious emphatic function. However, in (52b) the Ts have failed to render the emphatic aspect of the source text and rendered it in such a way that the quality maxim has been flouted. In other words, ‘inaccessible fortress’ and ‘fortified fortress’ can convey different meanings. What the writer in (52a) means is that the fortress is well fortified and protected but not inaccessible. Hence, (52c) can be more apt in this context because it accomplishes a sense of emphasis through the use of the alliterative /f/ and the assonance /ḥ/.

#### 7.3.1.d Inappropriate Translation of Parallelism

A link within text can be achieved through parallelism (i.e., the use of a similar form in a number of sentences and clauses). This device, according to Cook (2008:15) “can have a powerful emotional effect, and it is also a useful *aide-memoire*”. The Ts of the published texts have experienced difficulty in rendering this cohesive device as is clear from the following example:

53a *Fa qad ghazawnā al-<sup>c</sup>ālam bi- l-nūr wa*

And indeed we have pervaded the world with the light and

*ghamarnāhu bi- l-yaqīn lam yatadallā maḥlūm min sāriyah*

covered we it with the truth... not hang wronged from a pillar

*wa lam tuzhaq ruḥ bi-lā jurm ... wa lam nughliq*

and not killed soul without crime ... and not shut

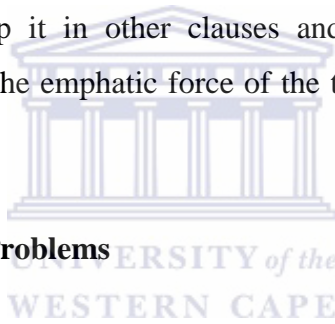
*afwāh aḥad*      (1:67:2-4)

mouths someone

53b We conquered the world with enlightenment; we filled it with faith; not a wronged being was hanged from a column; not a man passed away without being condemned; we didn't silence anyone. (1:47:1-3)

53c We have pervaded the world with enlightenment. We have filled it with truth. No oppressed was unjustly hanged, nor a soul unjustly crushed, nor a mouth forcefully silenced.

(53a) bounds in the use of parallelism for emphatic and stylistic purposes. The parallelism follows the pattern 'V+ S + prepositional phrase functioning as an object'. To point out the peaceful side of Islamic civilization, the addressor (i.e., the Caliph) uses the parallelism to create symmetry in the text and to show the likeness between its ideas. In (53b) although the translator has attempted to maintain parallelism in the first two clauses, he has failed to keep it in other clauses and resorted to restructuring and paraphrasing them. To reflect the emphatic force of the text, parallelism can be retained as in (53c).



### 7.3.1(e) Thematic Structure Problems

In so far as the thematic structure is concerned, the Ts have faced the following problems:

#### 7.1.3.1(e.i) Translating a Foregrounded Subordinate Clause in the Rheme Position

As stated in chapter five, Arabic commonly uses the subordinate clause in rheme position to convey foregrounded information. The Ts have sometimes inappropriately rendered such clauses as is clear from the following example:

54a *Lākin nufūdh hādhā l-tayyār al-yamīnī al-muhāfiẓ wa*  
 But influence this faction the rightist the conservative and  
*l-mutashaddid fāqa kull al-tawaqqu'āt wa fī zaman*  
 the radical exceeded all the expectations and in time

*qiyāsī haythu istatā<sup>c</sup>a hā<sup>3</sup>ulā kamā a<sup>c</sup>lana Patrick Bukānān*  
 recorded where able those as declared Patrick Buchanan  
*al-kātib al-siyāsī al-Amrikī al-ma<sup>c</sup>rūf “ innaḥum qad*  
 the writer the political the American the well known “they indeed  
*ikhtaṭafū ri<sup>3</sup>āsāt Būsh wa sayṭarū <sup>c</sup>alā al-siyāsah*  
 kidnapped presidency Bush and took over on the policy  
*al-khārijīyah al-Amrīkiyyah” (4a:35:16-18)*  
 the foreign the American”

54b But the authority of this strict conservative right current appeared to be beyond all expectations in a limited time. Where they were able, as a number of analyzers indicated that “they kidnapped the presidency of Bush and took the control of the external American policy”. (4a:4:5-9).

54c The influence of this radical conservative rightist group has transcended all expectations. They, as Patrick Buchanan has observed, have been able to kidnap Bush’s presidency and dominate American foreign policy.

(54b) looks unnatural for several reasons. However, the aspect of unnaturalness which concerns the researcher in this context is the phrase ‘Where they were able’. Because of the attempt of the Ts to render the Arabic text literally, *bi-ḥaythu istatā<sup>c</sup>a hā<sup>3</sup>ulā* has been rendered in such a way that its foregroundedness has been lost. It would be more apt to render the rhematic subordinate clause in (54a) as a separate clause in English as in (54c) (Dickins et al. 2002:123).

Another example is given in (55a) which has been translated as (55b) but (55c) is more accurate.

55a *Wa inqadda <sup>c</sup>Umar <sup>c</sup>alayhimā ḍarb bi- l-<sup>c</sup>aṣā min-mā*  
 And pounced <sup>c</sup>Umar on them beating with the stick therefore  
*ja<sup>c</sup>alahumā yafirrān madh<sup>c</sup>ūrīn wa yalji<sup>3</sup>ān ilā biyārah qarībah*  
 made them run away frightened and resort to orangery near-by



...*baynamā waqafa °Umar yalhath ghaḍiban wa yahuzz al-°aṣā fī*  
 ... while stood °Umar panting angrily and shake the stick in  
*yadih wa tamtama* (1:22:3-5)

His hand and mutters

55b...and he pounced down on them, hitting them with the stick and that made them run away, frightened and taking homage by a nearby plantation. After the bottle and glasses were broken, Omar stood panting; and being angry, he was rocking the stick in his hand, and he murmured: “I see that corruption has prevailed in an annoying way”. (1:17:1-6)

55c When he pounced on them hitting them with a stick, they became scared, ran away, and took shelter at a nearby orangery.

Here again, the Arabic rhematic subordinate clause *min-mā ja°alahumā yafirrān* conveys foregrounded rather than backgrounded information and it plays a vital role in the development of the text. Although the Ts have used coordination to retain the foregrounded information, the translation shows excessive use of coordination. A better translation could be as in (55c), where the status of the clauses has been reserved. That is, the main Arabic clause has been converted into a subordinate English clause. This is a common strategy in translating such clauses into English (Dickins et al. 2002:123).

### 7.3.1(e.ii) Problems in Translating Arabic Coordinated Clauses

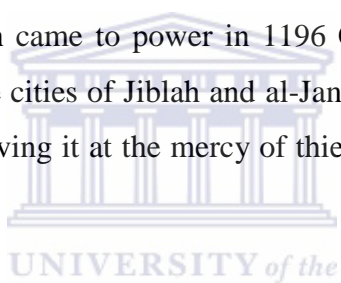
The Ts of the published texts have frequently encountered some problems in translating coordination from Arabic into English. (56a), for example, has been translated as (56b) but (56c) is more appropriate.

56a *Kāna ḥukm al-imam °Abd Allah b. Ḥamzah alladhī tawallā*  
 Was rule the imam Abdullah b. Ḥamzah who came to  
*l-ḥukm sanah 593 -1196 A.H. qad imtadda ilā jabal*  
 the power year (593 A.H.-1196 CE) indeed extended to mountain

*al-Ta<sup>°</sup>kr al-munīf <sup>°</sup>alā l-madinaḥ Jiblah wa*  
 Al-Ta<sup>°</sup>ker the overlooking on the city Jiblah and  
*l-Janad fa farrā <sup>°</sup>an al-qal<sup>°</sup>ah ḥurrāsahā wa tarakūhā*  
 al-Janad then escaped from the citadel its guards and left it  
*li- ayādī l-nahb wa l-luṣūṣ fa ataw <sup>°</sup>alā*  
 to the hands the looting and the thieves and they took on  
*muḥtawayātihā wa āliyyātihā*  
 its contents and equipments (2:5:8-10)

56b The rule of Imam <sup>°</sup>Abd Allah Ibn Ḥamzah – who became the ruler in 1196 A.C. was expanded to the mountain of “al-Ta<sup>°</sup>kr” which exalted the cities of “Jiblah” and “Al-Janad”, so the guards of the citadel escaped and left it to the hands of the thieves who robbed all its contents and guns (2:5:5-8).

56c When Imam Ibn Ḥamzah came to power in 1196 CE and expanded his rule to a mountain overlooking the cities of Jiblah and al-Janad called Al-Ta<sup>°</sup>ker, the guards of the citadel escaped leaving it at the mercy of thieves who looted all its guns and ammunition.



The Arabic text in (56a) has a series of coordinated clauses beginning with *fa farrā*, *wa tarakūhā* and *fa ataw*. This excessive use of coordinated clauses is a common feature of Arabic. In (56b), the translator has tended to maintain coordination of the ST in the translation which is not stylistically appropriate in this context. It would be more stylistically appropriate if some of the coordination clauses were replaced by, or converted to subordination clauses (Dickins et al. 2002:134) as in (56c) where three subordinate clauses have been used.

### 7.3.1(f) Logico-Semantic Metafunction Problems

Egins (2004:259) argues that in order to appreciate cohesion in a particular discourse, there is a need to understand that texture is a function of two logico-semantic relations that exist between clauses: projection and expansion. Under this heading, expansion problems are discussed. The more frequent problem in translating projection, however,

has been discussed under the process problems. As for expansion, the enhancing, extending, and elaboration logico-semantic relations have posed some challenges to the Ts as the following examples show:

### 7.3.1(f.i) Elaboration problems

57a *sa u<sup>c</sup>ṭīk <sup>c</sup>unwān ukhtī al-miskīna allatī ustushhida*  
 ‘Will give you address my sister the poor who became a martyr  
*zawjuhā hunā* (1:72:2-3)  
 her husband here’

57b I’ll give you my poor sister’s address *whom* her husband was killed here with us, to give her some money (1:50:19-21).

57c I will give you the address of my poor sister, *whose* husband became a martyr here, so that you give her some money.

The logico-semantic relation that exists between the dominant clause and the non-defining clause is one of elaboration. In other words, the latter expands the former by elaborating on it and specifying its greater detail. However, the use of the non-defining relative clause in (57b) is not accurate. A relative clause beginning with *whose* is used if it is a genitive construction which is the case in (57a); *whom* is used only when it is in the objective case. For instance, it can be said, ‘whom her husband had deserted’ but not ‘whom her husband was killed’. An alternative translation could be as in (57d).

57d I will give you the address of my sister *whom* you may give some money; her husband became a martyr here.

Another logico-semantic problem consists in the excessive use of elaboration clauses as is obvious in (58b)

58a *Fa fī <sup>c</sup>aṣr al-dawlah al-Ṣulayḥiyyah allatī assasahā awwal*  
 And in era the state the Ṣulayḥid which established it first

*man wahḥada l-Yaman wa alladhī shakkala khāriṭatuhu*  
 who united the Yemen and who formed map its  
*al-siyāsiyyah °Alī Muḥammad al-Ṣulayḥī fī sanah 436/1045 kānat*  
 the political °Alī Muḥammad al-Sulayḥī in year 436/1045 was  
*madīnat (Ta°iz) lam tūlad ba°d wa kānat tūjad makānuhā*  
 city Taiz not born yet and was exists its place  
*qaryah ṣaghīrah asfal al-jabal al-shāmikh tusammā*  
 village small below the mountain the loft called  
 °Adīnah (2:3:10-12)  
 °Adīnah

- 58b In the era of the Sulaihide dynasty, which was established by Ali Mohamed Al-Sulaihi 1045 A.C.436 A.D., who was the first one //who united the Yemen and formed its political map. The city Taiz was not yet established. However, in its place there was a small village located under the huge mountain, which was called “Oudainah”. (2:3:15-20)
- 58c During the era of the Ṣulayḥid dynasty, which was established by °Alī Muḥammad al-Ṣulayḥī (d. 1045 CE), who was the first to unite Yemen and to design its political map, Taiz was not established yet. In its place, however, was a small village under the huge mountain called °Adīnah.

In (58b) the translator has overused the non-defining dependent clauses in such a way that the translation looks very unnatural. The elaboration logico-semantic relations among clauses could be best rendered if the relativization has been minimized as (58c).

### 7.3.1(f.ii) Extending Logico-Semantic Problems

An extending logico-semantic problem which has been found in the translated texts is the overuse of *and* as is clear in (59a), which has been translated as (59b) but (59c) is more suitable.

- 59a...*la sawfa yanṭaliq al-madfa<sup>c</sup> al-rashshāsh wa yuḥīl*  
 ‘would fire starts the machine the gun and transforms  
*al- khalīfah ilā ash-lā<sup>c</sup> wa dimā<sup>3</sup> fī laḥazāt* (1:26:22)  
 the Caliph to stumps and blood in a few moments’
- 59b...the soldier withdrew a few steps backward, and I felt the earth moving underneath my feet, because the machine gun would fire, *and* in a few minutes, transforming the Caliph into blood and nothingness. (1:20:4-7)
- 59c...the soldier withdrew a few steps backward and I anticipated that the earth would soon tremble underneath my feet, because the machine gun would fire reducing the Caliph into blood and human remains in a few moments.

In (59a), the existing relation between the two clauses is extending logico-semantic relation because the second clause expands the first by extending beyond it by adding some new element. In (59b), although the Ts have identified the logico-semantic relation between the clauses, they have inappropriately overused *and*. In this context, the use of the non-finite clause ‘reducing the Caliph into’ is enough to maintain the relation between the two clauses. In other words, the non-finite clause in (59c) can be analyzed as extending because it can be paraphrased by a finite clause with *and*.

### 7.3.1(f.iii) Enhancing Problems

Another logico-semantic problem in translation lies in the difficulty to preserve the enhancing logico-semantic relation between the clauses of the source text in the target text as (60b) shows:

- 60a *Istakhdama al-bāḥith manhajīyyah al-ta’ṣīl al-Islāmī li*  
 Used the researcher methodology Islamization for  
*l-<sup>c</sup>ulūm al-ijtimā’īyyah wa l-nafsiyyah inṭilāqan min*  
 the sciences the social and the psychological derived from  
*nuṣūṣ al-Qur’ān wa l-Sunnah al-nabawiyyah li- taḥdīd*  
 texts the Qura’n and the Hadith the prophetic to determine

*aḥkām fiqh waqāʿi<sup>c</sup> tufūlat al-mahd* (4b:51:6)  
rulings jurisprudence realities childhood the infancy

60b The research used the Islamic indigenization (Islamization) methodology of psychological and social sciences. This methodology adapted the Noble Quran verses and the prophet Mohammed’s tradition. That was to define the legal decisions of jurisprudence infancy. (4b:52:7)

60c To specify the legal provisions (*fiqh*) of infancy, the researcher has used the Islamization methodology derived from the Qurʾān and the Prophet’s (peace be upon him) tradition and which is widely used in the psychological and social sciences.

The logico-semantic relations between the clauses of the original is that of enhancing because *li-taḥdīd wāqi<sup>c</sup> fiqh tufūlat al-mahd* expands *istakhdama al-bāḥith ...al-sunnah al-nabawiyyah* by embellishing around it and qualifying it with some circumstantial feature of purpose (Halliday 1994:219-220). However, in (60b), the Ts have not maintained this relation because the last clause does not look and cannot be “interpreted as being in a coherent relation with the clause or clauses preceding it” (Thompson 2004:189). The logico-semantic relation in (60a) could be retained as in (60c), where a hypotactic non-finite clause ‘to specify the legal provisions (*fiqh*) of infancy’ has been used.

### 7.3.2 Coherence-related problems

Textual restructuring can be very important for the coherence of the text. That is, information contained in the source text may be shifted and some elements may be added or deleted to meet the demands of the target text. However, the Ts of the published texts have sometimes ignored the textual differences between the two languages and have kept very closely to the source text producing an incoherent target text as is clear from (61a) which has been translated as (61b) but (61c) can be more coherent.

61a *Bi- mujarrad al-i<sup>c</sup>lān* *°an inshā<sup>°</sup>* *al-hay<sup>°</sup>ah*  
 As soon as the announcement about establishment the body  
*al-waṭaniyyah al-°ulyā li- mukāfahat al-fasād wa*  
 the national the supreme for combating the corruption and  
*qabl an tajid maqarr ra<sup>°</sup>īsī lahā wajadnā man yantaẓir*  
 before it finds office head for it found we who wait  
*al-hay<sup>°</sup>ah an taqḍī °alā l-fasād fī usbū<sup>c</sup> wāḥid*  
 the body to eradicate on the corruption in week one  
*wa lidhā qarrarnā ma<sup>c</sup>a zumalā<sup>°</sup>ī fī l-hay<sup>°</sup>ah*  
 and therefore decided we with colleagues my in the body  
*an na<sup>°</sup>mal ma<sup>c</sup>a mukhtalaf al-jihāt bi- °azm wa*  
 to act with various the parties with resolution and  
*aqlāniyyah wa ḥirṣan °alā °adam ihdār karāmat*  
 rationality and keenness not to disgracing honour  
*al-insān dūna al-istijābah li-man yuthbitūn al-himmah wa*  
 the people without responding to who discourage the ambition and  
*lā li- man abdū tafā<sup>°</sup>ulan ghayr maḥdūd wa ṭālabū*  
 not to who reveals hope limited and requested  
*bi-qat<sup>c</sup> al-ayādī bi-mujarrad inshā<sup>°</sup> al-hay<sup>°</sup>ah (3:1:1-4)*  
 cutting the hands as soon as establishing the body

61b As soon as the National Supreme Anticorruption Body was declared to be formed and before even finding a head office for the body, we were extremely surprised and shocked by the behavior towards the creation of this panel. While some tried to discourage its determination, others were waiting that the body would eradicate corruption in one week time. But this did not and would never dispirit the high spirit of the body's members. My colleagues and I were and still are determined to rationally and willingly work and cooperate with all various agencies taking into account not to disrepute or dignify anyone (3:1:1-8).

61c As soon as the Supreme anti-corruption Committee had been established and before allocating a headquarters for it, we encountered two opposing reactions. While some have attempted to thwart its intention, others have expected it to eradicate

corruption within a week. However, we neither follow the thwarters nor the optimists who have been calling for cutting the hands (of the corrupts). Keen not to disgrace anyone, we have willingly and objectively decided to cooperate with all concerned authorities...

The Ts have tended to use a lot of unjustified additions to make (61b) coherent. In fact, (61a) has not indicated that the members of the Supreme anti-corruption Committee have been extremely surprised or shocked by the opposing attitudes of the public towards the establishment of the committee. Again, the writer has not been extremely optimistic and he has not argued that such attitudes would de-motivate the body's members. It seems that the Ts have made a lot of interventions in the TT in order to make it read more cogently but at the cost of its ideational meaning. The text's coherence can be measured through its periodical waves of information flow. As Martin and Rose (2003:175) observe "Periodicity is concerned with information flow: with the way in which meanings are packaged to make it easier for us to take them in...giving readers some idea about what to expect, fulfilling those expectations, and then reviewing them". Thus, (61a) can be best rendered in English, if the text starts with the hyperTheme (Martin and Rose 2003:181) 'As soon as the Supreme anti-corruption Committee had been established and before allocating a headquarters for it, we encountered two opposite reactions), which indicates clearly the writer's opinion about the attitudes of people towards the establishment of the committee. This hyperTheme serves to predict what is to come in a discourse. In other words, the reader can predict from the hyperTheme that the writer will clarify these two opposing reactions to the establishment of the committee 'While some have attempted to thwart its intention, others have expected it to eradicate corruption within a week'. After predicting what follows a hyperTheme, the second phase or (the body of the text) clarifies the response of the committee and its staff to those reactions 'However, we neither follow the thwarters nor the optimists who have been calling for cutting the hands (of the corrupts)'. The text can be concluded with the hyper-new phase 'Keen not to disgrace anyone, we have willingly and objectively decided to cooperate with all concerned authorities', where ideas are accumulated to reflect the point made by the writer (Piriyasilpa 2009). The hyper-new phase is not a summary of the discussion

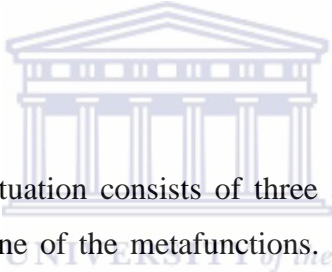


but can be a point of departure for a further development of the text. Thus, (61c) is organized periodically as waves of hyperTheme (predicting what is to follow and the body unfolding relevant information), and hyperNew distilling what has been said (Martin and Rose 2003; Piriyaasilpa 2009).

## 7.4 Extra-Textual Problems

In SFG, context consists of three strata: context of culture, context of situation and co-text. Context of culture and context of situation are extra-linguistic and co-text, or linguistic context, is certainly intra-textual. Under the extra-textual problems, the problems related to context of situation and genre membership in the published translations are discussed.

### 7.4.1 Context of Situation



As stated earlier, context of situation consists of three aspects: field, tenor, and mode each of them corresponds to one of the metafunctions. Thus, the negligence of any of these register parameters is likely to change the meaning of the source text. However, these register domains have sometimes been violated in the published translations. The analysis of the translated version of *Omar Appears in Jerusalem*, for instance, reveals that some syntactic, textual, and lexical aspects of the field have been mismatched. As Halliday (1964:94) pointed out, a shift of register is likely to occur within texts and that speakers speak in many registers. It becomes even more complicated when it comes to the case of two languages. This is very applicable to the field of the inner context<sup>8</sup> of situation (Macro 2000:1), which changes as the plot of the novel progresses. The field of chapter 17, for example, is the reaction of the Israeli newspapers to the miraculous re-appearance of ʿUmar, the second Caliph of Islam, his life, his leftist ideas, etc. One of the newspapers has written about ʿUmar's leftism and Islamic communism from a contemporary viewpoint as the following excerpts shows:

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<sup>8</sup>According to Macro (2000:1), a literary text has two contexts of situation: outer context and inner context. In the former communication takes place between the author and the reader and in the latter the fictional personas of the story interact with each other in the fictional situation.

62a *Laqad katabū °an °Umar bi- uslūb mustahdath*  
 Indeed they wrote about °Umar with style innovative  
*mustakhdimīn al-muṣtalaḥāt al-khāṣṣah bi- him mithl : ḥukm*  
 using the terms the specific to them like rule  
*al-ṭabaqah, wa ṣirā°c al-ṭabaqāt wa diktātūriyyāt al-brūlitariyyah*  
 the classes and conflict the classes and dictatorship the proletariat  
*wa l-māddiyah al-jadaliyyah wa l- °unf al-thawrī*  
 and the materialistic the dialectic and the violence the revolutionary  
*wa l-taṣfiyyah al-damawiyyah wa ṣirā°c al-mutanaqiḍāt*  
 and the cleansing the bloody and conflict the contradictions  
*wa l-taṭallū°āt al-burjwaziyyah wa l-iltihām al-jamāhir*  
 and the aspirations the bourgeois and the integration the masses  
*wa takhdīr al-shu°ūb wa taḥāluf al-iqtā°c ma°a*  
 and narcotizing the peoples and coalition feudal with  
*sadanat al-adyān wa mustighillihā khalīṭ °ajīb min*  
 custodians the religions and their exploiters mixed strange from  
*al-muṣtalaḥāt al-°ilmiyyah wa l-falsafiyyah yudassu fī*  
 the terms the scientific and the philosophical stuffed in  
*khiḍimmihā ism °Umar wa kalimat al-Islām (1:187:8-15).*  
 inside it name °Umar and word the Islam

This excerpt has been translated as follows:

62b They wrote about Omar in a new novel style using their special conventions such as: **class rule, class struggle**, dictatorship of the proletariat, **dialectic materialism**, revolutionary violence, **bloody elimination, conflicts of contradictions, the aim of the bourgeois**, mass union, **paralyzing the people, union of the feudal lords with the assumed keepers and the exploiters of religions**. A surprising mixture of philosophical and scientific conventions, through which Omar and Islam are inserted (1:127:34-40).

Problems involved in translating the previous text includes finding equivalent terminology in the appropriate field (i.e., political philosophy) and achieving TL expression in the appropriate tenor (i.e. the formality of the text) and mode (written) (Hatim and Mason 1990:56). To preserve the field of the inner text, the lexical mismatches in bold need to be replaced by political-specific terminology such as ‘class dominance, class conflict, proletariat dictatorship, dialectical materialism, bloody massacres, conflict and contradictions, bourgeois aspirations, mass union, mass narcotization, coalition of feudalists, and custodians of religions.’ The use of such terms represents better the frame and chain of the original text.

As for the tenor of the outer context, the sender and the receivers are not familiar with each other as the novel was published to be read by people in different countries and different cultures. That is, the social role is asymmetrical because of the wide variety of social statuses of the readers. Thus, a translator needs to explain the culture-specific terms, the allusions and the intertextual references of the original to the target readers. However, as the researcher has pointed out in different contexts in the analysis above, although the novel is deeply-rooted in Arab and Islamic culture, a lot of cultural terms, allusions, Qur<sup>ā</sup>nic and ḥadīth intertextual references have been lost in translation.

In so far as the tenor of the inner context is concerned, the dialogue taking place between characters shows that the power relation among those characters is not equal and the degree of familiarity and the affective involvement is not high. However, the analysis of the translation sometimes shows that the power relation between characters is symmetric. Consider, for example, how the translator has translated the social honorific in the following excerpt:

63a *Wa kayfa yajī'u ʿUmar ilā zaman al-shayāṭīn?*  
 And how come ʿUmar to era the Satans  
*Yā ummāh innī lā akdhib.. raʾaytuhu hunāk..*  
 O my dear mother indeed I am not lying I saw him there  
*samiʿtu kalimātah.. laka annī anhal min nabaʿ*

I heard his words As if that I drink from source  
*al-nubuwwah.. inna shay<sup>o</sup> kabīr yaḥduth.. wa ḥadhārī*  
the prophethood verily something matter happens and beware  
*an yukhālījik al-shakk fī qudrat Allah.. a<sup>o</sup>iddī al-ṭa<sup>o</sup>ām..*  
to overtake you the doubt in power Allah prepare the food  
*wa ifrahī yā ummāh ..*  
and be happy O my dear mother

Here, the addressor is telling his mother in a very formal way about the miraculous reappearance of °Umar b. al-Khaṭṭāb and gently make her aware of any doubts in God’s ability of resurrection using formal warning expression *wa ḥadhārī*. He has also used the vocative expression *yā ummāh*, to show his utmost respect to his mother. However, the translation of the excerpt reads as:

63b “And how can Omar come in the age of devils?”

“I swear I don’t lie. I saw him there; I have heard his words as if I were drinking from the source of prophecy. Something great is happening; *be aware* and don’t let doubt shake your belief in God’s ability. Prepare the food and be cheerful, *mom*”.

To retain the speaker-addressee social status, the type of relationship that exists between them and the level of formality imposed by the situation, the warning expression of the original could be translated as ‘My dearest mother, beware doubting God’s ability’, where ‘my dearest mother’ has been added to avoid using the warning expression blatantly. Similarly, the vocative expression can be best rendered as ‘...be cheerful, my mother’ rather than the colloquial *mom* which implies more solidarity than respect.

Similarly, the honorific *yā amīr al-mu<sup>o</sup>minīn* (lit. the commander of the faithful) has been repeated over and over again in the original. However, in the translation it has been translated as Caliph, a term which is widely used as relational honorific (Levinson 1983) by politicians to name even some monarchs. However, in *Omar appears in Jerusalem*, *Amīr al-Mu<sup>o</sup>minīn*, has been intentionally used by the characters because it was °Umar who was first

given this title. Thus, it has been used to show the social status of the addressee (i.e., his political, spiritual and religious authority) and the addresses' attitude of respect towards him. It would be more appropriate therefore to translate it as 'Commander of the faithful' or to retain *Amīr al-Mu<sup>ʿ</sup>minīn* in the translated text.

The analysis of the translation has also shown that the Ts have sometimes ignored the affective involvement among the characters and failed to maintain what (Hervey et al. 1990) called tonal register. Consider, for example, how the Ts have translated the following excerpt:

64a *Wa waqafa ʿUmar baynahum ʿimlāqan mutaḥaddiyan sākhiran*  
 And stood ʿUmar among them giant challenging mocking  
*min safāsifihim*  
 from trivialities their  
*idhan fa anta ʿUmar?*  
 So then you ʿUmar?  
*Wa lima lā?*  
 And why not?  
*Wa l-dalīl?*  
 And the evidence?  
*Qudrat Allah.*  
 power Allah  
*al-mawtā lā yub<sup>ʿ</sup>athūn*  
 the dead not resurrected  
*Bal yub<sup>ʿ</sup>athūn ayyuhā al-kadhhab.. khasi<sup>ʿ</sup>t (1:64:11-16)*  
 In fact they are resurrected O you the liar Woe to you

Here, the police officer is addressing ʿUmar denying his personality and the concept of resurrection. ʿUmar reacts to the officer's flat denial of resurrection using the formal affective expression *khasi<sup>ʿ</sup>t*. ʿUmar defiantly and formally derides the officer for his

refusal of what °Umar believes to be undeniable matter. The Ts of the text have translated *khasi't* as 'beat you' (1:45:19) which implies colloquialism and does not match the formality of the source text. In this case, a translator should pay adequate attention to the tonal register of the source text and to assess where it "comes on the SL 'politeness scale', and to render it with an expression as close as possible to a corresponding TL degree of politeness" (Dickins et al. 2002:163). In this sense, *khasi't* can be best rendered as 'woe to you' or 'fie on you' or 'shame on you' rather than the slang 'beat you'.

As for the mode, both the original and the translation have been written to be read, but the mode of presentation is different. Several lexical, syntactic, and textual mismatches between the original and the translation have been found as the researcher has stated in the previous sections.

#### 7.4.2 Genre Membership

In fact, differences between ST genres and TT genres do exist. The translator is, therefore, required to examine the salient features of the ST and to find a TL genre corresponding more closely to the ST. A number of textual restructurings may take place in order to accommodate the generic constraints of the target language. The Ts of the published texts have encountered several problems at the genre level. While translating the preface to the tourist brochures (see Appendix 13), for example, the translation obviously undergoes a number of genre-related problems. Apart from the various problems of informality discussed under the interpersonal translation problems, the text deviates from the genre norms of the English tourist brochures in many ways. The expression 'within the framework of president's attention...' seems odd in a preface to a tourist publication. It is more reminiscent of an academic paper, an abstract, and the like. The TT reads strangely because the Ts have not been aware that the conventions of the target language for this type of genre are different from those of Arabic. The second paragraph beginning with "in implementation of his Excellency the president's directives to brother *al-qādī* Aḥmad al-Hajri, Taiz Governor, Taiz Governorate witnesses a long range of achievements. In a record period Al Qahra citadel became of our country's main

attraction” could be modified to confirm with the TT conventions as “By the orders of the president to the governor of Taiz, the province accomplishes great achievements. In a record period, Al-Qahra citadel has become one of the most historical and tourist attractions in our country.’ Information about the mayor of Taiz and the titles given to him may be out of place in an English-language tourist publication.

Besides, English tourist or travel brochures must provide information about the tourist spots, landmarks, climate, culture, history, and geography of particular places and they do sometimes contain information on tourism development. However, it is not common that an English tourist brochure would devote a significant space to speak highly of the president or the king and the developments taking place during his reign, as is clear in the first paragraph. The text would cater more for the English-speaking tourists if it describes the massive achievements in the tourism sector rather than the excessive praise of the president.

Finally, while the use of *inshā Allah* at the end of the text is very common in Arabic genres, its translation as ‘god willing’ seems exotic and unnatural to the genre of tourist brochure in English. Accordingly, the translator may resort to use expressions such as *hopefully*, or ‘it is hoped that’ to accommodate the target culture even if the expression entails translation loss (Dickins et al. 2002:210).

## 7.5 Conclusions

The chapter has dealt with the ideational, interpersonal and textual problems the Ts of a number of published texts have faced. The texts investigated have been translated by accredited publishing houses, translation and university centers. The texts have been analyzed as a triangulation tool to determine whether the translation problems STs and NTs encounter (see chapter five) reoccur in the case of more experienced translators. The chapter has concluded that the Ts of the published texts, like STs and NTs, have faced several challenges at the ideational metafunction level. Some aspects of transitivity,

connotative or pragmatic meaning, collocations, idioms, allegories, culture-specific terms and presuppositions, idioms, implicatures, allusion, and intertextuality have posed several problems for the Ts of the published texts. At the interpersonal level, the Ts of the published texts have also encountered problems in rendering the degree of formality of the source text and in retaining the predominant communicative functions in it. As for the textual metafunction, the Ts of the published texts have come across several cohesion and coherence related problems. Some of the cohesion problems found in the translations are the inappropriate/wrong use of grammatical or rhetorical anaphora, inappropriate translation of root repetition, semantic parallelism, and thematic structure as well as the inappropriate or wrong translation of logico-semantic relations (i.e., expansion and projection) of the source text. As for coherence, the more frequent problem is the mechanical rendition of the source text and the negligence of justified textual restructuring. Furthermore, the Ts of the published texts have also encountered some difficulties at the extra-textual or contextual level. The three register domains of field, tenor, and mode have sometimes been ignored by them leading to exotic and unnatural translation. Another common problem at the extra-textual level lies in the translation of genre as a whole. The Ts have sometimes translated the source text literally paying no attention to the genre conventions in the target language. As a result, the target text seems very awkward and less reader-friendly.

It is worthwhile to mention that some of the ideational, interpersonal, and textual problems discussed in this chapter have not been spotted in case of the STs and NTs. This does not mean that the STs and NTs experience no difficulty in translating them. In fact, this may be attributed to the fact that unlike the published translated texts, the texts selected for elicitation have not been long enough to include all the ideational, interpersonal, and textual elements discussed in the published translations.

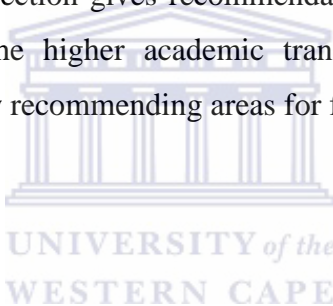


# Chapter Eight

## Conclusions

### 8.0 Introduction

In this chapter, the researcher gives conclusions and recommendations. First, the researcher summarizes the problems STs, NTs and Ts have experienced. In the second section of this chapter, the researcher summarizes the causes of the problems forthcoming from the analysis of the triangulation tools (i.e., the STs' Questionnaires, the NTs' Thinking Aloud Protocols (TAPs), and the retrospective interviews as well as the analysis of the existing translation syllabus and the classroom observation. The third section gives recommendations for ways in which translation problems can be addressed in the higher academic translation pedagogy in Yemen. The researcher concludes the chapter by recommending areas for further research.



### 8.1 Summary of the Study

This study has attempted to answer five questions:

- 1- What are the most frequent ideational problems faced by STs, NTs and more experienced translators while translating texts from Arabic into English and to what extent do they break down communication?
- 2- What are the most frequent interpersonal problems they face while translating Arabic texts into English and to what degree do they affect the communicative force of the target text?
- 3- What are the textual/extra-textual problems they face?
- 4- What could be the main causes for such problems?
- 5- What pedagogical implications can be drawn for instructors/trainers to help students deal with such problems and thus produce better translations?

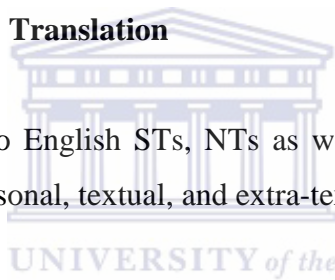
In order to answer these questions, the study examined the translations of the fourth year Student Translators (STs) studying at the Department of English and Translation, Taiz University, Republic of Yemen. The study also investigated the translations of five Novice Translators working at the five language and translation institutes recognized by the Ministry of Vocational Training. Several published translations carried out by more experienced translators were also examined.

## **8.2 Summary of Findings**

The study has yielded the following results:

### **8.2.1 Problems in Arabic-English Translation**

While translating from Arabic into English STs, NTs as well as Ts have encountered several problems at the ideational, interpersonal, textual, and extra-textual levels as follows:



#### **8.2.1.1 Translation Problems at the Ideational Metafunction**

In fact, ideational problems have been given more attention in the analysis because the ideational metafunction is typically considered to carry the highest value. This is because translation equivalence is often described in ideational terms, to such a degree that, if a TT does not match the ST from an ideational perspective, it is not even considered a translation (Halliday 2001:16; Manfredi 2008:42; Setiajid 2006:4).

At the ideational metafunction, a clause is divided into a participant, a process, and a circumstance. The participant in a process is realized in the grammar by nominal groups. The structure of premodification in a nominal group can be reflected by one of four groups: deictics, numeratives, epithets and classifiers (Butt et al. 2000). Premodifications in a participant have posed some problems to the STs, NTs as well as the Ts. Of the different categories of deictics, articles have posed several problems for STs, NTs and Ts. Three types of problems are repeated:

overuse, underuse, and wrong use of articles. The STs, NTs, and Ts have sometimes faced difficulty in translating plural noun heads into English. The problem especially arises when the plural noun heads can be pluralized in Arabic but not in English.

While translating the process of a clause which is typically realized in the grammar of English and Arabic by verbal groups the three translator categories have faced some problems. Some of these problems are the use of the present perfect for the simple past or vice versa, the wrong use of the progressive aspect with stative verbs that do not normally take the progressive, inappropriate use of the future progressive tense, the inappropriate use of tense in the projected clauses as well as the excessive and unjustified use of nominalization.

While translating the post-modification in a clause, the STs, NTs and translators of the published translations have faced certain problems in translating embedded clauses in general and defining relative clauses in particular.

Circumstance in a clause which illuminates the process in some way has also posed some problems to the STs, NTs, and Ts. Arabic Prepositions, in particular, can be very problematic in translation. Three categories of problems have been found in the analysis: overuse, underuse and wrong use of prepositions. The study has also concluded that STs, NTs and Ts have faced a number of lexical problems such as inappropriate generalization or particularization of lexical items and inappropriate translation of semantic repetition, etc. A more challenging lexical problem is the translation of connotative or pragmatic meaning. Attitudinal, associative, effective and reflective shades of meaning were lost in the translations in several cases. Cultural differences and presuppositions have also posed thorny problems to the STs, NTs and Ts. They have encountered several problems in the translation of allusions, intertextuality, and culture-specific terms. Collocations and frozen expressions such as idioms and proverbs have also created problems to them. In addition, the translation of allegorical expressions such as metaphors, similes, irony, etc have proved to be notoriously difficult to translate in different contexts of the translations.

### **8.2.1.2 Interpersonal Problems in Arabic-English Translation**

With regard to the interpersonal metafunction, the level of formality and the prevalent communicative functions of the source text should be preserved to a great extent. However, the study has concluded that the STs, NTs and Ts have sometimes sacrificed the style of the original (i.e. frozen, formal, consultative, etc.) and the communicative functions (i.e., expressive, representative, etc.) in the translated texts.

### **8.2.1.3 Textual Problems in Arabic-English Translation**

The STs, NTs and Ts have also faced several problems at the textual metafunction which deals with the logical organizations of the ideational and the interpersonal meanings of the text. These textual problems can be divided into two sub-categories: cohesion including logico-semantic problems and coherence. Some of the cohesion problems encountered by them are inappropriate/wrong use of grammatical or rhetorical anaphora, inappropriate translation of root repetition, semantic parallelism, and thematic structure. The study has also concluded that the STs, NTs, and Ts have also experienced problems in rendering the logico-semantic relations of expansion and projection. As for the coherence of the translated texts, the tendency of the STs, NTs and Ts to translate the texts literally and their ignorance of the fact that textual restructuring might be needed to cope with the demands of the target texts have led to several coherence problems.

### **8.2.1.4 Extra-textual Problems in Arabic-English Translation**

The study has also concluded that the STs, NTs, and Ts have faced some extra-textual problems. The three elements that constitute the context of situation (i.e., field, tenor and mode) have created several problems for them. These three elements determine the meaning system of a text and the negligence of any of them can affect the ideational, interpersonal and textual metafunction. Similarly, the differences between the source language genres and the target ones have led to translations which are out of place in English and genres which are neither typical of Arabic nor of English.

### 8.2.2 Possible Causes of the Problems

As for the causes of the previous problems, the STs' questionnaire have shown that the main reasons for these problems are the lexico-grammatical and cultural differences between the two languages, the reliance on the dictionary rather than the meaning in use of lexical items, the differences in the cohesion and coherence systems of Arabic and English, the negligence of the role of context in translation as well as their unfamiliarity with text-typologies and genre conventions in the two languages.

In line with the findings of the STs' questionnaires, the results obtained from the TAPs of the NTs and the retrospective interviews conducted after the Think-Aloud tasks have clearly shown that the previous causes are behind translation problems at the ideational, interpersonal and textual levels. Furthermore, the TAPs have also shown that in the process of translation, the NTs adopt a bottom-up approach and come close to the source text translating it literally, which is very detrimental. In essence, the major cause for the translation problems given above lies in the fact that the three metafunctions are realized differently in the two languages. Once these metafunctions are transported into another language or semiotic system, their meaning is likely to be lost or only partially captured and thus the translator should handle them with care.

Besides, STs and NTs have held the current translation programme at Taiz University and other Yemeni universities accountable for their lack of translation competence. Based on their responses, the researcher's observation and the analysis of the current translation materials, the study has concluded that the programme is inadequate and it needs urgent review and improvements. The current syllabus does not keep abreast with the latest theoretical and practical development in the discipline of translation as well as in the neighboring disciplines such as contrastive linguistics, text-analysis, discourse analysis, corpus linguistics and the like. Thus, it does not help to cultivate the translation competence of the student translators and would-be translators. Besides, the syllabus does not attempt to approach translation as a problem-solving activity to familiarize the student translators with different strategies to solve such problems whenever they arise. The traditional and unproductive approach based on reading the text and translating it is the most common approach of classroom teaching. Student-centred learning

through activities, tasks and projects is almost non-existent in the classroom and the voice of the teacher is the most dominant. This teacher-centred approach does not “encourage intersubjective communication in a positive atmosphere... to acquire linguistic, encyclopedic, transfer and professional competence” (Davies 2004:14).

### **8.3 Contributions of the Study to Translation Teaching in Yemen**

The meaning-based approach to translation used in this study can be very illuminating to student translators and teachers. The approach can promote critical and systematic thinking on the part of the student translators and change the student’s misconception that translation is an absolute spark of creativity. It can provide them with systematic, linguistic knowledge, which can help them make clued-up translation decisions. The approach can also provide student translators or even professionals with a delicate level of lexicogrammatical awareness and thus enable them to defend their translation or to judge its naturalness or vagueness by objective application of the SFG and other cognate linguistic theories to the practice of translation. In the same vein, when teachers classify the problems along the ideational, interpersonal, textual and extra-textual levels, and take into account all the rank and stratification problems that may arise within these metafunctions, it becomes easier for them to identify the areas their students find more difficult to handle and thus to give them a priority in their translation classes.

This meaning-based approach to translation problems can also be very helpful for translation quality assessment between Arabic and English. Seeking equivalence at the ideational, interpersonal and textual metafunctions as well as at the contextual stratum can be objective parameters for Translation Quality Assessment. Those parameters are not based on subjective and often paradoxical criteria based on indefinable aesthetics (Al-Qinai 2000:498) but rather on an empirical eclectic approach that combines ideas from leading linguistic and translation theories. This multi-perspective approach can help the translation assessor “to flexibly move from a macro-analytical focus to a micro-analytical one, from considerations of ideology, function, genre, register, to the communicative value of individual linguistic items” (House 2001:255).

## 8.4 Recommendations

The results of this study have provided a theoretical background for the design of a number of remedial translation modules for the Department of English Language and Translation at Taiz University in particular and in extension in the Yemeni and Arab universities. Although the training of top professional translators may be more productive at the post-graduate level, the Yemeni and Arab current situation requires the training of translators at the undergraduate level to cope with the increasing market demands for translators. Thus, the researcher has attempted to find a more immediate solution by recommending an under-graduate modular approach that consists of several interconnected courses offered over the four-year B.A. period of study. The proposed modules, if implemented, can be taught in addition to some obligatory translation-relevant courses in the current programme such as Morphology and Syntax, Sociolinguistics, Stylistics, Applied Linguistics, Discourse Analysis, Analysis of Literary Texts, Semantics, Reading and Comprehension, Spoken, Writing, and Grammar. As for the directionality of the suggested translation modular approach, the focus will be on translation into the mother tongue as well as translation into the foreign language. It may be argued that translation into the mother tongue (Arabic in the Yemeni context) should be the focus of the translation programme because the proficiency of the student translators in their mother tongues is higher than their proficiency in the foreign language, but the Arab World, including Yemen, is a busy and global market that has an urgent need for translators into target languages other than their mother tongues. Therefore, it would be useful to offer various courses that cater for the needs of the student translators and would-be translators to provide them with the necessary competencies and strategies to solve translation problems they are likely to face in their professional careers.

The modular approach is outlined below in a form of a four-year syllabus. It is very practical, clear, diverse, and easy-to-implement. In terms of complexity, it is gradual, starting with the least difficult modules in the first year and ending with the most difficult ones in the last year. The approach is also based on solid linguistic and translation theories and thus strikes a balance between theory and practice. Moreover, it can improve on the existing translation courses and

replace other literature and required courses that are either found to be superfluous<sup>1</sup> or repeat course descriptions that are included and taught in other courses. It, therefore, aims to strike a balance between the translation courses and the linguistic and literature ones taking into consideration not to add any credit hours to the overall programme. The proposed modules are given below:

#### **8.4.1 Introducing Contrastive Linguistics and Translation**

This course is expected to familiarize student translators with the differences and similarities between Arabic and English. It will adopt the notion of translation equivalence as a methodology for contrastive analysis. It will approach translation as a problem-solving activity and equip student translators with the necessary basic competencies that help them solve the main translation problems at different linguistic levels. For pedagogic reasons, the course will adopt a bottom-up approach to translation dealing first with the problems of equivalence that translators are likely to encounter at the level of words. It will then tackle the translation problems at higher levels such as the phraseological, grammatical and pragmatic levels.

#### **8.4.2 English for Arab Translation Students**

As stated in the analysis of the programme, there is not a single course in translation-oriented language learning to improve student's mastery of English as a foreign language and to help them to become better translators. Such a course is expected to develop the skills necessary to achieve an in-depth understanding of written English source- language texts as a preliminary step in general translation (Cripps 2004:13). Thus, the recommendation of '**English for Arab Translation Students**' can bridge that gap in the existing syllabus. The course will adopt notions from several cognate disciplines such as translation theory, contrastive linguistics, discourse analysis and it can be regarded as an introductory course to an advanced course in SFG in translation training. The course is inspired by a common trend of teaching English as a foreign language for translation students (Berenguer (1996, 1997, 1999; Brehm 1997, 1998, 2001) and

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<sup>1</sup>In 2008, a workshop on the current programme decided that the syllabus includes several repetitive modules that can be deleted and replaced by more cost-effective ones.



(Cripps 2004). Cripps's (2004) communicative task-based course *Targeting the Source Text*, which is the pioneer of teaching Language for Specific Purposes (LSP) in the field of translator training in Spain can also be very beneficial in the context of translator training in Yemen and the Arab World. The course will deal with diverse topics such as using reference works, language skills, tricky grammatical constructions for advanced students of English as a foreign language, stylistic conventions, text-types, genre conventions, cohesion and coherence, implicatures, and intertextuality etc.

### **8.4.3 Intercultural communication and Translation**

The STs, NTs and Ts have faced several challenges in translation due to cultural differences between Arabic and English. Thus, a module on intercultural issues in translation may be tailored to suit the increasing needs of student translators especially in this age of globalization and multiculturalism. The course will aim at:

- Enabling the students to be aware of, and training them to be sensitive to the cultural differences between the Arab World and the West, and their implications for translation. It concentrates among other on comparison of the source culture and the target culture under investigation in terms of history, ecology, religious thinking, socio-political systems, traditions etc.
- Providing student translators with relevant information concerning the cultural gaps as well as the various strategies of bridging them. In short, the course attempts to change the misconception that a translator is a mechanical producer of a target text out of a text that already exists in another language. The student translators and would-be translators should be aware that he is a mediator between two cultures and thus he should attempt to produce a communicative, critical and creative target text rather than a literal word-for-word one.

Therefore, teaching intercultural communication is part and parcel of translation programmes throughout the world. Kelly (2005:320) emphasizes that a translation programme should promote the 'cultural and intercultural competence' of the would-be translator. Dimitriu (2009:191) suggests that a course in intercultural communication and translation should be offered as the

initial module of an undergraduate translation programme. Dimitriu (2009:191) points out that the course does not only aim to familiarize mono-cultural students with intercultural situations but also “...to prompt and promote an active engagement with translation as social practice as well as an academic discipline”.

#### **8.4.4 Linguistic Corpora and Translation**

As stated in the analysis, the existing programme does not include any course on the use of corpus in translation studies. Thus, the recommendation of **‘Linguistic Corpora and Translation’** can be a great assistance to the student translators. In fact, introducing corpora in the translation class can prove very useful to help STs to solve a myriad of lexico-grammatical problems in translation. A corpus, for instance, can be used as a resource tool for collocations, idioms, proverbs, metaphorical expressions that dictionaries lack. A corpus of bilingual or monolingual specialized texts can be very illuminating for the translator in so far as terminology is concerned. Besides, the use of corpus materials can also help them identify the register features and genre conventions on the basis of empirical data rather than intuition. The corpus, according to Thompson (2004:40) “is becoming an increasingly important part of functional grammar research”.

Thus, a course in corpus linguistics and translation is urgently needed. The course is expected to familiarize student translators with different types of CAT tools and corpora including the corpora built automatically by translation memory tools such as DejaVu, Trados and SDLX , MyMemory, etc. The course will also aim to equip student translators with basic skills that enable them to design their own corpus. This use of translation technology can provide STs with additional resources and minimizes their reliance on the traditional tools such as dictionaries and glossaries which, according to (Carrové 1999:199) “are never exhaustive, never totally reliable, and seldom precise enough to provide students with the definitive solution to their terminological problems”.

In other words, the different types of corpora can be used to design various self-centred classroom activities that aim to enhance the student translators’ understanding of the source text,

help them solve its problematic parts and enable them to produce an acceptable target text (Zanettin 1998:1). The use of corpora can, therefore, help the teacher to gradually get rid of his transmissionist role in the classroom and to adopt more effective roles in the class.

#### **8.4.5 Introducing Technical Translation**

One of the causes of translation problems from the perspectives of the STs and NTs is that they have not been introduced to various genres in their translation programme. This genre-based course is of an introductory nature. It will expose student translators to a range of authentic specialized texts they are expected to encounter as adhoc translators in a professional setting. The course will deal with different genres, which for most student translators and translators represent an increasing level of difficulty such as popular science genres, consumer-based texts, legal texts, tourism texts, journalistic texts, etc. Literary genres, on the other hand, will not be given a lot of attention in this course because the current syllabus of the Department of English and Translation already includes all types of literary genres that can be exploited to tackle the problems of translating the figurative style of those genres. It should be noted, however, that the course will not offer an intensive training in a specialized translation but it may serve as a point of departure for student translators aspiring to pursue a specific field of specialized translation at a post-graduate level, for example.

#### **8.4.6 Text-Typology and Translation**

This course will aim at promoting the sensitivity of student translators and would-be translators to various text types. The course is expected to first expose student translators to instructional texts (e.g. legal texts) and then move on to expository and argumentative texts. It should be noted, however, that the course will not only focus on the rhetorical purposes (i.e., argumentative, etc) but also discursive strategies and genre conventions. This will help student translators and would-be translators overcome the problems aroused from the multifunctionality and hybridization of texts (Hatim 1997:181). The module will be based on the text-typology method to translation Hatim (1984; 2001) and Matthiessen's et al. (2008) context-based text-typology.

#### **8.4.7 Introducing SFG in Translation Studies**

One of the significant recommendations of the study is the teaching of an introductory course in SFG and its application to teaching translation between Arabic and English. The course is expected to raise the student translators' attention to similarities and differences in use between the two languages of ST and TT. The course will be based mainly on Halliday's SFG but it will also incorporate notions from other linguistic and translation theories. The objective of the course is to equip student translators with skills that will enable them to produce a detailed translation-oriented text analysis of the source text to provide suitable solutions to translation problems based on systematic solid grounds rather than intuitions. Texts selected for translation in this course will be excerpted from different sources and they will be analyzed at the ideational, interpersonal, textual and contextual levels.

#### **8.4.8 Editing and Revising for Translators**

The analysis of the (TAPs) of the NTs has shown that literal translation is the most frequent strategy used by the NTs and the same thing is true of the STs and Ts. However, the researcher has explained that although the use of literal translation can be unavoidable in some cases, the translation should undergo editing and revisions to avoid unnaturalness and awkwardness in translation. Thus, this course is recommended to provide student translators with necessary skills to revise and edit their own drafts of translation as well as the translation drafts of others. It will focus on editing and revising parameters such as smoothness, sub-language, typography, idiom, tailoring, facts, accuracy, completeness, logic and layout.

The researcher also recommends that in the teaching of these modules, the teacher should avoid to a great extent the traditional read-and-translate approach and to motivate student translators with a variety of activities and tasks and to involve them in long-term projects if possible. In other words, the translation class should not depend heavily on the traditional transmissionist or teacher-centered model which implies the flow of information from the teacher or the textbook to the student translators. According to Pym (2009:7) this model "is, or should be, a thing of the

past, in terms of both pedagogical practice and translation theory”. Thus, the translation class should be dynamic and should transcend the transmissionist approach to the transactional (i.e., the interactional approach between the teacher and the student translators) and the transformational (i.e., learner-centered) approach.

### **8.5 Future Lines of Research**

This study has presented a general taxonomy for the problems Arab STs, NTs as well as Ts encounter while translating texts from Arabic into English. Further research is needed to fine tune and refine the theoretical aspects of the eclectic approach used in the study and the modular approach suggested above. In the Yemeni and Arab contexts, translation studies, in general, and translation teaching in particular are still in their infancy and there remains a lot to be done. Future lines of research may include:

- 1- Extending the application of the eclectic approach used in the study to other text-types and genres to determine to what extent the ideational, interpersonal and textual problems analyzed in this study recur while translating other particular specialized genres.
- 2- A study on the application of Systemic Functional Grammar in Translation error analysis in other Yemeni and Arab universities.
- 3- A study on the type and quantity of problems among different categories of translators (i.e., student translators, novice translators, professional translators, etc).
- 4- A performance-based study of the problems student translators encounter after the application of the modular approach recommended in the study.
- 5- A study on the translation strategies of student translators, novice translators and even professional translators based on observational research methods such as the methodology of *Translog* and *Camtasia*, Think Aloud protocol, and retrospective interviews and reports.
- 6- Designing a model syllabus to be offered at the post-graduate level which complements the modular approach recommended and aims to train students with a view to their professionalization.

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# Appendix 1

## Elicitation Task 1

### Terrorism everywhere

*Athārat ra'īsah al-Fīlibīn Gh'luriyā Mākābaghāl Ūriyū jadalān fī l-awsāt al-siyāsiyyah bi-da'watihā quwwāt Amrīkiyyah khāṣṣah ilā baladihā li-muḥārabat al-jamā'ah al-irhābiyyah al-Islāmiyyah al-ma'rūfah bi-ism Abū Sayyāf. Wa qad ḥadhdhara yasāriyyū al-Fīlibīn min Fitnām jadīdah wa ittahama sīnātūr 'alā l-aqall Ūriyū bi-l-khiyānah wa lākin Ūriyū qāwamat al-intiqād bi-shakl jayyid wa ta'ahhadat bi an lā yabqā al-Amrīkiyyūn akthar min sitt ashhur.*



*Laqad kāna Jamāl 'Abd al-Nāṣir min ashadd al-nās īmān bi-l-Qawmiyyah al-'Arabiyyah wa aktharuhum ta'yīdan lahā fa qad qāla fī ihdā khiṭābātih: (Inna l-Qawmiyyah al-'Arabiyyah laysat Jamāl 'Abd al-Nāṣir wa laysa Shukrī al-Qawtalī...wa laysat za'īm min al-zu'amā', wa lākinnahā aqwā min hādhihi kullih innahā antum ayyuhā l-sha'b al-'Arabī, antum ayyuhā l-ikhwah..antum afrādā lam altaqi bi-kum qabl al-yawm lā kinnanī arā fī kull 'ayn min 'uyūnikum arā l-Qawmiyyah al-'Arabiyyah taṅṭaliq wa arā l-īmān bi-l-Qawmiyyah al-'Arabiyyah 'amīqan arā hādihā wa arā anna kull fard min-kum yu'min bi-kull hādihā īmānan 'amīqan..) wa 'alā l-naqīd fa qad i'tabarat duwalan 'Arabiyyah ukhrā l-afkār al-qawmiyyah wa l-dīmuqrāṭiyyah wa l-ishtirakiyyah wa l-librāliyyah afkār mustawradah..rijs min a'māl al-shayṭān fa ḥārabathā wa da'amat khuṣumahā wa waṣafathā bi-l-kufr, wa ya'ṭaqid hā'ulā'anna l-anḏimah allatī tunshid al-Qawmiyyah al-'Arabiyyah qad ja'alat min-hā qamīṣ 'Uthmān li-tad'īm ḥukmihā wa sulṭānihā wa ta'zīz fardiyyatihā wa dīktātūriyyatihā,...*

## Elicitation Task 3

### Death

*Dhakara al-shaykh °Alī al-Ṭanṭāwī fī smā°ātih wa mushāhadātih: annahu kāna bi-arḍ al-Shām rajul lahu sayyārah lūrī, fa rakiba ma°ahu rajul fī zahr al-sayyārah, wa kāna fī zahr al-sayyārah na°sh muhayya° li-l-amwāt, wa °alā hādhā al-na°sh shurā° li-waqt al-ḥājah, fa amṭarat al-samā° wa sāla l-mā° fa qāma hādhā l-rākib fa dakhala fī l-na°sh wa taghaṭṭā bi-l-shurā°, wa rakiba ākhar fa ṣa°ida fī zahr al-shāḥinah bi-jānib al-na°sh, wa lā ya°lam bi-anna bi l-na°sh aḥad, wa istamarra nuzūl al-ghayth, wa hādhā l-rajul al-thānī yazunn annahu waḥdah fī zahr al-sayyārah, wa fajatan yuhkrij ha l-rajul yadahu min al-na°sh, li-yarā: hal kaffā l-ghayth am lā? Wa lammā akhraja yadahu akhadha yalūhū bi-hā, fa akha hādhā l-rākib al-thānī l-hala° wa l-faza° wa l-khawf, wa ḡanna anna hādhā l-mayyit qad °āda ḥayyan, fa nasiya nafsah wa saqata min al-sayyārah fa waqa°a °alā umm ra°sih.*

*Wa hākadhā kata Allahan yakūn ajal hādhā bi-hādhihi l-ṭarīqah. Wa an-yakūn al-mawt bi-ḥadhihi l-wasīlah.*

*Kull say° bi-qaḍā° wa qadar wa l-manāyā °ibar ay °ibar*

*Wa °alā l-°abd an yatadhakkar dā°iman annahu yaḥmil al-mawt, wa annahu yas°ā ilā l-mawt, wa annahu yantaḡir al-mawt ṣabāḥa masā°a, wa mā aḥsan al-kalimah al-rā°iqah al-rā°i°ah allatī qālahā °Alī b. Abū Ṭālib-raḍiya Allah °anhu wa huwa yaqūl: “Inna l-ākhirah qad irtaḥalat mudbirah, wa inna l-dunyā qad irtaḥalat mudbirah, fa kūnū min abnā° l-ākhirah, wa lā takūnū min abnā° l-dunyā, fa inna l-yawm °amal wa lā ḥisāb, wa ghadan ḥisāb wa lā °amal.”*

*Wa hādhā yufidunā anna °alā l-insān an yatahayya° wa an yatajahhaz wa an yuṣliḥ min ḥālih, wa an yujaddida min tawbatih, wa an ya°lam annahu yata°āmal ma°a rabb karīm qawī °aḡīm laṭīf. Inna l-mawt lā yasta°dhin °alā aḥad, wa lā yuḥābī aḥad, wa lā yujāmil aḥad, wa laysa li-l-mawt indhār mubakkir yuhkbir al-nās, (wa mā tadrī nafs mādhā taksib ghadan wa mā tadrī nafs bi-ayy arḍ tamūt).*

## Elicitation task 4

### A tale of two villages

#### Qiṣṣāt qaryatayn

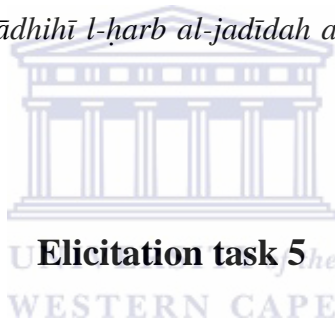
‘Āsha qarawiyyū Sīnjādārah wa Ghūrbāndārah bi-salām nisbī ‘alā l-jabal al-ajrad nafsih al-wāqi‘ shimāl Kābūl mundhu zaman ajdād ajdādihim. Lākinnahum inqasamū bi-mirārah mundhu bad’ al-haymanah al-Amrīkiyyah ‘alā Afghānistān, raghma anna l-masāfah bayna l-qaryatayn lā tazīd ‘an al-kīlūmitrayn. Sīnjādārah, allatī yaqṭunuhā 2000 min al-Ṭājīk al-‘irqiyyīn, yazra‘ūn ḥuqūl al-dhurrah wa ashjār al-basātīn ‘alā l-sufūḥ al-dunyā mu’ayyidah li-taḥāluf al-shimāl bi-shakl tāmm. Ammā Ghūrbāndārah, al-qaryah al-aṣghar fa inna sukkānahā wa ghālibiyyatahum min al-Bāshtūn, alladhīn yaḥṣulūn ‘alā qūtihim min zirā‘at al-murtafi‘āt, fa yu’ayyidūn Ṭālibān. Wa mundhu an sayṭarat quwwāt Ṭālibān ‘alā Ghūrbāndārah ‘āmm 1996, māzāl sukkān al-qaryatayn yakhūdūn ḥarb sharishah dīdd ba‘dihum al-ba‘d.

Lākin ma‘a istimrār al-qasf al-Amrīkī, hunāk dalā‘il ‘alā anna al-da‘m al-sha‘bī li- Ṭālibān fī Ghūrbāndārah-wa ghayriha min al-qurā‘ ‘alā imtidād Afghānistān bi-lā shakk akhadha fī l-tabakkkhur. Taqūl mulāḥazah katabahā ba‘d al-qarawiyyīn min sukkān Ghūrbāndārah: “Naḥnu musta‘iddūn li-musā‘adatikum. Naḥnu musta‘iddun li-qatl al-ghurabā’ min Ṭālibān. Naḥnu 14 shakhs. A‘ṭinā al-ishārah”, wa qad jalaba aḥad shuyūkh al-qaryah al-risālah, ‘abra khaṭṭ al-muwājahah, ba‘d yawmayn min bad’ al-qasf, wa sallamahā li-mullā Bīgh, qā‘id aḥad al-aḥyā’ al-ṣaghīrah allatī tushakkil qaryah Sīnjādārah. Wa yaqūl mullā Bīgh al-bāligh min al-‘umr 42 ‘āmm: “hādhihī laysat al-risālah al-ūlā min hādihā al-naw‘. Fa fī l-qaryah al-mujāwirah akhbaranā 10 rijāl ākharīn bi-annahum jāhizūn li-linḍimām ilāynā”.

Wa min al-zalām yazḥur shakhs bi-‘imāmah, wa ka-annahū ta’kīd ‘alā tanabbu’āt Bīgh, innahū ‘Abd al-Qayyūm, 25, ‘āmm, aḥad mawālīd al-qaryah, wa bi-ṣuḥbatih zawjatuh wa ibnuh dhū sanawāt al-arba‘li-linḍimām li-taḥāluf al-shimāl. Wa yatazahzah a‘dā‘ ‘Abd al-Qayyūm al-sābiqīn li-tawfīr makān al-ṣadārah lahū qurb miṣbāḥ al-kīrūsīn al-wahīd fī wasaṭ al-ghurfah, wa yajib lahū al-khādīm al-shā’ wa l-khubz. Wa yaqūl ‘Abd al-Qayyūm: “inna sha‘banā lā yurīdūn an yakūn Ṭālibāniyyan. Lākinnanā lam nakun natruk ashjāranā wa arḍanā ḥīnamā jā’ū,

*wa ʿalayh fa qad aṣḥabnā min Ṭālibān ayḍan. Wa idha hajamat al-qaryah fa inna thamāniyah aw tisʿ ashkhāṣ faqaṭ min 70 shakhs sayuqātilūn.*

*Wa bi-lnisbah li-hāʾulāʾ al-qarawiyyīn fa inna al-nizāʿāt al-maḥalliyyah wa-l-wilāʾāt al-qabaliyyah ahamm min al-sīyāsāt li-waṭaniyyah. Wa yaqūl al-ḥajj Nādir, wa huwa hārib ākhar ijtāza al-jabhah qabl usbūʿayn: “al-rijāl al-waḥidūn alladhīn sayuqātilūn min ajall Ṭālibān hum ulāʾik alladhīn lā yamlikūn khiyār ākhar. Laqad faʿalū ashyāʾ lan yaghfir lahum sukkān Sīnjādārah”. Wa fī-l-waqt nafsih lā yamlik muqātilū l-taḥāluf al-kathīr min al-shahiyyah li-tadmīr jirānihim. Wa yaqūl haddām al-dīn, al-qāʾid alraʾīsī wa l-iqtāʿī al-maḥallī fī Sīnjādārah wa l-bāligh 26 ʿāmm: “Inna ʿadawāt al-ʿaqd al-mādī yanbaghī an tantahī qarīban. “laqad ʿishnā janb ilā janb li-sanawāt”. wa yaqūl bi-qarīhah shiʿrīyyah mufājaʾah, “Bāshtūn aw ghayr Bāshtūn, mā tilka illā fikrah Bākistāniyyah tahdif ilā tafrīqinā naḥnu jamīʿunā Afghān wa sawfa nakūn kadhālik ʿindamā tantahī hādhihī l-ḥarb al-jadīdah al-gharbiyyah wa-llatī lā ghāliba fī-hā wa lā maghlūb”.*



### **Bussiness text**

*Istiʿjāl ṭalab lam yanaffidh baʿd*

*Lam taṣīlunā l-silaʿ al-maṭlūbah maʿa annakum afadtumūnā bi-khiṭābikum al-muarrakh...bi-wuṣūl ṭalabinā raqm...wa qad awshaka l-shahr al-ḥālī ʿalā l-intihāʾ. Innanā lā nafham al-bāʿith ʿalā hādihā l-taʾkhīr wa ʿadam iblāghinā ʿadam irsāl al-aṣnāf al-maṭlūbah baʿd muḍiyy hādha l-waqt al-ṭawīl. Laqad kānat muʿāmalātikum lanā tattasim bi-lintizām ḥattā l-āna wa kānat ṭalabatunā tanjuz bi-surʿah., wa lammā kunnā natawaqqaʿ wuṣūl al-biḍāʿah min waqt la-ākhar, fa qad atharnā ʿadam al-kitābah ilaykum qabl al-ānā.*

*Ḥādihā wa lā shakk annanā sanafqid ḥattā l-āna furāṣ kathīrah li-lbayʿ wa rajāʾunā annakum sawfa tuʿawwīḍunā ʿan hādihā l-taʾkhīr aw bi-laḥrā ʿan hādihā l-kasb alladhī fātanā bi-an*

tab<sup>°</sup>athū ilaynā bi-lbiḍā<sup>°</sup>ahal-maṭlūbah bi-l-musta<sup>°</sup>jal <sup>°</sup>alā nafaqatikum. Al-rajā iblāghinā <sup>°</sup>an niyyatikum fī hādhā l-ṣadad.

## Elicitation Task 6

### Certificate of retraction

#### Ḥujjah raj<sup>°</sup>iyyah

Fī l-majlis al-shar<sup>°</sup>ī al-ma<sup>°</sup>qūd ladā ana..... qāḍī.....al-  
shar<sup>°</sup>ī ḥadara ladā l-mukallaf shar<sup>°</sup>an..... min.....  
wa sukkān..... wa ba<sup>°</sup>da l-ta<sup>°</sup>rīf al-shar<sup>°</sup>ī <sup>°</sup>alayh min al-  
mukallafayn shar<sup>°</sup>an .....  
qarrara qā<sup>°</sup>ilan innanī kuntu qad ṭallaqtu zawjatī wa madkhūlatī al-shar<sup>°</sup>iyyah.....  
.....ṭalqah raj<sup>°</sup>iyyah bi-mūjib ḥujjah al-ṭalāq raqam / /  
tārīkh / / 19... al-ṣādirah <sup>°</sup>an maḥkamah.....  
al-shar<sup>°</sup>iyyah wa ḥaythu innahā mā zālat fī l-<sup>°</sup>iddah al-shar<sup>°</sup>iyyah fa innanī urji<sup>°</sup>uhā ilā  
<sup>°</sup>iṣmatī wa <sup>°</sup>aqd nikāhī aṭlub ta<sup>°</sup>jīlih wa tibyānihā, wa <sup>°</sup>alayh wa ḥaythu ṣadara min-hu  
Dhālik wa huwa ahlun lahu fa qad afhamtuhu bi-anna zawjatah al-madhkūrah qad <sup>°</sup>ādat  
ilā <sup>°</sup>iṣmatih al-shar<sup>°</sup>iyyah idhā kānat fī l-<sup>°</sup>iddah wa taqarrara tablīghuhā dhālik

*tahrīran fī / / 14..*

*wifq / / 19..*

*al-kātib..... qāḍī sharḥī*

## **Elicitation task 7**

### **Iraqi Kuwaiti crisis repercussions in the UN**

*Naḥmadu Allah Subḥānah wa taʿālā fī hādhā al-shahr al-faḍīl idh nuʿlin li-abnāʾ shaʿb al-ʿIrāq al-ʿaẓīm nabaʾ al-qāḍāʾ al-tāmm ʿalā aʿmāl al-fitnah wa l-takhrīb wa l-shaghab fī kull mudun al-ʿIrāq...*

*Wa lam yakun min qabīl al-ṣadafah an tanṭaliq hadhihī l-aʿmāl al-shāniʾah allatī hiya laysat mi akhlāq al-ʿIrāqiyyīn wa min taqālīd niḍālihim al-waṭānī khilāl al-ʿudwān al-Amrīkī al-Aṭlasī al-Ṣahyūnī.*

*Inna bilādanā allatī taʿarraḍat ilā ʿudwān al-imbriyālī al-Aṭlasī al-Ṣahyūnī taʿarraḍat ilā ghazw ākhār mushābih li-ghazw Hulākū li-Baghdād ʿāmm 1258... Laqad qadimnā ilā umm al-maʿārik al-taḍḥiyyāt al-ghāliyah lākin bijuhūd munazzamah wa bi-imbkāniyyāt mutawāḍiʿah lākinnahā muttaṣilah, wa ʿalaynā naqtif thimār hādhīhī l-maʿrakah al-qādimah wa l-asās alladhī sanaʿtamid ʿalayh huwa al-shaʿb wa min khilāl qiyādatihi l-waṭāniyyah.*

*Wa Allah nasʾal an yukhalliṣ al-ummah al-ʿArabiyyah wa l-Islāmiyyah min shurūr hādhā al-niẓām al-āthim alladhi irtakaba min al-jarāʾim fī ḥaqq al-shaʿb al-ʿIrāqi wa l-shaʿb al-Kuwaytī bal wa l-ummah al-ʿArabiyyah mā lā yumkin ḥaṣruh wa lā taṣawwuruh, innahu samīʿ muijīb.*

*Wa sa'akūn mumtannan law tafaddaltum bi-tawzī' hādhihi l-risālah ka-wathīqah min wathā'iq Majlis al-Amn.*

## **Elicitation Task 8**

### **The memory code**

*Yaqtarib al-bāhithūn min al-ta'arruf 'alā l-qawā'id allatī yattabi'uhā al-dimāgh li-tathbīt al-dhākirāt. Wa qad yaqūd iktishāf kūd al-dhākirah hādihā ilā taṣmīm ḥāsibāt wa insālāt akthar dhakā' wa ḥattā ilā ṭuruq jadīdah li-in'ām al-naẓar fī l-'aql al-bashar.*

*Wa yamtalik ay shakhṣ wujida fī makān athnā ta'arruḍihī li-hazzah arḍiyyah dhikrayāt mu'amah 'anhā: tahtazz al-arḍ, tartajif, taclū wa tankhafid , yazdahim al-hawwā' bi-aṣwāt al-hazīm wa l-taṣaddu' wa tashazzā al-zujāj, tatafattah al-khazan wa tatakassar, tatahāwā l-kutub wa l-aṭbāq wa l-ḥullī min 'alā l-rufūf. Inna nā natadhakkar mithl hādhihi l-waqā'i' bi-wuḍūḥ mu'aththir wa li-sanawat 'adīdah, li-anna dhālikhuwa ma taṭawwarat admighatunā kay taf'alahu: istikhlaš al-ma'lūmāt min aḥdāth bārizah wa istikhdām tilka l-ma'rifah li-tawjih istijābatinā tijāh awḍā' mushābihah fī l-mustaqbal. Wa hādhihi l-qābiliyyah li-l-ta'allum min al-khibrāt al-sābiqah tutīh li-jami' al-ḥayawān āt an tatakayyaf ma'a 'ālam mu'aqqad wa dā'im al-taghayyur.*

## **Elicitation Task 9**

### **Rain Forest**

*Sāwara 'ulamā' al-bi'ah al-shakkbādi' dhī bad' fī anna hunālik shay'an mā 'alā ghayr mā yurām fī awākhir al-sab'iniyyāt 'indamā lāḥazū taghayyur fī 'ādāt al-ḥayāt al-barriyyah fī mu'nat fardī wa fī al-waqt alladhī taqallaṣa fīhi l-dabāb ujbirat al-tuyūr wa l-khafāfīsh 'alā al-ṭayrān naḥw irtifā'āt a'lā bi-shakl muṭṭarid 'alā l-sufūḥ wa yashukk al-'ulamā' fī anna ba'd al-*



*zawāḥif qad farrat min mawāṭinihā al-qadīmah min-mā addā° ‘alā ḍumūr ‘āmm fī ‘adad al-zawāḥif al-qāṭinah fihā wa tamma i°lān al-‘uljūm alladhī kānat mu°nat fardī tanqariḍ bi-hi minqariḍan. Wa yaqūl Lūtūn: akhsar ghābah yaktanifuhā al-ḍabāb fa takhsar ‘ā°ilah kāmilah min al-anwā° ba°ḍuhā yakūn farīdan min naw°ih.”*

*Wa yaqūl inna l-sayf lam yasbiq al-‘adhl li-i°ādah al-ḍabāb. Fa ibtā° izālat al-ghābāt ‘alā imtidād al-sawāḥil wa i°ādah zar° al-manāṭiq allatī tamma tanzīfuhā bi-ashjār muthmirahyumkin an-yusā°id fī i°ādah al-ruṭubah ilā l-hawā°. Wa sayataṭallab al-amr sanawāt min al-‘amal qabl an ya°lam al-‘ulamā° bi-l-ḍabṭ madā fadāḥah mā sayakūn al-ḍarar bi-Montiferdī wa lākin bi-ḥulūl dhālik al-waqt fa inna l-‘adīd min al-anwā° yumkin an takūn qad uzīhat jāniban.*



*Inna al-tarjamah al-āliyyah aw MT, kamā yurmaz ilayhā aḥyānan, hiya min akthar furū° ḥaql al-dhakā al-iṣṭinā°ī takhallufan, idh yakfī wurūd ism ‘alam fī l-naṣṣ, aw biḍ° ‘ibārāt muṣāghah bi-°ināyah, li-taḍlīl barmajiyāt al-tarjamah al-āliyyah bi-ṣurah tāmmah. Wa ma°a dhālik, fa khilāl al-sanawāt al-qalīlah al-māḍiyah, adkhalat muqārabah baḥṭhiyyah jadīdah al-ḥayāt thāniyah fī awṣāl al-tarjamah al-āliyyah idh yuqaddir muṭawwirū barmajiyāt al-tarjumah al-āliyyah anna ṭarā°iq al-quwwah al-sāḥiqah fī l-ḥawsabah-wa hiya ṭarā°iq li-taḥḍīd iḥtimāl muṭābaqah kalimah aw ‘ibārah mā fī iḥḍā l-lughāt li-kalimah aw ‘ibārah fī lughah ukhrā-satuqarrib fī ākḥir al-matāf, al-tarjamah al-āliyyah min al-adā° al-basharī.*

*Inna l-tazāyud al-mustamirr fī qudrāt al-‘atād al-ḥāsūbī (likayyān al-ṣulb) wa l-khawārizmiyyāt al-barmajiyah al-yawm qad makkana al-ḥāsūb min al-tafawwuq ‘alā asāṭin al-shaṭranj. Lākin, bi-ṣurah ‘āmmah, fa inna l-tarjamah al-āliyyah lam tashhad illā taqadduman mutaqaṭṭi°an khilāl sinihā al-khamsīn. Bal inna ba°ḍ al-nuqqād yarawna samāḥah lā tastahiqquhā l-tarjamah al-āliyyah ḥattā fī hādhā al-tashkhīṣ*

## Appendix 2

Search for the translation of the English Idiom ‘rain cats and dogs’ in *Mymemory*, an international translation memory




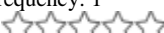
it rains cats and dogs	تمطر القطط والكلاب	From: <b>Machine Translation (Google)</b> <a href="#">Suggest a better translation</a> Quality: ★★★★★ Be the first to vote
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### Human contributions

From professional translators, enterprises, web pages and freely available translation repositories.

[Add a translation](#)

English	Arabic	Info
to rain cats and dogs	مطر كأفواه القرب	Last Update: 2009-08-16 Usage Frequency: 1 Quality: ★★★★★ Excellent <b>Reference: <a href="#">Tranit</a></b>
Rains	مطر	Last Update: 2010-01-20 Usage Frequency: 1 Quality: ★★★★★ Be the first to vote <b>Reference: <a href="#">Wikipedia</a></b>
Cats	قط	Last Update: 2009-12-04 Usage Frequency: 3 Quality: ★★★★★ Be the first to vote <b>Reference: <a href="#">Wikipedia</a></b>
Dogs	كلب	Last Update: 2010-01-18 Usage Frequency: 1 Quality: ★★★★★ Be the first to vote <b>Reference: <a href="#">Wikipedia</a></b>
Cats claw	مخالب القط	Last Update: 2010-06-07 Usage Frequency: 1 Quality: ★★★★★ Be the first to vote <b>Reference: <a href="#">Wikipedia</a></b>
Concerned that Malawi continues to face natural catastrophes such as drought, floods and heavy rains, causing serious crop	وإذ تشعر بالقلق لأن ملاوي ظلت تواجه هذه الكوارث الطبيعية مثل الجفاف والفيضانات وهطول الأمطار الغزيرة مما تسبب في تكبد خسائر كبيرة في المحاصيل	Last Update: 2009-01-01 Subject: Social Science Usage Frequency: 1 Quality: ★★★★★ Be the first to vote <b>Reference: <a href="#">un.org</a></b>

<p>failure, loss of life and extensive damage to property and infrastructure,</p>	<p>وفي فقدان الأرواح وإلحاق أضرار كبيرة بالمتلكات وبالهيكل الأساسية،</p>	
<p>Although the order was rescinded six weeks later, the report describes it as a direct cause for detainee abuse at Guantanamo Bay, and concludes that it influenced and contributed to the use of abusive techniques, including military working dogs, forced</p>	<p>و على الرغم من القرار قد أبطل بعد ستة أسابيع إلا أن التقرير يصفه ك سبب مباشر لسوء المعاملة في معتقل غوانتانامو و يستنتج أنه سبب مؤثر و مساهم في استخدام تقنيات سوء المعاملة التي تتضمن الكلاب العسكرية المدربة و التعري القسري و وضعيات الإجهاد في كل من أف</p>	<p>Last Update: 2009-01-01 Subject: Social Science Usage Frequency: 1 Quality:  Be the first to vote Reference: <a href="http://meedan.net">meedan.net</a></p>
<p>The techniques -- based on practices detailed in military courses on survival, evasion, resistance and escape, known as SERE -- included stress positions, the removal of clothing and the exploitation of phobias, including fear of dogs.</p>	<p>إن تلك التقنيات – استندت على تدريبات مفصلة في دورات عسكرية حول البقاء و المراوغة و المقاومة و الهروب و المعروفة باسم اس إي ار إي – تضمنت وضعيات إجهاد و تجريد من الملابس و استغلال الخوف المرضي و من ضمنه الخوف من الكلاب.</p>	<p>Last Update: 2009-01-01 Subject: Social Science Usage Frequency: 1 Quality:  Be the first to vote Reference: <a href="http://meedan.net">meedan.net</a></p>
<p>It should be noted that in the United States, people treat their dogs better than they treat their children. This is why someone here will demean another by calling him a “child.” Naming dogs after people is often seen as an honorific. So there can be cultural...</p>	<p>وتجدر الإشارة الي ان الناس في الولايات المتحدة يعاملون كلا بهمه أحسن مما يعاملون أبناءهم. لهذا السبب قد يحتقر شخص ما شخصا اخر بنعته بالطفل تسمية الكلاب بأسماء البشر ينظر إليه على أنه تشريف. لذلك قد يكون هناك اختلاف ثقافي بشأن مسألة الكلاب</p>	<p>Last Update: 2009-01-01 Subject: Social Science Usage Frequency: 1 Quality:  Be the first to vote Reference: <a href="http://meedan.net">meedan.net</a></p>
<p>The new policy, however, contained ambiguities</p>	<p>يقول تقرير مجلس الشيوخ أنه على أية حال فإن السياسة الجديدة</p>	<p>Last Update: 2009-01-01 Subject: Social Science Usage Frequency: 1 Quality:  Be the first to vote</p>

with respect to certain techniques, such as the use of dogs in interrogations, and led to confusion about which techniques were permitted, the Senate report says.

تتضمن حالات غامضة فيما يتعلق ببعض التقنيات كاستخدام الكلاب في الاستجوابات , بالإضافة إلى التشويش حول معرفة التقنيات المسموح باستخدامها.

first to vote

Reference: [meedan.net](http://meedan.net)

19. Encourages Member States and regional, intergovernmental and non-governmental organizations and foundations to continue to support ongoing activities to promote appropriate technology, as well as international operational and safety standards for humanitarian mine-action activities, and in this context welcomes the initiation of the revision of international mine-clearance standards and the development of guidelines for the use of mine-detection dogs and mechanical mine-clearance equipment, as well as the development of an international test and evaluation programme;

19 - تشجع الدول الأعضاء، والمنظمات الإقليمية، والمنظمات الحكومية الدولية والمنظمات غير الحكومية، والمؤسسات، على أن تواصل تقديم الدعم إلى الأنشطة الرامية إلى تشجيع استخدام التكنولوجيا المناسبة، وكذلك المعايير الدولية للتشغيل والسلامة فيما يتصل بالإجراءات المتعلقة بالألغام ذات البعد الإنساني، وترحب في هذا الصدد بالبدء في إعادة النظر في المعايير الدولية لإزالة الألغام ووضع مبادئ توجيهية لاستخدام الكلاب في الكشف عن الألغام والمعدات الميكانيكية لإزالة الألغام، فضلا عن وضع برنامج دولي للاختبار والتقييم؛

Last Update: 2009-01-01

Subject: Social Science

Usage Frequency: 2

Quality:  Be the first to vote

Reference: [un.org](http://un.org)

Democrats familiar with White House strategy think many Republicans and conservative Democrats -- known as Blue Dogs -- will wind up

يعتقد الديمقراطيون العارفون بإستراتيجية البيت الأبيض أن العديد من الجمهوريين و الديمقراطيين المحافظين - المعروفين بالكلاب الزرق - سيقومون بتصفية التصويت في

Last Update: 2009-01-01

Subject: Social Science

Usage Frequency: 1

Quality:  Be the first to vote

Reference: [meedan.net](http://meedan.net)

voting for a later version of the stimulus plan as it moves through the legislative process, largely because mounting job

نسخة لاحقة من الخطة التحفيزية في الوقت الذي تتحرك فيه خلال العملية التشريعية, و ذلك لأن تزايد الوظ

I have often seen anti-Arab racism expressed through name-calling, but rarely are they called **dogs** in the United States. Actually, “dog” in the United States is not really an insult. It is actually a term of endearment (spelled “dawg”). Even the old derog

لطالما رأيت التعبير عن العنصري ضد العرب باستعمال الأسماء لكن نادرا ما ينعنون بالكلاب في الولايات المتحدة. والواقع أن كلمة كلب لسيت حقا إهانة في الولايات المتحدة. بل هي كلمة للتودد تكتب بطريقة جميلة. وحتى الكلمة القديمة كلبة فقد مدلولها السلبي حتي اص

Last Update: 2009-01-01

Subject: Social Science

Usage Frequency: 1

Quality:  Be the first to vote

Reference: [meedan.net](http://meedan.net)

Twitter is going crazy, trying to keep up!@coots: #TED: Morozov KGB used to have to torture people to get the data on a Facebook page. @iamhelenharrop: is the internet a catalyst for change or an opiate for the masses? Internet = pornography and **cats**, not human rights watch (Morozov) #ted

أحاول متابعة العدد الكبير من التعليقات على تويتر: يقول موروزوف عالم في مجال الانترنت أن المخابرات السوفيتية كانت تستخدم التعذيب لانتزاع المعلومات التي يضعها الأفراد بسهولة الآن على صفحاتهم على الفيسبوك: @coots#TED@ لإيامهيلنهارروب: موروزف: هل تعد الانترنت حافزا للتغيير أم أفيون لتغيب العامة: الانترنت= أداة دعارة وأداة دفاع عن حقوق القطط وليس حقوق الإنسان.

Last Update: 2009-01-01

Subject: Social Science

Usage Frequency: 1

Quality:  Be the first to vote

Reference: [meedan.net](http://meedan.net)

## Appendix 3

### An example of a monolingual corpus

English translation of Arabic text	Comparable text 1	Comparable text 2
<p>Al-Jazeera:</p> <p>The Libyan leader Col. <b>Muammar Gaddafi</b> called for jihad against Switzerland, which he called infidel and vicious. He called on Muslims to boycott it at various levels.</p> <p>In his speech in the city of Benghazi on the occasion of the celebration of Prophet Muhammed's birthday, President Gaddafi described Switzerland as a "vicious infidel state", considering every Muslim who deals with Switzerland an apostate and against Islam. He said, "Boycott this vicious infidel state that attacks mosques". He also added, "Any Muslim in any part of the world who works with Switzerland is an apostate – is against Muhammed, God, and the Qur'an".</p> <p>Moreover, the Libyan President called for establishing an Islamic Union, during the summit of the Organization of Islamic Conference, which will be held in Egypt next year. He said, "I shall present to this summit a new perspective for the framework, form and content of this union, that is, the establishment of an Islamic Union that comprises all fields; political, economic, military and security".</p> <p>The Libyan and Switzerland relations deteriorated in July 2008 when the latter arrested Hannibal Gaddafi's son in a hotel in Geneva on the charge of offending his servants, and that relationship worsened recently after Switzerland had put 188 Libyan officials, including the Libyan leader himself on the "black list" and banned them from entering the Schengen area, which includes 25 countries.</p> <p>Libya responded by stopping the granting of entry visas for all the citizens of the European Union, with the exception of Britain.</p> <p>Gaddafi annually used to make a gathering prayer on the occasion of the anniversary of Prophet's birth in one of the countries in Africa, but this year he decided to do it in</p>	<p>A diplomatic row between Libya and Switzerland has deepened with Muammar Gaddafi, the Libyan leader, calling for a jihad on the European nation over a ban it adopted on construction of minarets.</p> <p>Gaddafi, who was speaking on Friday at a ceremony to mark the birthday of the Prophet Mohammed in Benghazi square, said: "It is against unbelieving and apostate Switzerland that jihad ought to be proclaimed by all means."</p> <p>He said Switzerland was an "infidel, obscene state which is destroying mosques".</p> <p>Last November Switzerland voted in a referendum that adopted a ban on construction of minarets, the towers that are a signature part of mosques.</p> <p>Relations between Libya and Switzerland have been strained since July 2008 when Gaddafi's son Hannibal and his wife were arrested and briefly held in Geneva after two domestic workers complained he had mistreated them.</p> <p>Switzerland - with a population of 400,000 Muslims, mainly of Balkan and Turkish origin - has around 200 mosques, with just four minarets among them.</p> <p>The ban drew condemnation from religious quarters around the world, including the Vatican.</p> <p>Gaddafi said: "Any Muslim around the world who has dealings with Switzerland is an infidel [and is] against Islam, against Mohammed, against God, against the Koran."</p> <p>"Let us fight against Switzerland, Zionism and foreign aggression," he said in a speech broadcast live on television.</p> <p>"There is a big difference between terrorism and jihad which is a right to armed struggle."</p>	<p><b>Gathafi calls for 'holy war' against Switzerland</b> Libyan leader uses notorious Swiss minaret ban to settle Tripoli's scores in dispute with Switzerland.</p> <hr/> <p>BENGHAZI, Libya - Libyan leader Moamer Gathafi turned up the heat in his country's dispute with Switzerland on Thursday, calling for holy war against the country over a ban adopted on the construction of minarets.</p> <p>"It is against unbelieving and apostate Switzerland that holy war ought to be proclaimed by all means," Gathafi said in a speech in the Mediterranean coastal city of Benghazi.</p> <p>"Holy war against Switzerland, against Zionism, against foreign aggression is not terrorism," Gathafi said.</p> <p>"Any Muslim around the world who has dealings with Switzerland is an infidel (and is) against Islam, against Mohammed, against God, against the Koran," the leader told a crowd of thousands in a speech broadcast live on television.</p> <p>"Boycott Switzerland: boycott its goods, boycott its airplanes, its ships, its embassies; boycott this unbelieving, apostate race, aggressor against the houses of God," he added.</p> <p>In a November 29 referendum, Swiss voters approved by a margin of 57.5 percent a ban on the construction in their country of minarets, the towers that are the signature part of mosques.</p> <p>Gathafi spoke at a delicate point in relations between the two countries, which soured in July 2008 when Gathafi's son Hannibal and his wife were arrested and briefly held in Geneva after two domestic workers</p>

<p>the city of Benghazi in the east of the country. It was attended by several African leaders and figures.</p>	<p>Gaddafi also urged Muslims everywhere to boycott Swiss products and to bar Swiss planes and ships from the airports or seaports of Muslim nations.</p>	<p>complained he had mistreated them.</p> <p>The row escalated when Libya swiftly detained and confiscated the passports of two Swiss businessmen, Rashid Hamdani and Max Goeldi. It deepened again last year when a tentative deal between the two countries fell apart.</p>
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## Appendix 4

Search results of *signature* and *vicious* in the British National Corpus (BNC)

# Results of your search

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Your query was

signature

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Here is a random selection of 50 solutions from the 1070 found.

**A04 1207** The worrying thing is my signature, which is extremely hard to counterfeit.

**A12 169** Choreographers can make subtle differences between dancing to a waltz, mazurka or polonaise and there are contrasting rhythms to be found in a  $\frac{3}{4}$  time signature.

**AHG 1108** It is therefore an appalling error of judgment for Terence Cuneo, who painted the official picture of this awesome ceremony, to introduce his ‘signature’— a vivid green mouse — sitting by the throne.

**ALJ 1971** He wrote the opening and closing signature tunes for the program, but they were dumped after the first season and replaced with ‘something a little more distinctive’.

**AP1 446** Also draft of letter I'll put before Simon for signature once Rob has decided on the crediting point.

**B75 1771** Since that time there has been active US lobbying among other Western nations against signature.

**BM6 649** He prepared an instruction for the King's signature, declaring that the Macdonalds of Glencoe were to be pursued ‘by fire and sword’ and that troops were to ‘burn their houses, seize or destroy their goods or cattle, plenishings or clothes, and to cut off the men.’

**C8V 1950** The contract may be good or the cheque generous, but it lacks the binding authorization of a signature.

**C9L 2580** If you could send us your real address, Anne, along with your ‘distinctive’ signature so we can be sure it's you, a year's subscription will be yours...



**CAM 1881** After several minutes he rose and walked to the shelf where he kept some personal books, among them the family bible, bearing the signature of his father and his grandfather and his great-grandfather.

**CCU 89** 9.2 On signature of this Agreement, undertakes to pay in accordance with the terms and conditions set out in Part(1) of Schedule 4 and in accordance with the Pricing Policy set out in Schedule 3.

**CCU 1163** SIGNATURE: SIGNATURE:.

**CEH 15** She hadn't been able to read the signature at the bottom of the page, and that seemed wrong, somehow.

**CGL 8** Equally, he has been monitoring petitions organised by various bodies and puts the signature level at above the 100,000 mark.

**EBV 2371** A signature may, however, if present as on seventeenth- and eighteenth-century Low Countries drawings, add as much as 40% to the price.

**EEB 809** Designation and signature

**EEJ 641** It gives you evidence of posting and a signature is obtained when the letter is delivered.

**FCP 70** The price to be paid for the sub-licences was either agreed at that time or subsequently by letter or telex and the sub-licence was then prepared in Hong Kong and sent to the customer for signature.

**FD2 6** Will — Attestation — Testator's signature — Testator writing name on will before setting out dispositive provisions — Will attested by two witnesses — Whether 'signed' by testator — Whether will validly executed — Whether testator having testamentary capacity — Wills Act 1837 (7 Will).

**FD2 14** The deputy judge refused probate of the 1982 document on the grounds that it had not been duly executed in that, although the amendment by section 17 of the Administration of Justice Act 1982 of section 9 of the Wills Act 1837 allowed a valid signature to be made otherwise than at the foot of the will, it had not altered the requirement that the testator should have made his will before signing it; and that, in any event, the testator had lacked testamentary capacity.

**FD2 38** The first defendant appealed on the grounds, inter alia, that (1) the deputy judge had been wrong in law in holding that for the substituted section 9 (b ) of the Wills Act 1837 to be satisfied the testator had to make his signature after making the dispositive provisions; and (2) there was no sufficient evidence upon which the deputy judge could have found that the testator had not been of testamentary capacity at the time he had made and signed the alleged codicil on 18 April 1986.

**FD2 131** He referred to authorities dealing with the requirements of section 40 of the Law of Property Act 1925 and, in particular, to Roxburgh J.'s decision in *Leeman v. Stocks* [1951]Ch. 941, and held that the writing by the deceased of his name was a sufficient signature for the purposes of paragraph (a ).

**FD2 161** Sufficient evidence of that intention would, in my judgment, both justify treating the written name as the signature and also satisfy the requirements of paragraph (b ).

**FD2 179** This evidence in my judgment establishes his writing of his name as his signature for paragraph (a ) purposes.

**FD3 584** 'Even if she was unaware of what she was signing, and the bank did not take adequate steps to explain the effect of her signature, nevertheless she cannot succeed without proof of agency.'

**FD3 1015** This submission was based on the assertion that the bank had employed the husband 'as agent to procure his wife's signature to the document or at least her agreement to the transaction in principle.'

**FD7 179** The first issue is whether, it being accepted that the signature on the transfer is that of Mrs. Steed, the defendant can repudiate the transfer under the doctrine of non est factum.

**FYT 152** Several thousand Estonians were reported to have demonstrated on 23 August, the date of the pact's signature; still larger numbers, between 7,000 and 10,000, were reported to have demonstrated in Latvia (where substantial demonstrations also occurred in June 1987 to commemorate those who had been deported from the republic by the Soviet authorities in 1941).

**G0Y 2992** No signature.

**G3V 538** What would be the equivalent simple time signature to that?

**G3W 160** Fairly easy to put in a time signature.

**G3W 179** I think people find that more difficult than actually saying what a time signature is.

**GT2 943** [Horace Hart, *Notes on Typography* , 1900, and reprint of 1970 with new material; *Signature* , new series, vol. xviii, 1954; *Printing World* , vol. ii, 1892; *The Times* , 10 October 1916; Oxford University Press archives.]

**GTG 373** (fl. 1230–1260), manuscript artist, The artist's signature 'W. de Brail' appears in two illustrated manuscripts of the mid-thirteenth century.

**H7S 413** Yet one, possibly two, bits of evidence do remain to be explained: a on a written in early Shawwal 770/May 1369 containing the signature of Mehmed b.

**HAC 7190** Should you try to use a disk without this signature there will be an audible warning (you can choose a beep or a siren), and the message 'Unvalidated disk: please have this checked' will appear on the screen.

**HH7 1159** There are two particular exceptions to this rule, i.e. where the signer will not be bound by his signature.

**HKV 3808** [For signature of outline agreement on this issue in March 1990 see p. 37330.]

**HL4 2449** Conference organizers hoped that a treaty could be in place for signature at the UN conference on environment and development, to be held in Brazil in June 1992.

**HLC 1816** Free trade in industrial goods with Turkey was to develop by end-1995 under an agreement initialled in Geneva in mid-October and expected to enter into force in April 1992 following the completion of signature and ratification procedures.

**HLG 1973** This was expected in early April and, if positive, would allow signature of the agreement in May.

**HLL 1090** Under Japanese law, a Diet member's signature did not become effective until endorsed by the Diet as a whole, however, and on this occasion House Speaker Yoshio Sakurachi ruled that the resignations would not be considered until the political situation had "normalized" .

**HNK 262** He gave each supplicant twenty seconds — 'name, please' (pause for boyish smile) and a swift signature.

**HRH 418** The action, the person responsible and possibly the resources to be used, must be stated clearly and the chairman's signature appended with the date.

**HXB 1419** Signature

**J57 1447** To be a candidate one has to obtain the signature of 10 electors in the constituency and submit a deposit of £150 (approximately \$225), returnable in the event of receiving one-eighth of the votes cast.

**J6U 273** The signature should be legible or repeated in type because it is from this signature that notices and orders are addressed.

**J7C 650** As recognised by Scrutton LJ in L"Strange v Graucob there are limitations to the signature rule.

**J7C 674** The Court of Appeal held that the jurisdiction clause was not binding on B. The way the documents were presented to him for signature was misleading: B was entitled to assume that the two copies of the terms were identical.

**J7C 689** A business which wishes to rely on the signature rule as a means of incorporating its terms into its contracts should ensure that the terms are signed by someone who has authority to bind its trading partners—for instance, a sales or purchasing director.

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## Results of your search

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Your query was

vicious

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Here is a random selection of 50 solutions from the 855 found.

**A12 953** Those movements are in direct contrast to the stronger, vicious and spacious pointes of the Black Queen and her pawns.

**A2W 210** It is the vicious downward spiral of drug abuse, drug dealing and violence that terrorises inner city estates, not the police action to free the vast majority of law-abiding residents from a menace caused by a tiny minority.

**A64 745** The combination of deference to prosperity and literacy from one side, and the manipulation of equipment, local goods stores, and the like on the other easily created a vicious circle in Nikol'sk which could not be repeated in Ivanovka.

**A6L 1139** The inevitable result was over-capacity in the market place followed by a vicious price war.

**ABX 619** 'He's vicious,' said Philip.

**AHM 38** According to the suit, she initiated a 'vicious cycle of regressing this young man back to a three-year-old child'.

**AM6 971** And it is not unknown for members of a group to manipulate a drama to further their real-life victimisation of the class 'scapegoat'— so that it is not a drama experience at all but a vicious first-order experience disguised as drama.

**ARP 393** Spurned by the Press, subject to unprovoked and vicious assaults by immigrants and policemen alike, denied gainful or meaningful employment by a heartless State, barred from the domestic hearth by severe, unyielding parents, the skinheads often see themselves as victims of

almost Biblical proportions — as a stricken race of Jobs, as modern wanderers cast out into a cheerless world...

**AS3 762** Rumours also abound about a herd of wild boars on the less frequented side of Ben Wyvis, that run snorting out of the mist without warning, charging with long vicious tusks at walkers unfortunate enough to step into their territory.

**AS7 1497** When Mother got caught again, for the umpteenth time, rather than risk Father's mounting wrath, she gave the line a couple of vicious tugs, hoping he would not notice; and almost died of fright when an outraged salmon leapt from the water and made off upstream like a rocket.

**ASE 747** I bent forward to see if I could recognise him — there was something vaguely familiar about him, the voice perhaps — and then he hit me on the side of my head — 'Poor Miss Watson faltered and her eyes filled with tears at the memory of that vicious blow.

**AYK 426** The negative outlook : Negativity creates a vicious circle all its own.

**CES 1396** It wasn't easy to get Nigel out of the window — and the large oval bed of rose bushes with the most vicious imaginable thorns, immediately underneath the window, didn't help — but eventually he was again steered into the back of the Volvo, and Alan drove off with Dei at his side.

**CFC 1695** DETECTIVES have appealed for witnesses following a vicious assault in which a man suffered eye and facial injuries.

**CH5 2503** Marina is a new Anne Frank, one of 80,000 frightened children caught in an ugly, vicious siege.

**CH6 6348** The two killings are part of a vicious power struggle within the Irish People's Liberation Organisation over a huge drugs racket in West Belfast.

**CHA 2410** Fighting another NME writer over a woman; having a pint of beer in the Roxy with Robert Plant; realising that Sid Vicious could be fronted out because he only picked on those that he was likely to win against.

**CLK 198** The Harpies are vicious, hungry creatures who will gang up on any isolated individual.

**CMU 1138** Questions like these in the consultant's mind led to fanning a small positive spark in seemingly totally negative behaviour, and this made a difference to Mr E both in relation to his colleagues in the group, and as Dave's teacher to whom a way out of a vicious circle of perpetual defeat could in this way be illustrated, again without explicitly referring to the analogy of the situation.

**CN9 1224** In failing to match their forebodings about vicious circles with effective solutions for breaking them, economists risk being played at their own game.

**CS2 1114** For him all vices are forms of mental illness, for vicious action is always a matter of submission to impulses which are seeking their own satisfaction at the expense of the satisfaction of the whole.

**EA6 1371** The effect was to leave the peasant in a vicious circle of poverty.

**EF4 680** So even if we agree that abolition was his intention and that that intention would have failed, if we consider also that it was mistaken anyway, we need pursue the point no further, except to add this: granted that the evil of insufficiently regulated competition is that it leads ultimately to the vicious exploitation of employees, the point can hardly be made of industrial co-operatives.

**EVF 564** Listen to a top art director talking about his job: "I think I am probably better now than I was fifteen years ago but one has to work at it, pushing oneself further and further — subjecting oneself to vicious self-criticism.

**FNX 250** Branson grew accustomed to the spectre-like figure of Sid Vicious lurching into his office unannounced to steal from his drinks cabinet, or scrounge another £5 or £10.

**FNX 483** Vicious was charged with the murder, but released on bail.

**FR2 377** Both these reasons have combined to produce a vicious circle of decline.

**G04 2015** He had known at once that it was only vicious rumour.

**G09 796** A vicious stallion had 'got the master' of his leader who could not do anything with him.

**G0W 2086** Sabbatical leave, further training for teacher trainers themselves, and the buying in of linguistic expertise could only go part way in breaking the vicious circle.

**G34 534** These pictures are parodies, but there is nothing vicious in them; they are affectionate, yet questioning) explorations into the nature of historical representation and contemporary reality.

**GV2 3790** Durance had a vicious tongue and used people cruelly.

**GV6 2209** I let the clutch in, jerking the vehicle into motion again, my driving suddenly vicious.

**GW3 1400** 'I've never known him do anything vicious, though in drink he sometimes talks big.

**H0E 2231** The vicious spiral has commenced.

**H8R 2113** And it bit and gulped, grew vicious, snatched

**HGL 3399** They're vicious.

**HGT 2413** So Robyn slapped several rashers into the pan and began buttering bread with a vicious sweep of the knife.

**HH1 5896** ‘You vicious little bitch,’ he roared suddenly.

**HH3 2957** The word is peonage — a vicious system of forced labour, common in many parts of Latin America, Asia and even in the southern US.

**HHX 1823** The attitude that smoking is anti-social is gaining currency among the more articulate, better educated and more aware groups in society, but the vicious corollary is that the tobacco and advertising industries must get their recruits from the lower end of the socio-economic scale.

**HL7 303** The youths were held prisoner at the Mandela home where they were subjected to vicious assaults.

**HNP 154** that's circular, vicious, and admits no-one.

**HR7 3641** I hurried back the way we had come, splashing through the puddles of yellow light and past a shop full of tiny blue boxers fighting a vicious sient war.

**HYU 22** Just as if , if we are in a sort, team leader or a section head as I've shown, it doesn't mean to say that we hold all the knowledge, we can pass it on to others, who can he pass it on to somebody else although you ultimately may be responsible for the training of other people, you don't need to do it all yourself do you, but unless you pass on skills, you're gonna make a sort of a quite a vicious circle for yourself aren't ya?

**K1T 548** Badgers have got a name for being vicious creatures, but Teka has taken to people so well Maggie thinks she must have been hand reared from birth.

**K28 389** News of the arrests comes on the day that another pensioner underwent emergency surgery following a separate vicious robbery.

**K57 47** It was Tebbit, of course, who perpetrated one of the most breathtakingly vicious attacks of all on Rushdie, calling this most distinguished of writers, a British citizen for over 25 years, ‘an impertinent, whining guest, an outstanding villain’.

**K5M 11031** A MAN was jailed for 12 years yesterday and two others each sentenced to nine years after being convicted of what a judge described as a cowardly and vicious attack on a helpless victim.

**KGW 462** Um often this is one of these things that's er a vicious circle

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## Appendix 5

### An example of a bilingual comparable corpus

Arabic Text	English Text
<p>الحمى الروماتيزمية مرض يصيب الأطفال من سن 5- 15 عاما ولكن ليس هناك مانع من أن يصيب الكبار أيضا</p> <p>يصيب هذا المرض نوعا من أنسجة الجسم يسمى بالأنسجة الضامة (Connective tissues) وهي التي تتواجد بين العضلات وبين العظام وبين أعضاء الجسم المختلفة ، ووظيفتها ربط أعضاء الجسم بعضها ببعض وضمها ليتكون هذا القوام الذي خلقه الله في أحسن تقويم.</p> <p>والحمى الروماتيزمية هي أحد الأمراض التي يتأثر فيها النسيج الضام في الجسم في بعض الأماكن مثل القلب والجلد والمخ والمفاصل وأجزاء أخرى..</p> <p>إذن عادة ما تكون البداية التهاب باللوزتين Tonsillitis أو البلعوم Pharyngitis أو احتقان الحلق Sore throat</p> <p>تتقسم الأعراض إلى أعراض كبرى وأعراض صغرى</p> <p><u>الأعراض الكبرى</u></p> <p>خمسة أعراض رئيسية :</p> <ol style="list-style-type: none"> <li>1- التهاب عضلة القلب (Carditis)</li> <li>2- التهاب المفاصل (Arthritis)</li> <li>3- الاحمرار الجلدي ( Erythema marginatum )</li> <li>4- الكتل الموجودة تحت الجلد (Subcutaneous nodules)</li> <li>5- الحركات اللاإرادية المميزة والتي يطلق عليها علميا مصطلح "الكوريا " (Chorea)</li> </ol> <p><u>ج) الأعراض الصغرى :</u></p> <ol style="list-style-type: none"> <li>1- ألم في المفاصل.</li> <li>2- ارتفاع في درجة الحرارة.</li> <li>3- ارتفاع في سرعة الترسيب (ESR).</li> <li>4- تغيرات في رسم القلب الكهربائي..</li> </ol>	<p><b>Rheumatic fever</b> is an <u>inflammatory disease</u> that occurs following a <u>Group A streptococcal infection</u>, (such as <u>strep throat</u> or <u>scarlet fever</u>). Believed to be caused by <u>antibody cross-reactivity</u> that can involve the <u>heart</u>, <u>joints</u>, <u>skin</u>, and <u>brain</u>, the illness typically develops two to three weeks after a streptococcal infection. Acute rheumatic fever commonly appears in children between the ages of 5 and 15, with only 20% of first-time attacks occurring in adults. The illness is so named because of its similarity in presentation to <u>rheumatism</u>.</p> <p>Modified Jones criteria were first published in 1944 by T. Duckett Jones, MD. They have been periodically revised by the <u>American Heart Association</u> in collaboration with other groups.- According to revised Jones criteria, the diagnosis of rheumatic fever can be made when two of the major criteria, or one major criterion plus two minor criteria, are present along with evidence of streptococcal infection. Exceptions are <u>chorea</u> and <u>indolent carditis</u>, each of which by itself can indicate rheumatic fever.</p> <p><b>Major criteria</b></p> <ul style="list-style-type: none"> <li>• <u>Migratory polyarthritis</u>: a temporary migrating inflammation of the large joints, usually starting in the legs and migrating upwards.</li> <li>• <u>Carditis</u>: inflammation of the heart muscle which can manifest as <u>congestive heart failure</u> with shortness of breath, <u>pericarditis</u> with a rub, or a new <u>heart murmur</u>.</li> <li>• Subcutaneous nodules: painless, firm collections of collagen fibers over bones or <u>tendons</u>. They commonly appear on the back of the wrist, the outside elbow, and the front of the knees.</li> <li>• <u>Erythema marginatum</u>: a long lasting <u>rash</u> that begins on the trunk or arms as <u>macules</u> and spreads outward to form a snake like ring while clearing in the middle. This rash never starts on the face and it is made worse with heat.</li> <li>• <u>Sydenham's chorea</u> (St. Vitus' dance): a</li> </ul>



<p>-5 أن يكون المريض مصاب بالحمى قبل ذلك.</p> <p>الرياض عدد 2007</p>	<p>characteristic series of rapid movements without purpose of the face and arms. This can occur very late in the disease.</p> <p><b>Minor criteria</b></p> <ul style="list-style-type: none"><li>• <u>Fever</u></li><li>• <u>Arthralgia</u>: Joint pain without swelling</li><li>• Raised <u>Erythrocyte sedimentation rate</u> or <u>C reactive protein</u></li><li>• <u>Leukocytosis</u></li><li>• <u>ECG</u> showing features of <u>heart block</u>, such as a prolonged <u>PR interval</u></li><li>• Previous episode of rheumatic fever or inactive heart disease</li></ul>
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## Appendix 6

### An example of a parallel corpus

Arabic	English	Spanish
<p>ووصولاً إلى هذه الغاية، عدد أربع نقاط أساسية، وهي بالتحديد، دعم المجلس القوي للسعي إلى إيجاد حل إقليمي، والمشاركة النشطة لـ دول الإقليم في تحقيق هذا الهدف، والإشارة الواضحة إلى أن الحل الحقيقي ينبغي أن يفي بالحد الأدنى من متطلبات جميع الأطراف، لا أن يحقق المطالب القوي لأي منهم، والتوصل إلى اتفاق يكون عنصراً أساسياً في إطار نسوية أوسع تشمل المنطقة ككل</p>	<p>To that end, he listed four benchmarks, <b>namely</b>, the firm support of the <b>Council</b> for the search for a regional solution, the active participation of the <b>States</b> of the region in achieving that goal, the clear indication that a true solution should meet the minimum requirements of all parties, but the maximum demands of none, and an agreement that was firmly embedded in the context of a broader settlement encompassing the region as a whole.</p>	<p>A tal fin , enunció cuatro condiciones , <b>a saber</b> : el firme apoyo del <b>Consejo</b> a los esfuerzos por lograr una solución regional , la participación activa de los <b>Estados</b> de la región en la realización de ese objetivo , una clara indicación de que toda solución verdadera debía satisfacer los requisitos mínimos de todas las partes , pero no las exigencias máximas de cualquiera de ellas , y un acuerdo firmemente arraigado en el contexto de una solución más amplia que abarcase a la región en su totalidad .</p>

## Appendix 7

### Syllabus of the Department of English Language and Translation at Taiz University

المستوى الأول			
الفصل الثاني	م	الفصل الأول	م
قراءة وإنشاء II	1	قراءة وإنشاء I	1
محادثة II	2	محادثة I	2
قواعد II	3	قواعد I	3
اللغة من خلال الأدب	4	أشكال أدبية	4
قصة قصيرة	5	ثقافة إسلامية	5
لغة فرنسية II	6	لغة فرنسية I	6
لغة عربية II	7	لغة عربية I	7
المستوى الثاني			
الفصل الثاني	م	الفصل الأول	م
قراءة وإنشاء IV	1	قراءة وإنشاء III	1
استخدام لغة II	2	استخدام لغة I	2
دراما عصر إليزابيث	3	رواية القرن 18	3
مقدمة لغة II	4	مقدمة لغة I	4
تاريخ لغة إنجليزية	5	عرض أدب إنجليزي	5
ترجمة II	6	ترجمة I	6
المستوى الثالث			
الفصل الثاني	م	الفصل الأول	م
شعر رومانتيكي	1	شعر القرن 17	1
تحليل نصوص أدبية	2	رواية القرن 19	2
شعر دراما القرن 18	3	علم النحو والصرف	3
نقد أدبي	4	طرق بحث	4
ترجمة III	5	شكسبير	5
علم الأساليب	6	علم اللغة الاجتماعي	6

المستوى الرابع			
الفصل الثاني	م	الفصل الأول	م
رواية القرن ق 20	1	مهارات كتابية متقدمة	1
علم اللغة التطبيقي	2	شعر القرن 20	2
علم المعاني	3	دراما القرن 20	3
أدب أمريكي ق 20	4	أدب أمريكي ق 19	4
أدب عالمي	5	أدب مقارن	5
مذاهب نقدية ق 20	6	ترجمة متقدمة	6

Level 1			
No.	Semester First	N0.	Semester second
1	Reading and Composition 1	1	Reading and Composition 2
2	Grammar 1	2	Grammar 2
3	Spoken English 1	3	Spoken English 2
4	Literary forms 1	4	Literary Forms 2
5	Arabic (101)	5	Arabic 102
6	Islamic Culture	6	Short Story
7	French Language 1	7	French Language 2
Level 2			
N	First Semester	N	Second Semester
1	Reading and Composition 3	1	Reading and Composition 3
2	English Usage 1	2	English Usage 2
3	18 <sup>th</sup> Century Novel	3	Elizabethan Drama
4	Survey of English Literature	4	History of English Language
5	Introduction to Language 1	5	Translation 2
6	Translation 1	6	Arabic 104
7	Arabic (103)	7	Introduction to Language 2
Level 3			
N	First Semester	N	Second Semester
1	17 <sup>th</sup> Century Poetry	1	Victorian and Romantic Poetry
2	19 <sup>th</sup> Century Novel	2	Analysis of Literary texts
3	Morphology and Syntax	3	18 <sup>th</sup> Century Drama
4	Shakespeare	4	Literary Criticism
5	Research Methods	5	Stylistics
6	Sociolinguistics	6	Translation 3
Level 4			
n	First Semester	N	Second Semester
1	Advanced Writing	1	20 <sup>th</sup> Century Novel
2	20 <sup>th</sup> Century Poetry	2	Applied Linguistics
3	19 <sup>th</sup> Century American Literature.	3	Semantics
4	Comparative Literature	4	20 <sup>th</sup> Century American

			Literature
5	20 <sup>th</sup> Century Drama	5	20 <sup>th</sup> Century Critical Approaches
6	Translation 4	7	World Literature



## Appendix 8

### Participant's Information Sheet

#### **Taxonomy of Problems in Arabic-English Translation: A Systemic Functional Grammar Approach**

Dear research participant,

This is a study conducted by Tawffeek Abdou Saeed Mohammed, a PhD student in the Department of Linguistics, Language & Communication, Faculty of Arts, University of the Western Cape, South Africa.

The study aims to identify the problems student, novice as well as more experienced translators encounter while translating authentic texts from Arabic into English. It tries to devise a typology of the common problems they face with a view to suggesting some pedagogical and translational implications for improving teaching Arabic-English translation in the Yemeni and Arab context.

You will be given some short texts to translate from Arabic into English. After that, all the errors/problems in your translation (if any) will be corrected. Copies of your translation will be given to you that you can use while responding to the questionnaire which will ask you to identify the possible causes behind the errors/problems you have encountered in the elicitation tasks.

Your participation is voluntary and non-participation will not affect your study in any case. Your participation will be highly appreciated.

Should you have any question regarding this study, please do not hesitate to contact me. I can be reached at [tawffeek@gmail.com](mailto:tawffeek@gmail.com), [tawffeek204212@yahoo.com](mailto:tawffeek204212@yahoo.com), [kenani1976@maktoob.com](mailto:kenani1976@maktoob.com) or [2800037@uwc.ac.za](mailto:2800037@uwc.ac.za). My cell phone no. is 00967733339867.

Yours sincerely,

Tawffeek Abdou Saeed Mohammed.

Department of Linguistics, Language & Communication, College of Arts,

University of the Western Cape

# Consent Form

## Taxonomy of Problems in Arabic-English Translation:

### A Systemic Functional Grammar Approach

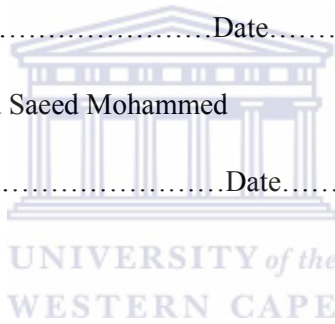
I,....., have read and understood the information about the research, and any questions I have asked have been answered to my satisfaction. I understand that my participation is voluntary and I agree to participate in this research, knowing that I can withdraw at any time. I understand that the information I provide will not be identified as coming from me or identify me in any way and that the information I provide will be part of Mr. Mohammed's thesis. I have been given a copy of this form to keep.

Participant's Name: .....

Participant's Signature: .....Date.....

Investigator's Name: Tawffeek Abdou Saeed Mohammed

Investigator's Signature: .....Date.....



## Appendix 9

### The STs' Questionnaire

#### Part A

#### Possible causes of problems

**Instruction:** To what extent do you agree or disagree with the following statements. Please circle the number (only one) that you consider most appropriate under the five levels of agreement (from *Strongly agree* to *Strongly disagree*). The findings of the questionnaire will be used in my PhD dissertation that aims to identify the problems that student and novice translators face in Arabic-English Translation. Thank you very much for your help.

1- The English syntactic structure is different from Arabic syntactic structure.

Strongly agree	Mildly agree	Undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

2- The lexical item does not exist in the Arab Culture.

Strongly agree	Mildly agree	Undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

3- I do not examine the subtle nuances of particular lexical items.

Strongly agree	Mildly agree	Undecided	Mildly disagree	Strongly disagree
1	2	3	4	5



4- I was unaware of the socio-cultural background of the text.

Strongly agree	Mildly agree	Undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

5- Arabic and English employ different cohesive systems which lead to negative transfer while translating.

Strongly agree	Mildly agree	Undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

6- The course does not meet the needs of the students in terms of linguistic competence, cultural competence, research skills competence ...etc which negatively affect the students' performance.

Strongly agree	Mildly agree	Undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

7- Students are not introduced to problems commonly encountered in a text and they are not introduced to problems-solving translation strategies (i.e., syntactic, semantic and pragmatic strategies).

Strongly agree	Mildly agree	Undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

8- Translation is viewed as a creative act and thus linguistic theories are not always considered.

Strongly agree	Mildly agree	Undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

9- There is no coordination between translation theory and practice.

Strongly agree	Mildly agree	Undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

10- Students are not introduced to translation-oriented Text Analysis in the programme.

Strongly agree	Mildly agree	Undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

11- Students are not introduced to different genres and text types which may cause text-specific problems.

Strongly agree	Mildly agree	Undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

12- An effective training in mother-tongue competence is not offered with a view to help students to be more sensitive to the way they use their own language and as a therapy to errors made by them while comprehending the ST.

Strongly agree	Mildly agree	Undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

13- List any other reasons behind the problems/errors, not mentioned, above you have faced while translating the elicitation texts.

- 1.....
- 2.....
- 3.....
- 4.....
- 5.....
- 6.....
- 7.....

## Part 2

### The Syllabus

**Instruction:** Please circle one number (only one) that you consider most appropriate for evaluation of current translation courses (Translation 1, Translation 2, Translation 3 and Advanced Translation) under the five levels of agreement (from *Strongly agree* to *Strongly disagree*). The findings of the questionnaire will be used within my PhD work that aims to find out the problems that face student translators and novice translators in Arabic-English Translation. Thank you very much for your help.

14- The four-year translation program offered to undergraduate students in the Department of English Language and Literature at your university is inadequate.

Strongly agree	Mildly agree	Undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

15- The credit hours allocated for the translation class are not sufficient.

Strongly agree	Mildly agree	undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

16- It is justifiable to include translation in a general course in English language and literature.

Strongly agree	Mildly agree	undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

17- The teaching materials used are not satisfactory.

Strongly agree	Mildly agree	undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

18- The teaching methods adopted in your translation class are very effective.

Strongly agree	Mildly agree	undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

19- Teacher encourages students to translate a text collaboratively and thus enhances learner-centred training.

Strongly agree	Mildly agree	undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

20- Computer-assisted translation tools are used in the programme at your college/university.

Strongly agree	Mildly agree	undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

21- The programme is expected to train students to be translators after graduation.

Strongly agree	Mildly agree	undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

22- The programme meets the expectations of the students.

Strongly agree	Mildly agree	Undecided	Mildly disagree	Strongly disagree
1	2	3	4	5

**Thank you**

# Appendix 10

## SPSS Analysis of the STs' Questionnaire

### Frequencies

The English syntactic structure is different from Arabic syntactic structure.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	22	62.9	62.9	62.9
Mildly agree	4	11.4	11.4	74.3
Undecided	2	5.7	5.7	80.0
Mildly disagree	2	5.7	5.7	85.7
Strongly disagree	5	14.3	14.3	100.0
Total	35	100.0	100.0	

**The lexical item does not exist in the target culture.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	23	65.7	65.7	65.7
Mildly agree	4	11.4	11.4	77.1
Undecided	2	5.7	5.7	82.9
Mildly disagree	1	2.9	2.9	85.7
Strongly disagree	5	14.3	14.3	100.0
Total	35	100.0	100.0	



**I do not examine the subtle nuances of particular lexical items.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	18	51.4	51.4	51.4
Mildly agree	5	14.3	14.3	65.7
Undecided	4	11.4	11.4	77.1
Mildly disagree	6	17.1	17.1	94.3
Strongly disagree	2	5.7	5.7	100.0
Total	35	100.0	100.0	

**I was unaware of the socio-cultural background of the text.**

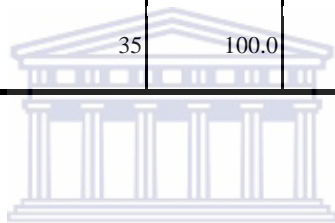
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	17	48.6	48.6	48.6
Mildly agree	3	8.6	8.6	57.1
Undecided	6	17.1	17.1	74.3
Mildly disagree	8	22.9	22.9	97.1
Strongly disagree	1	2.9	2.9	100.0
Total	35	100.0	100.0	

**Arabic and English employ different cohesive systems which lead to negative transfer during translation.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	27	77.1	77.1	77.1
Mildly agree	2	5.7	5.7	82.9
Undecided	2	5.7	5.7	88.6
Mildly disagree	3	8.6	8.6	97.1
Strongly disagree	1	2.9	2.9	100.0
Total	35	100.0	100.0	

**The course does not meet the needs of the students in terms of linguistic competence, cultural competence, research skills competence, etc., which negatively affects the students' performance**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	23	65.7	65.7	65.7
	Mildly agree	5	14.3	14.3	80.0
	Undecided	3	8.6	8.6	88.6
	Mildly disagree	3	8.6	8.6	97.1
	Strongly disagree	1	2.9	2.9	100.0
	Total	35	100.0	100.0	



**Students are not introduced to problems commonly encountered in a text and they are not introduced to problem-solving translation strategies (i.e., syntactic, semantic and pragmatic strategies).**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	24	68.6	68.6	68.6
	Mildly agree	3	8.6	8.6	77.1
	Undecided	2	5.7	5.7	82.9
	Mildly disagree	6	17.1	17.1	100.0
	Total	35	100.0	100.0	



**Translation is viewed as a creative act and thus linguistic theories are not always considered.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	8	22.9	22.9	22.9
	Mildly agree	8	22.9	22.9	45.7
	Undecided	10	28.6	28.6	74.3
	Mildly disagree	6	17.1	17.1	91.4
	Strongly disagree	3	8.6	8.6	100.0
	Total	35	100.0	100.0	



**There is no coordination between theory and practice.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	20	57.1	57.1	57.1
	Mildly agree	7	20.0	20.0	77.1
	Undecided	3	8.6	8.6	85.7
	Mildly disagree	2	5.7	5.7	91.4
	Strongly disagree	3	8.6	8.6	100.0
	Total	35	100.0	100.0	

**Students are not introduced to translation-oriented text analysis.**

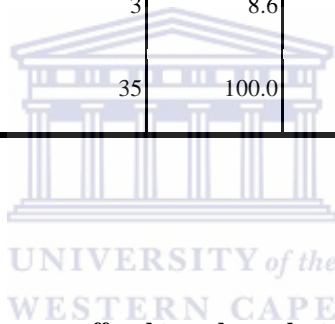
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	26	74.3	74.3	74.3
	Mildly agree	1	2.9	2.9	77.1
	Undecided	7	20.0	20.0	97.1
	Mildly disagree	1	2.9	2.9	100.0
	Total	35	100.0	100.0	

**Students are not introduced to different genres and text types which may cause text-specific problems.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	26	74.3	74.3	74.3
	Mildly agree	2	5.7	5.7	80.0
	Undecided	6	17.1	17.1	97.1
	Mildly disagree	1	2.9	2.9	100.0
	Total	35	100.0	100.0	

**An effective training in mother-tongue competence is not offered with a view to help students to be more sensitive to the way they use their own language and as a therapy to errors made by them while comprehending the ST.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	17	48.6	48.6	48.6
Mildly agree	4	11.4	11.4	60.0
Undecided	5	14.3	14.3	74.3
Mildly disagree	6	17.1	17.1	91.4
Strongly disagree	3	8.6	8.6	100.0
Total	35	100.0	100.0	

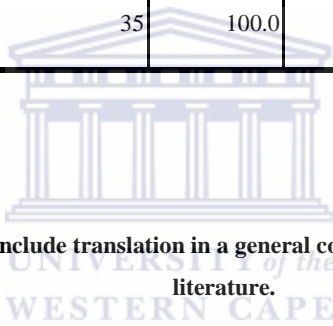


**The four-year translation programme offered to undergraduate students in the Department of English Language and Literature at your university is inadequate.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	12	34.3	34.3	34.3
Mildly agree	11	31.4	31.4	65.7
Undecided	5	14.3	14.3	80.0
Mildly disagree	4	11.4	11.4	91.4
Strongly disagree	3	8.6	8.6	100.0
Total	35	100.0	100.0	

**The credit hours allocated for the translation class are not sufficient.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	6	17.1	17.1	17.1
Mildly agree	7	20.0	20.0	37.1
Undecided	5	14.3	14.3	51.4
Mildly disagree	5	14.3	14.3	65.7
Strongly disagree	12	34.3	34.3	100.0
Total	35	100.0	100.0	



**It is justifiable to include translation in a general course in English language and literature.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	18	51.4	51.4	51.4
Mildly agree	7	20.0	20.0	71.4
Undecided	5	14.3	14.3	85.7
Mildly disagree	1	2.9	2.9	88.6
Strongly disagree	4	11.4	11.4	100.0
Total	35	100.0	100.0	

**The teaching materials used are not satisfactory.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	14	40.0	40.0	40.0
Mildly agree	8	22.9	22.9	62.9
Undecided	10	28.6	28.6	91.4
Mildly disagree	1	2.9	2.9	94.3
Strongly disagree	2	5.7	5.7	100.0
Total	35	100.0	100.0	

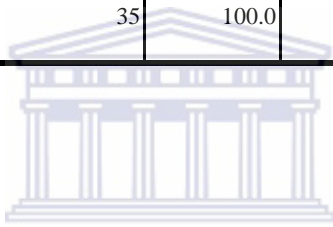


**The teaching methods adopted in your translation class are very effective.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	9	25.7	25.7	25.7
Mildly agree	5	14.3	14.3	40.0
Undecided	10	28.6	28.6	68.6
Mildly disagree	6	17.1	17.1	85.7
Strongly disagree	5	14.3	14.3	100.0
Total	35	100.0	100.0	

**Teacher encourages students to translate a text collaboratively and thus enhances learner-centred training.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	2	5.7	5.7	5.7
Mildly agree	9	25.7	25.7	31.4
Undecided	6	17.1	17.1	48.6
Mildly disagree	8	22.9	22.9	71.4
Strongly disagree	10	28.6	28.6	100.0
Total	35	100.0	100.0	



**Computer-assisted translation tools are used in the programme at your college/university.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Mildly agree	3	8.6	8.6	8.6
Undecided	4	11.4	11.4	20.0
Mildly disagree	2	5.7	5.7	25.7
Strongly disagree	26	74.3	74.3	100.0
Total	35	100.0	100.0	

**The programme is expected to train students to be translators after graduation.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	23	65.7	65.7	65.7
Mildly agree	2	5.7	5.7	71.4
Undecided	3	8.6	8.6	80.0
Mildly disagree	5	14.3	14.3	94.3
Strongly disagree	2	5.7	5.7	100.0
Total	35	100.0	100.0	



**The programme meets the expectations of the students.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	2	5.7	5.7	5.7
Mildly agree	1	2.9	2.9	8.6
Undecided	3	8.6	8.6	17.1
Mildly disagree	8	22.9	22.9	40.0
Strongly disagree	21	60.0	60.0	100.0
Total	35	100.0	100.0	

# Appendix 11

## Transcript of NTs' Retrospective Interviews

### Interview 1

[Researcher: What do you think the cause behind the problems you face in the think-aloud tasks?

NT1: Well, really I was surprised to find out that I have made all those errors in translation. But...but after all we are human beings and all humans are subjected to errors. Anyway, I will try to summarize those problems, sorry the causes after or behind the problems. First of all, I think our errors are due to our bad training at the university. Really, we were not trained adequately. The hand outs taught for us were very simple and did not strengthen our ability of translation. Teachers who taught us were not specialized.

Researcher: That is fine. How about other causes?

NT1: Sorry, I did not understand you?

Researcher: Do you think that the problems you have faced are attributed to linguistic and cultural factors?

NT1: Yes, absolutely. There are differences between Arabic and English languages and between the Arab and Western cultures so when we translate the text we face problems because of that.

Researcher: Can you mention any other reasons?

NT1: I think Arabic is more eloquent than English. Arabic has some words that I cannot find in the dictionary and I could not find counterpart words for them in English. Arabic has also a different grammatical system from English. While English has a lot of tenses, Arabic has only three tenses. This makes it very difficult for us to use the correct tense in English. I can also



claim that the minor differences in grammar may lead to differences at larger levels such as the text.

## **Interview 2**

[Researcher: What do you think the cause behind the problems you face in the think-aloud tasks?

NT2: Thank you, brother. I can say that the problems I have faced in the translation are made because of the interference of Arabic. I do not deny the fact that sometimes I think in Arabic and I ...I... write in English. I try to be honest to the text and translate every word and perhaps because of that the translation was problematic. Again, there are several differences between Arabic and English in Morphology, in syntax and I am not fully familiar with all those differences. Arabic is also a language in which a lot of words do not have equivalence in English. Sometimes, the dictionaries cannot even give meanings for some words or give meanings that do not fit in the translation.

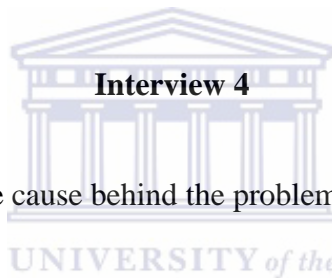
Researcher : Can you mention any other reasons?

NTs: Any other reasons... Yes... the cultural terms are difficult to be translated because of the vast gap between the oriental culture and Western one. Also, the main cause in my opinion is the teaching of translation in the University. They taught us nothing. Sorry to say that. I do not feel that the time was enough. The books we studied were very elementary. The methodology of teaching was boring and now I am trying to improve myself by reading some important books in translation.

## **Interview 3**

[Researcher: What do you think the cause behind the problems you face in the think-aloud tasks?

NT3: In my opinion there are a considerable number of causes behind the problems I encountered. In the first place, Arabic is a Semitic language that has its own features and English is an Indo-European language with different features. So differences between the two in Syntax , in discourse, in cohesion and even coherence must be admitted. The culture can even be more challenging for us. Due to the cultural differences, a lot of words and expressions are not translatable and I do not know how to handle them. Equivalence can be absurd. A third reason is that I am not... sorry ... I do not have enough knowledge about the types of the texts. Really, this is the first time I hear about something called genre. Our translation programme is mainly responsible for our problems . We do not have the proper translation competence that can help us to be skillful translators. Even if we know that there is a problem we cannot afford a solution. I think reformation starts from the university and starts with the syllabus.



[Researcher: What do you think the cause behind the problems you face in the think-aloud tasks?

NT 4: Thank you very much indeed for giving me this opportunity. In fact, the problems I faced can be attributed to several causes. Firstly, the way translation was taught to us was not successful. The courses we had in translation were very basic and were examination-oriented. I mean we used to memorize some texts by heart to pass the exam. Right from the first class of translation we started to translate without learning even some basic theories of translation. The teacher used to tell us that we should not talk of translation but transcreation. The course did not sharpen our attention to the rules of translation... sorry, I mean to contrastive features of the two languages. I mean the differences... the syntactic, and morphological... the semantic and pragmatic... I have studied for four years and during this period I had four courses in translation. On the other hand, I studied several courses in literature although I know from the beginning that the market needs translators rather than novelists and poets. Some courses dealt with cohesion and coherence in English but in brief. In short, the major fault is that of the programme. I do believe that if the syllabus is good, we can avoid a lot of those problems and we can go to the market with confidence.

Researcher: Can you mention any other reasons?

NT4: Yes... there are reasons which are related to the typological differences between the two languages and the two cultures. Really, we are not aware of the cultural shades of meaning and we think that the most important thing is to find a parallel word even if it is not similar. Again, I translate some expressions word-by-word but I do not think that they could be idioms, proverbs or there could be standard collocations for them in English. As for coherence, I find it difficult to preserve it whether in writing or in translation. It seems that every language has its cohesion and coherent rules.



## Appendix 12

### Classroom Observation

#### Extract 1: Translation class (third year)

Turn	Speaker													
1	Teacher	<p>Hello, everybody. Today, we are going to learn some important translation rules. First of all, you should know that translation is not only an art but also an independent science. So, if translation is a science, this means that it has certain rules that should be followed. Now, I will dictate you some important tips in translation.</p> <p>ق1- يختلف معنى الكلمة باختلاف السياق التي وردت فيه ولذلك علينا توخي الحرص عند اختيار المعنى المناسب من القاموس.</p>												
2	STs	STs write the rule dictated by the teacher												
3	Teacher	<p>The meaning of a word differs according to the context in which it occurs and thus we should refer to reliable dictionaries such as Atlas Dictionary. Take, for example, the translation of <b>يختطف</b> in the following examples</p> <table border="0"><tr><td>Abduct a diplomat</td><td><b>يختطف</b></td><td>Kidnap a kid</td><td><b>يختطف صبيا</b></td></tr><tr><td></td><td>دبلوماسيا</td><td></td><td></td></tr><tr><td></td><td></td><td>Hijack a plane</td><td><b>يختطف طائرة</b></td></tr></table> <p>Although the same Arabic word is used in the three examples, we have three different translations. Now, translate the following into English:</p> <p>1- رأيت شجرة كبيرة.</p> <p>2- رأيت بأم عيني الرجل يضرب ابنه.</p> <p>3- بالرغم من أنه بذل جهودا جارية إلا أن نظريته لم تر النور إلا قبل فترة بسيطة جدا!</p> <p>I will give you ten minutes for translating these sentences. Start.</p>	Abduct a diplomat	<b>يختطف</b>	Kidnap a kid	<b>يختطف صبيا</b>		دبلوماسيا					Hijack a plane	<b>يختطف طائرة</b>
Abduct a diplomat	<b>يختطف</b>	Kidnap a kid	<b>يختطف صبيا</b>											
	دبلوماسيا													
		Hijack a plane	<b>يختطف طائرة</b>											
4	STs	Pause for 10 minutes.												

5	Teacher	Have you finished?
6	STs	Yes, doctor.
7	Teacher	Who can read his translation? Aḥmad, can you read the translation of the first sentence?
8	ST	<i>I saw a tree which is big.</i>
9	Teacher	Who can give a different translation?
10	ST	<i>I saw big tree.</i>
11	Teacher	<i>I saw a big tree.</i> Can you translate the second sentence, Sāmī?
12	Teacher	Why did not you translate بأَم عيني?
13	ST	Silence.
14	Teacher	Who can give another translation?
15	ST	<i>I saw with my own eyes a man hitting his son.</i>
16	Teacher	<i>I saw with my naked eyes the man beating his kid.</i> Salwā, can you translate the third sentence?
17	ST	<i>Although he tried his best, his theory has recently seen light.</i>
18	Teacher	Excellent. Attention please. بذل قصار جهده is an idiom and thus if you want to provide an accurate translation, you should look up the meaning in a specialized dictionary. This idiom can be translated as <i>He spared no efforts.</i> <i>He did every effort.</i> <i>He did his best.</i> <i>He left no stone unturned.</i> <i>He left no avenue unexplored.</i> Have you understood?
19	STs	Yes.
20	Teacher	Now, can we move to the second rule?
21	STs	Yes, teacher.
22	Teacher	write the second rule.  ق2: علينا حفظ التعابير الاصطلاحية أو الجامدة والمتلازمات اللفظية For example : اجتماع can be translated as meeting and مغلق can be translated as closed but اجتماع مغلق should be translated as meeting in camera. So, you must be careful when you translate such expressions. Have you understood?
23	STs	Yes.
24	Teacher	Can we move to another tip, now?
25	STs	Yes, please.
26	Teacher	The third tip I want you to know is ق3- لا يكفي حفظ الكلمة الواحدة بل ينبغي حفظها مع مشتقات جذرها ومع كلمات

		<p>تشترك معها بصفات معنوية مثل الترادف والتضاد والعائلة المعنوية.</p> <p>For instance, you can memorize the word theory like this:</p> <p>Theory نظرية</p> <p>Theoretical نظري</p> <p>Theoretically speaking / In theory من الناحية النظرية</p> <p>Theorise يُنظّر أي يضع النظريات</p> <p>And when you memorize the meaning of حقيقي you can memorize it with its synonyms (true and right) or antonyms (wrong and untrue).</p> <p>The word كبير you can memorize its meaning and some related words such as <i>big, great, giant, large, sizable, senior</i>.</p> <p>Attention, please, all these words are used in different contexts. So, check reliable dictionaries for their uses.</p> <p>Now, translate the following sentence.</p> <p>– يرى بعض العلماء أن ذلك الكوكب يكتنف الحياة.</p> <p>How long will you take to translate it? Five minutes will be fine?</p>		
27	STs	Yes. Pause for 5 minutes.		
28	Teacher	Yes. Who is going to translate? Raise your hands, please? I want new faces to participate. Yes, yes, the student in the corner, what is your name?		
29	ST	Mu'ayyid.		
30	Teacher	Yes, Mu'ayyid. Read your translation		
31	ST	<i>Some scientists think that that planet has life.</i>		
32	Teacher	Another answer?		
33	ST	<i>Some of the scientists think that planet includes the life.</i>		
34	Teacher	<p><i>Some scientists hold that that planet harbours life.</i></p> <p>Listen everybody. Try to memorize the following words which are related to the word planet.</p> <p>الكواكب وكلمات تتعلق بها: (عندما تتذكر كلمة شبيهة احفظ معناها – لاحظ كيف انتقل السياق بعد كلمة قمر):</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; vertical-align: top;"> <p>Mercury عطار</p> <p>Mars المريخ</p> <p>Saturn زحل</p> <p>Neptune نبتون</p> </td> <td style="width: 50%; vertical-align: top;"> <p>Venus الزهرة</p> <p>Earth الأرض</p> <p>Jupiter المشتري</p> <p>Uranus أورانوس</p> </td> </tr> </table>	<p>Mercury عطار</p> <p>Mars المريخ</p> <p>Saturn زحل</p> <p>Neptune نبتون</p>	<p>Venus الزهرة</p> <p>Earth الأرض</p> <p>Jupiter المشتري</p> <p>Uranus أورانوس</p>
<p>Mercury عطار</p> <p>Mars المريخ</p> <p>Saturn زحل</p> <p>Neptune نبتون</p>	<p>Venus الزهرة</p> <p>Earth الأرض</p> <p>Jupiter المشتري</p> <p>Uranus أورانوس</p>			

		Pluto بلوتو	
	Milk Way Galaxy مجرة درب التبانة	The Solar System المجموعة الشمسية	
	Meteor شهاب	Comet مذنب	
	Aliens مخلوقات فضائية	Outer space الفضاء الخارجي	
	Lunar قمري	Satellite* قمر تابع (طبيعي أو صناعي)	
	Crescent هلال	Solar شمسي	
	Crusade الحملة الصليبية	Cross صليب	
	Muslim/Hijri Calendar التقويم الهجري	Christian Calendar/ Gregorian Calendar التقويم الشمسي	
	Annual سنوي	Year السنة	
	Fiscal year السنة المالية	Academic year السنة الدراسية	
		Perennial على مدار السنة	
	Is that fine? Can we go to another rule?		
35	STs	Yes.	
36	Teacher	Another important rule is ق4- بعض الأفعال باللغة العربية لا تقابلها أفعال باللغة الإنجليزية ولحل هذه المشكلة علينا استخدام بنية نحوية مغايرة.	

		<p>– لقد جمعت (الآن أنا جائع) تترجم</p> <p>I am hungry</p> <p>Now, are you ready to translate a number of sentences?</p>
37	STs	Can we do them at home, doctor?
38	Teacher	You can translate some of them here and leave the rest for homework. Write the sentences please.
39	STs	<p>STs write the following sentences:</p> <p>1- إن السماء ماطرة.</p> <p>2- الجو ضبابي.</p> <p>3- السماء مثلجة</p> <p>4- تتلح السماء في الشتاء.</p> <p>5- ازداد الظلام حلكة.</p> <p>6- إنه يحب اللهو.</p> <p>7- لقد مات.</p> <p>8- ظل فلان كالميت طيلة تلك السنين.</p> <p>9- سؤال: أين فلان؟ جواب: لقد مات.</p> <p>10- انتقل فلان إلى مشواه الأخير الشهر الماضي.</p> <p>11- رأسي يوجعني.</p> <p>12- تأسفت البارحة لما حصل لك.</p> <p>13- أتشوق للحصول على علامة كاملة.</p> <p>14- قاطعت بعض الشركات عابرات القارات البضائع الفرنسية.</p>
40	Teacher	Can you translate now?



41	STs	Please, teacher. Let's do them at home.
42	Teacher	Let us translate the last sentence at least because I want to draw your attention to the different meanings of شركة. Who can translate the sentence, first?
43	ST	Me teacher.
44	Teacher	Ok, Hāni°, you can answer.
45	ST	<i>Some international companies boycotted the French goods.</i>
46	Teacher	It is better to say <i>Some multinational corporations have boycotted French goods.</i> Now, see the different meanings of شركة according to Al-Murad Arabic-English Dictionary. شركة, شركة, شركة association of capital شركة أموال association of capital شركة تابعة subsidiary شركة تأمين insurance company شركة تضامن partnership, joint-liability company, joint company شركة توصية بسيطة limited partnership شركة طيران airline شركة فرعية affiliate شركة قابضة أو مهيمنة holding company شركة محاصة particular partnership شركة محدودة (المسؤولية) limited liability company, limited company شركة مساهمة joint-stock company, stock company شركة مغفلة joint-stock company; anonymous company Finally, that is all. See you next lecture.
47	STs	Thanks, teacher.

### **Extract 2: Translation class (Fourth year)**

Turn	Speaker	
1	Teacher	Good morning, everybody.
2	STs	STs: Good morning, sir.
3	Teacher	I hope everybody has done the task.
4	STs	Yes, doctor.
5	Teacher	Shall we check your translations?

6	STs	Yes.
		<p>استطاعت الحضارة العربية الإسلامية منذ فترة مبكرة من تاريخها أن تتنبه إلى أن توصلها وتفاعلها مع الحضارات الأخرى هو الأمر الذى سوف يشريها ويؤدى إلى ازدهارها في مختلف الميادين والتخصصات . فبدأت منذ بواكير العصر الأموى ( عام 687 وما بعده ) حركة نشطة للترجمة ونقل الحضارة بلغت ذروتها خلال العصر العباسى ، حيث وجدت في شخص ولاة الأمور الحاكمين رعاية وتشجيعاً قل أن يسبق لهما مثيل . وبدأ العرب في الاطلاع على مؤلفات الفرس واليونان والرومان سواء في ميدان الآداب أو في ميدان العلوم . وبحسب للعرب في هذا الصدد أنهم لم ينقلوا النظريات العلمية بمعزل عن تطبيقاتها العملية ، ذلك أنهم أدركوا بفطنتهم أن العلم الاغريقى قد مر بمرحلتين : مرحلة النظريات والفكر النظرى التى سادت خلال العصر الكلاسى حتى القرن الخامس ق.م .، ومرحلة التطبيقات العملية التى سادت خلال العصر الهيلنستى إبان القرون الثلاثة السابقة على الميلاد ، وكان أهم مركز حضارى لها هو مدينة الاسكندرية القديمة منذ انشائها على يد الاسكندر الأكبر عام 332 ق.م .لقد فعل العرب المسلمون ما فعلناه نحن في عصرنا الحديث حينما فكرنا في نقل التكنولوجيا من الشعوب التى سبقتنا في هذا المضمار ، وما فعله اليابانيون في مطلع هذا القرن حينما نجحوا في نقل التكنولوجيا الأوروبية ، وها هم ينافسون أربابها ومخترعيها ويرعون في تطويرها لدرجة تشير الإعجاب . إذن فقد نقل العلماء العرب آخر ما وصل إليه العلم الاغريقى وطوروه تطويراً مذهلاً جعل الأوروبيين يعجبون بقدرتهم الفائقة على نقل المعرفة وسرعة استيعابها ومن ثم تطويرها</p>
7	Teacher	<p>Who can read his translation? Raise your hand up? Yes. Murtaḍā. Read the first sentence first.</p>
8	ST	<p>استطاعت الحضارة العربية الإسلامية منذ فترة مبكرة من تاريخها أن تتنبه إلى أن توصلها وتفاعلها مع الحضارات الأخرى هو الأمر الذى سوف يشريها ويؤدى إلى ازدهارها في مختلف الميادين والتخصصات.</p>
9	Teacher	<p>Yes. How did you translate it?</p>
10	ST	<p><i>The Islamic Arab civilization since an early stage of its history could realize that its interaction with other civilizations is the matter that will enrich it and lead to its development in different fields and specializations.</i></p>
11	Teacher	<p>Yes, but it is better to say <i>From its early days, Arabo-Islamic culture had realized that only through communication and interaction with other cultures could it hope to be enriched and prosper in all fields and disciplines.</i></p>
		<p>Let's go to the second sentence. Hāni<sup>o</sup>, can you translate it?</p>

12	ST	<p>فبدأت منذ بواكير العصر الأموي ( عام 687 وما بعده ) حركة نشطة للترجمة ونقل الحضارة بلغت ذروتها خلال العصر العباسي ، حيث وجدت في شخص ولاة الأمور الحاكمين رعاية وتشجيعاً قل أن يسبق لهما مثيل.</p> <p><i>Since the Imamade age (in 687 and after it), an active movement of translation started which reached its peak during the Abbasid era because the responsible rulers encouraged it well.</i></p>
13	Teacher	<p>Thanks Hānī<sup>3</sup>, but you have deleted some parts of the Arabic texts in your translation. Who can provide a better translation? One of the ladies, please?</p>
14	ST	<p><i>Since the beginning of the Immade age in 687, a busy movement of translation and civilization transfer started. It reached its peak during the Abbasid era because it found excellent encouragement from rulers themselves.</i></p>
15	Teacher	<p>That is good, but it will be more apt to say</p> <p><i>As early as the Umayyad Dynasty (starting in 687 AD) a translation effort had helped the incipient culture-transfer, reaching its apex in the Abbasid period. The Umayyad rulers gave it an unprecedented encouragement.</i></p> <p>Now, let's go to the third sentence.</p> <p>وبدأ العرب في الاطلاع على مؤلفات الفرس واليونان والرومان سواء في ميدان الآداب أو في ميدان العلوم</p> <p>Can Aḥmad °Alī translate this part?</p>
16	ST	<p><i>The Arabs have started to read the books of Persians, Greeks and Romans in the fields of literature and science.</i></p>
17	Teacher	<p>Good.</p> <p><i>The Arabs were able to read the works of the Persian and Greco-Roman writers, both in literature and in science.</i></p> <p>Now, can you translate the following part, Najīb?</p>
18	ST	<p>ويحسب للعرب في هذا الصدد أنهم لم ينقلوا النظريات العلمية بمعزل عن تطبيقاتها العملية</p> <p><i>The Arabs did not translate the practical theories alone but also its practical uses.</i></p>
19	Teacher	<p><i>Particularly commendable in this respect was the fact that the Arabs did not transfer scientific theories in isolation from practical application.</i></p> <p>Yes, Mona, continue.</p>
20	ST	<p>ذلك أنهم أدركوا بفطنتهم أن العلم الاغريقي قد مر بمرحلتين : مرحلة النظريات والفكر النظري التي سادت خلال العصر الكلاسي حتى القرن الخامس ق.م. ، ومرحلة التطبيقات العملية التي سادت خلال العصر الهيلنستي إبان القرون الثلاثة السابقة على الميلاد ،</p> <p><i>Because they realized due to their intelligence that the Greek science passed through two phases: the phase of theories and theoretical thought that dominated during the classical age till the 15<sup>th</sup> century before Christ and the</i></p>

		<i>phase of practical applications that dominated during the Hilarsti age in the three centuries before the birth of the Christ.</i>
21	Teacher	<p>Long sentence, Mona. Ok. We can say  <i>They had the acumen to realize that Greek knowledge had passed through two stages: the first was an era of theory and theorization which dominated the classical period until the fifth century BCE; the second was the stage of practical applications which prevailed in the Hellenistic period in the three centuries BCE.</i>  Yes, one of the gentlemen can translate the following portion.</p>
22	ST	<p>وكان أهم مركز حضارى لها هو مدينة الاسكندرية القديمة منذ انشائها على يد الاسكندر الأكبر عام 332 ق.م</p> <p><i>The most important civilization center for it was Alexandria city since its establishment in the hands of the Great Alexander in 332 B.C.</i></p>
23	Teacher	<p><i>The most prominent centre of the latter was ancient Alexandria, Egypt, since it was established by Alexander the Great in 332 B.C.E.</i>  Now, it is Nadā's Turn.</p>
24	ST	<p>لقد فعل العرب المسلمون ما فعلناه نحن في عصرنا الحديث حينما فكرنا في نقل التكنولوجيا من الشعوب التي سبقتنا في هذا المضمار ، وما فعله اليابانيون في مطلع هذا القرن حينما نجحوا في نقل التكنولوجيا الأوروبية</p> <p><i>The Arabs and Muslims did what we did in our modern age when we thought in transferring technology from the peoples that were more advanced than us and what the Japanese did at the beginning of this century when they succeeded in transferring the European technology.</i></p>
25	Teacher	<p>You have eaten some words Nadā. Are you hungry?  Is not it better to translate it as “<i>The Muslim Arabs had done what we have done in modern times when we embarked on an effort in technology transfer from the advanced nations, and what the Japanese did at the turn of this century : they succeeded in acquiring European technology then proceeded to improve on it.</i>”</p>
26	STs	Yes, doctor.
27	Teacher	<p>وها هم ينافسون أربابها ومخترعيها ويرعون في تطويرها لدرجة تثير الإعجاب.</p> <p>Can you translate this sentence, Hafīz?</p>
28	ST	<i>They are competing with its inventors and they are excelling in developing it to an extent of admiration.</i>
29	Teacher	<p><i>They are today serious competitors to the very originators of that technology and have developed it to reach admirable levels.</i>  Who is the last participant today? Can you read your translation Samīr?</p>
30	ST	<p>إذن فقد نقل العلماء العرب آخر ما وصل إليه العلم الاغريقي وطوروه تطويراً مذهلاً جعل الأوروبيين يعجبون بقدرتهم الفائقة على نقل المعرفة وسرعة استيعابها ومن ثم تطويرها</p> <p><i>So the Arab scientists has transferred the latest Greek science and developed it greatly. The Europeans were surprised by their ability to transfer and comprehend knowledge and to develop it.</i></p>

31	Teacher	You can translate it as <i>“So did the Arabs who had required the latest scientific knowledge of the Greeks and developed it in exquisite and stunning fashion: so much is that the Europeans had to show admiration for the Arab ability to transfer, assimilate and develop it quickly.”</i> Teacher: Now can you translate the following text into Arabic.
32	STs	STs Start copying the text from the blackboard.
		Margaret Thatcher was Britain's first female prime minister. A graduate of Somerville College, Oxford, with a master of arts degree from the University of Oxford she worked as a research chemist and a barrister, concentrating on tax law, before being elected to the House of Commons in 1953. She held several ministerial appointments including education minister (1970-74). Elected leader of her Party (the Opposition) in 1975, she became prime minister in 1979. Known as a strong leader and “an intelligent Parliamentary tactician,” she knew how to handle all sorts of disagreement.
33	Teacher	That is all we have for today, Good Luck! See you next week.
34	STs	See you, teacher.



## Appendix 13

### Full transliteration of the preface to the tourist brochures

*Tatawālā mawāsīm al-‘aṭā’ wa tata‘āqab ma‘ahā munāsabāt al-farah allatī ta‘umm rubū‘ al-sa‘īdah. Wa fī kull marrah yuḍif ḥādī qāfilat al-tanmiyah fakhkhāmah al-akh al-ra‘īs ‘Alī ‘Abd Allah Ṣālīḥ durrah jadīdah li-qilādah al-tanmiyah al-shāmilah fī yamaninā al-ḥabīb wa takūn al-durrah fī kull marrah ajmal min sābiqatihā wa qad yuṭlaq ‘alayhā jawharat al-qilādah aw wāsītah al-‘aqd, wa fī iṭār ihtimām al-akh al-ra‘īs bi al-tanmiyah al-shāmilah bi-ṣiffah ‘ammah wa al-tanmiyah al-siyāhiyyah wa al-thaqāfiyyah bi-wajh khāṣṣ yushār ilā jumlah min al-durar al-muḍiyyah min-hā: a‘māl al-tanqīb fī ma‘bad awwām (maḥram Bilqīs) ma‘bad (Burān) ma‘bad al-taṭahhur (‘arsh Bilqīs) wa munjazāt al-tarmīm al-rā‘i‘ah fī madrasah al-‘Āmiriyyah al-shāhid al-tārīkhī al-Islāmī al-‘azīm. Ammā wasītah al-‘aqd lihādhā al-‘āmm fa hiya ba‘th qal‘ah al-Qāhirah min bayn al-Rikām. Wa tanfīzan li-tawjihāt fakhkhāmah al-akh al-ra‘īs wa bi-l-mutāba‘āt al-mustamirrah min al-akh al-qādī Aḥmad al-Ḥajarī (muḥafīz muḥafazat Ta‘izz) tashhad al-muḥāfazah silsilah ṭawīlah min al-munjizāt al-tanmiyah, wa fī khilāl fatrah qiyāsiyyah aṣbaḥat (qal‘ah al-Qāhirah) min ahamm al-mazārāt al-tārīhiyyah al-siyāhiyyah fī bilādīnā.*

# Al-Qahirah Citadel

Seasons of conferment continue and occasions of happiness prevailing Arabia Felix follow. Each time, the "caravan of development" cameleer, his Excellency President Ali Abdullah Saleh adds a new jewel to the overall "DEVELOPMENT PENDANT" in our beloved Yemen. Each time the jewel is far more gorgeous than its precedent and can be dubbed the "pendant core". Within the framework of president's attention to overall development in general, Tourism and culture in particular, I would like to cite some of the shining jewels:-

- Excavation of Awam Temple.
- Excavation of Baran Temple.
- Reparation of historical Al-Aamiriyah School
- The core of the pendant is the resurrection of Qahirah Citadel.

In implementation of his Excellency the president's directives to brother Alqadhi Ahmed Alhajri, Taiz Governor . Taiz governor-ate witnesses a long range of achievements. In a record period Qahirah citadel became one of our country's main attractions.

Gratitude and appreciation is extended hereby to Dr. Abdulwali Al-Shameeri, who prepared the subject matter of this booklet, which GTDA publishes and intends other publicity publications in respect of this citadel, god willing.

General Tourism Development  
Authority  
Chairman  
Mutahar Ahmed Takki

REPUBLIC OF YEMEN  
MINISTRY OF CULTURE AND TOURISM  
GENERAL TOURISM DEVELOPMENT AUTHORITY



## Appendix 14

### Full transliteration of the academic abstract

*Al-Muḥāfiẓūn al-judud fī l-Wilāyah al-Muttaḥidah*

*Bi-wuṣūl al-raʿīs Jūrj Wālker Būsh (Būsh al-ibn) ʿāmm 2001 ilā al-bayt al-abyaḍ ka-raʿīs li-l-wilāyāt al-muttaḥidah al-amrīkiyyah, lāḥadha al-murāqibūn zuḥūr taḥawwulāt fī tawajjuhāt al-siyāsah al-khārijīyyah al-amrīkiyyah bi-ṣurah ʿāmmah wa tijāh al-qadiyyah al-fīlistīniyyah wa l-buldān al-ʿarabiyyah bi-shakl akhaṣṣ. (mantiqah al-sharq al-awsaṭ).*

*Wa qad ʿazā al-murāqibūn hādḥā al-taḥawwul al-muthīr ilā iʿtimād al-raʿīs Būsh (al-ibn) fī iʿdād istrāṭījiyātuh wa tasyīr al-mafāsīl al-raʿīsiyyah li-idāratih majmūʿah ʿalā min al-mufakkirīn wa l-qiyādiyyīn alladhīna lā yantamūna ilā ḥizb muʿayyan aw muʿassasah muḥaddadah, bal yantashirūn fī ʿadad min marākiz al-dirāsāt al-istrāṭījiyyah al-mustaqillah aw al-tābiʿah l-ljāmiʿāt (wa tuʿtabar bi-mathābat khazānāt fikr) wa muʿassasāt al-taʿthīr ʿalā l-rāʾy al-ʿāmm (ka-l-ṣaḥāfah wa l-tilfīzyūn...), wa lākinnaḥum yaḥmilūn ruʾā wa taṣawwurāt wa mawāqif yamaniyyah mutashaddidah tashkul ajnidah mutakāmilah fī l-naẓar ilā l-ʿālam wa l-taʿāmul maʿa iḥdāthih wa mutaghayyirātih, wa yasʿawn bi-mā yutāḥ lahum min wasāʾil wa asālīb wa bi-mā yasībūnah min taʿāṭuf wa taʿyīd, li-jaʿlihā ajnidah muwajjahah wa qāʾidah li-siyāsah al-Amrīkiyyah. Wa li-Itamyīz anfusihim ʿan baqiyyah al-tayyārāt al-yamīniyyah wa mutashaddidah wa l-muḥafāzah al-fāʿilah wa l-muaʾtthirah fī l-ḥayāh al-siyāsiyyah al-Amrīkiyyah ...sammā hāʾulā anfusahum “al-Muḥāfiẓūn al-judu”*

*Lākin nufūdh hādḥā l-tayyār al-yamīnī al-muḥāfiẓ wa l-mutashaddid fāqa kull al-tawaqquʿāt wa fī zaman qiyāsī ḥaythu istaṭāʿa hāʾulā kamā aʿlana Patrick Buchānān al-kātib al-siyāsī al-Amrīkī al-maʿrūf “innahum qad ikhtaṭafū riʾāsāt Būsh wa sayṭarū ʿalā al-siyāsah al-khārijīyyah al-Amrīkiyyah.*



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## The new conservatives in the United States of America

Mr.

Othman Nasser Ali  
The Director of the political dept/  
Yemen centre for studies and  
researches

Abstract

*the East arrival*

With the president George walker Bush (Bush junior) reaching the White House in 2001 as the president of The United States of America, the observers noticed the appearance of the changes in the addressing of the external or outside American policy in all, and towards the palastenine case and the Arabian countries, specially (Middle East Area).

The observers' attribute the excitant changes to the dependence of the president Bush (junior) to the preparation of his strategies and the leading of the main articulations of his administration, on a group of intellectuals and leaders, whom don't belong to any political party(faction) or specific foundation. But they are spread at a number of independent research centers or those related to the universities (i.e. considered as tanks of conceptions), and foundations influencing the public opinions (for example: seen or written media...etc...).

But they carry visions, conceptions, and strict right stands which form a complete agenda in the way they look to the world and dealing with its incidents and changes.

Also, with all the medium and ways available for them, with the sympathy and backing the earned, they attempt to make it away to lead the American policy.

Moreover, for specializing themselves from the rest of the strict rightism currents, and the active, effective preservation in the political American life.....These group named themselves as "The New Conservatives".

But the authority of this strict conservative right current appeared to be beyond all expectations in a limited time.

Where they were able, as a number of analyzers indicated that "they kidnapped the president Bush and took the control of the external American policy".

This study seeks for the answers of: who are the new conservatives? What are their social and mental roots? And how their ideas and political agenda got formed? Also, from where they got their ability to influence the political decision of The United States of America?



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